



Unitarian Universalist The@logies

HTTC-4000
Spring 2024

REQUIRED TEXTS:

John A. Buehrens and Rebecca Ann Parker. *A House for Hope: The Promise of Progressive Religion for the Twenty-first Century*. Boston: Beacon Press.2010.
Available on DTL2.

ISBN: 9780807077382 Price: \$16 **Available DTL2**

1. John A. Buehrens, "Unitarian and Universalist Theologians, Then and Now: An Imperfect Listing with Short Biographies." Posted to Populi in Week One.
2. Demian Wheeler, <https://youtu.be/UKaZ04fMF60?si=nrxSvraWYPuQWR7J>, on his book *Religion within the Limits of History Alone: Pragmatic Historicism and the Future of Theology*

RECOMMENDED TEXTS:

- *Engaging Our Theological Diversity*, A Report by the Commission on Appraisal Unitarian Universalist Association, May 2005, <https://www.uua.org/sites/live-new.uua.org/files/documents/coa/engagingourtheodiversity.pdf>.
- Paul Rasor. *Faith Without Certainty: Liberal Theology in the Twentieth Century*. (Skinner House Books, 2005) ISBN-10: 1558964843 Price: \$3-14. **Available DTL2**
- Rebecca Ann Parker. *Blessing the World: What Can Save Us Now*, edited by Rob Hardies (Skinner House Books, 2006). ISBN-10: 1558965157 Price: \$11.
- Gary Dorrien, *The Spirit of American Liberal Theology: A History* (Westminster John Knox, 2023) ISBN 9780664268411 (pb) Price \$64.63+; ISBN 9781646983308 (ebook) Price \$43.99+ See also Dorrien's previous 3-vol. history of American liberal theology.

CLASS SCHEDULE

Welcome, Introductions, and Compelling Questions January 29-February 4

Your tasks are to:

- 1) View my introductory video
- 2) Introduce yourself with a video in the discussion forum
- 3) Use the Find a pair/group discussion forum to find and then announce your groups/pairs as they are formed - do this right away – and meet in your pair or group to get acquainted and discuss this week's assignments.
- 4) Assignment one - read the information below in this week's lesson its entirety and review the syllabus (tab on the left of your screen to find the syllabus). Post any comments or questions in the relevant discussion forum.
- 5) Assignment two - formulate (and post in the relevant discussion forum) one big question you may return to throughout the semester, noticing where and how it gets addressed (or not) in the writers, scholars, and theologians we will be engaging. This should not be a question that you already know the answer to... where would be the enjoyment in that?... but something that stretches your understanding.
- 6) Familiarize yourself with the book, *A House for Hope: The Promise of Progressive Religion for the Twenty-first Century*. Some students like to read it all at once here at the beginning. Others prefer to read it along and along as we cover the topics. Your choice.

Unit 1: The Unitarian Universalist Theological House--Overview and Assessment February 5-11

*Rebecca Parker's "Under Construction" offers an overview of Unitarian Universalist theologies from the 19th century to the present and introduces the traditional categories of systematic theology: **theological anthropology, the doctrine of God, Christology, soteriology, ecclesiology, missiology, eschatology, and pneumatology**. For an expanded discussion, you can follow along as we move through the weeks in the book she wrote with John Buehrens, *A House for Hope: The Promise of Progressive Religion for the Twenty-first Century*. Elaborating a model of "Our Theological House," she also introduces the structure and scope of this course. The reading from Gordon McKeeman reflects on the mistakes and missed opportunities of the institutional merger of Unitarians and Universalists especially concerning our theological self-understanding; he argues that our theological house "is in serious need of remedial attention" and articulates core issues that require our attention. The two video segments highlight contemporary issues in the articulation and evolution of Unitarian Universalist theology in light of commitments to multiculturalism, anti-oppression, and liberation. The panel discussion sponsored by Black Lives UU addresses a number of aspects of UU theology with both critique and vision. The General Assembly workshop sponsored by the Commission on Institutional Change reflects on the liberatory potential of Unitarian Universalist theologies and addresses why it is worthwhile to engage in theological reflection in our times.*

Reading/Viewing Assignment:

Rebecca Ann Parker "Under Construction: Knowing and Transforming Our Unitarian Universalist Theological House"

Gordon McKeeman "2004 Starr King President's Lecture"

"Whose Faith Is It Anyway? A Black UU Theological Framework Panel Discussion," E.N. Hill, DeReau Farrar, Kimberly Hampton, Donte Hilliard, and Dr. Stephanie Mitchem, February 4, 2019, https://www.youtube.com/watch?v=yLCH1tl_fmE – First hour and 15 mins required, the rest is optional

"Centering Liberation through UU Theologies," General Assembly 2019, Rev. Dr. Sofia Betancourt, Rev. Leslie Takahashi, and Dr. Elias Ortega-Aponte, <https://vimeo.com/343738309> - First 30 minutes required, the rest is optional

Commission on Institutional Change Report

Theology section: <https://www.uua.org/uuagovernance/committees/cic/widening/theology>

Suggested Reading:

Gary Dorrien. Introductory chapters to Vol's I, II, and III of *The Making of American Liberal Theology*. These chapters briefly situate Unitarian Universalism within the larger context of American liberal theology.

Unit 2: The Unitarian Universalist Theological House—More Context

February 12-18

This week's readings provide further historical context, which will help us to situate, understand, and think critically about the Unitarian Universalist theologies which follow. With respect to contemporary criticisms of the way the study of theology has developed in the Western Academy—typically privileging white, male, straight, cis-gendered, able-bodied voices—it can sometimes be challenging to read authors steeped in and reflecting on this tradition. I include such writers here to provide important context for Unitarian Universalist theologies within the broader trends of the academic study of theology. To disengage entirely from this field of study allows those historically afforded power to continue to define the terms and the narrative. To engage the field affords the possibility of gleaning the good from it and the possibility of transforming it. Livingstone's first reading discusses the major themes of the Enlightenment and their influence on religious thought in dominant European-American contexts; the second introduces the Romantic movement and its central religious expressions, in particular the work of Coleridge and Schleiermacher. While we will not study the work of these European men beyond this overview, they were very influential to the American Unitarians and Universalists of the 19th century; as such, their work will be present in the background. Examining the central features of modernity, postmodernity, and those of liberal theology, Paul Rasor discusses the cultural turn from modernity to postmodernity and its implications for liberal theology. Again, this is a conversation held mostly in the academic study of theology within a Western context. Moses Moore's excerpt identifies trends in post-Darwinian liberal theology, distinguishes two major divisions, evangelical and modernistic, and accents the unique contributions of African and African-American liberal theologians, in particular that of Orishatukeh Faduma.

