The Unitarian Universalist Church Of Bloomington, Indiana:

Our History And Our Traditions

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May 2014

Dedicated to
Nedra (née Miller) Carlson,
who is the love of my life and whose concerns and values
reflect the
best in Unitarian Universalist traditions.

PREFACE

The Unitarian Universalist Church of Bloomington, Indiana, (UUCB) had its origin as a Unitarian Fellowship in 1948. It first met in the homes of its members and then at the Indiana University Memorial Union. It became a Church with a minister in 1958 and moved to North Fee Lane (its present location) on the edge of the Indiana University campus in 1962, originally holding its services in the farmhouse on the property. The present building has considerably expanded since it was started in 1965. The present meeting room or sanctuary where Sunday services are held was constructed as an addition and dedicated in 1999, with President John Buehrens of the Unitarian Universalist Association participating at the ceremony.

What this brief overview illustrates is that like life, the earth, and the universe, everything evolves and changes to meet new situations. What is true of where we worship or meet members of the congregation is also true for our beliefs. Unitarian Universalists differ from Unitarians or Universalists in the early twentieth century. They differ from those in the mid-nineteenth century and few modern Unitarian Universalists would recognize they were in a Unitarian or Universalist church of the eighteenth century either in the Colonies or in the British non-conformist churches whose immigrants brought their faith to the new world.

What is unusual about the Unitarian Universalists (UUs) is the wide range of beliefs practiced in any given congregation. UUs include Christians, non-creedal theists, those who see a higher intelligence or meaning to the universe, humanists, spiritual seekers, atheists, and those who bring to the congregation aspects of their Catholic, Protestant, Jewish, Hindu, Moslem, Buddhist, Taoist, Native American, or earth-based faiths.

Part 1 explores how we came to be the Unitarian Universalist Church of Bloomington, including contributions of the members since 1948 and the eleven ministers who have served our congregation. It is a history that is both personal and shared, not only connecting us to each other and to past members, but to the broader humanity of neighbors, citizens, and our fellow human beings around the world.

Part 2 explores the origins and development of Unitarian Universalism as a faith tradition. We will learn about leaders of the Unitarian and Universalist movements and the circumstances that motivated their work in the eighteenth, nineteenth, and twentieth centuries.

I spent two hours every Monday morning from August 2012 to the spring of 2014, reading books in the Ralph and Annetta Fuchs Library of the UUCB. I conducted interviews with several of the older members to learn how the congregation has changed, and I conducted interviews with our current ministers. I used the congregation's archives, which included many interviews and documents from the past. Several people helped make this book possible and I acknowledge those in the Appendix.

I also felt it important to convey the history of our past UU heritage through short 250 word articles in our newsletter, The Prologue. I hope this book will be helpful to those who wish to learn about the UU movement and appreciate the achievements and contributions of our congregation in the Bloomington community.

Elof Axel Carlson
Congregational Historian, UUCB

TABLE OF CONTENTS

Preface 3

Part 1
The Origins of The Unitarian Universalist Church of Bloomington, Indiana

Chapter 1 Introduction: Who we are requires learning our past. 5
Chapter 2 The origin of the Unitarian Fellowship in Bloomington. 8
Chapter 3 The origin of the UU Church of Bloomington. 14
Chapter 4 The first 60 years of the UU Church of Bloomington. 15
Chapter 5 Voices of the UU Congregation. 25
Chapter 6 Our hopes for the future. 28

Part 2
The Origins of Unitarianism, Universalism, and Their Traditions

Chapter 7 From animism to the Protestant Reformation. 30
Chapter 8 Calvinism, Unitarianism, Universalism, and the Protestant Reformation. 36
Chapter 9 The Universalist movement in Christianity. 41
Chapter 10 The origins of Unitarianism and Universalism in North America. 45
Chapter 11 The nineteenth century and liberal religion. 51
Chapter 12 Unitarians and their nineteenth century causes. 55
Chapter 13 The union of Unitarianism and Universalism. 63
Chapter 14 The varieties of UU fellowships and churches. 66
Chapter 15 The training of UU lay leaders and ministers. 68
Chapter 16 The Social activism of UUs in the twentieth century. 72

Appendices available under separate cover.

Part 1

The Origins of The Unitarian Universalist Church of Bloomington, Indiana

Chapter 1

Introduction: Who We Are Requires Learning Our Past

We are the Unitarian Universalist Church of Bloomington, Indiana (UUCB). With more than 500 members, we are one of the largest UU congregation in the United States. We began in 1948 with twelve members meeting monthly in each other's homes as an informal Unitarian Fellowship. This book is a history of our congregation and also a history of the Unitarian and Universalist movements that eventually merged in 1961 to become the Unitarian Universalist Association of Congregations.

As a UU congregation in the tradition of liberal religion, we have no formal creed. We do have a set of principles that guide us, and we have benefitted from the wisdom and traditions of many religions that promote respect for diversity, tolerance, a commitment to making this a more peaceful world, support for social justice, a search for meaning in our lives, and a recognition of the primacy of reason and science in interpreting the physical universe. Many look for spiritual enrichment or inspiration through our Sunday services, and conversation during our coffee hour between services.

The Unitarian Universalist Church of Bloomington, Indiana, shares many traditions with other religions. It also has unique features. In common with other faith communities, UUCB has a place of worship, located on the northeast border of the IU campus. As the year 2014 ends, it has ministerial leadership, in Reverend Mary Ann Macklin, Reverend Douglas Wadkins, and Reverend Emily Manvel Leite. It also has congregational polity, which means the members of the church call their minister by democratic vote, and with the minister's help, shape the traditions of the congregation. This includes the design of worship, religious education, and other programming. What makes UU congregations different than other religious communities is the lack of creedal demands. UU congregations also emphasize social action, personal development, the search for truth and meaning, fellowship with other UUs, community outreach, or helping those with emotional crises and health emergencies.

An overwhelming number of UUs nationally and in our congregation did not grow up as UUs. Only ten percent, nationally, had a UU, Unitarian, or Universalist upbringing. Our UUs nationally generally come more traditional religious backgrounds. Some are former Catholics, former Jews, and former Protestants. Many turned to the UU tradition because their marriages involved two different faiths. Others bring the outlooks of the religions of India, China, the

Middle East, or contribute Native American and earth-based traditions. Some grew up in homes where religion was downplayed and they are agnostics, atheists, humanists, or guided by ethical concerns. All have found a place for them and their families in our church. Some have abandoned almost all of the religious traditions and beliefs of their upbringing. Others retain those features that enrich their lives or give them a feeling of identity with a culture.

UUCB enjoys congregational polity, with an elected Board of Directors. The Board sets policy and has oversight of the progress of the congregation in fulfilling its mission. The Executive Minister and staff run operations, and the Finance Committee, Chief Financial Officer, and Treasurer all assist the Executive Minister in preparing an annual budget. The ministers are called following guidelines provided by the Unitarian Universalist Association.

In addition to the pastoral care provided by the ministers, the congregation also has lay pastoral experience through our Chalice Circles small group ministry, whose members learn to listen to each other non-judgmentally. To meet the needs of a diverse membership, UUCB also provides a Humanist forum for those who do not seek a spiritual approach in their lives. There are ten different social justice task forces working locally and nationally to bring about social justice and advocate for human rights. An important emphasis for our congregation is working on problems of global climate change, dependency on fossil fuels, deforestation, or the sale of public lands for private extraction of natural resources. Members sign petitions, attend vigils, go to protest meetings, and lobby their elected representatives. The diversity of activities reflects the diversity of membership. We find where we fit in as we attend services, enjoy meeting others during the coffee hour between services, and participate in a variety of activities.

Many families with small children or children in middle school or high school are a part of our congregation. There are programs available for the many stages of children's development. Some are provided by programs developed over the years and offered by the UUA. Others are developed by the religious education staff and parents who participate in the various religious education levels for children. Learning how to live a caring and thoughtful life is stressed.

Part 1 follows the origins of our own UU Church of Bloomington and the history of its traditions, its ministers, and its congregations since it began as a Unitarian fellowship in 1948. We conclude our overview of the origins and history of our congregation with a series of reflections on the activities of the UUCB using the words of members who over the past 65 years have made our present congregation possible.

Both the Sunday services and the various activities UUCB members find enjoyable have evolved since those beginnings in 1948. Some of the ideas came from the UUA; many came from the members of our own congregation. Change is inevitable as each generation has its own priorities and the world imposes new challenges. UUCB helps us to manage those changes in our lives.

There are good reasons for learning about our past. We are often asked, "What do UUs believe?" There is no formal creed, no catechism, or no document that spells out what one must believe to be a UU. How did this come about? Why is this tradition preferred almost universally among UU fellowships and congregations? This was certainly not the way Unitarians or Universalists identified themselves one hundred or two hundred years ago. Learning the past of the institutions we participate in is a birthright. We seek it for our own families and in school we learn it for our own country. In our college education we learn of Western Civilization and more recently many colleges have stressed a world history as we

recognize the importance of other cultures around the world. The past for UUs reveals the numerous tributaries that fed into the stream of our present beliefs. We learn that as times change the emphasis on what we believe also changes. We will explore that past so we know how our religious tradition has evolved.

The Unitarian and Universalist denominations of the nineteenth century were both shaped by their common rejection of slavery and their belief in making the world a better place. In the late nineteenth century, the Unitarian and Universalist churches were among the first to embrace the rise of science with its changing view of the size and age of the Universe, the evolution of the earth and the life upon it, and the rejection of the supernatural in the interpretation of natural phenomena. This led to a humanist tradition in many UU churches and fellowships.

Chapter 2

The Origin of The Unitarian Fellowship in Bloomington, Indiana

Indiana became a territory in 1810, a state in 1816, and the city of Bloomington and Monroe County were founded in 1818. The county's name was chosen to honor President Monroe, who designated Bloomington as the future site for a seminary. In those days, each state was given a piece of land on which to build a seminary for the training of its future ministers. Later that site in Bloomington became the birthplace of Indiana University as the needs of the state shifted from farming to a more diversified economy. Bloomington was chosen as the site for this educational center because it was at the time the population center of the newly created state. The first non-Native American residents in southern Indiana were largely from Kentucky, Tennessee, North Carolina, and Virginia. Early Indiana was mixed in its religious affiliations. The towns and cities of Northern Indiana were populated by settlers from Illinois, Michigan and Northern Ohio and New England. The growing industrial area welcomed European laborers, many of them Catholic. A strong anti-slavery sentiment among settlers in the 1840s and 1850s led to Bloomington being a part of the Underground Railroad. The Covenanter cemetery on High Street and Hillside Avenue was a burial ground for freed and escaped slaves. Methodist, Presbyterian, Baptist, Episcopal, Catholic, Quaker, and evangelical Protestant churches were present in the nineteenth century, along with one short-lived Universalist congregation.

Politically, the state of Indiana was liberal in its first few decades; this may be one of the reasons that Robert Owen the Welsh industrialist established New Harmony in Southwestern Indiana for his utopian co-operative community.

Figure 2-1
Robert Owen (1771-1858) was a Welsh manufacturer and social reformer who established cooperative movements in Great Britain. In 1825 he bought land to develop a utopian community in New Harmony, Indiana. Owen returned to England but his sons remained in Indiana; Robert Dale Owen became a Congressman promoting public education, David Dale Owen was a pioneer American geologist, and Richard Owen was a professor at Indiana University and also was the first president of Purdue University. IU's Owen Hall is named for Richard Owen.

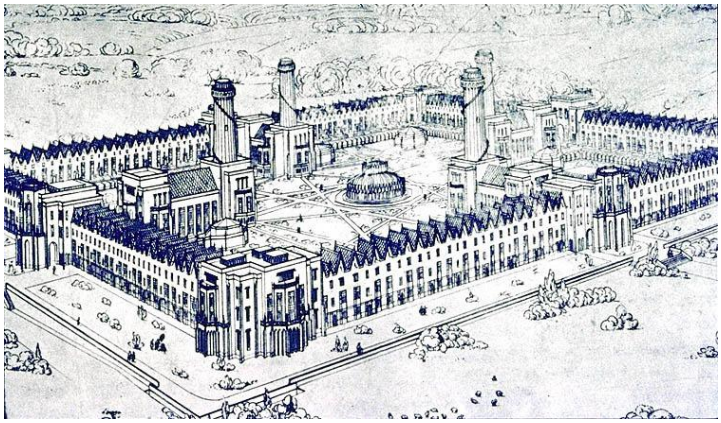

Figure 2-2
Robert Owen's architectural plans for the New Harmony settlement in southwest Indiana. His ideas foreshadowed the concept of the Israeli kibbutz. There would be shared work and shared facilities for eating, discussion, teaching children, and entertainment. Owenites, as his supporters were called, influenced Unitarian activism in the late nineteenth century, especially concerning laws against child labor, and laws permitting labor unions. Owen was an agnostic and favored a humanist outlook toward social change.

Indiana supported the Lincoln administration during the Civil War. It supported the Progressive movement during the Presidency of Theodore Roosevelt. It was one of the states where socialist Eugene V. Debs of Terre Haute found support in his movement to bring Socialism to North America.

After World War I, Indiana politics turned towards conservative Republican values. It even flirted with the Ku Klux Klan. Indiana in the 1920s had the greatest percentage of KKK members outside the South. The Indiana Klan disgraced itself with sordid scandals and embezzlement of members' funds, and their political supporters were defeated in their bids for political office. While Democrats are occasionally elected Governor or Senator, the state has been strongly supportive of conservative causes since World War II.

Universalists were more numerous than Unitarians in Indiana in the nineteenth century. There were as many as 100 Universalist churches but only a handful of Unitarian churches in Indiana throughout the nineteenth century.

In 1948, a half dozen Indiana University faculty and staff discovered that they were Unitarians. They began meeting in each other's homes about once a month. On January 5, 1949, they applied to the American Unitarian Association (AUA) for Fellowship status. They shifted their meetings to twice a month and met at the IU campus club on 7th street near Pyle Hall (the old journalism building--now a parking lot). After the meeting they would socialize at a member's home. The congregation at the end of 1949 had grown to 30 adults. In October 1949, the Fellowship shifted its meeting place to the IU Memorial Union, which had a larger room.

Among the founders of the Unitarian Fellowship in Bloomington were Ralph and Annetta Fuchs, Robert Brumbaugh, and Frank Horacks. Both Brumbaugh and Horacks initiated a Religious Education (RE) program for the Unitarian children and volunteered their homes. The RE program shifted in 1951 to the Union Building and by 1953 there were 62 children involved. A building was rented for an expanded RE program at 509 E. Fourth Street. Fuchs helped the Fellowship incorporate so it could purchase the building and set up a Board of Directors. For IU students who were Unitarians there was a campus youth group named the Channing Foundation in 1954. Planning for becoming a church began in 1956. The Congregation consisted of 75 adults.

Figure 2-3 Ralph and Annetta Fuchs were founding members of the Unitarian Fellowship of Bloomington and helped see it become the Unitarian Universalist Church of Bloomington.

Ralph and Annetta Fuchs played a major role in getting the Bloomington Fellowship established. Ralph Fuchs (1899-1985) was born in St. Louis and received his BA and JD from Washington University there. He went to the Brookings Institute for a PhD in economics and spent a year at Yale for an advanced degree in law. After a year of private practice, the war broke out and Fuchs joined the Army and was sent to Washington, DC, to work in the Civil Service Commission and then in the Solicitor General's office. There, he argued about a dozen cases before the Supreme Court.

After the war ended in 1946, he joined the IU law school faculty. His specialty was administrative law, a field he virtually pioneered. At IU he became advisor to the NAACP and helped establish an Indiana branch of the American Civil Liberties Union. He championed academic freedom during the Cold War and served as President of the American Association of University Professors. He fought against those schools that fired faculty for membership in the Communist Party, arguing that freedom of speech was especially intended for such persons. It was his broad interest in civil liberties that made him seek out and form the initial Bloomington Unitarian Fellowship. He and his wife Annetta were active members the rest of their lives.

The interval between 1956 when the Fellowship inquired about hiring a minister, and 1958 when its first minister was called, saw continued growth with the Von Lee theatre on Kirkwood Avenue used as a place for Sunday services. In the ten years of its existence, the Fellowship promoted integration, civil rights, free speech, and fostered a liberal religious education for its children. It developed an outreach to the Unitarian students on campus and supported efforts by the City of Bloomington and Monroe County to make the area respectful of religious, cultural, and racial diversity.

Figure 2-4
The IU Memorial Union. The Unitarian Fellowship of Bloomington met there from 1948-1953. The Ernie Pyle School of Journalism was at the lower left near the present parking lot.

Figure 2-5 The Campus Club was the meeting place for the Unitarian Fellowship of Bloomington 1952-1957

Figure 2-6 509 E. 4th Street where the Fellowship met in 1954-1957

Figure 2-7 419 N. Indiana Avenue was the meeting place for the Fellowship in 1957

Figure 2-8 The Von Lee Theater on Kirkwood Avenue used to show art films and foreign films. It was used from 1957 to 1962 for the Fellowship, which became the Unitarian Universalist Church of Bloomington in 1961.

