

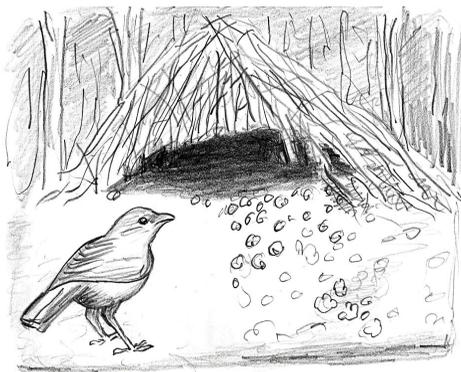
NATIONAL UNITARIAN FELLOWSHIP

NEWSLETTER



Issue 411

January 2014



The Angel and the Bowerbird

Page 7

The Gift of Being a Good Guest

James Martineau : Unitarianism's Lost Inheritance

A Celtic Liturgy

'Honest to God' - 50 years on

*In the flow of religious thought and practice,
Unitarians represent openness and inquiry in the spiritual quest*

Reg. Charity No. 1040294

A very happy New Year to all members !

Thank you to all those members who responded to the proposal for a change in the Constitution, which was passed having achieved the necessary two-thirds approval . Full details of the votes cast are given below. Thank you also for your responses to the questionnaire – these will be analysed carefully by the committee and a summary article will appear in the next issue of the Newsletter.

With this issue you will also receive a call for nominations to the committee, and, if you renew your subscriptions at the start of the year , a subscription renewal form. The month that your renewal becomes due is printed on your address label each month. It helps the Treasurer and Membership Secretary if subscriptions can be paid on time. Thank you to those members who, although eligible for the reduced rate of membership, 'top up' their contribution to the full amount—please continue this if you are able. There will be no increase in subscriptions to NUF this year but we have slightly increased the subscription for those who also purchase *The Unitarian* through NUF ; it still represents a discount to buying it separately.

Results of vote to amend clause H2 of the NUF Constitution included with issue 410 November 2013 supervised by Mr. John Wilkinson were as follows:-

Approved (YES)	34 votes
Not approved (NO)	0 votes
Spoiled voting paper	1

Unitarian News

Sadly the news that Rev. Jim Corrigan is to give the 'Thought for the Day' on BBC Radio 4 on Boxing Day came too late for our last edition. It is the first time in living memory that a Unitarian minister has been accorded this honour and congratulations are most definitely in order. The Thought for the Day spot is archived on the BBC website so you may still be able to hear it when you receive this newsletter . Jim has already broadcast several times on Radio Suffolk as he is the minister to Ipswich Unitarians. The congregational website has a very good archive of Jim's sermons, which can easily be downloaded for ease of reading.

As a footnote to the above, Joan Wilkinson informs me that the Sermons section of the NUF Forum is the most viewed section of the website—food for thought in more ways than one !

Although the festive season may be over by the time you read this, you will still be able to view the UKUTV video produced for Christmas from the NUF website .It contains carols and an address by Rev. Bill Darlison . www.ukunitarian.tv

Further favourable mention of Unitarians was contained in the BBC 'Sunday' programme on BBC R4 on December 15th in an item about 'same-sex marriage' legislation. A same sex couple, one Anglican, one Roman Catholic have chosen to have their wedding in a Unitarian chapel once the legislation, now passed, comes into force in March 2014.

A new Unitarian fellowship had its first meeting in Glastonbury just before Christmas, supported by the Western Union of Unitarian churches and the Cirencester Fellowship. The next meeting will be on March 22th 2014. Contact www.uuavalon.org

NUF Committee elections 2014

A separate form for nominations to the NUF Committee is included with your Newsletter.

There are TWO vacancies arising in 2014 .

Committee members act as trustees of the Fellowship under Charity Law and advise the officers on the conduct of the Fellowship. As the NUF is a geographically diverse organisation it is extremely useful if Committee members have access to e-mail and the internet .

Candidates for election must be current members of the Fellowship and be nominated and seconded by two other current members. If you are a candidate please let the editor have a short 'pen portrait ' of yourself for inclusion in the next Newsletter by the closing date for nominations. Should the number of candidates exceed the vacancies available , voting forms will accompany the next Newsletter and the result will be declared at the AGM of the NUF during the GA meetings (see Diary Dates on page 19)

GA 2014 Annual Meetings

The 2014 Annual Meetings will take place at Whittlebury Hall, near Towcester, from Sunday 13 to Wednesday 16 April 2014. The NUF AGM will be addressed by the Chief Officer, Derek McCauley.

