



*All God's Children
No one left behind*

The Christian Universalist

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Logan Geen heads CUA Ordination Committee

The CUA will have a new Chair of its Ordination Committee, effective June 11. He is **Logan Geen**, a member of the CUA since its founding in 2007; and on the board since 2009.

"I'm looking forward to taking over as Chair of the CUA Ordination Committee," Logan said. "Our ordination program is the most successful component of our organization, and it is our prayer that through our graduates the message of universalism will be carried to 'the very ends of the earth.' It is a true honor to hold a leadership role in this program."

Logan takes over from **Kalen Fristad**, a founding CUA Board member.

"I'm delighted!", Kalen said. "I know he will do a fine job."

He added that Logan will officially assume the position of Chair after the next Ordination Committee meeting scheduled for Saturday, June 11.

Logan, who also serves as CUA Secretary, holds a master's degree in healthcare administration from Cornell University and works as an assistant physician practice manager.

Logan Geen can be reached at lcgeen@yahoo.com



New Christian Universalist Ministers

Fred Howard, left, of Valdosta, Georgia, and **David Spatz**, Pasadena, Maryland, were ordained as Christian Universalist ministers during a conference of the CUA in Cincinnati, Ohio, last October.

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The Christian Universalist

The Christian Universalist is a digital newsletter published monthly by The Christian Universalist Association (CUA), with news, information and commentary for anyone interested in Christian Universalism. Editorial reports, letters to the editor and photos are welcome.

Deadline is the **28th** of the month preceding the month of publication. Reports and photos may be emailed to the editor **Pat Moauro** at: patmor123@gmail.com

Please send all photos and illustrations as separate JPEGs at high resolution of at least 300 dpi.

Opinions expressed are those of the writers and do not necessarily reflect those of the Christian Universalist Association.

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Word of mouth

... with Pat Moauro, Editor

Those deceived by failed prophecies need compassion

Radio evangelist Harold Camping has been batting zero so far in his End Times predictions for the earth. Camping, who announced that the Rapture would occur on Saturday May 21, has had another revelation: The world will now end on October 21.

Camping says God held off on May 21 out of mercy: God did not want humankind to suffer for five months, but nevertheless, God was here on earth, spiritually. Another prediction in September, 1994 also ended in failure.

Camping, the 89-year-old president of Family Radio, a California-based radio station spanning more than 150 markets, has generated tons of publicity for himself – perhaps not all of it welcome. A well-financed marketing campaign using 2,000 billboards in the U.S. warned of impending doom on May 21, 2011. The date has come and gone, and this old globe continues to spin in its appointed orbit.

This highly publicized non-event has also generated a torrent of reports and commentary by editorial writers, radio talk shows, TV and print commentators, and internet bloggers. Comedians pumped out jokes about Camping and his “Armageddon Not” prognostications.

As a Christian Universalist publication, we don’t intend to add to the jokes about Camping and his radio preaching, or ridicule his failed prophecies anymore than is necessary.

In fact, **David Spatz**, a CUA minister and blogger, who also writes about **Harold Camping** in this issue on page 7, wrote in an email to the editor: “I do hope that we don’t beat up on him after the fact too much though, because that’s what everybody else is doing.”

David suggested we take a more gracious approach and “extend sympathy to those who were deceived and greatly disappointed as well as forgiveness and some mercy to Camping himself.” David added that “God alone knows what’s in his heart and the level of his sincerity of course,



Pat Moauro

and I’m sure God will deal with him fairly, justly, and mercifully.”

I concur with David’s gracious, merciful approach. While we don’t have to keep “beating up” on people like Camping, we do need to speak up when we see erroneous prophecies and End Time date-setting by self-appointed prophets - both individuals and organizations.

It’s important to bring such erroneous misuse of Bible scriptures to the attention of honest-hearted individuals who truly are looking for spiritual guidance and direction. Preachers and evangelists such as Camping and others are only raising false hopes among their largely sincere, but apparently trusting, gullible and credulous followers, who are now financially poorer. Cynical observers might comment that such failed stunts are done to increase the flow of donations into the coffers of such organizations.

