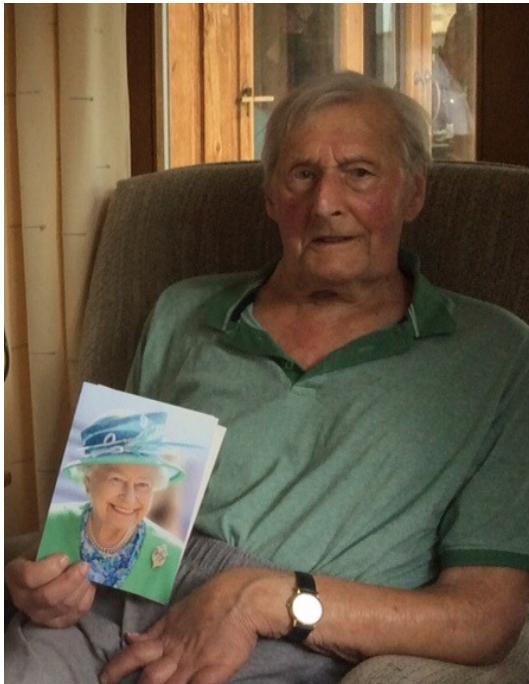


**NUF**

# Newsletter!



*Norman Chart holding his 100th Birthday card from the Queen!*

- ‘A Humanist journey through the Bible’ reviewed
  - Touching on Islam.1
- Unitarianism—not your average ‘package holiday’
  - Where are our Unitarian Retreats?  
*...and more*

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

Registered Charity Number: 1040294

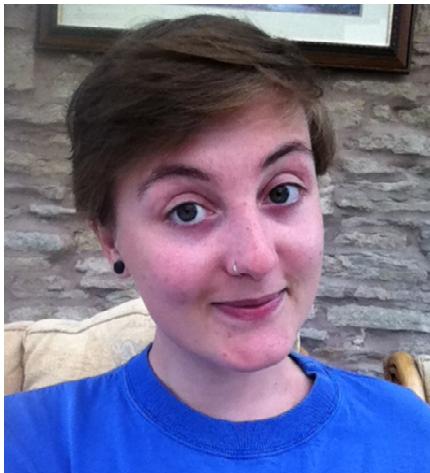
## *Passing the torch!*

Hello there! I'm Mattie Pugh and I have the fantastic opportunity of which I'm very grateful and excited about, to have been offered the Editorship of the NUF Newsletter. A chance for me to be involved with the wider Unitarian Movement on a regular basis, where we can share in the spiritual growth that can only be found through the openness and inquiry of a true fellowship.

As the pace is rather different from editing the GAZette which has been my job along with George King for the last three years (if memory serves). I'm thinking the first few editions will be a bit of a learning curve, from which I can improve and hopefully be a positive addition to the newsletter!

I would very much appreciate any material anyone has to offer. So, if you have any material for the newsletter please do not hesitate to contact me any time via my email:

**rubber\_boots@hotmail.co.uk**



## ***Updating the Map – ‘A Humanist Journey through the Bible’ by Ben Whitney***

We were very pleased to hear the author speak at the recent NUF AGM using the title: ‘The Fool on the Hill – A Humanist response to the Crucifixion’, as a very specific example of how we might approach our examination of the Bible. This talk can be viewed at: [www.ukunitarian.tv?nuf-benwhitney](http://www.ukunitarian.tv?nuf-benwhitney)

The first part of the book under review comes under the title of ‘Getting our Bearings’. This examines the out of date assumptions about God, the Church and the Bible, which seem to take no account of what has been learned over the centuries. This will be familiar ground to many Unitarians!

Part 2 ‘Stepping Stones’ changes tone completely; from addressing what we don’t believe to looking at where we are now, and where we are journeying to, through an examination of the Bible seen as a human creation. What can we learn through studying the Bible? When is it right to refer to the Bible and when is it appropriate to use one’s judgement, from what we have learned over the years and what we now know?

We begin with an examination of what *myth* means, how it was used in the Bible and how we might learn what that means in today’s world. The significance of myth is to ‘open to us deeper meanings below the surface’. (P55) Myth need not be true in a literal or scientific sense, but does contain a deeper truth beyond the superficiality of some ways of living in the contemporary world.

