

The Free Pulpit

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April 28, 2002

Good morning. I would like to talk about procedural justice, this morning. In other words, justice is as much about how we do, as what we do. Our bylaw of affirmation promotes this as the fourth principle, the "right of conscience and the use of the democratic process."

Let's look back to some gatherings and debates in 1921, which was another time of conflicting agendas. This is my understanding of what happened at a conference of the American Unitarian Association, which at that time included Canadian Unitarians, held at Detroit that year.

I like to think of it as a play in three acts. The struggle was between traditional theism (belief in a God with whom one has a personal relationship) and an emerging religious humanism. Confrontation took the shape of speeches and debate and resolutions. The implications for our tradition included freedom of the pulpit, freedom of belief, and openness to change.

First, a prologue to introduce the people in our play. For the sake of simplicity let us focus on two characters only: the voice of change, and the voice of resistance to change.

The voice of change is John Dietrich. In 1921 he is 43 years old. Dietrich trained as a minister in an orthodox Protestant denomination. What he learned about Darwin's theory of evolution and scholarly biblical studies put him at odds with the religion of his childhood. He endured a heresy trial and was excommunicated. Can you imagine such a painful separation? Perhaps you can.

John Dietrich found new life as a Unitarian minister. Dietrich was a hot preacher. His congregations numbered 1500 people. They met in a theatre. His sermons were broadcast live on radio, and published in the Monday morning newspapers. He was a prominent voice for Unitarian humanists. What did he mean by Humanism?

For Dietrich, Humanism meant that a person could be religious with or without God. It meant that human misery was not the will of God. Rather, human misery called for a human response; humans made it, humans messed it up, and humans ought to try and fix it.

The voice for resistance to change is William Laurence Sullivan. In 1921 he is 49 years old, six years older than Dietrich. Sullivan was an Irish Catholic priest. He was a brilliant scholar and teacher. He taught theology at a seminary. What he learned about science and evolution and biblical literary criticism put him at odds with the faith of his childhood. He fell afoul of Pope Pius the Tenth's anti-modernity oath, by which that Pope was attempting to resist new ideas and return the Roman Catholic Church to a medieval faith.

Sullivan found new life as a Unitarian minister. He had been forced to give up the priesthood rather than betray his God-given reason. But he would not give up on God. And so Sullivan served his God as a Unitarian minister, much loved by his Unitarian congregation, and highly esteemed by his colleagues.

On with our play. **ACT ONE.** It's spring, 1921, in Chicago. Dietrich has been invited to address the Western Unitarian Conference. Chicago. The West. We're a long way from Boston.

Dietrich's topic is "The Outlook for Religion." Dietrich's speech advocates letting go the concept of divine control of the universe. This is a radical stuff. Dietrich calls for humans to accept responsibility for their own destiny. What happened next?

The theistic voices of resistance condemned this as atheistic humanism. Some theists wanted atheist humanists, like Dietrich, kept out of Unitarian pulpits. The theist bottom line was faith in a common God, the purpose of the church being to worship God and seek communion with God. Some theists wanted the Unitarian Church to generate a basic creedal statement, a statement of faith, that most Unitarians believed in "the teaching of Jesus that we are the children of God, and that our religion is that of the Twenty-third Psalm, the Lord's Prayer, and the Sermon on the Mount."

Letters flew back and forth. Articles were published. Sermons thundered from pulpit after pulpit. Strong men wept. The opposed factions lumbered toward confrontation. Like great elk in the high country squaring off to butt heads, Dietrich and Sullivan were invited to address the General Assembly that fall. It was to be atheist against theist. (Actually Dietrich was very cagey about that. He would not come right out and say he was an atheist. He would say that it was not necessary to believe in God to be a religious person.) So traditional theist against atheistic humanism, personal piety against social betterment, and East against West.

ACT TWO. The great debate took place Wednesday night, October 5th, 1921, at the General Conference in Detroit. [trivial pursuit/cocktail party conversation]

Sullivan and his supporters came to Detroit determined to set before the conference a resolution to affirm that most Unitarians at least believed in God. The majority of the people there probably were theists. There would be the speeches, and then Sullivan and his colleagues would present his resolution.

ACT TWO, SCENE ONE: The topic for the speeches was: "The faith that is in us." There were three speakers. The first was the Rev. Dilworth Lupton of Cleveland Ohio, by all accounts a very nice man. He delivered a "calm undogmatic expression of faith in theism, . He was calm. He was moderate. He was roundly ignored. People could hardly wait for the gloves to come off and get on to the fireworks.

