

UU Collegium

An Association for Liberal Religious Studies



Précis 2010

The Rev. Dr. Jay Atkinson

Unitarian Universalist Church of Studio City

12355 Moorpark St. • Studio City, California 91604

Voice: 818-769-5911 • Fax: 818-769-5713

E-mail: info@uustudiocity.org

13188 Whistler Avenue • Granada Hills, California 91344

jyatkinson@juno.com • Home: 818-366-1093 • Cell: 818-312-2815

Parish duties continue to be time-consuming, limiting my continuing work on the theological anthropology of Christoff Ostorodt. The translation is completed, but the body of the text still needs considerable expansion, revision, and a lot of literature review and bibliographic updating.

Meanwhile and somewhat unexpectedly, I've found myself caught up in a bit of Universalist historiography flowing from the confirmation this past summer that the frequently cited Universalist Preaching Commission ("Go out into the highways and by-ways . . .") are not the words of John Murray at all but were written by Alfred Cole in the early 1950s. I'm currently writing up this discovery and the trajectory of its misattribution to Murray for submission to the *Journal of Unitarian Universalist History* (see item 3, below).

Aside from work on this, the only other publications I have to report are a couple of book reviews for the *Sixteenth Century Journal*.

Recent and/or Forthcoming Work

1. Book Review: Michael S. Springer. *Restoring Christ's Church: John a Lasco and the Forma ac ratio*. St. Andrew's Studies in Reformation History. London; Burlington, Vermont: Ashgate, 2007. xi + 177 pp. £55.00. ISBN 978-07546-5601-2. [*Sixteenth Century Journal*, 40:4 (fall, 2009), 1151-52.]
2. Book Review: Stefan Fleischmann. *Szymon Budny: Ein theologisches Portrait des polnisch-weißrussischen Humanisten und Unitariers (ca. 1530-1593)*. Köln: Böhlau Verlag, 2006. vii + 278 pp. €38.90. ISBN 978-3-412-04306-3. [*Sixteenth Century Journal*, Fall 2010?]
3. "Alfred Cole Unmasked: the Provenance of the Universalist Preaching Commission" (tentative title), to be submitted to *JUUH*.

Barbara Coeyman
18 Bedford Court, Amherst, MA 01002
6724 S. Webster St., Littleton, MA 80128
revbarbarac@comcast.net, 978-809-9750

Much of my historical / scholarly involvement this past year has been with our volunteer UU organizations. I sit on the board of the UU Historical Society and the UU Women's Heritage Society, and have also served as convener of the new Partners in UU History and Heritage. In that latter role I have been a co-convener of the steering committee that organized this first-ever UU History and Heritage Convocation, in conjunction with UU Collegium. Last year I served as program chair for Collegium. As part of UUHS, I have received funding for a project on Congregational History: this has a two-fold goal: 1) to collect and distributed information about existing congregational histories in our churches; 2) to provide information, encouragement, and assistance for congregations to engage in creating congregational histories of varied media. This project is moving along slower that I'd hoped, but the new UUHS website will greatly facilitate making it happen.

In my own scholarly work I continue to investigate early Universalist women in ministry. I have been working on a re-evaluation of Olympia Brown's ordination. I am also collecting materials about Lydia Jenkins, who is part of that Brown re-evaluation. Last year at ICUUW in Houston, I presented a paper on an overview of Universalist women in ministry to 1920, but have not had opportunity to pursue this research past that paper. I also continue interest in Universalist missionary work in the west (specifically Texas), but again have not moved this work along much in the past few years. Finally, Mary Billings continues to be one of my research passions, but my work on a book about her is also on hold.

I'm finding it challenging to be consistent in pursuing UU scholarship while also serving parish ministry, but among my local ministerial colleagues I have created a monthly UU History Study Group, that is enjoying a good attendance.