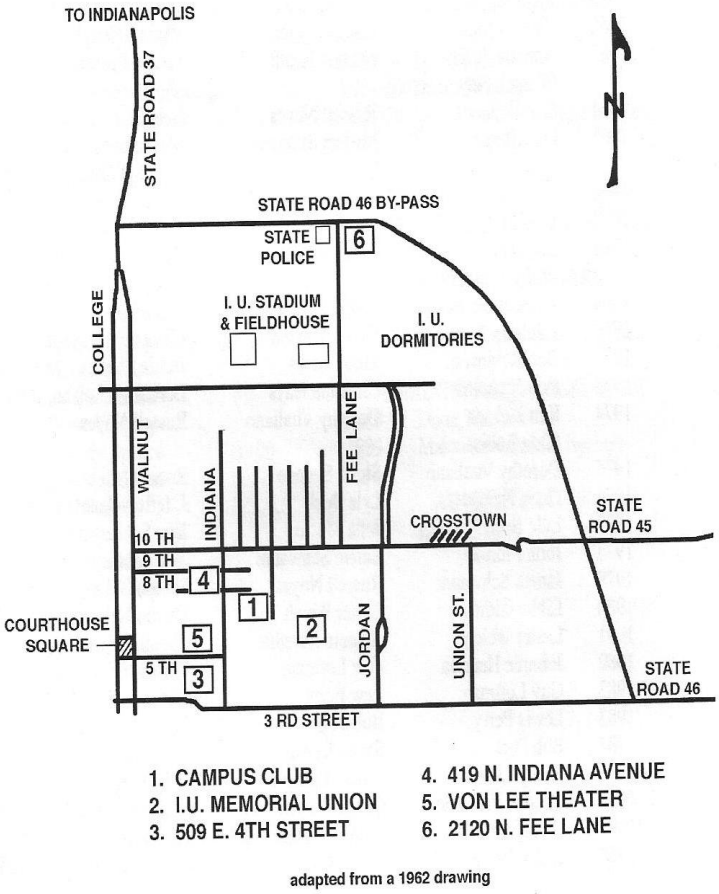

Figure 2-9 Map of locations of the Unitarian and Unitarian Universalist facilities from 1949 to 2014. In 1948 the Unitarian informal group met at members' homes. The present location (6) is on Fee Lane by the Route 45/46 by-pass

Chapter 3

The Formation of The UU Church of Bloomington

The transition from Unitarian Fellowship of Bloomington to UU Church of Bloomington took place between 1951 and 1958. The meetings had shifted from once a month as a new fellowship to every other week and then to weekly. They also shifted from mid-week to Sunday services. By 1951, the Reverend E. Burdette Backus from Indianapolis came once a month to give a service. The first Religious Education (RE) classes met at the home of Robert Brumbaugh and his wife. By 1951, the RE program met in the Union Building of the IU campus.

When the Fellowship had 75 members the Board consulted with the American Unitarian Association (AUA) in Boston. They recommended movement to a church status but that would require a growth in numbers. The Unitarian Fellowship of Bloomington voted (80 percent in favor) on this recommendation in 1955 and worked out a schedule with the AUA. To do this the AUA provided an temporary minister-at-large, Grant Butler, who arrived late in 1957. A mailing about the Unitarian Fellowship in Bloomington was sent to 10,000 residents of Monroe County. It described the present activities and future plans for the Unitarian Fellowship and what it would do for the city and surrounding community. The response was positive. The number of congregants increased to 129 members and the Sunday services were moved to the Von Lee Theatre on Kirkwood Avenue near the IU campus entrance.

During those transition years, changes took place. Formal orders of service for Sunday programs were provided. Hymnals were purchased and used in services, despite the awkwardness experienced by those used to a more secular, humanist program of discussion on topics that were peripherally connected to formal religious belief. Some left. Many others, as the numbers indicate, joined and stayed. Diversity increased as the numbers grew. Larger membership meant more classes for the RE program and the need for a trained RE director. As institutions grow, their needs increase and this can frustrate some and please others. Most of the members in the 1950s were IU faculty and staff. They looked upon the Unitarian Fellowship as a liberal religious “oasis in the Bible Belt.”

Chapter 4

The First Sixty Years

In 1994, UUCB began an oral history project. There are about 30 of these interviews that were recorded on videodisc. One stands out because the two people interviewed, Violet (Cookie) and William (Bill) Lynch, were members who joined about 1950 shortly after Ralph and Annetta Fuchs helped organize a Unitarian Fellowship. They remained members until their deaths in the first decade of the 21st century. Cookie Lynch was a sea captain's daughter and she lived in Bay Ridge, Brooklyn, New York, as a child. She served as nurse in WW II and was sent to France to care for the wounded. She returned and became a school nurse. She got a master's degree in economic history. She married Bill in 1944. During WWII she helped build aircraft engines. She became a high school teacher and taught English at Bloomington High School South. She grew up Presbyterian and then attended services in a Methodist Church and moved on to a Congregational Church during the years of her youth. She was evolving into a Unitarian without knowing it. Part of that stimulus came from reading Emerson in her teens.

She liked the transcendental movement. But it wasn't until she came to Bloomington that she joined the Unitarian Fellowship. She learned of it from an acquaintance, Helen Wagner, who told her about the Fellowship. It had about 18 families when she joined. They met at the old University Club while the children met in the IU Memorial Union. Meeting at the Union made Ralph Fuchs uncomfortable because he felt it might be seen as a conflict with the constitutional separation of church and state. He recommended shifting to a church status and buying or renting private property. At that time, the annual budget was $700. They rented a house on 4th Street. It had been a boarding house so it had lots of rooms. It was dedicated in 1954. Cookie became President of the Board in 1956 and spent about 24 hours a week working for the Fellowship. The Fellowship was divided on becoming a church but agreed to try out a minister-at-large from the American Unitarian Association.

When the membership grew to 65 people, they moved to the Von Lee Theater on Kirkwood Avenue for Sunday services. She said it "always smelled of popcorn." She took part in social action programs. She and the board of directors succeeded in getting the local public schools to remove the Bibles donated by the Gideon society. They were also happy with the visits of Reverend Jack Mendelssohn from the Indianapolis Unitarian Church. He told the Bloomington Fellowship that they "needed a Unitarian presence in Bloomington to prevent fundamentalism from taking over."

Figure 4-1 Jack Mendelssohn (1926 - 2012) was minister at the Unitarian Church of Rockford, Illinois, and gave guest sermons at the fledgling UUCB in the 1950s. He was one of the most prominent liberal ministers in the Unitarian movement.

Figure 4-2 Edwin Burdette Backus (1888 – 1955) was minister at All Souls Unitarian Church in Indianapolis. He initiated a radio ministry and was a committed Humanist, being one of the signers of the First Humanist Manifesto in 1933. He gave sermons at the UUCB in its early years (1951-1952).

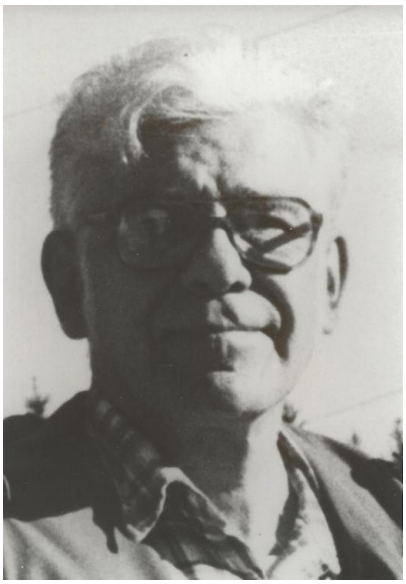

Figure 4-3
Paul Killinger (1926-1996) was UUCB minister 1958-1963. He founded the Bloomington Planned Parenthood Association and Clinic in 1962 and later served as president of Flint Community Planned Parenthood from 1970 to 1972. He retired from the ministry in 1974.

Figure 4-4 David A. Johnson was minister of UUCB 1964-1970. He was ordained in 1964 and retired in 2003. He served congregations in Pennsylvania, Arizona, and Massachusetts.

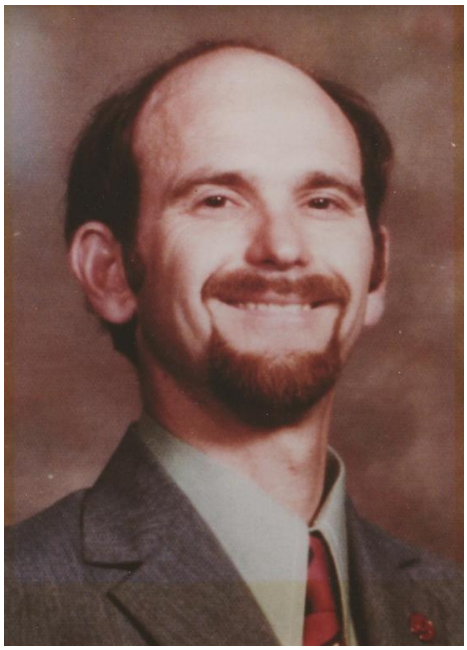

Figure 4-5 John Young was minister 1971-1977. He was ordained in 1971 and retired in 2009. He was named Minister Emeritus by the UU Church of Jacksonville, Florida, in 2009.

Figure 4-6 William Murry was minister 1977-1980. He later served as President of Meadville Lombard Theological School, and was named Minister Emeritus by River Road Unitarian Universalist Congregation in Bethesda, Maryland in 2002.

Figure 4-6 Laurel Hallman was UUCB minister 1981-1987. She was ordained in 1981, and later served First Unitarian Church of Dallas. She was named Minister Emerita by that congregation in 2010.

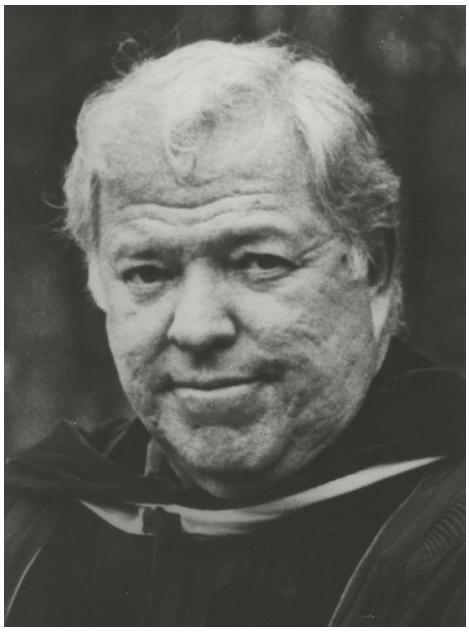

Figure 4-7 Clarke Dewey Wells (1930-2006) served as interim minister 1987-1988. He was ordained in 1956 and retired in 1995. He was named Minister Emeritus by the UU Congregation of Lakeland, Florida.

Figure 4-8 Bruce Johnson was minister at UUCB in 1988-1992. He was ordained in 1983 and currently serves the Unitarian Universalist Congregation of Duluth, Minnesota.

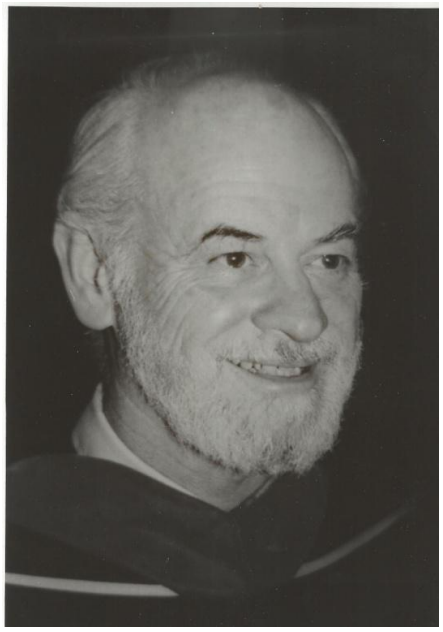

Figure 4-9 Peter Weller (1926-2008) was interim minister in the fall of 1992. He received his M.Div. from Starr King School for the Ministry in 1957, and served congregations in the Upper Midwest, the Northwest, and New England. He was named Minister Emeritus by the Unitarian Universalists of Pittsfield, Massachusetts.

Figure 4-10
Barbara Carlson was called to ministry with us in 1993 and retired in 2005. She was named Minister Emerita by the congregation and has preached occasionally since her retirement.

Figure 4-11
Mary Ann Macklin was called as our minister in 2001, and continues as our Senior Minister. She attended Christian Theological Seminary and was ordained in 1998. She previously served our congregation as Campus Ministry Coordinator, and was later Assistant Minister at First Unitarian Society of Madison, Wisconsin. By 2015 she will have served longer than any minister in the congregation's history.

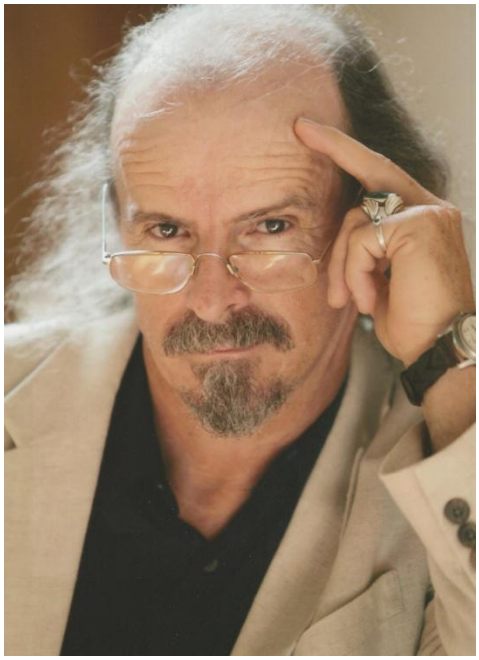

Figure 4-12
Bill Breeden began his ministry at UUCB in 2002 and retired in 2014. He was ordained in the Disciples of Christ in 1976, and gained full fellowship as a Unitarian Universalist minister in 2002. The congregation named him Minister Emeritus on June 8, 2014.

Figure 4-12a
Emily Manvel Leite received her M.Div. and was ordained at the Staff King School for the Ministry. She was minister of religious education in Lexington, Massachusetts, Boston, and Providence before coming to UUCB in 2007. Children (and adults) are captivated by her weekly storytelling as part of the Sunday services.

Figure 4-13
Douglas A. Wadkins began a two-year interim ministry with us in the summer of 2014. He was ordained in 1991 and previously served congregations in Waukesha, Wisconsin, Bellingham, Washington, and Cleveland, Ohio. He was named Minister Emeritus by the Bellingham Unitarian Fellowship in 2012.

Cookie Lynch's Unitarian views were particularly influenced by the visiting Reverend Burdette Backus in 1952. He told the congregation "I have no use for immortality." He stressed the importance of reason, service to others and developing our own sense of spirituality. Her favorite minister was Reverend John Young, who created a feeling of international concern and appreciation for a broad spectrum of religious feelings.

She spoke of Reverend David Johnson's commitment to civil rights and his participation in the Selma, Alabama, march that led to the death of Reverend James Reeb. The congregation feared for Johnson's safety but he wanted to go and the UUCB provided the funds for him. He was young, wore a beard, and came to the services dressed casually. But for the Selma trip he shaved off his beard and put on a business suit. Unfortunately for Reverend Reeb, that formal attire didn't help him in Selma when he attempted to eat in a local restaurant and was bludgeoned instead and died of a broken skull.

Cookie Lynch raised funds and supplies for Hungarian relief when they broke with the USSR. She was active in Planned Parenthood and she worked as a volunteer with mental health groups in Monroe County. She described the purchase of the Fee Lane property and how beautiful it was in 1962 with no by-pass for route 46 and no visible University presence. The farm house (later torn down) was used as a Sunday school and it took three more years for the glass house (the current Religious Education wing) to be built.

Bill Lynch grew up in Jerome, Arizona, where his father was a mining engineer. His parents were originally from Connecticut. Neither of his parents had an interest in religion. When he was a teenager his father got a job in a Bolivian tin mine. The family moved to Bolivia except for Bill who went to a boarding school in Connecticut. It was connected to the Episcopal Church and had a daily chapel and two Sunday services. He said "it got to him" and he liked wearing white robes as a sacristan and felt he was a devout Christian. At Williams College he sang in a choir and attended their mandatory chapel. He majored in geology.

He met his future wife, Cookie, while working in the District of Columbia as a geologist. He was drafted and was shipped to Germany as a radio operator. He was in the Battle of the Bulge and later on he was assigned occupation duty in Germany until he was assigned to England where he attended Cambridge University for more geology. When he returned to the US he switched to psychology and studied at Yale. He liked John Dewey's views on developing moral conduct in children. His Episcopalian faith had dwindled throughout the war. In 1952, he got a job at IU and he and Cookie began attending the Unitarian Fellowship. He felt he was "preadapted" to becoming a Unitarian. During the late 1950s, many major social issues gripped the nation, and they and their fellow Unitarians were among the first in Monroe County to try to racially integrate the barber shops, restaurants, and housing. Bill attributes his social conscience to his mother who was active in Planned Parenthood and who helped blacks in Connecticut communities.

If Cookie and Bill Lynch represent the spirit of the first generation of the UUCB, then Clarence and Lorraine Hawking represent the second generation.

They both came from Chicago. Lorraine grew up as a Catholic and went to parochial school for K-8 but attended a public high school. Clarence's parents had been Episcopalian when they lived in England but in the US they were not very religious. Lorraine's father left the family when she was 4 and her mother was not very active in the Church. Clarence enjoyed art and studied it in college after the war ended in 1945, with the support of the GI Bill.

After he and Lorraine got married, they lived in Hammond, Indiana, with their first two children and sent them to a Sunday school in a Presbyterian church. The Hawkings didn't like the theology of their youth. Lorraine found it cruel that non-Catholics, no matter how good they were, would end up in hell and Clarence found the Nicene creed of the Presbyterians and their belief in the virgin birth of Jesus too mythological to be believed. Clarence took an interest in the Unitarians after seeing the Frank Lloyd Wright church in Madison, Wisconsin. They attended the Unitarian Church in Chicago. In 1962, Jack Mendelssohn was the minister and they much enjoyed the experience. About 1970 they moved to Long Island, NY and joined the UU Church at Stony Brook. When the economy turned and Clarence got laid off, they moved to Bloomington, Indiana, and became active in the Monroe County Arts Council program. They also joined the UU Church in Bloomington in 1977. John Young was the minister. Young's wife was from India and this gave an international quality to Young's services.

Lorraine enjoyed working at the UUCB Unicorn Gallery which was an ongoing art show and display, and served on the caring committee and the Women's Alliance. She was

President of the Alliance in 1996. Clarence would design graphics for the UUCB brochures and posters for the special events. They both participated in the annual bazaar that raised money for the church. The Hawkings lived in Ellettsville, which made it more difficult for them to host “dinners for nine” or to go to such dinners or even to Sunday services as they approached their 90s.

For the third generation, starting about 2000, Bill and Glenda Breeden have contributed substantially to the UUCB. Reverend Bill Breeden was sabbatical minister for Reverend Barbara Carlson in the year 2000, and was called as co-minister with Rev. Carlson and Reverend Mary Ann Macklin in 2003. He retired in June 2014.

