



ACROSS 3. This artist sounds like there are many at lunch. 6. This artist creates a bow curve in the direction of the urinal. 8. This artist at Argenteuil sounds like he's in the money. 9. Directional bishop by North West. 12. A (not e) Quebec version of a blue-like brain expression of inner surprise, exasperation, or dismay. 14. Of Christ and the enchanted world within the common vehicle of a nation's identity.

DOWN 1. Not exactly a Morris motor artist mourning with a bouquet of violets. 2. This artist refers to the dark film style. 4. Dotty painter surely at Courbevoie. 5. Of the collective life in a Paris-siezed equivalent of a Kibbutz. 7. Longitudinal learning from life's cradle to the grave that's now one word. 10. Nathaniel's named college is not actually in Manchester - can you guess who it is yet? 11. Three letters rush home claiming, "Oh 'ell, it's closing down!" 13. Witty royal part in a Mancunian dream of a learning residence that produced ninety five theses.

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I am a great believer in religion. The whole 'spiritual but not religious' approach is definitely no saviour of the worship enterprise. Anyway, as soon as anyone makes a statement using language (thus a conversation), and draws on inheritances to say it, and the setting is collective, then it is religion. Religion is such a conversation ritualised.

I have listened to some Unitarians recently make a case for 'the Spirit' and have connected Unitarians with Anabaptists who were the radicals of immediacy and of the Spirit. This involves an attempt to a) link Unitarianism in its newer immediacy with Christianity still and b) link the 'spiritual but not religious' with the religious - which indeed it does. However, it is a highly selective extraction of Anabaptism, which proves to have quite a range of views and beliefs among such labelled adherents. The connection is loose, as the effort is made to connect with sixteenth, seventeenth and eighteenth century radical theologies and movements of people across Europe, east to west. Such Anabaptists (like the Puritans) would not recognise or be very impressed with the highly diluted future that has resulted.

The 'spiritual but not religious' approach does not need a church, a history or a ministry. It just needs an individual to think there are higher or inner powers present and do some practice. It is not Unitarianism or any other kind of ism beyond individualism. It can make connectational mistakes.

But there is no doubt that the movement that was Unitarianism is collapsing. UCM will close not because a new understanding of ministry is taking place, but because there aren't the students any more to justify the cost of even sharing in a theology college as an associate member. That itself was an adjustment when the attachment to other denominations happened. Recently a Facebook argument had a 'shocked' individual about the closure refer to 1854. Well,

Problems he identifies are a common inability to talk and express the faith position:

This is not helped by the influence of some ill-conceived, half-baked universalist theologies which are very unclear about the what the saving work of Jesus actually achieves or why the death of Christ was necessary.

There is an absence of will and congregations to create new Eucharistic communities; resources to evangelise are evangelical and lead new Catholics to join Protestants; dull, boring and correct worship replaces authentic worship; and the missional language is not theirs to like. It's not enough to put on masses but to talk with a strategy. Traditional Catholics have complained about being sidelined but now liberal Catholics are complaining. The language is secularising, so that of leadership focus is replacing the bishop as sacramental focus of unity, a problem to be solved by gathering new Catholics by engaging with the world.

He thinks it is a life and death matter (presumably salvation) that needs a shared vision by inspiring churches and changing priorities.

Among other things, he wants all the baptised to be seen as missionary disciples through worship, prayer, the study of Scripture and pilgrimage, have more paid and voluntary youth leaders and involve the young, reach schools, have better services with people evaluating the worshipping and devotional life, train more and celebrate the beauty of holiness through music, art and sacred space. He wants more confidence in the identity of the Church, encourage lifelong priestly formation, support growth, support hospitality, be a voice for the poor and vulnerable, promote service and protect the integrity of creation.

also beyond the pale for his intellectual position and inability to communicate as I was for my non-realism. Anglican-style radicalism had no theological anchor in Unitarianism!

