

Renaissance Module
Unitarian Universalist History
Participant Guide

By Gail Forsyth-Vail
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Pat Kahn and Judith A. Frediani,
Developmental Editors

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About the Author

Gail Forsyth-Vail is the Director of Adult Programs at the Unitarian Universalist Association. She is a Credentialed Religious Educator, Master Level, who served congregations for twenty-two years before joining the UUA staff. She is the author of *Stories in Faith: Exploring Our Unitarian Universalist Principles and Sources Through Wisdom Tales* and co-author of *Harvest the Power: Developing Lay Leadership*, *Bridging: A Handbook for Congregations*, and *Wisdom from the Hebrew Scriptures*, as well as editor of the UUA blog *Cooking Together: Recipes for Immigration Justice Work*. She was the 2007 recipient of the Angus MacLean Award for Excellence in Religious Education.

Introduction and Requirements

Welcome to the Unitarian Universalist History Renaissance module, an online learning experience comprised of eight ninety-minute sessions with reading and other assignments for each. Credit will be offered for full participation in the module. Full participation includes:

- On-line attendance at eight 90-minute sessions
- Reading, reflection, and exercises to prepare for each session, which will require about two or three hours
- Submission of a 250-word post after each session with an idea for application of your learning in your professional work. Submissions will be collected and shared electronically, creating a large file of ideas for all members of the group
- Preparation of a final project and presentation, working by oneself, with a partner, or with a small group.

You will read selections from five required books, but you may substitute the listed video alternative for two of them:

- [*Unitarians and Universalists in America: A People's History*](#) by John Buehrens (Skinner House, 2011)
- [*For Faith and Freedom: A Short History of Unitarianism in Europe*](#) by Charles A. Howe (Skinner House, 1997)
- [*Stirring the Nation's Heart*](#) by Polly Peterson (UUA, 2010)
- [*Darkening the Doorways: Black Trailblazers and Missed Opportunities in Unitarian Universalism*](#) by Mark Morrison-Read (Skinner House, 2011)

- [*Singing the Living Tradition*](#) (Unitarian Universalist Association, 1994)
- Optional: [*Long Strange Trip*](#), Parts 1-4 DVDs (Ron Cordes, 2011, 2012). These DVDs can be used as an alternative to readings from the Buehrens and Howe books.

Goal and Learning Objectives

The goal of this module is to give participants a sense of the broad scope of Unitarian, Universalist, and Unitarian Universalist history and some of the key stories that are part of that history, so that participants are able to:

- Understand context for historical stories they tell in worship, small group, classroom, social media, and other settings
- Explain the history of our movement to lay people, to youth, and to children in age-appropriate ways
- Understand and explain how the history of their own congregation or geographical area fits in with the history of the broader movement
- Understand and articulate the history behind some of the theology and traditions that are important to contemporary Unitarian Universalism
- Understand how we came to be who we are as a movement- and what strengths and challenges our history offers.

About this Guide

This guide offers session-by-session background information and reading and activity assignments. You will also find timelines for Session 1 through 6 to help you locate events and understand some of the relationships between people and events. Please note that the scale of the timelines varies to accommodate the information pertinent to each session.

List of Timelines

Timeline Session 1	Heresy
Timeline Session 2	Founders
Timeline Session 3	Reformers
Timeline Session 4	Missionaries and Builders
Timeline Session 5	Humanists
Timeline Session 6	Making Life Religious

Background and Preparation for Session 1: Heresy

Please refer to the Timeline for Session 1 as you complete your reading and/or viewing assignments.

Heresy in Early Christianity

Note: Some of this material is adapted from Workshop 2 and Workshop 7 of Faith Like a River: Themes in Unitarian Universalist History.

After the death of Jesus of Nazareth, his message began to spread throughout the Roman Empire, to Jews and Gentiles alike. It was a time of terrible violence, as Roman authorities brutally persecuted those who were seen as “other,” including both Jewish and Gentile followers of Jesus. In the year 70, the Romans laid siege to the city of Jerusalem, destroying the Temple, the seat of Jewish religious life. Jews throughout the Roman world, devastated by the destruction of the Temple, sought a new understanding of what it meant to be faithful. In this time of great trauma, there arose many different and competing understandings of the figure of Jesus of Nazareth. Any number of “Gospels,” or accounts of the story of Jesus, were written, among them the four that eventually became part of the Christian scriptures. Both orthodoxy [adhering to accepted or established beliefs and practices] and heresy [belief or practice contrary to orthodox, especially orthodox Christian, doctrine] were foreign ideas to the earliest Christians, who lived with a variety of interpretations of the Gospels and church practices depending on local teaching. In this fertile religious ground, there began discussions, even heated arguments, over theology. By the late 4th century, Constantine united the Roman Empire, and Christianity became the state religion. Searching for uniformity of belief and practice as a way to unify the empire politically, Constantine and those who followed him sponsored a series of ecumenical councils to set out a consistent doctrine for the church, a

creed for all. Ideas which did not conform were declared heretical, and those who espoused them were subject to persecution, excommunication, imprisonment, and even death.

The spiritual and theological roots of both Universalism and Unitarianism can be found in ideas declared heretical in the early centuries of Christianity.

Origen of Alexandria (c. 185-250 CE) was an early Christian theologian who articulated ideas of universal salvation in ways that led his critics to charge him with heresy centuries after his death. From all accounts, Origen was a brilliant, gifted, and prolific scholar who studied science, philosophy, and theology and created the first systematic theology of Christianity, *De Principiis*, or *On First Principles*. This great work survived in its original Greek only in fragments; in the year 543, the emperor Justinian issued an edict condemning Origen's writings, and ordered them destroyed.

While all of Origen's ideas were important in the development of Christian theology, of particular interest to Unitarian Universalists is Origen's "major heresy," that because Christ redeemed all humans, all would be saved in eternity. Origen did not believe in eternal suffering, and theorized that souls are re-born, over and over again, to experience the educative powers of God until they finally and eventually achieve salvation.

Origen died c. 250 CE, from wounds he received from torture for expressing and spreading his ideas through his nearly 2,000 separate written works.

Arius, a Libyan priest, lived in the 4th century, a time when the leaders of the Christian church, freed from persecution by the Edict of Milan in 312, were engaging in debates about the nature of humanity and the nature of Jesus. The Roman Empire was in crisis, pressured on many fronts by those who threatened to overrun it. There was a strong need to unify the Christian Church under the sovereignty of a protective savior. The Emperor Constantine viewed uniting the Christian Church as a way to strengthen and unify the Roman Empire and to bring order to

the outlying areas. The endless religious debates, often leading to violence between partisans and riots in the street, were a source of significant annoyance to Constantine. In 325 he convened a council at his summer residence at Nicaea, in what is now Turkey, insisting that the bishops agree on a creed that would bring unity to the church. By the close of the Council of Nicaea, the Roman state and the Christian Church had reached a mutual understanding, with the emperor playing a significant role in the church and the church a significant role in the empire.

The priest Arius believed that Jesus was divine but somewhat less so than God. He believed that Jesus' wisdom and teachings were more important than his death and resurrection. Arius believed that human beings could draw closer to God by following those teachings. As the Christian Church solidified and unified in the 4th century and adopted a Trinitarian theology, Arianism became the archetypal heresy for the orthodox.

- Reading/Viewing Assignments:
 - [Arius the Heretic](#), a story from Workshop 2 in Faith Like a River
 - *For Faith and Freedom*, pp. 1- 18 OR watch *Long Strange Trip* Disc 1, “In the Beginning”

Heresy in Renaissance Times

The two major heresies that would eventually lead to Unitarianism and Universalism were among the ideas brutally suppressed, first by the Roman Empire, and then by the Catholic Church's centuries long Inquisition. When the Middle Ages gave way to the Renaissance, heretical ideas found voice once again and spread, aided by the invention of the printing press and the availability of the Gutenberg Bible. The Protestant Reformation began. Lutheranism brought about a reformation in doctrine, while Calvinism went further, reforming worship and

church organization. Those with heretical ideas could get in trouble- deadly trouble- with any of the three major Christian groups in Europe, as the life and death of Michael Servetus demonstrates.

- Reading/Viewing Assignments:
 - *For Faith and Freedom*, pp. 19 – 40 OR *Long Strange Trip*, Disc 1 , “In the Beginning”

Sometimes heretical ideas flourished away from the centers of power, especially when the religious powers of the time were concerned with fighting one another. In Poland, anti-trinitarian ideas thrived for a time in the Racovian Community. After the death of their leader, Fautus Socinus, his followers published his writing, which has many theological ideas familiar to Unitarians. Unitarian ideas also took hold in Transylvania, a small kingdom that lay at a trade crossroads in Europe. Those ideas were advanced by the debating skills of Francis David. He was spiritual mentor to King John Sigismund, who became the first, and only, Unitarian king in Europe, declaring freedom of conscience for all in his kingdom with the Edict of Torda in 1568.