Bill Breeden was born in 1949 in Washington, Indiana. He was an identical twin and, with brother Darrell, joined seven other siblings. As children they called each other “8” and “9.” Their parents were Nazarenes, an evangelical denomination with lots of singing, which Bill’s father enjoyed.

Bill’s father was a self-taught engineer who worked for the local gypsum mines. In 1967 Bill and Darrell were encouraged by their mother to study for the ministry because three of her sons were already in the military and she hoped her youngest sons would be spared conflict. Bill studied in Tennessee and supported himself in a supermarket. While throwing out over-dated foods, he encountered a black woman who changed his life. She asked him to let her sort through the discarded food so she could feed her children and herself. Up to that time Bill did not know there was real poverty in America. He graduated from college and Seminary and was ordained in the Christian Church (Disciples of Christ). He served two parishes in Missouri.

On December 7, 1979 Bill met Phil Berrigan, a ex-priest and peace activist who became a friend and mentor. Soon he went to Washington, D.C., to pray for peace in the Capitol rotunda, resulting in his first arrest for protests. He later lived with his wife Glenda and their two teenage children in a tepee in Brown County.

Their daughter Denise Breeden discovered the UU Church of Bloomington through friends at Harmony School. Before long Bill and Glenda joined the UU Church of Bloomington, and in the year 2000 he served as a part-time sabbatical minister during Reverend Barbara Carlson’s sabbatical. In 2003 he joined the ministerial team as co-minister with Reverend Carlson and Reverend Mary Ann Macklin. After Barbara’s retirement in 2005, he and Mary Ann continued in co-ministry. He said “It was a place where I could say what I believe without being fired for it.” Furthermore, he found a church whose DNA included social activism and a hunger for justice. After more than a decade at UUCB, he is retiring at the end of June 2014.

Reverend Mary Ann Macklin was born in Decatur, Indiana, a small town surrounded by farm country. She grew up playing sports; her home was equipped with the emblematic Hoosier basketball goal nailed to the side of a barn. She attributes many of the leadership skills exhibited in her ministry to her early participation in athletics. Mary Ann grew up with three brothers, two older and one younger; her mother was a teacher and her father an attorney. She learned a deep love of nature and the sciences from her family.

Reverend Macklin attended Indiana State University in Terre Haute after a year at Central Arizona College. A student of life, she studied in a variety of academic areas in her undergraduate years. After graduation, she tended bar in her hometown for a year so she could attend her younger brother’s sporting events, a returned favor for all the years he attended her events. She then moved to Colorado and worked for a law firm representing

Native American interests, before beginning her own law school studies at the Indiana University School of Law. In both her undergraduate and law school years, she worked as a residence hall advisor and hall director; this work involved counseling, conflict management, diversity education, mediation, judicial hearings, program development, and leadership empowerment. Reverend Macklin considers her residence hall work foundational in the development of the skills which continue to serve her ministry. She rekindled an interest in Unitarian Universalism while attending the Bloomington congregation; while there she experienced the rich, metaphor-filled sermons of Reverend Doctor Laurel Hallman and the thought-provoking sermons of Reverend Doctor Clarke Dewey Wells.

Reverend Macklin's family experienced several tragic losses during her young adult years. She believes that her soulful journey through these losses, although heartbreaking at times, deeply influenced the development of her current pastoral presence.

After a brief career in law, Reverend Macklin heeded the call to Unitarian Universalist ministry. She attended Christian Theological Seminary in Indianapolis, with an emphasis in pastoral counseling and the creative arts. She then served one of our denomination's largest congregations, First Unitarian Society of Madison, Wisconsin, first as an intern and then for four years as a parish and campus minister.

Reverend Macklin and her beloved life partner, Deborah Phelps, met in 1989. Deborah is a composer, music therapist, and hospice nurse. They participated in a commitment ceremony in 1992, and were legally married in Vermont in 2012. They co-created a meditative opera, *A Fire in My Bones*, in the 1990s. Their household includes a number of four leggeds, Mr. G, Bruster, Mokie and Hodor.

Reverend Macklin was called to the Unitarian Universalist Church of Bloomington in 2002 to serve with Reverend Barbara Carlson and Reverend Bill Breeden. She draws from many sources for her spiritual sustenance, including Buddhism, wisdom from indigenous cultures, mysticism, and the results of science. She currently serves as our congregation's Senior Minister.

Chapter 5

Voices of Our Congregation

In about 2004, the UU Church of Bloomington began a project called "This I Believe." The title came from a National Public Radio commentary program. Members were invited to submit a one or two page commentary on their UU beliefs. Here is a sample of some of the views UUs provided:

"I believe in differences. Not simply that differences exist, because we all know that they do—but that differences made the world and our own lives so interesting. Variety, diversity, and assortment. Range, mixture, and selection. I marvel at the richness of these qualities and I am at my best to value all the wonderful ways we display and mark our differences. Differences add zest and spontaneity to my life. How bland would be a life without diversity, without the characteristics that make us unique. I believe our differences are what make us human in the first place." Tim Slack August 17, 2006

"When I was in my mid-30s, I was afraid to walk alone. I drove by many parks but did not venture out from fear of….from fear of ... What? I guess the unknown. And then I went on my first vision quest, the Native American tradition of going out into the wilderness alone, fasting, calling out for a vision, and then waiting for Mother Nature to respond. It took my fears to a whole new level and released me onto the other side with a deeper trust and belief in myself, and the world I lived in." Karen Gunderman ca 2007

"There is no ultimate answer, only powerful questions. What can I be accountable for? What am I committed to right now? What do I love about life? How can I make a difference in my family, my community, my country, and my world? Happiness is being awake in life. I am whole and complete. I am accountable for my life, this is what I believe." Thomas Kuhn 2007

"As a counselor, I am privileged to sit with individuals to hear their stories and their struggles. I am bound by a code of ethics to do no harm. But I am also bound by an ethical and moral obligation to benefit those whom I work with. This is a challenging and sometimes very trying process but it is not one that I easily give up. The power of our work together is formed from the bonds of human connections. It is our relationship that forms the basis for healing and growth. Human interactions are fundamentally relational. When we neglect these we neglect ourselves. When we nurture them, we provide growth and inspiration for our hearts and our own souls." Leann J. Terry February 4, 2007

"I have always believed there was a God, though I don't think He micromanages our lives. Although I am not a creationist, I believe God had to be responsible for creation. I believe in evolution and science. Although it may be narrow minded, I don't believe you can be an educated person without believing in Darwin's theory." Sara Tener ca. 2007

"I have a deep abiding faith that cannot be shaken by mere preaching. I grew up in a diverse and supportive spiritual community. I believe that a person's belief in God or lack thereof does not limit their spiritual community. I believe finding connections in similarity strengthens diversity and diversity of beliefs challenges individuals to think for themselves and discover what feeds them spiritually. Because the stronger the commitments of the individuals, the stronger the community. Kelly Rauch February 3, 2007

"I grew up as a minister's daughter in the Presbyterian faith…. It was much later on that my beliefs transformed. This is the result. 1) I cannot believe in a God who intervenes as a result of petitionary prayer. If there is a God, why has He/She permitted the evil rampant in the world? 2) There is no heaven and no afterlife; death is like blowing out a candle. I do not fear death – it is akin to going to sleep. 3) Jesus… was a man of exemplary character, who preached a gospel of life in a world full of violence and hatred. He was not the son of God… 4) Why are we here? Because our parents had intercourse and created a baby." Marjorie E. Crosby January 2004

Figure 5-1 The farm house on Fee Lane where services were held. (1962-1965)

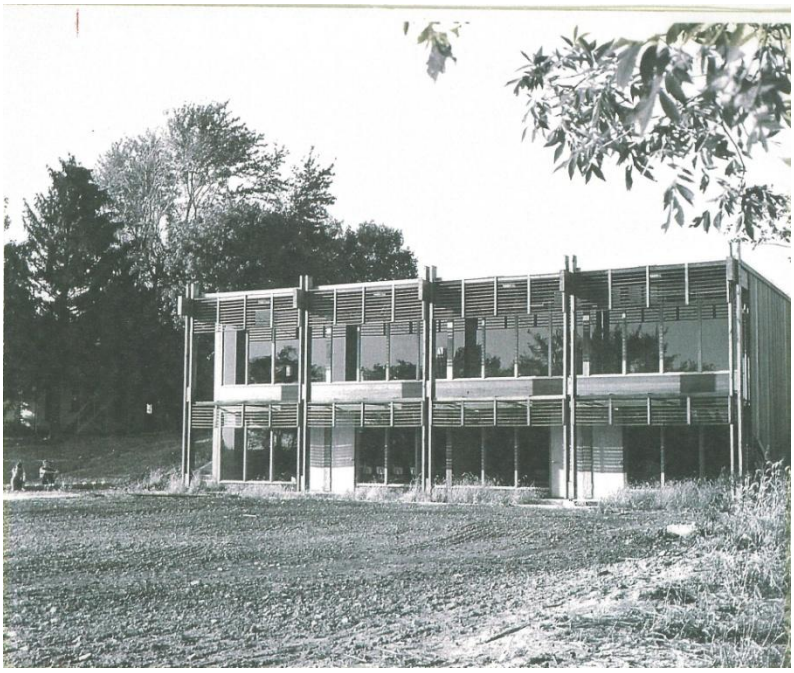

Figure 5-2
The "glass building" on Fee Lane (1965-1975)

Figure 5-3 Our Home on Fee Lane in 2014

Chapter 6

Hopes For The Future

Religion has been part of human experience as far back as recorded history goes. Archeology has revealed prehistoric artifacts suggesting that religious rites existed tens of thousands of years ago wherever our early ancestors lived. Some evolutionary biologists have argued that religion was adaptive because it allowed humans to cope with a world for which they had no science to interpret or protect themselves. Some argue that it wasn't religion, per se, that was adaptive, but that with the human capacity to narrate a convincing interpretation of the way the world works, and before there was science, religion was the default interpretation.

In the twenty-first century there is a lot of science, although there are those who deny the legitimacy of science for religious reasons. I am familiar with creationism and its many attempts to deny the age of the universe, our solar system, our planet, and the life on that earth through its various geological strata. I am also surprised at how often natural disasters are still interpreted as punishments or visitations from God to chastise humans for their sinful behavior. But if we contrast the industrialized nations with those that existed five or more centuries ago, the reputation of religion for interpreting weather, floods, fires, earthquakes, epidemics, birth defects, droughts, or volcanic eruptions has diminished. Those who believe these are still created by God or Satan are in a shrinking minority, especially among those who are well-educated. The secularization of society includes a longer life expectancy, immunizations against infectious diseases, more reliable food to eat, less likelihood of mass

starvation, and a greater emphasis on living life on earth rather than expecting satisfactions in an afterlife.

What then is the future of religion? For humanists, atheists, agnostics, and others who do not affiliate with religious institutions, a secular life is focused on family, career, and personal values and preferences. For those who see a value in a weekly service to attend, there are the benefits of fellowship with people who share many common values, the satisfactions of feeling some sort of spiritual state or uplift while listening to a choir or a sermon, the delight at learning new ways of looking at life and the universe, or the belief that we as humans can rise above our limitations and concerns.

The religions of the world are a spectrum from liberal congregations like ours to orthodox creeds that isolate believers into specific denominations or faiths. We are representative of the UU movement throughout history. It is liberal, it evolves, it respects diversity of beliefs; it tries to meet the needs of each new generation. It has usually taken social justice as a central theme of its mission.

The establishment of reason as a guide to interpreting theology; abolition of slavery; obtaining women's rights in society; the plight of the poor; the improvement of asylums and care of those with mental difficulties; the reform of prisons and finding ways to help prisoners redeem themselves to good citizenship; and the end of bigotry based on race, class, religion or sexual orientation are some of the concerns UUs have had over the past two centuries. Issues of environmental importance and the prevention of wars are also major concerns of UU activism. The issues are numerous because progress on a world scale is slow and even in the US many issues take a century or more before the abuses or neglect shift from a status of depravity to a more humane normalcy.

I cannot predict the future of Unitarian Universalism or what it will be like fifty years from now. Based on our past, I know we are flexible and that we strive to meet the many needs of each generation. We do not shoehorn people into a past that no longer works. We can be confident that participating in a UU fellowship or congregation will provide opportunities to learn, to establish friendships with others, to give our children a strong appreciation for caring for others, and to foster those individual aspects of our personalities that favor, to our varying degrees, rational, spiritual, and social participation.

Figure 6-1 The Fee Lane addition and remodeling (1975-1998)

Part 2

The Origins of Unitarianism, Universalism, and Their Traditions

Chapter 7

From Animism to The Protestant Reformation

The oldest religion is believed to be animism, the belief that natural objects, natural phenomena, and the universe itself possess souls. In the days before science, this could include the belief that a spirit shaking the earth caused an avalanche or earthquake. Rainbows would be signs from a spirit. The rock you stubbed your toe on was placed there by a spirit to punish you. Perhaps the spirit was a deceased foe, who cursed you. The world of spirits could be associated with totems or sacred animals that identified a clan or community and protected it. In the Pacific islands, any person or object that had unusual properties was said to possess *mana*. This belief survives today with lucky charms some people wear or carry in their pockets.

The earliest recorded religions were polytheistic; gods were assigned responsibility for natural phenomena, from lightning and thunderclaps to moving winds, storms, bringing about rain, moving the sun and the moon, or bestowing fertility.

We can see this system at play when we read Homer's *Odyssey,* with virtually every natural event assigned to the action of a specific deity. When Odysseus shoots an arrow at Penelope's suitors, the arrow is guided by Athena. It is Aeolus who blows the wind in the sails of the ship.

Monotheism grew out of the polytheistic Egyptian religion; Aton became the sun god that Pharaoh Akhenaton favored, then imposing monotheism on the Egyptians. It didn't last long; later pharaohs returned to the polytheism of the past. The multiple gods of ancient Mesopotamia influenced the polytheism of the Greeks, just as Greek polytheism led to the polytheism of the Roman civilization.

One monotheistic religion arose in the Middle East and competed with the polytheistic religions that flourished there. This was Judaism. The god of the Jewish people was initially a tribal god who was angered by the competing polytheistic religions and set the ancient Jewish community to war against them, even demanding their total annihilation. The Jews did not seek to convert the rest of the world. They sought to establish their own Kingdom in the Middle East. What Judaism invented was more than a single god. Their god was inscrutable and could not even be named. Despite the outbursts of anger from their god, the Jews were given a second invention of religious thought and humans were given a set of commandments, six of which dealt with ethical or moral behavior and four of which dealt with worshipping the one god who denied the existence or legitimacy of all other competing gods.

As Judaism shifted from a religion of nomadic people without a settled land to that of a prosperous people who enjoyed the benefits of farming and raising cattle, it spread out to the lands northeast of Egypt. Some Jews had a strict orthodox practice of rituals, abiding by

kosher laws, and recording religious texts that became the sacred scriptures or Torah, which gave a history of the Jews and their past kingdoms. They also had a tradition of prophets who were inspired by God to preach, especially when they drifted into worshipping competing gods or assimilating into local communities.

One of the last prophets of this Jewish tradition was Jesus. He preached a doctrine of caring for others, used parables to illustrate his sermons, and sought social justice for the poor. He preached peace and non-violence. Eventually he became a threat to both the Roman authorities and to some of his fellow Jews. He was killed and became a martyr.

Figure 7-1 Egyptian pharaoh Akhenaton (Amenhotep) on the left sits with his wife Nefertiti on the right as they hold their children, basking in the rays of the new sun-god, Aton.

Little is known about the historical Jesus. There is a reference to his death by the historian Josephus. The New Testament accounts were written more than a century after the death of Jesus. Even these accounts do not identify him as a deity or a part of a Trinity. His divinity is ambiguous. The belief in the divinity of Jesus came later as the early followers of Jesus, a sect of Judaism, began to flourish. They began to absorb competing traditions from Gnosticism and other religions of the Roman Empire. The Roman Empire was tolerant of other religions as long as they did not deny the legitimacy of Roman rule.

By the third or fourth centuries after the death of Jesus, a series of councils tried to settle the differences among the numerous branches of Christianity. What they all shared was identification with Jesus as the founder of their religion. Most believed he was divine (some thought he was just a prophet) but some argued that belief in the divinity of Jesus was a type of polytheism. The Council of Nicaea in 355 CE resolved that contradiction by introducing the idea of a Trinity. This council asserted that there were not three separate competing gods, but rather three commingled components of one god: God the Father, God the Son, and God the Holy Spirit. This consensus helped establish the Roman Catholic Church, and Christianity was soon recognized by Emperor Constantine as the state religion. The Roman gods rapidly disappeared, especially after the failed effort by Emperor Julian ("the Apostate") to bring the old gods back.

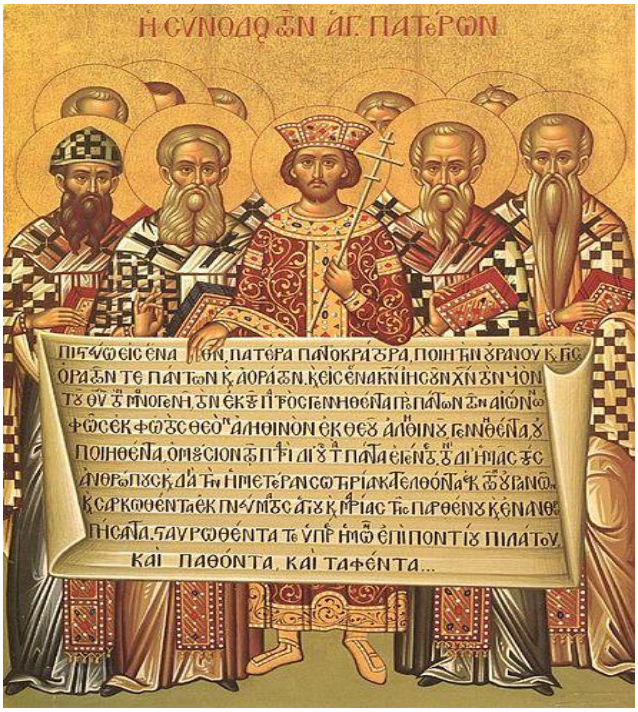

Figure 7-2
The Council of Nicaea was convened by Emperor Constantine to standardize the creed for the Christian church. The doctrine of the Trinity is shown as Constantine endorses it with the Council leaders.

