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Leader Resources and Handouts

Overview

The New Road Map Foundation, an organization dedicated to turning the tide of overconsumption in North America through sustainable consumption, simplicity, and money mindfulness, describes our rapid economic growth. A recent report states that the rapid economic growth has provided many North Americans with astonishing benefits: larger homes, more services and products, better education, and more entertainment. At the same time, equally astounding statistics describe a population that is less happy and less hopeful than twenty years ago, wishing for a simpler life.

Something is missing.

Religion has a role to play in helping people make the connection between making a living and living a meaningful, spiritually satisfying life. Stewardship is an important part of this process. We must define what is truly important to us, evaluate our current behavior toward money, and make a place in our lives for contributing time and money to the things we value. The act of giving starts a whole cycle of positive events in our lives. We see that we can make a difference. We become more confident, hopeful, and empowered to take the next step. We create new relationships, discover new perspectives, and make more meaningful connections to our surroundings, all of which helps us to grow spiritually. The giving cycle is positive, affirming and joyous. Our Unitarian Universalist religious communities provide us with the best place for this kind

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of exploration and growth to take place. This curriculum on stewardship will help us discover this joyous cycle, *the joy of giving*.

Stewardship takes place at the intersection of our spirituality and our ethics. We both celebrate life and accept the responsibility to love and care for the gifts of life. We both celebrate Unitarian Universalism and take responsibility for promoting our Principles and Purposes and living the values of our free faith. This concept of stewardship calls us to invest our gifts of time, talent, and treasure widely: in the family, in the community in which we live, and in the congregation and faith to which we belong.

Stewardship is not just about caring for the present, but investing in the future. We hold what we value—including our Unitarian Universalist congregations and institutions—in trust. As stewards, we work to ensure that what we cherish will be there in the future for the benefit of others. Furthermore, successful stewards not only protect, but help what they value to grow. Their actions are empowering. This is true whether we are caretakers of our planet, trustees of our congregation, or stewards of our Unitarian Universalist faith.

Four basic assumptions underlie this curriculum:

1. Stewardship is about taking care of something we value and enabling it to grow. When we become stewards, we take responsibility and contribute our time, talent and treasure.

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2. Money touches every portion of our lives. When we—children, youth, and adults—learn to use it to meet our needs and support our values, we are empowered. Money is no more or no less important than talent or time; all are related, and all can be shared.

3. How we learn is just as important as what we learn. We undertake this study of stewardship in the spirit of respect and affirmation toward others. The projects we do are meaningful. Our aim is to empower individuals and strengthen the whole congregation of children, youth, and adults.

4. Giving is a joyous process, and it has the potential to help us grow spiritually. We need to experience the process and reflect upon it to understand how it works and why it is important. We will know we are successful when participants experience their giving as “making a difference” in what is most meaningful to them.

Every session of this curriculum provides an opportunity to take up an offering. You may need to explain the practice each time you take up a collection. For Unitarian

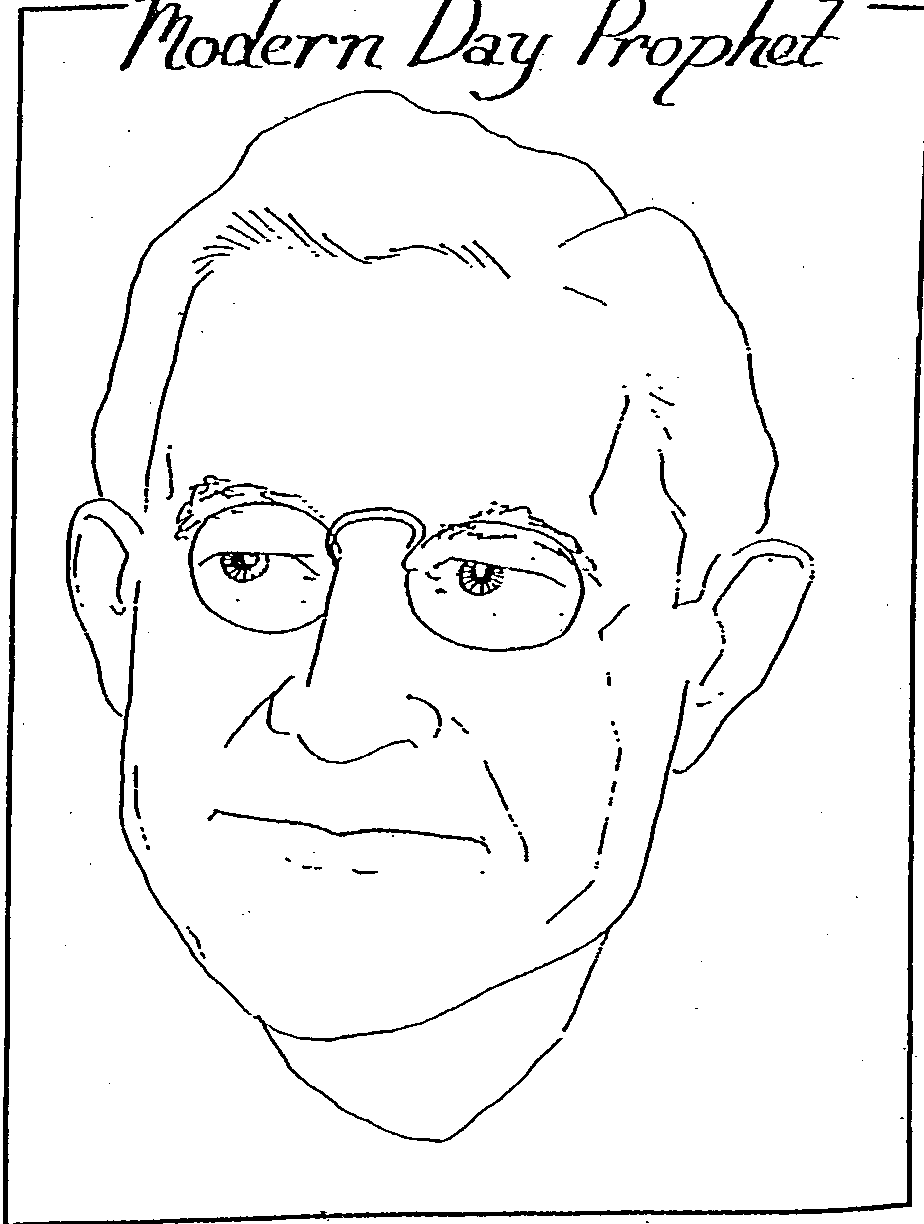
Universalists, the offering is a celebration of the fact that the congregation is supported and governed by the people; it is a voluntary act of commitment. It is also a privilege.

