




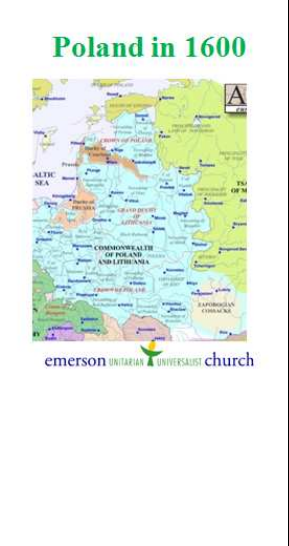




## Who's Who in Europe

	<p>Welcome back to Who's Who in the UUs! Today, we'll talk about its roots in Europe and on Third Sundays from now to June, we'll trace the development of the American Church.</p> <p>First – will you join with me in our Chalice lighting?</p>
	<p>Before we get started, did you take the test on Belief Net? How did it come out?</p>
	<p>Although now UUs are not even considered a “Protestant denomination”, the church came out of the Christian faith. Mark said it recently: We believe in the teachings OF Jesus, not the teachings ABOUT Jesus. The Unitarian Universalist Church attracts people from a wide range of philosophies.</p>
	<p>In the early 4<sup>th</sup> century, the belief in the Trinity – that God, Jesus and the Holy Spirit were essentially one – was challenged by Arius and his followers who believed that Jesus was above all humans but lower than God. At the Council of Nicaea in 325 the Trinity was codified in the Nicene Creed, and in 380 Catholicism based on the Nicene Creed was made the official religion of the Roman Empire.</p>
	<p>First came Martin Luther, who began the Protestant Reformation in 1517</p>
	<p>Then came Michael Servetus, who from his reading, concluded that God was One and burned at the stake for his convictions</p> <p>Today we'll talk about those who came after Servetus in Europe.</p> <p>First, let's get oriented in time and place.</p>
	<p>Even in the beginnings of the Renaissance, people and ideas did travel, and in the relatively small area that is Europe, no movement could grow in a vacuum. The time line that you have shows some of the interconnectedness of the birth of the Unitarian Church.</p> <p>Had Servetus fled to Poland and Transylvania, he may have suffered a different fate, because here the principles of spiritual liberty, reason and tolerance were understood and practiced – at least for awhile.</p>
	<p>First, a little history: in the age of Reformation, Poland was a great and powerful monarchy, a little larger than Texas and one of the most free and enlightened nations of Europe. By the ninth century, the wandering tribes had become a nation with a hereditary monarchy which changed to an elected monarchy or a semi-republic in 1572. The real power was in the hands of the nobility, with the most powerful holding vast tracts of the country, including towns and villages. The churches in these towns reflected the beliefs of the noble that controlled it. By the tenth century, Poland has accepted Christianity, but as the nobles considered the Catholic Church a real threat to their power, it had minor influence in Polish government. By the middle of the sixteen century, more than 2000 Catholic Churches were converted to Protestant, and most of the Diet (the gathering of nobles to pass laws) was also. King Sigismund I, a catholic, said he wished to be king of both “sheep and goats.” In 1573, at a Diet at Torda, the first law guaranteeing equal protection to all people of all faiths was passed and subsequent kings were required to take an oath to maintain the law.</p>
<p><b>A Church Divided</b></p>	<p>Reformation came to Poland as two distinct branches: Lutherans and the Calvinist or Reformed Church. It is within the Reformed Church that the anti-Trinitarian thought prospered. In 1562 the anti-Trinitarians split off to form a separate synod. Their opponents called them “Arians”; they called themselves Christians. The official name was The Minor Church of Poland.</p>

