

the center for progressive christianity

MARCH 2005

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President's Report

by James R. Adams

This is it!

A review of Living the Questions, a 12-session video and discussion course—"a progressive alternative for Christian invitation, initiation, and spiritual formation"—produced by David Felten and Jeff Proctor-Murphy.

Living the Questions is, I believe, exactly what many individuals and congregations in the progressive Christianity network have been looking for: an attractive and thoughtful expression of the progressive approach to Christianity.

The DVD and web-based curriculum is designed to help people wrestle with the relevance of Christianity in the 21st century. *Living the Questions* features some of the most outspoken and respected voices in today's theological circles, including TCPC honorary advisors Marcus Borg, John Cobb, and Jack Spong. The series, however, does not limit itself to the wisdom of elderly white men. Viewers are introduced to the insights of several women, who like the other men, represent a variety of races and cultures.

Each session presents video clips of lectures and interviews with people whose thoughts often complement, and occasionally contradict, what the others have said on the subject. One of the program's strengths is that the producers have made no attempt to explain away differences among the variety of views they present.

Another strength is that the course acknowledges the limits of logic by presenting some of the material as living parables, such as a visit with a gardener whose passion is growing orchids and with a potter who demonstrates his craft. Music and other art forms also receive the attention they deserve.

The network owes a great debt of gratitude to the two young (at least they look young to me on the video clips) Arizona-based United Methodist pastors who have spent the last several years collecting and editing the video clips.

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The two, David Felten and Jeff Proctor-Murphy, also have prepared imaginative and sensitive lesson plans available for downloading from their website.

Although they advertise the course as having 12 sessions, they advise having an initial orientation before the course actually begins. They also include a 13th video and discussion session as a bonus for Methodists. In my opinion, the Methodist session could be valuable for Christians of every stripe.

As I see the course, it has great potential in three different kinds of settings.

1. **A congregationally based study-course** for new or prospective members. As Jeff and David point out, the discussions are designed for groups of no more than ten participants, but a church could accommodate larger numbers by projecting the videos on a large screen or by providing several monitors and then by dividing into small groups for discussion.

2. **TCPC local study groups.** Although some of our local groups might balk at the \$250 price tag, if they divide up the cost among ten people it works out to less than \$1.80 per session for each participant. A real bargain!

3. **Individual viewing** for people who can't or won't go to meetings. I have an aversion to television, but a DVD player came with my new computer. On days when the temperature is too low and the walks too slippery for pleasant walking in the early morning, I work out on a treadmill in my basement. I usually listen to National Public Radio, but I found I could arrange the furniture so that I could face my computer monitor and watch *Living the Questions* while treading. Even as a solitary experience, I found the course to be engaging, enlightening, and uplifting. I think that every progressive organization should have a set of the DVDs to circulate among shut-ins and people too busy to attend classes.

You can order the course on line at www.livingthequestions.com or by writing to 5501 N. 7th Ave, PMB 733, Phoenix, AZ 85013-1755.

Past Events: Houston and Baltimore–Washington

As you can see from Bill Dannenmaier's photo on page 3, the January conference in Houston was well attended. Fred Plumer and Hugh Dawes stirred up lively discussions with their major presentations. Their words are now available on line. To read what they said or to download their remarks for future reading go you our website www.tcpc.org and click on network > events > past events > Southwest region. There you will also find TCPC Vice President Janice Gregory's opening remarks.

Pastor Jeremy Rutledge and the congregation of Covenant Church proved to be excellent hosts. We can't thank them enough for their generous hospitality.

TCPC council member Helen Havens, who supposedly retired last spring, in the final days worked nearly full time in organizing and managing the event. She was ably assisted by husband Sandy, but Helen had to shoulder most of the responsibility.

As so often happens in an organization made up of volunteers, we were late in getting out a notice about the gathering. That more than one hundred people showed up must have been to some extent the impact of flier designed by John Lineberger, a TCPC affiliate and graphic artist who lives and works in Washington, DC.

Three and a half weeks after the Houston conference, as scheduled, I was in the Baltimore-Washington area for five smaller, local events—meetings with clergy and groups in congregations.

