

Issue 1, 2017
Volume 170
Published Quarterly

Universalist
Heritage and
Spirit Today



Universalist Herald

The oldest continuously published liberal religious magazine in North America.

In this issue,

Unirondack

Camp & Conference Center in
the western Adirondacks, founded
in 1951 by the New York State
Convention of Universalists

Campfire circle during a youth summer camp session at Unirondack.

Photography compliments Unirondack Camp & Conference Center

Civility, Decency, and Integrity

by David Damico, Universalist Herald Editor

I am an easygoing person, willing to let bygones be bygones. However, one thing that can truly push my buttons is having my sincerity being called into question. I pride myself on being sincere in word and action. Implied in this is a willingness to approach whatever my task is with a real desire to do it rather than being pushed into it.

Nearing completion of graduate school, I was asked to write an essay on what I saw in my future. One of the things I recall is that I would work for free if the right project came along which I could put my whole heart into. Although that sounds as if I am naive and ripe for the plucking, discernment comes with my desire. I can tell when I am being used.

The opportunity came along soon enough when I was asked to be the newsletter editor for my home church in Rochester. I eagerly agreed to take over the reins because I whole-heartedly agreed with its goal, to help link together the happenings in my church with its people. Reluctantly, after six years of service, I had to bow out of that responsibility because of pressing demands at work.

A few years back, I was approached to be editor of the *Universalist Herald*. Acceptance came easy and as a result, my affiliation has had an effect of providing insights into my own spirituality and approach to life.

As someone who embraced and accepted universalism later in life, I have pondered, discussed, and read so much on the subject, some written by our subscribers. I have come to appreciate that civility, decency, and integrity are an integral part of Universalism. I see these characteristics in human behavior as important in how we approach our fellow humans. Since I am a UU, I quote our first principle which says, we are to called to affirm and promote “the inherent worth and dignity of every person.” Given that our interactions with others in this life are inevitable, choosing to respect others with civility, decency, and integrity seems of prime importance.

I am bothered emotionally and spiritually by the lack of civility, decency, and integrity in the US government since our new president took office. My discernment of US “upper management” is one of distrust and insincerity. This group seems directed to push people apart, no matter the cost. People hurting people is not part of my vision for co-existence, something I haven’t felt since the tragedy of 9/11.

As a transplanted Southerner, now living in upstate NY, several people from the Deep South have said that I have been brainwashed by northern liberals. What? This is directly challenging my sincerity, as if I am gullible and cannot make sound judgments. I have to admit; FaceBook is the most common communication medium I frequent and it leaves me wanting at times. I am “friends” with many former associates from the South, classmates, co-workers, fellow UUs etc. Once, when I asked a friend living in Louisiana, why the population allowed the governor to take away so many civil rights under the mantle of less taxation, I was told, “why don’t you move back here and vote him out?” Good question but ill intended. My approach was sincere, with what I thought was a friendly overtone. It proves to me that you can treat others how you’d like to be treated but don’t expect the same in return.

I feel, amongst other things, emboldened to do something. I evaluated my strengths and weaknesses and realize that physical protest is not my strength. It tends not to be civil, regardless of how much integrity I possess. I am a media person, pictures and words. Despite how many are questioning the integrity and sincerity of the US media, I feel a kinship to them and renewed in my efforts as editor of the *Universalist Herald*. Peace be upon you.

David Damico
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Next issue topic:

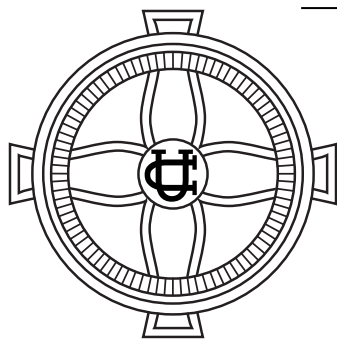
The truth shall set you free. John 8:31-32

“We swallow greedily any lie that flatters us, but we sip only little by little at a truth we find bitter.”

Denis Diderot, b.1713 – French philosopher, art critic, prominent figure during the Enlightenment.

Contemporary times call truth into question. Is it because those speaking wish ill will, or is it we who rejoice in only the favorable news? As a Universalist, are we by nature, obliged to speak a *Truth* or *the Truth*. How can we be confident we are on the side of what is right? 🌱





Old Universalist Cross

A bulletin of information, ideas, and ideals. Devoted to a living religion and vital faith that motivates individual responsibility and positive action. Established in 1847 by the Reverend C.F.R. Shehane of Wetumpka, Alabama, as the *Religious Investigator*. Beginning January 1, 1850, it became the *Universalist Herald*, edited by the Reverend John Crenshaw Burruss.

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By The Universalist Herald Publishing Company
ISSN# 1933-6691

www.universalist-herald.org
-Website and Address-



Universalist Herald on Facebook

For subscriptions and renewals
mail check or money order payable to
Douglas Shaheen
21 Cheverus Road
Dorchester, Massachusetts 02124

or via **Paypal** on the website.