- Reading/Viewing Assignments:
 - *For Faith and Freedom*, pp. 61-78; 95-110 OR *Long Strange Trip*, Disc 2, “The Birth of Unitarianism”
 - [Francis David- Guilty of Innovation](#), a story from Workshop 8 of Harvest the Power: Developing Lay Leadership

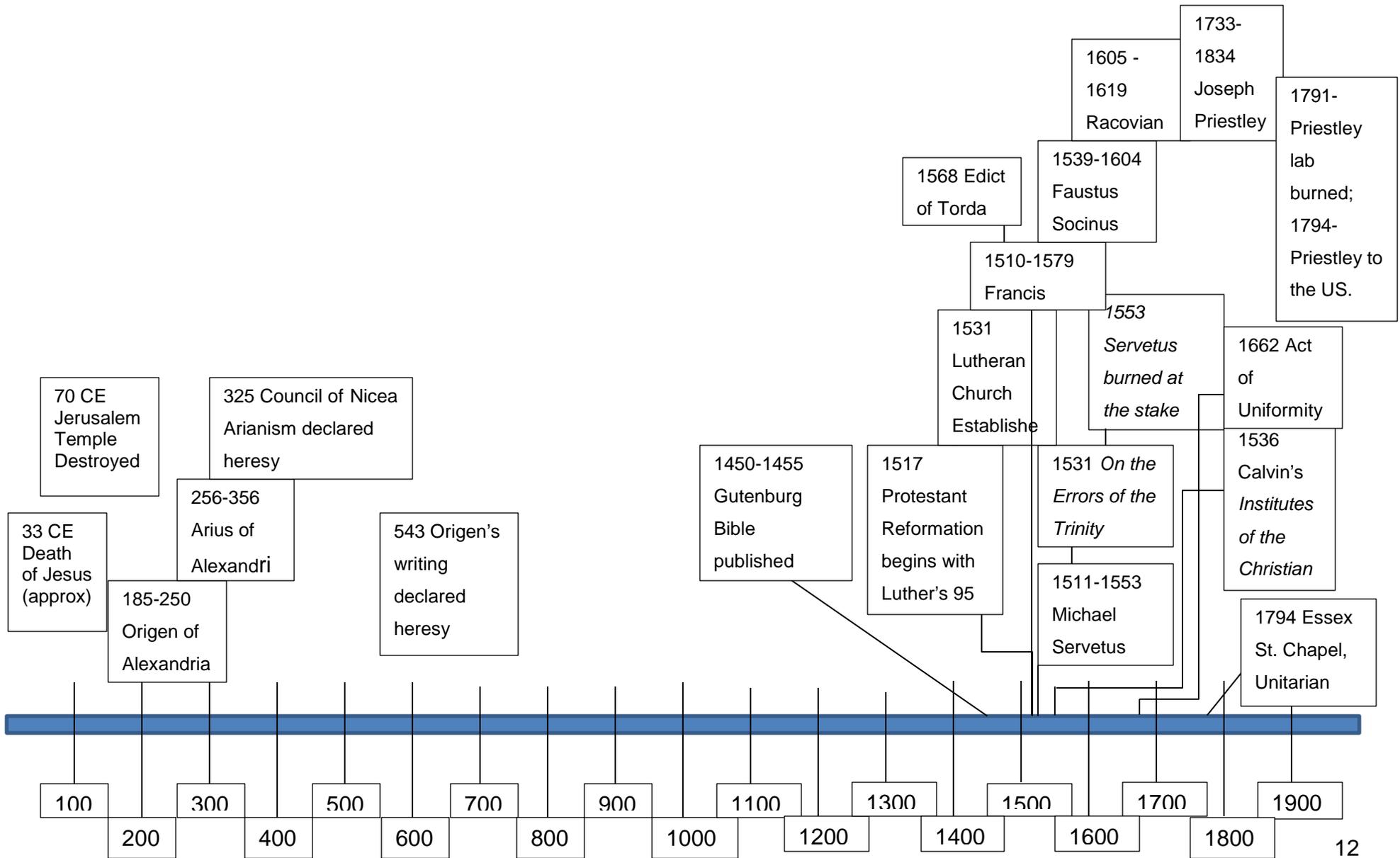
Heresy Moves from Europe to America

Unitarianism was later coming to England than it was to other parts of Europe. Throughout the 17th and 18th centuries, there was considerable social unrest and fighting in England as the

country's leadership shifted between Anglicans, Catholics, and Puritans. In 1662, 2,000 clergy in England refused to accept orthodox views and were ejected from their pulpits. Those Dissenters became the spiritual forebears of the Unitarians in England, who were to emerge as a movement a hundred years later. Among those Dissenters was Joseph Priestley, an Enlightenment thinker who believed in the humanity of Jesus, the unity of God, and scientific method. When his chapel, home, and laboratory were looted and burned in 1791 by a mob opposed to unorthodox theology, Priestley and his family escaped with their lives. Three years later, in 1794, Priestley sailed for the United States, where he played a large role in the establishment of the First Unitarian Church in Philadelphia.

- Reading/Viewing Assignments:
 - *For Faith and Freedom*, pp. 151-157 OR *Long Strange Trip*, Disc 2, "The Birth of Unitarianism"
 - [Discovering Truth Through Science and Religion](#), a story from Session 11 of Love Connects Us

TIMELINE SESSION 1: HERESY



Background and Preparation for Session 2: Founders

Please refer to the Timeline for Session 2 as you complete your reading and/or viewing assignments. While much of the last session's readings concerned the origins and development of theological ideas- heresies- of which Unitarians and Universalists are the spiritual heirs, this session will focus on the ways in which those liberal theologies found institutional expression in the United States in the 17th and early part of the 18th centuries. Although both religious movements developed in opposition to the dominant New England religious beliefs, which were Calvinist, the development of Unitarianism moves along a separate path from the development of Universalism. The institutional expression of Unitarianism arose when Standing Order congregations in Massachusetts adopted more liberal theological positions. Universalist religious institutions arose as an alternative, and a challenge, to the Standing Order. Indeed, it was a famous case won by the Universalists in Gloucester that led ultimately to the disestablishment of the Standing Order and the separation of church and state in Massachusetts.

- Reading assignment
 - *Stirring the Nation's Heart*, pp. v- x of the Introduction

Universalism

Universalism arose in several different places in the United States during the 18th century. The first organized Universalist church in America, the Independent Christian Church in Gloucester, MA was organized in 1779 with John Murray as pastor. Later Universalists would identify John Murray as the denomination's founder, although he was not considered so in his own time. Equally important to our history is his wife, Judith Sargent Murray, whose written work, including a groundbreaking catechism for children, offers great insight into Universalist thought of the time. She was also the author of some of the early feminist writings in the United States. As you read, pay special attention to the

paragraphs on pages 12 and 13 of the Buehrens book, where he notes how geography, education, and, to a lesser degree, social class, distinguished early Universalists.

- Reading/viewing assignment
 - *Unitarians and Universalists in America: A People's History*, pp. 3-13, OR *Long Strange Trip*, Disc 4, "Universalism".
 - *Stirring the Nation's Heart*, pp. 40 – 48, "Judith Sargent Murray and American Universalism"

Universalism as an idea and a theology spread rapidly and widely in the United States, but Universalist congregations were not initially organized as a denomination. Beginning at Oxford, MA in 1793, Universalists began organizing themselves into regional and state "conventions," which were the first denominational structures.

The story of Hosea Ballou reveals much about the early development of Universalism. Having had a conversion experience, Ballou became a Universalist preacher. After his own careful study of the Bible, Hosea Ballou published *A Treatise on Atonement* in 1805, taking the position that sin is punished on earth during one's lifetime, and that all are "saved," reconciled to God, as soon as they die. Other prominent Universalist preachers disagreed; to them, salvation came to all, but only after a period of education, purification, and spiritual penance after death. The argument, known as the "Restorationist Controversy," was a significant one, as the Universalists sought a common creed to unify their denomination. The readings concern the life and work of Ballou, as well as the battles over Universalist theology that transpired in his time.

