

*The Unitarian Universalist
Church Of Bloomington,
Indiana:*

Our History And Our Traditions

APPENDICES

ELOF AXEL CARLSON

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The Unitarian Universalist Church of Bloomington, Indiana
2120 N. Fee Lane Bloomington IN 47408
www.uubloomington.org

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APPENDIX 1

TIMELINE HISTORY OF UNITARIAN UNIVERSALISM

This timeline pays tribute to Unitarian **Joseph Priestley** (1733-1804), who first prepared and used a time line for western civilization as a study aid for students in the late eighteenth century. –Elof Carlson

1336 BCE

Akhenaton was ruler for 17 years of the 18th Dynasty of ancient Egypt. His queen was Nefertiti and his son was Tutankhamen [King Tut]. He had changed his name from Amenhotep IV after recognizing Aton as a single god in the fifth year of his reign. He represented Aton with a sun disc. Some claim the god Ra was elevated and renamed. After Akhenaton's death, polytheism was restored in Egypt.

Ca 1300 BCE

Jews consider **Moses** to be the author of the Torah. Christians believe he received the first five books of the Old Testament from God. In the Bible, the story of his life includes his rescue as a baby by his mother who sent him down river in a basket where he was again rescued and adopted into the Pharaoh's household. He flees after killing a guard who was maltreating a Jewish slave. He becomes leader of the Jews in Egypt, and through God sends ten plagues which allowed him to lead the Jews to Sinai. Moses gives the Ten Commandments to the Jews and is considered both their leader and law-giver. Moses is considered the founder of Jewish monotheism. Freud believed Moses was influenced by Akhenaton's single god and that he purged competing deities from the Jewish people's religious thought. There is no direct evidence Moses existed. The earliest written record that mentions him is an eighth century BCE draft of Deuteronomy.

Ca 250

Origen (184-254) was born in Alexandria and raised as a Christian. He is considered a church father for his many contributions to the spread of Christianity. His views were considered unorthodox, although he was never formally condemned as a heretic. They did prevent his becoming a saint. He believed Jesus was subordinate to God, God being the one chief God. He also believed in "universal reconciliation" in which he argued all could transcend their sinful origins through faith and good works. He believed all theological premises should be based on scripture. He was an ascetic and may have castrated himself to prevent temptation, although his supporters claim this story was a smear campaign used to discredit him.

Ca 300

Arius (256-336) was born in Libya and died while in exile, probably by assassination, in Constantinople. Most of his career was spent in Alexandria. His works are known only from commentaries by his contemporaries because all his writings were burned

after he was declared a heretic. He is the founder of Arianism, a belief that argued Jesus had no prior existence before God created him. He opposed the Trinitarian doctrine and was condemned at the Nicene Council (325) when the Trinity was officially made dogma for the Catholic Church. Arianism was the term often applied to Unitarian believers before they were called Unitarians.

Ca 400

Pelagius (354-420) was opposed to the doctrine of predestination. He believed free will was necessary for humanity. God allowed humans to determine their own destinies so that they could be judged. He rejected the doctrine of original sin and the need for God's grace to absolve individuals from the state of being born in original sin. He was condemned as a heretic. His movement was known as Pelagianism.

1531

Michael Servetus (1511-1553) was born in Spain. He was a gifted scientist (he studied the circulation of the blood in the heart and lungs), teacher, and theologian. He wrote *On the Errors of the Trinity* after numerous discussions with his friend John Calvin. He tried to escape capture by Roman Catholics in France and went to Geneva, but Calvin arrested him instead, and he was eventually burned alive with his condemned books. He is considered the founder of the Unitarian movement during the Reformation.

Ca 1550

Laelius Socinus (1525-1562) was an Italian (Sozzini was his non-Latin birth name) who came from a wealthy family. He promoted reason as a guide to interpreting religion and argued against the Trinity due to lack of evidence. He denied the pre-existence of Jesus before his birth. He was spared arrest because 16th century Venice was one of few places where all voices were allowed to be heard.

1554

Sebastian Castellio (1515-1563) was born near the French, Swiss, and Italian borders in Savoy, a French speaking province. He was fluent in several languages and a scholar who attracted the attention of Calvin. He impressed the leaders of Geneva by working with plague victims at the risk of contracting the disease. As he taught theology and read widely, Castellio developed a theory of non-violence. He believed humans had a right to disagree and to settle their disagreements by discussion and writing and not by force or by condemning heretics. In 1554 he wrote, using a pseudonym, (with possible consultation with Laelius Socinus) a pamphlet "Should Heretics be Persecuted?" He claimed "to kill a man is not to protect a doctrine but to kill a man." His friendship with Calvin ended with the publication of those views and he accused Calvin of being a murderer. Castellio also believed in a separation of church and state. The state should keep out of religious matters and practice tolerance for how its citizens choose to believe. After his death from natural causes while in prison, Calvin's supporters had his body dug up and burned.

Ca 1565

Fausto Socinus (1539-1604) was the nephew of Laelius Socinus. He shared his uncle's views on the need for reformation of the Catholic Church and travelled to Switzerland and Germany to meet Calvin's and Luther's disciples. He believed baptism should only be given to those who converted to Christianity. He rejected the idea of the immortality of the soul and claimed there was no Old Testament evidence for this. He was not happy with Calvin's doctrine of predestination and argued instead that we had free will and could shape our lives. To protect himself, he published most of his works under pseudonyms. He spread his ideas to central Europe and helped to found the Polish Brethren who adopted his Unitarian views. Catholic supporters, however, attacked him and his movement and he fled to the relative safety of Venice.

1568

John Sigismund [or John II Sigismund Zapolya] (1540-1571) was born in Buda, Hungary and became King, as an infant, of a portion of Hungary then called Transylvania; the area is now a part of Romania. He was of frail health and only lived 31 years. He took a liking to the new Unitarian movement that was introduced about 1550. The Unitarians competed with Lutherans, Calvinists, Roman Catholics, and Greek Orthodox churches for state recognition. Instead of making his own Unitarianism the state religion, King Sigismund issued an "Act of Religious Tolerance and Freedom of Conscience" in Torda in 1568. King Sigismund was the first (and only) Unitarian king and the first monarch who favored a separation of church and state, allowing freedom of thought on religious matters, justifying this by claiming "faith is the gift of God; this comes from hearing; hearing is by the word of God." Sigismund had a difficult time ruling because he had to negotiate with surrounding Christian rulers and with Ottoman Suleiman's numerous conquests in the Balkan states, to retain both the integrity of his kingdom and the freedom of conscience of his people.

Ca 1580

Jacobus Arminius (1560-1609) was born in Utrecht and orphaned as an infant and adopted by his pastor. He studied theology in Leiden and found reason to drop his affiliation with the Dutch Reformed Church which was Calvinist. Arminius rejected predestination, a stumbling block for many reformers who favored free will, and he believed atonement was an important aspect of our salvation. All could be saved because God gave us a "preventive grace" that allowed faith and good works to overcome original sin. Human dignity, he claimed, requires unconditional free will. While God might know the future, he argued, God does not determine it. Arminius's views led to the Universalist movement with its belief in universal salvation. Before they were called Universalists, they were described as Arminians.

