

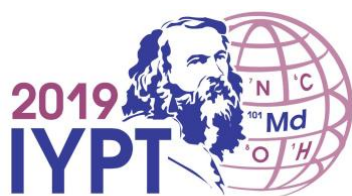


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Journal of the Australia New Zealand
Unitarian Universalist Association

Autumn 2019



THE INTERNATIONAL YEAR OF THE PERIODIC TABLE

On 20 December 2017, the General Assembly of the United Nations proclaimed 2019 as the International Year of the Periodic Table of Chemical Elements, which was subsequently adopted by the General Conference of UNESCO (UN Educational, Scientific and Cultural Organisation). This year is the 150th anniversary of the Russian scientist Dmitri Mendeleev's discovery of the Periodic System, which eventually became the Periodic Table of Elements that we know today.

The IYPT website says: “The Periodic Table of Chemical Elements is one of the most significant achievements in science, capturing the essence not only of chemistry, but also of physics and biology. It is a unique tool, enabling scientist to predict the appearance and properties of matter on the Earth and in the rest of the Universe. The commemorations are being directed by UNESCO with major input from the International Union of Pure and Applied Chemistry and a number of other international scientific bodies. (As it happens, 2019 is also the centenary of IUPAC – more about that later.)

Dmitri Ivanovich Mendeleev was born in 1834 near Tobolsk in Siberia and later studied at the Main Pedagogical Institute in St. Petersburg. He conducted chemical research in Heidelberg, Germany, in 1859/61, published a book on organic chemistry in 1861, and became a professor in St. Petersburg in 1864. In 1865, he was awarded a Doctorate of Science for his research and he was granted tenure at St. Petersburg University in 1867. Under his direction, the faculty became a prominent centre for chemical research by 1871.

Properly speaking, 1869 was the year in which Mendeleev's table gained general acceptance. He actually conceived of it while writing his definitive textbook, *Principles of Chemistry*, in 1868. To understand what is meant by ‘periodicity’, we must realise that only 56 elements had been identified by 1863, some of which had been discovered only recently. To their credit, the chemists of the day had determined that each element had a unique ‘atomic weight’, expressed as a multiple of the unitary weight of hydrogen. They also found that elements combined with each other in whole-number ratios, so each element had a specific ‘combining power’ expressed numerically as its valency.

Mendeleev and others had noticed that, when the elements were listed in order of atomic weight, certain combinations of valency and physical properties occurred at regular intervals; for example, lithium, sodium, potassium and cesium are all soft, highly reactive metals with valency 1. Yet more significantly, the consecutive elements after each of those had valencies of 2, 3, 4, 3, 2, 1.

This enabled Mendeleev to arrange the known elements in a grid of twelve rows (Periods) and eight columns (Groups). Group I was the aforementioned reactive metals and Group VII was the most reactive non-metals (fluorine, chlorine, bromine and iodine). In a few instances, he had to put consecutive elements out of order by their atomic weights because he felt that their valencies should take precedence – he considered it more likely that those weights could be incorrect.

The grid also had many blank spaces, which Mendeleev proposed the physical and chemical properties of elements that were yet to be discovered. He was soon vindicated when germanium and gallium were identified in 1875 and 1876, respectively. However, his Group VIII was problematical because it had no members in the first two periods and only heavy metals further down. That would not be explained until a major reconstruction of the Periodic Table in 1923 but, well before that, the real Group VIII was identified when the inert gases (helium, neon, krypton and xenon) were discovered between 1895 and 1898.

It must be remembered that nothing was known about the nature of atoms in Mendeleev's time, though he lived long enough to see the discovery of electrons and protons. Five years after his death in 1907, Ernest Rutherford of New Zealand (working in the UK) proved that atoms had tiny positive nuclei surrounded by orbiting electrons. It was quickly realised that each element had a unique number of protons in its nucleus – and it was this 'atomic number' that really determined that element's place in the Periodic Table.

This was a major advance in atomic theory but it raised a tantalising question – the atomic weight of a proton (hence, that of a hydrogen atom) was one atomic unit (1 u) but the weights of all the other elements were at least double their atomic numbers! Rutherford proposed that the extra mass was composed of proton-electron combinations that he called neutrons. The fact that many elements had non-integral atomic weights (e.g., 35.5 u for chlorine) could be explained if the number of neutrons the atoms of a given element could have was not fixed; i.e., 'isotopes' with slightly different neutron numbers would produce a non-integral average weight. The existence of neutrons was not confirmed until 1932, though they turned out to be unitary particles in their own right. (They can decay to form a proton and an electron, however.)

The problem of where to put the heavy metals in Mendeleev's original Group VIII as resolved in 1926 when it was realised that only the second and third periods had just eight members. (The first had only two – hydrogen and helium.) Three rows of ten 'Transition Metals' were inserted between Groups II and III in the fourth, fifth and sixth periods, resulting in a perfect fit that gave the Periodic Table its present shape. There was more to come as a total of 92 naturally-occurring elements were identified (and others were created in particle accelerators), but we can leave the discussion at this point.

The official launch of the International Year of the Periodic Table took place at the UNESCO headquarters in Paris on 29 January, featuring an interactive exhibition, debates, panel discussions and an address by Dr. Ben Feringa, the Dutch winner of the 2019 Nobel Prize in Chemistry. Throughout the year, there will be major events and conferences all over the world. The official Closing Ceremony, hosted by the Science Council of Japan, will be held in Tokyo on 05 December. Please see the IYPT website: www.iypt2019.org for more information.