In the past, Prof. Prud'homme tells me, some students have appreciated this larger context, situating Unitarian Universalism in larger historical movements within the dominant culture. Other students have found these readings rather off-putting. So I offer an alternative assignment, to be taken up by at least one pair or group: To view three (3) worship services recently offered at UUA General Assemblies in the last five years, either on Sunday morning or as the Service of the Living Tradition of the UU Ministry. And then to present a written reflection on theological perspectives presented therein, using last week's framework for "our theological house."

Reading Assignment:

Livingstone, "The Enlightenment and Modern Christianity" and "Christianity and Romanticism"

Rasor "The Postmodern Challenge to Liberal Theology"

Moore, "Faduma and the New Theology"

Alternate viewing and writing assignment:

View 3 worship services from among the Service of the Living Tradition or the Sunday morning service at General Assemblies within the last four years, and write a reflection paper (750-1000 words) on the theological ideas present in them, referencing last week's framework presented in the theological house along with the other viewings/readings. The worship services can run on the long side, so if you need to be selective, focus on the sermon and 2-3 other elements of the

worship service. Feel free to use your own big question or your own questions drawn from last week's overview for your inquiry into the theological perspectives of the sermons and worship services. Some possible questions for you to consider might be.... How do they understand the nature of humankind? All of existence/creation? What harms life or puts life at risk? What shelters or saves life? Where is all of life heading ultimately? What holds people together in religious community? How should our religious community relate with others? What is the purpose of life? What does our death mean? How do they understand God/the ultimate/Spirit/the holy? How does the god of their understanding/the ultimate relate with humankind and the rest of non-human existence?

[Radicals Rise Up -NOW Is A Moment](#) by Pastor Jacqueline Duhart, 2022

[The Deal on Those Days](#) with Rev. Gretchen Haley and Rev. Shari Halliday-Quan, Rev. Sean Neil-Barron, Lea Morris, Adam Podd, Joseph and Aimee Santos-Lyons, 2022

Rev. Dr. Natalie Fenimore's service from 2021 is not posted

[Until Love Wins](#) with Revs. Arif Mamdani, Karen Hutt, and Jen Crow, 2021

[Service of the Living Tradition 2020](#) with Rev. Danielle Di Bona and others

[Beyond the Water's Edge](#) with Rev. Joan Javier-Duval, 2020 and others

[It is Time Now](#), Service of the Living Tradition, 2019 with Rev. Lindi Ramsden and others

[It is Time Now](#), Sunday Morning Worship, 2019 with Rev. Marta I. Valentín and others

Further suggested Reading:

Paul Rasor. *Faith Without Certainty: Liberal Theology in the 21st Century*. The introduction and first three chapters offer a helpful framework for much of the assigned contextual readings.

Available DTL2.

Susan Ritchie, "The Promise of Postmodernism for Unitarian Universalist Theology"

David M. Robinson, "The Unitarians and the Universalists: A Summary Overview"

Ken Wilber, "Postmodernism: To Deconstruct the World"

Unit 3: Foundations--God and Humanity I. The 19th Century--Re-imagining Humanity February 19-25

Unitarian and Universalist theological views on the nature of being human were formed within the ethos of the Enlightenment, in reaction to Calvinism, and express modernity's focus on the authority of individual conscience, reason, and experience. The excerpt from Elizabeth Cady Stanton's autobiography attacks the dismal character of New England Calvinism and shows how welcome the new ideas of liberal religion were. In "Likeness to God" William Ellery Channing, the great spokesperson of Unitarianism during the first half of the nineteenth century, introduced a new vision of the goodness – even divinity – of humanity. In the following readings, Channing develops and applies that vision. Earnestly adopting that vision, Lydia Maria Child helped to persuade Channing "to make his controversial public antislavery statement." Elizabeth Palmer Peabody, a Channing disciple, introduced the German concept of the kindergarten to America – and a distinctly Unitarian pedagogy.

Readings:

Stanton, *Eighty Years and More: Reminiscences 1815-1897* (School Days, pg. 24-27 and Girlhood, pgs. 40-49)

Channing, "Likeness to God"

Channing, "Self-Culture," and

Channing, "The Imitableness of Christ's Character"

Child, "Appeal to End Slavery"

Peabody, "Thoughts on Kindergarten Education," "Spiritual Aspects of Early Childhood Education"

Optional Reading

"A Discourse on the Life and Character of The Rev. Joseph Tuckerman," "An Address Delivered at Lennox On the Anniversary of Emancipation in the British West Indies"

Further Suggested Reading:

Gary Dorrien. *The Making of American Liberal Theology: Imagining Progressive Religion 1805 – 1900*. Section I. Unitarian Beginnings: William Ellery Channing and the Divine Likeness (pp 1 – 57); Section 4. Victorianism in Question: Henry Ward Beecher, Elizabeth Cady Stanton, and the Religion of Reform (pp 179 – 260).

For Further Inquiry:

Catherine Clinton. *Fanny Kemble's Civil Wars*. (Simon & Schuster) and Catherine Clinton, ed. *Fanny Kemble's Journals*. (Harvard) An acclaimed actress and member of the First Unitarian Church of Philadelphia, Kemble married a (Unitarian, also) slaveowner. Her painful, personal awakening to the connections and contradictions of slavery and marriage led her to publish *Journal of Residence in America*, which influenced abolitionist sentiment here and in Britain.

Unit 4: Foundations--God and Humanity II. The 19th Century--Re-imagining Humanity

February 26-March 3

While drawing much from Channing, Ralph Waldo Emerson was the pre-eminent voice among the Transcendentalists in revolt against first-generation Unitarians. Influenced by Coleridge and his transmittal of post-Kantian idealism, Emerson exalted the intuitive faculty of the individual, while himself embedded in a dialogical community of other thinkers. Transcendentalist Margaret Fuller's essay appeared in an 1843 edition of The Dial and in 1844 as Woman in the Nineteenth Century. It was the first American feminist manifesto, which, as Madeleine Stern wrote, "helped clear the ground for the first woman's rights convention in Seneca Falls, New York, in 1848." A forerunner of womanist theologians, Francis Ellen Watkins Harper was one of the first Unitarian writers to "demonstrate how racism, sexism, and classism are intricately intertwined in American culture. . .[calling] for a spiritual resurrection within people and in their actions as moral beings." (Melba Joyce Boyd) Thomas Starr King, raised a Universalist and called to the First Unitarian Church of San Francisco, brought a broad-church Transcendentalism to the Pacific Coast. This segment from his sermon on Yosemite illustrates the Transcendentalists return to Nature as a source to know God and gain insight into God's desires for humankind.