Web manager Monica-Lisa Mills invites people to her workshop

Houston conference photos by Bill Dannenmaier



Hugh Dawes making a presentation Saturday morning



Conference chair Janice Gregory and Conference organizer Helen Havens





Madison Shockley
with a comment
from the floor at the
Houston conference

Host an Event

All these gatherings in the recent past are evidence of our present strategy to focus on regional and local events rather than on national forums. If you would like to host such an event, let me know, and those of us on the TCPC board and council will do our best to supply you with speakers and discussion leaders.

Future Events: London, England and Carlsbad, California

The second international event for progressive Christians is coming up: A day conference organized by the Progressive Christianity Network–Britain on Saturday, May 7, 2005 at St John's Church, Waterloo, London. Although our government's economic policies have sent the dollar plummeting, making foreign travel less attractive this spring, I think that people who make the effort to get there will be glad they did.

At the board and council meeting held just before the Houston conference, we accepted Madison Shockley's invitation to hold our meeting and provide the leadership for a regional conference in Carlsbad, California, on January 20–21, 2006.

It's all in the Name

by Peg Custer

Over the last five years or so a friend and I, over a nice cup of tea on a late afternoon, seem to find ourselves having a similar discussion each time. Heather, a practicing Quaker and very thoughtful woman, asks me, or I ask her, depending on where we are in our conversation, What are we going to do to take back the word "Christian"?

We are both of the opinion that the word has been co-opted so that when one hears it, the first thought is that "Christian" is not what one wants to be.... We would sit and try to name all the descriptive words used as prefixes

to the word Christian. There are the radical Christians; the evangelical, the pentecostal, the conservative, the right-wing Christians; the orthodox, the ultra-conservative, the bible-thumping Christians; secular Christians, liberal Christians, and on and on. Lately we have heard of the emerging Christians. What did each one mean? You can imagine we had more ideas to ponder than we had time.

We at Christ Church have chosen to call ourselves a progressive Christian community. We know what that means, but quite often there is a negative response to the adjective. The Center for Progressive Christianity is just that, a center for churches and people who see themselves as being progressive in thought and action and worship. We have attended several of their workshops, including the last one held right here at our church. I was in on the formation of much of the theology and philosophy of those who gather under this title. I remember one of the first conferences where we began to outline just what it would mean to call us "progressive." As I ministered at Christ Church, I realized that this Body of Christ was just that, progressive, in its thinking about being a Christian. So we signed up so others of like mind would know that we are part of this group.

There are eight points that outline just what it is we believe to be progressive The most enticing point is that we know we are not there yet but are progressing along the way. To do that means we are open to questions, doubts, and searching. That opens up interesting and provoking dialogues. We believe that searching for understanding is more important than laying dogmatic certainties on people. Having an inquisitive mind and heart leads people to a deeper understanding of their relationship with God.

Maybe that does begin to disturb others. Maybe there are those who believe it is already spelled out for us and we need go no further. It is exciting though for me to listen to those who attend our Coffee and Conversation after Service as they explore the meaning of what it is a Christian is to do to bring about justice and peace among all people. It is enlightening as people are willing to share their struggle with the truths Jesus gave to us. It is fun, yes fun, to listen as a skeptic begins to grasp a certain understanding, or hold a position! It is even more touching to hear how these progressives seek to restore the integrity of God's creation and to bring hope to those whom Jesus called the least of his sisters and brothers

In this world that can be cruel, devastating, and destructive being progressive takes on a meaning for us that may appear radical to others. Yet we believe that one can find hope in a progressive Christian environment. Hope that God is accepting of each and every one of us. Hope that the people of the world will become like that.

Hope that we are equipping each other for the work we feel Jesus is calling us to do, to offer radical hospitality. It is nice to know that some progress is being made in carrying that out. It is good that integrity and authenticity can find a place to be open, accepting and giving. It is best yet that there is a safe place for those who still in humility acknowledge they do not have it all together, do not own the “truth,” and are willing to go “for the ride of their life” as progressive Christians

Perhaps it all is “in the name.”

A longer form of this article appeared in the “Living in Faith” column of the Portsmouth Herald. Peg Custer has served as Interim Rector at Christ Church, Portsmouth, NH.

local events

Report from the local group in Lakeland, Florida

by Edward Clark Dobson

It occurred to me that you might enjoy having a brief report from one of your affiliate discussion groups.