The International Union of Pure and Applied Chemistry was founded in 1919 as the successor to the International Congress of Applied Chemistry. The latter was founded in Brussels in 1894 and held meetings every two or three years until 1912, but both organisations trace their origins to an international committee convened in 1860 by the German chemist, August Kekulé, to establish a global naming system for organic compounds.

The IUPAC is registered in Zürich, Switzerland, but its administrative office is in the Research Triangular Park in North Carolina. It has 54 National Adhering Organisations and three Associate NAOs, which are either national chemistry associations, academies of science or other bodies representing chemists. Its many Committees deal with many aspects of chemistry, including standardisation of nomenclatures in organic and inorganic chemistry. One Committee adjudicates on the naming of artificially created elements, which are now up to atomic numbers of 117.

[Sorry if I have burdened any less scientifically inclined readers with technical details in this presentation, but I believe that it will all make sense if they just look at the Periodic Table on the last page. If you delete the three rows of Transition Metals in the middle and bring the two tall blocks together, you get something close to Mendeleev's original table structure.]



ICUU NEWS

Executive Committee Meeting

EUT Conference

2020 Council Meeting & Conference



The ICUU's Executive Director, Rev. Sara Ascher, has reported as follows on the meeting of the Executive Committee in Manchester, UK, in March:

“The five days of meetings were spent thoughtfully discussing and making decisions about the important issues for the coming year. We explored ways to use ICUU's unique position within the U/U global community in order to serve our members and the wider world [and] how best to sustain the ICUU. Out of this meeting came seven strategic goals we as the organizational leadership will be focused on throughout 2019 and leading up to our Council Meeting & Conference in 2020.”

In the next year to 18 months, the staff and EC of the ICUU will work to:

- support development of member groups
- develop Unitarian group leadership
- improve communications capacities
- provide a shared understanding of liberal religious beliefs and values
- assist in building mutual relationships of respect between ICUU and member groups, and between member groups.

She adds:

“As you might have seen on Facebook or Twitter, the effort to build stronger, more efficient regional programs is developing well. Both the Pan African and Spanish language programs are evolving well, largely driven by committed volunteers within these communities who are best positioned to help us understand the needs and hopes in these regions.

“As was true in 2017, ICUU will be well represented at the European Unitarians Together conference this coming July, again trying to be supportive in U/U groups reaching across their cultural and national boundaries in order to work together to strengthen our faith communities. We are hoping to continue to bring groups together to see what can be created.”

The European Unitarians Together conference that Rev. Ascher refers to will be held over 07–10 June in Berlin, with the theme of ‘Variety – the Spice of Life?’. EUT is a joint project of the German Unitarians and the European UUs, the latter of which was founded by American expatriates and has branches in a number of countries. This is the second EUT conference, after the ground-breaking gathering in Ulm, Germany, in 2017.

The keynote speakers are Rev. Dr. Karen I. Tse, international human rights lawyer, UU minister and former San Francisco public defender, and Rev. Wies Houweling, general secretary of the Dutch Unitarian body, *Vrijzinnigen Nederland*. In 1994, Rev. Dr. Tse went to Cambodia to train the country's first core group of public defenders. Under the auspices of the United Nations, she subsequently trained judges and prosecutors, and established the first arraignment court in Cambodia.

Rev. Ascher notes that: “Berlin holds special meaning for our extended community. The International Association for Religious Freedom (IARF) held its World Congress of Free Christianity and Religious Progress here in 1910. Berlin is also home to the Unitarian Church in Berlin, founded in 1948.”

Finally, some exciting (for me, anyway) news: “The next biennial ICUU Council Meeting & Conference will be held in Montreal, Canada, from 26 October to 01 November 2020. More details will be released over the next few months.” Montreal is a fitting place for the first such event to be held in Canada, as it has the oldest Unitarian church in the country, founded in 1842.

DOING THE IMPOSSIBLE: MAKING SENSE OF THE SENSELESS

By Rev. Clay Nelson

[This is the text of an Address to the Auckland Unitarian Church on 17 March 2019.]

Friday morning, I had today's service and my talk all prepared. Friday evening, I had nothing to offer. The unthinkable, the unimaginable had happened. New Zealanders had been cast out of the Godzone with tears streaming down our face and our hearts broken. Our Muslim brothers and sisters lay dying and bloodied in a house of prayer. This couldn't happen here, yet graphic news stories and social media told us otherwise. It has shaken us to our core even more than the earthquakes that had come from previously unknown fault lines in Christchurch. As traumatic as those were, they were natural acts.

This act of hatred had not previously happened here. We didn't think it could in spite of plenty of evidence that the deadly virus of white nationalism had become epidemic around the world. No house of prayer was safe if its worshippers were the marginalised or people of colour. Homophobia, transphobia, Islamophobia, anti-Semitism, and racism has crawled out from the rocks they have been hiding under to be greeted as mainstream by right-wing political leaders and print and social media. But we thought we were better than that. We thought that was not who we are.