 <p>MAP 3: Poland and surrounding areas of Eastern Europe about 1600. Areas where ecclesias of the Brethren were most numerous are shown stippled.</p>	<p>Although they all agreed on the unity of God; on other issues such as baptism, communion, forgiveness of sins, they agreed to disagree in brotherhood. Politically, however, the group and the rest of the Reform Church could not agree at all, and the Minor Church found itself isolated. In 1569, the town of Rakow was established on the basis of broad religious tolerance. Anti-Trinitarians poured in and it remained the capital of Polish Unitarianism for 60 years.</p>
	<p>For the next decade the church faced many controversies and its original leaders grew older and died. At this critical juncture, Faustus Socinus arrived on the scene. Faustus was the nephew of Laelius Socinus, a much-admired anti-Trinitarian, and had been given his uncle's trunk full of manuscripts.</p> <p>Faustus' theology was spelled out in his book that held that correct living was more important than correct doctrine. He took the middle road in many doctrinal disputes, however, and in doing so, kept the Minor Church from extreme disfavor.</p> <p>About the time his wife and baby died, his property in Italy was seized. In spite of these body blows, he continued to debate theology with the Jesuits. Notice in your time line that the Jesuits were invited into Poland in 1564. They have had 20 years of teaching the Polish children and inculcating them with catholic doctrine, so the tide turned on the Minor Church, with Socinius as its scapegoat. In 1594 he was physically attacked in the streets. Four years later, a mob of catholic youth dragged him out of his sick bed, burned his books and papers, and would have drowned him if not rescued. Socinius knew his time was limited and spent the next four years preparing the younger preachers to carry on. He died in 1604.</p>
<p><b>Socinus Effect</b></p>	<ul style="list-style-type: none"> <li>• At Socinus' death: <ul style="list-style-type: none"> <li>– 300 congregations</li> <li>– local and general synods held regularly</li> <li>– 500 titles published by Rakow press <ul style="list-style-type: none"> <li>• Racovian Catechism: scripture, reason and humanist thought equally important in spiritual life</li> </ul> </li> </ul> </li> </ul>
<p><b>Endings In Poland</b></p>	<p>Socinus left the Polish Minor Church in excellent shape, but the other Protestant groups and the Jesuits kept open hostility to the Socinians. The Jesuits succeeded in convincing King Sigismund III that promises made to heretics need not be kept. Churches were destroyed, congregations banned. Lay leaders were arrested, fined, and in some cases executed. In 1638 Rakow was lost: the schools were closed, the press was abolished and all "Arians" were banned from the town. War completed what the Jesuits had started. When Charles X of Sweden invaded, the Polish King vowed to extend the worship of the Virgin throughout Poland if he won the war. In 1660, the Socinians were ordered to leave Poland. They fled to all parts of Europe with nothing much more than what they could carry, including about 300 that walked over the mountains to Transylvania. The 1,000 or so who conformed and remained in Poland at first worshiped in secret, but the generations intermarried and Sociniannism disappeared by 1811.</p>
<p><b>Romania</b></p>	<p>Transylvania is a region 2/3 the size of Maine, today tucked into the eastern part of Romania, always in the way of the trade routes and any invading army from the Goths to the Germans. After the Turks established the Ottoman Empire in 1453, Transylvania</p>

## Romania (1594)



became an isolated backwater, and in 1556, won a precarious independence from Hungary. It was for all practical purposes three nations, with different laws and languages for the three most populous ethnic groups. In addition, because of its location, Muslims, Jews and Orthodox Christians were known and respected.

The history of the region is dotted with heterodoxy. The first Christian missionaries had been Arian. Goths had used Arian in their theology, Attila favored Arianism. Unitarianism and Arianism are not alike, but they are both different from orthodoxy. Influence of the Roman Church had never been big: Inquisition never exercised any control and Hungarians had never paid tithes to Rome.

The Reformation came through the writings of Luther before 1520. Independence had come as a result of war between Hungary and Austria, and in the year between the resolution of the conflict and the return of Queen Isabella and her infant son John Sigismund, the regent was a Calvinist Protestant who used the time to advance the reforms of the new church. Queen Isabella recognized the uselessness of fighting the change and, in 1557 decreed that a national synod should be established where genuine comparisons of doctrine may be made and dissensions and differences of opinion in religion may be removed.