We have grown since our group was added to the TCPC website. I am contacted quite regularly by folks in Central Florida who have visited the website. Some are simply too far away to join our group, but seem glad to know that we exist. Thanks to our TCPC connection, we have gained four new participants recently. We continue to be a diverse and ecumenical group (including Methodists, Presbyterians, Episcopalians, and Unitarian-Universalists).

Most of our members are activists who are frequently interviewed by and quoted in the local media. Several weeks ago, we decided to develop a statement of our group’s position on a number of issues, which we would then all sign as individual members. Then, like Martin Luther, we would nail the statement to as many doors as we could find. I’ve enclosed a copy of our “Manifesto.” (Copies of the manifesto are available. Write to TCPC, 99 Brattle Street, Cambridge, MA 02138 or e-mail office@tcpc.org).

We treasure our connection to TCPC, and are grateful for your existence and the work you do. Thanks from all of us.

Other local groups take note. The Newsletter would be delighted to have similar reports of your activities.

book reviews

Creating Uncommon Worship

Transforming the Liturgy of the Eucharist

by Richard Giles

Liturgical Press, Collegeville, Minnesota

a review by Linda Privitera

In Martin Buber’s *Tales of the Hasidim* we hear of a rabbi called three times in a dream to undertake a journey that would lead him to a treasure which would change his life. Soldiers and a driving rain meet him at his destination and he hesitates to begin digging at the bridge of his dreams. Being questioned by a soldier, he reveals his quest and its origins. The soldier scoffs and says he has been told in a dream to visit the rabbi’s house and retrieve a treasure behind the rabbi’s stove. Then, warned by the soldier about the sin of gullibility, the rabbi makes his way home where he discovers behind his own stove a treasure that ends his poverty.

“If only we knew how to dig for the treasure that lies close at hand, to find what lies buried in our own recesses, at the light and heat giving center that governs our existence, at the heart of our hearth,” we could find something precious, says Heinrich Zimmer, quoted in *The Art of Pilgrimage*.

Richard Giles’ second book, *Creating Uncommon Worship: Transforming the Liturgy of the Eucharist*, helps the liturgical pilgrim find old and new treasures. Giles became dean of the Episcopal Cathedral in Philadelphia in 1999 and began a major change in the community’s liturgical space and praxis. In this book of practical liturgy he is encouraging in tone, with strategies, photos, annotated ceremonial (one half the book) and some resource appendices. Theological justifications are woven throughout the text.

Failure of the Episcopal Church to change its architecture or liturgical space to reflect the baptismal theology of the 1979 Book of Common Prayer means that, in now following what Giles and others suggest, priests and congregations are in for a spot of “white water rafting.” Giles’s clerical authority for such an adventure was a given; it seems that a parish must really want to follow such a bold leader and have a deep longing for a renewal of its worship for such a major shift to be a success.

Giles’s main assumptions are that all ordained leaders be retrained in worship; that assemblies claim the font, table, and ambo as primary centers around which the faithful can gather; that leaders approach our approved books as framework rather than formulae; and that the widest possible resources be used to deepen our ability to worship God well.

Giles helps recover the buried treasure of a highly participatory assembly. Each week the community moves physically from one liturgical center to another, gets wet, is fed, smells something mysterious, is revered as a location themselves for the holy, and takes its place as the ministers of the eucharist. Pews are out. Deliberate silences and forms of service on behalf of the community rather than a clerical caste system are in.

Reading this book has provided retraining for me and is important for those who hope that the liturgy is foundational for all its participants not just the preacher or presider. Its vision is exciting and gives me energy and support for what I love. It appears that this is a clerically driven model; a feminist critique would wonder about the pattern of implementation, which voices are weighted, and how the tensions of difference are negotiated within a community of faith. Do we own an impoverishment in our worship? What compels us to journey together in this direction, to dig beyond the familiar to find something we buried long ago? Where are the rabbi's soldiers and what are they guarding?

Giles is not a solo voice advocating change; liturgical renewal scholars and practitioners are widely cited. Perhaps, as he suggests, one should go and see.

Linda Privitera is the Rector of the Church of Our Saviour, Arlington, Massachusetts.