Details of motions to be debated at the Assembly will be posted on the NUF Forum as soon as they are known. If you have a view on any of the issues for debate, please add your views to the Forum. It will be of great help to the NUF delegate, who this year is Peter Zone, if he can gauge the reaction of members to the proposals.

Further details about the meetings will appear in the next Newsletter ; should you wish to attend for a part of the Assembly, booking details will appear on the main Unitarian website early in 2014.

I was shouting at a taxi driver from the safety of my own car at the same time listening to a programme about Nelson Mandela. Then I wondered if he ever shouted at anyone. 'No.' said my passenger, 'He was enlightened.' That made me think.

What must it be like to be enlightened? I decided to practice. I had read about it in Buddhism – how the enlightened no self is balanced in all things, is joyful and finds joy in the joy of others. Should be easy I thought and was determined to put it into practice the next time a taxi cut in front of me.

Even though I have to admit eventual failure it was a good exercise and I recommend it. It takes a lot of self control to keep oneself enlightened.

I tried being polite to everyone. I tried being patient when standing in the queue to buy my paper when the rest of Bolton seemed to be ahead of me buying lots of lottery tickets. I tried being magnanimous when someone barged past me and took the last table in my favourite coffee shop. I graciously gave way when one of my bright ideas was talked off the agenda. I thought I was doing quite well until a letter from the tax man arrived. I will try again though. My moments trying to be enlightened did make me feel happy.

Tony McNeile

Prayer

In my prayer let me reflect on myself – those three beings that are me. May I cherish myself wholly, respect the vulnerability I recognise in others and embrace their spirits with loving kindness. May I care for the well being of all living things for we share in the mysterious divinity of the same collective greatness. May I seek the joyful in my life.

Worship Page

There is not one of me but three of me. First I am that unique physical body with a personality that people recognise. Within I also have an emotional body that people rarely see. That too is unique. It is vulnerable and sensitive with a long memory of hurts. It knows its weaknesses and failures.

What I know is that while I am unique so is everyone else but I must be aware that everyone has an emotional body too – that needs treating with care and sensitivity.

And I have a spiritual body too. This is the Nomad in me – the pilgrim soul seeking connection to the mysterious divinity of the collective greatness of all things. This body connects to others too. We are one tribe.

Living together these bodies thrive, upset one and all struggle to cope.

Meditation

Close your eyes and stand at the base of the tallest mountain .

And look out at the raging sea from the coast .

See all the stars in the brightest of skies .

And feel yourself .

Small.

Powerless.

This is your place .

Enjoy it

Mark S. Hutchinson

The cover picture for the story opposite was drawn by Liz Foxbrook, an NUF member

The Vogelkop bowerbird lives in the Fakfak mountain rain forest in Western Papua. For up to ten months of the year this *Amblyornis inornatus*, 25cms long and somewhat dull of feather, flies over the sparsely populated mountain forest continuously searching for objects of vivid colour and sparkling beauty with which to decorate the bower he prepares each year to attract a new compliment of wives. One dull morning beneath the sheltering green canopy he flew low over a small deserted village. Beyond the circle of dilapidated abandoned huts he could see another, neatly roofed with coarse grass, its windowless wooden walls newly repaired. Attracted by something shining in its dark interior, the bird moved cautiously towards its entrance.

‘My brother, you are welcome. Come in and meet my angel.’ The voice, gentle and precise, was that of an old man with a full white beard and a soutane greening with age. The bowerbird hesitated and then, unable to ignore the drawing power of the small panel propped up on the priest’s rickety table, went in. Head on one side he stood amazed in front of the image of a man with long brown and dark red braided hair caught into a band fastened with a garnet jewelled broach, his eyes huge, dark and deep and wings at his back. The picture made from a palette of tiny coloured stones with circles of bright gold forming a shimmering halo, was the most glorious object the bowerbird had ever seen.

The old priest chuckled. ‘This is the Archangel Raphael, comforter and healer. Go my brother, and make for your brides an angel to watch over all of you. You will find in the empty huts gold bits and pieces aplenty left behind by the government soldiers. Gold foil, golden bullet casings, gold painted playing cards, gilded beads. All there for your picking.’

The bird bobbed his head in reverence to the priest, took one last longing look at the angel and went about his scavenging.