- Born Kolozsvár, 1510
- 1545-1548: student at Wittenberg
- Back in Transylvania, rector in Catholic school
- Rector in Lutheran school
- Bishop of Hungarian Lutheran churches
  - Debated Calvinists
  - Doubts creep in
- Switched to Reformed Church



In a dedication to the King of the book *On the True and the False Knowledge of the One God*, David wrote: *There is no greater folly than to try to exercise power over conscience and soul, both of which are subject only to their Creator.*

This spirit found sympathy with the King and at the Diet of Torda in 1568 he decreed what became the Magna Carta of Religion in Transylvania.

### **Magna Carta of Religion in Transylvania**

- ..."that preachers should be allowed to preach the gospel everywhere, each according to his own understanding of it. If the community wish to accept such preaching, well and good; if not, they shall not be compelled, but shall be allowed to keep the preachers they prefer. No one shall be made to suffer on account of his religion, since faith is the gift of God."

### **Finding Its Own Way**

In 1565 Francis David began addressing doctrinal issues from the pulpit of the great church in Kolozsvár, hoping to clear away both the doctrine of the Trinity and the deity of Jesus before the Calvinists adopted any kind of creedal statement. The opposition was quick to protest, so another debate for David was scheduled. Biandrata urged that the language used be only from scripture not doctrine or dogma or philosophy,

	<p>immediately putting his opponents at a severe disadvantage since the discussion of the Trinity emerges only after 325. The debate was inconclusive, but the discussion of the Trinity spread rapidly in Hungary and Trans. This debate marks the beginning of the Unitarian controversy in Trans. As a result, the King presented David and Biandrata a printing press with which to publish their teachings to a larger audience.</p> <p>In 1568, another debate was held for ten days, starting each day at 5 am. As David returned home, most of the resident of the city embraced the Unitarian faith as preached by him. After the third debate, David published a work that was largely a reprint of Servetus, and in 1569, King John Sigismund and most of the court became Unitarians. The majority of the population followed. On Jan 14, 1571, the king and Diet named Unitarianism, Calvinism, Lutheranism and Catholicism's, as the four "received" religions of the realm. This is believed to be the first time the name "Unitarian" was used officially.</p> <p>It was David that voiced what has become our motto: We need not think alike to love alike."</p>
<p><b>"No Deviation Allowed"</b></p>	<p>King John died without an heir, and Stephen Bathori, one of the few Catholic magnates left in the country, was elected by the Diet. Although he kept his promise to preserve the liberties, he replaced all the Unitarians at court except Biandrata, confiscated the press, and imposed strict censorship. He confirmed the degree defining the four received religions, but he warned that the decree related to those religions as they existed in 1571. There were to be no changes or innovations.</p> <p>Despite the hostility, Unitarianism grew and organized itself more formally under that name. David was chosen Bishop of the Unitarian Church. At the same time, Stephen invited the Jesuits to come in.</p> <p>1578: 300 ministers participated in a synod at Torda, and affirmed the right of the minister to discuss and investigate among themselves matters that had not been settled by the general synod, such as the Lord's Supper, infant baptism, and praying to Jesus.</p>
<p><b>The Years Following</b></p>	<p>Broke with Biandrata because he did preach his heart. Arrested on charges of innovations, Biandrata denied that they had ever discussed it prior to 1571. He was convicted, sentenced to life imprisonment, and died in prison Nov. 15, 1579</p> <p>David gone, Biandrata maneuvered a conservative confession of faith for the U church, restored infant baptism, and reinstated the Lord's Supper as a commemorative meal, but his influence quickly waned. They both were committed to the salvation of the U Church, but Biandrata acted to save it from political peril, and David wanted to advance needed reform.</p> <p>From 1579 to today, the fate of the Unitarian Churches in Transylvania has been one of political peril. The land shifted from one country to another, from one ruler to another. 1848 was a critical year, but the financial intervention of the English Unitarians saved Tran schools. The Cold War inflicted severe limitation with minister being imprisoned and Unitarian villages threatened with destruction. Hungary and Romania: Synod elects National Bishop as superintendent of church: still traditional</p>