Reading Assignment:

Emerson, "Divinity School Address," "Self-Reliance," and "The Over-Soul"

Fuller, "The Great Lawsuit: Man *versus* Men. Woman *versus* Women"

Harper, "The Colored People in America," "The Woman's Christian Temperance Union and the Colored Woman," "Woman's Political Future"

King, Thomas Starr, "Selections from a Lecture-Sermon After Visiting Yosemite Valley." In *The California Scrap-Book*, ed. Oscar Tully Shuck. SF: H. H. Bancroft and Company, 1869.

Further Suggested Reading:

The 1854 capture and trial in Boston of escaped slave Anthony Burns was a signal event in the anti-slavery movement, engaging many Transcendentalist activists. Henry David Thoreau's commentary on this event expresses the social implications of Transcendentalist ideas. *The question "Who was an abolitionist? When? Why? And advocating what means?" remains relevant to discussions of anti-oppression throughout history. Emerson is a rather good example. His "Divinity School Address" of 1838 did not directly address the issue. Some scholars feel that "Self-Reliance," now more widely known, was a response to his critics. Emerson scholar Robert D. Richardson also offers some insights into Emerson's individualism and reluctance on what Elizabeth Peabody called "the social principle" in Transcendentalism. See also the introduction to my book, Buehrens, Conflagration: How the Transcendentalists Sparked the American Struggle for Racial, Gender, and Social Justice (Beacon, 2020)*

Thoreau, "Slavery in Massachusetts, Remarks Delivered July 4, 1854"

Robinson "Mis-reading Emerson"

Dorrien. *The Making of American Liberal Theology: Imagining Progressive Religion 1805 – 1900*. Section 2. Subversive Intuitions: Ralph Waldo Emerson, Theodore Parker, and the Transcendentalist Revolt. (pp 58 – 79)

For Further Inquiry:

Melba Joyce Boyd. *Discarded Legacy: Politics and Poetics in the Life of Frances E.W. Harper 1825 – 1911*. (Wayne State University Press)

Paul Outka. *Race and Nature from Transcendentalism to the Harlem Renaissance*. (Palgrave Macmillan, 2013). Drawing on theories of sublimity, trauma, and ecocriticism, this book examines how the often-sharp division between European American and African American experiences of the natural world developed in American culture and history, and how those natural experiences, in turn, shaped the construction of race. On order DTL2

Madeleine B. Stern. Introduction to *Woman in the Nineteenth Century: A Facsimile of the 1845 Edition*. (University of South Carolina Press)

Albert J. Von Frank. *The Trials of Anthony Burns: Freedom and Slavery in Emerson's Boston*. (Harvard University Press) A vivid telling of the story, this book is also a study of how Transcendentalist ideas related to social change.

Unit 5: Foundation: God and Humanity III. The 19th Century—Re-imagining Humanity March 4-10

Theodore Parker, writes Gary Dorrien, “was the first American to approach theology from a standpoint deeply informed by German theology, philosophy, and historicocritical scholarship. He was the first American to present a nearly full-orbed liberal view of Christianity in the nineteenth-century sense of the term; and he is the pivotal figure of the Unitarian tradition, the one from whom its neo-Christian and humanistic traditions both derive.” (Dorrien, 2001: xvii) I have written, “His views of God and Humanity, and seeing in all religion, in every culture, varied versions of what Christianity refers to as ‘The Two Great Commandments,’ were arguably more transformative and influential in ‘UU theologies’ even than Emerson’s lectures and essays.” His biographer, Dean Grodzins writes, “Parker has been neglected lately, I suspect, because he held a view of the world that many today find alien...He was passionately religious, believed deeply in the existence of God and the immortality of the soul, without being theologically conservative.”

It's easy for us to underestimate the influence of Parker, as he is not as well remembered as some of our other forebears, but he was an extraordinarily influential person in his time. He was largely self-taught. He could read in 20 languages by the time he was 25 years old. By the time he was 27, he had lost his parents and 7 of his 9 siblings, mostly to tuberculosis, an experience that fueled his belief in soul as immortal and in the benevolence of God. Parker was among the foremost experts in the German Philosophers in the United States, having read and studied them in their original language. If you haven't yet read his Discourse on the Transient and Permanent in Christianity (1841), you may want to do that. As a Transcendentalist manifesto, it created such a stir within Unitarianism that Parker feared his career was over. Orthodox Christians and

many, many Unitarians denounced Parker as an infidel. While thousands came to hear him preach on a Sunday morning, so few colleagues could risk publicly associating with him that he preached his own installation sermon at a congregation that his admirers had organized so that he could have a pulpit in 1846.

As a preacher, Parker influenced both Abraham Lincoln and Rev. Dr. Martin Luther King, Jr. In fact, the phrase often attributed to King, “the arc of the moral universe is long, but it bends towards justice,” was actually a paraphrase of Parker, who in his book *Ten Sermons of Religion* wrote: “I do not pretend to understand the moral universe; the arc is a long one, my eye reaches but little ways; I cannot calculate the curve and complete the figure by the experience of sight; I can divine it by conscience. And from what I see I am sure it bends towards justice.” Parker was one of the first American clergymen to endorse women’s suffrage, and the first to refer to God as both “Father” and “Mother.” He became an intellectual leader of the antislavery movement, opposed the proslavery “Mexican War,” and led the Boston movement to rescue fugitive slaves.

Parker’s essay provides a summary of his theology as well as “a philosophical history of a whole generation.” It will give you a sense of how theological questions and commitments shaped one nineteenth century Unitarian’s life and work, and will provide a context for you to reflect on your own life’s deepest questions, theological convictions, and formative influences.

Reading Assignment:

Parker, “Experience as a Minister”

Assignment: Post your own theological autobiography (approx 900-1500 words), responding to the following questions: What key influences, experiences and relationships have shaped your theological perspective? The influences, experiences, and relationships that have shaped your theological perspective may include formal and informal religious education, influential people and relationships in your life, specific events or moments that catalyzed insight or knowledge, key historical events, writings, music or art. How has your theological perspective influenced your choices and actions in the world? What is the interplay between your theological perspective and what you have experienced theologically in Unitarian Universalism? What do you see as the goals or purposes of ministry in light of your theological perspective?