It is natural after such events to look at who is to blame? I confess I took some comfort when I learned the shooter was an Australian. But admit it, most of the world thinks Aussies and Kiwis are the same thing anyway. But if we go down the road to find someone to blame, we will curtail our own healing. We will be a danger to ourselves and others. We cannot hide behind a curtain of innocence. If there is someone or a group we see as "the other" who we fear or scapegoat or denigrate, even if only silently, we cannot claim innocence.

Carl Jung, the Swiss psychiatrist and psychotherapist, coined the phrase 'shadow'. He identified it as the stuff we don't like, the dark, unlit, and repressed side of ourselves, as well as the parts we don't look at – our entire unconscious. According to Jungian analyst Marie Louise von Franz, the shadow is simply a name, a way of visualizing or mythologizing that within ourselves which we cannot directly know.

American poet, author, and activist Robert Bly calls the stuff of our shadow a bag we drag behind us wherever we go. Our bags are heavy with the parts of ourselves that our parents and community or culture don't approve of, that they've taught us to hide. Our shadows include anger, impatience, self-sabotage, shame, violence, addiction, and many other qualities or characteristics our culture often names as negative. But shadows can also be more positive qualities we have been taught to hide, such as competitiveness or aggression in women, sensitivity in men, even unique self-expression or wanting to change the status quo. Everyone has a shadow of some kind.

Even if we try to deny the shadow, it still impacts our lives. Deepak Chopra, Marianne Williamson, the late Debbie Ford, and other spiritual wisdom teachers advise that until we face our light and dark sides, we will never be free of their hold over us. Williamson, co-author of the book, *The Shadow Effect*, with Chopra and Ford, writes: "We're often afraid of looking at our shadow because we want to avoid the shame or embarrassment that comes along with admitting mistakes. We feel that if we take a deep look at ourselves, we'll be too exposed. But the thing we should actually fear is not looking at it, for our denial of the shadow is exactly what fuels it."

The groundhog lives in a never-ending cycle of emerging from its den and if it sees its shadow, it quickly retreats. Like Bill Murray's character in the movie, *Groundhog Day*, it wasn't until he recognized and faced his shadowy narcissistic dismissal of others and changed his interactions with them could he become free to love, be loved, and realize his full potential. The movie symbolized this blossoming by his becoming a concert-quality pianist, among other accomplishments.

A good short book on the topic is James Hollis' *Why Good People Do Bad Things: Understanding Our Darker Selves*. For now, I'll share with you just a few of the five questions Hollis suggests as fruitful starting points for shadow work:

“Can you imagine the opposite of your virtues?” Can you see the ways that your *strengths* – those things you do well and easily – are also often a clue to your *weaknesses*? To give one common example, the virtue of selflessly caring for others can have a shadow of neglecting one’s self, which can cause resentment or burn-out. Conversely, someone with boundaries that are too rigid might be great at self-care but have a shadow of not connecting well with others. Becoming more aware of your shadow is an invitation for more balance.

“What are the key patterns of your relationships?” – especially avoidance, aggression, or repetition? How have these played out again and again in your relationships with your parents, siblings, significant others, children, and co-workers?

“What *annoys* you the most about your partner, or others in general?” Why that trait in particular? What’s underneath that consistent annoyance? What’s the shadow? What does it remind you of?

“Where do you repeatedly undermine yourself, create harmful replications, produce the same old, same old? Where do you flee from your best, riskiest self?” Unless we become incrementally more conscious of the parts of ourselves that are currently unconscious, the default tends to be unconsciously replicating the same patterns we have been repeating for decades.

“Where do your parents still govern your life – through repetition or overcompensation?” What messages from your childhood have you unconsciously internalized, but never fully interrogated as to whether they are still serving you today?

These questions are not easy, but if you are feeling dissatisfied or “stuck” in your life – or if someone close to you is feeling dissatisfied or “stuck” with your life – shadow work can be a powerful source of insight and liberation.

The shadow – the unconscious – manifests itself not only in our individual lives, but also at the institutional and cultural level. For instance, in the US we are seeing the shadow of American Exceptionalism proclaim itself as the “greatest country in the world”. The rest of the world can only roll their eyes, knowing all the ways the US lags behind other countries. Likewise, we Unitarians have our own version of exceptionalism in which we can be tempted to think that we have everything figured out. That exceptionalism can have a shadow that makes it difficult for us to partner with other groups.

Relatedly, technological progress has helped us feed increasing numbers of people, cure increasing numbers of diseases, and connect us globally in astounding ways. Among the many corresponding shadows of technological progress are climate change, and the ways that our technology is often made affordable through exploitative labour practices in the Third World.

The more I explore shadow work, the more I am suspicious of quick fixes, easy promises, and simplistic certainty – because all such approaches tend to wilfully deny (or be oblivious to) the shadow side. Instead, I think James Hollis is on the right track that, “the psychological and spiritual maturity of an individual, of a group, even of a nation, is found precisely in its capacity to tolerate ambiguity and ambivalence, and the anxiety generated by both of them”.

May we do the hard work that such senseless acts become a thing of the past.

As-Salaam-Alaikum – Peace be with you.

[More on this unfortunate matter on p. 11. Rev. Nelson is the minister of the Auckland Unitarian Church and also the new President of ANZUUA – but he will tell you all about that on p. 10.

The Auckland Unitarian Church was formally founded in 1898, although its nucleus formed earlier and held services as far back as the 1860s. The original congregation included Unitarians from the UK and Australia, while others were recent converts (if that’s the right word).