Figure 7-3
Arius (left) and Athanasius (right) were two contending Bishops attending the Nicene Council in 325 CE. Arian interpreted God as one deity that preexisted the creation of Jesus and the Holy Spirit. Athanasius argued God was a Trinity, consisting of the Hebrew God, Christ, and the Holy Spirit all embodied in a single entity. Athanasius won the debate and this became the accepted creed of the Roman Catholic Church.

The Roman Catholic Church had a virtual monopoly on Church dogma for the next 1000 years. There were breakaway Christian sects that arose in Russia and Greece as well as in Palestine and even in enclaves of France and other regions of Europe. The smaller groups were crushed and the survivors were forced back into Catholic orthodoxy by the Church. A détente was permitted with the Eastern churches.

The Medieval Catholic Church had the Pope as its head, advised by his cardinals and bishops. Its theology favored the views of Thomas Aquinas, who sought a rational basis for belief using Aristotelian philosophy, especially natural law, for its moral practices. It downplayed the Augustinian tradition that dominated the first few centuries of the Roman Catholic Church, which emphasized faith and a withdrawal from secular life in favor of the contemplative religious life.

By the early 1500s, the Church was a political power, with its own armies, the sale of Bishoprics, the sale of indulgences to absolve the purchaser from sins, and a corruption of morals as well as a drifting away from the message of Jesus as a preacher of social justice and peace.

Figure 7-4
Martin Luther, an Augustinian monk, led the revolt against Vatican abuses and established the first Protestant denomination after posting his criticisms on the door of the Wittenberg Cathedral in 1517.

Martin Luther led a break with the Church after a visit to Rome where he witnessed ecclesiastical corruption on a large scale. He sought reform of the Church, with authority reinvested in the Bishops and not concentrated in the Vatican. His 95 theses, tacked to the door of the main Church in Wittenberg, were seen as heretical, but Luther was fortunate that there was a growing discontent between the rulers of kingdoms and states and the Church. The politicians wanted their own authority to appoint Bishops, and they wanted a Church that heeded the needs of all Christendom and not just those favored by Rome. Although Luther was ordered to Rome to be investigated there for heresy, he was protected by the rulers of the German speaking states because he favored local rule over the authority of the Pope.
Very rapidly, Luther realized that a reform of Rome was not enough and he began to reshape Christianity. He favored Augustinian traditions (he had been a monk in an Augustinian monastery) which stressed faith and a direct effort to commune with God. He shifted the authority of the Church from Rome to the individual who would use the Bible as an authoritative source.

Luther introduced congregational hymns into the church and stripped the service of most of its pageantry and traditions. Out went the adoration of Mary. Out went the veneration of sacred bones and other remnants of saints and the Holy Family. The saints were downplayed in both number and their roles as intermediaries in answering prayers.

Very rapidly, without the central authority of the Pope, the reliance on scripture and revelation led to a proliferation of new Protestant denominations. John Calvin saw a flawed humanity

that was prejudged because God knew the future and thus everyone's fate was sealed at birth. You could do nothing to redeem yourself if you were not already among the elect designated as saved.

Other Christian sects ruled out baptism of infants as demeaning to the rite of baptism, reinterpreted as a conscious commitment to the church by consenting adults. Some accepted original sin and others rejected it. Some accepted the Trinity and others rejected it. Some accepted the divinity of Jesus and others rejected it. Whatever the Bible contained could be interpreted, misinterpreted, or rationalized to set up a particular constellation of beliefs that constituted the beliefs of a charismatic leader. This led to counter reformations and heresy trials and burnings at the stake of different leaders or preachers of these movements. If they were lucky they were protected by a King. If they were sold out by their secular rulers, they were turned over either to the Roman Church for trial or were tried by Calvin in Geneva, Switzerland. Calvin took a harsh view of heretics among his fellow Protestants.

Figure 7-5
John Calvin was a French priest who began circulating doubts about the Church's teachings after learning of Luther's revolt in Germany against the abuses of the Church. He stressed predestination, with those chosen by God not knowing while alive if they would be saved. He moved to Geneva to escape arrest for heresy, but he was not tolerant of other Protestant reformers who disagreed with his theology and he sometimes had them arrested.

Chapter 8

Calvinism, Unitarianism, Universalism and the Protestant Reformation

Martin Luther grew up in a middle class home, his father a mine overseer. He rejected following a business career (with a law degree) as his father wished, and he attempted to find a religious life on his own by joining an Augustinian monastery. He earned his room, board, and tuition by becoming a street sweeper and made the most of a dirty job by singing with his fellow street sweepers. He visited Rome to see for himself what life was like there and was appalled by the secularism, the corruption, and the power of the Vatican. He was particularly enraged by the sale of indulgences and the spread of this practice throughout Europe. To Luther it was sincere faith, not practicing good works, which led to salvation. Most importantly, he objected to the corrupting use of money to purchase indulgences and fooling the naïve sinners that those sins would be washed away by the purchase. Luther had the protection of his rulers; he was a skilled politician who supported their authority over the population and even argued that they should have more control than Rome allowed its state rulers.

The success of Luther quickly led to many new Protestant movements, including a revival of Unitarianism. One of the first to influence this movement was Michael Servetus (1511-1553). He was Spanish, from a family that may have had some Converso ancestry. The Conversos were those Jews or Moslems who converted to Catholicism rather than be expelled from Spain and Portugal in the late fifteenth century. Servetus had multiple talents as a map-maker, astrologer, and physician. He published the first description of the pulmonary circulation of blood.

Servetus also applied his scholarly habits to the history of the Roman Catholic Church and managed to read the early documents leading to the Nicene Creed of the Trinity. In 1531, he published "On the Errors of the Trinity." Servetus claimed Jesus was a human, made and sent by God, and that the Holy Spirit was not an aspect of a triune god but a function of God alone. If God could create Adam from dust and breathe life into his nostrils, God could impregnate Mary without appearing himself as a Holy Spirit to bring about that miracle. Servetus claimed the Trinity was a false doctrine with no scriptural support for its existence; this made it a corrupting doctrine leading people away from the worship of one God. He also argued against infant baptism, favoring adult baptism as a conscious choice by those committing themselves to an uncorrupted Christianity.

Servetus tried out most of these arguments in letters written to John Calvin in Geneva. Calvin had established his own brand of Protestantism. He met Servetus when they were in school in Paris and they became friends. Servetus critiqued Calvin's writings and in turn he asked Calvin to critique his own. Calvin retained a Trinitarian view of the godhead. He rejected the idea of redemption by faith or good works. All of salvation, Calvin claimed, was foreordained because God knew the future. There is nothing we can do to change God's plan which was already scripted in Heaven by him. Our purpose, Calvin claimed, was to live our life as best we could, morally and spiritually, in the hope that we would be among those elected by God to enter heaven and not be cast into Hell.

Calvin was not happy with Servetus's attacks on the Trinity and he told Servetus his work was heretical. Servetus tried to escape Catholic condemnation as a heretic by changing his name and he hoped to find a safe haven in Switzerland. In 1553, he was recognized and arrested and Calvin approved that he be tried for heresy. He was convicted and burned at the stake with copies of his books chained around his body. Many of Calvin's supporters were appalled

by this decision to kill Servetus, and they felt it set a bad example for dissent against false doctrines. Servetus's execution would be used to justify Roman Catholic trials and killings of other dissenters, including Calvin, if they could capture him.

Chief among Calvin's critics was Sebastian Castellio (1515-1563) who appealed to Calvin, "to burn a man is not to defend a doctrine. It is to burn a man." Castellio adopted Servetus's values and preached Jesus's message of "love thy enemies," and return good for evil. He argued that tolerance, good works, and a loving attitude were the mission of the church. Unfortunately Castellio was arrested for heresy; he died before his trial was completed.

Figure 8-2
Michael Servetus (1511-1553) was a Spanish priest who studied in France and corresponded with Calvin. He was gifted in many fields and worked out the pulmonary circulation of blood. His book, On the Errors of the Trinity*, established a Unitarian interpretation of Christianity. Servetus fled arrest in France and went to Geneva but Calvin had him arrested, tried, and executed by burning at the stake. The illustration behind Servetus shows the auto da fe awaiting him.*

Figure 8-3
Sebastian Castellio (1515-1563) was an Italian theologian who much admired the work of Servetus and begged Calvin not to try him for heresy. Instead, Calvin ordered Castellio's arrest and he died in prison awaiting trial. His writings condemning heresy as a crime became a source for pleas of tolerance for all religions.

The haven for religious dissenters during this time, ironically, was not in middle Europe, but in Northern Italy. Venice was a cosmopolitan city and a major seaport where the commerce from the east found its way to Europe. Many Venetians were seasoned travelers and they interacted with Jews, Moslems, Hindus, and dissenting Christians while carrying out their trade. The practical rule in Venice was tolerance. People differ, but if you wish to trade with them, you have to be tolerant of their beliefs.

Eventually the Vatican reasserted its authority and cracked down on the reformers in Venice. They scattered, and some moved to Poland and others to Transylvania, Turkey, and Moravia. Among those were followers of Laelius Socinus (1525-1562) born in Italy as Lelio Sozzini and his nephew, Fausto Socinus (1539-1604). Laelius Socinus was raised and educated as a lawyer. He learned Hebrew and Arabic and read the Bible in the original languages as well as early Church writings in Greek and Latin. As a scholar he quickly came to the conclusion that the Trinity was a doctrine without Biblical support, that it was irrational and detracted from the worship of one god. He also denied the pre-existence of Jesus. As a dissenter he moved to Venice to practice law and develop his budding Unitarian faith. His nephew Fausto Socinus was even more radical than his uncle. He claimed Jesus was the biological son of Joseph and not divine. He rejected the doctrine of original sin. He denied preordained salvation

Figure 8-4 Laelio Socinus (1525-1562) and Fausto Socinus (1539-1604) were uncle and nephew in a wealthy family of scholars in Siena. They supported the Unitarian movement of Servetus through their writings and travels. They aided and established Unitarian churches in Poland and Transylvania,

of Calvinism and claimed that an omniscient deity would make free will impossible for humans to practice and thus God could not see the future in its day to day detail.

When the counter-reformation reached Venice and the dissenters had to go into exile, Fausto Socinus moved to Poland and established the Polish Brethren in 1558. Other Socinians moved to Transylvania and established a Unitarian church there.

The Transylvanian Unitarians were fortunate that King Sigismund was a Unitarian and in the city of Torda he issued an Edict of Tolerance for all religions in his territory so that citizens could freely practice their faith. His Unitarian minister, Francis David (Ferenc David) is said to have remarked, “We need not think alike to love alike.”

When Catholic domination returned to Poland and Transylvania, some of the Polish Socinians moved to Holland where they adopted the name Unitarian that David had introduced. Some of the Transylvanian (now part of Romania) Unitarian churches have been in continuous existence since the days of King Sigismund. The Unitarians also extended their religious

movement to London in the 1670s, and Unitarianism joined the dissenting religious communities that found Anglican theology flawed with the same errors as the Catholic Church.

Legend 8-5
John Sigismund (1540-1571) was King of Transylvania (then an independent state of Hungary and later a part of Romania). He much admired the teachings of Francis David who was a Unitarian minister. He converted to Unitarianism and issued the Edict of Torda, a declaration of religious tolerance for subjects of his realm including a ban on trials for heresy.

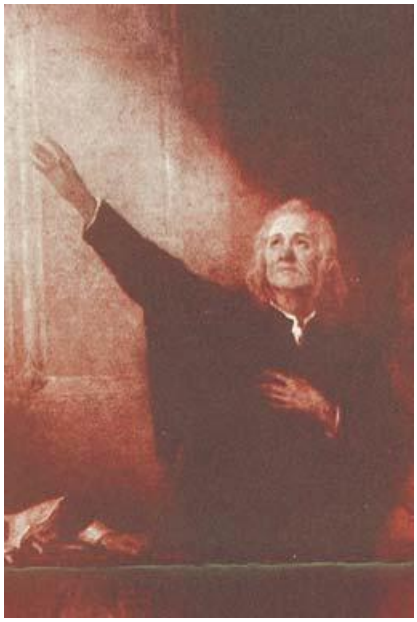

Figure 8-6
Francis (Ferenc) David (1510-1579) was a Hungarian Calvinist who became a Unitarian, spreading Unitarianism to Transylvania. His sermons attracted the attention of King Sigismund who converted but allowed others to practice their own religious beliefs. After King Sigismund died, Unitarianism was condemned as a heresy by both Catholic and Calvinist preachers and David was arrested and died in prison.

English Unitarianism owes much of its development as a dissenting religious movement to the work of Englishman Theophilus Lindsey (1723-1808). He was born in Cheshire and educated at Leeds and Cambridge. He became an Anglican curate and also served as a tutor to the Duke of Northumberland. He met Joseph Priestley and was impressed by his views and writings. In 1771, he joined other nonconforming Anglican ministers and petitioned Parliament to allow them to drop or modify the 39 articles of the Anglican faith. Parliament rejected their petition. He resigned from his church and moved to London where he began preaching

Unitarian doctrines in a church he set up on Fleet Street. He wrote a scholarly book in 1774, *An Historical View of the State of the Unitarian Doctrine and Worship from the Restoration to Our Own Times*.

What is interesting in our UU history is the way each tributary and the various modifications of doctrine evolved. We can trace the Unitarian roots through Socinian beliefs and thus it is has an Italian origin through the Socinus family. Earlier than that, Unitarianism had a Spanish origin through the Unitarian writings of Servetus. Even earlier it had an Egyptian origin with the preaching of Arius in Alexandria. Arianism was embraced by Roman emperors Constantius and Valens but it was rejected in favor of Athanasius and the Roman Catholic doctrine of the Trinity through the third Nicene council. The writings of Socinus and Servetus found their way into the Polish and Transylvanian Unitarian movements which then drifted to Holland and then England. We UUs are both diverse in the faiths of our parents, our faith of upbringing, and the views we individually shape through exposure to UU services and activities.

A similar history of shifting migrations and multiple origins may be seen in the history of Universalism to its movement to the North America in the 1700s.

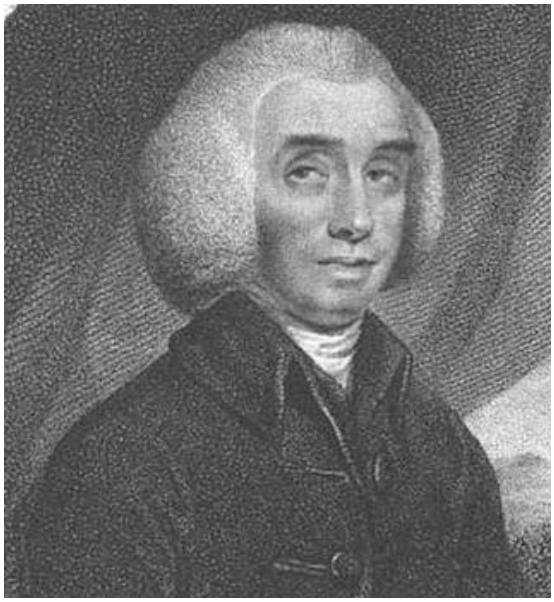

Figure 8-7
Theophilus Lindsey (1723-1808) was an English non-conformist preacher who petitioned Parliament to allow dissent from the 39 articles of faith of the Anglican Church. He was refused. He moved to London and established a Unitarian church, the first to use that designation. He helped promote Unitarianism by writing a history of the Unitarian Church and its development in England.

Chapter 9

The Universalist Movement in Christianity

Most major religions attract members who seek out a faith that fits their own personalities. Some people are pious and accept the orthodoxy of their particular church. Some are more inclined to mysticism and have a yearning for spirituality, especially of the kind where they feel they commune with the divine. Some have a sense of justice and seek a church that stresses the importance of caring for others. Some preach a message of love and hope and believe that all of humanity is redeemable through the good works that they can do. At the opposite extreme are those who believe most people are corrupt and only a few can be saved.
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There seems to be a Christian denomination for each type of believer mentioned. This is also true of Judaism with its branches of Orthodox Judaism, Conservative Judaism, Reform Judaism, and Reconstructionist Judaism. There is even a Jewish Humanist movement. Similar differences exist within Islam, Hinduism, and Buddhism.

Early in the formation of the Christian church, there were several branches. One group saw Christianity as a reformed Judaism. It was monotheistic. A second group saw the message of Jesus as one of loving and caring for others through social action to help the poor and those in misery. A third group saw Jesus as divine and that acceptance of his divinity was the key to salvation. A fourth group saw Jesus as the Christ who was one with God. Eventually that last group added the Holy Spirit to serve as the impregnator of Mary and the Trinity was created. That last branch became the official dogma of the Roman Catholic Church. But even in the medieval church that later emerged from it, there were mystical branches such as the one founded by Saint Francis of Assisi and more severe branches such as the Dominicans.

The Universalist outlook arose during the debates on salvation. Most of the leaders of third and fourth century Christianity believed in a Heaven and a Hell. Heaven was an eternal place for the redeemed or faithful. Hell was a place for those whose sins were not redeemed through belief, contrition, absolution, or other rites of the Church. Some believed Hell was the misery people experienced on earth for the mistakes they made while living and there was no afterlife for the wicked. The debates centered on the interpretation of God. For the Jews this was futile because God was inscrutable. But if Jesus was God sent to earth then his personality was known from the scriptures. This made some of his followers see him as a loving person, filled with empathy for others, easy to forgive those who made mistakes and eager to help the poor and the victims of injustice find comfort from their fellow human beings. It was not accumulating money or power or outward piety that counted to this branch of the followers of Jesus, but rather making the world a better place in which to live.

Among the debates in early Christianity was the dispute over baptism. Some believed it washed away human sins, but Pelagius (ca. 354-420 CE) rejected this view, claiming children are born with neither vices nor virtues. Pelagius was Celt, born in Great Britain.