**The Commandments** were rules for a very different society from ours to live by. They were drawn up by human beings just as we now have laws in order to stop society descending into chaos. However Jesus in the New Testament is shown to move on from this, pointing towards a society where the Golden Rule should prevail: ‘Always treat others as you would wish to be treated by them’. Society has clearly changed now, but even in our secular society we can understand: ‘that love is the greatest underlying principle against which our decisions must be judged and which

can inform our individual journeys'. (P63) We should ask 'what is the loving thing to do?' when framing laws, rather than 'what does the Bible say?' (P64)

Most of us remember hearing stories from the Bible when we were children. But what happens when we grow up? There is the faint possibility of taking them literally, or maybe even rejecting them altogether. Like myth, they are not 'gospel truth' but part of our story-telling heritage. Which may inform our story-telling now, but it is also based on our own experiences of life which alters what its meaning might be.

In **Songs and Poems** we have always expressed our human spirituality. I was interested to read the author's thoughts on the continuing inspiration of the passage from Ecclesiastes 3. Which inspired the top ten hit by the Byrds, 'Turn, Turn, Turn', featuring the words, 'for everything there is a season'. Funnily enough, the Ladies Choir in which I sing will be ending their concert based on the theme of 'Seasons' with this very song. I think this confirms our ongoing love of subtle spiritual songs in our lives; and how we can adjust the context from when those words were written in the Bible, in order to appeal to a modern audience.

**Inconvenient Truths** have existed throughout our human history. The prophets in the Old Testament were calling the nation back to righteous living as was Jesus. Inconvenient truths may be different now but still we must confront and work through them. Whatever our religion, if it doesn't result in righteous living then something is seriously missing. Today we must confront the inequalities in our society and in the world, *we must be stewards of our planet rather than plunderers!*

The good news we read in the **Gospels** isn't about Jesus dying for our sins and rising again, but about a change in our behaviour towards selflessness, where we care for the sick and free the oppressed. Yet the Church tends to emphasize the atonement for sins through Jesus Christ – not the message we read from Jesus in the Gospels.

**Signs and Wonders** were never witnessed by those who wrote them down. So often we wrongly ask the question as to whether they are true or not. That is not what they are about. They are much more about being signposts of what is important and how to live a better life – what will make us more whole as people. It is all about interpretation of what meaning they had in a particular situation, and what they might mean to us now.

**Meals** feature throughout both Old and New Testaments. It seems that Jesus uses food and sharing meals as a way of getting lessons across. From eating with taxpayers and sinners; those taken from the streets; sharing with the crowds; eating from the corn on the Sabbath; those who come to hear him speak; the Last Supper and even beyond his death. All instances are used to illustrate something beyond the food being eaten.

**Journeys** are a constant throughout the Bible. People constantly travelling towards somewhere else they want to be, whether it be fleeing conflict or looking for greater opportunities. Then there was the returning home of a different person, for the experiences learned from different places and cultures had changed them. We now speak of our spiritual journeys, being prepared to change, the need to leave some things behind that at one time had seemed so certain to us. Being open to the new and the different in our exploration, and sifting through what is right from what no longer makes sense and must be let go of.

**Dreams and Visions** abound in the Bible, with the exclusion of St John the Divine they result in change, taking an alternative route. Today we need visionaries and dreamers, who make changes both in individual lives and in society. The author ends the chapter with words from Proverb 29 v 18, which illustrate the challenge we now have as a shrinking movement: '**Where there is no vision, the people perish**'. We don't have to accept third rate public services – things can be different.

**Conclusion: Updating the Map** stresses that it is generally accepted outside more Fundamentalist Churches that the Bible is a human creation. So how should we respond to it? First of all we

should try to understand the contexts in which the various books were written, before considering what it might mean to us now. The author suggests it should be with respect and integrity as should other great books of the past. We must then ask what do these and the Bible tell us about our human story?

*Updating the Map* is definitely to be recommended for the lucidity of language and argument, which demonstrates how the Bible can continue to inform us on our journey through life, whether Theist, Agnostic, Atheist or Spiritual Humanist. But we should remember that we start from an understanding, and an engagement with a human consideration of a particular past expressed in the books of the Bible.

- Joan Wilkinson



### ***Touching Base on Islam (1)***

In late April we attended a three day intensive course at the Ammerdown Centre in Somerset on 'Understanding Islam'. Our tutor was Dr Chris Hewer, a Christian who is trusted by the Muslim community, to the point that he has worked with them to develop educational resources on Islam for non-Muslims, and on Christianity for Muslims.