Passing the collection basket signals a shared commitment to the work of the congregation. In the words of the Reverend Ellen Johnson-Fay, “The offering is a sacrament of the free Church. It is supported by the voluntary generosity of all who join

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with us. The offering is given and received in grateful appreciation of our shared hopes and values.”

*John Haynes Holmes:
Modern Day Prophet*



John Haynes Holmes

MODERN DAY PROPHET

"Talk, talk, talk! That seems to be all Unitarians are good for. First we talk, then we change a word, or add a paragraph, then we vote. But then we do nothing. I want our church to do more than talk—I want us to do something. Not just do something, but to do everything! I want a church that unites all of humanity and does not pay attention to race, creed, nationality, class—I want a church that stands for a model and a just world.

A church that not just talks, but believes and acts.

I want a church that ends war, fights poverty, defends civil liberties, fights for prison reform, ends capital punishment, political corruption, and religious bigotry.

I dream "of the day when the Unitarian church of America shall lead the churches of this country upon the side of social reform."

John Haynes Holmes was a modern day prophet.

In 1909 on the 100th anniversary of Lincoln's birthday he helped organize the National Association for the Advancement of Colored People (the NAACP).

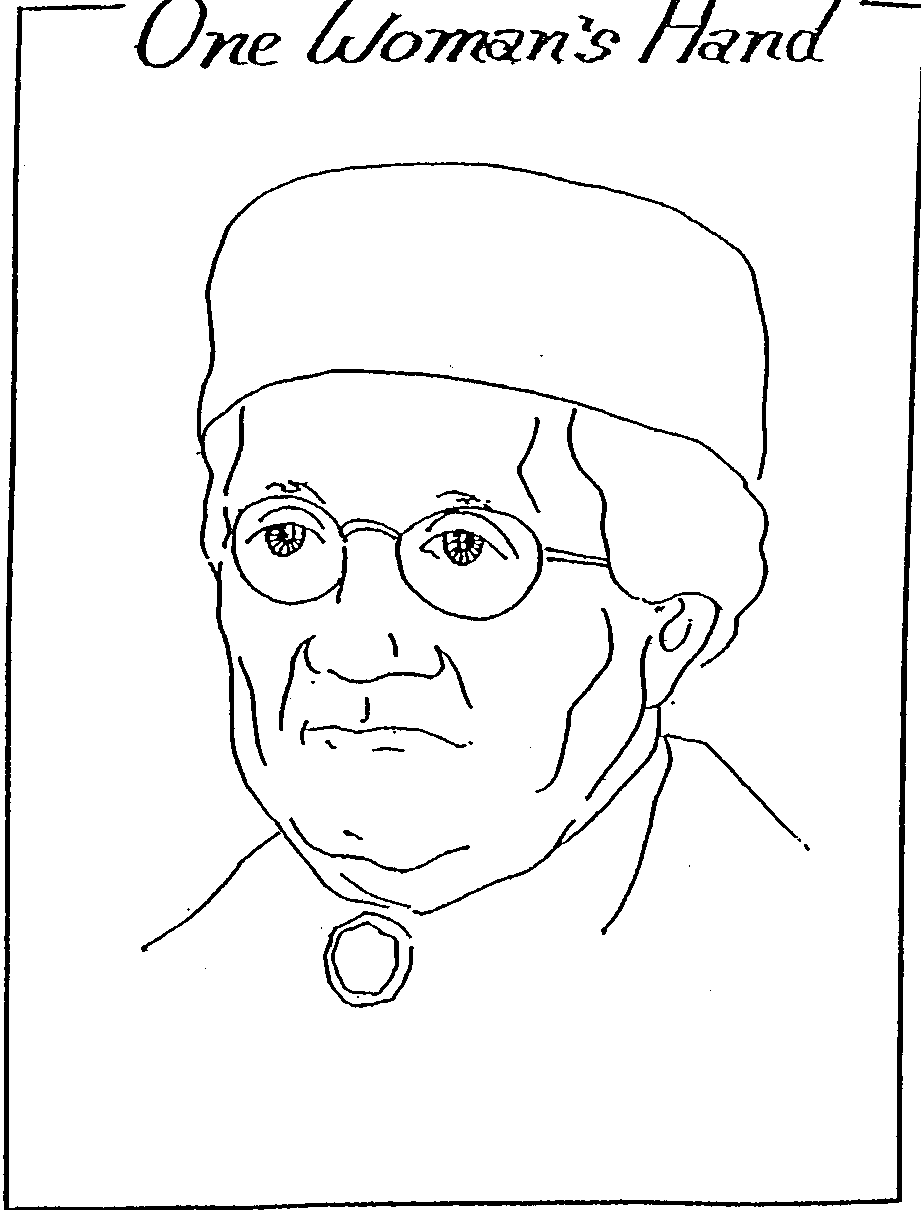
He was a pacifist during both World War I and World War II, and he spoke for Margaret Sanger's planned parenthood movement. He believed in the prophetic church and that church members and ministers should all be modern day prophets.