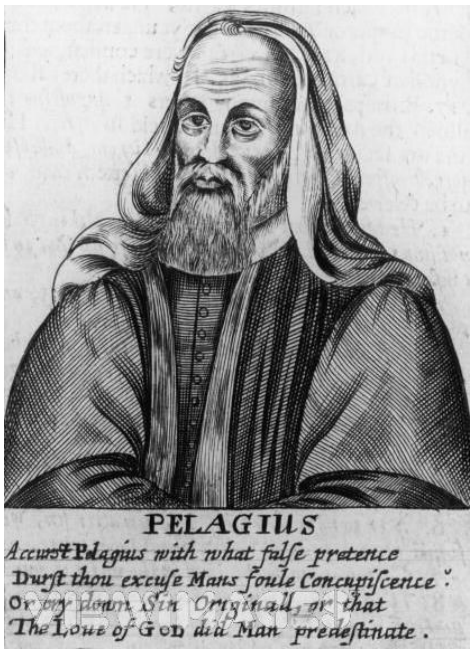


Figure 9-1 Pelagius (354-420) was an English priest who may be considered a founder of Universalism. He rejected original sin as unworthy of a God who loved humanity and who would redeem all souls. Pelagius was both respected and reviled as a Church father. He chose exile when some of his views were condemned as heretical and lived the rest of his life in the Near East.

Pelagius became a monk, an ascetic who rejected many of the tenets of the new Roman Catholic Church. He argued that death did not come from Adam's disobedience but was a natural state of all living things. He was tried on several occasions for heresy but was acquitted. He claimed that original sin was a harmful doctrine because it condemned and punished individuals who were forced by birth to sin. This demeaned Jesus, who preached love and forgiveness, and it turned Christianity into a religion offering a cruel fatalism as our human lot. After Pelagius was condemned by a Church council, all of his writings disappeared and most of what is known about his beliefs is from the writings of his critics and those who judged him. He went into exile in the east after his condemnation.

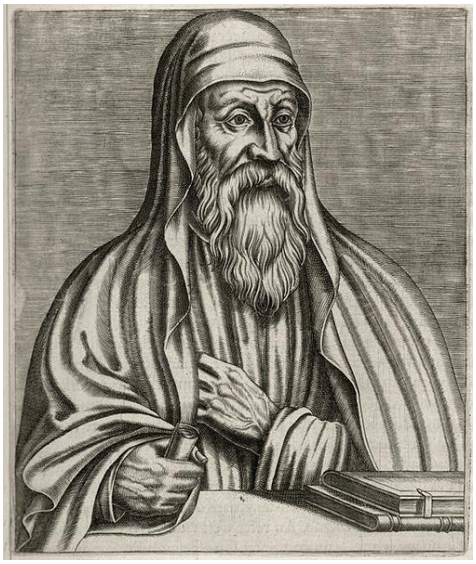


Figure 9-2
Origen (184-254) was raised in Alexandria, an early center for Christians who were dissociating from Judaism. He retained monotheism and argued against praying to saints and Jesus. Only God could answer prayers. He was banished to the Near East after being condemned as a heretic.

Another early contributor to Universalism was Origen (ca. 184-254 CE) who was raised as a Christian in Alexandria, Egypt. He is best known for having castrated himself so he could devote his life to the church without temptation, although some historians consider that a false accusation used by his critics to diminish his authority. He is considered an early founder of the Christian church but was never made a saint because of the later repudiation of many of his beliefs, not all of which were condemned in his own time. He favored a monotheistic position and felt it inappropriate to

pray to Jesus, angels, or saints.. Only God would be able to answer prayers. Like Plato, he believed the ideal was real. He argued that all church doctrines should be based on Scriptural authority. He felt all humans had the capacity to transcend their baser or material and sinful aspects. He called this a "universal reconciliation."

Figure 9-3
Jacobus (James) Arminius (1560-1609) was born in Holland. He broke with Calvin over predestination and the nature of God. He felt original sin was negated by good works and faith freely chosen. He favored free-will in our behavior and preached a loving God rather than a punitive one.

The more modern revival of Universalism came through the work of Jacobus Arminius (1560-1609). He was born in Utrecht, Holland, was orphaned as a youth and adopted by his pastor. He was raised in the Calvinist Dutch Reformed Church. As he studied its doctrines at the University of Leiden, he became skeptical of its harsh view of humanity and its condemnation of most of humanity despite their efforts to live a moral life. He rejected Calvinism's predestination and claimed all humans could achieve salvation by their works and faith.

He came up with a solution to original sin and the depravity of humanity by proposing a "preventive grace" freely given by God to all of humanity so that they could choose to lead a moral life as Jesus preached or reject it. Their choice depended not on destiny but on free will, which he said was essential for human dignity. His views were influential on the Baptist and Methodist churches which accepted the idea of free will and salvation by grace in their churches and rejected predestination.

Universalism was extended to Great Britain in 1648 by Gerrard Winstanley (1609-1670). He was born near Lancashire and became a tailor. With the outbreak of the Civil War between Cromwell and the Royalists, Winstanley lost his business and went bankrupt. He worked as a cowherd to support his family and decided to organize people through political effort. He wrote pamphlets and gave speeches arguing that both the Monarchy and Cromwell's government were unjust and that the Bible gives no support to class structure in the book of Genesis or in the New Testament where he cited Acts as supporting a renunciation of property and social class and a type of "Christian Communism." He claimed there were no masters and slaves, no dominance of males over females or of Christians over Jews and gentiles. Instead he argued that all share a common humanity and have the same claims on property and wealth which should be distributed without wages or individual ownership of property. He invited peasants to cultivate unused and abandoned land, laboring together, and his movement was called "the Diggers" because they planted and shared their crops. He became a Quaker and preached his own doctrine of "Christian Universalism" giving his movement a name.

THE

Declaration and Standard

Of the *Levellers* of *England*:

Delivered in a Speech to his Excellency the Lord Gen. *Fairfax*, on *Friday* last at White-Hall, by Mr. *Everard*, a late Member of the Army, and his Prophesie in reference thereunto; shewing what will befall the Nobility and Gentry of this Nation, by their submitting to Community; With their invitation and promise unto the people, and their proceedings in *Windsor* Park, *Oatlands* Park, and severall other places; also, the Examination and confession of the said Mr. *Everard* before his Excellency, the manner of his deportment with his Hat on, and his severall speeches and expressions, when he was commanded to put it off. Together with a List of the severall Regiments of Horse and Foot that have cast Lots to go for *Ireland*.

Imprinted at *London*, for *G. Lamerson*, *April* 23. 1649.

Figure 9-4
Gerrard Winstanley (1609-1670) was an English tailor who lost his business during the English Civil War. He condemned both the Puritans and the Monarchy for the poverty of English workers and peasants and promoted using public land for the poor, working for a universal communism in which all should share the earth's wealth. His pamphlets on the Diggers spread the movement which he called "Christian Universalism."

Chapter 10

The Origins of Unitarianism and Universalism in North America

While there were nonconforming dissenters who rejected the Anglican Church in Great Britain and who came to the colonies, most were Trinitarian Protestants like the Puritans and Pilgrims. They were primarily Calvinists in their theology and had a stern pessimistic view of human nature. They preached a fear of God more than a love of God as a way of keeping members orderly in society.

The origins of Universalist and Unitarian outlooks in North America are not a consequence of importing the dissenting churches into America. The Unitarian and Universalist movements were much more influenced by the social structure of the colonies compared to the social structure in Great Britain. The New England colonies early developed a congregational organization of their churches. There were Anglicans (called Episcopalians after the American Revolution by those who did not leave the colonies) who were loyal to the King and felt their ties to Great Britain as colonists. There were also the dissenters who had rejected Anglican teachings in favor of Calvinist views. The colonies were far more diverse than Great Britain in religious views; the East Coast cities tended to be more cosmopolitan because they depended on trade with Europe. As was true for Venice during the late Renaissance, the Boston churches tended to be more tolerant of this diversity.

The Churches of both the Congregational dissenters and the Episcopalians attracted the social elite. Many were staffed by ministers who were educated at Harvard. They enjoyed settled churches and tried to meet the needs of the land owners, the business proprietors, and those who made fortunes in the robust Atlantic shipping trade.

There was less choice available for the poor and the working class. They chose the Quakers and Methodists, who provided a more spiritual approach to religion. But most of these established churches after a century of life in the Colonies were losing popular appeal. The population was also increasing, with new immigrants and the migration of settlers westward.

By 1735, a new form of preacher emerged. This was the itinerant preacher who held revival meetings. They were immensely popular with the farmers, working people, and those not well educated. They could open up to Jesus and feel God dwell in them during the service. Being struck by the spirit during the service, speaking in tongues was experienced from time to time.

Believers were promised instant salvation if they accepted Jesus as their savior. This general religious revival was called “the Great Awakening” and it led to the emergence of many new Protestant denominations, especially Baptist and Evangelical. The settled ministers, both those who were Calvinist and those who followed the Anglican tradition, were united in opposition to the itinerant ministries, which they felt were superficial, led by self-taught and self-anointed ministers who had little scholarly knowledge of the Bible or religious traditions.

As the Great Awakening swept across the colonies, reform movements emerged in the established settled churches. These movements came in three forms. The first was an adoption of Jacobus Arminius’s theology that rejected predestination in favor of a free-will effort by all of humanity to accept or reject moral behavior. This was a rejection of the doctrine of original sin, replacing it with reason and moral judgment rather than grace, baptism, or church rites. This was called Arminianism.

The second approach was a modified Deism of the Enlightenment. Deism argued that reason was sufficient to interpret the natural world and that God's role in the day to day activities of the universe and human behavior was that of an outsider looking on and judging human behavior. Deism held that God could occasionally provide miracles and occasionally shed some Grace on a person, but that the primary responsibility for our behavior was in our control for which we would be ultimately rewarded or punished.

The third approach was an anti-Trinitarianism based on the absence of any evidence from the Bible of the doctrine of the Trinity.

Figure 10-1
Charles Chauncey (1705-1787) was a Puritan who lived most of his life in Boston. He was a scholar and his readings led him to reject predestination and the legitimacy of the Trinity. Chauncey's views were an amalgam of Unitarian and Universalist beliefs but he was a social elitist who belittled the "Great Awakening" that spawned revivalist sects across America.

All three of these reforms, to different degrees, were to be found in the settled Congregational churches. The career of Charles Chauncey (1705-1787) illustrates the evolution of liberal religion in the Colonies. Chauncey was born in Boston to a wealthy merchant's family. His great great grandfather was the second President of Harvard. He was raised in the Puritan tradition and attended Harvard for his divinity degree. He became minister of First Church in Boston and remained there the rest of his life. He distrusted emotionalism in the Church, favoring a rational approach to life. He was part of the social elite and supported the benefits made possible by the Enlightenment.

A foe of Jonathan Edwards, who favored a strict Calvinist Puritanism, he corresponded with English dissenters and urged them to lobby Parliament to prevent the imposition of Anglican beliefs on the colonies. He favored allowing dissenting churches to serve their congregations. He was the leading critic of the Great Awakening, and argued against its emotionalism. He promoted reason- based religion in which salvation is earned through one's life's works and not through sudden conversion at a revivalist meeting.

Chauncey's social views made him support the American Revolution. After the war, he adopted a Universalist view that the purpose of religion is to share God's love and that all can be saved. His stress on free will also supported the growing Unitarian movement in the Congregational churches, rejecting the Trinity as non-scriptural. While he remained a social and political elitist all his life, his religious views evolved from the Puritanism of his upbringing to the emerging UU tradition that respected our common humanity and our potential to work for the common good.

Figure 10-2
John Murray (1741-1815) shifted from his Anglican faith to Methodism and then to Universalism. He was disowned by his father and he lost his children and wife to disease. He left England and his ship ran aground in New Jersey where a farmer convinced him to establish a Universalist Church. He did so with vigor and spread Universalism in its early years in America.

Also important in the development of American Universalism was the ministry of John Murray (1741-1815). He was born in Hampshire, England, about 50 miles southwest of London. He was raised in the Anglican tradition but shifted to Methodism when he heard John Wesley preach. He liked the Methodists' music and singing and its more spiritual approach. He then met John Relly, a Universalist in London, who preached a "universal salvation" and loving God.

Murray joined that Universalist dissenting church and he was promptly disfellowshipped from the Methodist church for preaching Universalist views. The death of his wife and his daughter from contagious disease severely depressed him and Murray thought he would abandon his career as a preacher and seek his fortune in the New World.

He sailed for the Colonies, his ship running aground near a farm in New Jersey. The owner of the farm, Thomas Potter, was a Universalist, and he urged Murray to preach in the Colonies. (Later, in 1886, the Potter farm would be renamed Murray Grove, where it is now a UU meeting place and camp.)

In 1774, Murray's views that there was no hell were met with skepticism by most of the Puritans and Congregationalists in New England. They called Murray's movement "no Hellism." When the Revolutionary War broke out and Murray offered his support, other ministers felt a heretic had no place in the Revolutionary army. They also falsely accused him of being a British spy. George Washington disagreed and appointed Murray to be a Chaplain in his regiment. After the war, Murray returned to Massachusetts for his ministry. He enjoyed preaching outdoors in good weather and his Universalist church, first in Gloucester and then in Boston, flourished. Murray remarried but his daughter from that second marriage never married and he left no descendants.

A third early founder of Universalism in North America was Hosea Ballou (1771-1852). He was born in New Hampshire and died in Boston. His father was a farmer and Baptist minister. Ballou was self-educated, reading widely after his parents taught him to read and write. He became a Universalist in 1789 and began his ministry in Dana, Massachusetts. He rejected Calvinism and the doctrine of the Trinity, and endorsed instead a belief in a loving God. He claimed that a religion that teaches a fear of God, everlasting punishment, and universal sin, prejudices the minds of children and stifles their sense of compassion and happiness.
While New England, especially Boston and its surrounding neighborhoods, was the center of American Protestantism, a different kind of religious dissenter began to settle in Pennsylvania. The first of these religious settlers were the Quakers who traced their roots to English reformers who broke with the Puritans during the Cromwell rebellion that ousted the monarchy.

They were originally called “children of the light” and got their name, Quakers, from George Fox, in 1652.

In 1681, William Penn was given land by the King to settle a portion of the colony that now bears his name – Pennsylvania. The Quakers settled in the Philadelphia area. They were followed in the early 1700s by German immigrants in Eastern Pennsylvania who were part of a pietist movement. These included reformed Lutherans, Dunkers, Brethren Christians, Amish and others who sought a religious experience that stressed spirituality and a presence of God in daily life.

Figure 10-3
Hosea Ballou (1771-1852) was taught by his parents, his father a Baptist minister. Ballou read widely and adopted a Universalist outlook, rejecting the Trinity and predestination. He especially favored children’s education based on a loving God.

The Pennsylvania congregations differed from the rational, Enlightenment-based, Unitarian and Universalist churches of New England. One of the leaders of this American pietist movement was George de Benneville (1703-1793) who was born in London of French Huguenot aristocrats. His family fled Normandy and served the English Court of Queen Anne. As a teenager, de Benneville sailed around the world with the navy and came in contact with different religions. He felt all had something valuable to teach him. He also attended medical school in Germany and coupled his desire to heal with his desire to preach. De Benneville was a non-conformist but instead of using Enlightenment values, he chose the pietist tradition and applied it to Universalism. He felt all souls were loved by God and would be redeemed. In 1743, he sailed to the new world and settled in Pennsylvania. He practiced medicine, learned herbal medicines from the Native Americans, and used his home as a church, promoting pietist Universalism.

Figure 10-4
George de Benneville is represented in this stained glass window in the First UU Church of Reading, Pennsylvania.

Unitarianism in North America emerged from the Congregational churches, supported by Unitarians who came as dissenters from Great Britain. One such was Joseph Priestley (1733-1804) who was born near Leeds in England and died in Northumberland in Pennsylvania. He was raised as a dissenter by his father, a haberdasher and corset maker. He became a minister in 1762 and married Mary Wilkinson, the daughter of a wealthy iron manufacturer.

Priestley included among his interests history, teaching, science, political theory, and theology. He introduced the time-line as a study aid for history. He identified the atmosphere (air) as not an element but as a mixture of gases and identified several of them. He invented soda water, worked out the properties of carbon dioxide and oxygen, and helped established experimental chemistry. He became friends with Benjamin Franklin and studied electricity, doing several hundred experiments on electricity and publishing these. He moved to Birmingham and there joined the Lunar Society, which included Erasmus Darwin and many manufacturers inspired by the Enlightenment.

Priestley ran into difficulty by defending Unitarianism, writing a book "On the Corruptions of Christianity," and supporting the French Revolution. He was seen by his foes as an atheist, a French agent, and a menace to society. A mob burned his house and church in 1791, and two years later he and his family sailed to the United States where he established a home in Pennsylvania. He resumed his science experiments and added carbon monoxide to his list of gasses found in air. He became friends with John Adams and Thomas Jefferson. Jefferson used Priestley's works to prepare the Jefferson Bible and encouraged his attempts to establish Unitarian Churches in the United States.

Figure 10-5
Joseph Priestley (1733-1784) was probably the most famous Unitarian since Servetus. His book on "The Corruptions of Christianity" was enormously influential. He was also a chemist, discovered carbon dioxide, used it to make soda water, and inspired Jefferson to write "The Jefferson Bible."

Figure 10-6
The destruction of Priestley's home, church, and laboratory resulted from public reaction to his letters to King George III. He argued for recognition of Unitarian churches and for reforms to prevent a revolution like that occurring in France. Royalists were organized to riot in protest. Priestley got his family safely moved and then relocated to America.