If God is Love

Rediscovering Grace In An Ungracious World

by Philip Gulley and James Mulholland
HarperSanFrancisco, 2004, Hardback, 302pp., \$22.95

a review by G. Richard Wheatcroft

The authors, one raised Catholic and the other Protestant, are now Quaker pastors. They state that their book is their attempt to answer one question: "What would our world look like if we took seriously God's love for all people?" Since they share the story of the "principles and commitments" of God's love "often emerging out of long discussions and even a few rigorous debates," the book is written in the first person.

The theological foundation of the book is that the love of God and the grace of God are not synonymous, at least as interpreted by some proponents of Christian faith. He affirms "I believe God is love and everything that God does, God does because of love." But he points out that although almost everyone believes that God is loving, "there

is considerable debate over the width, length, height and depth of this love." For many God's love is "limited and conditional, offered to some and not to others" depending on their belief and/or their behavior.

He recalls his childhood when he believed that he was loved by God but was "unworthy of God's love and obsessed with earning God's favor. Shame and guilt plagued me into my early adult years." He also discovered that when he became "certain" of his salvation, he applied "the same harsh standards to others" judging and condemning those who were different from him. He writes, "They were wicked and I was good." He calls people who promote this interpretation of God's love dualists. They divide reality and people into categories like God and Satan, heaven and hell, sin and salvation, saved and unsaved, belief and unbelief. In time, he realized that "millions shared this arrogance." He believes that this image of God as conditional love, "can easily justify nearly any act—a thousand years of Crusades, hundreds of years of slave trade, the marching of Jews into furnaces, and the crashing of airplanes into buildings."

In contrast "Grace is the unfailing commitment to love all persons," regardless of their behavior and beliefs. He writes, "This kind of love echoes throughout history in the words and lives of many religious leaders. It was the kind of love Jesus modeled and taught. It was a love offered to the outcast, sinners, and the unloved. It was a love for both neighbor and enemy." In the light of this understanding God's love as grace, he writes, "I believe God will accomplish the salvation of every person in this life or the next no matter how long we resist." He shares, that believing and experiencing the grace of God has changed his life and his world. He writes, "It has transformed my self-image. It has altered my attitudes and actions. It has helped me see how much damage my old way of thinking did to me and to others." Out of his experience he offers in this book a "new vision our personal, religious and corporate lives."

Following a chapter on Why Beliefs Matter, there are three chapters which focus on the personal implications of experiencing the grace of God: Embracing Grace, Being Gracious and Living Graciously. He writes, "When I became convinced of God's intention to save every person my perspective on the purpose of life changed. Salvation became a lifelong adventure in which God is gently and patiently drawing us away from self-absorption and toward authentic relationship with God and one another. The point of life was no longer to get saved or to save others. The purpose of life was to live graciously."

There are two chapters on our religious lives: Gracious Religion and Gracious Christianity. Gracious religion is gentle, humble, open, and compassionate. Gracious Christianity "doesn't demand that people accept Jesus as

Lord and Savior, but invites people to consider his example and to imitate his way.”

And there are four chapters on our corporate lives: The Politics of Grace, Money and Grace, Gracious Justice, and A Gracious World. Pointing out that traditional Christianity has often supported a “division between the righteous and unrighteous” when politics, economics, and systems of justice become gracious “the world will begin to change—a kingdom of goodness and grace will arise.” The time is now for us to “abandon theologies and philosophies that destroy and separate. We must embrace ideas that heal and unite. More than ideas, we need to embrace people—those who like us and more important, those who do not. What we must destroy are institutions that allow us to justify and rationalize inequality, injustice and intolerance.”

My dream is that people who promote the love of God as conditional and limited and people who declare that the grace of God is unconditional and unlimited might meet with this book in hand to understand and appreciate each other so that when they part, they may go their ways more graciously into a more gracious world.

Transcendence and Violence

The Encounter of Buddhist, Christian and Primal Traditions

by John D’Arcy May
Continuum 2003

review for TCPC by David Holt January 2005

It became obvious while reading *Transcendence and Violence* by John D’Arcy May for review that I could not do full justice to May. His publications are many and his knowledge of Christianity in its Theological, Missiological and Intellectual aspects so far exceeds mine, let alone his knowledge of Buddhism, that it makes him so “Other” to me. Yet Otherness and its value is in some sense the essence of this book. It is possible to read it with both hate and exhilaration, for it is a demanding book but one can, through it, glimpse the possibility of broader perspectives in the global religious realm.