John Haynes Holmes wanted the church to do more than talk about issues, instead he wanted the church to lead the way to justice.

So the next time you see something wrong or unjust remember John Haynes Holmes. He wouldn't have just talked—he'd have done something.

John Haynes Holmes, UU minister, prophet, defender of conscience, doer not talker.

*Gwendolyn Willis:
One Woman's Hand*



Gwendolyn Willis

ONE WOMAN'S HAND

The meeting had been called to dissolve the historic Universalist Church of the Good Shepherd. It was a nice little church with a pretty little building. But people were tired. Tired of giving money, tired of trying to keep the church alive vacuuming, dusting, cleaning, balancing checkbooks and trying to get new people to join.

The meeting started promptly. The discussion went as everyone expected. "Too much trouble." "Too much work." "We're tired." No one seemed to care about the little church. The decision seemed unanimous. People nodded and agreed there was nothing else to do but close the church. The chair of the meeting asked, "Does anyone else have anything to add to this discussion?" He looked left, he looked right, so did everyone else. Silently they thought, "Good, we are all agreed."

Then from a row towards the back, a woman who was quite old raised her hand to be recognized. As her hand went up, people's bodies jumped, as though a little spark had run through them. They stirred in their seats. Several whispered, "What will she say?"

Gwendolyn Willis was a professor of classics at a nearby university. But Dr. Willis was also the daughter of a past minister. The chair recognized her.

She stood.

"My name is Gwendolyn Brown Willis. I was raised in this church. My questions and my faith have lived in this building. My mother, Olympia Brown, was its minister for nine years. Her dreams built this church from an idea to a reality. The work of her hands, heart and soul gave me a Universal faith in humanity and the goodness of God."

The air was charged.

"She's right," they whispered.

"I remember," they said

Dr. Willis continued, "We need to reclaim our dreams, our faith and our hope."

She paused and said, "I will not let you close my mother's church!"

Gwendolyn Brown Willis sat down. But the meeting had changed. Gwendolyn Brown Willis had challenged the listeners.

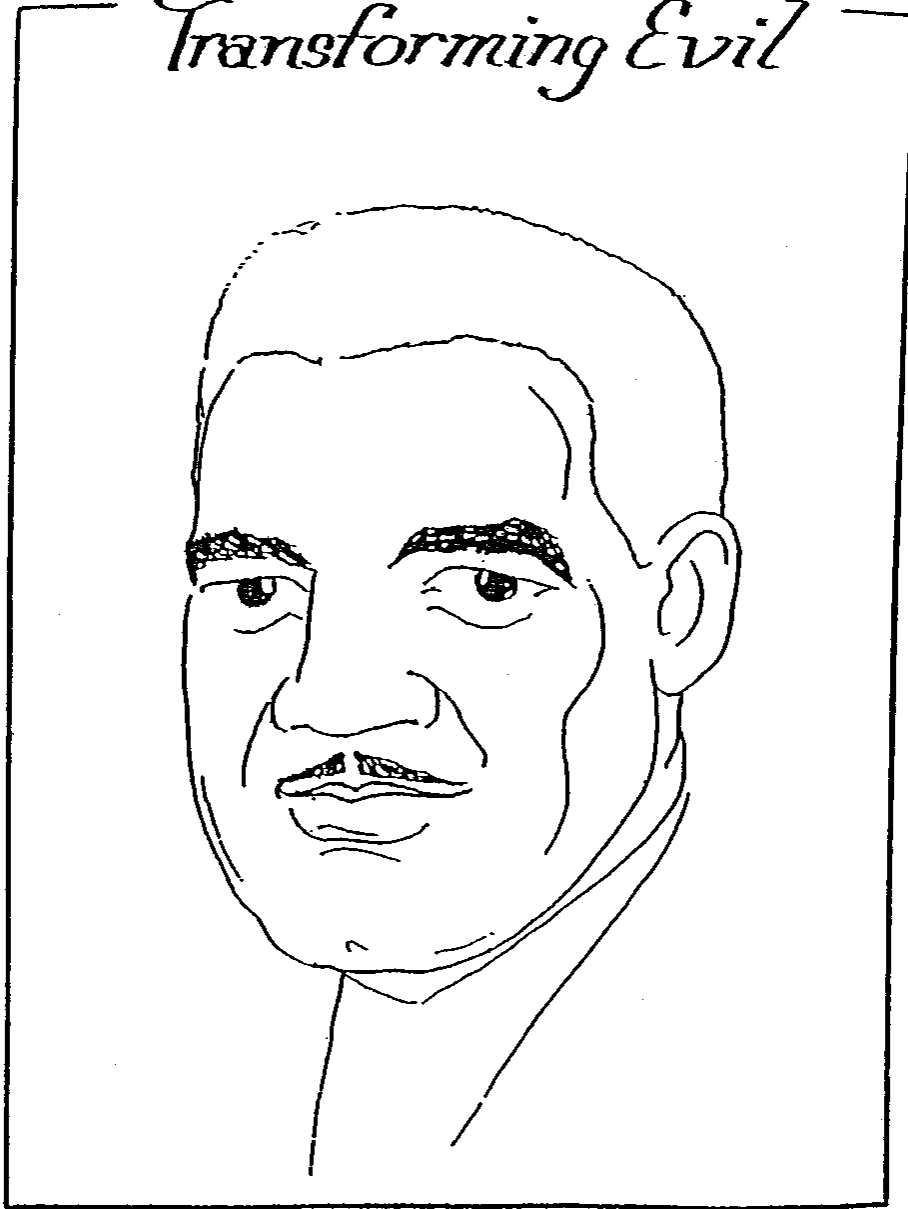
Within a few minutes, the discussion turned—"How much will it take to hire a minister?" "Can we raise the money?" "Let's not let this church die." "Let's have a minister." "Let's do it."