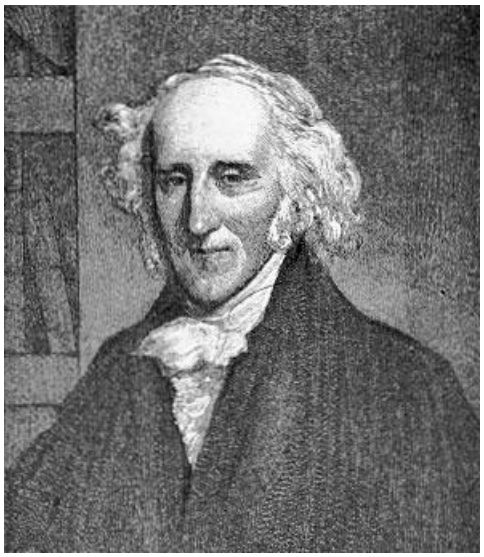


Figure 10-7 James Freeman (1759-1835) was the first American clergyman to use the term Christian Unitarian for his church. He organized and established Unitarian Churches in New England and the Middle Atlantic and was a founder, in 1825, of the American Unitarian Association.

Also influential in the spread of Unitarian belief in America was James Freeman (1759-1835). He was born in Charlestown, Massachusetts, near Boston. His father was a sea captain. Freeman was Harvard educated and when the Revolutionary War broke out, he enlisted but was captured and imprisoned on a ship near Quebec. After his release, he returned to Boston and became an Episcopal minister at King's Church in Boston (renamed as Stone Church when the Revolutionary War broke out). In 1782, he read Priestley's book *On the Corruptions of Christianity* and this raised doubts about the Trinity and the prior existence of Jesus before his birth. He preached a sermon expressing his doubts and offered to resign but his congregation asked him to stay, accepting his renaming of their faith as Unitarian. He was invited to other Congregational Churches and through his guest sermons and publications he helped spread Unitarianism in New England. His work led to the founding of the American Unitarian Association in 1825.

Chapter 11

The Nineteenth Century and Liberal Religion

At the start of the nineteenth century, the Congregational Churches began to differentiate from their Episcopalian, Methodist, and non-conforming traditions. This was brought about by the establishment of a new nation separate from governance by Great Britain.

People with differing religious beliefs were free to settle in the colonies, although not all colonies were friendly to new religions competing with a founding religion that established a colony. The Constitution, however, gave all religions freedom from government interference. Tolerance was the ideal despite a strong prejudice against the Roman Catholics by Protestants, and against liberal religions like Unitarians and Universalists whose doctrines were at odds with the established Trinitarian Christian churches.

The new nation was secular in its values. It favored trade with Europe and the Caribbean. It favored manufacturing and new settlements with plenty of land to the west for those who wanted to live the life of pioneers. There was very little of high culture for art, music, and higher education. Most colleges were seminaries for the training of ministers. Making money was the primary activity of both new immigrants and the descendants of those who helped to free the colonies from Great Britain.

To a large extent the country had no fixed classes in 1800. Wealth was primarily earned by merit and not inherited. There was no aristocracy. Religion met a need for life's rites of passage and for establishing networks of like-minded neighbors.

The status quo changed by mid nineteenth century for two major reasons. The first was the eruption of new evangelical religions through the Great Awakening, especially those tied to conversions to Christ with immediate salvation based on faith.

The second reason was slavery. Slavery began in the early seventeenth century in colonial British America. Slaves served as field hands and servants in both the northern and southern colonies. Slavery was rationalized by some churches as a punishment from God for dark skinned people alleged to be descendants of Noah's son, Ham. His descendants were cursed by God for Ham's insult to his father, laughing at his drunkenness and nakedness.

The Congregational churches of the north, especially those with a Universalist tradition of a loving God, were unhappy with slavery. At the same time many of the Congregational churches were hesitant to endorse the growing movement for abolition of slavery. They felt it would lead to war with the southern slave-holding states that considered slavery a necessity for harvesting cotton, tobacco, and other profitable crops. Many of the wealthy merchants in New York, Philadelphia, and Boston also did not want a war that would interfere with trade and manufacturing. Their products were sold to the southern buyers. Both the new Universalist and Unitarian churches in the 1850s were split on the abolition question.

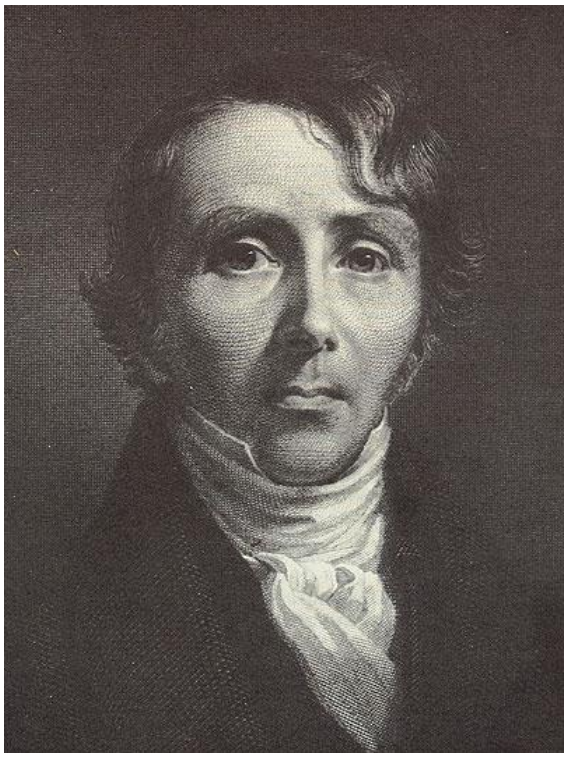


Figure 11-1
William Ellery Channing (1780-1842) shaped the American Unitarian tradition. After watching a slave auction as a youth he abandoned Calvinism and became a Unitarian. He appealed to reason, not obedience for belief. He agreed with Emerson's view that God is a presence everywhere and not an aged adult in the sky. He shifted Unitarianism to a rational, rather than pietist faith, with an emphasis on social change.

Two Unitarian ministers helped shape the Unitarian Church before the Civil War erupted. William Ellery Channing (1780-1842) and Theodore Parker (1810-1860) both came to an abolitionist view that Unitarians in good conscience could not tolerate slavery. Channing grew up in Newport, Rhode Island, and was raised in a Calvinist tradition. He was small in stature, gentle, and dreamy in his personality. He went to Richmond, Virginia, to teach and was repelled by the slavery he witnessed. He shifted to a liberal religious faith. He was physically frail and thin but had a powerful melodic voice which attracted attention.

In Channing's early ministry in the 1830s he supported peace, temperance, and abolition of slavery by education and legislation. He believed in "the dignity of human nature" and he was influenced by Ralph Waldo Emerson's transcendentalism. He introduced it into his sermons, believing the rational tradition of Unitarianism needed "softening." He preached that God was not a being separate from the universe; God was everywhere "as the life of all things." He believed in human potential and rejected "unreason, inhumanity, and gloom." He stressed social action in his sermons, especially helping the poor and striving to end slavery. His initial anti-slavery position was not strident. He hoped that change could be brought about by reason and the force of moral teaching.

After publisher Elijah Lovejoy was shot in 1837 in Alton, Illinois, for publishing an anti-slavery book. Channing felt it was time to change his outlook. It was morally wrong to look the other way in order to keep the Union intact. He made the abolitionist movement a major concern. It was part of his "gospel of humanity." Unfortunately Channing's ill health prevented him from realizing that more active role. He died in 1842.

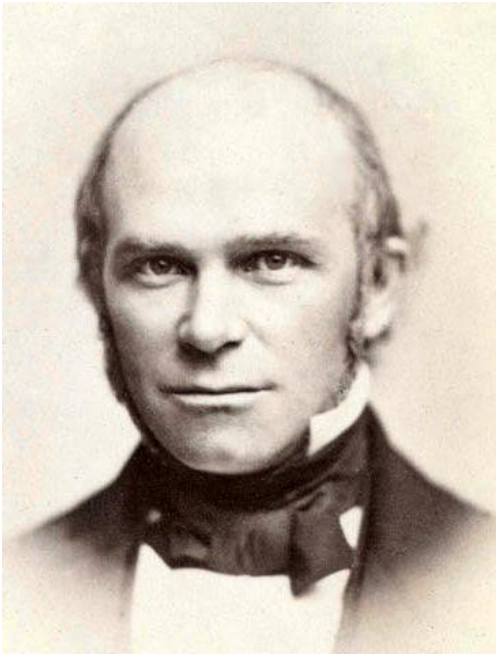


Figure 11-2
Theodore Parker (1810-1860) was one of the most successful Unitarian ministers. He was Harvard educated and spoke several languages. He read German Biblical criticism and concluded the Bible was a mass of contradictions and could not be authoritative. He rejected miracles and embraced Emerson's Transcendental movement. He was an ardent abolitionist and opposed the US entry into the Mexican War. He died in his prime of tuberculosis but his views inspired a new generation of Unitarians.

The mantle of social justice passed from Channing to Theodore Parker. He grew up in New England as the youngest of 11 children raised on a farm. He chose to study for the ministry. At the time he was a seminary student most Americans felt they had settled into a time of peace (the 1830s). Many Unitarians believed slavery would end peacefully by 1850 as the nation matured in its moral outlook and "Christianity had grown up." The new Unitarian theology based on reason, rejection of Calvinism, adoption of an "uncorrupted Christianity," and seeking social justice for the "neglected poor" would be sufficient to bring about this change.

Parker realized he was wrong in 1848, as the US entered an unpopular expansionist war against Mexico. He preached forcefully against slavery and found it difficult when he was rebuffed by his fellow northerners, including many Unitarian ministers who feared war. He provided funds for John Brown's militant Abolitionist movement. He adopted Deist views from the enlightenment and claimed God's real miracles "…are in the movements of the heavens … and the fresh growth of every spring-time."

Neither Channing nor Parker lived to witness the Civil War and the end of slavery. But once the Union was dissolved by the attack on Fort Sumter, Unitarians were united in their support for the Lincoln administration and the end of slavery. In 1860, Henry Bellows, a physician and Unitarian who helped found the Sanitary Commission to care for wounded soldiers and prevent outbreaks of contagious diseases in the military camps, convened a National Conference for Unitarians. Bellows urged a Unitarianism sympathetic to the new findings of science supplemented with "character and conduct." Jesus was not a deity but a teacher guiding us to moral goodness.

The Universalist Church had a different path to its formation, although many of its liberal positions were shared by Unitarians. They held there was a Trinity and their central thesis was a loving god who would not condemn anyone, with all souls being saved. This idea of universal salvation was based on the hope that worship of a loving God was more likely to foster moral goodness and to benefit humanity than the fear of a punishing God. Universalists were less convinced than Unitarians that the Trinity was a corruption of Christianity. They were also ambivalent about free will although they rejected Calvinist predestination. Under Chauncey's leadership it was a liberal Protestant religion sympathetic to the new Bible scholarship that led to a purging of unsupported traditions and beliefs that seemed outmoded in the new American civilization that emerged after the Revolutionary War.

In the last half of the nineteenth century, Unitarians were the Harvard elites and Universalists were the middle class and “humble folks.” Ballou saw Universalism as meeting a human need for a religion that brought out the best in people and using its teachings as a duty where moral goodness was its own reward and sin is its own punishment because of the guilt it generates and the harm it does to both the sinner and the victim. Eventually Universalists at the end of the nineteenth century brought back free will without invoking the necessity of sin to chasten humanity into goodness.

Chapter 12

Unitarians and Their Nineteenth Century Causes

Quite remarkable among almost all Unitarian churches, during the Reformation, in the establishment of dissenting Unitarian churches in England, and in the formation of American Unitarian churches in New England, was a commitment to some form of social justice.

In England, this was directed to legal restrictions on religious practice and to the gross neglect of the poor reflected in child labor and the plight of unskilled laborers. In the United States, the primary issue was the injustice of slavery.

In both England and the United States, a second concern arose. Women began writing, lecturing, meeting, and demonstrating for the right of women to vote, to own property, to have an education, and to earn an income. This created a problem, especially in the United States. Some women felt slavery was a greater evil and that this should be tackled first. Some felt that the patriarchal laws were devastating to women and constituted a form of female slavery and the two concerns merited joint attention. Black women felt left out of both causes.

White men also varied in their responses. Some white ministers became abolitionists and preached abolitionism in their sermons. The churches were split, including the Unitarians and Universalists, on whether this would lead to civil war and those who put peace first felt that education was the only way to bring about social change. Some didn't care about the risks of war. They were either adamant in their support of slavery (often rationalizing it as God's will) or they were adamant in their support of male domination of females (rationalizing this view also as God's will). Others who were against slavery did not care if it led to secession of the slave-holding states or to civil war.

In England, Mary Wollstonecraft was active among the Unitarian churches. She reflected the views of the Marquis de Condorcet and the French Enlightenment, which placed reason ahead of faith in establishing an understanding of the universe through science and bringing about democracy, social justice, and progress. Her book *A Vindication of the Rights of Woman* (1796) was strongly supported in the manufacturing north of England where the major factories were established. This was a stronghold of the Unitarianism of Joseph Priestley and the Lunar Society in Birmingham. The old wealth of the landed aristocracy opposed this feminist outlook as did the Anglican Church. The Unitarians were split elsewhere in England and even among some of Unitarian churches in the Northern regions of England.

A movement that can be called "radical Unitarianism" formed. It was promoted initially by the Reverend William Johnson Fox (1786-1864) whose church was described by its critics as Socinian, secular, and utilitarian in its outlook. Fox shared the views of Wollstonecraft and the Enlightenment. If there is to be progress in the world this should lead, as Condorcet dreamed, to the end of serfdom, slavery, illiteracy, poverty, and the bondage of women to their male relatives or husbands. The congregation in Fox's church were told, "…it is the duty of everyone to labour as much as he can for the relief of the destitute, the instruction of the ignorant, and the redemption of the guilty."

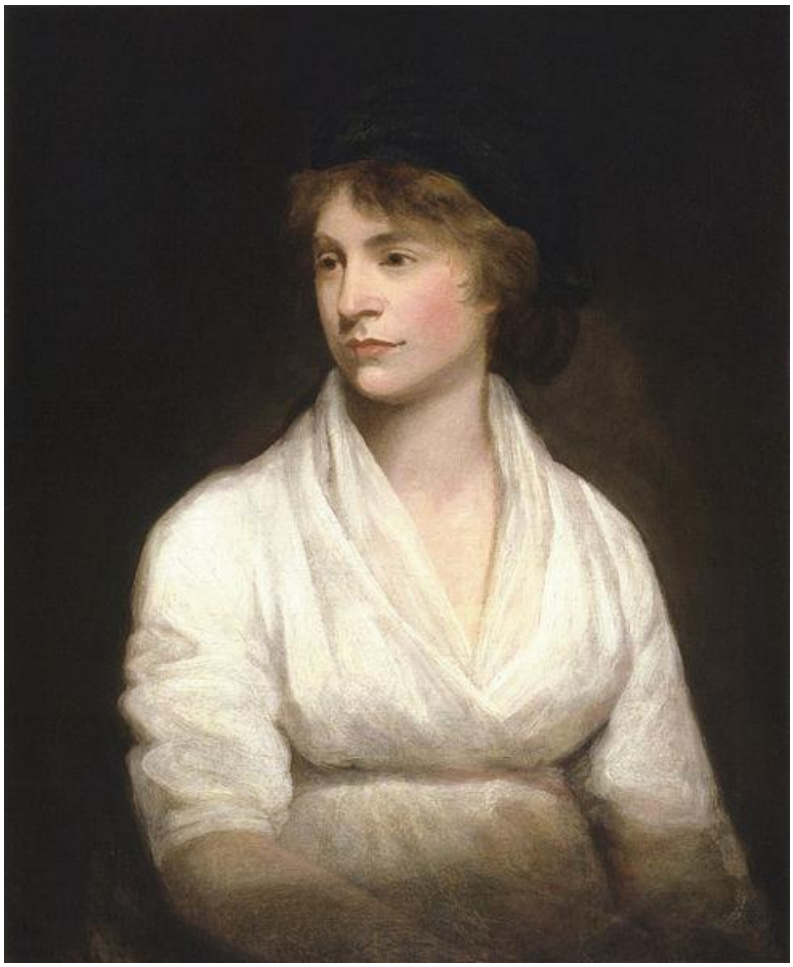


Figure 12-1 Mary Wollstonecraft (1759-1749) was a writer who embraced the views of the Enlightenment. She led a troubled life, probably suffering from depression, but managed to make herself known. She worked with Unitarians and promoted her book "A Vindication of the Rights of Woman". She married William Godwin who adored her but she died giving birth to their daughter, also named Mary, who grew up to marry poet Percy Bysshe Shelley and to later write "Frankenstein".

The radical Unitarians were strongly influenced by the philosophy of John Locke (1632-1764) who saw the human mind as a tabula rasa or blank slate, in which our values and world view were shaped by our education and by those around us and were not innate to our ethnicity or race or sex.

Jeremy Bentham, a leading advocate of utilitarian philosophy, claimed he owed his outlook to Priestley. Thomas Jefferson claimed "…Francis Bacon, John Locke, and Isaac Newton were the greatest men who ever lived." Locke's belief that government was a social contract requiring consent of the governed had a profound influence on shaping the US Constitution.

The radical Unitarians helped start secondary schools in England. They stressed freedom of thought and individualism. They had a powerful interest in and support for science. They set up literary clubs to bring these intellectual trends to the new middle class. This movement also led to the rise of feminist groups who began supporting Wollstonecraft's views and urging changes in the church, state, and home.

By the 1820s, a reaction against radical Unitarianism began, but it was not from the conservative Bible-based faiths upholding the established order of monarchy, aristocracy, social place, and the subjugation of women. Instead, it came from the rise of the PhD as a scholar's certification in German universities and the origin of the Romantic Movement in Germany. The rise of the German universities, the role of the Humboldt brothers in establishing scholarship as the goal of university education, the prominence of Goethe's writings, and a holistic outlook to the universe began penetrating Unitarian thinking.

German scholars demonstrated the Biblical scriptures to be human documents not dictated by God. This undermined the authority of the Bible for theological beliefs. But the German

Romantic movement compensated for this by its appeal to the human heart. The radical Unitarians were too intellectual. They lacked feeling. Life was more than knowledge. The Romantic Movement asked humanity to reflect on its feelings, its spirituality, and its oneness with nature.