He made many heavily laden journeys back from the deserted village to his forest home, but he never saw the old priest again nor his angel icon. He spread a great circle of brown and gold and red about his wide skirted open-top bower, the hundred small pieces-shining like radiant children standing mesmerised around a bosky maypole. The morning sunrise pierced the forest's thick canopy and the bright objects overcame the gloom as had Raphael's halo in the old priest's cottage. Many hen birds came to admire, many nests they built and many chicks were raised.

A couple of Dutch birders stopped to admire the display.

'That's quite something,' the younger one said, 'Just look at these circles all made of golden things.'

'Reminds me of Father Mattheus' mosaic icon,' replied the other, 'And look at this.' He had picked up a delicate gold cross. 'It's got a label on it:

"For the Vogelkop bowerbird. Blessings, Mattheus van Buskirk" It's as fresh and clear as if the Father wrote it yesterday ...'

His voice trailed away into the afternoon. 'But,' replied his companion, 'didn't Father Mattheus die thirty years ago, murdered by the army along with every other poor soul in his village? And, that's when the icon disappeared. So this note must be a fake.'

'Perhaps,' the elder man replied, 'or maybe the spirit of the good Father lives on in loving hearts - whether avian or human. While here, thanks to Mattheus' tessellated angel and this drab little brown bird, Nature has been strangely enhanced by Art.

Een klein wondertje!

The gift of being a good guest

Rev. Danny Crosby

They say that the true gift of life is in the present, that only now exists; that to live healthily, spiritually, you have to embrace the now. They say that if you focus on what is there that the pain of the past will disappear and the fear of the future will diminish. This is easier said than done.

Now while not wishing to argue with this truth, experience has taught me that this is only half the answer. The key I have discovered is that by coming to terms with the past and learning lessons from it I have been better able to fully connect to what is there and to no longer be ruled by what is yet to come. Much of the last few years of my life have been about rebuilding relationships on every level of life, physical, mental, emotional and spiritual. I have found that by doing so I have been able to truly “sing the joy of living”, by connecting to all that is there.

I spent a long time trying to flee from what was actually there, believing it to be the problem; I was searching for answers that were not to be found elsewhere. Finally I quit searching; I stopped and was able to appreciate the fruits and whatever else was there. I learnt to love what was there, a bit like the man in the dandelions story that I so love to tell.

I have been a minister for three and a half years now, hard to believe! During this time I have been guided by the wisdom of Forrest Church. His writings have held me as I have learnt the craft of ministry. One of the principles he lived by was “nostalgia for the present”. He described this as embracing each day as it passes instead of ruing it after it has gone. Or “looking forward to the present”

which he has described as enjoying what you have as if in a state of anticipation rather than aching longingly for that which likely will never be.

Now this became really pertinent during the last years of his life as he died of Oesophageal cancer, as he learnt that he had to practise what he had always preached. And where did this wisdom come from? It came from pastoral ministry. He learnt it as he shared in the lives of so many people, especially those at the ends of their lives. As he wrote himself "I have seen people in the last weeks of their lives live every moment more fully than they ever have before, because they recognise what most of us don't in our daily living: that each moment is precious." That even in those last moments of life there is a potential for peace, beauty and completion.

I remember a Unitarian colleague tell me that he had become convinced of God's presence in life during those moments that he shared with people just before they died. That something was happening in those moments that he cannot begin to describe, all that he knows is that life took on a different meaning during this time and that he himself was transformed by being present then. The conversation has stayed me, it keeps speaking to me. I believe I am beginning to see the truth within it. It's one of those "Spots of Time" moments. It is another of those great moments from the past that has helped me to better connect to the present and not fear what is to come.

It is hard to believe that I have served the good folk of Altrincham and Urmston for three and a half years now. We have experienced so much together, connected to so much, they have taught me so much. What has become clear to me during this time is that above everything ministry, certainly my ministry, is about being a guest in

the lives of other people; it is about being present in their lives. I can think of no greater privilege than to be invited into the lives of other people, at the level that these beautiful people have invited me into theirs. In those precious moments I have experienced life in a way I never dreamt possible. Sometimes this has been challenging, difficult, disturbing and even painful, but it has been beautiful. I couldn't have asked for anything more.