- Reading/viewing assignment
 - [Introducing Hosea Ballou](#), a handout from Workshop 3 of What Moves Us
 - [Hosea Ballou's Conversion](#), a story from Workshop 3 of What Moves Us

- *Unitarians and Universalists in America: A People's History*, pp. 31-44, OR *Long Strange Trip*, Disc 4, "Universalism"

Unitarianism

Although there were organized Unitarian congregations and clergy in England in the late 18th century, the term "Unitarian" was a pejorative one in the United States until William Ellery Channing embraced it in 1819, with his well-known Baltimore sermon. Channing's sermon, as well as the backlash against liberal theology from orthodox clergy, led to what is known as the Unitarian Controversy (1825-1835). During this one tumultuous decade, many Standing Order congregations in Massachusetts became Unitarian. Although Channing himself did not want to lead a religious denomination, Unitarian clergy formed the American Unitarian Association in 1825. The readings introduce some of the people and forces key to the religious shift in Massachusetts in the early 1800s, and explore the work and the thinking of William Ellery Channing, known as the "reluctant radical":

- Reading/viewing assignment
 - *Unitarians and Universalists in America: A People's History*, p. 19-28, OR *Long Strange Trip*, Disc 3, "American Unitarianism"
 - *Stirring the Nation's Heart*, p. 10 - 18, "Unitarian Apostle William Ellery Channing"
 - [The Baltimore Sermon](#), a story from Workshop 9 of Faith Like a River

Readings and Hymns

Explore the materials in *Singing the Living Tradition* authored by those heretics and founders whose stories are in the first two sessions of this module:

Reading 566 "God is One," by Francis David, adapted by Richard Fewkes

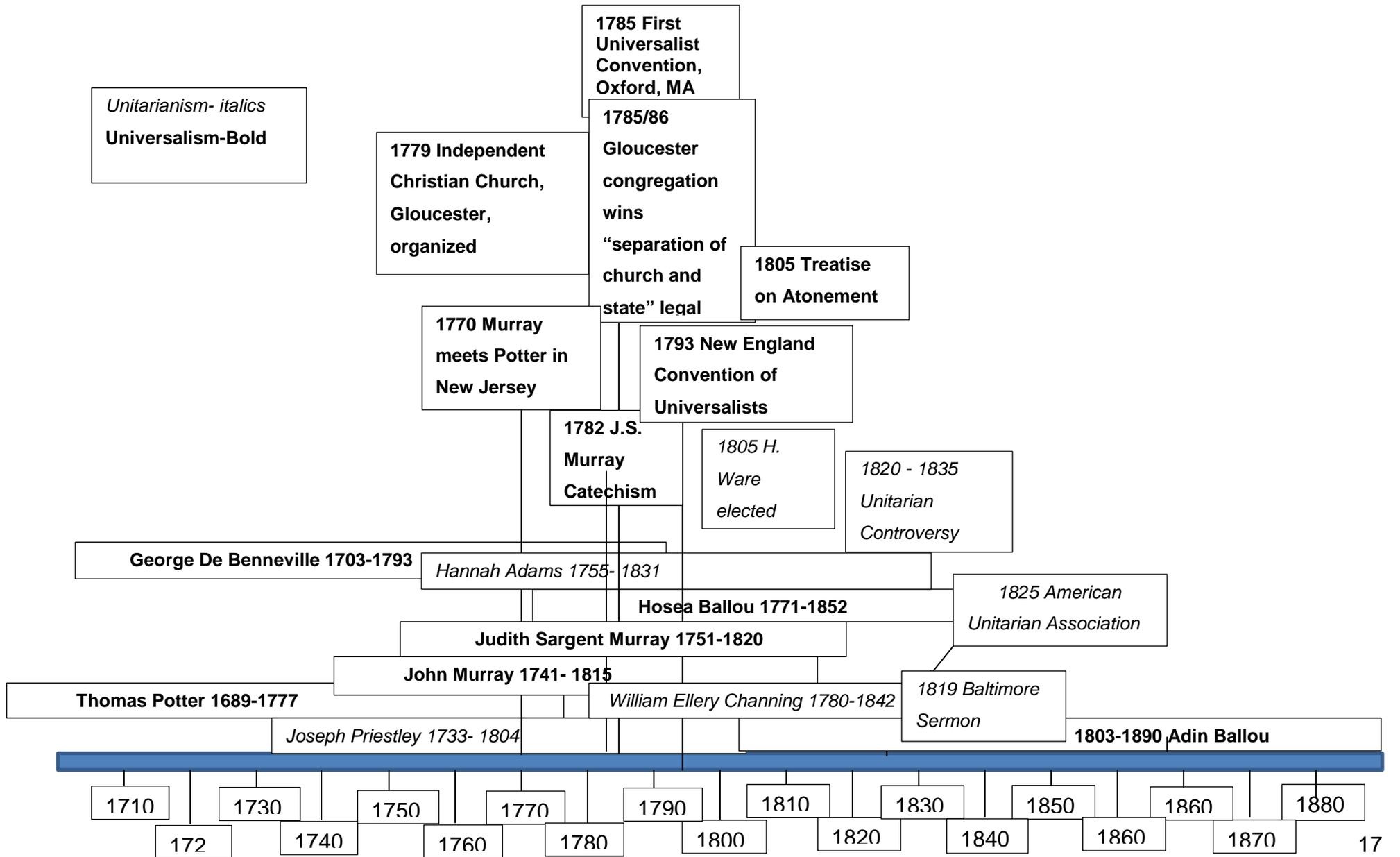
Reading 704 "Go out into the highways and byways," attributed to John Murray

Reading 705 "If we agree in love," by Hosea Ballou

Reading 592 "The Free Mind," by William Ellery Channing

Reading 652 "The Great End in Religious Instruction," by William Ellery Channing

TIMELINE SESSION 2: FOUNDERS



Background and Preparation for Session 3: Reformers

Please refer to the Timeline for Session 3 as you complete your reading and/or viewing assignments.

This session will focus on those that were inspired by the vision and ministry of William Ellery Channing, and, in many ways, moved beyond Channing's vision, both in reform of religion and reform of society. This was the time of the birth of Transcendentalism, a movement which began as a critique of Unitarianism and holds a strong place in our shared theology today. This was a time of eloquent words, when those who would reform the institutions of society took to the lecture circuit, or preached to large crowds, or published pamphlets and books that spread ideas far and wide. This was a time when Unitarians in Massachusetts and elsewhere in the Northeast sought to build all kinds of social institutions to help those on the margins of society, some leveraging positions of considerable social power or personal wealth. And although not all Unitarians (or Universalists, for that matter) were abolitionists, many of those we now remember in our pantheon of "famous Unitarian Universalists" took a strong moral stance in opposition to slavery.

In *Unitarians and Universalists in America*, John Buehrens relies on personal relationships between and among the people he profiles to help move his story forward. He chooses Elizabeth Palmer Peabody as the central figure in his chapter on Unitarians and the American Renaissance, introducing us to people and stories who would have had connections with her. As you read, pay close attention to Ralph Waldo Emerson, Margaret Fuller, and Theodore Parker.

- Reading assignment
 - *Unitarians and Universalists in America: A People's History*, pp. 45-63; 81-93

Students of Unitarian Universalist history spend considerable time examining three key addresses/sermons that were formative for our liberal faith at the time they were delivered. The first was Channing's Baltimore sermon, "Unitarian Christianity," delivered in 1819, which embraced Unitarianism as a theological tradition of its own and set forth some of the key ideas still dear to Unitarian Universalists today (see the readings for Session 2). The second was Emerson's Divinity School Address, delivered nearly two decades later, in 1838, where Emerson spoke of the individual soul's intuitive relationship with God and with goodness, and decried traditional Christian doctrine. The third was Theodore Parker's sermon, *A Discourse of the Transient and Permanent in Christianity*, delivered in 1841. In this sermon, Parker talked about Absolute Religion and spiritual truths that would be true for all time, truths that were best exemplified by the life of Jesus. At the same time, he denied the validity and truth of the trappings of religion, including the Biblical miracle stories. Parker went on to take a strong abolitionist position and become a leader in the Boston anti-slavery movement. Channing, Emerson, and Parker all raised prophetic voices which caused shock waves in the established religion of their time and helped to define Unitarian Universalism as we know it today:

- Reading assignments
 - *Stirring the Nation's Heart*, pp. 19-28, "Ralph Waldo Emerson and the Birth of Transcendentalism"
 - ["Theodore Parker, Radical Theologian,"](#) Fall 2010 *UU World*
 - *Stirring the Nation's Heart*, , pp. 113-123, "Theodore Parker and the Fugitive Slave Law"

Two other figures from that time period are very important to Unitarian Universalists today. Henry David Thoreau articulated a natural philosophy and connection with natural world that

many Unitarian Universalists find meaningful today. Margaret Fuller, a member of the Transcendentalist circle at Concord, moved beyond the intellectual realm to embrace political engagement and work for social justice for those on the margins. Unitarian Universalists today find much to contemplate in her brilliant and beautiful writings and in her biography, which reflects enormous capacity for breaking through barriers to take on roles often closed to women.

- Reading/listening assignments
 - *Stirring the Nation's Heart*, pp. 65-76, "Margaret Fuller's New View of Womanhood"
 - Optional: "[A Conversation with Margaret Fuller](#)," sermon by Rev. Katie Lee Crane (also on Ipod)
 - *Stirring the Nation's Heart*, pp. 29-39, "Henry David Thoreau's Search for Higher Truth"

There are others from this time period whose stories bear reading and telling. Read the story of Francis Ellen Watkins Harper, a woman born in a slave state to free black parents, who went on to become a famous lecturer, novelist, and poet- and a member of the Unitarian Church in Philadelphia:

- *Darkening the Doorways*, pp. 18-23, "Francis Ellen Watkins Harper"

As you have time, read one or more of these stories from *Stirring the Nation's Heart* to get a richer sense of this period of time:

- Julia Ward Howe's Liberal Faith, pp. 1-9.
- Bronson Alcott and Elizabeth Palmer Peabody's Educational Reform, pp. 53-64

- Lydia Maria Child Battles Racism with her Pen, pp. 89-100
- Antislavery Poet and Reformer Francis Ellen Watkins Harper, pp. 101-112
- Minister-at-Large Joseph Tuckerman pp. 167-176. Dorothea Dix Fights for People with Mental Illness, pp. 187-199

Readings and Hymns

Explore the selections in *Singing the Living Tradition* authored by people from this period of time. Note what is, and what is not, included in the hymnbook, which was published in 1994. Pay special attention to Reading 531, because it will be the shared opening reading for the session.