1692

John Locke (1632-1704) was born in Somerset, England, of Puritan parents. His father was a lawyer. Locke became a physician and served Royal family members and thus had episodes of exile as their fortunes rose or fell during England's

revolutions between Parliament and the Monarchy. While in Holland, Locke did most of his writing. He published several essays after the Monarchy was restored. He returned from Holland with William of Orange. His *Essay on Human Understanding* introduced the idea of the mind as a tabula rasa or blank slate onto which sense impressions accumulated and a view of the universe was constructed. His two *Essays on Government* opposed the notion of an absolute monarchy. Instead he argued that government is contractual (a social contract) requiring the consent of the governed. He also argued we have a “right to life, liberty, health, and possessions.” His three *Essays on Tolerance* favored a separation of church and state and the right of conscience for all religious beliefs (except for atheism which he felt subverted the moral order of the state). He was accused of having “Socinian, Arian, and Deist” religious outlooks. Unfortunately, he was also a supporter of slavery (and made money from the slave trade) but believed in the equality of males and females.

Ca 1650

Gerrard Winstanley (1609-1670) was born near Lancashire in England. He became a tailor and went to London but went bankrupt during the civil war. He then tried his hand as a cowherd. He began organizing peasants and workers to protest the injustices of both the monarchy and the Cromwell regime which he felt neglected the common citizen. He proposed a process of “leveling” through Christian communism. He argued that the New Testament offered no justification for one class of society to rise above the rest. His proposal was a world with neither masters nor slaves and equality for men and women, Christians and non-Christians. He hoped people would become the legislators to abolish property and wages. To have a platform for sharing his beliefs he became an ordained minister, first a Quaker, and then a nonconforming Universalist. All of humanity, he claimed, could be saved by their honest labors if given a chance to work on abandoned or government owned land. His movement was called “the diggers” because his followers farmed on such property.

1750

Charles Chauncey (1705-1787) was born in Boston of Puritan parents. His father was a merchant and came from a long academic tradition at Harvard. Charles was the great-great grandson of the second President of Harvard. In 1735 there was a religious movement called the Great Awakening, in which itinerant ministers travelled from community to community holding revival meetings and preaching an emotional union with God and salvation by conversion. Chauncey rejected such emotionalism and felt reason was the basis for belief. He particularly favored universalism’s message of salvation through works and faith and a rejection of the Calvinist tradition of his upbringing which preached predestination. He supported the American Revolution and promoted Universalism in Boston.

1774

Theophilus Lindsey (1723-1806) was born near Cheshire in England and educated at Leeds and Cambridge. He was raised Anglican and served as a tutor to the Duke of Northumberland. He petitioned Parliament in 1771 to permit nonconformists to have

equal civil rights with Anglicans. To hold university and political positions at that time meant acceptance of the 39 articles of faith of the Anglican creed. Lindsey argued that all Protestants have the right to interpret the Bible as they wish. Parliament refused his request. He resigned his Anglican ministry and became a Unitarian, preaching in London. He wrote a history of Unitarianism from the time of the restoration (about 1660) to his own time.

1777

Thomas Jefferson (1743-1826) is best known for his roles in the American Revolution and his service as third President of the United States. He is the author of the Declaration of Independence. He was born in Albemarle County, Virginia, and his father was a farmer and surveyor. He was tutored at home until the age of 16 and then went to William and Mary College. He became a lawyer and served in Virginia's legislature and as Governor. He wrote the *Statute of Virginia for Religious Freedom* in 1777 (enacted in 1786) allowing Catholics, Jews, and Protestants unrestricted freedom to practice their faiths. He argued "truth is the proper and sufficient antagonist to error... and has nothing to fear from conflict." In 1804, Jefferson completed his own revised version of the New Testament based on the four gospels stripped of their supernatural aspects, but it was not published until after his death. He did not join any established church and claimed "I am of a sect by myself, as far as I know." Like Locke, his reputation is tarnished today because of his support for the slave trade.

1782

Joseph Priestley (1733-1804) was born near Leeds in England, where his father was a cloth merchant. He learned Greek and Latin at a dissenting academy and made his living as a tutor, teacher, and school master. He took an interest in science and began doing his own experiments, especially after reading Benjamin Franklin's studies of electricity. He wrote up his experiments on electricity and sent them to Franklin and visited Franklin in London. He also discovered oxygen and carbon dioxide and invented soda water. He isolated nine different gases from air. He married the daughter of a wealthy iron manufacturer, moved to Birmingham and became a member of the Lunar Society. He also became a Unitarian and worked with Theophilus Lindsey to promote Unitarianism in England. He wrote a book on the *History of the Corruptions of Christianity* in 1782, and later he championed the French Revolution for overthrowing an oppressive monarchy and establishing a Republic. He also petitioned the King to drop state support for the Anglican church and allow religious tolerance for all creeds. His political and religious views led to a mob action that burned his house, church and laboratory, including his extensive library. He and his family moved to the United States and settled in Pennsylvania. He enjoyed the friendship of Thomas Jefferson, who used Priestley's works to write "the Jefferson Bible" that extolled the social and moral messages of Jesus while eliminating miracles and implications of his divinity.

1785

Ethan Allen (1738-1789) was born in Litchfield, Connecticut, and died in Burlington, Vermont. While his parents were Puritans, his father questioned the validity of predestination and helped his son become a critic of established views. Allen liked reading on his own, and like his father he attempted to acquire land and set up businesses. This led to a land dispute between the colony of New York and the area that would later become the state of Vermont. To protect landowners like himself, Allen formed a militia called the Green Mountain Boys and turned back New York claimants to the land. When the Revolutionary War broke out, he committed his militia to the American side and captured Fort Ticonderoga, which made him a national hero. He was captured in Canada and spent several years in prisons until he was exchanged and joined General Washington. Just before the Revolutionary War, Allen had become a Deist and planned to write a book defending reason. In 1785 this appeared as *Reason: The Only Oracle of Man*. Allen's views were based on a view of the universe operating by nature's laws. He claimed we act as free agents in this natural world. His views anticipated Transcendentalism and his words are almost a herald for Emerson's views when Allen wrote that we should "return to the religion of nature and reason."

1792

Mary Wollstonecraft (1759-1797) was born in London. She was self-educated. Her father was a weaver and Mary was raised a Unitarian. As she entered adult life she met Priestley, Paine, Wordsworth, Coleridge, and other British supporters of the Enlightenment. She married the well-known literary critic, William Godwin. She made a living before that by teaching, serving as a governess, and working as a seamstress. She believed a woman should be judged by her talent and not by her gender. She felt war and oppression were evils and should not be celebrated. She wrote many books, some for children and others expressing her social views. Her most famous work was *A Vindication of the Rights of Woman* (1792) which launched the feminist movement in Europe and North America. Tragically, during her marriage with Godwin, she died after giving birth to their daughter, who later married poet Percy Shelley. Mary Wollstonecraft Shelley wrote *Frankenstein*, one of the world's all time favorite novels.

1794

Thomas Paine (1737-1809) is probably both the most admired and the most reviled of the American Patriots of the Revolutionary War. He is remembered for his pamphlets supporting the revolution and encouraging Washington's troops at a time of low morale when the British were winning the war. He is also remembered with rage by those who looked on his agnostic views expressed in *The Age of Reason* as an insult to their intelligence. Paine was erratic, having been fired or having failed in several businesses in England; he was quick to call enemies those who were his friends, like George Washington. He barely escaped alive for his partisan activities in the French revolution. But for many of his readers, Paine was a voice of reason and courage. He was not afraid to say that much of the Bible is unbelievable mythology that no serious reasoning could justify. Priestley and Paine differed in their criticisms of Christian

theology. Priestley used a scholar's approach. Paine was belligerent as he pressed his point of view both in print and in debate. He was an avowed supporter of the Deist Enlightenment outlook that heavily influenced late nineteenth century Unitarian thinking.