	“Unitarian Christians”
<b>The English Reformation</b>	<p>We all know the story of how Henry VIII broke with Rome for both political and amorous reasons, and brought the Protestant Reformations into the British Isles. And with the Reformation came the Protestant refugees from the Continent.</p> <p>When Henry died, Edward VI was still a child, and affairs of state were put in the hands of the Privy Council, especially the A/C Thomas Cranmer, were far more committed to reform in the church than Henry. They hoped no less than to redefine the doctrine of the church while building a barrier against the more radical Anabaptist and the anti-Trinitarians. Cranmer invited European scholars in to help – including Laelius Socinus, Faustus’ uncle. So many scholars answered the call that a special church was set up to deal with the many languages: The Church of the Strangers, with the first superintendent being Jan Laski, a Polish Socinian. Arianism was rampant, and George Parish was actually burned at the stake – by the Protestants.</p> <p>Mary, who succeeded on Edward’s death, was an ardent catholic. She married Philip of Spain, removed all Protestants from positions and disbanded the Church of Strangers, whose members fled back to Europe</p>
<b>Years of Religious Tumult</b>	<p>Elizabeth, of course, supported the Protestants, else she be declared an unlawful queen, but what she really wanted what Henry wanted: pretty much the status quo with the throne receiving the tributes and tithes that used to go to Rome. With her ascension, however, many of the refugees returned, only more radicalized and committed to a purified Church. Hence the beginnings of the “Puritans” The Church of the Strangers was reestablished, but the Anabaptists were banned, and many burned for their beliefs.</p> <p>James I tried for unity by banning any religion except the Church of England. The last burning occurred in 1612 over heresies from that belief. The conflict over church governance provoked a civil war and cost one Stuart King his head. The Racovian Catechism was burned in 1614, but tracts and books from Poland and Holland kept coming and being read and understood.</p>
<b>Origins o</b>	<p>It is against this background that Unitarianism emerged in England. It movement had at least four sources, including the heretical explorations that emerged as a consequence of the translation of the Bible into English by Wycliffe, Tyndale and others; the influence of the Church of the Strangers with its 5,000 members and branches in eleven towns bringing the influence of Italian Humanists to the Island Kingdom, the influx of Anabaptists after 1535 who eschewed the traditional teachings of Cat holism and the Church of England, and Socinian books and tracts urging reason in religion, tolerance of diversity and the use of scripture as source of religious language .</p>
<b>John Biddle</b>	<p>On stage steps John Biddle, called “the father of English Unitarianism.” Biddle was the son of a tailor or woolen draper. He studied at Oxford and received his MA in 1641, and knew the New Testament by heart in both English and Greek. It was said of him,</p>

however, that he was determined more by reason than authority, and it was this intimate knowledge of the New Testament that caused him to determine that there was no scriptural support for the Doctrine of the Trinity.

In 1644 he began to share his opinion with other and was immediately called before a magistrate to defend himself from heresy. He put together a statement that satisfied the magistrate, but the more he thought about it, the more uncomfortable he was, and he began writing "Twelve Arguments Drawn Out of Scripture" to refute the Trinity. Betrayed to the authorities, he again was called in and put under house arrest for five years. Just time enough to finish his Twelve Arguments and get them printed. The book was burned by a public hangman, but a second printing ensued. Encouraged, he wrote a second book, nearly parallel to the one written by Servetus 100 years earlier, and then a third pulling together writings of early church fathers on the subject.



Cromwell came to power in 1649, leaned toward religious tolerance, and Biddle was allowed out on bail. He moved to Staffordshire to become the local preacher, but when the presiding judge in London got the news, he threw Biddle back in jail. In 1652, Cromwell issued the Act of Oblivion, a general amnesty, and Biddle returned to preaching and teaching. His followers were known as Biddellians or Socinians. Even though no applicable laws were left, a reprint of the Racovian Catechism was burned, and when Biddle's subsequent writings were compared that it, his books were seized and burned and back into prison he went, and then banished to Scilly Isles. His many followers began a ceaseless agitation for his release, and when granted, he began meeting with them in secret. Betrayed again, he was imprisoned where he died in 1662.