My life seems so rich in meaning today because I have learnt to accept what can be mine rather than wasting my time wishing for what cannot. I can see the gifts I am surrounded by and I love them, even the dandelions. This is what ministry is, whether it's the ministry I do as a professional minister or the ministry the communities I serve do together. When we enter into the lives of each other we empty ourselves and yet by doing so we find ourselves abundantly filled with love and by giving ourselves to one another we discover ourselves in that encounter; by doing so we connect to ourselves, to one another and to that Great Reality in a deep and meaningful ways; by doing so we are no longer cut adrift, but connected to all that is; by doing so we are no longer empty, but fully filled.

Rev. Danny Crosby is minister to Altrincham and Urmston Unitarian Congregations and a member of the NUF

Unitarianism's Lost Inheritance

In 1874 the illustrious scientist Prof. John Tyndall gave a chairman's address to the British Association for the Advancement of Science, assembled in Belfast. It advocated a clear separation between science and religion. Although stopping short of materialist atheism, (he was in point of fact a pantheist), the speech raised a storm. It summarised advances in evolutionary theories, giving Charles Darwin more than twenty favourable mentions, and increased their popularity and acceptance. It concluded by asserting that religious sentiment should never "intrude on the region of *knowledge*, over which it holds no command".

It made the front pages of newspapers in the UK, the USA and the European mainland, and many critiques of it soon appeared. Church leaders and divines, queued up to condemn it.. However, Tyndall refuted them with a facility like that of Richard Dawkins in our own times.

The Unitarian theologian and minister James Martineau posted an open reply that initiated a widely publicised exchange, one which attracted favourable comment for its mutual respect and its intellectual content and rigour. Martineau argued metaphysically for a broader ontology than that of positivism, as matter could not be self-sufficient. Tyndall could not refute this (any more than Dawkins and company can) and agreed to differ. The door to the Divine dimension was still open. Martineau, the despised liberal dissenter, became briefly regarded by orthodox Christians as the champion of faith.

In 1850 Martineau had said Unitarians should go with science although he feared the secularising impact of Auguste Comte's positivism, advocated by his atheist sister Harriet who was Comte's translator. In his last book *The Seat of Authority* (1885) Martineau worked out a complete rational faith, to which I adhere.

Martineau was a popular speaker, writer and journalist, a sideline that enabled him to maintain a house in Aviemore as a base for his beloved mountain walking and climbing. He had liberal opinions on just about everything- although he hated slavery and supported the North in the American Civil War, he condemned the destructive economic warfare of Sherman's march through Georgia as excessive. His Little Portland Street congregation included Francis Power Cobbe, a ferocious fighter for women's and animal rights who lived with a female partner she indifferently called her "wife" or her "husband", and he undoubtedly gave them his blessing. She remembered him preaching: "Heaven is a part of our religion, not a branch of geography". It also included Charles Dickens and the geologist Charles Lyell.

Martineau was no stranger to controversy: his first book, *The Rationale of Religious Enquiry* (1836), had set the authority of reason above that of scripture, marking him as a radical. It provoked the "Liverpool Controversy" of 1839 when thirteen Anglican clergymen delivered and published anti-Unitarian sermons to stamp out this heresy. Martineau and two colleagues took them on in an extended public disputation over Trinitarian versus Unitarian interpretations of scripture. His brilliant sermons, published as *Unitarianism Defended*, won the debate and many converts including four of the original Anglican clergy!

Martineau always advocated free will directed by our God-given conscience, and following “the (personal) religion of Jesus, not some religion about the Christ”, based on critical reading of the Bible, not literalism. He wanted churches open for the worship of Almighty God by free Christians, “a person should be a Unitarian, a church should not be” as he feared Unitarianism becoming one more “ism”. From his times we have inherited a great patrimony of churches and funds, but sadly his teachings have been lost, supplanted and suppressed by “sociopluralisticalism”. The Green hymnbook contains just one of his hymns, his best but edited from three verses to two to weaken the message.

His Unitarianism was a gospel, a devotional faith devoid of superstition fit for this century, one that we can recover if we wish to.

Jim Stearn has recently completed an Open University MA with a dissertation on the work of James Martineau

The Great Surmise

Carl Scovel

The Great Surmise says simply this: At the heart of all creation lies a good intent, a purposeful goodness, from which we come, by which we live our fullest, and to which we shall at last return. This is the supreme mystery of our lives. This goodness is ultimate-not fate, not freedom, not mystery, energy, order, nor finitude, but this good intent in creation is our source, our centre, and our destiny. . . Our work on earth is to explore, enjoy, and share this goodness. Neither duty nor suffering nor progress nor conflict-not even survival-is the aim of life, but joy. Deep, abiding, uncompromised Joy .