Ca 1795

John Murray (1741-1815) was born and raised in England. His father was a stern Calvinist and he made young Murray unhappy about his religious beliefs. When he heard a Methodist service he converted to Methodism to the dismay of his father. He shifted again to Universalism when he saw how happy the congregants were. Murray had personal misfortunes with the death of his wife and child from disease and difficulties finding financial support. For a time he lived in debtor's prison. He decided to give up the ministry and seek a new life in the New World in 1774. His ship came to New Jersey during a storm and the boat grounded near a farm whose owner happened to be a Universalist. He urged Murray to return to the ministry. Murray did so with success in Massachusetts. Murray served as a chaplain during the Revolutionary War with George Washington's support when other ministers complained that he should be barred because of his Universalist heresies. Murray advocated a strong separation of church and state. He accepted both the Trinity and the idea of universal salvation.

Ca 1795

Hosea Ballou (1771-1852) was born in New Hampshire to French Huguenot parents. His father was a Baptist minister. Ballou also studied for the ministry but rejected Calvinism, the Trinity ("the Trinity is like infinity, multiplied by three"), and the rigidity of faith in favor of a loving god. He derived many of his ideas from Ethan Allen. He became a Universalist in 1789. He was an effective minister and contributed to the growth of Universalism by arguing that a religion that teaches fear, original sin, and everlasting punishment prejudices the minds of children and stifles compassion and happiness. His rejection of the existence of Hell led to the term "no Hellism" by those who lampooned his beliefs.

Ca 1800

James Freeman (1759-1835) was born in Charlestown, Massachusetts. His father was a sea captain. He was educated at Harvard and enlisted to fight in the Revolutionary War. He was captured and was imprisoned on a ship. He became an Episcopalian minister after the war but his reading of Priestley's *The Corruptions of Christianity* made him doubt the Trinity and the preexistence of Jesus. In 1784 he preached about his doubts to his congregation and offered to resign. His congregation refused, and he stayed on as their minister. His efforts in promoting Unitarian views and establishing Unitarian churches outside of the Boston area led in 1825 to the founding of the American Unitarian Association (the AUA).

1819

William Ellery Channing (1780-1842) was born in Newport, Rhode Island. His father was Attorney General of Rhode Island. Channing was raised in the Congregational Church and attended Harvard for his BA where he became an advocate for human rights. His religious views also shifted to a more liberal outlook and he began expressing his views in his sermons. He claimed that disputes about the Trinity and theology did not inspire a feeling of Christian love. In 1819 he summed up his views in a sermon "Unitarian Christianity" which was the first time that phrase had been used to describe his faith. The term caught on as did his view that the Bible was written by and for people. He stressed moral behavior and became an early critic of slavery. He thought of Unitarianism as a middle way between secularism and spirituality.

1838

Ralph Waldo Emerson (1803-1882) lived in Massachusetts most of his life. His father was a Unitarian minister but died when young Emerson was 8 years old. He early showed talent as a student and developed the essay as a major literary form for expressing ideas with style. In three years he established a reputation as a leading intellectual by publishing in 1836 *Nature*, which established the Transcendentalist movement; in 1837 *The American Scholar* which called for a uniquely American style of fiction and poetry based on the American experience; and in 1838 *The Harvard Divinity School Address*. At the time of his Harvard speech, Emerson was no longer a Unitarian minister. He felt that the church had become antiquated and was stifled in its format, theology, and focus on the past. He rejected public prayer as ineffectual. He asserted that Jesus was human and not divine. He denied the existence of supernatural miracles. He felt a need to relate to nature to experience God (not as a person but as an oversoul in which all of humanity communed). He borrowed some of his ideas from readings in Eastern religion, especially the Vedas. He encouraged Walt Whitman's poetry, praising him for creating a uniquely American style. He was repelled by slavery and took an active role in the Abolitionist movement. Emerson made his living writing essays and giving lectures. He had a powerful effect on Unitarianism, shifting it from Christian Unitarianism to a Unitarianism that appealed to universal values.

1842

Theodore Parker (1810-1860) was born on a farm in Lexington, Massachusetts. Although raised in his parents' Calvinist tradition, he moved away from it and joined the Transcendentalist movement. He rejected miracles and the divinity of Jesus. In 1846 he became a Unitarian minister in Boston. He had attracted notice among Unitarians earlier with an essay, *Primitive Christianity*, in Emerson's journal, *The Dial*, in 1842. He claimed our purpose is to love our fellow humans and to love God. We should do so by helping the weak and returning good for evil. He believed all humans were related as one family. He fought against the Fugitive Slave Act, helped escaped slaves get to Canada, believed women had equal rights to men, promoted penal reform, denounced the Mexican War as American imperialism, and deplored the moral poverty of the rich. His career and ideas helped change Unitarian churches into

activist groups for these many social reforms that he felt should be the concerns of Unitarians. Parker's wife and children died of tuberculosis and when he contracted the disease he went to Florence, Italy, hoping a warmer climate would cure him, but he died there in 1860.

1849

Ernestine Rose (1810-1892) was born in Poland as Ernestine Polowsky. Her father was a rabbi. When she was 16 her father arranged a marriage for her. She refused the offer and took her father to court and won her case. She left home at 17, going to Berlin and then England where she taught Hebrew to make a living. She also invented room deodorizers and found that selling them was a more profitable business. She was impressed by the Utopian views of Robert Owen and his socialist ideals of fairness and equality. She met William Rose, an Owenite, and married him. They went to New York in 1836 and he worked as a silversmith and she sold her room deodorizers. She became an activist in the abolitionist movement and for the rights of women. She declared herself an atheist, which made her unpopular, but she claimed "all children are atheists and were religion not inculcated in their minds, they would remain so." Her lobbying efforts as a feminist were partially successful and in 1849 women were given the right to buy, own, and hold property in New York State. She was one of the first feminists in the United States, a movement that Unitarians soon dominated.

1848

Elizabeth Cady Stanton (1815-1902) was raised in Johnstown, New York. Her father was an attorney and judge. She developed a sense of social justice by reading her father's law books and found them sexist, neglecting women's rights. She took an interest in the temperance movement and felt alcohol should be banned for consumption or sale. She also lent her energies to the Abolitionist movement. In 1848 she formally launched the feminist movement in her publication, *Declaration of Sentiments*, requesting women to have the right to vote, to be employed, to have parental rights in case of divorce, to have property rights, and to use birth control to regulate their family size. She had been raised Episcopalian but dropped a formal religion because she found all religions were sexist. Her views led to changes in both the Universalist and Unitarian churches.

Ca 1850

Dorothea Dix (1802-1887) was born in Hampden, Maine, into a family of physicians who had become wealthy from their land investments. Her father, a Unitarian, was alcoholic. He became a Methodist and moved his family to Vermont. Dorothea rejected her father's faith and embraced the Unitarianism of her childhood and her grandmother with whom she lived. On a trip to England in 1836, she met social reformers and came back to the US to study the treatment of those declared insane. She lobbied the state of Massachusetts to reform its care of the insane and got federal land to construct an attractive rural asylum that would cultivate the senses of the insane. She also took an interest in the teaching of children who were "deaf, dumb, or

blind". During the Civil War she became a nurse but had disputes with the Sanitary Commission administration because she treated the Confederate wounded with the same care as she gave to the Union wounded. She became the model for social workers to improve the lot of the weak, the shunned, and the needy.