ASSIGNMENT DUE TODAY: A Theological Autobiography—a five-page paper.

Suggested Reading: Gary Dorrien. *The Making of American Liberal Theology: Imagining Progressive Religion 1805 – 1900*. Section 2. Subversive Intuitions: Ralph Waldo Emerson, Theodore Parker, and the Transcendentalist Revolt. (pp 80 – 110)

For Further Inquiry: Dean Grodzins. *American Heretic: Theodore Parker and Transcendentalism*. (The University of North Carolina Press, 2002)

Unit 6: Foundations--God and Humanity IV. 20th Century Humanistic Theism/Atheism
March 11-17

Nineteenth-century Unitarian and Universalist theological anthropology was optimistic and essentialist about human nature and often uncritically regarded white male experience as normative for all humanity. This unit will begin to explore how these perspectives shifted in the 20th century. The nature of being human came to be understood in new ways as gender, race, culture and class increasingly informed the Unitarian and Universalist theological conversation. Liberal optimism was shaken by the devastations of World War I and II, as was a belief in God, at least an all-powerful God who intervenes in history. Why the country's foundational practices of slavery and attempted genocide of Native Americans hadn't shaken this optimism for white Americans rests in the perniciousness of white supremacy culture. In other Christian traditions, African American and Latin American theologians responded to the historical moment with the articulation of liberation theology, citing God's preferential option for those who had been oppressed and impoverished. While liberation theology has become more influential in Unitarian Universalism in the past twenty years, in the late 20th century and early 21st prominent black theologians developed humanist theologies that influenced the humanism that swept through Unitarian Universalism. As the 21st century progressed, some liberal theologians also began to grapple with the limits of reason, the need for grace, and the vulnerability of human beings as well as our power and responsibility.

This week's readings illustrate these shifts. In the excerpt from His Religion and Hers, Charlotte Perkins Gilman, a 20th-century Unitarian feminist writing just after World War I, calls for religion to be informed by women's experience. Religious humanism, with its deep roots in the values of modernity, is carried forward into the 20th century in the Humanist Manifesto. The selection here is the first Humanist Manifesto, of which there were three, spanning 1933-2003. Unfettered from "Likeness to God," 20th-century religious humanism affirms humanity's power and responsibility on its own terms. William R. Jones, a humanist theologian and UU minister, probes the ways concepts of God can function to sanction racism and oppression or to resist them. Anthony Pinn, humanist theologian, UU, and professor of religious studies at Rice University, further explores themes prominent in black humanism, articulating an African American nontheist humanist theology in his book, "The End of God-Talk" and addresses some of the dilemmas related to institutional affiliation for black humanists. UU minister Marilyn Sewell's introduction to Cries of the Spirit, a collection of poetry by women, suggests how poetic language that arises from the body of our lives speaks of the divine. Rebecca Parker, theologian and UU and Methodist minister reflects on the meanings for religious humanism of the feminist insights of embodiment, interdependence, and vulnerability. Shirley Ranck, UU minister and author of the adult curriculum Cakes for the Queen of Heaven, argues for a Goddess-feminist theology, a pagan spirituality. Sean Parker Dennison, UU minister and co-founder of Transgender Religious Professional UUs Together (TRUUsT), develops Rita Nakashima Brock's notion of interstitial integrity in explicating the transgendered, in-between experience. Beacon Press author Nancy Mairs parses the theological and moral values of embodiment from the perspective of a "troubled body."

Reading Assignment:

Gilman, "Preface," "Introductory," "Suggested Causes"

Humanist Manifesto I

Jones, “An Overview of Divine Racism,” “White God – Black Protest,” “Humanocentric Theism: A Theistic Framework for Ethnic Suffering” in *Is God a White Racist? A Preamble to Black Theology* : (Boston : Beacon Press, 1998)

Pinn, “Introduction” in *The End of God-talk : an African American humanist theology* (New York : Oxford University Press, 2012).

Sewell, *Cries of the Spirit: A Celebration of Women’s Spirituality*

Parker, “Vulnerable and Powerful: Humanism from a Feminist Perspective”

Ranck, Shirley Ann, “Born of Woman, Born of Earth”

Dennison, “The Integrity of the In-Between”

Mairs, “Body in Trouble”

Suggested Reading:

Kendyl Gibbons, “Essentials of Humanism” UU World, Spring 2017

<https://www.uuworld.org/articles/essentials-humanism>

Anthony Pinn, On Becoming Humanist: A Personal Journey

<http://www.huumanists.org/publications/journal/becoming-humanist-personal-journey>

Anthony B. Pinn, *The End of God-talk : an African American humanist theology* (New York : Oxford University Press, 2012). Available DTL2

<https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=3055830>

Paul Rasor. *Faith Without Certainty*, chapters 4 – 7. Available DTL2

<https://theologicalreference.on.worldcat.org/search/detail/57243390?queryString=faith%20without%20certainty%20liberal%20theology&clusterResults=false&groupVariantRecords=true>

Skubik, Susanne. “Body, Mind, and Soul: An Interview with Nancy Mairs”

Writing Assignment: Meet in your group to discuss the readings. You may want to have already have some ideas for how you would approach this assignment before you talk all together. As a group complete the following synthesis project.

Write a brief synthesis paper (2-3 pages double spaced)

1) Choose two or three texts from the assigned reading

2) Identify and explain a key theological issue discussed in those texts, commenting on theoretical or methodological similarities and differences and historical/intertextual relations (e.g. is one author responding to another? Responding to shared sources?)

3) Locate yourselves in relation to the issues and perspectives presented (what would you add?)

emphasize? critique?)

Post your paper in this forum by Friday night. Over the weekend, respond thoughtfully to 3 of the other papers.

If you are someone for whom the idea of a group project like this sounds just awful rather than a fun and interesting endeavor, you can participate in the group conversation and write and post your own paper individually.