Their first minister, Rev. William Jellie from the UK, arrived in 1900 and later had a colourful career around the country (see ‘A Vision Splendid’ in the Autumn 2018 issue for his biography). Their elegant Meeting House in Ponsonby, near the city centre, was opened in 1901 and boasts a large pipe organ donated in 1904.]

ALCOHOLIC'S ANTHEM



What's the use of drinking tea,
Indulging in sobriety,
And teetotal perversity?
It's healthier to booze.

What's the use of milk and water?
These are drinks that never oughter
Be allowed in any quarter.
Come on, lose your blues.

Mix yourself a shandy,
Drown yourself in brandy,
Sherry sweet,
Or whisky neat,
Or any kind of liquor that is handy.



There's no blinking sense in drinking,
Anything that doesn't make you stinking,
There's no happiness like sinking,
Blotto to the floor.

Put an end to all frustration,
Drinking may be your salvation,
End it all in dissipation,
Rotten to the core.

Aberrations metabolic,
Ceilings that are hyperbolic,
These are for the alcoholic,
Lying on the floor.



Vodka for the arty,
Gin to make you hearty,
Lemonade was only made
For drinking if your mother's at the party.

Just steer clear of home-made beer,
And anything that isn't labeled clear,
There is nothing else to fear, so
Bottoms up, my boys.

Harold Gretton

This will have to do for a chemistry-related item, as the alternative would have been the Periodic Table put to music by Tom Lehrer. Harold William Gretton (1914–1983) was a New Zealand poet, lyricist, writer, teacher, journalist, linguist and diarist. He grew up in Linton on the North Island and obtained a Bachelor of Arts degree from the Victoria University of Wellington in 1938. After military service in World War II, he completed a Master of Arts at that university in 1948.

Unfortunately, no picture of him could be found, nor is it known when he wrote this song, which goes to the tune of the Welsh anthem, *Men of Harlech*. However, he started writing poetry in high school and, by 1931, he was writing parodies of Scottish ballads. Much of his poetry and prose was published in various publications of the Victoria University of Wellington and in other collections, but the only book of his own works was a privately published anthology, *A Selection of Poems, Songs and Short Stories* (c.1985), that was printed after his death. Both songs can be found by searching their titles on YouTube (www.youtube.com).

EASTER INTERVIEW

“Did you see a miracle?”
“No,” the man said.
“Three people were nailed
To crosses till dead.”

“What had they done?”
“Two thieves they say –
The third? It was politics,
He got in the way.”

“I head he was well-loved.”
“Well, I looked around
And very few tears
Fell to the ground.”

The usual crowd,
Hangers-on for a show,
Could have been others,
But not that I know.”

“But you can’t deny
That on the third day
From the front of a tomb
A stone rolled away.

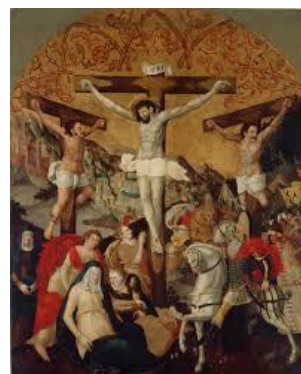
And he who’d lain dead
Came walking out,
And comforted those
That he cared about.”

“Oh you know how
Those stories go round,
I’ve yet to see dead men
Rise from the ground.

Want my opinion?
Here’s what I say,
Soon none will recall
What happened that day.”

“Did you see a miracle?”
“No,” the man said.
“Three people were nailed
To crosses till dead.”

Winona Baker



This was quite a remarkable discovery, in that I had only Googled ‘unitarian easter poem’ and this came up. Stranger still, this lady is a member of the First Unitarian Fellowship of Nanaimo on Vancouver Island in my home province of British Columbia!

However, she was born in the central province of Saskatchewan in 1924 and her family moved west in 1930. While she published her first poem at the age of eleven, her first collections, *Not So Scarlet a Woman: Light & Humorous Poems* and *Clouds Empty Themselves: Island Haiku*, came out in 1987. They were followed by *Moss-Hung Trees: Haiku of the West Coast* and *Beyond the Lighthouse* in 1992. Her reputation as a haiku writer was established when her ‘Moss-Hung Trees’ poem won the top prize in the World Haiku Contest.

Her other books are: *Wild Strawberries* (1993), *Even a Stone Breathes: Haiku & Senryu* (2000), *The Slough: A Prairie Childhood* (2006), *Nature Here Is Half Japanese* (2010) and *Flesh in the Inkwell: Poems from a Writer’s Life* (2010). The last has been described as Baker’s autobiography in verse. (Senryu verse is similar to haiku in construction but its themes tend to be about human foibles, rather than nature.)

Her poems (the haiku, at least) have been widely published and translated into Japanese, French, Greek, Romanian and Serbo-Croatian, and she has also received many international honours and awards. Her works have been included in over 70 anthologies and archived in Japan, the US and Canada.

LETTER FROM THE EDITOR

It is with profound regret that this edition is out so late but there were times when I didn’t think I would ever get it finished. My wife, Valerie, had surgery for cancer in January and spent the entire month in hospital, after which she has needed chemotherapy and frequent visits to hospital for blood tests and consultations. It will go without saying that I have had to take over a great deal of home duties that she is now unable to do.