**The Next 100 Years**

In 1662, Parliament passed the Act of Uniformity which decreed that all clergy declare their full acceptance of the Book of Common Prayer, and be ordained Episcopally. Those that refused would be known as Nonconformists. In 1669 The Tolerance Act of 1689 granted almost religious freedom to those Nonconformist Protestants such as Baptists and Congregationalists, but It deliberately did not apply to Catholics and non-Trinitarians<sup>[2]</sup> and continued the existing social and political disabilities for [Dissenters](#), including their exclusion from political office and also from universities. Dissenters were required to register their meeting locations and were forbidden from meeting in private homes. Any preachers who dissented had to be licensed. In time some of the nonconformists and dissenters congregations would drift into Unitarianism.

The next 100 years were graced by men such as Thomas Firman, Isaac Newton, John Locke, Samuel Clark, Thomas Emlyn and James Pierce who wrote and preached that the Scriptures does not support the Doctrine of the Trinity. The Trinitarian Controversy was studied for four years at Oxford, and declared ended, just to be followed by the Arian Controversy. Men spoke out to their beliefs, and while not losing their lives, they could and did lose or give up their jobs.

Two men of particular note had a decided influence on Unitarianism in England: Theophilus Lindsey and Joseph Priestly.

<p><b>Theophilus Lindsey</b></p> 	<ul style="list-style-type: none"> <li>• 1763: Could no longer re-subscribe to the Articles of Faith <ul style="list-style-type: none"> <li>– 1773: Conscience compelled him to resign Sold everything and moved to London</li> </ul> </li> <li>• Essex Street Chapel center for Unitarian work in England <ul style="list-style-type: none"> <li>– Ben Franklin frequent visitor</li> </ul> </li> <li>• 1813: Trinity Act freed Unitarians of civil disabilities</li> </ul>
<p><b>Joseph Priestly</b></p> 	<p>Joseph Priestly was born in 1733 in a Calvinist home. He was raised by a very religious aunt after his mother died. Early in his teens he had learned Latin, Greek and Hebrew and eventually several others. When he sought to join the church he refused to say that he carried Adam’s sin, and he was not permitted to attend the London Academy because he refused to sign the creed. He was educated in a Dissenting Academy, his tutors being one very conservative and one inclined to heresy. He took the first ministry offered him, but not successfully in part because of his stutter. Worse than that, however, was his move further and further away from orthodox teachings.</p> <p>An appointment to teach languages at Warrington Academy gave him time to explore other fields and he published several works growing out of his teaching. The Un. Of Edinburgh made him a Doctor of Laws as a result of some of his papers. During this period he met Ben Franklin and with his encouragement wrote “History of Electricity, for which he was made a Fellow of the Royal Society. The Society awarded him the supreme honor of its gold medal for his discoveries in chemistry. The fame from his discovery of oxygen led to an invitation to join Captain Cook as astronomer on his second voyage around the world, but his by now total Unitarianism made them recind the offer. Having overcome his stammering, Priestly also had a very successful ministry while at Warrington, one that moved from Arianism to Unitarianism, and he published several important paper and tracts.</p> <p>After seven years as literary companion, traveling on the continent, publishing, and experimenting (including inventing carbonated water), he took the pulpit at the New Meeting in Birmingham, the most liberal congregation in England. His writings now became more and more disdainful of orthodox beliefs, and with his acknowledged sympathy for the French revolution, brought the wrath of the populace upon him. In 1791, the mob burned him home, church, library, and laboratory. He and his wife moved to London where they were sheltered by his dear friend Lindsey, and in 1794, they immigrated to America to join their sons.</p>
<p><b>The Tipping Point</b></p>	<p>Today we’ve talked about freedom, reason and tolerance.</p> <ul style="list-style-type: none"> <li>• Share other principles that you feel are important to our religious life today</li> </ul>
<p><b>Next Month</b></p>	<p>The Beginnings in America  Belief-O-Matic Survey (what do YOU believe?)  <a href="http://www.beliefnet.com/story/76/story_7665_1.html">http://www.beliefnet.com/story/76/story_7665_1.html</a>  <b>Unitarian Universalism: a narrative history</b>  By David E. Bumbaugh  Published by Meadville Lombard Press</p>