Spring Break March 18-24

Unit 7: Foundations: God and Humanity V. Process/Relational Humanism/Religious Naturalism March 25-31

Rooted in modernity's high regard for reason and science, Unitarian Universalist theologians have approached God through the disciplines of philosophy and the natural sciences. In this unit, we will focus on process theologians who seek reasonable, ethical, and scientifically grounded ways of conceiving of God and humanity. We will also touch on religious naturalism. Contemporary Unitarian Universalist minister Gary Kowalski introduces a process view of God in language that is accessible to general readers, and I would suggest starting there. The second reading is the first section of Charles Hartshorne's slim volume Omnipotence and Other Theological Mistakes. Unlike much of his work, it is also written for general readers. Hartshorne was a member of several Unitarian and Unitarian Universalist congregations over the span of seven decades. He is widely regarded as one of the 20th century's leading exponent of process theism, along with Alfred North Whitehead. Bernard Loomer wrote little, but his influence on process theology, as Dean of the Divinity School at the University of Chicago, was great. "S-I-Z-E" is a statement of process values. Loomer became a member of the Unitarian Universalist Church of Berkeley. Rebecca Parker was a student in the lineage of process theology, studying with John Cobb (a student of Whitehead's) and also connected with Charles Hartshorne. In the interview "Discovering the Aesthetic Soul of the Universe" she draws on process theology to make a compelling argument for the non-separation of art and justice making. Finally, Unitarian Universalist theologian Jerome Stone is one of the foremost proponents of religious naturalism, and this paper introduces some of its core tenets. Religious naturalism is not connected with process theology, per se, but shares an orientation towards scientific understanding of the world as a basis of religion.

Some notes about the optional reading:

Process theology has been both critiqued and drawn from by black theologians. I've included a selection. Theologian James Cone's essay offers a piercing critique. UU minister and theologian, Thandeka, offers an analysis of several black theologians' responses to process theology. Monica Coleman, who is not a Unitarian Universalist but was a panelist at the 2022 SKSM Symposium, draws on womanist religious scholarship and process thought in her recent book, "Making a Way Out of No Way: A Vision of Life and Justice in God."

Other Unitarian Universalist theologians have written in the field of process theology. John Jungerman, a Unitarian Universalist lay person and physicist, discusses how God can be re-

imagined in process theological terms in light of the theories of post-Newtonian physics. Henry Nelson Wieman started his career in 1927 at the University of Chicago Divinity School as the foremost expert on Alfred North Whitehead's thought. He never became a member of a Unitarian church, but he did attend one. In "Intellectual Autobiography" he traces the influences and development of his thought about God and humanity. In "The Human Predicament," he writes more specifically about his central concept of creative interchange, and Jesus. I've also provided an additional reading by Charles Hartshorne. In "Beyond Enlightened Self-Interest," he offers a process view of human identity, as well as glimpses of a process God.

Gary Dorrien, in his volume, The Making of American Liberal Theology, Crisis, Irony, & Postmodernity 1950 – 2005 has a section on the New Metaphysics and the Divine Relativity, where he highlights the contributions of Charles Hartshorne and Bernard Loomer among others. Finally, theologian Jerome Stone, who became a Unitarian Universalist in his retirement, released a book on Religious Naturalism in 2009. His theology leans towards religious humanism. As one article in the UU World puts it, Stone posits a minimal transcendence - "without 'God,' a liberal theologian focuses on transcendent resources of grace and judgment."

Reading/Viewing Assignment:

Kowalski, "God is a Verb"

Hartshorne, Part 1 "Six Common Mistakes about God" of *Omnipotence and Other Theological Mistakes*

Loomer, "S-I-Z-E is the Measure"

Rebecca Parker – "Discovering the Aesthetic Soul of the Universe," Mar. 28, 2021
<https://cobb.institute/podcast/rebecca-parker-discovering-the-aesthetic-soul-of-the-universe/>

Stone, Jerome, "What is Religious Naturalism" http://faculty.uml.edu/rinnis/2000_stone_2_1.pdf

Optional Reading:

Jones - [Process Theology: Guardian of the Oppressor or Goad to the Oppressed](#)

Thandeka. "I've Known Rivers: Black Theology's Response to Process Theology"

Monica Coleman - [Making a Way Out of No Way](#) (book introduction)

Weiman, "Intellectual Autobiography" and "The Human Predicament"

Jungerman, "Cosmology and Divinity"

Hartshorne, "Beyond Enlightened Self Interest: The Illusions of Egoism" and *Omnipotence and Other Theological Mistakes* (Albany: State University of New York, 1984).

For further inquiry:

Gary Dorrien. *The Making of American Liberal Theology, Crisis, Irony, & Postmodernity 1950 – 2005*. Section 2. The New Metaphysics and the Divine Relativity: Charles Hartshorne, Bernard M. Loomer, Daniel Day Williams, Bernard E. Meland, and the Religion of Creative Process. (pp 58 – 132). Available DTL2

Jerome Stone. *Religious Naturalism Today: The Rebirth of a Forgotten Alternative* (Albany: State University of New York, 2009). Available DTL2

ASSIGNMENT DUE TODAY: A one-page proposal for your Final Project/Paper, focused on a particular figure or issue in UU theologies.

Unit 8: The Sheltering Roof: The Search for What Saves Us I.
Liberalism and the Problem of Suffering and Evil
April 1-7

This unit and the following two units will focus on Unitarian, Universalist, and Unitarian Universalist perspectives on the problem of evil, the understanding of sin, and the search for what saves us – soteriology. Classic doctrines of the atonement – the idea that humanity was saved by the death of Jesus on the cross – have long been rejected by Unitarians and Universalists. So have ideas that salvation is synonymous with an afterlife in heaven and an escape from the fires of hell. Some critics of liberal theology say liberals do not take evil seriously enough. Some Unitarian Universalists wonder as well: Is our theology only meaningful for the comfortable, the privileged, or those who have not had to struggle to survive the devastating effects of sin or evil?

William Wallace Fenn, Unitarian minister and Bussey Professor of Theology at Harvard Divinity School (1900 – 1932), examines these questions with respect to World War I. In 2002, with the bombing of the World Trade Center in New York fresh in people's memories and experiences, Warren Ross poses these questions to a number of Unitarian Universalist religious leaders in an article for the UU World magazine. Similarly, the UU World in 2018 pulls from a pamphlet edited by William Schulz in which three Unitarian Universalist leaders reflect on the nature of evil. President of Starr King School, Unitarian Universalist minister and author Rosemary Bray McNatt raises questions about Unitarian Universalism's capacity to address racial justice issues unless we can embrace humanity's limitations and need for God. In 2019, Sofía Betancourt offers reflections and questions on what wholeness, healing, and grace could mean in a Unitarian Universalist liberation theology, drawing from insights and questions raised by Dr. James Cone.