We soon found points of accord between what we heard and what we feel. For example, that religion is a training ground in *taq wa*, 'God-consciousness'. Many Muslims feel that Western Europe is on a downward spiral of 'God-forgetfulness'. Could we as Christians disagree?

One popular aid to 'God-consciousness' for Muslims (and some others) is the *tasbih*, the string of 99 beads. This represents the 99 splendid names for God that scholars derive from the Quran.

On to a subject evoking high emotion, *shari'a*. Those of us who are accustomed to see this expression of Islam in terms of amputated limbs and stoning for adultery should heed its real meaning - as 'a straight path or way', a codification of how you

need to live in order to enter paradise. At its purest, this has echoes of Psalm 1 which contrasts 'the way of the righteous' and 'the way of the wicked'. We recall that the first Christians saw themselves as 'followers of the way'. We are reassured to learn that numbers of well-educated Muslims *like* Britain because they find it overall more compliant with shari'a than various Muslim-majority countries.

Though this leads to a big question. What is Islamic, and who is able to define Islamic teachings with authority? Islam has no formal hierarchy in the manner of the Anglican or Catholic Churches. Its imams vary, from the very scholarly to the very opposite! Dr Hewer was clear: authoritative rulings on what is and what is not, Qur'anic or Islamic are given by learned scholars, usually in conference. The greater the number of scholars giving the ruling, the greater its authority.

This leads to a number of points. For example, that the prominent source of fear, the **fatwa**. Often thought of as 'a legal ruling' (Islam like Judaism being a law-based faith) it is actually 'a learned opinion'. So who issues it, and their scholarly standing is crucial.

Hence the significance of an 'open letter' on the 19<sup>th</sup> September 2014, issued by 126 leading Muslim scholars from a wide range of countries, some Muslim-majority, others Muslim-minority. It was addressed to the head by name and to the 'fighters and followers of the self-declared 'Islamic State'. No 1 of its pronouncements was: 'It is forbidden in Islam to issue fatwas without all the necessary learning requirements'. Nos. 2-24 strike down the series of judgments by which the 'Islamic State' has operated. For example, No. 11 states that the Yazidis are to be seen as 'People of the Scripture' (not idol-worshippers), No. 22 that 'It is forbidden in Islam to declare a caliphate without consensus from all Muslims'. We have copies of the Executive Summary. This, with full reasoning, can also be found at: [www.ammanmessage.com](http://www.ammanmessage.com) and [www.lettertobaghdadi.com](http://www.lettertobaghdadi.com).

We cannot cover all the major issues raised. Two in particular however, we plan to discuss in Article 2, namely Muhammad himself and how we might view him, and how Islam and Christianity

diverge on the key issue of salvation.

We end this article with one simple yet profound difference between the faith of Islam and our own. Each upholds 'The Word of God'. To the Muslim this is perfectly expressed in, and only in, the Arabic text of the Qur'an, God's word written. To the Christian it is expressed perfectly in, and only in, Jesus, God's Word incarnate.

- Barbara and Cedric Dowe

Footnote: *I am very grateful to the authors of this article for giving their permission for it to be reprinted here. They write from a Christian perspective, but their observations will surely be of interest to Unitarians.*



### ***The Great Transformation – ‘The World in the Time of Buddha, Socrates, Confucius and Jeremiah’ by Karen Armstrong***

Karen Armstrong never disappoints at conveying her detailed research of the subject in clear and accessible language. Although this book was published by Atlantic Books back in 2006, the material seems as fresh to the reader as if it had been published only yesterday.

The main text consists of 400 pages followed by 26 pages of notes, and most importantly an excellent Glossary. Reinforcing those terms already familiar to me as well as introducing many new ones, especially those referring to developments in China.

The Great Transformation under consideration takes place in what we more commonly understand as The Axial period. Beginning around 1600 BCE to about 220 BCE, when the known world was in uproar, nations being born only to be snuffed out and later reformed with great Empires coming into being. Wars saw mass migrations, with resulting change of understanding. The rules of law were rudimentarily being shaped amidst the religious and political turmoil.

Ritual and ritualistic behaviour served to bind communities together. In China this ritualistic behaviour was even built into the conduct of war, where at one point war became more of a demonstration of the best aristocratic practice.