And so it was done.

Today a vital church meets in the building where instead there once was an old tired one.

All because Gwendolyn Brown Willis raised her hand and spoke!

*Whitney Young:
Transforming Evil*



Whitney Young

TRANSFORMING EVIL

"Where are you going?" his mother asked.

"I'm running away." Said the child.

"Where will you go?"

The boy was silent. His suitcase was about halfway full. He had put in it his underwear, his socks, and his extra clothes. Now he was putting in the important stuff. His favorite books, and a toy or two. He was leaving a lot behind. But where he was going he wouldn't need much. You see, he was going to start a new world where everything was fair and equal.

"Where will you go?" asked his mother.

"Somewhere where the color of my skin will not matter!" replied the boy with a quiver in his voice.

"What happened? The mother asked quietly.

"I was walking down the street and two white boys called me a 'nigger.' Then they made me get off the sidewalk so they could pass. I hate them." By now he

was crying. "I wish I had never been born and I wish I had never been born black."

"Whitney, your color is beautiful. It's just that some people don't see it that way. Do you know that when I was your age I wanted to run away from home thinking I could find a place where the color of my skin wouldn't matter?"

"You did?" How did mother know so much, the boy thought to himself. Sometimes he thought she could read his very mind.

"Yes, I did. I thought I'd go start all over again in a new place."

"What happened? Asked Whitney.

"Well, my momma saw me packing my bag and said she'd tried to run away and that her momma had caught her and her momma'd remembered the time she'd packed her suitcase, too. All of us have had decisions to make about how we shall deal with the unfairness of this world.

"Why did you and your momma and your momma's momma decide not to go?"

"Well, my momma's momma told her, and my momma told me and now I'm telling you, we Youngs don't run from evil, we face it unafraid, and we transform it."

"How do you transform evil?"

"Well, your momma's momma, my momma and me all understood that if you believe what some whites want you to—that our color is the problem—then hatred grows. It festers inside you and you grow up bitter. Your momma's momma, my momma and me all give you a heritage of pride. Those boys on the street feel small inside—that's why they pick on you so they will feel bigger. If you know that their behavior comes from their won ignorance and smallness nothing they can say can hurt you. But let me tell you something else. For three generation our family has been watching the world change and we've been helping it along. It's your turn to transform evil."

"But what do I do?"

"You'll know when the time comes."

Whitney Young began to unpack his bag. He'd live in this world and he'd transform evil. He came from a long line of people who chose not to run away, not to hate but to transform. He felt proud.

When Whitney Young grew up he became Dean of a small college and then the Director of the National Urban League. As Director of the Urban League, he allied himself with other black and white people who believed in equality. He started job programs to deal with the evil of unemployment. He wrote grants to train blacks to be executives. He founded schools to help black youths that had dropped out of school to get their diplomas so they could find good jobs.

He transformed evil wherever he saw it, not by hating it but by tackling it, grasping it and transforming it.

President Lyndon Johnson trusted him so much that he asked Whitney to observe the elections in Vietnam to see if they were fair. Whitney Young received the Medal of Freedom, one of our country's highest honors.

Whitney Young did not run away. Instead he stayed and learned to transform evil.

So the next time you are tempted to run away, remember Unitarian Universalist Whitney Young. He didn't run away, he stayed to transform the world!

UU TIMELINE

IMPORTANT DATES IN UNITARIAN AND UNIVERSALIST HISTORY

For more information, see *The Unitarian Universalist Pocket Guide* edited by John Buehrens (Boston: Skinner House, 1999) and *Unitarianism and Universalism* by Henry H. Cheetham (Boston: Beacon Press, 1962).