Reading Assignment:

Fenn, "War and the Thought of God"

Ross, "Confronting Evil: Has Terrorism Shaken Our Religious Principles?"

Schulz, McNatt, Cabellero, "Coiled in every human heart: Unitarian Universalist ministers reflect on the nature of evil," *UUWorld* Winter 2018. <https://www.uuworld.org/articles/uu-views-evil>

Rev. Rosemary Bray McNatt, "The Problem of Theology in the Work of Anti-Racism"
<https://archive.org/details/soulworkantiraci0000unse>

Rev. Dr. Sofía Betancourt, Centering Theology: Conversation about faith, race and liberation
part 1 - <https://vimeo.com/325962357>

Optional Reading:

Muir, "Liberating Religious Individualism" Muir, a Unitarian Universalist minister and author, employs insights from Latin American Liberation Theology in arguing for a saving move toward pluralism and away from the ideology of individualism among Unitarian Universalists.

Rasor, ed. "Unitarian Universalist Views of Evil"
<https://www.uuabookstore.org/Assets/PDFs/3043.pdf>

Rasor gathers statements from some leading UU ministers that exemplify Unitarian Universalist views of evil.

For Further Inquiry:

Rita Nakashima Brock and Rebecca Ann Parker. *Proverbs of Ashes: Violence, Redemptive Suffering, and the Search for What Saves Us*. (Beacon Press)

Paul Rasor, "Liberal Theology and the Problem of Evil," a UU Ministers Association sponsored lecture at General Assembly 2001. <https://www.uua.org/ga/past/2001/128725.shtml>

Unit 9: The Sheltering Roof--The Search for What Saves Us II. The Universalists--Re-imagining Sin and Salvation, Resisting Oppression, Restoring the Soul, Healing the World April 8-14

This week everyone will read/view these three texts/videos: the 19th century Universalist Hosea Ballou is considered the father of American Universalism. We will read excerpts from Ballou's critique of the doctrine of the atonement. Clarence Skinner was a minister, teacher, writer and social activist, who is widely regarded as the most influential Universalist of the first half of the twentieth century. His essay, "The Social Implications of Universalism," written at the beginning of the 20th century, presents an optimistic vision in which both hell and salvation are to be found in human social relations and institutions. Rebecca Parker's keynote, "Spiritual Traditions and Family Violence: When Religion Hurts and When it Heals" speaks to the very real implications in people's lives of the theological perspectives regarding suffering, salvation, and healing promoted by their religious communities.

*Everyone will also choose 3 of the remaining readings: Ibrahim Farajaje, the former Provost at Starr King School for the Ministry, draws on connections between Unitarian Universalism and Islam in a sermon preached for a new Unitarian Universalist minister. In an excerpt from *Black Pioneers in a White Denomination*, Unitarian Universalist minister and author Mark Morrison-Reed contrasts the central images of black religion with those of Unitarian Universalism, focused through the class-sensitive lens of H. Richard Niebuhr. Howard Thurman, a theological Universalist and friend of Unitarian Universalism, author of *Jesus and the Disinherited*, evokes*

the radical significance of Jesus for the oppressed. Jack Forbes, a Native American scholar and activist with ties to Unitarianism and Buddhism, speaks in a late-20th century voice that critiques the “whiteness” of earlier optimistic views of human nature and progress. Sharon Welch, a Unitarian Universalist ethics scholar and former Provost of Meadville-Lombard Theological School, articulates the power of love in the work of healing, liberation and justice, drawing on black women’s literature as a source for theology. Rebecca Parker illustrates the education of white people into ignorance and denial, exposes the theology of innocence which sanctions it, and offers strategies of remedial education, healing, and engagement.

Ballou, excerpts from *A Treatise on Atonement*

Skinner, *The Social Implications of Universalism*

Rebecca Parker's keynote, "Spiritual Traditions and Family Violence: When Religion Hurts and When it Heals"

Farajaje, “Lighting Fires in Paradise, Pouring Water on Hell”

Morrison-Reed, “Two American Faiths”

Thurman, “Jesus – An Interpretation”

Forbes, “If Jesus Were to Return”

Welch, “Introduction,” “A Theology of Resistance and Hope,” “The Healing Power of Love”

Parker, “Not Somewhere Else But Here”

For Further Inquiry:

Sofia Betancourt. “Between Dishwater and the River: Toward an Eco-womanist Methodology,” in *Ecowomanism, Religion, and Ecology*. (Brill, 2017).

Mark Morrison-Reed. *Darkening the Doorways: Black Trailblazers and Missed Opportunities in Unitarian Universalism* (Boston: Skinner House Books, 2011)

Anthony Pinn and Stacey Floyd-Thomas, eds., *Liberation Theologies in the United States: An Introduction* (NYU Press, 2010)

Sharon Welch. *Sweet Dreams in America: Making Ethics and Spirituality Work*. (Routledge, 1998); *After Empire: The Art and Ethos of Enduring Peace*. (Fortress Press, 2004)

Forrest Church. *The Cathedral of the World: A Universalist Theology* (Beacon Press, 2010)
While his misconduct remains a fact, his theological contributions remain part of the theological heritage of Unitarian Universalism.

Unit 10: The Sheltering Roof: The Search for What Saves Us IV: James Luther Adams

April 15-21

“James Luther Adams,” writes Gary Dorrien, “was a twentieth-century champion of a liberal tradition that the twentieth century nearly left behind, Unitarian Christianity. Though rather isolated as a Christian theist in the Unitarian (later Unitarian Universalist) denomination, he was the most connected, ecumenical, activist-oriented, and least lonely of its theologians.” Referred to widely and fondly as JLA, Adams taught at Meadville Lombard Theological School for twenty years, as well as at the University of Chicago Divinity School, Harvard Divinity School, and Andover Newton Theological School.

In “Taking Time Seriously,” Adams traces the development of his understanding of salvation as occurring in time, in history and introduces the themes of socially effective institutions and a critique of liberal religion which recur throughout his writings. In “Guiding Principles for a Free Faith,” he offers a critique of and five “essential elements of a genuine and vital religious liberalism.” In “The Changing Reputation of Human Nature,” Adams works with two ancient Greek views of human nature, the rationalistic Apollonian and the “voluntaristic” Dionysian, to propose a more holistic integration of the two for liberal religion. “The Prophethood of All Believers” calls for a radical laicism, a “church in which persons think and work together to interpret the signs of the times in light of their faith.” “Theological Bases of Social Action” provides an analysis of power in various forms. In “The Prophetic Covenant and Social Concern,” Adams furthers his discussion of historical religion, focusing on the nature and meanings of covenant. “In the Beginning Is the Word” treats a topic of ongoing controversy for Unitarian Universalists, religious language, and “The Church That Is Free” is Adams’ classic statement, his understanding of the free church.