Neil W. Gerdes
ngerdes@meadville.edu

This year as my primary academic work, I did the usual faculty duties at Meadville Lombard Theological School and the Chicago Theological Seminary, such as consulting, advising, and teaching my course in spirituality in January. Otherwise my other occupation was to complete a sabbatical summer. That consisted primarily of a trip to Egypt, Jordan and the Holy Land of Israel. I traveled with Pilgrim Tours, which is a popular operation that emphasizes giving its tourists a "Biblical View" of the various sites. In Egypt we had a Coptic Christian as a guide, in Jordan a Muslim, and in Israel a Messianic Jew. I also served as "Chaplain" for the trip, which was particularly interesting given the fact that a majority of the people were older, Southern and Republican, including three evangelical ministers. I took over five hundred pictures and will do a "report" on it at a Meadville Lombard chapel soon. I also went to Cuernavaca, Mexico for two weeks where I took a beginning Spanish language course. Since then, I am continuing studying Spanish on my own.

Gordon Gibson
523 North Bertrand Street Unit 201
Knoxville, TN 37917
865-525-0055
gjgibson@juno.com

My over-arching personal commitment at this time is to documenting and sharing recent Unitarian Universalist history, most especially with regard to our involvements during the civil rights era of the 1950s and 1960s.

I am part of a team planning the next Living Legacy Pilgrimage to southern civil rights sites. It is being planned for April 16-23, 2011. Details will soon be available at www.uulivinglegacy.org and registration on a first come basis is expected to begin in late October. I have found the previous pilgrimages I have led to such sites as Birmingham, Marion, Selma, Montgomery, Meridian, Philadelphia, Jackson, the Mississippi Delta, Oxford, and Memphis to be powerful and transformative educational experiences for the participants (including me). We make a point of meeting with veterans of the Freedom Movement.

I am also moving ahead, slowly, to write a book based on my prior and continuing research about the role that Unitarian Universalists played in the South in the civil rights era. This is rich material, and I'm trying to do it justice.

A continuing concern and commitment for me is to Judith Sargent Murray. Since finding her personal papers in 1984, she has become an important figure in my life. Although I am not at the moment personally at work on the transcription and publication of her papers, or the preparation of biographical material, I try to remain aware of what is being done and supportive of good work by others. This includes support of the Sargent House Museum in Gloucester.

Working with others on the Board of the Unitarian Universalist Historical Society is a significant source of pleasure to me. One can't say that of all Boards, but I say it unabashedly of this one.

Rev. Dr. Devorah Greenstein
648 Orange St, New Haven, Connecticut 06511
Home: 203-745-1814, Cell: 617-331-9833
Email: devorahgreenstein@gmail.com

My work is at the intersections of theology, disability studies, and developmental psychology. I am interested in "scripturally-derived disability perceptions and disability-derived scriptural perceptions", and the interrelationships of disability stereotypes and ableist underpinnings of contemporary religion. I am an ordained Unitarian Universalist minister recently retired from eight years of service as Director of the UUA's Office of Accessibility Concerns that was part of the Identity-based Ministries Staff group, and I continue my institutional calling as the Chair of the National Council of Churches Committee on Disabilities. I have been a visiting research

fellow at Yale Divinity School, and I serve as adjunct faculty at Starr King School for the Ministry.

Selected publications:

Greenstein, D. *Helping Children who are Deaf*. Berkeley, CA. Hesperian Foundation, 2003.

Greenstein, D. *Simple Gifts*. Ithaca, NY: Cornell University, 2000.

Greenstein, D. *Easy Things to Make – to Make Things Easy*. Cambridge MA: Brookline Books , 1997.

Greenstein, D. *Backyards and Butterflies: Ways to Include Children with Disabilities in Outdoor Activities*. Cambridge MA: Brookline Books, 1995.

BETTY B. HOSKINS Ph.D.
5 PARADOX DRIVE
Worcester Massachusetts 01602-1320
508/ 791-7434
bettybbhsibyl@aol.com

The four years since retiring as Professor of Critical Studies -- Sciences, Biology (with inserts of Bioethics, Science&Society, and insights from the Humanities) at Massachusetts College of Art and Design, Boston (part of the State college system) have been fraught with Events and Experiences.