This has put me badly behind with the bimonthly journal I produce for the Sydney Unitarian Church, as well as this publication. I hope to get caught up with both of them over time, as I would prefer shorter versions (such as this one) to actually skipping an issue altogether. If anyone is able to help me with future issues, please contact me at: michael.mcphree@optusnet.com.au.

THE ORIGINAL ADAMS: UNITARIANISM'S CHIEF CRITIC OF LIBERAL RELIGION

By Dr. Max Lawson

Theodore Parker, when he returned on a visit to the Harvard Divinity School (where as a young minister to be he had been in the small audience to hear Emerson's celebrated address), acidly remarked that in ancient Egypt the embalmers only took seventy days to make a mummy out of a dead man but the Harvard Divinity School Unitarian embalmers took three years.

James Luther Adams (1901–1994), Unitarian gadfly *par excellence*, was certainly no embalmer during his years as a professor (1957–1968) at the Harvard Divinity School nor, for that matter, throughout his long and provocative career first as a parish minister then in various academic positions. Those included Meadville Unitarian Theological College, the University of Chicago Theological College, the University of Chicago and Harvard. Adams came from the small country town of Ritzville, Washington, where his father, a fundamentalist Christian, changed from Baptist to Plymouth Brethren, combining farming with itinerant preaching. His mother was equally pious.

There is no doubt that Adams, steeped in German theology, as well as being the leading translator and interpreter of Paul Tillich, would have been only too painfully aware of what in German was called *Aufhebung* – the transformational process in which that which is rejected is preserved in new form. Adams rejected religion entirely in his adolescent years but then, while a student at the University of Minnesota, he listened to the preaching of John Dietrich, the Unitarian denomination's leading exponent of humanism. Characteristically, after Adams himself decided to become a Unitarian minister of the liberal Christian type, he ruefully recalled that whenever he detected two or three humanists “gathered together in Unitarianism's name”, he gave them a hard time till he realized that this was counterproductive. Adams was also eager to pounce on what he perceived as Unitarians' ‘wooliness’ – growling, “You can't flunk Unitarianism.”¹

Adams and his provocative stance brought him, somewhat perversely, countless invitations to be the keynote speaker at Unitarian conferences and assemblies, and he certainly troubled the waters of Unitarian thought. Adams' quarrel with liberalism is closely tied up with his lengthy study visits to Germany – in the 1920s and two extended visits during the Nazi period. In the course of his theological studies, Adams came to know well German theologians of all stripes. He was closely associated with the oppositional Confessing Church (which earned him a lengthy visit with the Gestapo) and also met official “German Christians” ministers who supported Hitler. With such witnesses as Bonhoeffer being few and far between, the German churches, Protestant and Catholic, soon fell into line with the Nazi state and even the Confessing Church eventually could offer no effective opposition as the grip of the state which ruled by terror tightened.

On his return to the United States Adams, threw down the gauntlet to Liberalism of “a new beatitude: Blessed are the Powerful”.² What Adams was pleading for was a frank recognition that “power was a fundamental and unavoidable aspect of human nature and that we must have the courage to use power responsibly in the face of demonic forces.”³ Many of Adams' key concepts came from Tillich, who often said that Adams knew more about Tillich's writings than Tillich did himself⁴ – as exemplified in Adams' book, *Paul Tillich's Philosophy of Culture, Science and Religion* (1965 – a rewrite of his 1945 University of Chicago PhD thesis.)

Even in the Weimar Republic period, before Tillich was driven out of his chair at the University of Frankfurt when the Nazis came to power in 1933, Tillich had written about “the Demonic”. Adams, following Tillich, after stressing that “awareness of demonic evil is deeply rooted in the New Testament”,⁵ pleaded with Unitarians to take evil seriously, to cast aside the liberal blinkers that the denomination was wearing with its over-optimistic views of human nature and its vague spirituality “which stressed serenity and inner peace”.⁶ Adams called attention to Nietzsche's typology of philosophical outlooks – the calm, rational approach (Appollonian) and the passionate irrational approach (Dionysian) – and considered that the Jewish/Christian outlook “was a synthesis of these views but leaning closer to the Dionysian viewpoint”.⁷

This lack of passion and commitment Adams saw as the bane of liberalism, even entitling one of his editorials ‘Liberalism is Dead’. It must be stressed, however, that Adams wanted to transform liberalism rather than to destroy it – “his arguments *with* liberalism are finally arguments *for* liberalism”.⁸ In a 1934 address, Adams pointedly spoke of the dangers of liberalism and suggested a solution which would have been unpalatable to many Unitarians:

We discover that our principal basis for unity is the right of private judgment. Our liberalism is in danger of dispersing itself into sheer variety. In the name of Freedom we have the Tower of Babel and its confusion of thought as an unmitigated blessing...the rejection of some brand of orthodoxy or some vague espousal of one kind or another of idealism is not enough to make a religious liberal. There must be a doctrine and a discipline.⁹

For Adams this doctrine and discipline was liberal Christianity, “the religion of Jesus not the religion *about* Jesus”. This distinction had become familiar to many Unitarians through the publication and reprintings of Clayton Bowen’s 1922 pamphlet, *Why Are Unitarians Disciples of Jesus?*, a publication quoted and strongly endorsed by Adams. Of course, with such a stance, Adams was always “rowing against the tide”¹⁰ as an ever increasing humanist position became dominant in American Unitarianism.