THE EARLY CHRISTIAN CHURCH

- 325 Nicene Creed adopted at Council of Niceaea establishing the dogma of the Trinity
- 544 Belief in universal salvation condemned as heresy by church council
- 1415 Jan Hus executed; he believed laity should be allowed to receive the communion cup and read the Bible

THE REFORMATION AGE: PIONEER UNITARIANS

- 1516 Erasmus' Greek New Testament, Early Humanist
- 1531 Servetus, most famous sixteenth century anti-Trinitarian) publishes *On the Errors of the Trinity*
- 1553 Servetus burned at the stake in Geneva

Mary Livermore (Universalist)

(1820-1905)

"Untiring Reformer

- Lecturer, writer, suffragist, abolitionist, and civic leader.
- Believed that the emancipation of women would do a great deal to cure the ills of society.
- With her husband, Daniel, she owned and edited a Universalist newspaper in Chicago, which championed reforms in the areas of abolition, temperance, and women's suffrage.
- During the Civil War, she worked for the Sanitary Commission, insisting that medical aid and other necessary supplies be sent to both sides in the struggle.
- After the war, she convened the first Women's Suffrage Convention in the state of Illinois, and then established a suffrage magazine, *The Agitator*.
- Beginning in 1870, she spent a quarter-century on the public lecture circuit, averaging 150 lectures per year, speaking primarily for the causes of women's rights, political education, and temperance.

- Her long and fulfilling partnership with her husband served as a constructive model for couples who aspire to work together for peace and justice.

John Haynes Holmes (Unitarian)

(1879 -1964)

"Pacifism and Civil Rights"

- Preacher, pacifist, reformer, writer, organizer for civil rights, and Gandhi's chief American disciple.
- Served as minister of the Community Church of New York City for 42 years, during which time it became Interracial and interfaith.
- Opposed all forms of violence, on moral and spiritual grounds.
- Was a staunch pacifist during both world wars, maintaining that our movement should help lead a "ministry of reconciliation" in the face of all international tensions, rising above the "taking of sides" and adding our knowledge and compassion to the cause of making a new world without war.
- Developed a new conception of the function of the church: it was to be a "revolutionary" force in the modern world, rectifying social ills and inspiring a devotion to world peace and justice.
- Held a vision of "nonsectarian religion" — a call to serve humanity that transcends cultural, racial, and creedal barriers.

- Made pioneering efforts in the areas of race relations, civil rights, social welfare, mental health, and birth control.
- Helped to found the National Association for the Advancement of Colored People (NAACP), the American Civil Liberties Union (ACLU), and the Unitarian Fellowship of Social Justice.
- In 1954, he was presented the Award for Distinguished Service to the Cause of Liberal Religions.

Dana McLean Greeley (Unitarian Universalist)

(1908 - 1986)

"A Vision of Peace"

- Minister, denominational leader, social activist, founder of the world conference on religion and peace.

- As a youth and young adult he was an admirer of Theodore Parker and John Haynes Holmes —two very social active Unitarian ministers.

- Served as minister of the Arlington Street Church in Boston for 23 years, and during the last four of these years, he served as the president of the Unitarian Service Committee.

- Served for eight years as the last president of the American Unitarian Association and did much to facilitate the merger of the Unitarians and the Universalists.

- His vision: "One world —open, committed, tolerant, dynamic and pluralistic, where people are seeking truth and unity all the time."

- Some of his principles of belief and action include:
 - We should have faith in peace, that it is good and that it is possible and that nothing in its place will suffice.

- War is morally wrong from start to finish, and it must go if the human species is to remain.
- We need to outgrow the idea that nations are sovereign above humanity.
- Disarmament is the road to peace —nuclear disarmament primarily, but general disarmament secondarily.
- The church must be the conscience of the state. There is a separation of church and state, but there cannot be a separation of religion and politics.
- Social action is the fruit of religion, and the vehicle for the realization of a new world.

Lotta Hitschmanova (Unitarian)

(1909 -)

"International Relief"

- Journalist, humanitarian, founding director of Unitarian Service Committee of Canada, and public speaker.
- Forced to flee Czechoslovakia during World War II because of her strong anti-Nazi stand, arriving in Canada in 1942.
- Active in the American Unitarian Service Committee (USC) before arriving in Canada, she continued with European war-relief work from Ottawa.
- The need for a Canadian USC arose, and through energetic organizing, publicity, and fundraising, she was able to fulfill this need admirably. Explosive growth in her operation followed, with food, medical programs, education and vocational training, community development, and family planning services going to very needy children and adults in Europe, India, China, and Vietnam. The USC is especially known for its excellent care for orphans. Consistent with Unitarian principles, this aid has always been provided without regard for the religion, nationality, or ethnic group of those served. These efforts have won the deep praise and gratitude of thousands of recipients and dozens of leaders in the participating countries. Some of the early USC promotional literature reads: "When we are asked what Unitarianism means, we tell about the USC —our faith in action."

- The USC of Canada now draws its support from a very wide range of Canadian society, with only a relatively small percentage of the funding coming from Unitarians. However, Lotta Hirschmanova has said, "We keep the name 'Unitarian' in our title for historic reasons, and because the word expresses the oneness of humanity in which our organization passionately believes."

Martin Luther King, Jr .