Events include the ongoing life stages and deaths of colleagues and co-workers (e.g. Joan Goodwin, Lucile Schuck Longview); an “embarrassment of riches” as personal archives and records of organizations and movements are accumulated; the perspectives gained, as “What We dreamed was ours to do” and was well done, vanishes from others’ recollections; the interrelated strands of UUWF Feminist Theology Awards and the *Transforming Thought* monographs, Collegium’s 10-year Feminisms section and the *Edge of the Wave* monographs, Women&Religion, UUWomens Heritage Society, Safe Congregations and Right Relations; and so much more.

Experiences include personal knowledge of the Biology of Aging; touring the pre-Iron Age temple remains and recent history of Malta and its “goddess” statues (most resemble zaftig older women); organizing of financial, personal, and UU & church-related possessions of a friend, getting her to safety; others tntc (“too numerous to count); continuing folksinging and Salisbury Singers.

This is to say, my manuscripts and Collegium presentations remain frustratingly unfinished and unpublished. My and others’ bibliographic lists are available, but not mainstreamed. Our book collections and archival materials need a home(s). My hope is, this Collegium meeting and the following Convocation of Partners in UUHistory and Heritage will consider structures for archiving and highlighting our recent past. (See French, Kimberly. “looking back: Thirty years of feminist transformation”. UUWorld 21(2) Summer 2007, page 64.)

Finally, may we recall the life of another Collegium member, Rev. Marjorie Newlin Leaming, who brought her prescient scholarly interests to the Feminisms section of Collegium. "Leaming was one of only 40 female UU ministers in 1974, and one of only five with their own pulpits. She is regarded by her peers and congregations as a pioneer of female UU ministry." (See Obituary. UUWorld 24(3) Fall 2010, page 56.)

Dr. Doris Hunter
14 Concord Ave.
Cambridge, MA 0213
revdrleen@gmail.com

2009: Retired from the Accredited Interim Ministry with the Unitarian Universalist Association after serving 10 Congregations in the New England area. Continued to serve as the Vice President of the James Luther Adams Foundation Served as on the Board of the Society of the Arts, Religion and Contemporary Culture in New York City Chair of the US Chapter of the International Association for Religious Freedom Presented a panel presentation for the International Association for Liberal Religious Women at the 33rd Congress of the IARF at Cochi, India, September 1-4th. 2010 Paritipcated with the Children's Theater at the 33rd Congress of IARF, Sept 4-7th. Presented a paper regarding the Future of IARF, Oct. 2010.

RICHARD A. KELLAWAY
ishmaelnb@comcast.net

I have become fascinated with the life and working of Rev. John White of Dorchester in Dorset in the United Kingdom. He can legitimately be called 'the father of New England'. An able and energetic Anglican clergyman, his sentiments were with the Puritan cause. He perceived greater freedom and opportunity in the New World.

Much energy was spent in forging an alliance between West Country seaman and wealthy London merchants. Sympathetic to the Mayflower emigrants, he broadened his support by personally organizing a group that established a trading post in what is now Gloucester, MA, in 1623. While the enterprise was not commercially successful, some the settlers remained and merged with another While initiative, the settlement at Salem, begun in 1625.

Perhaps the most religiously interesting was his creation in England of the congregation which established itself in Dorchester, Massachusetts in 1630. He gathered the members in Dorset, commissioned two ministers, and enabled the group to leave on the Mary and John on March 1630. It is the only congregation of that era which was established before leaving the mother country.

A few years later White encouraged the emigration of another dissident Church of England priest, Richard Mather. One of the most brilliant of the colonial divines, he was the principal author of the Cambridge Platform of 1638, which became the basis for congregational polity. He was also the forbear of Increase and Cotton Mather, and may other Mather clergy. When he assisted in the emigration of Roger Ludlow, another important Puritan, he urged him to go to the new Dorchester, not to Salem, in spite of the fact that Ludlow was closely related to Governor John Endicott. Apparently Salem Puritanism was too rigid for White.

Much of my scholarly work has been exploring these origins of New England and modifying some of my prejudices about our Puritan ancestors.

In the meantime, I continue my research on the life of Rev. William J. Potter, and am moving forward with the editing process.

