



The ComUUnicator

The Unitarian Universalist Fellowship of Lima
Website: <http://www.uulima.org> May 2006



Website Wonders



The UUA (Unitarian Universalist Association) has forged ahead with some powerful advertising materials to boost membership — primarily in congregations that are willing and able to buy in to the rather extensive set of conditions that the UUA has placed on their “formal” usage. I use the word “buy” for good reason, because the main commitment is a heavy

investment of advertising dollars. The UUA is justly proud of the congregations that have been able to make that commitment, because the increase in membership of those congregations has been rather dramatic. If you wish to read more about this tiered program, you may visit this site: http://www.uua.org/programs/congservices/uncommon/tier2_resources.html

While we are not able to devote the dollars necessary to implement such a program right now, there are some very small steps

that we can take at this time to try to take advantage of all the work that has gone into creating these materials. For instance, we can place an ad like the one here at center on our website. Our site uses browns and tans for a motif, so it has a different

Imagine
a religion
where people with
different beliefs
worship
as
one faith.

Unitarian Universalists
The Uncommon Denomination

background, but if you go to our main page and scroll down past the Wayside Pulpit display you will see just what I mean.

I have downloaded several display ads that are designed to run in 1/4 column format, or something similar. These B&W ads will appear in these pages over the next several months. Question: what do you do with

your old news letters? Maybe you could put them to good use? What are you going to do with this one? Better yet, did you know that you can download past issues of the ComUUnicator from our website? You went right past the button on your way down to see the ad on the Home Page that I talked about a moment ago. Go back and take another look. Here is the direct link: <http://www.uulima.org/UULimaNewsletters.html>. For that matter, if you are looking at the email version of this newsletter, did you realize that ALL the blue underlined words and phrases are fully active links to something on the internet?

I will explore our congregation's interaction with the internet more fully in the next issue. Stay tuned.

BIRTHDAYS AND ANNIVERSARIES

*The past is history - the future a mystery.
But today is a gift, which is why it's called
the Present!*

Birthdays

May—None listed...
Brian Young—June 7
Saharra Young—June 23
Kevin Mack—July 6
Louise Daniels—July 22
John Bell—August 7
Barbara Wilson—August 19
Cris Elstro—August 29

Anniversaries

Adaline Bridges—June 7
Marilyn Bell—August 3

If I missed your birthday or anniversary it is because I was not aware of it. Please inform me of same and I will add your information to the list.

Event Schedule

April

- 21 -- 7:30 pm - [PFLAG Meeting](#)
- **UU Newsletter Deadline!**
- 23 -- [Denny Weaver](#) - *How Black, Feminist and Womanist Theologies Speak to Everyone*
- Service Leader: Twyla Wells
5:00 pm - **Dinner at Burgundy's**
- call Liesl for reservation
- RSVP Liesl's answering machine by Wed, Apr 19
7:00 pm - **Movie: Iraq** - at Liesl's
- 29 -- 6:30 pm - **Saturday Night Live***
-- [Evelyn/Twyla/Anne](#)
- Theme: Unknown, at Evelyn's house.
- 30 -- [Bob Rudolph](#) - *Culture of Generosity*

May

- 07 -- [Tree Service](#)
- Service Leader: [Don Mack](#)
- 14 -- [Rev. Chuck Thomas](#) - TBA
- 15 -- 7:30 pm - [Executive Committee Meeting](#) - [Liesl's](#)
- 19 -- 7:30 pm - [PFLAG Meeting](#)
- **UU Newsletter Deadline!**
- 21 -- [John Bell](#) - *Getting the Monkey Off of Darwin's Back*
(**Annual Meeting** after **Potluck**)
- 28 -- [Ted Houghton](#) - TBA
- Service Leader: Anne Edwards

* Full Schedule at <http://www.uulima.org> *
Did you know that we also have a Church Calendar? You may access it at:
http://calendar.yahoo.com/uu_lima

Treasurer's Summary

Balance 3/12/06 _____	\$6842.95
Transactions 3/13/06-4/10/06:	
Total Receipts _____	2291.71
Total Expenditures _____	1539.99
Balance 4/10/06 _____	\$7594.67

Calendar March Expenditures

Speakers _____	494.00
Music _____	55.00
Utilities _____	388.82
Total (Routine Expenses) _____	\$937.82

Executive Committee Summary

At the April 10, 2006 meeting, two separate motions were passed that: 1) Authorized a single General Assembly delegate's registration be paid in full by the Fellowship; 2) Called for a special collection to be taken to help defray that delegate's other expenses. One person has expressed an interest in serving as delegate and anyone else who wishes to be considered for that position should contact MD immediately. Chuck, who is going anyway at his own expense, was named as our second delegate. GA is in St. Louis this year on June 21-25.

In other, more routine, business Don reported firming up the Service Leaders for the rest of the year and the House & Grounds pre-submitted report from Kerry mentioned that the new kitchen faucet would be installed on April 13. Liesl and the group worked out a slightly revised procedure for movies at her house, requiring an RSVP message on her answering machine by the Wednesday preceding the Sunday evening dinner and movie.