Ralph Waldo Emerson

Hymn 44 “We Sing of Golden Mornings”

Hymn 79 “No Number Tallies Nature Up”

Reading 531 “The Oversoul”

Reading 556 “These Roses”

Reading 563 “A Person Will Worship Something”

Reading 661 “The Heart Knoweth”

Julia Ward Howe

Reading 573 “Mother’s Day Proclamation”

Margaret Fuller

Reading 575 “A New Manifestation”

Theodore Parker

Reading 683 “Be ours a religion”

Henry David Thoreau

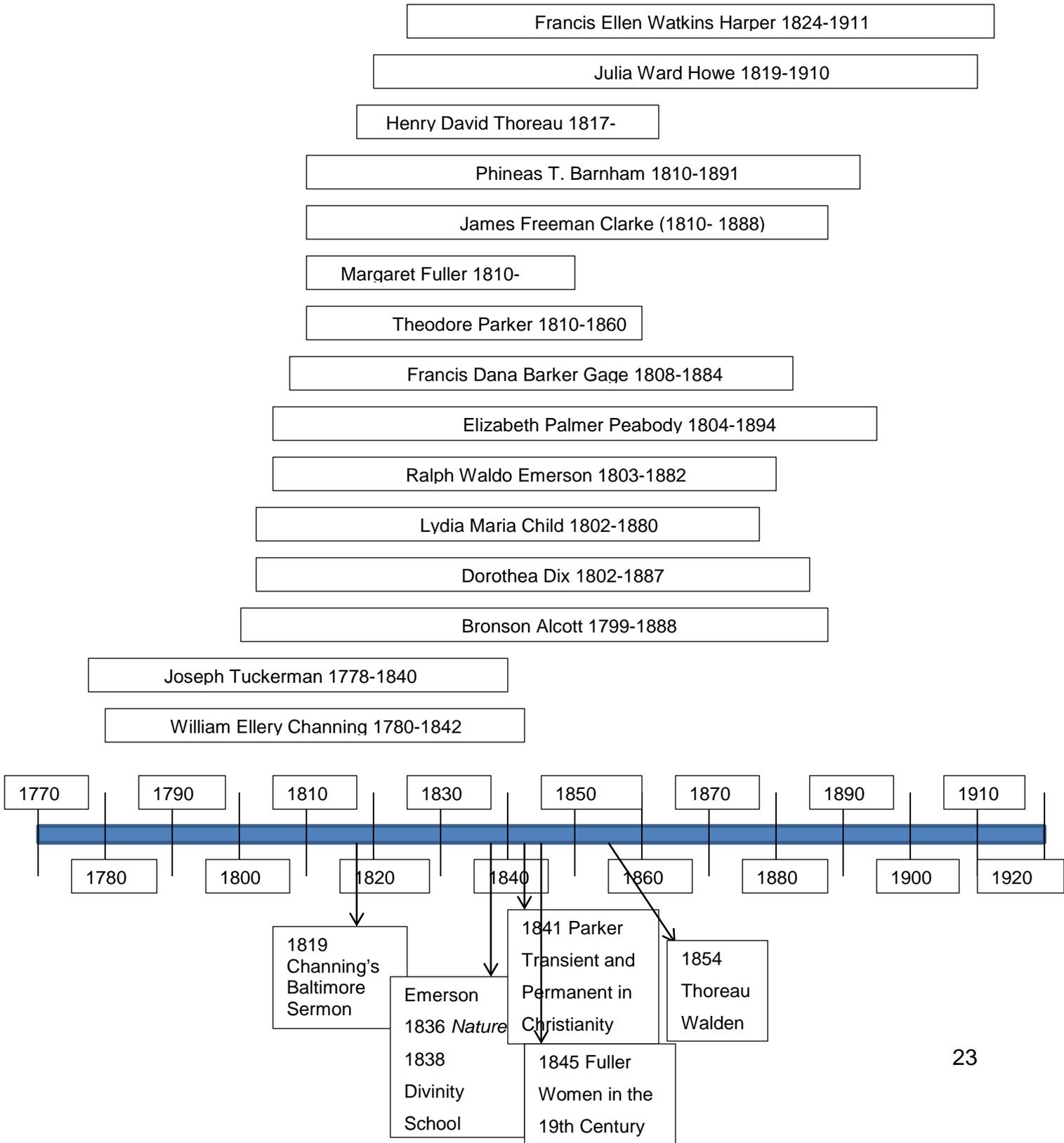
Reading 660 “To Live Deliberately”

Frederick Douglass, although not a Unitarian or a Universalist, is an important figure in the history of this period, and is represented in the hymnbook, Reading 579, “The Limits of Tyrants.”

Optional Further Reading

If you are interested in further readings from Thoreau, Emerson, or Fuller, Skinner House has published several helpful resources, all by Barry Andrews: [*Thoreau as Spiritual Guide: a Companion to Walden for Personal Reflection and Group Discussion*](#); [*Emerson as Spiritual Guide: a Companion to Emerson’s Essays for Personal Reflection and Group Discussion*](#); [*True Harvest: Readings from Henry David Thoreau for Every Day of the Year*](#); [*A Dream Too Wild: Emerson Meditations for Every Day of the Year*](#); and [*The Spirit Leads: Margaret Fuller in her Own Words*](#). There is a *Tapestry of Faith* [discussion guide](#) for *The Spirit Leads*, written by Polly Peterson.

TIMELINE SESSION 3: REFORMERS



Background and Preparation for Session 4: Missionaries and Builders

Please refer to the Timeline for Session 4 as you complete your reading and/or viewing assignments.

This session tells the story of how Unitarians and Universalists worked to spread their faith into the Mid-west, West and South of the United States. The stories we tell are stories of missionaries and institution builders who sought to organize and strengthen churches to meet the spiritual needs of those who were moving westward into territories which had once belonged to First Nation people. While the Unitarians and the Universalists had quite different approaches to organizing churches, both approaches were dependent on financial support and donations from people “back East,” and missionaries from both faiths spent considerable time dealing with practical money issues.

Readings in this session will take a “pie slice” approach to the historical record, using particular stories to stand in for the larger story, just as a single piece of pie contains all the ingredients and flavor of the whole. These stories play out against a background of major events and movements in the nation as a whole- slavery and anti-slavery, civil war, debates over women’s rights and women’s suffrage, debates over scientific discoveries and scripture, and an unrelenting march of the United States westward, claiming discovery and settlement rights to what had formerly been native lands. They are stories of the resourcefulness of people of all genders, both individually and in partnership. They are stories that concern themselves heavily with the practical theology that helped lay people and their religious leaders to meet the challenges of day to day living, often in difficult circumstances. Because of the story-telling approach to history in this session, you may wish to refer to the timeline to get a clear sense of the chronology of events.

Begin your reading with the story of Thomas Starr King who was both Universalist and Unitarian and whose work was both political and religious:

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 76-80
 - [Thomas Starr King](#), a story from Session 3 of Windows and Mirrors

The movement of the United States westward meant that there were plenty of opportunities for ministry for both Unitarians and Universalists, but those opportunities were in places that were neither comfortable nor prestigious. It took a special kind of person to undertake to start a church on the frontier. But those outposts of liberal faith offered opportunities previously unavailable to women who felt called to ministry or to public speaking, including Lydia Ann Jenkins, the first Universalist preacher, Olympia Brown, the first woman ordained by a denominational authority (Universalist), and Mary Rice Livermore, who was for a quarter century the most popular female lecturer in the United States. The women ministers on the frontier (most Universalist, some Unitarian), offered a comforting theology and a nurturing community for those who faced the difficulties of frontier life. They also worked hard to support one another in the difficult work they did; by 1875, women ministers had formed the Iowa Sisterhood for mutual support.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 70- 76.
 - *Stirring the Nation's Heart*, pp. 156 -166, "Olympia Brown Gets the Vote"
 - [Life- Changing Beliefs](#), a leader resource from Workshop 10 of Faith like a River
 - [The Iowa Sisterhood](#), a story from Workshop 9 of Faith Like a River

Unitarian missionaries in the Mid-west and West often arrived when a town itself was new, and were involved in the establishment of educational and other institutions. Many stories tell of the extraordinary partnerships between male ministers and their wives, who often bore the brunt of the financial and physical hardship of their circumstances. Cynthia Grant Tucker has told the stories of generations of Eliot women in her book [*No Silent Witness*](#); the stories of Abby Eliot and her daughter-in-law Etta are summarized in the Buehrens book. An extraordinary figure in the development of Unitarianism in the Mid-west is Jenkin Lloyd Jones, who, as field secretary for the Western Unitarian Conference, paid careful attention to what lay people needed in a religious faith: community; practical moral guidance, and educational materials. He refused to subscribe to any creed, but was rather a proponent of universal religious principles.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 109-122
 - [Freedom of Belief](#), a leader resource from Workshop 6 of Faith Like a River
 - [Jenkin Lloyd Jones and the Abraham Lincoln Center](#), a story from Workshop 6 of A Chorus of Faiths

The work of Charles Darwin and other scientists, as well as the emerging field of biblical scholarship, provided a challenge to those who saw the Bible an inerrant revelation from God. This was especially challenging to Universalists, who were Christian, and generally Trinitarian. Debates over these matters led to the famous Bisbee heresy trial in Minnesota. The video linked in the assignments list provides not only information about the trial, but a good sense of what religious life was like in the newly developing cities and towns of the frontier.