Readings:

Selections from James Luther Adams, cited above.

For Further Inquiry:

Gary Dorrien. *The Making of American Liberal Theology: Crisis, Irony, & Postmodernity 1950 – 2005*. Section 3. Visions of Liberation: James Luther Adams, Martin Luther King, Jr., J. Deotis Roberts, Valerie Saiving, Rosemary Radford Ruether, and the Rhetoric of Emancipation (pp 133 – 142)

[The Five Jagged Rocks of Unitarian Universalism](#)

A Sermon by Kari Gottfried -- The Five Jagged Rocks are an adaptation of James Luther Adams’s smooth stones. They were created by Revs. Nancy Bowen and Mike Morran, who wanted something that could build on the seven Principles, but focus even more on a declaration of our faith.

Dan McKanan, “James Luther Adams in Unitarian Universalist History” December, 2017 https://www.youtube.com/watch?v=bGPtm_eXFuE

Unit 11: The Embracing Walls I: Church as Redemptive Community

April 22-28

Parker writes, "Our distinctive ecclesiology, rooted in the radical reformation, says every member of the church has a say in what the church's purpose is and why we come together. This places the democratic process and human promise-making at the center of church life." This week's readings explore a variety of interpretations of UU ecclesiology, both historical and contemporary.

Thomas Starr King, Universalist, and Unitarian minister in San Francisco, preached that the purpose of the church is "to train and feed the spirit of worship." James Freeman Clarke invoked the gospel images of "heaven" and "mustard seed" in calling for a church of disciples active in the world. Cynthia Grant Tucker, UU historian, shows how, in the late 19th and early 20th century the Unitarian women ministers of the western frontier enacted an ecclesiology of "church as home" in architectural, congregational, and community programs. The readings from the UUA Commission on Appraisal, Rebecca Parker, and Conrad Wright will introduce you to our distinctive covenantal ecclesiology. Thandeka's sermon "Love After Love" speaks to her notion of "love beyond belief" and church as redemptive community, particularly through small group ministries.

In the optional reading, Thandeka and Jen Harrison lift up the religious experience of such ministries as a center of congregational vitality; Thandeka drawing on Schleiermacher, Harrison on UU youth groups. Thandeka's essay on Affect Theology explains how liberal theology's loss of its own affective foundation compromised our ability to create Unitarian Universalist communities that grow stronger and more vibrant with each succeeding generation. She offers a counter proposal of "love beyond belief," drawing from Schleiermacher's Affekt theology and contemporary affective neuroscience. Affect Theology explains how and why Unitarian Universalism can draw on disparate religious and wisdom sources and also can include a vast array of persons with secular and religious interests in our communities, as well as showing how this affective disposition – this feeling of love beyond belief – is established and sustained.

Reading Assignment:

King, "Christian Worship"

Clarke, "The Christian Church"

Tucker, "The Church Home"

Wright, "Congregational Polity and the Covenant"

Parker, "What They Dreamed Be Ours to Do: Lessons from the History of Covenant"

"Theologies of Membership," *Belonging: The Meaning of Membership: A Report by the Commission on Appraisal*

Thandeka, "Love After Love," Sermon First Unitarian Church of Dallas 8/23/20

<https://www.youtube.com/watch?v=5pH-rdy9dbS>

Optional Reading:

Harrison, "Youth Groups as a Model for Transformative Ministry"

Thandeka, “The Spiritual Life of Unitarian Universalists, Lost and Found”

Thandeka, “Affect Theology”

For Further Inquiry:

Octavius Brooks Frothingham. *Transcendentalism in New England: A History*. (University of Pennsylvania Press) Chapter VII. Practical Tendencies includes the Constitution of Brook Farm and commentary on that communitarian experiment, an alternative configuration of religious community representing a radical Unitarian ecclesiology.

Carl J. Guarneri. “Brook Farm, Fourierism, and the Nationalist Dilemma in American Utopianism.” in *Transient and Permanent: The Transcendentalist Movement and Its Contexts*, Ed’s Charles Clapper and Conrad Edick Wright. (Massachusetts Historical Society)

ASSIGNMENT DUE TODAY: Post a draft of the ten-minute sermon or homily that you propose to deliver to the UUA Committee on Ministerial Fellowship. In very short compass (again, 900 to 1500 words) this sermon should share something of your own life experience, offer reflection grounded in your own theological understanding, and somehow offer some spiritual nurturance for your hearers and future colleagues. **OR**

Post a ten-minute reflection (900 to 1500 words) on a transformative moment in your own life that shifted your theological orientation.

Unit 12: The Embracing Walls II and Its Windows: The Cathedral of the World April 29-May 5

Rebecca Parker writes “Missiology: How do we relate to our religious neighbors? We know there are other religious houses. We are one among many. Our missiology does not call us to convert our neighbors, but to embrace them, learn from them, and support them.” This unit explores several Unitarian Universalist models regarding religious pluralism. It will be helpful to engage your postmodern hermeneutics of suspicion when some of the early 20th century authors claim “universal” understandings.

In his theology of a “religion for one world,” Kenneth Patton proposes in 1964 that the values of liberal religion – the testing of truth through reason and experience – can create a religion that will embrace the wisdom of the world’s many religious traditions, while freeing them of superstition. It was the guiding vision for an experimental church in Boston designed to revitalize Universalism, the Charles Street Meeting house, where he was called as the minister. According to the Dictionary of Unitarian Universalist Biography, “Patton’s fifteen-year ministry redefined the meaning of the word ‘Universalism’ by bringing the arts of all religions and cultures into ‘a religion for one world.’” The images above come from those adorning the Charles Street Meeting house, and for decades, they hung in the Fireside Room of SKSM’s Berkeley schoolhouse. Patton claimed all the religious resources of the world belong to liberals – a vision that led some to react to Patton’s theology as a form of capitalist, colonialist misappropriation.

Forrest Church offers a different image: Unitarian Universalism as a place that recognizes there is one light refracted through many windows, with implications for learning and for worship. Before his untimely death from cancer, Church was the charismatic minister of All Souls Church in NYC., a prolific author, and theologian. His misconduct is dealt with by his biographer, Dan Cryer, in Being Alive and Having to Die: The Spiritual Odyssey of Forrest Church.