We can extend Christian charity and give people like Camping the benefit of the doubt. However, those who truly have the best interests of their fellow men and women at heart, need to caution the religiously and spiritually inclined to take such subjective, speculative doomsday predictions with the proverbial grain of salt.

The Bible assures us that God loves his children “with an everlasting love” (Jeremiah 31:3); and “the earth abideth forever.” (Ecclesiastes 1:4).

And, yes, even Jesus said, “But about that day no one knows, neither the angels of heaven, nor the Son, but only the Father.” (Matthew 24:36) **cu**

Pat Moauro can be reached at patmor123@gmail.com

From the Coordinator

... with Rich Koster, Coordinator

Universalists and their foes ignore meaning of two key scriptural passages

Two passages of Scripture which are pivotal for the universalist: Matthew 25:31-46 and Luke 16:19-31, (Lazarus and the rich man.)

In the passage from Matthew Jesus is reported to tell his disciples "in secret" about a Day of Judgment when people are separated into two groups, the righteous and the unrighteous.

In the passage from Luke we see Jesus telling the Pharisees about a very poor man named Lazarus and a rich man, and how they are separated and sent to two different places after they die.

In Matthew 25:31-46 Jesus tells his disciples that there is a day of judgment coming when the peoples of the earth will gather before the Son of Man who is also the King. There is no thought here of people rising from the grave for this event, these are people who are still alive.

And when they are gathered together in one place, like a shepherd separating his herd into sheep and goats, the King will separate all the people still alive from all around the world into two groups, the righteous and the unrighteous.

No gray area, no shade of moral culpability, no middle ground, no purgatory. That is because the point of the story is to exhibit what is truly important in the eyes of the King.

Doing good "for the least of these my brothers"

The King tells the righteous they are blessed and will enter into the Kingdom – why? Because they CARED for him, and LOVED him, and did GOOD to him. When did they do this? When they cared, loved, and did good things "for the least of these my brothers."

The King tells the unrighteous they are condemned not to enter the Kingdom because they did not care for him, did not love him, did not do good things to him. They will ask the King when they did not do those things that show they cared and loved him. The



Rich Koster

King will answer, when you did not care, love, and do good things "for the least of these little ones."

There is nothing subtle or expansive about the meaning of this passage - we are shown very clearly what is important in life: caring for others, loving them, doing good things for them. And those who do those things are blessed and will enter the Kingdom and have eternal life. When? Now. Not when they die? No, right now. This is the clear meaning of the text.

Judgment right now

And what about those who do not care, do not love others, do not do good to them? They are not blessed, they will not enter the Kingdom but they will go away to eternal punishment. When? Right now.

So the story is not about what happens to people when they die, it is a judgment of people right now, as they live. It is a judgment based entirely on "works", on what people do or don't do. Nothing here is said about faith, nothing about faith in Jesus. What the people believe appears to be immaterial and irrelevant. Indeed, the blessed ones do not even know they are blessed, and so their reward is not based on any moral calculation, on their doing good things for others in the expectation of a reward.

Likewise, the cursed ones do not know they are cursed, for they are surprised, totally stunned, by the judgment. They had no idea they were in danger of eternal punishment.

The debate almost always hinges on the presence in verses 41 and 46 of the word, AIONIOS, in referring to the reward and punishment handed to the two groups of people. But in their haste to win points in the debate both universalists and their opponents seem not to realize that in this passage the judgment is not one whit based on faith or belief. To conclude from this passage that Jesus taught a never-ending punishment for people who did not accept him as Lord and Savior is simply wrong. The story says nothing of the sort. To suggest that it does is reading a different notion back into the text.

A reversal of fortunes

The meaning of Luke 16:19-31 is likewise usually twisted around by not accepting the clear message of the story. Why is poor Lazarus, when he dies, immediately carried by the angels to the feast of heaven? For no other reason than God is reversing his fortunes from this life to the next. And why is the rich man sent directly to Hades when he dies? For no other reason than that God is reversing his fortunes from this life to the next.