Armstrong traces the changes of human understanding of themselves, as well how states and empires could be shaped. The modern phrase; ‘the personal is political’ could well be used to describe what was happening at this time. Politics, religion and self-understanding were bound together.

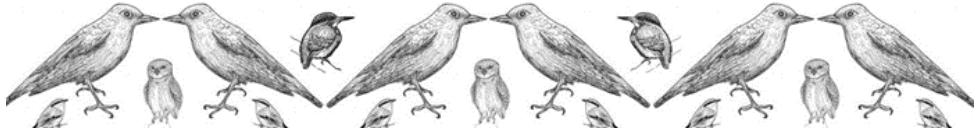
Not having much background information on China I found these sections particularly enlightening. Whilst demonstrating the differences between areas of the world, we also learn of some general changes in understanding that runs through the areas covered.

As with other material written by Karen Armstrong, there is a clear progression through the book. Ending with what we can discern from the material in our own lives now.

She addresses the golden rule as introduced by Confucius. A selfless approach to life, putting others first. How can we understand the world and our place in it through building up our knowledge base? Why do we suffer and what does suffering mean? The development of empathy and not only concern for those close to us but for everyone. We are all part of one humanity, of one world. Why do nations come together in empire?

After reading the book and taking note of what conclusions are made, it shouldn’t surprise the reader that Karen Armstrong understood why today we needed ‘The Charter of Compassion’. Something that bound people around the globe and from different faiths and of none. I believe that without researching the material for this book and going on to write it, we may never have had ‘The Charter of Compassion’, a force for good in each of our lives and in the world.

The book has now been added to the NUF Book Collection.



### ***Saint Francis, il Poverello d'Assissi***

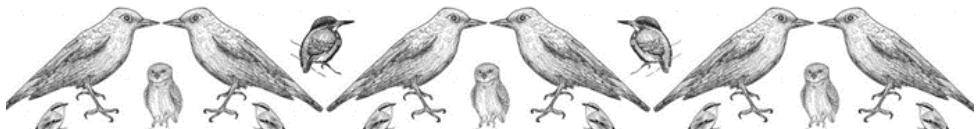
Travelling through the Spoleto Valley,  
the Poor Man of Assissi preached to a company  
of his many feathered brothers and sisters  
    who had waited patiently for him  
in a glade beside the hot rock-strewn road.

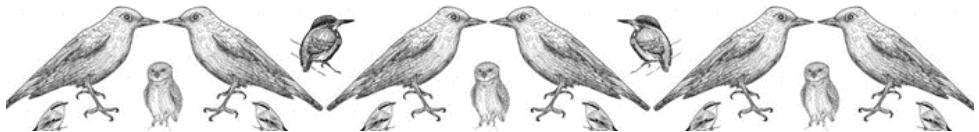
From the topmost branches  
of the tallest trees to the lowest drab bushes  
    long caked green-dull with dust  
thrown up by a thousand travelling feet,  
they watched as the Saint approached.

The Poor Man of Assissi in a tunic of humble wool,  
    bleached by the burning sun  
and stained by the rich dark soil of Umbria,  
    stood in the centre of a vivid circle  
        of finely marked plumage.  
Jays elegant in pale coral and black trimmed  
    with stripes of blue, their crest raised,  
        chattered high in the trees  
    and then fell silent as the Saint  
        raised his hands in a gesture of love.

Eurasian Nuthatches in waistcoats of brown  
    and coats of drab blue-grey,  
paused in their walk down old gnarled trunks  
where a hungry bird might find insects and seeds,  
and lifted up their thin black beaks to honour him.

A Little Owl, Athene's darling, in a sweetly speckled robe  
of brown and cream, bowed his head in the face  
    of the unaccustomed mid-day sun,  
while jade Kingfishers and yellow Wagtails  
stretched out their wings to welcome the Saint.





"My brothers and my sisters, I greet you."

Francis spoke in a voice whose sweetness  
echoed the passing stream and, with a countenance  
as fair as a lily, he smiled upon his avian congregation.

"Here we may see the wonders of God:  
our brother the resplendent Sun  
who lights up the day, and our sister Moon  
who makes lovely the bleak darkness of night,  
and the wind and rain which scatter and nourish  
the burgeoning grains which feed us.

"Praise God for our sister Water whose rivers  
Slake our thirst and make clean our land,  
For brother Fire who warms the long nights of winter  
And for our sister Mother Earth, in whose demesne  
We have found a secure place to build our nests,  
There to rear our precious fledglings.  
Go in peace now my children and take with you  
As you fly the blessing and love of Him  
Who made you and gave to us all  
The extraordinary world."