Dan McKanan
Emerson UUA Senior Lecturer
Harvard Divinity School
45 Francis Avenue
Cambridge, MA 02138
dmckanan@hds.harvard.edu
617/496-2665

For most of the past year I have been hard at work completing the manuscript of my forthcoming book, *Prophetic Encounters: Religion and the American Radical Tradition*. This is a broad, two-hundred-year history of religious dimensions of socialist, pacifist, feminist, and anti-racist movements in the United States. It will be released by Beacon Press just in time for next year's Collegium. After a spring sabbatical devoted entirely to that book project (and spent entirely in my office in Cambridge), I am back in the classroom this fall, teaching one course related to the book and another that is a survey of UU history. In the spring, I'll be teaching twentieth-century UU thought and a course on communal and communitarian religious movements in the United States.

Recent and Forthcoming Publications

Prophetic Encounters: Religion and the American Radical Tradition. Boston: Beacon Press, anticipated publication October 2011.

"Faith in the Phalanx: Esotericism, Socialism, and the American Fourierist Movement."

In preparation for a volume entitled *Esotericism, Religion, and Politics*.

"On Middle Ground: Camphill Practices that Touch the World." In preparation for a volume celebrating the anniversary of the international Camphill movement.

"The Implicit Religion of Radicalism: Socialist Party Theology, 1900-1934." *Journal of the American Academy of Religion* 78/3 (October 2010).

"The Dialogue of Socialism." *Harvard Divinity Bulletin* 38/3-4 (Summer/Autumn 2010): 44-56.

"Unless a Seed Falls: Cultivating Liberal Institutions." *Harvard Theological Review* 10/3 (July 2010): 291-308. [This is the text of my inaugural address for the Emerson chair.]

"Beyond Church and Sect: Christian Movements for Social Reform." In *American Christianities*, ed. Catherine A. Brekus and W. Clark Gilpin. Chapel Hill: University of North Carolina Press (under contract).

Rev. Sheri Prud'homme
2223A Woolsey St • Berkeley, California 94705
Home: 510-845-8084 • Cell: 510-407-3019
E-mail: sprudhomme@uuma.org

I am interested in the development of Unitarian and Universalist theologies of nature, particularly in the American West. At this moment in history the world's religions cannot escape the call to enter what Dr. Mary Evelyn Tucker calls their ecological phase. Currently Dr. Tucker is a Senior Lecturer in Religion and the Environment at Yale University. While a visiting scholar at the GTU in 2001-02, she gave the Second Master Hsuan Hua Memorial Lecture which became her book, *Worldly Wonder: Religions Enter Their Ecological Phase*. She writes, "now is the moment for the religions to move forward boldly with comprehensive narrative perspectives that are grounded in relevant traditional resources, open to a sense of wonder, and guided by inspiring moral visions for shaping human-Earth relations for a sustainable future." (51) Her words express my reasons for undertaking doctoral studies, which I have begun this fall at the Graduate Theological Union.

I want to study liberal theology and American liberal religious history, particularly Unitarianism and Universalism, through the lens of ecotheology. Are there theological understandings in American liberal religious traditions as illuminated by critical theological contributors – past and present – that provide the moral vision for creating a sustainable future? What are the religious narratives, images, theologies, and relevant traditional resources that can be called upon to answer the environmental questions so pressing in the 21st century? How do feminism and post-colonialism provide critiques and insights that challenge and shape liberal theologies and environmental ethics?

My undergraduate degree is in Comparative Literature with a minor in Women's Studies. My thesis drew from post-colonial literary theory and feminist, womanist, and ecofeminist thought, which leads me to insist on a fundamental connection between environmental and social justice. Since my graduation from Starr King (1999) and my ordination (2002), my work has been primarily in religious education. I have taught on the adjunct faculty of Starr King for six years in the area of religious education. Questions of human transformation and how we conduct our lives are never far from my mind. The hunger of children, youth, and adults to know more about our religious heritage that I encountered in this work also fuels my studies.

My paper at this conference is my first academic presentation in my new fields of interest: "God and Nature in Thomas Starr King's 'Lessons from the Sierra Nevada' and 'Living Waters from Lake Tahoe.'"