It may appear that the rich man's fate is decided in part by his failure to share from his wealth with poor Lazarus. But the text does not say that. For the whole story is a dramatic retelling of Luke 6:20-21, 24-25, where Jesus tells his disciples that in the Kingdom of God there is a reversal of fortunes up and down the line. The hungry shall be filled, the poor will be blessed, the sorrowful will laugh and dance with joy, while the reverse will be true for those who now are rich, full, and laughing.

Too often both passages are made into allegories, especially Luke 16. The allegorization of the simple parables of Jesus did not begin with modern scholars of Scripture but was an almost immediate expansion by the early church as it sought to apply

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the teachings of the Savior to their present experience of persecution.

The Parables of Jesus, a book by Joachim Jeremias, is an excellent explanation of how this came to be.

Both universalists and their foes consistently ignore the clear meaning of both passages and waste their time and energy on whether or not the fate of the sheep and the goats, Lazarus and the rich man, is limited in duration or not. Jesus did not tell these stories to give us a cosmology of the future, but to show us what God is all about, what the Kingdom is all about, and what is important in life. Almost everything he said and did is directed to this one purpose, to show us how to live right here and now.

Of course we must make note of the cosmology, and what we learn when we do is that Jesus and his

contemporaries were children of their time. From the time of David, for the next thousand years the portrayal of Hades gradually became darker and filled with images of pain and torment. Good for sermon illustrations and passionate exhortations to do right!

God wants us to have love, compassion

But the cosmology is simply a vehicle for the real message of the Kingdom of God: what God wants us to do is to have lots of love and compassion and to engage in deeds of mercy and justice. It is an echo of Amos 5 and Hosea 6, an echo of most of the prophets and of John the Baptist, and it is the "true religion" spoken of by the Epistle of James.

We cannot and we must not allow our opponents to misinterpret these

passages, but we walk right into the frying pan when we focus on the term, AIONIOS, and try to argue that it means a kind of purgatory for the unbeliever, a post-death process of judgment and remediation intended to give everyone a chance to make the good confession and to be saved. Correctly and predictably, they point out that the same sort of limited duration must then hold for those who "receive eternal life".

We must be good Bible scholars and apply the principles and methods of modern textual criticism. We must be brave scholars who let the text speak for itself and not try to make it support our cause when it appears not to. The teaching of Jesus is not the teaching of the church about Jesus.

We must resist the temptation to lump verses and passages together to support our own preconceived notions, when in fact they come from different times and different cosmologies and different authors with different agendas. We must be good Bible scholars! ☺

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Letters to the Editor

"Judgment of hell must be removed ..."

I was referred to your newsletter by a friend and was blessed by it. Good News! We have a house church and often ask ourselves if anyone is listening? Listening to the Spirit of Truth? Do we really believe that Jesus died for the sins of the whole world or just the Believers in it? Does Jesus change His identity from the Lamb of God here on the earth to a tormenting judge on the throne in heaven?

I truly believe many are getting bored with what might be called main-line Christianity. Why? The witness of the Father, Son, and Holy Spirit are not bearing witness to such judgment and condemnation, so it still leaves us empty and wanting inside all three realms of spirit, soul, and body. All three bear witness to the truth and it sets the soul free that hears and that makes heaven at hand now. The truth only has good news.

In our little house church in Carbondale KS the Lord took us back through our foundation of beliefs and kicked over many sacred cows. At that time we thought we were right on with our

believing. But the Holy Spirit led us weekly with an eye-opening message that began to clean up our foundation. Each week was (and still is) a revelation of Jesus Christ. Now that foundation consists of nothing but the life of Jesus Christ, Him crucified, buried, risen and His finished work. The salvation of all, just as all were condemned by Adam, now all have been dragged to the cross and that old sinful man (Adam) died.

But if you don't know it, you cannot freely receive it and live it. Those who believe this will also experience that same resurrection life that will bring salvation in their soul and then in their physical world.