(1929-1968)

"A Dream of Justice"

- Preacher, scholar, writer, teacher of the philosophy of nonviolence, leader of the civil rights movement.
- Winner of the 1964 Nobel Peace Prize.
- As a young adult he studied the philosophy of nonviolence as presented in the writings of Gandhi and Thoreau, as well as the social ethics of several Protestant theologians.
- In 1955, Mrs. Rosa Parks refused to surrender her seat to a white passenger, and King became the leader of the Montgomery Improvement Association, which led the boycott of the public transit system.
- At that time he said, "We come here tonight to be saved from that patience that makes us patient with anything less than freedom and justice."
- Recognizing the need for a mass movement, he helped organize the Southern Christian Leadership Conference, giving him a base of operation and a national speaking platform.

- Guided by the philosophy of nonviolence, he helped organize many sit-in demonstrations and marches, protesting the economic, social, and political exploitation of black people.
- He said, "We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed."
- He was sent to prison many times for his unwillingness to observe laws prejudicial to his people.
- In 1963, he helped organize the historic March on Washington, which included his famous "I Have a Dream" speech: "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. ...".
- These and other efforts had a strong influence on national opinion, gaining the support of Presidents Kennedy and Johnson, and resulting in the passage of the Civil Rights Act of 1964.
- The Poor People's March on Washington of 1968 was interrupted by his assassination. Only a week earlier he had said, "If a man has not found something he will die for, he is not fit to live."
- He regarded himself as "a drum major for justice, peace, and righteousness."

Mother Teresa

(1910 - 1998)

"Compassion for the Poorest of the Poor"

- Nun, missionary, teacher, nurse, founder of the Missionaries of Charity, which opened more than 70 centers (primarily in India) serving orphans, the jobless, the blind, the crippled, the retarded, the insane, the aged, people with leprosy, and the dying.
- While teaching and serving as a principal in a high school in Calcutta, she received "a call within a call" to help the poor while living among them.
- After three months of accelerated medical training, she opened a school and clinic for the poorest of the poor in Calcutta.
- Many donors, volunteers, and facilities came forth in response to her efforts, and the Missionaries of Charity became an official religious community in 1950.
- She organized followers in more than three dozen countries, and was awarded the 1979 Nobel Peace Prize.
- She said that her work was not "social work" so much as an effort to live out that life of love God has for his people.

- She said that welfare is for a purpose, whereas Christian love is for a person.
- In her centers, the dying receive the rituals they prefer —Ganges water on the lips for the Hindu, readings from the Koran for the Muslim, Last Rights for the Catholic.
- Her manner was humble and down -to-earth, yet self -assured and utterly practical. As one of her biographers described her, "She moves like a still point in a whirlpool of poverty and misery."

Coyote Wants to Know

What Money Will Buy

More and more I stay away from the donut shop. I am part of the new American Puritanism that puts longevity before pleasure. However, I needed to talk with Coyote, so I steeled myself and went there. I sat down, ordered a donut, and Coyote materialized beside me. He said he'd have a dozen; six lemon and six raspberry -filled.

"I need to talk to you," I said. "The people at my church are concerned about money. I need to come up with a good rationale for mentioning the unmentionable in church."

"Don't ask me! I don't have pockets. I wait for you to buy the donuts."

"I don't know much about money either. But I'm talking about money as a spiritual issue, an emotional issue. You being spiritual, I thought you might have some ideas."

Inhaling a donut in one bite, he said, "We can wonder together as long as your money holds out!"

"I suppose this is tax -deductible." I said, "I can see the IRS reading it 'three dozen donuts for Coyote, sermon preparation!'"

"So what is this tax stuff? I can never get anyone to play this time of the year. They're all in shock about their taxes. It's as though the whole country has been to a funeral."

"Taxes are simple. Taxes are a socialist scheme to provide employment for accountants. Sort of like the Pentagon which produces jet fighters for boys who are bored with street racing."

Coyote looked at me with admiration. "You are coming along as a coyote cynic! Keep working on it! You have great spiritual potential!"

I blushed modestly and signaled for another round of donuts. I knew what he meant. One must have a conversion experience to become a mystic, whether Zen, Christian, or coyote. One of the pleasures of being a neophyte mystic is to play games with the standard cultural answers. Stand them on their head. See if that makes more sense. For example, consider the truth that people buy cars so they can go places. Turn it over; people go places so they will have a reason to buy a car. A revelation. A deeper truth. Coyote and I are now close enough that we each know the other knows this.

"So," says he, "can we apply this principle to money?"

"I am slow this morning. Please expand on that."

"One does not need money to survive." Coyote said. "Animals survive without money. Your primitive humans survived without money. The pueblo people and the plains people met and swapped things —pots for hides. Even today most people could survive on a lot less than they think they could. They might feel underprivileged doing it, but that is a spiritual disease, feeling underprivileged."

"But people need money to buy stuff. It's obvious, Coyote."

"That's because you live in a money -culture and have been taught that it's obvious.

Jesus said, 'behold the lilies of the field, they neither toil nor spin, yet Solomon in all his glory was not arrayed as one of these'."

"I must not be spiritually advanced enough to appreciate that. Lilies and humans are different."

"That's what humans think! Humans think they are more blessed of God. Or more despised by God. Whichever, it's ego, ego, ego! Let go of it!"

"Not til the day I die!"