1860

Thomas Starr King (1824-1864) was born in New York City. His father was a Universalist minister who moved to Charlestown, Massachusetts. King was largely self-taught and became a minister, taking over his father's church. He became a Unitarian when he was invited to the Hollis Street Church in Boston and preached there for 12 years. He was an outstanding orator and attracted attention. In 1860 he was asked to take over a small Unitarian church in San Francisco. He did and also took a strong stand in favor of the Union and helped to keep California from forming an independent Republic. He also raised money and organized a western wing of the Sanitary Commission to help the wounded troops. He died of diphtheria at the age of 40. In his honor the Thomas Starr King School for the Ministry was established in the San Francisco area.

1861

Clara Barton (1821-1912) was raised in North Oxford, Massachusetts. Her parents were Universalists. She became a school teacher and later moved to Washington, DC, to work as a patent clerk, but she was demoted because men resented her doing men's work. During the Civil War she began preparing bandages for the wounded and got permission to be a nurse on the front lines in 1862. She was known as "the angel of the battlefield." After the war she tried to find missing soldiers and reunite them with their relatives. She went to Europe and participated with the International Red Cross by providing nursing services in the Franco-Prussian war. When she returned to the US she lobbied for recognition of an American Red Cross. Opponents felt America would no longer engage in war. She argued it would be needed for other disasters. She succeeded in establishing the organization and served as its President in 1881.

1863

Olympia Brown (1835-1926) was born and raised in Michigan. Her father was a farmer and her parents built a school house so their children and their neighbor's children could learn to read and write. Brown attended Antioch College. She took an interest in religion and applied to be ordained as a minister in the Universalist church. After a lengthy deliberation, she was approved and became the first ordained female of any religion in the United States. She became a minister in churches in Vermont, Connecticut, and Wisconsin. She also took up the cause of women's rights and gave over 300 speeches around the United States encouraging legislation to give women equal rights with men. She felt that states were too set in their ways and she shifted her efforts to a national movement, lobbying Congress for a Constitutional amendment. Her protests in Congress and outside the White House with other Suffragettes led to their arrest on President Wilson's orders. Their maltreatment in jail gave them

immense sympathy in public opinion and Congress passed the legislation to get the 19th amendment into the Constitution, granting women the right to vote.

1868

Susan B. Anthony (1820-1906) was born in Massachusetts where her father was a textile manufacturer, a Quaker, and an abolitionist. She moved to Rochester, New York, to teach and there shifted her religious affiliation to the Unitarian church. She worked for the abolitionist movement and was impressed by the new women's movement that was developing in the 1850s. After the Civil War, in 1868 she obtained funding to begin publishing *The Revolution*, a journal devoted to women's rights using the motto "men, their rights and nothing more; women, their rights and nothing less." She asked Elizabeth Cady Stanton to be the editor. Despite her efforts to get women the right to vote, she found organized churches too detached from the women's movement and began civil disobedience by voting in an election in New York. She was arrested and given a kangaroo court trial and convicted. She denounced the trial, the judge, and the sentence (a \$100 fine) and said she would never pay it. In her later life she declared herself an agnostic and felt betrayed because most of the advocates of the abolitionist movement did not take up the cause of women's rights.

1874

George Bancroft (1800-1891) was raised in Worcester, Massachusetts, where his father was a Unitarian minister. He attended Harvard and went to Germany, receiving a PhD in Göttingen. He preferred teaching history to the ministry. He also was a pioneer in getting 20 states to mandate free secondary school education for students (grades 9-12). In 1874 he completed a three volume history of the United States based on the themes of "providence, progress, patria, and pan-democracy." These themes still permeate the American tradition in politics and public education. The idea of "American exceptionalism" arose with his writings. He ran for governor of Massachusetts as a Democrat but lost. He served as Secretary of the Navy in President Polk's administration. He also served as US minister to London. Although a Democrat, he opposed slavery.

Ca 1880

Robert Ingersoll (1833-1899) grew up in Dresden, New York, near Lake Seneca. His father was a Congregational minister and abolitionist. When the family moved to a church in Ohio, Ingersoll's father alienated members of his congregation and they ousted him. This left a negative impression on young Ingersoll. He also found Sunday services boring. Except for two years of elementary school education, Ingersoll was self-educated and read voraciously, beginning with the complete works of Shakespeare. He became a lawyer and settled in Peoria, Illinois. He was an abolitionist, fought and was captured in the Civil War, and after the war he supplemented his living as a lawyer and he became an orator promoting a movement called "free-thinking." He was an agnostic and felt the existence of God was not provable. He also promoted a strong separation of church and state, arguing "our government is not founded on the rights of Gods, but on the rights of men." In the late

nineteenth century Ingersoll was considered the most stimulating orator in the United States. His views were influential in developing the Humanist wing of the Unitarian movement.

1918

John Haynes Holmes (1879-1964) was born in Philadelphia and attended Harvard for his BA and divinity degrees. He was a liberal, socialist, and constant critic of American politics. He thought of socialism as the “gospel of the poor.” In 1909 he was a founding member of the NAACP. He also was a founder of the American Civil Liberties Union (ACLU) in 1920. He opposed the entry of the US into World War I and urged young men to resist fighting in the war, an action that the AUA condemned as sedition and it stripped Holmes’s church in New York City of financial support. Holmes resigned but his congregation refused to accept his resignation. Instead they renamed the church the Community Church of New York. After the war, Holmes read extensively the works of Mahatma Gandhi and he advocated “civil disobedience” to gain rights that were denied by law or custom. He wrote a biography of Gandhi. He also wrote a play *If This Be Treason* advocating pacifism. In 1936, the AUA apologized to Holmes and reversed its opinion, acknowledging that a minister had a right of conscience to preach unpopular views. Holmes returned to membership in the AUA but kept the name of Community Church for his congregation. Holmes’ activism became a model for Unitarian fellowships in the 20th century to take up causes and fight injustices with protests and lobbying efforts.

1933

Edwin H. Wilson (1898-1993) was born in New York, but raised Unitarian by his mother in Concord, Massachusetts. After serving in World War I, he attended Meadville Theological School and was ordained a Unitarian minister. After serving about five different churches, he became a Humanist in 1929 and editor of *The New Humanist* (and later *The Humanist*). He described Humanists as “atheists who can’t quit the habit of going to church.” In 1933, he was the principal author of *Humanist Manifesto I*. He obtained 34 signers, of which 15 were Unitarians. Wilson’s early draft was heavily edited with suggestions from ten other Humanists and Unitarians. Among its assertions it included: the universe is self-existing and was not created; humans arose from nature by a continuous process; mind is a product of the human organism; we are shaped by culture and all religions change; modern science rejects the supernatural to explain phenomena; all human activity can be considered religious; the here and now are needed for a good life; caring and sharing with others fosters goodness. Changes were made for Manifestos II (1973) and III (2003) and the number of articles shifted from 15 to 7. The “Unitarian Universalist 7 principles” are roughly based on the thinking that went into the Humanist Manifestos.

1961

The Joint Merger Commission (1956) of the Unitarian and Universalist associations continued efforts that began in 1931 to bring the two denominations together. In 1947, those efforts were revived and this led to a poll in which about 75% of each

denomination voted in favor of a merger. Both religious groups shared a liberal tradition and a strong commitment to social justice. By 1955, 35 congregations had merged into Unitarian Universalist churches using that name. In 1961, all Unitarian and Universalist fellowships and churches debated and voted on merger which became official that year. No single individual led the movement. The commissions that were set up represented a broad range of Unitarian and Universalist congregations.