99.999% of us believed on Jesus Christ with a mixture of grace and judgment. If we didn't know at the time of our salvation that there was an eternal hell, we soon learned it.

This is the mixture that became our foundation. Now we proceed to read the Bible with that same mixed-up belief and base our understanding of scripture upon that

same mixture.

We became more and more confused and didn't even know it! The judgment of hell must be removed before we can live in fulness of grace. Truly, all judgment coming from God and others and ourselves must be removed by the cross before we can flow in the uninterrupted union of the life of God.

I just recently read Rob Bell's book **Love Wins**. For most people it had to be written before 'Seeing From Heaven'. It may not be a deep study book, but it has so gently sowed good seed in the lives of millions. That in itself is wonderful! If people need more scripture and

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More responses from readers about Jesus and the cross

EDITOR'S NOTE: Following are more responses to the question, "What happened when Jesus died on the cross?" They follow the responses printed in the May issue of this newsletter.

This reply is from **Steven Marks** of Oklahoma City:

I have become quite comfortable with not having all the answers to this question that Christians are supposed to have. Let's start off with some historical "probabilities" about the culture into which Jesus of Nazareth was born.

It seems very likely that it was the ambition of many Jewish boys to become the Messiah of whom several prophets spoke. (I'll get to that important subject of ATONEMENT in just a bit, but really, the issue of WHO Jesus was must be examined first.) So if there was "competition" among Jewish boys for such a distinction, the "Messiah award," how would the winner be determined?

Well now things get interesting, since we all know relatively few Jewish people then or now accept Jesus as that promised Messiah. (And shouldn't Jews have something to say about that, by the way?) Christians have long been "comforted" by some prophetic words that "pre-ordained" this very outcome, but, of course, these are often the very same Christians who believe that they are now God's "chosen people."

Jesus, of course, was given many other titles and honors by his followers, and in some New Testament passages he appeared to request, or perhaps even almost "demand" certain acknowledgements.

In his gospel, John takes the "Son of God" title so seriously that he goes backward in time with it, proclaiming that Jesus was "One with God" at the very beginning of creation. Plug in

some "jazzed up" birth narratives for a child not sired by Joseph and we have the beginning of quite a story! Except that we sort of don't, given the huge gaps in the bio we're offered for Jesus. (Why are Scriptures so silent on most of Jesus' life before his ministry?)

Jesus an opportunist?

Is there room in the minds of "open minded Christians" for a theory that Jesus, as a young man, could have simply seen "opportunity" in the possibility of becoming the Messiah, or, at least, if the "right people" accepted him as that?

IF we could set aside that "certainty" most of us grew up with about it being his "divine destiny" from a time BEFORE his birth, might there be SOME kind of chance that this man simply decided he could accomplish something very important by waging a successful "campaign" to be seen as one appointed (and "anointed") by God to be a very special ambassador to humanity?

Is that REALLY so outrageous and blasphemous? To many Christians, such an idea probably is just that, a blasphemy.

Most Christians are equally offended by any suggestion that Jesus could have simply been a "martyr." Personally, I've never thought a willingness to die for a cause of any kind was ever a SMALL THING! But WAS Jesus the "Lamb of God" who atoned at the cross not only for the "original sin" of Adam and Eve but also for all the sins of all humanity? And was he the only "human" who could have ever qualified to be that sacrifice because of the sinless life he was alleged to have lived?

I honestly DON'T "know" the answers to those questions, and am not even entirely sure that those questions are quite as critical to a person's faith as most Christians

commonly assume. (In the first place, I'm not sure I have quite the same view of sin as most Christians.) One thing that seems clear, though; Jesus did not see any special importance to becoming a "political" messiah who would lead Jewish people in a revolt against Romans. And he clearly did want his sacrificial death to inspire followers with a more expanded vision of his message.

"Blood atonement model" a matter of "expedience?"

NOW, is it possible that some employment of the "blood atonement model" was primarily a matter of "expedience?" Could it have been a "familiar framework" to mostly just provide a little extra form, substance, and credibility to the rest of his message? I actually think that is possible, however heretical that might sound!