As well as being the interpreter of Tillich, Adams made his academic reputation with his work on ‘Voluntary Associations’, what we would now probably call grass-roots organizations. Not only was Adams an historian of such movements, but he was an activist in various social causes – civil liberties, urban community organization, fighting racism and other expressions of engagement in voluntary organizations. Leading by example, Adams said every Unitarian should be involved in one such project listed above outside their immediate church concerns. Adams stressed the obvious but neglected to claim that the free churches, in their struggle against the established churches, were the first important and influential voluntary association.

Adams seemed to be at his happiest in the company of those who disagreed with him, particularly those who claimed no faith:

Actually the non-religious are not without faith, even though they reject what they call speculation. There are many kinds of faith that can be dispensed with but there remains one kind of faith that no one can live without. We do not need the word “faith” to refer to it. The word “confidence” will do just as well.

All alike place their confidence in something, whether it be human nature, reason, scientific method, church, nation, Bible or God. This confidence finds explicit or implicit expression in belief and in disbelief. As Emerson observed, a man bears belief as a tree bears apples.¹¹

For Adams, belief or faith must be examined – indeed the title of one of his books is *The Examined Faith*.¹² To this end, every week there was an Open House at the Adams’ place, where over several decades, all subjects were open to critical enquiry. This quality, together with the kindness and hospitality of one who was called “the smiling prophet” despite his having seen “so much evil under the sun”, both in Germany and in his social projects in the United States, marked James Luther Adams as a true son of Unitarianism in spite of himself.

Notes:

¹ George Kimmerich Beach, *Transforming Liberalism: The Theology of James Luther Adams* (Boston: Skinner House Books, 2005) p. 12.

² *Ibid*, pp. 162-163

³ *Ibid*.

⁴ *Ibid.*, p. ix.

⁵ *Ibid*, p. 133

⁶ *Ibid*, p. 123

⁷ James Luther Adams, ‘The Changing Reputation of Human Nature’ reprinted in George Kimmerich Beach (Ed), *The Essential James Luther Adams* (Boston: Skinner House Books, 1988), p. 54.

⁸ Beach, *op. cit.*, p. xxvii

⁹ *Ibid.*, p. 28.

¹⁰ Beach, *op. cit.*, p. 29.

¹¹ James Luther Adams, ‘The Love of God’ reprinted in Max L. Stackhouse (Ed), *On Being Human Religiously: Selected Essays on Religion and in Society by James Luther Adams* (Boston: Unitarian Association, 1976), p. 91.

¹² James Luther Adams, *An Examined Faith: Social Context and Religious Commitment*, edited by George Kimmerich Beach (Boston: Beacon Press, 1991).

[Dr. Max Lawson was a Senior Lecturer in History of Education at the University of New England in Armidale and then taught World Literature at the International People's College in Helsingør (Elsinore), Denmark, after he retired. He has travelled the US extensively in his quest for Unitarian history, for which reason his previous articles in local Unitarian publications were about people and places in New England.]

PRESIDENT'S REPORT

As you may or may not have heard, the South Australia Unitarians at their last AGM decided to withdraw their membership in ANZUUA. All of the reasons for their action are not clear to us but we are, of course, disappointed by their decision.

Their action has some implications for ANZUUA, being one of Australia's larger congregations, the first of which is financially. Their contribution to our work will be missed but we have determined that we will be able to meet our financial obligations without it. The second is leadership: Rob MacPherson, Adelaide's minister, was the President of ANZUUA. Under the circumstances, he has resigned from that role and, as I was elected Vice-President at the time, those duties have fallen to me.

As I am across the ditch serving Auckland Unitarians, I am a stranger to most Australian Unitarians – although I attended the BGMs in Melbourne and Adelaide – so, a brief introduction might be in order. I immigrated to New Zealand in 2005, having most recently served a large Unitarian church in Sacramento, California, as their administrator while I completed preparation to be accepted as a Unitarian minister. I was already ordained as an Episcopal (Anglican) priest and had served in that capacity for many years in a wide variety of roles.

When I came to NZ, there were no positions available for a Unitarian minister but I was entreated to resume my ministry as an Episcopal priest in NZ's most progressive Anglican Church. After nine years, there was a transition in leadership at the church. It seemed a good time to retire from ministry – but it wasn't to be. Hearing of my retirement plans, Auckland Unitarian's leadership invited me to accept a half-time position as their minister. We are now in our fifth year and it has been my joy to serve them.

Now that we have been properly introduced, I look forward to meeting you in person at our next Biennial General Meeting in South Queensland this coming August. It will be an important meeting, as ANZUUA considers its future and reviews its mission to supporting Unitarian values and principles throughout Australia and New Zealand.

My warm regards to all, Clay Nelson

REPORTS FROM MEMBER GROUPS

Auckland UC had their services led by members in January while their minister was on vacation. They started February with a Water Communion and proceeded to celebrate Pride month, dedicating at least one service to the Rainbow Community and marching in the Pride Parade. They also commemorated Waitangi Day (New Zealand's national holiday) by at a local marae to keep the grounds clean during their celebration of Maori culture.