His thesis is that the Religions, both Universal and Primal, are very viable vehicles for creating a world of peaceful co-existence and mutual benefit, precisely because of their appreciation of Transcendence, i.e. their appreciation and respect for the Other, provided that the Religions concerned are not absolutized into a superiority. TCPC Points 1 and 2 nestle into this idea.

There is resonance too, in this book to other TCPC

Points, albeit in a wider context, e.g. TCPC Point 5: With respect to interreligious encounters he says “the understanding that transcends differences and precludes violence becomes possible... to the extent that the ethical has precedent over the cognitive, justice over truth.” And again, “The spirituality of a religion may be measured by the ethical quality of its relation with other religions.” But he states that the Religion’s attitude towards human suffering must compliment this: “To be indifferent to the suffering of the poor is to be atheistic.” (TCPC Point 7)

The book contains interesting material on Primal Religions especially Australian Aboriginal religion, (May was born in Australia but is now at the Irish School of Ecumenics in Dublin) and Melanesian Cargo Cults. We can all relate to Primal Religions with their emphasis on local sacred places of significant past event. Much of our religious life is strengthened by “Primal Sympathy” (Wordsworth Ode to Immortality) and inspirational places and people, see for instance Elizabeth Sifton’s recent book about her father Reinhold Niebuhr and their summers in Heath, Massachusetts. May states: “primal religion (which) is after all in some sense our religion; the way in which the vast majority of humankind is religious.”

I am writing this at a time when a Tsunami has taken many lives in South East Asia. Belief in the Transcendence —“in Other beyond Sameness and unavailable for assimilation to ones own identity with ones self”—as a saving relationship rather than one that does violence, is affirmed in hope by this book.

David Holt is a retired Episcopal cleric living in New Zealand.

Death of a Faithful Skeptic: James L. Kelley

Jim Kelley, long-time TCPC affiliate and author of *Skeptic in the House of God*, at age 69 lost his battle with cancer and died on February 1st. Crane Miller, fellow parishioner at St. Mark’s Church in Washington, DC, expressed the sentiments of Jim’s many friends: “He touched the lives of all of us who have doubts and questions about religion, yet need to be in community. He consistently and instinctively doubted, questioned and disagreed with generally accepted religious conclusions. In doing so openly, he demonstrated how it is possible to doubt, question and disagree, while contributing fully to the community, with humor, retaining the integrity of his thoughts, intellect and spirit.”

There is a crisis of credibility for the language of faith in our time. The public voices of most religious traditions generally appear narrow, intolerant and lacking in love to people outside the religious frame, who are increasingly alienated from them as a result.

Within all faith communities there are, of course, plenty of people whose understandings are different; people who are themselves distressed by religious conservatism, and who want to live and communicate faith differently. Yet their voices often seem to be weak, and are regularly not heard.

How might we together find ways of seeing that they are heard? How can we actively promote a generous and open understanding of faith, one which relates to the actual world of today?

That is the focus for this conference organised by the Progressive Christianity Network–Britain.

The day will also include discussion times, questions, and a good lunch, all included in the £15 fee.

For overseas guests, advance payment is not required. You may register by sending in the booking form provided or by including the information in an email to: info@pcnbritain.org.uk

Our speakers are two of the brightest and most interesting of the younger generation of theologians in Britain.

Dr Mona Siddiqui is Head of the Department of Theology and Religious Studies at the University of Glasgow and Director for the Centre for the Study of Islam there. Her research areas are classical Islamic law, family law and contemporary ethics.

Generous Faith

*A day conference organised by the
Progressive Christianity Network–Britain*

Saturday 7th May 2005

St John's Church, Waterloo, London
10.30 a.m.–4.30 p.m.

Mona is a regular contributor to BBC Radio 4's and BBC Radio Scotland's *Thought for the Day* as well as broadcasting on a wide range of social and religious topics. She is also a member of the BBC's Central Religious Advisory Council, and speaks regularly at national and international conferences relating to issues of religious

pluralism, dialogue and reconciliation.

Dr Robert Beckford is lecturer in African Diasporan Religions & Cultures in the Department of American and Canadian Studies at the University of Birmingham. Before moving to there he had first taught adult literacy at Bourneville College in the early 1990s, and was then on the staff of Queens College in Birmingham, teaching trainee clergy.