Regardless, here is what I am most convinced of: With both his life and his death, Jesus was determined to show people the WAY to the Father and to make REAL to everyone the Father's LOVE. For me, there may well be no more important symbol associated with the death of Jesus than the report that the veil of the temple was somehow torn. (And I also like that interpretation that he then became the only mediator we would ever need thereafter with God.)

So somehow, I DO think Jesus managed to repair some of the rift and estrangement between God and the rest of humanity. (I do also believe Jesus was enveloped in "the supernatural," by the way.) I DON'T KNOW HOW he accomplished everything he did in the spiritual realm, but I DO think he had an

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The Heart of Christianity: Yellin' "C'mon People"

By Anna Snoeyenbos

Something that I think we take for granted in modern times is just how radical and prophetic Christianity is in its bones. Jesus as the Good Teacher was incredibly prophetic - and thus God's nature is that of a radical reformer - caring deeply about the beliefs and practices of his people and constantly slapping his forehead and saying, "C'mon people! Get with the program! Do I have to spell it out for you every single time?"

The arc of the universe is indeed very long. I was thinking about this recently after reading Jonathan Brink's latest post about what the Rob Bell backlash is really all about: a fight for the soul of the evangelical movement. I completely agree.

When you think about where we are standing right now as Christians, it can be daunting. So many arguments. So many theological questions. So many institutions and denominations in flux. Read the "Open Questions" in the latest Strategic Review of Professional Ministries from the UUA (Unitarian Universalist Association) and you cannot help but agree



Anna Snoeyenbos

that Unitarian Universalism is, like everyone else, deeply and profoundly ... lost... ahem! ... in flux. Too much of this and it's easy for one to throw up their hands and say, "Enough! I'm burnt-out just thinking about it! I think I'll go find my spiritual Walden Pond and focus on planting rows of beans by myself."

Indeed, I have had more than my fair share of those moments. But to do that, to step away from our institutions entirely, is the opposite of what God wants us to do.

Let's look at Jesus' example - What did Jesus spend most of his time doing? Healing and teaching other people, criticizing Jewish law enforcement for always missing the point and condemning the oppressive

government. Did Jesus ever get frustrated because his disciples just didn't seem to get it? All the time. And then there's Paul - Some of the best Christian teaching and theology we have today originated because Paul was telling people how to do church better. He was almost always constructively criticizing the institutions he helped to build.

So as frustrating as churches and denominations can be - as lost and out of control as we may feel - as Christians and as people of faith we are called not to throw in the towel but to continue to pound the hammer of change from within.

We are not a status quo faith; God's will is always to push us and reform us towards bringin' that Kingdom.

The arc is long indeed - but always bending towards justice.

*This article is taken from **Deep River**, a blog written by **Anna Snoeyenbos**, a committed universalist. Her blog can be accessed through her website, www.deepriverfaith.com. She can be reached by email at: deepriverfaith@gmail.com*

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"assignment" and a mission with humankind in the service of God that he quite likely was uniquely qualified to fulfill. So I think Jesus was definitely a gift from God and an ambassador for Him and a testimony to His love.

My strong faith in that particular belief, to some, might seem a peculiar contrast to my uncertainty about many of the rest of the claims made for Jesus that I've discussed, but I don't care.

So anyway, time for the bottom line summary on my answers to the original questions:

"Redeemer?" Forgive me, but I don't honestly know. But "Savior to a lost world?" I'd at least put that crown on him in a heartbeat!"

Another comment

Harry Mann, retired United Methodist Pastor writes:

I'd also like to comment on the discussion of the atonement. It may have many meanings, but for me it boiled down to two things. The death of Jesus demonstrates the consequences of human sin and the ultimate extent of God's

love for us. Sin, followed to its logical conclusion, leads to death.

However, in the death of Jesus, God's ultimate and unconditional love was demonstrated. I can't remember the name of the theory of atonement, seminary was a long time ago, but it is illustrated in the beautiful hymn, *When I Survey the Wondrous Cross*.