Huston Smith, a prominent scholar whose congregational home was the Unitarian Universalist Church of Berkeley, CA, exemplified a life-long practice of openness to all the religions through participation and respectful scholarship. He was often critiqued, however, for his perennialism, finding commonalities across ages and cultures despite significant differences.

Jeff Wilson teaches at the University of Waterloo, Ont., and is a life-long Unitarian Universalist. His essay, "Cultural Appropriation as Unitarian-Universalist Practice" offers questions to help us navigate the difficult waters of religious exploration and misappropriation. He also cautions against mis-appropriating our own tradition and suggests that if accurate knowledge of the "treasures of our Unitarian and Universalist past were more widespread, I expect it would help to alleviate the need to rifle through others' traditions in search of spiritual gold."

Starr King School's former Provost, Dr. Ibrahim Farajaje, was an outspoken proponent of organic multi-religiosity. In an episode of the Church of the Larger Fellowships's VUU from 2013, he speaks about the interplay of Unitarian Universalism and Islam.

Reading/Viewing Assignment:

Patton, excerpts from *A Religion for One World: Art and Symbols for a Universal Religion*

Church, "The Cathedral of the World"

Smith, "Point of Departure"

Jeff Wilson, "Cultural Appropriation as Unitarian-Universalist Practice"

The Church of the Larger Fellowship's VUU #31 2013 - Ibrahim Farajaje guest on the interplay of Unitarian Universalism and Islam.

Optional Readings: *W. Creighton Peden presents William J. Potter's early fashioning of a "Religion of Humanity," another early 20th century example of the notion of "one religion" for the world. A second selection from Patton reveals his understanding of the function of a "Temple" around the world, and explains his efforts to create one in Boston. Starr King professor Taya Mâ Shere has gathered a collection of writings by Ibrahim Farajaje on organic religiosity, "Organic Multireligiosity is Happening Now!: A Kaleidoscopic Compendium of Writings."*

Peden, "The Foundations of William J. Potter's 'Religion of Humanity'"

Patton, "The Temple"

Taya Mâ Shere, ed. "Organic Multireligiosity is Happening Now!: A Kaleidoscopic Compendium of Writings by Ibrahim Farajaje"

For Further Inquiry:

Optional Readings:

Carol Christ. *She Who Changes: Re-Imagining the Divine in the World*. (Palgrave Macmillan)
Christ draws on the work of Charles Hartshorne as a means of stimulating dialogue and forging stronger bonds of connection among feminists of all religious traditions, especially Jewish, Christian, and Goddess feminists.

Forrest Church. *The Cathedral of the World: A Universalist Theology* (Penguin, 2009).

Unit 13: The Blessings of the Earth and Sky: Affirming the World as Sacred May 6-12

Rebecca Parker writes: “...[P]neumatology is how we speak about our sense of the elemental forces that permeate all of our lives, as close as breath, as fiery as the sun, as transformative as the waters of the river. . .[O]ur particular perspective on spirit is our emphasis on the immediate presence of the spirit of life in all of life.

“Eschatology is the theology of where we came from and where we’re going.” It refers not to an individual human being but to all of creation/existence. Unitarian and Universalist theologies reject apocalyptic eschatologies that imagine that history will end in a final battle between the forces of good and the forces of evil, with this earth being destroyed and “a new heaven and a new earth” being born. We also reject other-worldly eschatologies that locate the ultimate “end” or final purpose of human life after death. The distinctive feature of Unitarian Universalist eschatologies is their emphasis on “realized eschatology” – the conviction that the ultimate end or purpose of life is to be found here and now, in this life, on this earth, or to be realized over time in a progressive evolution towards the establishment of heaven on earth – a heaven of justice, compassion and peace for all beings.

Our pneumatology converges with our eschatology in our affirmation of the world as sacred. The reading this week from the Universalist E.E. Guild shows how mid-19th-century Universalists carefully argued from the Bible that this world is not meant to come to an end – a theological argument directed against apocalyptic theologies popular in the 19th century and even more popular today. Readings from Thomas Starr King and Jenkin Lloyd Jones show how liberal religion began to see divinity revealed in the natural world and in the farm. The excerpt from Hartshorne’s “Do Birds Enjoy Singing?” offers a process philosophical view of the sacredness of all life. Rebecca Parker briefly explains the classic conceptions of Christian eschatology and proposes a radical realized eschatology. In my chapter from *Justice on Earth*, I draw connections between the assertions of a number of prominent ecofeminist theologians and our Unitarian Universalist theological heritage, demonstrating ways that our theological heritage is a rich resource for inspiring and sustaining efforts for environmental justice.

In the optional reading, Carol Hepokoski, Unitarian Universalist minister and former Associate Professor of Liberal Religious Ethics at Meadville Lombard Theological School, points one way ahead for a Unitarian Universalist earth-focused theology.

Reading Assignment:

Guild, “On the End of the World”

King, “Living Water From Lake Tahoe”

Jones, “Concerning the Soil”

Hartshorne, excerpt from “Do Birds Enjoy Singing?”

Parker, “We are Already in Paradise” <https://www.uuworld.org/articles/already-in-paradise>

Prud’homme, “Ecotheology” in *Justice on Earth: People of Faith Working at the Intersections of Race, Class, and the Environment*

Optional Reading:

Hepokoski, “Finnish American Unitarianism: A Study of Religion and Place”

For Further Inquiry:

Rita Nakashima Brock and Rebecca Ann Parker. *Saving Paradise: How Christianity Traded Love of This World for Crucifixion and Empire*. (Beacon Press)

Ralph Waldo Emerson. “Nature” in *The Spiritual Emerson: Essential Writings*. Edited by David M. Robinson. (Boston: Beacon Press, 2003).

John Gatta: *Making Nature Sacred: Literature, Religion and Environment in America from the Puritans to the Present*. (Oxford University Press) The works of many Unitarian writers are treated in depth.

Catherine Keller. *Apocalypse Now and Then: A Feminist Guide to the End of the World* (Augsburg Fortress Publishers, 2004)

Sheri Prud’homme. *Gleam of the Infinite Majesty: The Interplay of manifest destiny and ecotheology in Thomas Starr King’s Construction of Yosemite as Sacred Text*. (GTU dissertation, 2016)

FINAL PAPERS/PROJECT DUE: MAY 13