As the Saint delivered his benediction,  
A solitary Blue Rock Thrush  
Turned his face towards the distant shimmering mountains  
And sang an ethereal *Te Deum* of thanks and praise.  
For here in this sylvan chapel beside a dusty road,  
The quiet eager listeners had been moved  
By the tenderness and wisdom  
Of this man of God.  
A random gaggle of birds they would be no longer,  
But a grateful denizens of a hallowed place.  
Would that we might follow their example.

- Naomi Linnell



## **Secretary's Notes**

I hope the summer months will have brought you pleasant weather and perhaps the chance of some holiday travel. Unitarians are rather fond of the metaphor of the spiritual journey, and in a recent dialogue on the Unitarian Facebook pages I contrasted the Unitarian approach to religious faith to that of the 'package holiday industry'. Many people like the security and ease afforded by a pre-planned tour where your accommodation, meals, travel and leisure arrangements are all settled in advance. Problems which arise will be sorted out by the couriers and staff, and you need not have the hassle of difficult negotiations with the local businesses in a possibly unfamiliar tongue. You can relax and enjoy life as it passes in front of you like a film. I've been on a few 'package' tours and enjoyed them very much.

Many traditional religions offer 'packages' - a set of beliefs and practices to which you are invited to subscribe; in return you will have access to the 'reps' (clergy) who will guide you through the spiritual travails of life and provide you with a 'new' family. Before the coming of the Welfare State, churches were often in the forefront of providing support to those who encountered hard times.

Unitarians do not offer you a package deal of beliefs and practices - just an invitation to join them in exploring the spiritual landscape with the aid of a variety of maps; it's not unlike being given a 'Rough Guide to Personal Spirituality'. Your companions, including the ministers, will all be on their individual 'journeys' - you may not always agree, you may get 'lost', as may your companions - but sometimes you may make wonderful discoveries about yourselves and about others.

Not everyone likes to travel in this way - either on holiday or in their spiritual lives. How shall we know if we are in the right place? Shall we be safe in unfamiliar territory? For these reasons Unitarians are always likely to be a small group numerically, but as long as there are people wanting to explore for themselves rather than follow a tour guide, they are likely to persist.

- Ken Smith

## **Minister's Page**

I'd gone into town to meet a friend but was sent a cancellation text while I was still on the bus. Something unexpected had cropped up and he was sorry. These things happen. I wondered what I could usefully do now that I was in town. It was mid-morning, the sun was shining, so I decided to go to the park and buy an ice cream. Our park has had a bit of a makeover. Somehow the vandals with their graffiti have been ousted and families have returned. I walked along the river from the town centre and was soon following a path beneath the trees.

It opened out on the newly built cafe and playground. Climbing frames and slides were covered in squealing children as if they had invaded it. Mothers and grandparents were sitting on the benches watching, warning and encouraging. It was a happy sight. The cafe was open and the ice cream was contemporary, I resisted bubble gum flavour.

By the lake someone had leaned over the 'Don't feed the ducks' sign and thrown a load of bread in. There was a mad scramble of ducks, geese and diving gulls churning the water with wild squawks. Next a beautiful flower garden dedicated as a memorial to Princess Diana, and near that another memorial but a stark one, to the First World War's dead with hundreds of names written on each of the four sides, and a new one for those slaughtered on the beach at Gallipoli a hundred years ago.

How sad I felt standing in front of them.

The open areas were all meadowland with hosts of wild flowers carefully cultivated in large sections, and open spaces children might have rolled down, and gigantic trees as high as the town hall. It was countryside in the town.

Near the highest point is a long level promenade overlooking most of the park. It is lined with statues of the great and good from the not so noble past. I stood in front of one of them with the last of my ice cream.

I can't remember his name nor exactly his Victorian dates. Underneath them was inscribed, 'He lived a useful life'. I admired that.

'Do something useful every day' is a good motto. We should.

- Tony McNeile



### *President's Ponderings*

Stephen Lingwood offers, what I consider, valuable contributions on Facebook groups, pertaining to the difficulties we encounter as a movement in the face of declining numbers. He writes that, were we as large a community as there is in America, we could draw on more extensive resources. Or smaller, as in some of the newly emerging Unitarian groups elsewhere in the world, we would share an enthusiasm and single-mindedness of vision. We sadly find ourselves with declining numbers and some large buildings in need of expensive upkeep.