"Then you'll want a band and a Cadillac hearse. Can you *afford* it?"

Spitefully, I said, "I'll save up for it!" He was getting to me. All these donuts and no help.

"Why do you think humans use money," I asked.

"From my observations, humans buy things to show they've got money. After they've bought the things, they don't have the money. So they really buy things to show they have money left over after they have everything they want. People who live on

subsistence can't play the game. You have to have money over and above what you need, or be able to pretend you do to play the game."

"You can use a credit card," I said ruefully.

"That's just borrowing someone else's money to pretend it's yours.

That seems to be a national habit."

"Ben Franklin *does* seem un-American."

Looking me in the eye, he said, "according to what I've seen there are many money games you humans play. Some are healthy, some are unhealthy. Some of them spiritually nutritious, sort of whole -wheat oat-bran money games. And some are like these donuts; delicious, but in the long run unhealthy."

"Tell me about the unhealthy ones first."

"The unhealthy ones are games involving taking up more space than one human needs. Using more the earth's resources than one human needs. Using money to control other people's lives, other people's spirits. Using money to buy people and exploit people."

"Hush, Coyote, you're talking like a Communist again," I glanced around furtively.

"It isn't a matter of capitalism or communism. A capitalist company can be managed in a humane way. In fact it will probably be more successful if it treats its employees and customers as humans. This isn't a matter of -isms. This is a matter of human spiritual growth. Will you humans play healthy games with your money or psychologically destructive games? This country of yours has seemed more exploitative in the past decade, and as a consequence has become less healthy. Over in the Soviet Union, the Russian wolves tell me, the leaders forgot the people and now their system is dying of rot."

"Then what are some healthy money games?"

"Investments in people are always healthy money. Remember the G.I. Bill? It did more to make America a good place to live than all the armaments industries put together. It was a national investment in educating people. I'll bet maybe a quarter or a third of your congregation got some of their education from the G.I. Bill."

"Certainly I did," I said. "Even today my youngest son is spending a year after high school in a program that will give him experience and skills in community organizing. I think that's a good investment in youth."

"Wow! They're training him to be a coyote? This country needs some smart trained young coyotes! This country with its fat, complacent, self-centered population that has given up on the democratic process, given up on caring for life's losers, given up on idealism and community and commonwealth."

I was stunned. Incredulous, I asked, "You mean you *care*?"

He was embarrassed. His cover had slipped. He reached over and ate my donut while he collected himself. Then he whispered, so the other coyotes couldn't hear:

"Yes, I care! You humans hold the future of the planet in your hands. I wish it weren't so, but it is. I have to wish you well because I am part of the commonwealth of life on this planet. That's the only reason I talk to you. I look at your congregation and I think maybe there's hope!"

I was moved. Coyote, the Trickster god, thought some modest little churches were a hope for the commonwealth of planetary life? It seemed like a tall mission for a small band.

He went on. "The reason I think congregations like yours are a hope for the future is that you are open to new ideas. All your human churches try to be places where the spirit can grow, but most of them are locked into ancient ways of seeing the world, which aren't appropriate now that we're running out of maneuvering room. Not long ago I read that Statement of Purposes you have in the foyer from the Unitarian Universalist denomination. You affirm the importance of the inherent worth and dignity of every person, not the subservience of humans to the gods, not the inferiority of some people to other people. You affirm justice, equity, and compassion. You affirm a free and responsible search for truth. You affirm democracy and the goal of world peace. Not many other churches affirm those values. You even respect what you call the inter -

dependent web of all existence. I think if the animals ever came to church, they'd come to your church."

"We've got one coyote —you—and some church mice. We could make the others welcome." Then I paused and gathered my thoughts. "We've strayed from our original subject of money games."

"Not so," said Coyote. "When you humans place your bets with your discretionary money, you put your money where your spirit is. Which is why I worry about some of your members..".

"They probably give generously to other good causes," I said, defensively

"They probably do, but so what? We are talking sources of the spiritual life. There are lots of wonderful, worthwhile organizations doing good things, but they are not specialists in the meaning of life. As I see them, your human churches focus on meanings. Other churches say the meanings come "down" from God. Your church says there are many sources of spiritual meaning. The direct experience of transcending mystery. That's one we other animals like to do. The second source of spiritual meaning you honor are the words and deeds of prophetic women and men who confront the structure of evil with compassion and justice and love. That is very human. We animals don't do that because we don't have structures of evil. You celebrate the tools of justice, compassion and love by which you can overcome your own humanly created evil. The devil doesn't *make* you do evil, you know. You choose it. Maybe for

psychologically sick and neurotic reasons, but you choose it. And people of compassion and love and justice can choose to try to undo it. You honor the religious prophets."

He was silent, gazing into the mirror behind the counter.

"You honor all the world's religions. Amazing! You could be proud of that. You don't condemn people with different gods. Instead, you see if you can learn from them more about the transcending mystery. All those varied pictures of the gods are insights into how humans experience the mystery. Your people are willing to listen and be taught. As a minor deity, I admire that."

"Your church says the way to respond to God's love for us is to love your fellow humans. When you get love, pass it on! Spend it! Like money! Don't hoard it! Put the love you receive to work by investing it in other people. That's what we deities do and you humans used to do before you were civilized."