- Viewing assignment

- [Bisbee and Tuttle on the Universalist Frontier](#), a video by the UUA Prairie Star District. Please watch the first three segments (8:22, 9:20, 10:36 respectively)

The growth of liberal religion in the South took a decidedly different path. In the South, it was the Universalist message, carried in published pamphlets and tracts, and by indefatigable circuit-riding preachers, that led people to gather small congregations. Because the ordination process for Universalists did not require formal education, as it did for Unitarians, Universalist ministers came from among the lay people. Readings include the story of Quillen Shinn, who was a denominationally sanctioned missionary, and of several of the many whom he supported in ministries of their own. A number of the churches that grew up in this period were not strong enough to survive financial difficulty or the loss of gifted leadership. Sadly, the tale of the first three African American missions in the South is a tale of lack of denominational support- a significant missed opportunity.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 103-108
 - [Quillen Shinn- Grasshopper Missionary or St. Paul?](#), a story from Workshop 16 of Faith Like a River
 - *Darkening the Doorways*, pp. 92- 97, "Joseph Jordan"
 - *Darkening the Doorways*, pp. 98- 102, "Thomas E. Wise"
 - Athalia Lizzie Johnson Irwin, a story written for an upcoming book of stories of Unitarian and Universalist Founders in the Mid-west, West, and South

Readings and Hymns

With the exception of two readings by Olympia Brown, there are very few selections in *Singing the Living Tradition* from the missionaries and builders of the West, Mid-west and South. There are, however, three hymns written by William Channing Gannett, which capture the spirit of the Western Unitarians. Gannett was minister of several congregations, including Unity in St. Paul, MN, and a prolific writer- of sermons, essays, pamphlets, and hymns.

Pay special attention to Reading 569, which will be the opening reading for the session, and the lyrics of Hymn 187, "It Sounds Along the Ages," which will be the closing reading.

Olympia Brown

Reading 569 "Stand By this Faith"

Reading 578 "The Great Lesson"

William Channing Gannett

Hymn 39 "Bring, O Morn, Thy Music"

Hymn 40 "The Morning Hangs a Signal"

Hymn 187 "It Sounds Along the Ages" (which will be the session closing reading)

Background and Preparation for Session 5: Humanists

Please refer to the Timeline for Session 5 as you complete your reading and/or viewing assignments.

The early years of the 20th century were not an easy period for religious liberals, and both Universalists and Unitarians struggled to find a way forward during a time of social upheaval. Industrialization and economic inequality, immigration, Jim Crow and rampant racism, American imperialism and a pacifist response to involvement in foreign wars, the temperance and women's suffrage movements, and unfolding discoveries of science that tested old understandings of ethics and morality were some of the "signs of the times" for our religious forebears in this period. Both Unitarians and Universalists searched for institutional identity and purpose, while individuals carried their religious values into the public square in a variety of ways.

A persistent challenge for the almost exclusively white Unitarian and Universalist movements in this period was what was described in countless denominational publications as the "race problem." Most white liberals of the period enthusiastically endorsed the work and approach of Booker T. Washington and his Hampton Institute. Washington accepted the inevitability of inequality and subjugation of Black people until such time as the "race" could lift itself up through education and Black people prove themselves worthy of citizenship and equality. He advocated for teaching Black people to become craftspeople and industrial workers, so that they might earn a living filling jobs that needed to be done in a factory economy. His work, and the work of others who offered a similar educational approach for Black people, was supported by funds from individual northern philanthropists, including some Unitarians and Universalists. During the same period, individual Black people were discovering both Unitarianism and Universalism, often through their own search for theological meaning. Those individuals found

our institutions - and the people who led them- to be, at best, lacking the capacity, vision and resources to support racial inclusion and Black leadership. At their worst, both Unitarian and Universalist leaders were racist and dismissive in their attitudes and actions.

- Reading assignments
 - *Darkening the Doorways*, pp. 30- 35; 43- 49 “Fannie Barrier Williams” and “Clarence Bertrand Thompson”
 - [Finding your Way- Ethelred Brown](#), a story from Session 8 of Faithful Journeys
 - *Darkening the Doorways*, pp. 53- 57, “William H. G. Carter” OR [W.H.G. Carter and a Step Toward Reconciliation](#), a story from Workshop 1 of *Faith Like a River*
 - *Darkening the Doorways*, pp. 103 - 124, “Mary J. Jordan,” “Joseph Fletcher Jordan,” and “Annie B. Willis”

The Universalists

The Universalists struggled mightily in the first part of the 20th century. Much of their energy had been expended in missionary work, and they had spread themselves quite thin. Many tiny congregations were unable to maintain buildings and pay their clergy, and were certainly not able to support missions or a national denominational structure. Some leading Universalists found a sense of purpose in the idea that they were the proponents of a “universal” religion that affirmed the nature of God as love, believing that all humankind would one day join in this “universal” religion. Others believed that their faith spoke powerfully to building the Kingdom of God on earth through making living conditions better for all people, including Black people, immigrants, and poor white laborers. Not a small number of Universalist ministers became socialist in both philosophy and political affiliation.

The Universalists found their prophetic voice in Clarence Russell Skinner, a minister, a pacifist, and a proponent of building the Kingdom of God on earth. His work points the way toward a new age for Universalism, and a new affirmation of human agency in building a better world. Here's a brief passage from his book, [The Social Implications of Universalism](#), which is still on the reading list for the Ministerial Fellowship Committee:

Universalism meets the demands of a new age because it is the product of those forces which created the new age. It does not send its roots down into a medieval civilization, interpreting past history. It does not come to the present weighted down with incrustations of traditionalism or of formalism, which inhibit spontaneous and contemporary action. Its theology expresses the modern conception of the nature of God and man. Its motive power arises out of the new humanism. Its axioms are the assumptions of the great social and psychical movements of the twentieth century. It is the real religion which the masses consciously or unconsciously are adopting. It is the philosophy and the power which under one name or another the multitudes are laying hold upon to swing this old earth nearer to the Kingdom of Heaven. It is the religion of the people, for the people, by the people. It is the faith of the new world life, sweeping upward toward spiritual expression.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 97-108; 139-148
 - [Clarence Russell Skinner](#) biography from the Dictionary of Unitarian and Universalist Biography

The Unitarians

Unitarians faced the same set of early 20th century social issues, and a number of Unitarians were notable and well-known leaders in work to care for and lift up those on the margins of society. The U.S. entry into the First World War was an event that evoked powerful protest from those who believed that their Christian faith called them to be pacifist, and just as powerful a response from those who believed that it was the United States' moral responsibility to intervene and "make the world safe for democracy."

From the Mid-west, where Western Unitarian Conference had decades earlier adopted Gannett's non-theistic statement of "Things Most Commonly Believed Today Among Us," there arose a new movement: religious humanism. The social upheaval of industrialization, the First World War, and the Great Depression had challenged the idea that humans can rely on a separate, all-powerful God to right the ills of the world. The 1933 Humanist Manifesto offered a full-on embrace of human agency and capacity to address the world's problems; among its signers were 15 Unitarian ministers and 1 Universalist.

The institutional expression of Unitarianism, the American Unitarian Association, suffered from theological and social upheavals, and especially from the economic disaster of the Great Depression. Calls from both lay leaders and ministers resulted in the first "Commission on Appraisal," to take stock and recommend a way forward. That commission, which included only two ministers- theologian James Luther Adams and soon-to-be AUA president Frederick May Elliot- produced a report, titled "Unitarians Face a New Age," which made it clear that humanism was now the dominant theological position in the movement. That 1936 report marks a watershed moment for Unitarianism, which was poised for a Renaissance.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 125-137

- [The Taft-Holmes Debate](#), a story from Workshop 5 of Resistance and Transformation
- [Things Most Commonly Believed Today Among Us \(1887\) and Unitarians Face A New Age \(1936\)](#), a handout from Workshop 3 of Faith Like a River

An Alternate View

Buehrens' book offers his interpretation of the trajectories of the Unitarian and Universalist movements as they moved through the early and middle twentieth centuries. Scholar and historian Dan McKanan offers a different view in this keynote address delivered at the joint annual meeting of the New York State and Pennsylvania Universalist Conventions in 2011. His paper touches on much of the earlier history of Universalism in North America and in the United States and offers reflections on what Universalist and Unitarian history with social justice work can offer to debates about identity and purpose in our own time.

- Reading assignment
 - [Before Clarence Skinner: Rediscovering Early Universalist Radicals](#)

Readings and Hymns

Explore the selections in *Singing the Living Tradition* authored by people from this period. This will give you a flavor of the ways religious humanism was coming into its own. Many of the hymns were written by [Frederick Lucien Hosmer](#), one of the “unity men,” of the Western Unitarian Conference who worked with Jenkin Lloyd Jones.