However, Stephen never sets problems before us without going on to ask what we might consider as we move into the future. In the past Christianity has seen growth through martyrdom, monasticism or empire. Neither the first or last ways are open to us now but neo-monasticism could be. It is shown to be having some success in Buddhism.

Like Stephen, I feel that Unitarianism could explore new ways of two or three Unitarians, in groups, with lives committed to prayer and spiritual practice, living in three or four large houses across the UK. Clearly such a new way of thinking would begin with just one small group.

Slightly diverging from this idea, but which could dovetail very nicely, would be the aim of offering retreats for a small number of others for a few days or one week in each month, at one of the

large houses.

I would like to see the idea of 'retreat' taken further. Great Hucklow is much loved by Unitarians for being with other Unitarians in larger numbers. But I am thinking of our movement being able to offer something else as well, something more intimate, in small groups. Perhaps there are Unitarians who are able to offer one, two or three people a space for this sort of retreat? Based on the prayer and spiritual practice, which Stephen has in mind. A network of such spiritual spaces, would certainly be different to anything we have considered before.

I was very sorry to see the initiative, set up by Leslie McKeown on the small island of Shapinsay in the Orkneys, has come to an end. All those, who have spent time on Shapinsay, will agree that there was something very special happening there. A large house and small chapel such as this, but based somewhere more accessible, would probably answer Stephen's requirements for a small group, living, working and worshipping together. It would also answer my idea of having small places for retreat, which may fuel our next generation of Unitarians.

- Joan Wilkinson



## ***Worship Page***

Many of our congregations have a spot during their worship service where people can come up and bring their concerns. They often do this by lighting a candle and briefly saying what the concern is. It might be for a relative or friend who is unwell or maybe for a grandchild sitting exams or waiting for results. Sharing the load seems to lighten the load.

And anyway it is not a good thing to bear sorrows on our own.

Even on our own lighting a candle for someone can be comforting and significant. Somehow it connects us with the mystical and the mysterious, I often feel that its light flickers in two directions, one way towards us and the other towards the unseen

spiritual world. The candle flame links the two together.

We use candles in our meditation group and there too the light can draw us into a deep tranquil part of ourselves.

## Prayer

May the light of my candle reflect the light of my nameless formless God and touch my heart with love. And may that same love and that same light shine on those I love and those I care about, fill them with the healing spirit, calm their anxious thoughts, and give them peace. And may that small flame bring light into the shadowy corners of mind and shine on the memories stored there, bring them to life, let me see them again, bring smiles of joy into my heart.

Small precious flame you light the way into the divine world.

- Tony McNeile



### *A Disreputable Priest Being Gay in an Anti-Gay Culture by Ian Corbett*

This is a book that demands to be read – foremost by the Anglican church which is supposed to embody the love of God for all His creation, and by those of us, myself included, who are hampered by our inherited cultural baggage. With regard to those who are sexually different, or who for other reasons are at the margins of society.

The 'Disreputable Priest' of the title, is Ian Corbett, a man of huge intelligence and compassion, who found himself called to love and care for the dispossessed; the little ones; the minorities disregarded by society; and for those like himself of different sexual persuasions, who are misunderstood and irrationally feared and rejected. These are areas, Corbett feels, where the church needs to be challenged in its refusal to take seriously its ministry to these minorities; and in its political and social exclusion of indigenous

native people. He sees the church as a 'travesty of what the Body of Christ and the fellowship of the Holy Spirit should be' and thinks it may be beyond reform; that it has to decay 'so something new and better might arise from the ashes'.

Corbett writes with a raw brutal honesty, but with a rare grace and beauty about himself and society. In a series of vignettes he explores his inner spiritual journey as he makes his outward physical journey in his ministry for the Anglican Church. A journey which takes him from the disaffected youth of inner cities Manchester and Bolton, to Ireland, Lesotho, Zimbabwe, and to the Navajo Indians of Canada and America. He finds himself rejected, expelled and unsupported in times of great need, by corrupt, politically motivated church officials – the very Church which purports to practice the love of God. His support comes from those to whom he ministers and gives unconditional love; they return this love unquestionably, with great understanding. This was especially his experience in remote parts of Africa, where he still considers his spiritual home to be, but where he suffered his cruellest rejection from the Church.