"Your church also affirms, the glory of humanity which is science. We animals are skeptical about your science; it has brought some really bizarre things to pass. But we admire your passion to know and explore and study and understand. If there was one human characteristic we might like to have, it is that unflinching curiosity. Yours is the only church I know that respects science as science rather than fearing science will erode religious authority."

I was overwhelmed. I had no idea the Trickster knew so much about religion. I had no idea the Trickster knew so much about religion.

"You know," he said reflectively, "I wish I had some money so I could contribute to your church."

"You already have. The congregation loves to hear what you have to say."

"Talk's cheap."

I was silent.

"That was a joke."

I nodded.

"What do you do with the children?" he asked. "I hope you don't sit them down in little rooms and have adult humans tell them the Truth."

"No, this Sunday they are going to plant a tree."

"Damn! That's nice!"

It was time to go. Coyote flashed a five-dollar bill.

"I'm buying!"

"*You* are buying *my* donuts?"

"Right! I found the five dollars in the street this morning. As your poet Walt Whitman said, he finds letters from God in the streets and leaves them there because there will always be more. Most of the good stuff we get in life we probably don't deserve, so we might as well spend it. Pass it on. Besides I believe in donuts for preachers so they are fat and unhealthy and happy."

We slid off the donut shop stools.

"Coyote, I wish you'd come tell my congregation what you've told me."

"They'd never take my word for it. The question is whether they believe it themselves. If they don't, things are worse than I thought."

So now you know what Coyote would buy if Coyote had any money.

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Poland

1585 Faustus Socinus comes to Poland (Unitarian) stresses freedom and tolerance.

1605 Racovian Catechism published (First Unitarian Press)

1658 Polish Diet banishes Socinians

Transylvania

1566 Francis David begins open opposition to the doctrine of the Trinity.

1568 Unitarian King John Sigismund of Transylvania proclaims the earliest complete religious toleration, Edict of Toleration

1579 Francis David, condemned as a heretic, dies in prison

England

1648 Biddle's *Confession of Faith* (John Biddle, father of English Unitarianism)

1741 George de Benneville, Universalist preacher, emigrates to Pennsylvania

1774 Essex Street Chapel opens in London beginning permanently organized Unitarianism in England

1791 Unitarian Book Society; Birmingham riots

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1794 Joseph Priestley, founder of American Unitarianism, emigrates to America

UNITARIANISM IN UNITED STATES of AMERICA

- 1740 Great Awakening
- 1785 King's Chapel Liturgy (reference to Trinity omitted)
- 1819 Channing's Baltimore Sermon (Unitarian Christianity; statement of principles)
- 1821 *The Christian Register* (Unitarian) begins publication
- 1825 American Unitarian Association is organized, May 25
- 1838 Emerson's Divinity School Address
- 1841 Parker's South Boston Sermon (*Transient and Permanent in Christianity*)
- 1844 Meadville Theological School established
- 1867 Free Religious Association is organized
- 1876 Sophia Lyon Fahs, liberal religious educator, curriculum developer, and author, is born
- 1896 Unitarian Young People's Religious Union organized (later called American Unitarian Youth)
- 1900 International Congress of Free Christians (to become IARF)
- 1902 Beacon Press founded by American Unitarian Association
- 1937 The Unitarian Sunday School Society merged with the Religious Education Department of the American Unitarian Association
- 1938 Beacon Press pioneers a series of publications in religious education and

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Sophia Fahs is children's editor

- 1939 Unitarian Service Committee
- 1941 Flaming Chalice designed
- 1953 Council of Liberal Churches (Unitarian and Universalist) organized for the federation of the departments of publication, education and public relations

UNIVERSALISM IN UNITED STATES of AMERICA

- 1779 John Murray (1741–1815), founder of American Universalism, became the minister of the first Universalist Church in New England (Gloucester, MA)
- 1803 Winchester Profession of Faith adopted by Universalists in Winchester, NH
- 1805 Hosea Ballou (1771–1852) published *The Treatise on Atonement*, a logical and powerful presentation rejecting the doctrine of the Trinity, and proclaiming salvation by faith alone.
- 1819 *The Christian Leader* begins publication (originally *Universalist Magazine*)
- 1833 Formation of General Convention of Universalists in United States
- 1856 St. Lawrence University and Theological School founded by Universalists in Canton, NY
- 1862 The Universalist Publishing House established
- 1863 Ordination of Olympia Brown, first woman to be ordained by any denomination

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- 1889 Young People's Christian Union formed (later called Universalist Youth Fellowship)
- 1945 Universalist Service Committee formed in response to the horrors of World War II.

UNITARIAN UNIVERSALISM

- 1953 LRY, Liberal Religious Youth, formed by Unitarian and Universalist youth
- 1961 Unitarian Universalist Association formed
- 1963 Unitarian Universalist Service Committee formed
- 1967 Black Unitarian Universalist Caucus organized
- 1970 *Unitarian Universalist World* succeeds *Christian-Leader*
- 1974 UUA Office of Lesbian and Gay Concerns established
- 1977 Resolution on Women and Religion adopted
- 1985 Statement of Principles and Purposes adopted
- 1993 International Council of Unitarian Universalists formed
- 1994 *Journey Toward Wholeness* report commits UUA to long-term struggle against racism and other forms of oppression and to a more inclusive and multicultural future