1962

Linus Pauling (1901-1994) was born in Portland, Oregon, where his father had a drug store but who died when Pauling was 9 years old. He liked chemistry and studied at Oregon State for a chemical engineering degree and then went to Caltech for a PhD in physical chemistry. Pauling revolutionized chemistry by using tools of physics and quantum mechanics to analyze structures of molecules, especially proteins. He was raised Lutheran but became a Unitarian, and an atheist theologically. His work on the nature of chemical bonds earned him a Nobel Prize for chemistry in 1954. After World War II, Pauling became a social activist over discrimination against Japanese on the West coast and against African Americans throughout the United States. He felt concerned over the nuclear arms race that was leading to pollution of the atmosphere from weapons testing. His success in mobilizing world scientists to petition their governments for an international treaty banning atmospheric weapons testing resulted in a second Nobel Prize, this time for peace in 1962. He attributed his activism to his wife, Ava, a pacifist who got her husband involved with the peaceful protest movement.

1965

James Reeb (1927-1965) was born in Wichita, Kansas, and was raised as a Presbyterian. He served in World War II and after returning to school he was ordained as a Presbyterian minister. He found the social issues of his day dominated his concern. He became a UU minister in 1962 and did a lot of social work in black neighborhoods in Dorchester, Massachusetts. He decided to join the protest movement against discrimination in Alabama. After participating in a protest march he went to eat at a local restaurant in Selma, where he was attacked and bludgeoned by five white men. His skull was cracked and he died of the brain injury the next day. His death led President Johnson to urge Congress to pass the Civil Rights Act. Martin Luther King, Jr. gave the eulogy at Reeb's funeral. The attackers pleaded not guilty and were acquitted by an all-white male jury in Alabama.

1979

In 1979 **Eugene Pickett**, the President of the UUA, suggested a set of "core beliefs" that would give a more heart-felt expression of what UUs believe. A number of committees examined this and came up with ideas and wordings that were adopted in 1984. These are subject to future modification because each generation has its own priorities and values on what is significant in its congregations and world views. The UUA adopted 7 principles which in brief (and for Religious Education programs of the UU congregations) state:

1. Each person is important.
2. Be kind in all you do.
3. We're free to learn together.
4. We search for what is true.
5. All people need a voice.
6. Build a fair and peaceful world.
7. We care for the Earth

The third principle is sometimes worded for the adult congregation as seeking a spiritual quest in addition to the tolerance for diversity of ideas implied. In the seventh principle, adult congregations emphasize ecological concerns. There is a separate set of sources of UU beliefs that discusses the scriptural, cultural, and scholarly works that give members a sense of our history and what has guided us over the centuries.

Here is the current adult version of the principles:

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote:

- The inherent worth and dignity of every person;
- Justice, equity, and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

APPENDIX 2

TIMELINE FOR THE HISTORY OF THE UNITARIAN UNIVERSALIST CHURCH OF BLOOMINGTON, INDIANA

The Unitarian Universalist Church of Bloomington (UUCB) arose in a typical 20th century pattern: A Unitarian Fellowship founded in the 1940s eventually grew, added more staff, offered more programs, and evolved into a large church. The following timeline describes those events.

1946

Ralph Fuchs (1899-1985) arrives to join the Indiana University law school faculty. He is a noted scholar in administrative law. Among the many concerns he addresses are the racism on and off campus, particularly against African Americans. He works with the IU administration to end discrimination on campus and he founds chapters of the National Association for the Advancement of Colored People (NAACP) and the American Civil Liberties Union (ACLU). His wife **Annetta** also takes a strong interest in social issues.

1948

Fuchs and several IU faculty members realize that they have all been active elsewhere in Unitarian fellowships. They and their wives begin to meet in each other's homes once a month to discuss issues of mutual interest. When they reach 12 members they apply to the American Unitarian Association (AUA) for recognition as a fellowship. **John Marley** is the first President of the Board.

1949

The AUA recognizes the Unitarian Fellowship at Bloomington (UFB) as an affiliate of the AUA on January 5, 1949. They continue to meet monthly on Sunday evenings at each other's homes but shift to meeting at the Campus Club, then located on 7th Street. They also shift to meeting every other week. The first Religious Education (RE) program is set up in December 1949 at the home of **Robert Brumbaugh** and his wife. **Frank Horack** and his wife host the RE program after the Brumbaughs leave for Yale.

1951

The RE program moves to the Union Building on the IU campus. Reverend **E. Burdette Backus** visits once a month to provide a service until 1953. **Ralph Fuchs** is President of the Board.

1953

The RE program has 62 children. Adults meet at "Fellowship House" on 509 E. Fourth Street. The UFB establishes a formal Board of Trustees and **Byrum Carter** becomes the first President of the Board after incorporation. Incorporation gives the Board capacity for borrowing from banks or establishing a mortgage for a building and legal responsibility for the financial affairs of the UFB.

1954

The UFB establishes a Channing Foundation for Unitarian students on the IU campus. **Raymond Murray** is President of the Board. **Robert Blakely** is the RE chair.

1955

The UFB has 75 members and at its annual meeting 80 percent vote to explore hiring a full time minister. **Lionel Friedman** is President of the Board.

1957

The Reverend **Grant Butler** is sent as an extension minister by the AUA while the UFB goes through the process of selecting its first minister. **Robert Turner** is President of the Board. Membership grows to 129 members. Services are held at the Von Lee Theater on Kirkwood Avenue on Sunday mornings. They emphasize social issues and discussions by the congregation after services.

1958

The Reverend **Paul Killinger** becomes the first full time minister called by the congregation. **Lloyd Keisler** is President of the Board. **Elaine Leininger** is RE director. Killinger and his wife, Loreta, stay until 1963. Killinger stresses social action to reach out to Bloomington's needy. He and UFB members work with the mayor of Bloomington and a Civil Rights Commission to end discrimination in housing and discrimination in hiring. He receives a Brotherhood Award from the NAACP. Members are active in Planned Parenthood, disarmament, and ending capital punishment. **Joan and Don Bennett** play a leading role in fighting segregation.

1961

The UFB votes in favor of uniting the Unitarian and Universalist denominations into the **Unitarian Universalist Association** (UUA). The first music director is appointed, **Robert Trickey**.

1962

The UFB becomes the **Unitarian Universalist Church of Bloomington** (UUCB). Killinger recommends a permanent site for building a church. The Board sets up a committee and a site on Fee Lane and Rte 46 is chosen. It is at the northern border of the IU campus. **Charles Vitaliano** is President of the Board. **Margaret Strong** is RE Director.

1963

The UUCB adds a position for Office Secretary. **June Hunter** is the first secretary.

1964

Ground breaking is begun for the first component of the church building. The completed building is a glass rectangular two story structure. The large assembly room becomes the sanctuary for services. Rooms are assigned for offices and for RE classes. The assembly room is adjacent to a kitchen so coffee can be served after services. A farm house on the property is also used by the RE program. **Don Bennett** is President of the Board and **Elaine Leininger** returns as RE Director. The Reverend **David Johnson** replaces Killinger in 1963 and he will continue until 1970.

Like Killinger, he is a social activist. The Vietnam War and the Civil Rights movement occupy the concerns of Johnson and his wife Sherry. There are lots of experiments with the format of the services. Art, drama, music, and dance, are introduced into the Sunday programs. Hymn singing is still relatively rare although the first hymn was used in a service in 1955.