Robert has presented a number of television documentaries for both the BBC and Channel 4, most recently 'God is Black' and 'Who wrote the Bible?' He is also the presenter of the *Culture Show* on the BBC's Radio WM every Saturday night between 8 and 11.

Our venue

St John's, Waterloo is in an inner-city parish church in South London, at the southern end of Waterloo Bridge, close to the Royal Festival Hall and the Hayward Gallery. It is 5 minutes' walk from Waterloo Rail and Underground stations, with good transport connections to all parts of the UK as well as London. The church is socially and ethnically mixed, like the area it serves, and is open and inclusive in its understanding of faith.

Generous Faith Booking Form

Saturday 7th May 2005 at St John's Church, Waterloo, London

Name _____ Name on badge _____

Address _____

Telephone _____ Email _____

Dietary requirements _____

Signed _____ Date _____

Please return this form to Jill Sandham, PCN Britain, St Faith's Vicarage, 62 Red Post Hill, London SE24 9JQ. Early booking is strongly recommended. You may pay the £15 fee at the door.

recent contributors and new organizational affiliates

individuals

Individual contributors added since the December 2004 issue of the newsletter:

Patron \$10,000+

John C. Harris *Washington, DC*

Advocates \$1,000+

Galen & Birch Burghardt *Evanston, IL*
Margaret Cunningham *Haverford, PA*
Paul Fullmer *Berkeley, CA*
Peter G. Powers *Washington, DC*
Christine & Jack Spong
Morris Plains, NJ

Sponsors \$100+

Sarah Anders *Rockville, MD*
Carol Ballantine *Mandeville, LA*
Josephine A. Barbour *Petoskey, MI*
Verlyn L. Barker *Denver, CO*
John & Anne Barton *Washington, DC*
Max S. Bell *Wilmington, DE*
Eileen Blumenthal *Washington, DC*
William Brewer *Galesville, MD*
Charles Christopher *Springfield, IL*
Catharine Collette *San Rafael, CA*
Nancy & Toby Condliffe *Toronto, ON*
Donald D. Custis *Neptune Beach, FL*
Nancy & Henry De Nero *Pasadena, CA*
Edward C. Dobson *Lakeland, FL*
Walter H. Dodd *Corning, CA*
Shannon Braddock & Miles Ewing
Seattle, WA
Jerrold Foltz *Vienna, VA*
Sondra & Robert Friedman *Sebago, ME*
Harrison Gill *Paradise, CA*
Norman Guthkelch *Tunkhannock, PA*
Theodore M. Hammett *Watertown, MA*
Geoffrey Ian Hemphill *Sydney, NSW*
Anne Holmes *Vienna, VA*
David L. Holt *Howick, Auckland*
Sherri L. Johnson *Sunnyvale, CA*
John Kamp *Alamo Heights, TX*
Charles W. Kircher *Newport Coast, CA*
John J. Klopacz *San Francisco, CA*
Marcia Knutson *Washington, DC*
Arthur Engler & Ronald J. Kolanowski
Storrs, CT
Chung Soon Lee *Arlington, MA*

Susan & Arthur Lloyd *Madison, WI*
Vincent A. Maggio *Houston, TX*
John B. Marks *Portland, OR*
Anita & William J. McDonough
Lessburg, VA
David E. Meade *Winchester, VA*
John B. Munger *Elmhurst, IL*
Paul Nicely *Delaware, OH*
Beth Norcross *Arlington, VA*
John Payne *Polson, MT*
Gordon & Ruth Price *Dayton, OH*
Anne Gavin Ritchie *Alexandria, VA*
Katharine Roberts & Robert A. Rodriguez
Concord, MA
Kent & Stephen H. Rogers
Annandale, VA
Jane A. Sawyer *Tucson, AZ*
T. Jay Seale *Hammond, LA*
John & Susan Sedgewick
Washington, DC
David G. Shaw *Washington, DC*
Lael & Ron Stegall *Deer Isle, ME*
Peter Terpenning *Boulder, CO*
Karen & Don Thibau *Bethesda, MD*
Fredrica Harris Thompsett
Cambridge, MA
Lucy Lindale Brown & Richard
Thoreson *Washington, DC*
Nancy & Tom Trueblood *Evanston, IL*
Orris G. Walker *Garden City, NY*
Mary Sue & Charles V. Willie
Concord, MA
Gretchen & J. David Willson
Washington, DC
Jonathan Wortmann *Framingham, MA*
Ann Zabaldo *Washington, DC*