Finally, it was pointed out that the poster display on the Wayside Pulpit's east side was in place and the casualty figures are being updated weekly. There is a duplicate of

the display at the bottom of the website's home page. Clicking on the poster's image will bring up a spreadsheet showing how we arrive at those figures, including the sources that are used—which are themselves active links so that anyone can easily visit those sources.

The next Executive Committee meeting will be held May 15 at Liesl's.

Easter and Passover

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Early Jewish--Christian Dialogue

By Rabbi Javier Cattapan

In the year 70 C. E. the Roman legions burned down Jerusalem and ended the worship at the Holy Temple. After this catastrophic events, two competing interpretations about the meaning of Passover emerged, the one Jewish and the other Christian. Jews adhered to the historical meaning of the festival, that is, the liberation from Egypt. Christians introduced the narrative of a second redemption already in place: the crucifixion and resurrection of Jesus. Both traditions provided an alternative to the old sacrificial rite that had become impossible to perform. They both addressed the difficult question of how to celebrate a festival of redemption in an age of foreign domination and oppression. Both began with degradation (*g'nut*) – either Egyptian servitude or the crucifixion, and concluded with praise (*shevach*) – holding out hope for the future.

A few centuries later, this similarity between Jewish and Christian interpretations of Passover became less obvious in Rome and in the West. Western Christians further detached themselves from Jewish origins by fixing Easter on a Sunday. A small group known as the *Quartodecimans*, however, retained the 14th of Nisan, the date of the

eve of the Jewish Passover (when the paschal lamb was to be sacrificed) as their date for Easter. Their custom originated in Palestine and prevailed in the eastern communities of Asia Minor and Syria. The western Christian tradition thus emphasized the resurrection which had occurred on a Sunday, while Eastern Christianity saw the crucifixion and its calendrical date of 15 Nisan as the central event in Jesus' life.

At the end of the second century, Pope Victor tried to coerce the Church into universal adherence to the Western Lord's Day custom, by branding the Quartodecimans as heretics. His extreme measures met with opposition even from those circles that celebrated Easter on Sunday. Gradually, Roman practice prevailed, and at Nicea (325), Easter was fixed as the first Sunday after the first full moon following the vernal equinox. The Quartodeciman alternative, now heretical, persisted until the end of the fourth century, but then was forgotten.

Now you can explain to your Christian friends why Passover is no longer the same as Easter. Although Passover occurs on different dates in the Gregorian calendar every year, in the Hebrew calendar it is always on Nisan 15th, the full-moon after the Vernal equinox (March 20th this year). Whether people acknowledge it or not, the celebration of Easter will always be tied to Passover in some fashion.*

I am often puzzled by people who attempt to connect Hanukkah and Christmas, although no historical or any other kind of connection exists. Those same people seem to pay little attention to the inseparable ties between Easter and Passover (the Seder not being one of them, because the Seder did not exist in the times of the historical Jesus). Throughout the centuries these close ties have divided our communities. In many medieval cities, for instance, Holy Week was a time that Jews particularly feared because

Christian mobs, guided by the erroneous belief that Jews had killed Jesus, would attack Jewish persons and property.

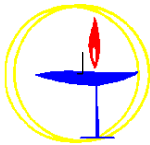
We live in a more open society and we no longer fear retribution from our Christian neighbors, so we should use the proximity of Easter and Passover to learn about each other's traditions and history. Passover is the central holiday of Judaism, the festival that defines our historical character and mission as a people dedicated to the service of God in freedom. And at the center Passover sits the Seder, the gathering where we talk to each other and to the next generation about the wonders our people has witness then and now. So, it should feel natural to us to want to share with our non-Jewish friends these wonderful teachings by inviting them to our Seder or taking the time to *tell* them about Passover. Passover, and not Hanukkah, should be the holiday we should want to share with others the most.

* If you pay attention to the dates of Easter and Passover from year to year, you will notice that although they usually fall within a week or so of each other, on occasion Passover falls about a month *after* (Gregorian) Easter. At the present time, this happens in the 3rd, 11th, and 14th years of the Metonic Cycle, i. e., the cycle of the lunar calendar. The reason for this discrepancy is the fact that although the Metonic Cycle is very good, it is not perfect. In particular, it is a little off if you use it to predict the length of the tropical year. So, over the centuries the date of the vernal equinox, *as predicted by the Metonic Cycle*, has been drifting to later and later dates. So, the rule for Passover, which was originally intended to track the vernal equinox, has gotten a few days off. In ancient times this was never a problem since Passover was set by actual observations of the Moon and of the vernal equinox. However, after Hillel II standardized the Hebrew calendar in the 4th century, actual observations of celestial events no longer played a part in the determination of the date of Passover. The Gregorian calendar reform of 1582 brought the Western Church back into conformity with astronomical events, hence the discrepancy.

[**Editor's note:** This article appears with the permission of the author and was previously published in the Temple Beth Israel newsletter.]

TOTAL IRAQ DEATHS 38415 AS OF APR 2

war is not healthy for children and other living things



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