Thanks for including me in the discussion.

What do you think? Send your response to richkoster.cua@gmail.com

Harold Camping's failed prediction plays on fears, gullibility

EDITOR'S NOTE: May 21, 2011 has come and gone, and the world hasn't ended, as predicted by Harold Camping and his Family Radio network. Just one of the latest failed predictions about the end of our earth and the Rapture. Here, David Spatz, CUA minister and blogger, comments about Harold Camping and some of his views. David can be reached at daspatz@gmail.com.



David Spatz

By David Spatz

As I was driving home from a service at the historic Universalist National Memorial Church in Washington D.C. recently, I noticed a leaflet tucked snugly into my wiper blade. At first I thought it was a ticket for parking in a questionable area.

When I arrived home I plucked it out of my windshield wiper and was intrigued and slightly amused to read that the end of the world was going to happen very soon, apparently. The title said "Holy God will bring judgment day on May 21, 2011." I read the back and saw that the leaflet was produced by Family Radio! Anyone scared yet? I began to read. In one short paragraph, I read the words "Holy God" three times.

Throughout the leaflet, God was consistently called "Holy God" over and over again. The Great Flood, "by careful study" happened, per the pamphlet, in 4990 B.C. Then, some numbers that people might be likely to ignore out of sheer boredom are manipulated to come up with a date for Judgment Day!

This is really unconscionable. The leaflet struck me as actually bordering on being venomous; it reminded me just a little bit of Chick tracts (truly venomous!), minus the comic illustration of a huge angel tossing live human beings into a burning pit to suffer forever.

Anyway, the bottom line message was: "Holy God hates you!" I crumpled it up and threw it in the trash. Then I retrieved it just to serve as an example of how why our image of God

matters so much. I can't ever imagine myself loving "Holy God" as described in this leaflet. He's waiting to torment his own creatures for all eternity! This pamphlet was playing upon people's fears: upon our realization that none of us is perfect before our Creator, an all-knowing being that has never made a mistake, knows everything about us, and (implied by this pamphlet) is VERY ANGRY with all of us!

But let's take a step back into the wonderful reality for a moment and see how Jesus, the perfect manifestation of God here on earth, treated imperfect people like us when he was on earth...prostitutes, lepers, outcasts. It's so important that we strive to follow his example as best we can. He ate and drank with hated people, healed the sick and the paralyzed and liberally forgave them – even when they did not ask for it! And, we read of a good many religious leaders who scowled and seethed with hatred for him.

Therefore, when we want to know what "Holy God" is really like, let us look to Jesus and read about how he treated people. Let us meditate on the parable of the lost sheep and those like it – how we are all God's children (as noted in Paul's speech to the Greeks in Acts 17, and elsewhere) – and how the Shepherd will not rest until all his sheep come home. I believe the New Testament does clearly teach true justice. But the punishment must fit the crime! In Deuteronomy (25:1-3) even, the number of lashes a person could receive was limited to 40 and it

was to be "according to his guilt!" This was a brutal period, and even here we see justice tempered with mercy.

Nowhere in the leaflet is there anything said about how God is Love or how Jesus treated people. In fact, there's virtually nothing at all in there about Jesus' example and teachings to love one another and God (because he first loved us!). Rather, the leaflet is designed to scare the living daylights out of people with a guilty conscience. Or, perhaps, the gullible, who have yet to subscribe to some formula that Family Radio has cooked up that you and I need to believe in to escape this judgment.

We know that God will have all people to be saved (1 Tim 2:4) – efforts to water down this verse don't change the tremendous strength of the Greek verb there – see **Gerry Beauchemin's** book *Hope Beyond Hell*, or ask me for it and I'll send you a free copy that details this; God is in charge of who gets saved of course; and we are told over and over again that he will have mercy on ALL (Romans 11:32). 1 Tim 4:10?

Believe it! He really is the Savior of the whole world, not just the religious elite; and when he was on earth, he acted like it, by hanging around those who would be deemed by churches today to be "lost" or "damned forever"!