Pay special attention to Reading 474, because it will be the shared opening reading for the session. This reading was adapted by John Haynes Holmes from a piece written by Keshab Chandra Sen, a Hindu intellectual from Bengal, India, friend of American Unitarian Association missionary Charles Dall. Keshab Chandra Sen, like Holmes and others of this period, had a

strong belief in the “Church Universal,” which would transcend and embrace all the religions of the world.

John Haynes Holmes

Hymn 82 “This Land of Bursting Sunrise”

Hymn 474 “Unto the Church Universal”

Frederick Lucien Hosmer

Hymn 45 “Now While the Day in Trailing Splendor”

Hymn 53 “I Walk the Unfrequented Road”

Hymn 96 “I Cannot Think of Them as Dead”

Hymn 105 “From Age to Age”

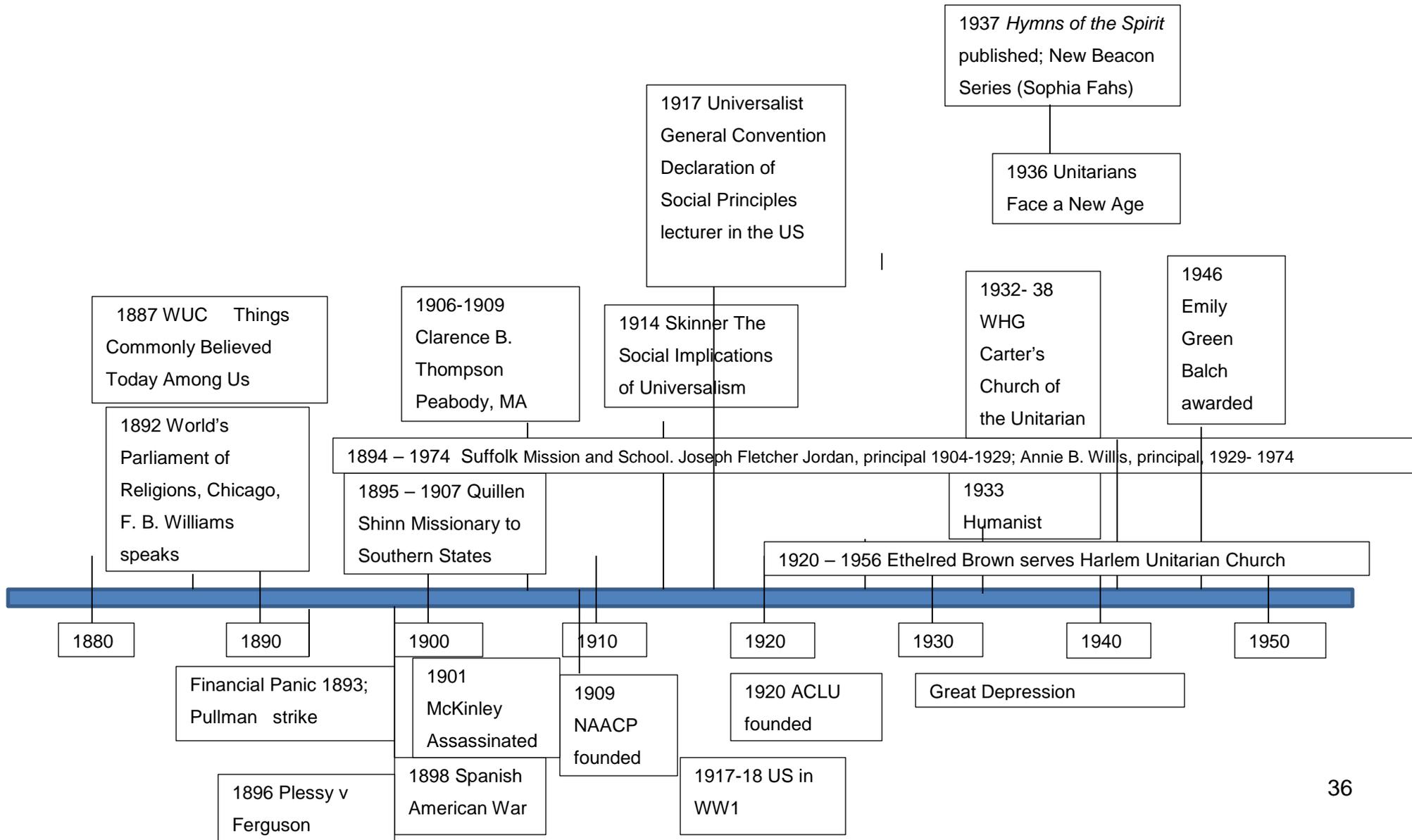
Hymn 114 “Forward Through the Ages”

Hymn 269 “Lo, the Day of Days is Here”

Hymn 270 “O Day of Light and Gladness”

Hymn 272 “O Prophet Souls of All the Years”

TIMELINE SESSION 5: HUMANISTS



Background and Preparation for Session 6: Making Life Religious

Please refer to the Timeline for Session 6 as you complete your reading and/or viewing assignments.

As part of your preparation for this session, prepare to briefly share the founding story of the Unitarian Universalist congregation you know best.

The middle years of the 20th century were years when both Unitarians and Universalists faced significant institutional challenges. They responded very differently. The Unitarians, under the leadership of American Unitarian Association president Frederick May Eliot, moved to implement recommendations from *Unitarians Face a New Age* in the areas of social justice, religious education, and outreach leading to growth. The Universalists continued to work on spreading their faith, but not very effectively. Beginning with religious educators, followed by the youth organizations, the two faith traditions moved toward more cooperative and collaborative efforts as both struggled with institutional challenges and with re-inventing their theology and their faith tradition to respond to the signs of the times. By the late 1950s, exploratory conversations about merger had become serious; the American Unitarian Association and the Universalist Church of America formally merged in May 1961.

- Reading assignments
 - *Unitarians and Universalists in America: A People's History*, pp. 151-177
 - [The Fellowship Movement](#), a story from Workshop 16 of Faith Like a River
 - [From Why? To Why Not?](#), a story from Workshop 11 of Faith Like a River
 - Optional: [Youth Lead the Way](#), a story from Workshop 11 of Faith Like a River

While the institutional expressions of Unitarianism and Universalism struggled in this period to face challenges with varying degrees of success, this period saw a theological flowering. Influenced by humanism, world religions, and the religious call to faith in action and social justice work, the two traditions developed ideas that are the hallmarks of our Unitarian Universalist tradition today. Although the seven Principles and six Sources would not be made explicit until a few years after the merger, many of the ideas found there came from this period. Reading for this session highlights three key people- all theologians and all *religious educators*- who led the two faith traditions forward in some deep and lasting ways: James Luther Adams and Sophia Lyon Fahs, both Unitarians, and Angus MacLean, a Universalist.

James Luther Adams

The idea that our religion is revealed in our actions and not our beliefs was paramount to Unitarian theologian and professor of Christian ethics James Luther Adams, known to many as JLA. He bridged the theological divide between Unitarian Christians and Humanists, teaching that what we *do* as a result of what we believe is what really matters, and urging people of faith to make their voices heard in the public square. These readings offer an introduction to his life and his thought. Note: the “five smooth stones” metaphor did not come from Adams himself, but instead from his editor, although Adams approved its use.

- Reading assignments
 - [Introducing James Luther Adams](#), a handout from Workshop 7 of What Moves Us
 - [James Luther Adams' Five Smooth Stones of Religious Liberalism](#), a leader resource from Workshop 1 of A Place of Wholeness.

Sophia Lyon Fahs

In 1937, Fahs was engaged by the American Unitarian Association to work on a new series of curricula and programs for children and youth. She was a humanist and a proponent of child-centered, progressive educational techniques. She also saw religious and spiritual inspiration in the experiences of life and in the shared stories and scriptures of people of many different cultures, places, and times, for, in her words, “Life is religious if we make it so.” She was developmental editor of the remarkable New Beacon Series, which was published between 1937 and 1964, and of several books, including volumes explaining her religious philosophy. Because both Unitarian and Universalist congregations used the New Beacon Series for years, her effect on our movement is deep; the common religious education metaphors, stories, and experiences smoothed the way to the eventual consolidation of the AUA and the UCA.

- Reading assignments
 - [Introducing Sophia Lyon Fahs](#), a handout from Workshop 6 of What Moves Us
 - [Learning by Heart- Sophia Lyon Fahs](#), a story from Session 6 of Faithful Journeys
 - [Fahs’ Religious Education Experiences](#), a story from Workshop 6 of What Moves Us

Angus Hector MacLean

MacLean was dean of the theological school at St. Lawrence University, where he emphasized the value of using progressive educational approaches to religious education. His idea that *how* we are taught should be in line with *what* we are taught- “the method is the message”- has become axiomatic in Unitarian Universalist religious education. His call for our institutions and structures to better reflect our open faith is still relevant today.