ACT TWO, SCENE TWO. Dietrich spoke next. He said that faith not necessarily mystical, about hidden things. He said that faith could be about our "deepest convictions as to truth and duty." He spoke about building the Kingdom of God here on

earth. He preached the social gospel. He said that a better world would be in this world, here, now, on earth, through human responsibility, with human hands.

ACT TWO, SCENE THREE. Sullivan spoke last. Sullivan said that yes, one Unitarian could speak for all. He said that the Unitarian Church must "stand for something." Sullivan developed a moral argument for the existence of God, that human conscience reflects an awareness of divine authority. In other words, our human awareness of morality, our sense of right and wrong, leads us to an awareness of the cause and authority behind that morality, namely God.

Sullivan was vehement. And Sullivan made a mistake. He attacked Dietrich personally.

(The accounts I have read give no details. It's like some embarrassing family secret; people seem to shy away from the messy bits. But I think I know what it's about. This is speculation on my part, based on the reading I've done. The only vehemence I found when I read Sullivan's autobiography was when he spoke of Humanist non-theist preachers permitted entry to the pulpit. He condemns it bitterly, almost savagely. I feel his anger and perhaps a sense of betrayal boiling off the page, that after all that had been taken away from him, now they were taking away his very heart and soul. Now they were taking away God.)

So I think the issue hidden at the heart of this debate was the freedom of the pulpit. Remember Dietrich's phrase which was read for us earlier this morning: "There is no question of the right to preach either of these forms of doctrine (theism or humanism) from a Unitarian pulpit."

I'd like to stress that all that was done here, by all concerned, was done in integrity and in love. Even Pius the Tenth, purging his church of its finest minds and leadership, was acting out of love, trying to save something familiar and precious from new and frightening ideas.

So there we have it. Three speeches. Radical affirmations. Passionate defence. And then....

And then.... the speeches are over, the captains and the kings depart, and nothing, happens. Do you remember Sherlock Holmes, and the curious incident of the dog in the nighttime? The dog did nothing in the nighttime, and THAT was the curious incident! Well, in effect, at this point, after the three speeches, nothing, happened.

Lots of wonderful nothings happened. No one got burned at the stake. No crowds rioted, no cities blazed, no armies marched to pillage and destruction, no books were banned, no princes changed their coats. No one even lost their job. It was a wonderful moment in the history of theology; two influential people disagreed radically and nothing happened. One particular nothing happened. Sullivan chose not to introduce the credal resolution, the statement of belief he had intended to bring before the conference.

Now maybe I have it all wrong. Maybe Sullivan was just smart enough and mature enough and realistic enough to quit when he was ahead. But I would like to read it as an act of generosity on his part, a gift, an act of grace. I would like to think that Sullivan was able to be generous because Sullivan had been heard. His best arguments had been heard, in full. He had had full opportunity to state his case. And when he knew that he had lost the sympathy of his audience, even so he knew that he had received a just and fair hearing for his views. And so he was able to be forbearing and generous in his turn. And so he was able to hold back from putting the conference through the misery of debating and voting on his resolution. He let it go. It could have been really ugly. It could have torn the conference apart like a wolf on the fold. But he let it go. I believe he was able to be generous because he was heard. And so ends our play, and life goes on, play after play, in the great drama festival of the human community.

In conclusion, there once was a difference of opinion within our tradition that peaked in a debate in 1921. The confrontation was between theists and humanists. At issue was the right of private judgement, tolerance for diverse opinions, defence of the free pulpit, and reluctance to suffer the constraint of a statement of belief. At the heart of the peaceful and fortunate resolution of this difference of opinion, I believe, was respect for procedural justice: justice lives as much in how we respect one another during the decision-making process, as in what decision we arrive at. Justice means being heard.

BIBLIOGRAPHY

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William Laurence Sullivan (1872-1935), "Under Orders" [autobiography]

Some Relevant Dates:

1859 Charles Darwin (1809-1882) first publishes "Origin of Species," challenging the nature of creation and the place of humanity as the crown of creation, formed by God in God's image.

1878 Julius Wellhausen (1844-1918) begins to publish his massive "Prolegomena," a definitive summation of the Documentary Hypothesis, concerning the literary origins of the Hebrew Bible, challenging the interpretation of Scripture as the literal word of God.

1910 Pope Pius X (born 1835, in Papal office from 1903 until his death in 1914) imposes the anti-Modernist oath, and continues fierce and sweeping anti-intellectual and anti-social reform purges of priests and teachers.

1921 Dietrich-Sullivan debate

1925 Scopes Monkey, Trial, pitting Clarence Darrow (1857-1938) against William Jennings Bryan (1860-1925) in a prosecution against the teaching of evolution in schools.