In March, they sent an offering to the mosque in Christchurch for victim support and their Peace and Social Justice Committee organised on short notice a submission to Parliament from the congregation in support of changes to New Zealand's gun laws. In April, they will hold their fourth annual Quiz Night to raise funds and collect pledges to sustain the church's finances.

Brisbane UUF are going well, holding two services a month. With a growing number of interested people in the Gold Coast region, it may be possible to consider holding a service there once a month later in the year. A children's program has run twice this year with 5 to 6 young children taking part. They have a Covenant group running and a number of members participated in the student climate change rally on 16 March.

(Continued on p. 16.)

CHRISTCHURCH TRAGEDY

The killing of 50 Muslims in prayer by a lone gunman and broadcast on Facebook will be noted by historians as a historic moment for New Zealand. As Prime Minister Jacinda Arden noted on the day, it was our darkest hour. We were complacent here. We did not expect something that was happening routinely in other parts of the world would ever happen here. But that was not the biggest surprise, it was how New Zealander's responded. The widespread support for the victims was heartwarming. The fronts of mosques were buried in flowers. It was hard to keep up with the vigils held throughout the country. Countless women were wearing hijabs in support of Muslim women who were fearful of being targeted for their headgear.

Millions were raised for the support of the victims and their families. Mosques opened up to the community to share more about their faith and to build relationships with their neighbours. And last, a major change in our gun laws after 26 days making possession of automatic and semiautomatic weapons illegal. All of this led by a Prime Minister who did not use this tragedy for political or ideological gain but to express honest and sincere compassion and kindness.

From my perspective, the most lasting gain from this horror is that New Zealanders are reflecting on their own racial attitudes and our systemic racism that was implanted by our colonial forbears. Maori, Pacific Islanders, and immigrants have been oppressed by it. Many white New Zealanders are beginning to ask if this is who they and we want to be. In time, there may be far reaching changes that make New Zealand a fairer and more just society reflecting our common humanity.

Auckland Unitarians here received support from the UU congregations around the globe, which were greatly appreciated. I also want to thank ANZUUA for their \$500 gift to the Canterbury Muslim Trust Board for the support of the victims and their families.

[Written by Rev. Clay Nelson of the Auckland Unitarian Church. ANZUUA and many of its member groups sent condolences to the Christchurch Unitarians, whose retired minister, Rev. Derek McCullough, responded as follows.]

Thank you all for your kind thoughts. I have received similar messages from UU groups all over the world. As you can imagine, we are all shattered by the events of last week, although the outpouring of love and compassion that has been shown goes a long way to heal.

Personally, it struck very close to home. Our neighbour Abdul and his four sons were in the Linwood mosque – all survived physically, but the trauma is going to take time to recover from.

This is the message I have been sending, by Lyn Cotton of Jolt Dance:

At this time of heartbreaking sadness we choose to remember that it is diversity that enriches our communities. Our differences – whether physical, intellectual, cultural or religious – teach us and remind us of what connects us all as humans. To our Muslim whanau* we send our love and support and thanks for the rich voices you bring to our community.

* an extended family or community of related families who live together in the same area.

ANZUUA CONFERENCE 2019

Our Secretary, James Hills writes: “Brisbane UU Fellowship are hosting the ANZUUA Conference this year at the place where we normally have our retreat, and it is an opportunity to mix some *business with pleasure* as its truly a beautiful part of Australia. I hope you can join us on the weekend of 23–25 August at the Theosophical Society Retreat Centre at Springbrook in the Gold Coast hinterland. This is a beautiful region, part of the ancient Gondwana Rainforests of Australia: <http://explorespringbrook.com/about-springbrook/>.”

Planning for the event is well advanced and registration forms have already been sent to the member congregations. The full program will appear in the next issue but we can tell you now that free time has been allocated for confer-ees to explore the scenic surrounds of the centre. You can learn more about the venue at: <https://theosophicalsociety.org.au/statics/springbrook-queensland>.

(Reports from Member Groups, cont'd.)

First UU Melbourne Fellowship have expanded their program to two services a month, with more people involved in their delivery than before. They are finding the UUA's 'Faith Rocket' material useful as the backbone of their services, however it's not easy to get involved as not writing material themselves

Melbourne UC are going through big physical changes, with hospitals growing fast and surrounding the church. One of their offices had to vacated because of dust and noise. They are looking at optimising their facilities, disability-friendly renovations, etc. Some youth are now involved in running the radio program one or two times a month.

They had a major event on Sunday, 17 March – a Human Rights Forum which, in part, aimed to fight racism and the extreme right. A capacity crowd of 120+ attended, with ongoing commitments from a wide range of religious and community organisations, one of which is the Islamic Council of Victoria. A major theme of the Forum was the need for Australia to have a Bill of Rights, as most democratic countries do.

Perth Unitarians had a Christmas luncheon last year at the home of their minister, Rev. Peter Ferguson, and his wife. They resumed services in February, starting with a lecture by Dr. Monika Nagel on her book, *Our Perception of Values*, which deals with global decline in personal and social responsibility. In March, Rev. Ferguson presented an address titled 'Who were the Nazis? Was Hitler a Christian?'

Spirit of Life Unitarian Fellowship resumed services on 03 February with a talk by Carol Donnelly on the writer, Louisa May Alcott, who was an activist influenced by the teachings and philosophy of progressive Unitarian scholars of her time. Since then, they have heard addresses from local and guest speakers, not least their minister, Rev. Geoff Usher.