- Reading assignments

- [Angus MacLean](#), from the Dictionary of Unitarian and Universalist Biography
- [Kindred Spirits](#), a leader resource from Workshop 11 of Faith Like a River
- [The Wind in Both Ears](#), a story from Workshop 3 of The New UU

Racial Inclusion: More Missed Opportunities

Even though both denominations- the Unitarians in their 1942 “Resolution on Race Relations” and the Universalists in their 1943 “Affirmation of Social Principles”- spoke of racial inclusion and social justice, realities on the ground did not match the lofty principles. Readings include the two statements of principle, the story of the candidacy of Eugene Sparrow, and a reflection on Universalism’s failure to address the historic and contemporary suffering of Black people in the United States.

- Reading assignments
 - *Darkening the Doorways*, pp. 59-68; 75-86; 125-127; 140-149

Readings and Hymns

As you have time, explore the selections in *Singing the Living Tradition* authored by people from this period of time, noting which ones are familiar to you.

Pay special attention to Reading 657, “It Matters What We Believe,” by Sophia Lyon Fahs, and Reading 565, “Prophets,” by Clinton Lee Scott, because they will be the shared opening and closing readings for the session.

Von Ogden Vogt

Reading 476 “Before the wonders of life”

Vivian Pomeroy

Reading 477 “Forgive us”

James Luther Adams

Reading 591 "I Call that Church Free"

Francis Anderson

Reading 546 "To Free the Heart"

Sophia Lyon Fahs

Reading 439 "We Gather in Reverence"

Reading 616 "For So the Children Come"

Reading 658 "It Matters What We Believe"

Clinton Lee Scott

Reading 438 "Morning"

Reading 565 "Prophets"

Kenneth Patton

Hymn 303 "We are the Earth Upright and Proud"

Hymn 308 "The Blessings of the Earth and Sky"

Hymn 310 "The Earth is Home"

Hymn 378 "Let those who live in every land"

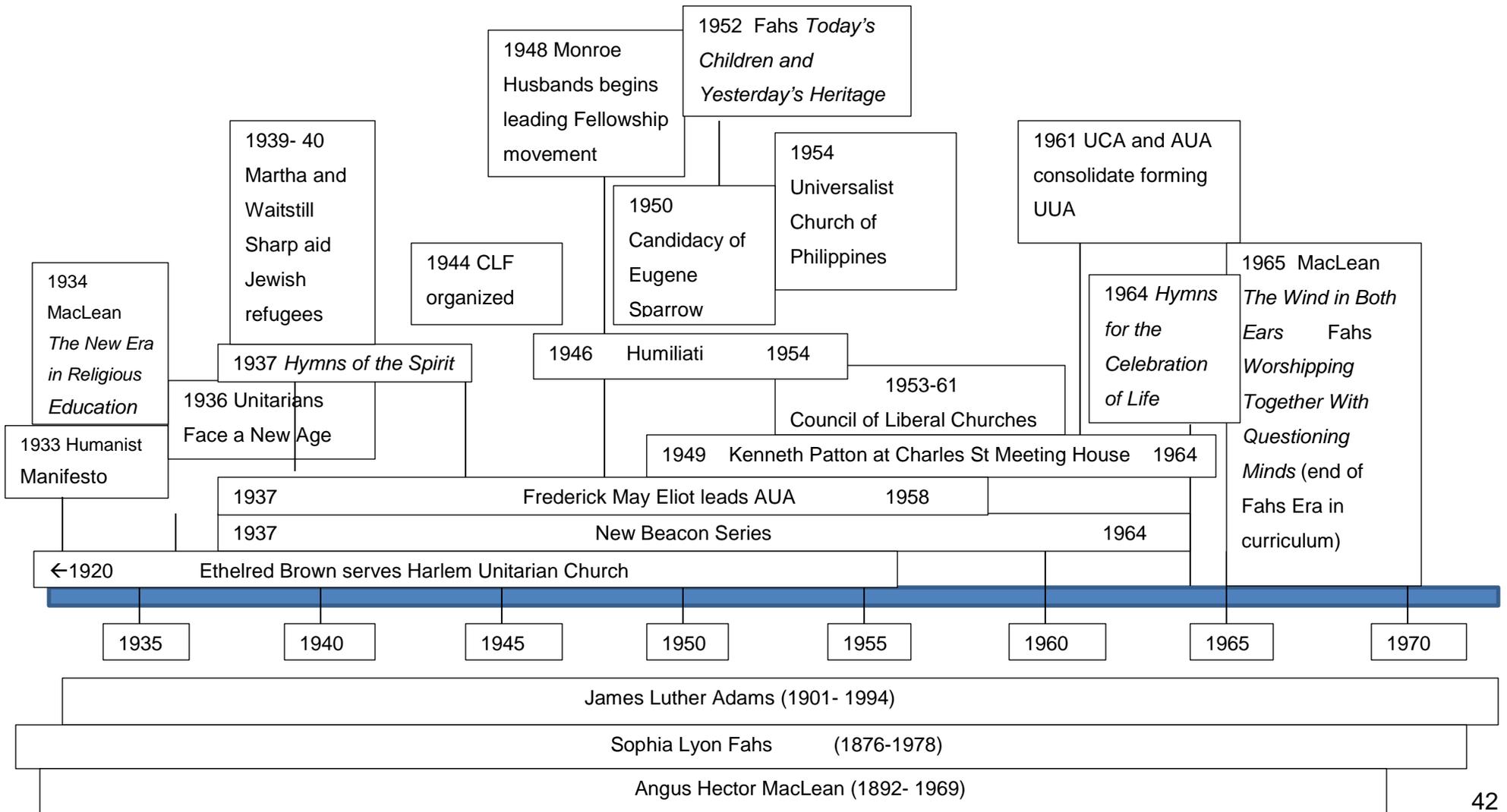
Hymn 379 "Ours be the poems of all tongues"

Reading 437 "Let Us Worship"

Reading 443 "We Arrive Out of Many Singular Rooms"

Reading 444 "This House"

TIMELINE SESSION 6: MAKING LIFE RELIGIOUS



Background and Preparation for Session 7: The Living Tradition

In 2011, the Unitarian Universalist Association marked its fiftieth birthday. The new faith that was formed from the consolidation of two ancient traditions has grown and developed, with its theology and its practices evolving to meet the challenges of the times. It is a *living* tradition! There are many lenses through which to view this first 50 years. There is an institutional history, a theological history, and a history of engagement with the world grounded in a liberal faith. This session will touch on aspects of all three, by looking at key events/programs that broadened and deepened our faith, expanding the Unitarian Universalist circle. As you have time, include the “optional” readings in your preparation; you will find them all to be of significant interest to religious educators. Begin your preparation by reviewing our work thus far, reading the text of a pamphlet that recaps our history.

- Reading assignment
 - [Unitarian Universalist Origins: Our Historic Faith \(Mark W. Harris\)](#)

Civil Rights Era and Response to Calls for Black Empowerment

In *Darkening the Doorways*, Mark Morrison-Read links the Unitarian Universalist response to the Civil Rights movement to the its response to the call for Black Empowerment a few short years later, calling the entire period “The Empowerment Saga”. The two are often separated in the telling, with the Civil Rights work viewed as a positive development in our story and the Empowerment Era as a failure of both our institutions and our people to meet the challenges before them. The readings will explore the two events/movements both separately and together. Please read them in the order given.

- Reading assignments
 - *Darkening the Doorways*, pp. 153-159

- [Southern Unitarian Universalists in the Civil Rights Era- Small Acts of Great Courage](#), a handout from Workshop 7 of Resistance and Transformation
- [James Reeb and the Call to Selma](#), a story from Workshop 5 of Faith Like a River
- Optional: [Viola Liuzzo and the Call to Selma](#), a story from Workshop 5 of Faith Like a River
- [The Empowerment Controversy](#), a handout from Workshop 12 of Resistance and Transformation
- [Timeline of the Empowerment Controversy](#), a handout from Workshop 12 of Resistance and Transformation
- *Darkening the Doorways*, pp. 215- 229 “The Empowerment Paradox”
- Optional: *Darkening the Doorways*, pp. 160- 214

Response to the War in Vietnam

The War in Vietnam in the 1960s and into the 1970s caused deep divisions in Unitarian Universalist congregations. Some people believed that the war was necessary and important to limit the spread of Communist totalitarianism. Others believed the war to be an unnecessary, even immoral, intervention in another country. Some of our ministers and congregations became very public in their opposition to the war. Beacon Press, our Unitarian Universalist publishing house, attracted the enmity of the Nixon administration when it published the Pentagon Papers, a set of previously classified papers that showed ways in which the U.S. government had not been truthful about the conduct of the war. Readings include an abridged version of a sermon preached by the Rev. Jack Mendelsohn the Sunday

after an interfaith service in which people turned in (and some burned) their draft cards; an information flyer from that time about being a conscientious objector; and a leader resource about the publication of the Pentagon Papers:

- Reading assignments
 - [The Church and the Draft Resisters](#), a story from Workshop 10 of Resistance and Transformation
 - [Conscientious Objection and the Draft](#) ([PDF](#), 4 pages), a handout from Workshop 10 of Resistance and Transformation
 - [Stronger than We Look](#), a leader resource from Workshop 11 of Faith Like a River (second story)

Comprehensive Sexuality Education

In 1970, the Unitarian Universalist Association published the groundbreaking curriculum, *About Your Sexuality*, embracing the idea that youth have a right to sexuality education that views sexuality as a positive and enriching part of life and provides young people with complete and accurate information. That program was replaced in 1999-2000 with *Our Whole Lives*, a lifespan program which remains the gold standard for comprehensive sexuality education. The readings include a leader resource about the development of AYS; a *UU World* article about the transition from AYS to OWL; and a sermon by Rev. Diane Rollert about a time when AYS came under fire through a sensationalized media story and the heart-warming response of Unitarian Universalist youth and adults.