1970

Reverend **John Young** replaces Reverend Johnson. **Jeffery Auer** is Board President and **Lee Strickholm** is RE Director.

1977

First Office Manager is hired. **Sharon Nelson** organizes scheduling and other activities. **Lyle Beck** is Board President. **Jerry Dowis** is RE Director. Reverend **William Murry** replaces Reverend John Young.

1980

Administrative Assistant position is approved by the Board and **Dixie Welch** is hired. **Libby Gitlitz** is Board President and **Barbara Murry** is RE Director.

1981

Reverend **Laura Hallman** is first female minister of UUCB. She serves until 1987. She becomes nationally recognized by the UUA and runs for President of the UUA in the early 21st century (but loses).

1987

Reverend **Clarke Dewey Wells** is interim minister while search for Hallman's replacement takes place.

1988

Reverend **Bruce Johnson** is called as minister. He serves until 1993. During his ministry Carol Marks replaces Dixie Welch as Administrative Assistant.

1990

Campus Ministry Coordinator position is created by Board with financial support from the Ohio Valley UU District. **Mary Ann Macklin** assumes that role until 1997 and then leaves to study for the UU ministry.

1992

Carol Marks is hired in 1992, replacing Dixie Welch, as Administrative Assistant. After a few years her title is changed to Church Administrator; she continues in that position in 2014. **Susan Swaney** is hired as Music Director, and the choir grows from 8-10 members to over 70 members in 2014. Dr. Swaney continues in this role in 2014.

1993

Reverend **Peter Weller** serves six months as interim minister until Reverend **Barbara Carlson** is called by the Congregation. She serves until 2001. **Harlan Lewis** is Board President in 1993. **Natalia Schau** is RE Director.

1998

New meeting hall or sanctuary is built on Fee Lane property. The old meeting room becomes the fellowship hall for coffee hour following the Sunday service. **Diane Gregory** is President of the Board and **Lisa Minor** is RE Director.

2001

Reverend **Mary Ann Macklin** is called to join the ministry team with Reverend Barbara Carlson. In 2002 the congregation calls the Reverend **Bill Breeden** and a co-ministry team of three is formed. Preaching and other ministerial responsibilities are shared by all three ministers. The tradition of social activism continues along with further development of music programming. Continued growth of the church leads to re-instituting two services each Sunday. Reverend **Emily Manvel Leite** is hired as Minister of Religious Education, and shares a children's moment or moment for all ages at each service.

2011-2014

Green Spaces Initiative with a three-year capital campaign makes possible environmentally efficient repairs to buildings, replacement of drainage and windows, improved parking lot, new playground, green spaces, and more plantings.

2013

Electricity generating solar panels installed on sanctuary roof to lower carbon footprint. Audio system revised and expanded. Reverend **Bill Breeden** announces his forthcoming retirement in 2014. Reverend **Barbara Child** serves as sabbatical minister for sabbaticals of Breeden (Spring and Summer 2013) and Macklin (Summer and Fall 2013). Interim Minister, Reverend **Douglas Wadkins**, began his two-year interim in July 2014.



Fee Lane meeting hall (sanctuary) addition and offices (1998-present) seen from the south.



Fee Lane meeting hall (sanctuary) addition and offices (1998-present) seen from the north

APPENDIX 3

ABOUT THE UNITARIAN UNIVERSALIST CHURCH OF BLOOMINGTON HISTORICAL TEAM

As the UUCB evolved from its status as a Unitarian fellowship, it shifted from an informal group meeting at each other's houses for discussion to a formally recognized fellowship with helpful advice from the AUA on how to incorporate and make plans for future growth. That future growth led to a Unitarian church and after 1961 a UU Church in name. Informal groups do not keep minutes, may not have a board of officers, or secretarial help to keep track of records and activities carried out. Those events filtered through memory are retrieved by oral histories and occasions for remembering the past, such as a 25th or 50th anniversary. Usually before that 50th anniversary occurs a formal historian is added to make celebrations easier.

The first UUCB historian was Ledford Carter who with his wife Julia had been members since the early 1950s. For the 50th anniversary a booklet was prepared *Stories from the Tree of Life –the First Fifty years of the Bloomington Unitarian Universalist Church*. It was printed in 1999. Judi Hetrick was the church archivist at the time, and the book included articles by Bill Lynch, Ledford Carter, Judi Hetrick, Lloyd Orr, and others who commented on the changes in our places of worship, our ministers, our congregation, the role of women, the children's education, the importance of music, and other features that had changed or were added in those first 50 years.

Elof Carlson responded to a note in *The Prologue* in 2012 from Reverend Macklin that she was looking for a historian. Carlson volunteered to do so, proposing first a series of short articles on UU history that would appear in *The Prologue* our twice monthly notice of UUCB activities. They began appearing in August 2012 and continue to do so. Carol Marks edits *The Prologue* and she has a gift for finding portraits to go with the persons drawn from the early history. Carlson also thanks her for giving him the guideline of a 250 word limit for each *Prologue* item. Carlson's intention is to enliven the history by seeking information on our historical predecessors, their personal lives, and occasional choice quotes from their works so that the past is seen as human and we can relate to their lives and times.

Macklin also introduced Carlson to the archives of the UUCB. Carlson's second proposal to Macklin was to prepare a history of the UU movement and our own UUCB. This history and its appendices are the result of that effort. Carlson spent two hours each Monday morning in the Fuchs library of the UUCB reading books on the history of the UU movement and taking extensive notes on 5 x 8 cards. These were organized as chapters and they represent a compromise between scholarly writing (with its myriad of footnotes) and narrative writing.

Carlson is a geneticist and historian of science. He got his PhD at IU in 1958 studying with IU's first Nobel laureate, Hermann J. Muller (1890-1967). He is the author of 13 published books. He taught first at Queen's University in Canada, then at UCLA, and then at Stony Brook University in New York. His wife Nedra was an in vitro

fertilization embryologist and helped put together (literally) over 3000 babies for infertile couples. Nedra was born in Fulton County, Indiana, to early pioneer settlers in Indiana and Elof and Nedra met at IU in 1958. After several years of retirement, they decided to downsize and move to Bloomington, Indiana in 2009, and they joined the UUCB, both being UUs since 1961.

Helmut Henschel volunteered to help Carlson with the preparation of the manuscript, finding portraits, maps, church photos, and title pages of significant documents for this volume and deciding where they should appear. Patrick Brantlinger was also helpful in offering advice on how this book could be organized and in editing the entire manuscript. George Summerlot also provided helpful suggestions on what to include in this book.

This history serves several purposes. New members often like to read about the history of the UU church and how it evolved over the centuries. But most are not professional scholars and don't want to be slowed down with footnotes. They are also curious about our congregation and how it evolved and how it differs or resembles other UU churches and fellowships. This book reads as an informative narrative without being overwhelming in detailed information. This book will be placed on the web, and accessible from the UUCB web site. Future UUCB historians can add to it and we hope it will include supplemental short narrative stories of future ministers, Board officers, and others involved in the activities of the UUCB.



Elof Carlson in his study at 1034 E. Azalea Lane, Bloomington.

APPENDIX 4

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APPENDIX 5

LEGEND FOR THE EVOLUTION OF RATIONALISM

I think it fair to say that an overwhelming number of members of UU Fellowships and congregations consider themselves rationalist. They would reject the claims of Creationists who date the universe to less than 10,000 years. They reject the divinity of Jesus and the Trinitarian interpretation of God. Many reject a concept of God who is human-like in appearance. Similarly many UUs would reject supernatural explanations of floods, storms, earthquakes, and other natural phenomena.