Grassroots \$35+

We also want to thank our Grassroots Affiliates who contributed up to \$99. All gifts, large and small, are essential for maintaining the network.

churches & organizations

Organizations that have affiliated with TCPC since the December 2004 newsletter:

Arizona

Via de Cristo United Methodist Church

David Felten, Pastor
78th and Thompson Peak Parkway
Scottsdale, AZ 85255
480-515-4490
viadecristo@viadecristo.com
<http://www.viadecristo.com>

California

Wesley Student Center

at the University of California, Berkeley
Tarah Trueblood, Chaplain
2398 Bancroft Way
Berkeley, CA 94704
510-549-1244
wesleystaff@sbcglobal.net
<http://www.gbmg-umc.org/wsc>

San Rafael First United Methodist Church

9 Ross Valley Drive
San Rafael, CA 94901
415-453-8716
pastor@sanrafael.org

Illinois

Xpistos

Antony Hebblethwaite
1100 North LaSalle Street
Chicago, IL 60610
antony@xpistos.com
<http://www.xpistos.com>

Massachusetts

Shinhak Bipyong (Criticism of Theology)

Chung Soon Lee
Korean Christians in the U.S. & S. Korea
13 Grove Street
Arlington, MA 02476
781-648-3908 617-943-3634
leecs@verizon.net

Minnesota

Hazel Park Congregational United Church of Christ

Richard L. Nichols, Pastor
1831 East Minnehaha Avenue
Saint Paul, MN 55119
651-735-2555
RLNHPUCC@aol.com
<http://www.uccwebsites.net/hazelparkcongstpaulmn.html>

Oklahoma

Community of Hope, UCC

Leslie Penrose, Pastor
2545 S Yale Avenue
Tulsa, OK 74114
918-747-6300
revlesp@cox.net
<http://www.cohope.com>

Pennsylvania

Mandala

Scott Robinson
7815 Ardleigh Street
Philadelphia, PA 19118
215 753-9419
scottrobinson@earthlink.net
<http://www.mandalaband.net>

Texas

Unitarian Universalist Christian Fellowship, Austin Chapter

James D. Hamilton, President
Live Oak Unitarian Universalist Church
3315 El Salido Parkway
Cedar Park (Austin), TX 78613
jacobus8@juno.com
<http://www.liveoakuu.org/christian.htm/>

St Mychal Judge Liberal Catholic Church

Wynn Wagner, Pastor
5203 Cedar Springs Road
Dallas, TX 75235
214-520-0077
ww3@divanet.com
<http://www.MychalJudge.com>

Christ in You Fellowship

Rudy A. England, Pastor
2437 Bay Area Boulevard
Houston, TX 77058
281-474-2491
info@cify.org
<http://www.cify.org>

Virginia

First Baptist Church

Robert K. Brubaker, Sr., Pastor
1100 Court Street
Lynchburg, VA 24504
434-846-1345 434-846-4758
HistoricFBC@juno.com
<http://www.ForMinistry.com/24505FBC>

Wisconsin

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*Living the
Questions*

a program for christian invitation,
initiation and spiritual formation

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Living the Questions

As Reviewed and Endorsed By Jim Adams, President of TCPC

Living the Questions is a 12-week DVD and web-based small group study exploring beyond the traditions and rote theologies in which so many people and local churches seem to be stuck. Ideal for Christian exploration and spiritual formation, Living the Questions will help seekers and "church alumni/ae" alike in discovering the relevance of Christianity in the 21st Century and what a meaningful faith can look like in today's world.

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2. thinking theologically
3. creativity & stories of creation
4. restoring relationships
5. evil, suffering and a God of love
6. intimacy with God
7. social justice
8. a kingdom without walls
9. lives of Jesus
10. compassion: the heart of Jesus' ministry
11. a passion for Christ: Paul the apostle
12. out into the world: challenges facing progressive Christianity
13. the contribution of Wesleyan theology
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