A Baptist man, who was also a non-realist, and my closest friend in Luther King House, carried on after I had to leave, although I know he went into teaching not ministry. In fact there was a nucleus of us. There was a Baptist man who believed in the chakras; a URC woman, who was a theist but definitely not Christocentric; and a lay student, who was into radical theology. My difficulty was with Unitarians. I also had good relations with a Baptist fundy because he knew I was not pretending to be a Christian, and indeed I got on with just about everyone. I withdrew from the Eucharist, whereas others and the Principal tried to compromise with it, and he and I knew that it was a high-pressured internal-defining event for the other denominations that excluded outsiders like us. The clarity of my withdrawal did not enhance my position among Unitarians seeking close relations in associate membership.

Just to complete this, I was giving an atheist theological service to what I thought was a student gathering and instead turned out to be a weekday community event. This did it for me. "Go on, do it," I was told when I said in some panic that my service was not appropriate. From then on my reputation - as unsuitable for theist, Lord's Prayer and traditional services - was fixed and always went ahead of me. My wild humanism, even Paganism, had to be avoided. This was despite a Buddhist-orientated Principal (who left soon after I went) and a neo-Pagan tutor (who advised acquiring a gown, and thus why I had a green and gold gown made).

I knew the game was up even as 1989 became 1990: my dismissal confirmed to me that the denomination was not of 'freedom of religion' as it had been claimed in Hull.

specific locations) becomes an interactive system with an equilibrium. So climate change is really the change from one equilibrium to another, via instability. We are part of this, and is worthy of our contemplation, reflection and action. Being incarnational can draw on and develop the view of James Martineau.

We also communicate with each other. We inherit thought forms that make life more meaningful. This is why we join communities or, forced to be in one (like the State), we develop identity through institutions. Talk and its meaning is collective. We are not simply individuals. Our development happens with others. Even online our development is like a dialogue with the beyond. Jurgen Habermas shows how individuals talking has a collective dimension.

So the Church is an essential community, and surely not an add-on once involved. If you are going to be 'Unitarian' you really ought not to stay at home when it has worship. Of course there are arguments and disputes, and sometimes unavoidable alternative activities, but if you are going to identify then participate in its activities.

The worship should indeed be of quality and authentic. I hate badly produced, stumbling, incoherent worship. It should be disciplined and thoughtful, with space for different forms of reflection. It is not programmed meditation with an internal purpose. There is a similarity with the Quaker emphasis in their quiet (not meditation!) waiting and expecting, except it is done with words and art forms. Whilst we do not necessarily believe in presences, the use of the flame in the bowl (contained light) and other forms of symbolism are a reflection on the energy and matter of the world and universe (and has European historical root in justice). The reason some still do air, fire, water and earth, for example, are not because we haven't caught up with known elements

model painting), then it's time to recall how it was done and what causes the effect. You build up from failures and successes.

I am hoping for a visit from Dr. Who. She can take me to the future when my discovered paintings are on a gallery wall achieving huge prices. She can then bring me back and I'll be satisfied. I mainly give paintings away to my victims, or as thank yous, but long back (between 1990 and 1994) I exhibited and sold for modest amounts (ten or fifteen pounds) when a member of Chesterfield Art Club.



[This was painted within an hour at the art club I visited. There is no separate drawing, it is all paint.]

approach, good as they are. This has to be collective and not a form of DIY, even if by ministers. This is quite difficult to achieve, however: the method seems to be to let preachers say as they wish and then discuss it all afterwards, and add each to the pot. I am wondering if there can be a more communal approach, whilst allowing for space for change and minority views. It is still a market place of ideas (that I have argued for) but with something coming before and not just after the expressions.

So, yes, liberal religionist and Unitarian worship should be incarnational in the broadest sense, sacramental in an artistic and collective-conversational sense, and therefore communal (about us and them, not me), and a lifelong search with others.



Rapid painting of a 'lost church' with loose use of colour



[Overpainting removed creases in this use of a photograph]

So I look at the Impressionists and alter frequently. And I think they made errors like I do. I end up with long necks, shoulders not quite right, legs too long, the thumbs on a hand



For a full painting, starting with or without a pencil, pen or felt tips drawing, I always back-colour a canvas or paper. Many years back I used pink almost always. I'd go with my mother to an art class and bang out a painting an evening,