Rationalism has both a technical and a reason-based source for its origin. Humans began making tools long before any civilization was around to record their doing so. Humans also developed techniques for making shelters, using fire, wearing clothing, domesticating animals, and inventing gardening and farming. These require capacities of reason, imagination, observation, and cause-and-effect thinking.

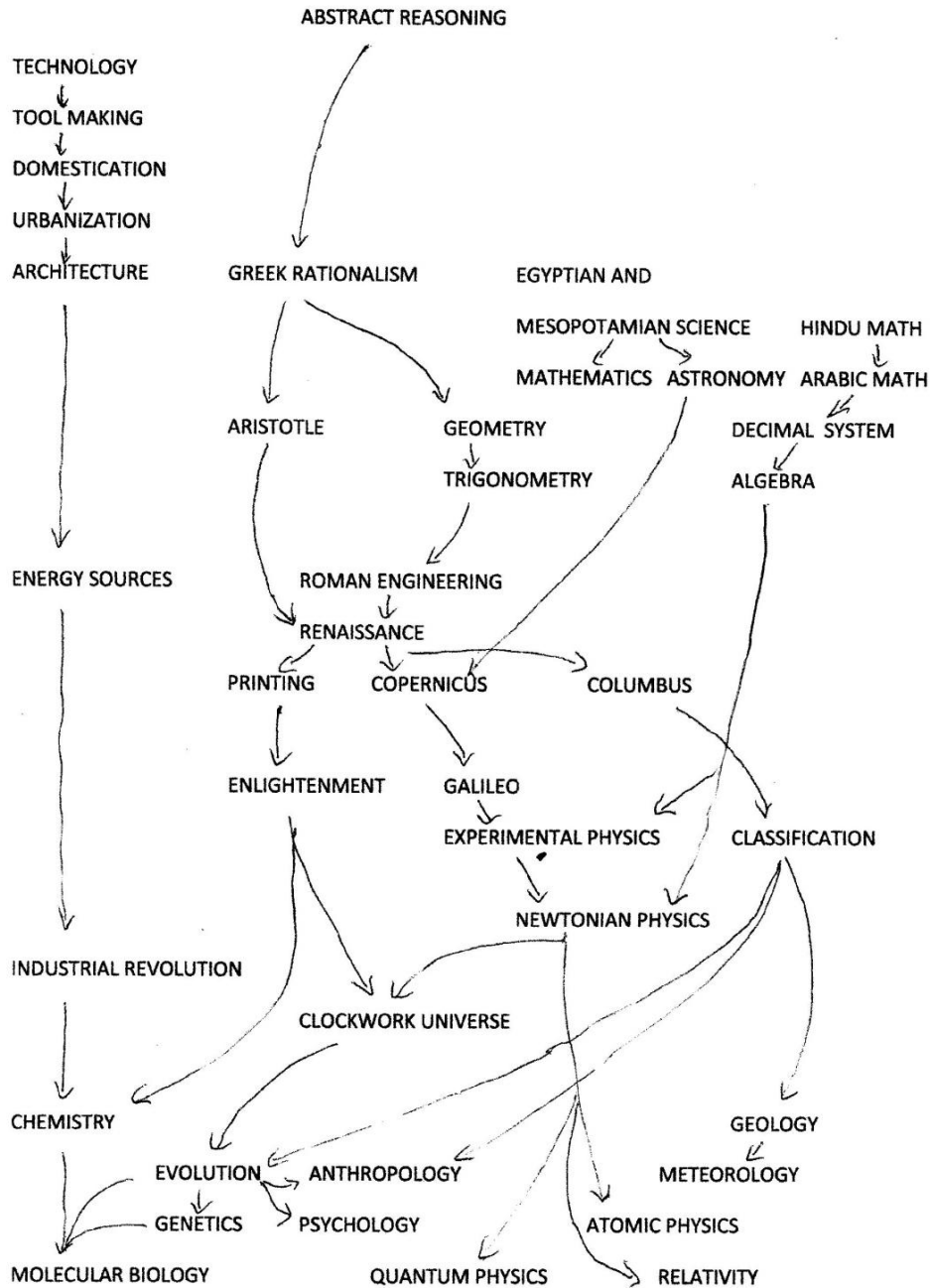
Reason makes a strong showing in Greek civilization with Aristotle one of the first to organize knowledge in an encyclopedic way, to classify organisms, and to shun the supernatural in interpreting what he observed. Greek mathematicians introduced geometry and trigonometry, extending what was known of those fields from their contact with Mesopotamian and Egyptian civilizations. They also worked out the mathematics for predicting eclipses and applying mathematics to astronomy, even measuring the circumference of the earth. The Romans were not as theoretically inclined but in medicine they used empiricism and surgery to make innovations that saved lives; they recognized disease not as a punishment or chastisement but as a dysfunction that could sometimes be restored to normalcy.

Christianity juggled its supernatural aspects and its attempt to embrace reason by including faith healing and Thomistic reasoning. The Middle Ages continued technological advances with the introduction of waterwheels and windmills to drive machinery.

It was the Renaissance that brought about dramatic change with the introduction of Gutenberg's printing press, vastly increasing literacy and extending it to the rising middleclass and a new class of technicians and scholars. Columbus and Vasco da Gama had opened up world trade and a flood of new animals and plants and technologies were brought back to Europe. This led to the Enlightenment, an era of reason-based appreciation of the universe. New fields of science emerged. The universities shifted to creating new knowledge. Unitarianism and Universalism embraced this new reason-based outlook.

The Industrial Revolution was a consequence of the union of technology and rationalism. By the twentieth century, new fields of atomic physics, relativity, quantum mechanics, classical genetics, biochemistry, molecular biology, oceanography, meteorology, and ecology flourished. Those religions that did not assimilate the new rationalism in the sciences found themselves marginalized with a dwindling membership of poorly educated congregants.

Roman Catholicism embraced science in the late nineteenth century and used dualism to cope with its supernatural dogmas. Major Protestant denominations accepted the findings of science or tried to see them as “God’s way” of bringing about the universe over billions of years instead of 7 days. For UUs the degree of rationalism and acceptance of supernatural concepts has oscillated since the Renaissance. It remains a liberal religion and the more diversity it embraces, the more difficult it is to find a common core of beliefs. For that reason the 7 principles have largely become that core.



APPENDIX 6

LEGEND FOR THE EVOLUTION OF RELIGION

In the absence of science, the default mode of reasoning is based on the supernatural. How does one explain existence, death, our capacity for being self aware, human acts of evil, and events in nature that are lethal (fires, floods, tornadoes, earthquakes, epidemics, and droughts)? Some anthropologists speculate that the oldest form of religion is animism, a belief that spirits abound to explain phenomena. Humans have a need for explanation and the world of spirits supplied this.