They were very saddened by the passing of Max Lawson, husband of their former president, Ginna Hastings, on 26 January. While not a member, Max often presented talks of an academic nature (see pp. 8/10), one of which is on their blogsite: <http://www.sydneyunitarians.org/news-and-services/blog/>. Another new talk on that site is 'In What do we Place our Trust?' by Rev. Geoff Usher.

Sydney UC have been holding their usual services since February on topics as various as 'Einstein on God and Religion', 'Phrenology' and 'Volunteer Work at the NSW State Library'. Their first Music Service of the year was on 31 March, featuring Schubert's 'Shepherd on the Rock', but another is planned in April.

(Periodic Table, cont'd.)

Periodic Table of the Elements

Atomic Number		Valence															
Symbol		Name															
Atomic Mass																	
1 IA 1A H Hydrogen 1.008	2 IIA 2A He Helium 4.003	13 IIIA 3A B Boron 10.811	14 IVA 4A C Carbon 12.011	15 VA 5A N Nitrogen 14.007	16 VIA 6A O Oxygen 15.999	17 VIIA 7A F Fluorine 18.998	18 VIIIA 8A Ne Neon 20.180										
3 Li Lithium 6.941	4 Be Beryllium 9.012	5 B Boron 10.811	6 C Carbon 12.011	7 N Nitrogen 14.007	8 O Oxygen 15.999	9 F Fluorine 18.998	10 Ne Neon 20.180										
11 Na Sodium 22.990	12 Mg Magnesium 24.305	13 Al Aluminum 26.982	14 Si Silicon 28.086	15 P Phosphorus 30.974	16 S Sulfur 32.066	17 Cl Chlorine 35.453	18 Ar Argon 39.948										
19 K Potassium 39.098	20 Ca Calcium 40.078	21 Sc Scandium 44.956	22 Ti Titanium 47.88	23 V Vanadium 50.942	24 Cr Chromium 51.996	25 Mn Manganese 54.938	26 Fe Iron 55.845	27 Co Cobalt 58.933	28 Ni Nickel 58.693	29 Cu Copper 63.546	30 Zn Zinc 65.38	31 Ga Gallium 69.723	32 Ge Germanium 72.631	33 As Arsenic 74.922	34 Se Selenium 78.971	35 Br Bromine 79.904	36 Kr Krypton 84.798
37 Rb Rubidium 85.468	38 Sr Strontium 87.62	39 Y Yttrium 88.906	40 Zr Zirconium 91.224	41 Nb Niobium 92.906	42 Mo Molybdenum 95.95	43 Tc Technetium 98.907	44 Ru Ruthenium 101.07	45 Rh Rhodium 102.906	46 Pd Palladium 106.42	47 Ag Silver 107.868	48 Cd Cadmium 112.414	49 In Indium 114.818	50 Sn Tin 118.711	51 Sb Antimony 121.760	52 Te Tellurium 127.6	53 I Iodine 126.904	54 Xe Xenon 131.294
55 Cs Cesium 132.905	56 Ba Barium 137.328	57-71 Lanthanide Series	72 Hf Hafnium 178.49	73 Ta Tantalum 180.948	74 W Tungsten 183.85	75 Re Rhenium 186.207	76 Os Osmium 190.23	77 Ir Iridium 192.22	78 Pt Platinum 195.08	79 Au Gold 196.967	80 Hg Mercury 200.59	81 Tl Thallium 204.383	82 Pb Lead 207.2	83 Bi Bismuth 208.980	84 Po Polonium [209]	85 At Astatine [209]	86 Rn Radon [222]
87 Fr Francium [223]	88 Ra Radium [226]	89-103 Actinide Series	104 Rf Rutherfordium [261]	105 Db Dubnium [262]	106 Sg Seaborgium [266]	107 Bh Bohrium [264]	108 Hs Hassium [269]	109 Mt Meitnerium [278]	110 Ds Darmstadtium [281]	111 unknown	112 Cn Copernicium [285]	113 Nh Nihonium [286]	114 Fl Flerovium [289]	115 Mc Moscovium [289]	116 Lv Livermorium [293]	117 Ts Tennessine [294]	118 Og Oganesson [294]
57 La Lanthanum 138.905	58 Ce Cerium 140.116	59 Pr Praseodymium 140.908	60 Nd Neodymium 144.243	61 Pm Promethium [144.913]	62 Sm Samarium 150.36	63 Eu Europium 151.964	64 Gd Gadolinium 157.25	65 Tb Terbium 158.925	66 Dy Dysprosium 162.500	67 Ho Holmium 164.930	68 Er Erbium 167.259	69 Tm Thulium 168.934	70 Yb Ytterbium 173.055	71 Lu Lutetium 174.967			
89 Ac Actinium 227.028	90 Th Thorium 232.038	91 Pa Protactinium 231.036	92 U Uranium 238.029	93 Np Neptunium 237.048	94 Pu Plutonium 244.064	95 Am Americium 243.061	96 Cm Curium 247.070	97 Bk Berkelium 247.070	98 Cf Californium 251.080	99 Es Einsteinium [254]	100 Fm Fermium 257.095	101 Md Mendelevium 258.1	102 No Nobelium 259.101	103 Lr Lawrencium [262]			