

Northshore Unitarian Universalist Church

Sunday, February 21, 2021 via Zoom

UU Identity

Music for Gathering "I Am Theist, You Are Humanist"
First Universalist Church of Denver

Welcome Terri Hansen

Opening Words by Maureen Killoran

Chalice Lighting by Elizabeth M Strong (adapted)

Opening Song: "Where Is Our Holy Church?" Singing Group
words: Edwin Henry Wilson
music from Genevan Psalter, adapted by William Crotch

Sharing Cares and Celebrations

Story For All Ages "The Healing Cup: The Story of the Flaming Chalice"
by Noreen Kimball

Meditation "We Are Unitarian Universalists"

Music for Meditation "Meditation I", by Clif Hardin Piano, Judy Putnam

Reading "It's Not Easy Being A Unitarian Universalist"
by Charles Magistro

Reflection Rev. Carol Strecker

Music for Reflection "Be Ours A Religion" Vocal, Ilse Lister
words: Theodore Parker, music: Thomas Benjamin Piano, Judy Putnam

Offertory

Closing Song "As Tranquil Streams" Song Leader, Helen Brandt
words: Marion Franklin Ham Piano, Judy Putnam
music from Musicalisches Handbuch, Hamburg

Announcements

Closing Words by Jean M. Rickard

Blessing

May love surround us,
May joy gladden us,
May peace lie deep within.
And may our lives,
And the lives of all
Those we touch, go well.

Edwin C. Lynn

Music Notes

I Am Theist, You Are Humanist

I have been unable to find the composer of the lyrics of this parody set to the tune of *You Are Sixteen, Going on Seventeen*, from The Sound of Music. So just sit back and enjoy.

(Duet song) I Am Theist, You Are Humanist:

You are Theist, I am Humanist
I think that you're naive
You have no proof to offer as truth You simply say "I believe"

New age bubbles get you in trouble Lost in a feel-good fluff
True understanding is quite demanding Praying is not enough.

Totally unprepared are you
To make a case that's plain
Maybe the incense, chants and drums Have ruined your poor brain.

You need someone older and wiser Telling you what to do,
You are Theist,, I am Humanist
I -will think-for you!

I am Theist, you are Humanist You're locked inside your head. You're existential, self-referential
Claiming that God is dead, Occam's razor, Pascal's wager Soul-less tautology
Wisdom, traditions, not erudition Make much more sense to me.

Totally unprepared are you
To let go of your mind.
How bout a leap of faith, my friend You might like what you find.

When you find that you're out of answers You won't know what to do
I am Theist, you are Humanist,
I--will pray--for you.

We cannot agree on anything Each has a point of view,
I am Theist---I am Humanist That's why we're UU.

Where Is Our Holy Church?

*Where is our holy church? Where race and class unite
as equal persons in the search for beauty, truth, and right.*

*Where is our holy writ? Where'er a human heart
a sacred torch of truth has lit, by inspiration taught.*

*Where is our holy One? A mighty host respond;
the people rise in every land to break the captive's bond.*

*Where is our holy land? Within the human soul,
wherever free minds truly seek with character the goal.*

*Where is our paradise? In aspiration's sight,
wherein we hope to see arise ten thousand years of right.*

The music for this familiar UU hymn is taken from the *Genevan Psalter*, also known as *The Huguenot Psalter*,^[1] a [metrical psalter](#) in French created under the supervision of [John Calvin](#) for liturgical use by the Reformed churches of the city of [Geneva](#) in the sixteenth century.

Before the [Protestant Reformation](#) a select group of performers generally sang the psalms during church services, not the entire congregation. [John Calvin](#) believed that the entire congregation should participate in praising God in the worship service and already in his famous work [Institutes of the Christian Religion](#) of 1536 he speaks of the importance of singing psalms. In the articles for the organization of the church and its worship in Geneva, dated January 16, 1537, Calvin writes: "it is a thing most expedient for the edification of the church to sing some psalms in the form of public prayers by which one prays to God or sings His praises so that the hearts of all may be roused and stimulated to make similar prayers and to render similar praises and thanks to God with a common love." For this reason he wanted to create a songbook of hymns based on the psalms in the belief that in this form these biblical texts would become more easily accessible to people.

After being forced to leave [Geneva](#) in 1538, Calvin settled in Strasbourg, where he joined the [Huguenot](#) congregation and also led numerous worship services. It was in [Strasbourg](#) that he

became familiar with the German versification of the psalms prepared by [Martin Luther](#) and others. Calvin shared these songs with his French congregation and also wrote some metrical [versifications](#) for them himself. Considering his own versions of the psalms not to be of sufficient quality, he turned to the French court poet [Clément Marot](#), who had already versified most of the psalms in French during the first part of the sixteenth century.

-from Wikipedia

Lyricist Edwin Henry Wilson was a Unitarian minister and the first editor of *The New Humanist* magazine, helping to shape American religious humanism in the first half of the last century. And here's something cool: his placing the church firmly amongst us humans is not only good humanist theology, it's good process theology – it's in us, it's in our relationships, it's in our actions, its not in who we are but in what we do.

– from Notes from the Far Fringe

Meditation I

As you've probably noticed, over time, I've played many piano solo pieces by this composer. Clif says in his notes about today's piece, "I didn't write write it just for worship services but other contemplative moments, as well." I particularly like it's lovely harmonies in the chords and for the middle section that should sound "harp-like" building into a beautiful crescendo. This selection is from Clif's sixth book of music for piano.

Be Ours a Religion

Theodore Parker (August 24, 1810 – May 10, 1860) was an American [transcendentalist](#) and [reforming minister](#) of the [Unitarian](#) church. A reformer and [abolitionist](#), his words and popular quotations would later inspire speeches by [Abraham Lincoln](#) and [Martin Luther King Jr.](#)

In 1841 Parker laid bare his radical theological position in a sermon titled *A Discourse on the Transient and Permanent in Christianity* in which he espoused his belief that the traditions of historic Christianity did not reflect the truth. In so doing, he made an open break with orthodox theology. He instead argued for a type of Christian belief and worship in which the essence of Jesus's teachings remained permanent but the words, traditions, and other forms of their conveyance did not. He stressed the immediacy of God and saw the Church as a communion, looking upon Christ as the supreme expression of God. Ultimately, he rejected all miracles and revelation and saw the Bible as full of contradictions and mistakes. He retained his faith in God but suggested that people experience God intuitively and personally, and that they should center their religious beliefs on individual experience.

-from Wikipedia

As Tranquil Streams

Marion Franklin Hamm wrote this lyric in 1933, in advance of the first hymnal shared by the AUA and the UCA, Hymns of the Spirit. It was intentionally written to celebrate [the growing relationship between the two denominations](#), who were finding it useful to work together. As the final votes were cast and a new Unitarian Universalist Association was formed, the assembled sang this very singable hymn together:

*As tranquil streams that meet and merge and flow as one to seek the sea,
our kindred hearts and minds unite to build a church that shall be free*

*Free from the bonds that bind the mind to narrow thought and lifeless creed;
free from a social code that fails to serve the cause of human need:*

*A freedom that reveres the past, but trusts the dawning future more;
and bids the soul, in search of truth, adventure boldly and explore.*

*Prophetic church, the future waits your liberating ministry;
go forward in the power of love, proclaim the truth that makes us free.*

Today, we sing it about the individuals who make up the church – but it is much bigger than that. It is about your congregation and mine, your cluster and mine, your region and mine, all of us together, agreeing that we are stronger together and that the future awaits OUR liberating ministry. And goodness knows the present needs us too.

-from Notes from the Far Fringe