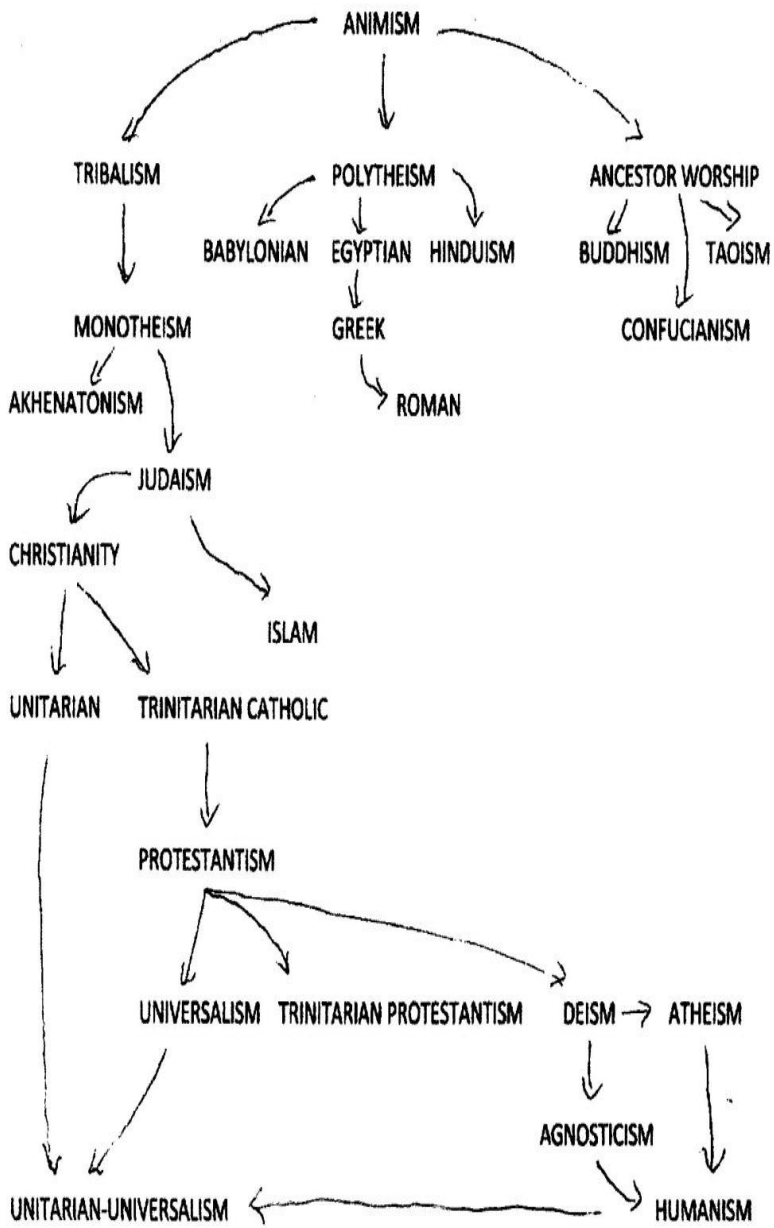
The second level of supernatural belief was a consolidation of spirits into gods. Gods could be tribal (local) or multiple (with divisions of labor as in human communities). As humans shifted into communities with villages and cities, the major polytheistic religions emerged in India, Central America, Egypt, Mesopotamia, and Greece. Opposed to them was one monotheistic religion, Judaism, that shifted a tribal god to a universal exclusive God. The one rival to the universal God of the Jews was of Egyptian origin but only lasted a short time. From Greek polytheism came Roman polytheism.

In Southeast Asia and China ancestor worship developed. These led to a different type of polytheism in Hinduism, with a stress on reincarnation and the illusory status of material reality. It also led to a more meditative and moral outlook of living properly through Taoism, Confucianism, and Buddhism.

From Judaism emerged early Christianity and Islam. Christianity created Trinitarian monotheism and this was adopted by the Roman Catholic Church. Competitive Unitarian monotheism by early Christians was condemned as heretical. The Catholic Church introduced two wings of its approach to religion—the Augustinian (spiritual and faith based) and the Thomistic (based on the writings of Thomas Aquinas) that attempted to rationalize Catholic beliefs.

From Roman Catholicism came the Protestant reformation and a proliferation of Protestant sects. There was also a revival of Unitarianism (the Arian heresy) and Universalism (the Pelagian heresy).

Until the Renaissance, most natural events and existential concerns (moral behavior, death, birth, disease, and disaster) were attributed to acts of God. Plagues were visitations. Earthquakes and floods were chastening actions of God. Death was a punishment for disobedience by Adam and Eve. Evil arose from original sin. And for many religions the afterlife was more important than the life we live on earth. The liberal religious movement arose during the Enlightenment with an interest in Deism and the dissenting churches in England that promoted Unitarianism and Universalism. Deism also led to agnosticism, atheism, and humanism as ways of dealing with life, values, and meaning.



APPENDIX 7

LEGEND FOR THE “ORIGINS OF THE UNITARIAN UNIVERSALIST SPECTRUM OF BELIEFS”

Members of UUCB will find themselves spread out among these eight major ways in which UUs perceive their religious values and inclinations. Some came to this as raised Unitarians or Universalists or UUs (the two merged in 1961). Christian UUs derive their affiliation from the early Unitarian movement that developed in New England after the American Revolution. They accept Jesus as a prophet and not a God but think of themselves as part of the Protestant tradition that began in the Renaissance. Universalism was also revived in the Renaissance and in Great Britain it was shaped by the work of John Rely and John Murray, with Murray bringing it to New Jersey and Massachusetts. The spiritual UU tradition was championed by Ralph Waldo Emerson's views on transcendentalism and he influenced William Channing and Theodore Parker as they absorbed it into their ministries. In the later 20th and early 21st century there has been a resurgence of spirituality from the Pietist Christian, Quaker, Reform Judaism, Buddhist, and Wiccan traditions brought to UU Congregations.

Those who find the supernatural inconsistent with their views of the universe have followed a range of beliefs. The earliest came from the Deism movement during the Enlightenment. Joseph Priestley, Thomas Jefferson, and John Adams favored this in their Unitarian outlooks. A sharply secular Unitarianism was developed in the first half of the twentieth century by John Haynes Holmes at the Community Church in New York City which had a widely felt influence of Unitarian fellowships and congregations in those decades. They stressed social action, a tradition that came largely from Parker and Channing, whose theologies were more spiritual. Thomas Paine's *The Age of Reason* introduced the skeptical or agnostic tradition into Unitarianism and Thomas Huxley coined the term agnostic to represent this non-dogmatic way of shunning the supernatural. John Dewey's philosophy in the first half of the 20th century favored what he called Humanism, a belief in the basic goodness of humanity rather than original sin and a capacity of all humans to learn, reason, and act for human benefit. Atheism was introduced as “freethinking” by Robert Ingersoll in the last half of the nineteenth century and it was absorbed by many Unitarians.

People vary in their beliefs because they are selective in what they and their families like. Their personalities vary and they make compromises if they go with a spouse or partner and children to the UU services. Of great interest for the coming decades of the 21st century are those known as the “nones.” They list themselves in surveys as having no formal religious affiliation but a number of them have a belief in God, especially as some sort of force or oversoul that permeates the universe or led to its origin billions of years ago.

Many UUs are formerly Catholics, Protestants, or Jews who bring some of their traditions with them. In the early twenty-first century a shift has occurred with a revival of spirituality as a desired aspect of Sunday services and elected activities offered by the UU congregation. How long this will prevail is difficult to predict. The UU

movement has consistently shifted its direction as new movements, new social issues, and changing needs of the congregations emerge. As social issues get resolved, more personal issues predominate as religious priorities. By calling the UU denomination a creedless religion, members feel free to find their own place in the spectrum as they construct a way of participating in life and seeking a more just and humane society.

THE ORIGINS OF THE UNITARIAN UNIVERSALIST SPECTRUM OF BELIEFS