- Reading assignments

- [Stronger than We Look](#), a leader resource from Workshop 11 of Faith Like a River (first story)
- [From Liberation to Health](#), a handout from Workshop 14 of Resistance and Transformation
- Optional: [Loving Our Whole Lives](#), a handout from Workshop 14 of Resistance and Transformation

Women and Religion

Unitarians and Universalists were among the first to ordain women and strongly supported women's right to vote. But, women and women's issues became less and less visible in both movements in the first half of the 20th century. In the 1960s and 1970s, women's issues moved back to the Association's front burner. The 1977 Women and Religion Resolution called for an Association-wide examination and response to women's issues. Readings include the text of the resolution and an excerpt from a *UU World* article about the changes brought about by the resolution.

- Reading assignments
 - [1977 Women and Religion Resolution](#), a handout from Workshop 13 of Resistance and Transformation
 - [Thirty Years of Feminist Transformation](#), a handout from Workshop 13 of Resistance and Transformation
 - Optional: Visit the [Unitarian Universalist Women and Religion](#) website to explore ongoing work.

The Welcoming Congregation

Beginning with the 1970 publication of *About Your Sexuality* and program called *The Invisible Minority*, the Unitarian Universalist Association has moved steadily toward social justice, civil rights, and full inclusion for gay, lesbian, bisexual, and transgender people. Following a 1984 General Assembly resolution, the UUA created the highly successful “Welcoming Congregation” program. In 1996, the UUA Board took the position that civil marriage is a civil right, and in 2004, the first full and legal marriage of a same-gender couple took place in Eliot Chapel at UUA headquarters in Boston. Reading assignments include a handout detailing the history of UUA work for GLBT inclusion and social justice and a *UU World* story from 2006, when the 500th congregation became a “welcoming congregation.”

- Reading assignments
 - [Stronger than We Look](#), a leader resource from Workshop 11 of Faith Like a River (third story)
 - [The Welcoming Congregation](#), a handout from Workshop 15 of Resistance and Transformation
 - Optional: Visit the [Welcoming Congregation](#) page on the UUA website for current information about the program

Readings and Hymns

Of course, there are many selections in *Singing the Living Tradition* authored by people from the first half century of Unitarian Universalism. As you have time, explore the work of two people whose work is well-represented: Rev. Robert T. Weston and Rev. Vincent Silliman. Weston was a poet who embraced the wonders of the natural world, linking science and spirituality in his work. [Silliman](#) was a prolific poet and hymn writer who was the editor of the 1964 *Hymns for the Celebration of Life*.

Pay special attention to Reading 530, “Out of the Stars,” by Robert T. Weston, and Reading 466, “Religion,” by Vincent B. Silliman, because they will be the shared opening and closing readings for the session.

Robert Terry Weston

Hymn 369 “This is the Truth that Passes Understanding”

Reading 530 “Out of the Stars”

Reading 538 “Harbingers of Frost”

Reading 547 “Summer Meditation”

Reading 650 “Cherish Your Doubts”

Vincent B. Silliman

Hymn 42 “Morning, So Fair to See”

Hymn 133 “One World”

Hymn 287 “Faith of the Larger Liberty”

Hymn 414 “As We Leave this Friendly Place”

Reading 466 “Religion”

Background and Preparation for Session 8: Final Projects

Final Project

As you prepare for your final project, look back over the application ideas you and others have created over the course of this module. As you read them, select any that you would especially like to develop further or put into practice. Add any new ideas you have to the collection.

You are asked to prepare a final project that shows a way to use what you have learned about our Unitarian Universalist history in your professional work. You can work alone or with a group of up to four people. The project can show documentation of something you have already done or a plan for something you will do. It can be the development of one of the ideas in the group's collection or something entirely new. You may use any electronic format that works to present your project- a slide show, a powerpoint, documents or flyers, video, audio, Pinterest, Tumblr, and a blog are all possibilities. The project you prepare should take about three hours to prepare and should require about 15 minutes to present. *You must submit a statement of what you plan to do and with whom you will be working to the facilitator for approval two weeks ahead of the final session of the module. The facilitator may offer suggestions or request revisions in your plan.*

Here are some ideas for final projects to get you started:

- Find a local story (person, congregation, region), exploring how that story fits with the broad scope of Unitarian Universalist history and share through a blog post, or a story for all ages, or another kind of presentation
- Create a video that tells a historical story or “markets” a Unitarian Universalist history program for a particular age group or for a multigenerational group. Examples of such

programs include Faith Like a River, Resistance and Transformation, and A Place of Wholeness

- Write a skit or song to teach some aspect of Unitarian Universalist history to a particular audience
- Create a Pinterest board or a Tumblr blog to select and present (curate) themes from Unitarian Universalist history
- Explore the history behind a contemporary challenge or stance in today's Unitarian Universalism, and design a way to offer this history to help clarify the challenge or stance, perhaps through a congregational or district workshop, or at a LREDA cluster or small group gathering
- Create plans for a discussion group that explores more deeply some of the topics in *Stirring the Nation's Heart*, *Darkening the Doorways*, or one of the Find Out More resources, such as *Elite: Uncovering Classism in Unitarian Universalist History* (Note: there is a small group discussion guide for [Darkening the Doorways](#) and one for [Elite](#).) Find an exciting and engaging way to market your plans.

Here are the criteria module leaders will use to evaluate your plan:

1. Does the project plan offer a practical application of something the participant(s) has learned about Unitarian Universalist history?
2. Does it fulfill one or more of the goals of the program (see Introduction)?
3. Are there clear presentation plans? What form will the presentation take?
4. Is it possible for the participant(s) to complete this project in three hours and to present it in the allotted time?

Find Out More

There are many resources that will help you delve more deeply into particular topics in Unitarian Universalist history. Here are some recommendations:

- Unitarian Universalist history in Tapestry of Faith for adults. These programs are all modular, which means that you can offer them individually or in a small series. See the program Introductions for workshop series suggestions. A number of the readings for this Renaissance module come from one of these programs.
 - Faith Like A River: Themes in Unitarian Universalist History, by Alison Cornish and Jackie Clement. Each of the sixteen workshops explores the history of a theme that is important in our tradition, such as covenant, evangelism, heresy, and so on
 - Resistance and Transformation: Unitarian Universalist Social Justice History, by Colin Bossen and Julia Hamilton. Each of the sixteen workshops explores the history of our social justice work in a particular area
- Unitarian Universalist history in Tapestry of Faith for youth and children and for multigenerational groups
 - A Place of Wholeness, by Beth Dana and Jesse Jaeger, is a twelve-session program for high school-aged youth to better understand themselves in the context of the Unitarian Universalist living tradition
 - Tapestry of Faith programs for children contain many historical stories. [Search Tapestry of Faith](#) for stories of particular people or events.

- The Tapestry of Faith toolkit book *Stirring the Nation's Heart* will soon be joined by a book of foundational Unitarian and Universalist stories from the United States Mid-west, South, and West. Look for announcements of its publication in 2014.
- Skinner House books has published a number of Unitarian Universalist history titles, including the three that were required for this module. Here's a selection of others:
 - [*The Arc of the Universe is Long: Unitarian Universalists, Anti-Racism and the Journey from Calgary*](#) by Leslie Takahashi Morris, James (Chip) Roush, and Leon Spencer
 - [*Black Pioneers in a White Denomination*](#) by Mark D. Morrison-Reed
 - [*Call to Selma: Eighteen Days of Witness*](#) by Richard D. Leonard
 - [*Elite: Uncovering Classism in Unitarian Universalist History*](#) by Mark Harris
 - [*The Fellowship Movement: A Growth Strategy and its Legacy*](#) by Holly Ulbrich
 - [*The Incredible Story of Ephraim Nute: Scandal, Bloodshed and Unitarianism on the American Frontier*](#) by Bobbie Groth
 - [*Making the Manifesto: The Birth of Religious Humanism*](#), by William F. Schulz
 - [*Standing Before Us: Unitarian Universalist Women and Social Reform 1776-1936*](#), by Dorothy May Emerson
- [*Dictionary of Unitarian and Universalist Biography*](#), prepared by the Unitarian Universalist History and Heritage Society (on line)

- Books from other sources
 - [*Giving Birth to Ourselves: a History of the Liberal Religious Educators Association, 1949-1999*](#), by Joan Goodwin (Liberal Religious Educators Association, 1999)
 - [*The Larger Message: Universalist Religious Education's Response to Theological and Cultural Changes, 1790-1930*](#), by Elizabeth Strong (Meadville Lombard Press, 2004)