Many Unitarian ministers shifted their sermons to consider how God resides within us rather than sets himself apart from us. It influenced the Unitarians in the Lake District in England, and Coleridge and Wordsworth became exemplars of this new outlook. It was also adopted by opponents of the budding feminist movement. They argued "…for a wife to be happy she must not think of her own happiness." By stressing spirituality, mysticism, revelation, and a feeling of sacrificing one's own desires for a higher good, the Victorian sentiment moved away from the radical Unitarians' stress on reason and the new middle class adopted these new pietist values.

Figure 12-2 Johann Wilhelm von Goethe (1749-1832) was a German poet, artist, biologist, and mining engineer. His greatest work was Faust, *on the striving of humanity, and the Romantic Movement, a cultural world view that drew inspiration from nature rather than the Bible and that supplemented reason with emotion.*

The Peabody sisters in Massachusetts were Unitarians and educational reformers. In their era (1820-1850) of growing up, there were no public schools. They were taught by their mother. The only profession open to women in the United States at the time was teaching. But since there were no public schools or mandatory education, the middle class families in a neighborhood would hire a teacher for 10 to 20 students.

Each of the Peabody sisters found ways to use her talents in addition to teaching. Elizabeth, the oldest, who never married, opened her own book shop and held meetings to discuss books, especially those reflecting the new Romantic Movement. Sophia, a painter and illustrator, promoted the writings of Nathanial Hawthorne and then married him. Mary, the youngest, was well known among the Boston artists and her gifts as a teacher attracted Horace Mann, an educational reformer whom she married.

Figure 12-3 Elizabeth Peabody popularized the Transcendental movement and published the early works of Emerson, Hawthorne, and Thoreau.

Figure 12-4
Mary Peabody married education reformer Horace Mann. She developed an educational program for children using discovery and hands on experience rather than rote memory. She campaigned for the introduction of the German kindergarten program in the United States.

Figure 12-5
Sophia Peabody was an artist, sculptor, and illustrator. She married Nathanial Hawthorne.

A major figure in bringing the Romantic Movement to America was Ralph Waldo Emerson (1803-1882). He became a Unitarian minister but in the 1830s he wrote a series of essays that had a profound effect on American culture. His essay "Nature" saw humans not as exploiters of nature but as part of nature, with God not a being apart from us but as a presence throughout the universe. He called this an "oversoul." He was influenced in his views by reading translations of religious texts from India, including the Bhagavad Gita. In a second essay, "The American Scholar," he advocated the production of an American literature and American arts that cut themselves off from European influences. He felt our poetry and novels should celebrate our land and the American experiences.

With the assistance of Margaret Fuller, he published a new magazine, "The Dial" to promote such work. In a third essay, known as the "Harvard Divinity School Address" he shocked the graduating students by calling religion, even his own Unitarian religion, dead. He looked upon the birth and divinity of Jesus as superstitions borrowed from earlier Roman and Greek religions. He felt that religions did not address the type of ideals that he was trying to promote through Transcendentalism – an ideal to live by, a moral sensitivity to others, an inclusive rather than exclusive idea of religion in our lives, and a minimizing of theology and creedal commitment.

Emerson earned his living through his writings and lectures after resigning as a minister. He encouraged the writing of Henry David Thoreau and praised the poems of Walt Whitman.

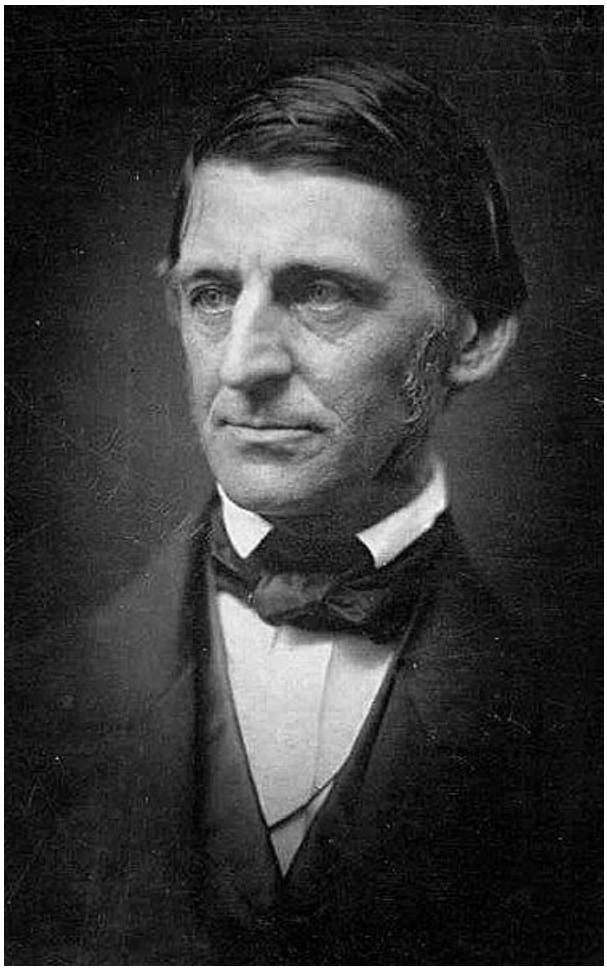


Figure 12-6

Ralph Waldo Emerson (1803-1882) was a Unitarian minister who left the ministry to write and lecture. He introduced the Transcendental Movement and European Romanticism to American culture. He believed there was an oversoul or presence of God throughout the universe and we can make communion with it through our appreciation of nature. His journal The Dial*, promoted the writings of new American authors.*

In the United States the Unitarian and Universalist churches at the start of the nineteenth century were still struggling with doctrinal issues. Unitarianism was still largely adhered to Christian monotheism with Jesus as a prophet. Universalism was still largely Trinitarian but original sin had given way to redemption through both faith and good works. Some Unitarians felt that the mission of religion was bringing about justice on earth. For Universalists, doing good works necessarily included acts leading to social justice.

Slavery no longer existed in England but it still existed in the United States. Abolitionists had succeeded in ending slavery in the New England states but slavery did not limit itself to the south. Every time a territory sought statehood, a fight broke out over whether it would be free or have slavery. In the first half of the nineteenth century, Unitarians and Universalists lacked consensus on abolition. Most hated slavery as a violation of human rights. But some tolerated slavery as the price of keeping the Union intact. Some felt that other issues were less divisive. The right of laborers to organize as unions would not lead to a civil war; nor would the rights of women to have legal rights to property, divorce, or the right to vote.

Both women's suffrage and abolitionism demanded responses from liberal religions. Both Unitarians and Universalists remained split until the election of Lincoln and the attack on Fort Sumter. Both Unitarians and Universalists were becoming more committed to the abolition of slavery in the decades leading up to the Civil War. With the exception of the Seneca Falls Convention in 1848 and the advocacy of Elizabeth Cady Stanton (1815-1902) and Lucretia Mott (1793-1880), the women's rights movement in the United States was eclipsed by the attention and energy focused on the Abolitionist movement.
Stanton, Mott, and Margaret Fuller helped organize the 1848 meeting at Seneca Falls. They issued a "Declaration of Sentiments" based on the Declaration of Independence in which they assigned to females the same legal rights as male citizens enjoyed. The women's movement added Susan B. Anthony (1820-1906) when she met Stanton in 1851 and they jointly worked on abolition, temperance, and the right to vote.

Anthony was raised a Quaker but became a Unitarian in 1849 and later became an agnostic in the 1880s, claiming she could not worship a God who gave women babies but not the food to feed them. In the 1890s she edited, with Olympia Brown (a Universalist minister) and others, a *Women's Bible* deleting or modifying or questioning those portions that were interpreted as justifications for a patriarchal hierarchy. She eventually denied the Bible as a work of God and saw it as a flawed human document of the past. She devoted herself to women's rights exclusively after the failure of Congress to add women to the 14th and 15th amendments which gave full rights of citizenship to black men.

What nineteenth century Unitarianism and Universalism reveal is how conflicted people were about their religious values. Some saw Unitarianism as a rational, almost Deist, religion in the tradition of Priestley. Some saw Unitarianism as a Christian Unitarianism where Jesus was human with a message they followed of caring for the downtrodden. Some felt the commitment to abolition, temperance, or women's rights was their chief interest. Some felt exhausted from the demand of involving themselves in all three at once.

Also at issue were the conflicts between religion as a rational activity in the tradition of the Enlightenment and those who sought spirituality, a higher cause, or the appeal of the Emersonian Transcendentalist movement. The issues of slavery, temperance, and women's rights would give way in the twentieth century to Civil rights, feminism, and cultural shifts in drinking habits. But the tension between reason and spirituality would oscillate throughout the twentieth century and into the twenty first century, in both Unitarian and Universalist traditions.

Figure 12-7
Lucretia Mott (1793-1880) helped organize the Seneca Falls meeting of 1848 that established the first American Women's Rights national movement.

Figure 12-8
Elizabeth Cady Stanton (1815-1906) was the author of the "Declaration of Sentiments" issued at the Seneca Falls Conference of 1848.

Figure 12-9
Olympia Brown (1835-1926) was the first ordained minister in the Universalist Church and co-author of "The Women's Bible" that converted God into a gender neutral deity.

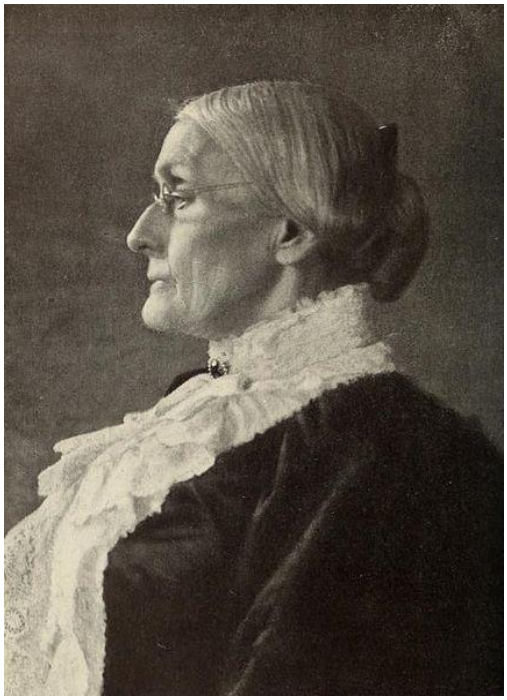


Figure 12-10
Susan B. Anthony (1820-1906) was a major leader in the Unitarian movements of the nineteenth century – abolition of slavery, temperance (regulation and banning of consumption of alcoholic beverages), and women's rights.

Chapter 13

The Union of Unitarianism and Universalism

In the late nineteenth century, Unitarianism was embracing science and scholarship and downplaying the traditional Christian message of salvation and elevation of Jesus to the status of a deity. It saw itself as a Christian Unitarian faith with a human Jesus who was admired as a teacher and prophet. It retained monotheism, with God seen as loving and enabling human progress. To bring this about, humans were exhorted to care for one another, to live in peace, and to bring about justice through political action and social reform. In the 1850s the threat of Civil War over slavery led to churches seeking peace at any cost, churches seeking the end of slavery at any cost, and hesitant and uncertain congregations seeking ways to have both peace and an end of slavery using the hope that given enough time, education and moral sentiment would bring about both objectives. Some sixty years later, a similar crisis occurred with the outbreak of World War I.

The life of John Haynes Holmes (1879-1964) illustrates the deep divisions in Unitarianism as the two liberal denominations entered the twentieth century. Holmes was born in Philadelphia and his parents and ancestors were active Unitarians. As a youth Holmes read the sermons and writings of Theodore Parker and was inspired by his social message for making Unitarians leaders in bringing about social justice. He graduated from Harvard College in 1902 and followed that with a divinity degree also at Harvard in 1904. He began to preach his interests in pacifism, the right of labor to organize, and the need for improving the conditions of life for the poor to lift them out of their poverty. He embraced socialism and claimed that if Jesus had been alive today (i.e., about 1905), he would be a socialist.

Some Universalist ministers also promoted a “Jesus as socialist” theology from the 1880s to 1920s. Rev. Clarence Skinner was a leader of this Universalist movement. In 1909 he was a charter founder of the National Association for the Advancement of Colored People and in 1920 he was a charter founder of the American Civil Liberties Union.

Holmes was a well-liked but controversial speaker and he was invited to serve as the minister of the New York Unitarian Church in Manhattan. In this role he was a frequently quoted critic of American society and the subject of both favorable and hostile editorials. One of his biographers claimed that “he was accused of many things in his life, but never of being moderate.” When World War I broke out in Europe, he opposed it.

In 1918, when President Wilson asked Congress to declare War on Germany and its allies, Holmes denounced the decision. “If war is right,” he argued, “then Christianity is wrong, false, and a lie. If Christianity is right, then war is wrong, false, and a lie.” Holmes was out of step with most Unitarians who supported America’s entry into the war. That included Dr. Samuel Atkins Eliot, president of the American Unitarian Association (AUA). Eliot asked the board to endorse the US involvement in the war and that any Unitarian church opposing it would be declared “seditious” and deprived of funding from the AUA. Holmes promptly resigned from the AUA when that proposal was passed. He also resigned from the Unitarian Church of New York but his congregation refused to accept his resignation and worked out a compromise. The church would be renamed as the Community Church of New York and it would retain its membership in the AUA even if it received no financial support from it.

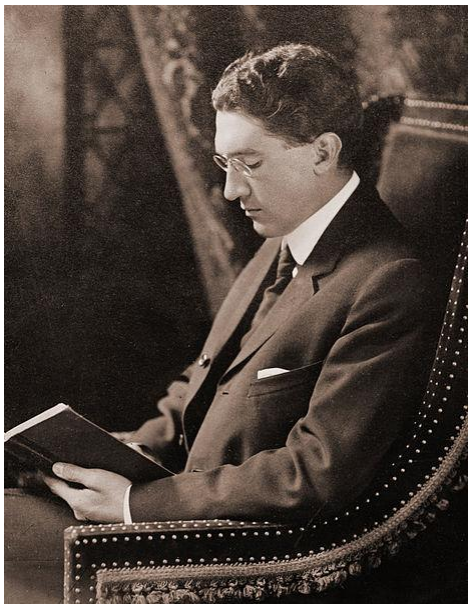
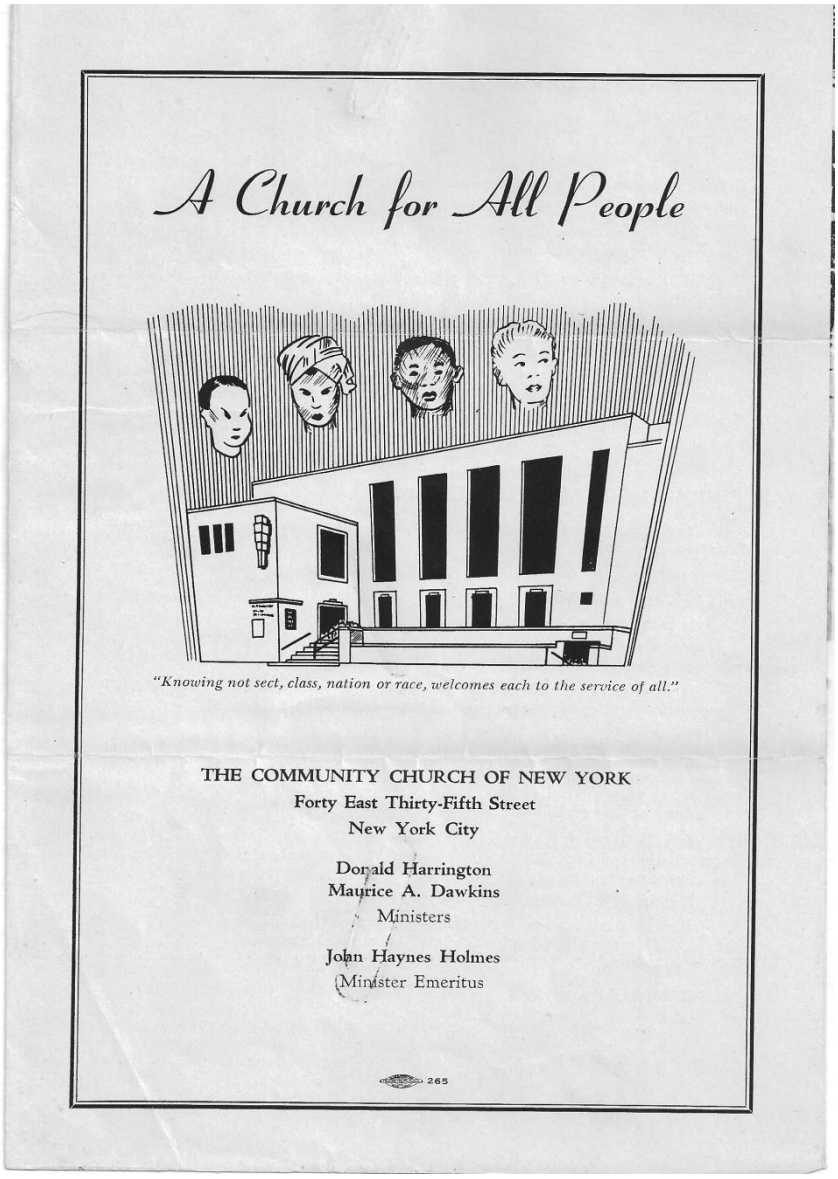


Figure 13-1
John Haynes Holmes (1879-1964) was raised Unitarian and inspired by Theodore Parker's activism in the church. He became minister of the Community Church of New York City and was a pacifist, a champion of labor's right to organize into unions, and a socialist. His liberalism was the model for Unitarian Fellowships and churches in the first half of the twentieth century.



A Church for All People

"Knowing not sect, class, nation or race, welcomes each to the service of all."