Honest to God— retrospective reflections 50 years on

Fifty years ago this year, the publication of a small paperback aroused a ferment of interest in religious belief that went far beyond the confines of the established churches. Its author, John Robinson, Suffragan Bishop of Woolwich, became a media star in the months following its publication and articles expanding on his views appeared in every newspaper from *The Times* to *Titbits*. The book, entitled *Honest to God*, went through eight reprintings in its first year, sold over a million copies and remains in print to this day.

Robinson's book was essentially a summary of the views of three German theologians ; Bultman, Bonhoeffer and Tillich, who were then little known outside academic circles. From Bultmann, he drew the idea of demythologization—that the New Testament writers had used ' *a mythological language of pre-existence, incarnation...miraculous intervention and cosmic catastrophe ..which makes sense only on a now completely antiquated world view* ' From Bonhoeffer he drew the idea of 'religionless Christianity' - that many people no longer have a 'God-shaped' blank that they look to religion to fill. From Tillich, he took the idea of God as 'the Ground of Being '- that the notion of God as a Being is *a human projection of personal categories of love, trust, freedom. responsibility and purpose*. Many within the C of E found his re-interpretation of Christian faith liberating although predictably many found it subversive and he had little support from the hierarchy—Archbishop Ramsey said it had helped some but confused a great many.

Most puzzling was the reaction of Unitarians of the time ; much of what Robinson wrote about the person of Jesus, in particular, would seem to have been particularly congenial to them . *We cannot be sure what titles Jesus claimed and we should be wise..not*

To rest our faith on them. The book received only two short notices in *The Inquirer* of the time ;the editor wrote rather dismissively *'Robinson has still a long way to go along the line of advanced thinking ..before he even catches up with our fathers.* I was reminded of this reaction when I read Keith Brown's statement in our last issue : *I'm surprised that Unitarians don't make more of their version of Christianity...some get...very uncomfortable where Jesus is concernedthey are perhaps terrified that they will become tainted as just another weird Christian church.*

As a result Unitarians on the whole have paid little attention to the work of the liberal Christian successors of Robinson such as John Shelby Spong and Marcus Borg ; the anniversary of Robinson's book has passed with no comment in our denominational press. In a desire to remain non-dogmatic and creedless, we all too easily become ,in Stephen Lingwood's words on his blog *a wispy thing floating away on the breeze ;if as a community we remain neutral on matters of faith then there is really no point in the community.* A few years ago the NUF Forum had a vigorous, good-natured debate on the whether Unitarianism had 'grown out of Christianity ' or 'outgrown Christianity ' ; should it be regarded as a separate religion or as still essentially rooted in the Christian tradition ? This seems to me a continuing question hovering over the movement : Frank Walker has written recently *We are certainly free to celebrate more than the Liberal Christian tradition and we should. However, it would be a loss, not a gain, to celebrate less.*

Footnotes

Honest to God published by SCM Press

Thanks to Alan Ruston for access to his archive of *The Inquirer* from 1963

Stephen Lingwood's blog at www.reigniteuk.blogspot.co.uk

Frank Walker in *The Inquirer* 23/11/2013

Ken Smith

A Celtic Liturgy

Book Review by
Derek Harvey

This is a very convenient little volume by Canon Pat Robson, a minister in the Diocese of Truro. As it has items for personal as well as communal use, it is as much a prayer book as a liturgy. The two sections I use almost every day, I deliberately say almost as I am not infallible and occasionally I do omit one or the other, are Early Morning Prayer and Night Prayer. Unlike the usual Morning and Evening Prayer, neither contain compulsory recitation of part of the Psalter, but there remains that option in both, after the introductory prayer. For that purpose, the author(ess) has included at the back of the book a small selection of psalms in the translation used in the Book of Common Prayer i.e. Coverdale. Both of these 'offices' are short and after time stay in the mind e.g.

As the morning sun brings light into the world once more, I come in prayer to you, my lord. You created me and you know me. I am your child.

The prayers are recited partly standing or sitting and partly kneeling. The most Celtic part of Early Morning Prayer is *The Caim*, an invocation said standing with one's right index finger raised high, and turning clockwise, drawing three circles around one's self and praying to the angels of Heaven, Christ and the Spirit of Truth. Despite the Unitarian proscription of the triplicate, I happen to like it. My wife however, wondered what on earth I was doing one morning when she saw me going round and round in circles!! Mind you, life itself is bit like that too!!