Clearly, there may be some pain to come, more or less. Mark 9:49 tells us EVERYONE will get some fire. We are all imperfect. But as we know, God's mercy endures forever, mercy triumphs over judgment and his wrath lasts but a moment! (Psalm 136, James 2:13, Lamentations 3:31-33)

What a change this makes in our lives in how we look and treat others when we realize this truth. And thank God, this is the kind of God we serve – a God of mercy and love. Yes, God is Love! (1 John 4:8; 1 John 4:16)

And I'll end with 1 John 4:18 – "There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love."

God bless!

David

In the end, God wants to save us *all*

Christian Fundamentalists would like everyone to believe in their version of Christianity as if it were the only way of understanding the Gospel. In reality, they present the world with a false gospel that turns many people away from God entirely and leaves many of those who convert to their religion in a state of spiritual immaturity, never able to get beyond the animalistic fear of punishment in the afterlife.

The fundamentalists envision God as a tyrant who has so little love and mercy for the people he created that He would fry billions of them forever in a cosmic torture chamber – just because they accidentally chose the wrong religious beliefs or failed to repent of some sins before they die.

Christian Universalism is the view that the original Biblical Gospel of Jesus Christ – as taught by Jesus himself and the apostles, and as foreshadowed by the prophets of the Old Testament – is a message of hope for all people, the promise

of God's saving grace made available to all mankind and never to be withdrawn.

It is a vision of God who is both just and merciful who in His very nature is love, and who is always in the business of saving, reconciling, and transforming souls regardless of what they believed or how many sins they committed during one mortal life.

Christian Universalists, in contrast to fundamentalists, believe that Christianity is about the boundless goodness of God and His divine plan for all people....God wants all to be saved, and He has the power to accomplish it in the fullness of time.

- From the book, *Christian Universalism – God's Good News For All People* by Eric Stetson.

God's Quest to Save Us

The most dominant and basic theme of the Bible is God's quest to

save people. Evidence of that first shows up in the book of Genesis, chapter three. It was after Adam and Eve were tempted by the serpent and ate of the forbidden fruit. God said to the serpent, "I will put enmity between you and the woman, and between your offspring and hers; he will strike your head and you will strike his heel" (Genesis 3:15).

This verse is commonly understood to be the first prediction of a Messiah to be sent to save humankind; the Messiah being the offspring of the woman, with the offspring of the serpent representing Satan. Striking "his heel" is in reference to the crucifixion as Satan's effort to defeat the Messiah. Paradoxically, the crucifixion along with the resurrection was God's way of striking a blow to the head of Satan.

- From the book, *Destined For Salvation* by Kalen Fristad

Letters to the Editor

word studies to be assured of such things as well as some other things, 'Seeing From Heaven' is such a book. It just might set us free from judgment so much so that we stop judging one another. Rob Bell is blessed to get such feedback, good or bad. He at least knows the truth is going out into all the world. Praise the Lord!

Keep up the good work.
In His Love,
Randy Finlay

Primitive Baptist Universalists

Hello,
My name is Tom, I'm interested in knowing if CUA has any information on the Primitive Baptist

Universalists (the "No-Hellers"). What I've read on the internet would indicate that they exist in some form nowadays, but I can't find links to any websites or active churches. I figured if anyone could point me in the right direction, it would be Christian Universalist Association.

I am a non-realist or nontheist Friend in the Religious Society of Friends and I have many friends (no pun intended) who consider themselves Christian Universalists, but this is the first I've heard of your organization. It looks quite impressive, though.

Thanks in advance for any help.

Tom DiNardo
tua95259@temple.edu

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CUA Coordinator **Rich Koster** adds: "If you can provide him some information please email him directly at tua95259@temple.edu. Copy to me please at richkoster.cua@gmail.com"

Evangelist likes newsletter

Hello,
Just wanted you to know I thoroughly enjoyed "The Christian Universalist" News letter this evening. Every article was well written, enlightening and encouraging.

God is Good All the Time,
And God is GOD All the time,

Evangelist Rev. Dennis Caldwell
Paragould AR.