THE COMMUNITY CHURCH OF NEW YORK
Forty East Thirty-Fifth Street
New York City

Donald Harrington
Maurice A. Dawkins
Ministers

John Haynes Holmes
(Minister Emeritus

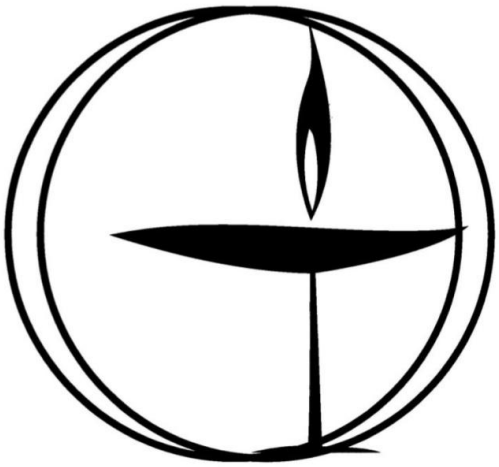
265

Figure 13-2 The Community Church of New York City, May 27, 1951. Holmes was minister emeritus. Note the union label "bug" at the bottom signifying support for organized labor, even to the printing of the Order of Service. This program is from Elof Carlson's first attendance at a Unitarian service (at almost age 20).

After World War I, Holmes learned of the work of Mahatma Gandhi and he immediately saw non-violent protest as the answer to war and injustice. He wrote a book about Gandhi's life and promoted his advocacy of non-violent protest. In 1936, the AUA repealed its "sedition law" and accepted the right of any Unitarian minister to express a view held in good conscience. Holmes rejoined the AUA but his congregation kept the name of the Community Church of New York.

If Channing and Parker stirred the consciences of Unitarians in the first half of the nineteenth century, Holmes played that role in the first half of the twentieth century. His commitment to social justice was an inspiration to many Unitarian and Universalist congregations. It continues to this day as a central UU belief.

Both the Unitarian and Universalist churches were a small portion of the religious congregations in the United States. With both Universalism and Unitarianism sharing a common origin in the late eighteenth century, the two institutions decided to join and the Unitarian Universalist Association (UUA) replaced the AUA and its Universalist counterpart known as the General Society (1778), the Universalist General Convention (1866), and the Universalist Church of America (1942). The Universalist church had adopted a logo of an off center cross in a circle symbolizing their openness to add the views of other faiths. When the two merged in 1961 a chalice with rays was adopted as the logo for the new UUA.



The first Flaming Chalice used by the UUA. It was adopted in the 1970's.

The UUA recognized its status as a creedless religious organization. It took nearly two centuries before it supplemented this status with a set of principles to serve as guides for congregations. This was first attempted by a gathering at the Universalist meeting house in 1803 in Winchester, New Hampshire. They drafted a "Winchester profession" claiming the Old and New Testaments contained *a* (not *the*) revelation of the character of "God whose nature is love." Doing good acts, they claimed, is how to be happy in this life. They also included a "liberty clause" allowing other Universalist congregations to add to this central belief. The Winchester profession inspired their off-center cross logo.

The UUA in 1960 promoted seven principles which most congregations print in their order of service for their Sunday programs. They are neither a catechism nor a set of tenets to which one subscribes in order to be a member of a UUA congregation or fellowship. These are:

1. The inherent worth and dignity of every person.
2. The need for justice, equity, and compassion in human relations.
3. The acceptance of one another and an encouragement of spiritual growth in the congregation.
4. A free and responsible search for truth and meaning
5. The right of conscience and use of democratic process within congregations and societies at large.
6. The goal of a world community with peace, liberty, and justice for all.
7. Respect for the interdependent web of all existence of which we are a part.

In addition to the Winchester Profession, the UU set of seven principles was inspired by the United Nations Declaration of the Rights of Man (1948) and the Humanist Manifesto (1933). In the tradition of liberal religion, religions are established to serve humanity through those teachings that foster the use of human reason, accept diversity with tolerance, and recognize the potential for goodness in all persons.

The history of Unitarian and Universalist churches in America reveals an evolving religion that tries to meet the changing needs of each generation. Also in keeping with this appreciation for diversity are the names used for a meeting place by those who attend UU activities: we go to a society, church, fellowship, congregation, or community. As UUs we consider ourselves theologically as deists, theists, atheists, agnostics, pantheists, transcendentalists, or humanists, as well as liberal Catholics, Jews, Christians, Confucianists, Hindus, Buddhists, Moslems, Taoists, Sufis, or those attuned to Native American and earth-based spirituality.

Chapter 14

The Varieties of UU Fellowships and Churches

Although the Universalist and Unitarian congregations of the eighteenth and nineteenth centuries largely began as Congregational Churches or as newly formed churches, most of the new churches for the Unitarians in the 20th century began as fellowships. This is also true for UU churches after 1961 when the two denominations joined as a single administrative unit. A fellowship can begin with a small number of members, perhaps a dozen adults who meet in each other's houses or who rent a place where they can meet. That place could be another church or an empty store or other convenient place. As the fellowship increases in size the members might buy a large house and use part of its rooms for a children's program and the largest room for a Sunday service.

When the membership increases to a point where members feel exhausted with planning and participating in weekly programs and keeping track of the many interests of the members, they seek advice from the Boston headquarters of the Unitarian Universalist Association. They may decide a minister is the best option. Usually a temporary minister is provided so that the fellowship can decide if this is an arrangement that works for them. When they make that decision (usually after 2 years and a sampling of two different temporary ministers) they begin a search for a permanent minister. When growth again begins to strain the capacities of a congregation, several options are possible. A second minister might be sought to alternate services and divide the functions of the congregation. In some cities a group will bud off and form a fellowship and start the cycle again. The name a congregation chooses may vary. Some call themselves fellowships even if they have a minister. Some use the term congregation, organization, or association. Some avoid a collective term and choose a phrase like "UUs of ….." Many choose the term church because they have already committed themselves to having a full time minister or for other reasons.

In general, fellowships use a lot of panel discussions, invite lecturers especially in university communities, or break up into three or more tables for discussions with a report back from a person at each table to summarize the points of view of each table. Sometimes a fellowship can be creative with presentations of play readings, or performances of a short play. There are also likely to be a group involved in children's education and a teen age group that discusses issues and gets involved in social justice issues. Some fellowships hire a member who is trained to work with children's religious education and who staffs the classrooms with

volunteer teachers. Topics for Sunday services are usually recommended by members to a Sunday service committee that invites appropriate speakers.

Ministers usually do a survey of interests of the members to get an idea of the needs of a congregation. Each congregation has its own traditions and preferences depending on the neighborhood where the fellowship or church is located, the age of its members, their educational background, and other factors that vary widely from place to place throughout the United States.

What most UU congregations share in common, regardless of size or type of organization, is an interest in meeting others who seek meaning in their lives through learning, discussion, and participation in activities that foster positive change in the world. They share the belief that individuals can make a difference in righting injustices, discrimination, and gross inequalities that abound in this world, including in our own neighborhoods.

Not all members are activists. Some feel too old or too committed to other interests. They may share sympathy for the goals of others and lend support by writing letters or signing petitions. What unites them is a place where different views can be expressed and where people can learn from each other. The fellowship or church differs from a town hall in the range of topics – aesthetic, religious, political, personal, social --that can be discussed. The churches or fellowships will also vary in their spiritual or theistic needs. For most UU congregations there is a spectrum of beliefs so persons can be accommodated ranging from Christian UUs to atheists and Humanists.

Unlike in most Sunday Schools for religious education, religious education programs in UU congregations do not indoctrinate the children into a creed. UUs have no creed. Children learn the religious beliefs of other major religions and they learn the seven principles that guide human behavior or at least UU behavior. They learn the importance of ethical conduct and tolerance. Both fellowships and UU churches have a trained Religious Education (RE) director who works out a curriculum with the volunteer teachers in the congregation. There are numerous programs available from the UUA in Boston to help fellowships setting up an RE program.

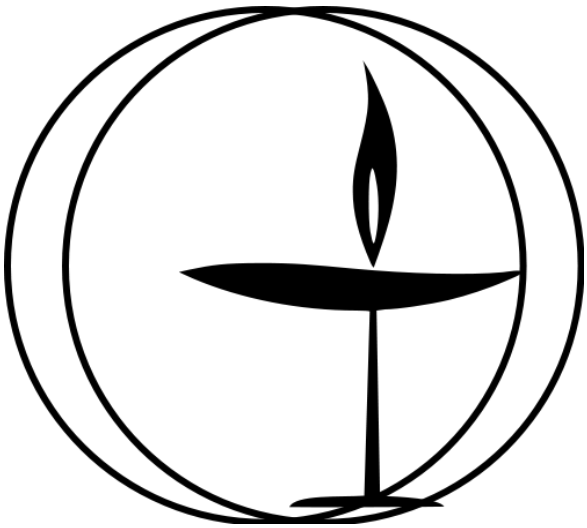


Figure 14-1
The logo of the Unitarian Universalist church is a flaming chalice. This is an example of a flaming chalice that was used during the 1980's and 1990's.

Figure 14-2
The logo of the Universalist Church was an off-center cross

Figure 14-3
A new logo for the Unitarian Universalist Association was created in 2014.

Both fellowships and churches often have an elected board with officers responsible for the different functions of the congregation, of oversight of the vision and mission of the congregation. The treasurer is usually bonded (some states require this for public institutions or non-profit organizations). There is often an aesthetic component to the services which will include a chorus, soloists, a pianist or organist and a choral director. In general, the commitment to musical components of the service will be proportional to the membership size. A congregation of several hundred members is overwhelmingly more likely to have several dozen persons who can read music and enjoy participating in a chorus.

Chapter 15

The Training of Unitarian Universalist Lay Leaders and Ministers

The Unitarian Universalist Association does not consider itself a denomination of the Christian churches today, although it once did because it arose out of the Congregational Churches of New England. It is an association of diverse groups with a range of theological positions, some with a minister and some with lay leadership.

In general, Fellowships are lay led because they tend to be small in membership and cannot afford a full time minister. They devise their own services and tend to invite speakers with discussion to follow, and do not spend as much time (if any) on hymns, liturgy, meditation, or spirituality. No two lay led fellowships will be alike in what their members select for topics they want to discuss.

The training of ministers is more structured because those who seek a Masters in Divinity to become eligible to be ordained enter traditional college programs. Ministers require certain skills of writing sermons, effective speaking, pastoral care for those who need counseling, and administrative skills for all that goes with managing a larger enterprise with 100 or more families participating.

Once there are ministers for a congregation there will be additional activities that bring the ministers together for meetings, for exchanging pulpits several times a year, or for publicizing the activities of the various congregations and their networking organizations. The Unitarians published a weekly journal called *The Christian Register* from 1821-1961 (in 1957 it became the *Unitarian Register)*. It merged in 1961 with the *Universalist Leader* and we know it today as the *UU World*, a monthly magazine. The history of the titles tells us of the evolution of liberal religion and the values it favors in different generations.

Figure 15-1
The Mead-Lombard School for the Ministry began in Pennsylvania for Universalists, moved to Chicago, and is a major seminary for Unitarian Universalist ministers.

The same is true for the seminary schools for Unitarians and Universalists. The Meadville Lombard Theological School is today in Chicago, Illinois. It was founded in 1844 in Meadville, Pennsylvania, by a wealthy Unitarian businessman of Dutch ancestry, Harm Jan Huidekoper. In 1926, it moved to Chicago. Lombard College was founded in 1851 in Galesburg, Illinois, as a divinity school. In 1929, the two merged and the new seminary was located in the Hyde Park area of Chicago. In 2011, it moved to a larger and more modern facility in the South Loop in Chicago. Among Universalist seminaries founded in the nineteenth century were Tufts in Massachusetts and St. Lawrence in New York. Olympia Brown, the first ordained female Universalist minister, received her theological training at St. Lawrence.

Figure 15-2
Harm Jan Huidekoper (1776-1854) was born in Holland and became a wealthy farmer in Pennsylvania where he became a Unitarian and founded the Meadville Theological Seminary which later moved to Chicago and today is known as the Meadville Lombard Theological School.

The Starr King School for the Ministry is on the West Coast. It started in 1904 as the Pacific Unitarian School for the Ministry and held classes in the Unitarian Church of Oakland, California. In 1906, it moved to Berkeley. In 1941, it was renamed as the Starr King School and a year later it moved to Le Conte Avenue in Berkeley. Thomas Starr King (1824-1864) was a Unitarian minister whose father was a Universalist minister. He took over his father's church in Charlestown, Massachusetts, and became an abolitionist. In 1860, he was invited to San Francisco and promoted Unitarianism in California. He founded the western wing of the US Sanitary Commission (the forerunner of the Red Cross and US Public Health Service) and raised money for wounded soldiers. Lincoln credited him with keeping California in the Union. Starr King died young of diphtheria. Both Meadville Lombard and Starr King seminaries share a traditional college program of religious history, ministerial skills, administrative skills, and courses dealing with social and psychological issues in society. Both involve a lot of mentoring with experienced ministers. Both schools were pioneers in accepting women, and decades later, same-sex oriented students.

Figure 15-3
The Starr King School for the Ministry is located on Le Conte Avenue in Berkeley.

Figure 15-4
Thomas Starr King (1824-1864) established Unitarianism in California and helped keep California in the Union. He was a founder of the California Sanitary Commission a forerunner of the Red Cross. In his honor the Thomas Starr King for the Ministry was established in Oakland and later it was moved to Berkeley.

Some UU ministers receive their divinity training at other divinity schools. They then attend classes in UU history at either Starr King or Meadville Lombard or another theological school, to supplement their divinity training.

In addition to the seminaries, the American Unitarian Association established a Unitarian Service Committee. The process began in 1938 when Nazi occupation of Czechoslovakia was followed by the murder of Jan Masaryk and the arrest of his wife, a New York Unitarian. The AUA sent a Unitarian team to help secure visas, provide emergency relief funds, and find jobs for those Unitarian and Jewish refugees, anti-Nazi intellectuals, and others trying to leave the occupied portion of Czechoslovakia (Sudetenland).

In May 1940, the AUA established formally the Unitarian Service Committee to provide humanitarian service to those endangered here and abroad. The Universalists also tried in 1940 to rescue Dutch Universalists from Nazi harassment. They called their group a “war relief committee.” In 1945 they made a formal Universalist Service Committee which merged with the Unitarian Service Committee in 1963 and it is now known as the UU Service Committee (UUSC). Its mission is to secure basic human rights, seek social justice, provide refugee shelters, and rescue exiles.

Chapter 16

The Social Activism of Unitarian Universalists in the Twentieth Century

Throughout the history of the Unitarian and Universalist faiths there is a theme of the potential goodness of humanity that can be achieved through justice, service to others, and help to those who are in need. The abolitionist movement occupied much of the attention of reformers between the establishment of the United States as a federal government and the Civil War. The right of women to vote was a second major effort that occupied most of the last half of the nineteenth and the first two decades of the twentieth century. Additional causes included temperance, leading to a Constitutional ban on alcohol sales, an experiment that failed to stop alcohol abuse and encouraged a rise in organized crime. It led to a Constitutional repeal in the first Franklin D. Roosevelt administration.

During the late nineteenth century the rights of laborers to form unions and concerns over worker safety, child labor laws, and sweat shop practices occupied religious reformers. Pacifism was championed by Unitarians for almost a century from David Starr Jordan to John Haynes Holmes.

These movements were often initiated or supported by Unitarians and Universalists but there was no formal way in which the two churches could get involved. One indirect method was through the use of a monthly magazine or newsletter. Publications included the American Unitarian Association's *Christian Register, the Unitarian Register, and finally the UU World*.

Widely read by Unitarians and Universalists in the mid-19th century, but not formally endorsed by them, was a journal edited by Ralph Waldo Emerson and Margaret Fuller, *The Dial*, which became the Transcendentalists' magazine. In it poetry, fiction, and essays appeared. It became more political during and after the Civil War. It lost income and backers and eventually ceased publication in April 1844. It was revived intermittently in various forms and finally ceased publication altogether after 1929.

In 1854, the American Unitarian Association founded the American Unitarian Association Press and published notable books in fiction and non-fiction. In 1902, with a new century before them, the publishers chose the name Beacon Press to symbolize their Beacon Hill address in Boston and the tradition during Colonial times of an illumination (a bucket of tar set on fire) hoisted on a pole to warn the populace of an invasion by land or sea. That logo of the lit tar bucket was replaced by the present illuminated B P with rays or with a hill. Probably the most controversial of all its publications was the *Pentagon Papers* during the Nixon Administration, with Beacon Press risking prosecution for violating federal secrecy laws in its affirmation of freedom of the press in publishing them.

In addition to serving as a general literary publisher, the UUA sponsors Skinner House Books, publishing books that are specifically about UU concerns such as hymnals, sermon collections, reflections on UU history, UU biographies, and other religious topics.

The UUA sponsors an annual meeting in which issues are debated and voted on by the delegates attending. They include issues of the day, controversies that affect both UUs and society as a whole, and examination of the values that guide UUs.

They sent UU ministers to march for civil rights in Selma, Alabama, and James Reeb, a Unitarian minister, was bludgeoned to death for his support of the right to vote for African Americans. They formed and supported protest movements against the US involvement in Vietnam during that unpopular war. Through such meetings UUs became welcoming congregations to LGBT members. Also each year individual congregations get to vote on various propositions to be debated and voted on at the annual meeting. In these ways the UU movement participates in the issues and controversies of society, making its majority views known to news media.

Figure 16-1

James Reeb was a Unitarian Universalist minister who was clubbed to death outside a restaurant in Alabama for participating in a march in Selma supporting Civil Rights for African Americans.

One of the most effective means of bringing about social change through the UU movement is through the efforts of the UU Service Committee. In 1940, Universalists established a war relief committee to rescue Dutch Universalists from the Nazi invasion of the Netherlands. Similarly the Unitarians established a committee in 1938 led by Waitsill and Martha Sharp to help Unitarians in Czechoslovakia. The wife of Jan Masaryk, the Premier, was Charlotte Masaryk, an American Unitarian. They helped Czech intellectuals, Unitarians, students, anti-Nazis, and Jews escape from Nazi persecution by finding them jobs in the US and obtaining visas for them to come to the US. In May 1940, they formally were established as the Unitarian Service Committee. After the war, both the Unitarian and Universalist Service Committees continued their efforts to help displaced people and victims of wars and revolutions. In 1963, they merged as the UU Service Committee. Basic human rights, social justice, refugee shelters, and rescue of exiles are its most prominent efforts around the world.

Figure 16-2
Beacon Press was started as the American Unitarian Press and has published notable books over the past 150 years, including The Pentagon Papers.