A service of Morning Prayer with parts for a Reader, the Minister and the congregation, follows the theme of creation with verses which are very familiar viz **Minister**: Be thou my vision, O Lord. **All**:

Be thou my soul's shelter, O Lord of my heart. Beautiful.
Evening Prayer follows the same pattern with three parts and includes St.Patrick's Breastplate either said or sung.
A service of Marriage includes the use of candles which I think the Orthodox do too.

The book also contains A Praise of Creation – A service of thanksgiving and commitment to God;
A Funeral Service, A Service of Healing, prayers of intercession, and right at the beginning, prayers before worship.

There is *A Celtic Calendar* which covers thirty Celtic saints with a write-up of the person's life, a sentence, Gospel, Psalm and a Collect. Some of these ladies and gentlemen are more familiar than others; I know of Saints Chad, Cuthbert and Aidan, but Saints Paul Aurelian, Ia and Kea, No. I have learnt something, then. So, a book like this with a sense of the religious culture of our Celtic neighbours is very valuable, particularly their reference to the Almighty as the High King of Heaven and referring to Jesus as His son in a more sensible way than some of the more aggressive of our Evangelical friends. A very good and useful book.

Published originally by Harper Collins Religious in 2000 and this hardback edition by SPCK in 2008

Derek Harvey is a member of the NUF Committee and Distributor for its publications.

Prayer

We rejoice in the winter light, warming and heartening the earth.
We rejoice in the light of the mind, which makes plain the path before us.

We rejoice in the light of the heart, which makes all our pilgrimages one.
We rejoice in all thy gifts, which brighten the world and our lives

Tony Perrino

Diary Dates

21—23 February

FUSE Festival of Unitarians in the
South East
Chatsworth Hotel Worthing

13—16 April

2014 Annual Meetings of the
Unitarian General Assembly
Whittlebury Hall nr. Towcester

See the main Unitarian website for further details of the above.

We extend a warm welcome to the following new members :-

James Barry

Lorna Hill

.....

Remembering Nelson Mandela 1918 –2013

"A garden was one of the few things in prison that one could control. To plant a seed, watch it grow, tend to it and then harvest it of a simple but enduring satisfaction. The sense of being the custodian of this small patch of earth offered a small taste of freedom. In some ways, I saw the garden as a metaphor for certain aspects of my life. A leader must also tend to his garden; he, too, plants seeds, and then watches, cultivates and harvests the result."

.....

Contributions and letters for the next Newsletter should be sent to the Editor, Ken Smith, as soon as possible and by February 14th at the latest. Contact details on the back cover.

Points of Contact

- President:** Rev. Bob Pounder, 27 Marne Avenue, Ashton-under-Lyne, OL6 9DW
Tel. 0161 339 6740 e-mail: bob.pounder@zen.co.uk
- Secretary:** Ken Smith, 12 Gravel Road, Church Crookham, Fleet, Hants GU52
6BB
Tel: 01252 628 320 email: kennethsmith939@gmail.com
- Treasurer:** Elizabeth Barlow, 67 Wychall Park, Seaton, Devon EX12 2EL
Tel: 01297 625955 email: treasurer@nufonline.org.uk
- Membership Sec:** Howard Wilkins, 46 Brookside, Burbage, Hinckley, Leics. LE10 2TL
Tel: 01455 635043 email: membership@nufonline.org.uk
- Minister and
Viewpoint Editor:** Rev Tony McNeile, 102 Turton Road, Bradshaw, Bolton BL2 3DY
Tel: 01204 591570 email: tonymcneile@nufonline.org.uk
- Newsletter Editor:** Ken Smith address details see above
- Webmaster:** John Wilkinson, 10 Shirley Close, Castle Donington, Derby DE74 2XB
Tel: 01332 814055 email: postmaster@nufonline.org.uk
- Forum Manager:** Ken Smith, address details see above
- Books of Fellowship:** Alan Oates, 28 Placehouse Lane, Old Coulsdon, Surrey CR5 1LA
Tel: 01737 551788
- Distributor:** Derek Harvey, Flat 2, 34 Broomgrove Road, Sheffield SL10 2LR



*Affiliated to the General Assembly
of Unitarian and Free Christian Churches
Linking others valuing Freedom, Reason and Tolerance in religion.*

email address: nuf@nufonline.org.uk