Jane E. Rosecrans, Ph.D.
Professor of English and Religion
J. Sargeant Reynolds Community College
2843 Queensland Drive
Richmond, Virginia 23294
804.683.1773
jrosecrans@reynolds.edu

I have begun teaching religion courses at the college, including World Religions I: The Religions of Asia and Religion in America. I am also working with other faculty to develop an Interfaith Council for students and I will begin work on the relationship between spirituality and higher education. I continue to work on my M.A. in Theological Studies at Union Presbyterian Seminary. I took a course with Mark Valeri in May – Secularism and Religious Belief – designed around Charles Taylor’s *A Secular Age*. This course has had such a profound effect on me, it has led to a crisis of faith and my re-evaluation of Unitarian Universalism that is the subject of my *Collegium* paper; ultimately it will be the subject of my Master’s thesis.

This semester I am working with womanist/feminist theologian Katie Cannon to develop a retreat for UU women on body image and I am interested in eventually developing a collaborative theology of the body with other UU women. This year I contributed to the new *Critical Companion to Ralph Waldo Emerson* and I am co-authoring a chapter on peace and pedagogy for an upcoming book on teaching peace in the community college published by the U.S. Institute for Peace. I am also working on an article for publication titled "Martin Luther King and the Politics of Plagiarism" and I will participate in a roundtable on "Women's Literacy, Activism, and Faith Practices," focusing on Transcendentalist women, at the Conference on College Composition and Communication in early 2011.

Arliss Ungar
arliss@ungar.us

Since the 2009 *Collegium* I have worked primarily on a paper on the Reverend Dr. Josiah R. Bartlett (1913 – 1997), the innovative and creative minister and educator who was a long time president of Starr King School for the Ministry, and who helped to establish the accredited interim ministry program for the UUA. Over a twenty five year period Rev. Bartlett conducted 25 interim ministries, lasting from a few months to two years. My research is based primarily on his sermons, odysseys and other personal papers left by his son Channing to Starr King School for the ministry. I have presented a lecture on Bartlett to the Unitarian Universalists of Rossmoor in Walnut Creek, CA. I am now working on a paper on the life of Francis Cutting, a prominent lay Unitarian who lived from 1834 – 1913.

Rev. Michelle A. Walsh, MSW, LICSW
21 Overlook Ridge Terrace, Apt. 205
Revere, MA 02151
CP: 617-767-7933
walsh_michelle@msn.com

Since our last collegium together, I have become ABD officially and am currently working through an Institutional Review Board process for my dissertation. The title of my dissertation is: "Prophetic Pastoral Care in the Aftermath of Trauma: Forging Practical Theology of Lived Religion From Organized Trauma Ministries." In the context of church studies, rarely does one find studies of organized ministerial responses to trauma. The objective of this dissertation research is to explore the impact of practices developed by organized trauma ministries in facilitating personal and/or communal healing in the aftermath of trauma, particularly trauma related to violence. The two organized ministries to be studied are the Louis D. Brown Peace Institute, Dorchester, MA and the Unitarian Universalist Trauma Response Ministry. Through case studies and oral histories of these two particular and unique ministries, this study asks how can the church more effectively ground its practices in the aftermath of trauma through the lived experiences of trauma survivors and those who serve them? The expected outcomes of this dissertation research include a contribution to academic scholarship on this issue as well as increasing awareness among churches and society regarding reported experiences of effective/ineffective healing ministries in the aftermath of trauma.

I have also increased my teaching responsibilities and experience, including serving as clinical adjunct faculty at Boston University's School of Social and serving as a teaching assistance in classes for the School of Theology. I have presented twice at the American Academy of Religion on my research and was very pleased this year to receive a grant from the Fund for Nurturing UU Scholarship in support of my doctoral studies. I continue to be active in our larger UU movement by serving on the boards of the UU Society for Community Ministries as well as Promise the Children. My own community ministry with my partner, Rev. Clyde Grubbs, is titled Tuckerman Creative Ministries for Justice and Healing.