There are many notable exceptions of love and honour towards Corbett within the Church, such as bishops David Jenkins and Desmond Tutu, to name but two, who have mentored and succoured him, as there have been also deep personal friendships along the way. Above all, it is his direct experience of the love of God who is with him always, in joy and sadness, ecstasy and profound depression. A God whom he experiences in silence, in prayer, in the splendour of remote natural wildernesses, and in music. Not in the Church.

The book opens with a love letter to Ndlovu, now dead, where the reader, totally unprepared, shares Corbett's innermost personal feelings and emotions for a lost love. I almost felt at that point unable to continue; I felt unworthy of the trust that he was placing in an unknown readership to make this journey with him. His description of the Zambezi River, which as the Victoria Falls, from a great calm 'plunges into catastrophe as it roars into its canyon', gives a dramatic foretaste of his emotional life.

The book concludes with theological, philosophical and ethical reflections, bringing a certain healing. I end with one of the quotations in the final section, from Teilhard de Chardin: 'There is only one road that can lead to God and this is fidelity, to remain constantly true to yourself, to what you feel is highest in you. The road will open before you as you go'.

- Pat Caddick

*(This review appeared first in the September issue, 2015, of the Sea of Faith magazine.)*



### ***On seeing Monet's Garden***

*A meditation on the words of St. Paul by Joyce Hindley*

Where willows weep into the water – lillied lake  
I stand, entranced by the impression that they make  
On me, and stare in admiration at the sight  
Of the reflections and refraction of the light,  
Trying to recapture through my camera's eye  
The garden Monet loved so much in days gone by.  
No photograph of mine could ever quite compare  
With any of the pictures that he painted there;  
For he contrived to show us by consummate art,  
With brush on canvas, how he felt within his heart;  
So that we too might be enraptured by the scene  
The lilies pink that floated upon the waters green;  
Copied as birthday cards and calendars each year;  
Ensuring he's remembered, though no longer here.  
The garden still exists at Giverny, and there  
Is all the beauty he depicted - ours to share  
He left a living legacy of loveliness;  
so let us try to use such talents as we possess;  
Make some impression as a proof that we were here  
By growing flowers of the spirit-giving cheer  
To those who are alone and those who've suffered loss;  
To bring some beauty to this world of greed and dross,

Encourage others too to flourish; fill their needs  
By nourishing their lives with kindly words and deeds.  
If you've a loving heart; a disposition sweet  
'Twill last beyond the time whene'er this life's complete;  
For then, when all is perfect, in a state of grace,  
With vision clear, not through glass darkly; face to face  
You will see at last; knowing not in part but whole  
And find Monet's garden's painted on your soul.

**Joyce Hindley is a former member of Godalming Unitarians  
now living near Bristol**



## ***Points of Contact***

President: Mrs. Joan Wilkinson, 10 Shirley Close, Castle Donington, Derby, DE74 2XB  
Tel: 01332 814 055 email: joanwilk@nufonline.org.uk

Secretary: Mr. Ken Smith, 12 Gravel Road, Church Crookham, Fleet, Hants GU52 6BB  
Tel: 01252 628 320 email: kennethsmith939@gmail.com

Treasurer: Mrs. Valerie Walker, 15 Station Road, Stoke Mandeville, Aylesbury, Bucks, HP22 5UL  
Tel: 01296 613 501 email: vawalker55@gmail.com

Membership Secretary: Mr. Howard Wilkins, 46 Brookside, Burbage, Hinckley, Leics, LE10 2TL  
Tel: 01455 635 043

Minister & Viewpoint Editor: Rev. Tony McNeile, 102 Turton Road, Bradshaw, Bolton, BL2 3DY  
Tel: 01204 591 570 email: tony.mcneile@nufonline.org.uk

Webmaster: Mr. John Wilkinson  
Address/ Tel/ Email same as President

Books of Fellowship: Mrs. Pat Caddick, 10 Park Lane, Castle Donington, Derby, DE74 2J

Distributor: Mr. Derek Harvey, Flat 2 Broomsgrove Road, Sheffield, S10 2LR

Newsletter Editor: Miss. Matilda Pugh, 63 White Croft Works, 69 Furnace Hill, Sheffield, S. Yorkshire, S3 7AH  
Tel: 0790 840 1172 email: rubber\_boots@hotmail.co.uk

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