Subscription Rates

Postal subscription is \$18 for one year (4 issues), 2 years \$32, 3 years \$44 to any domestic address, or \$30 international for one year, by the *Universalist Herald Publishing Company*. Digital is also available.

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Everything I Needed to Know about Civility, Decency, and Integrity, I Learned in Scouting

By Floyd Vernon Chandler

When I first read Editor David Damico's appeal for articles related to the theme "Civility, Decency, and Integrity," I initially thought about the Unitarian Universalist minister Robert Fulghum and his delightful book *All I Ever Really Needed to Know I Learned in Kindergarten*. Much of what Fulghum wrote about his kindergarten learnings does relate to civility, decency, and integrity. However, when I tried to recall my own learnings from kindergarten, I mostly drew a blank. Most of what I remember are the cookies and Kool-Aid drinks, mandatory naps, and playing behind the kindergarten building in woods that seemed to me to resemble a jungle. However, I must confess that I was a kindergarten dropout. I only attended the small kindergarten in Jackson, South Carolina, for a month or so. I never knew why my kindergarten experience was cut short. As an adult, I never thought to ask either my mother or father. Now with both parents deceased, I guess I will never know. Thus, I can't really relate, on a personal level, to Fulghum's observations about kindergarten.

However, when I reflect upon my experiences with Scouting, I can very much claim that everything I needed to know about civility, decency, and integrity, I learned as a Boy Scout. I just wish I had always put into practice the values I learned from my time as a Cub Scout, Boy Scout, and Explorer Scout. All of my Scouting leaders were wonderful role models for me. When I reflect upon my childhood and younger teen years, my Scouting memories are among my fondest. I can honestly write that I learned more about civility, decency, and integrity in Scouting than I did from church, school, and athletics combined. Weekly scout meetings, district courts of honor, unit camping trips, district camporees, the annual week at the Camp Old Indian Boy Scout facility located in the Blue Ridge Mountains, and induction into Scouting's Honor Society known as the Order of the Arrow were all formative experiences in my childhood and early teenage years. By our Scouting experiences, healthy friendships were established and we learned to treat one another with mutual respect. We were taught positive ways to resolve conflict. Some of my Scouting buddies have become lifetime friends.



Consider the Boy Scout oath. At the beginning of every weekly Scout meeting, we recited the Scout Oath, "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight." In the Scout Oath, there is a clear statement of one's duties to their faith, their country, to other people and to oneself. While stressing duty to one's faith, Scouting never forced any particular version of religious faith. There were no creedal statements. I suppose Scouting was in many ways my first introduction to interfaith awareness since it was from reading the Boy Scout Handbook that I learned that Scouting had religious awards not only for Christians, but there were religious awards for those of the Buddhist, Jewish, and Muslim faiths. Within Christianity, there were a variety of God and Country awards for Protestants, Roman Catholics, Eastern Orthodox, Lutherans, Episcopalians, Mormons, and even a Religion in Life award for Unitarian Universalists. Come to think of it, I suppose it was while browsing the religious awards section in the Boy Scout Handbook that I first encountered the term "Unitarian Universalist." From my 1964 Boy Scout Handbook, I learned about interfaith, religious tolerance, and diversity before those terms became buzz words for political correctness.

The Boy Scout oath alludes to the Scout Law. The attributes of the Scout Law epitomizes the ideals of civility, decency, and integrity. According to the Scout Law, a Scout is "trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

Paraphrasing from my 1964 Boy Scout Handbook, trustworthiness refers to honor. A Scout's honor is to be trusted. Loyal is to all whom loyalty is due. Helpful refers to being prepared to save life, help injured persons and share household duties. As a friend, a Scout is to be a friend to all and a brother to every other Scout. Courteous refers to politeness. A Scout is polite to all, especially to women, children, old people, and the weak and helpless. Kindness refers to our treatment of animals. A Scout will not kill nor hurt any living creature needlessly, but will strive to save and protect harmless life. Obedience refers to the Scout's need to obey parents and others who are in



duly constituted positions of authority. Cheerful refers to one's attitude. A Scout smiles whenever he can. A Scout is never to shirk nor grumble at hardships. Thrifty refers to a Scout's treatment of property. A Scout does not wantonly destroy property. A Scout works faithfully, wastes nothing, and makes the best use of his opportunities. A Scout saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy causes. Brave refers to courage. A Scout should possess courage to face danger in spite of fear and to stand up for what is right despite the jeers or threats from others. Clean refers to both body and thought. A Scout stands for clean speech, clean sport, and clean habits. Reverence refers to a Scout's relationship with his religious faith. A Scout is faithful to his religious duties but he also respects the convictions of others in matters of custom and religion.

Lastly, there is the Scout motto and the Scout slogan. The Scout motto is "Be Prepared." The motto means that a Scout is always in a state of readiness in mind and body to do one's duty and to face danger, if necessary, to help others. The Scout slogan is "Do a Good Turn Daily." The slogan means that every Scout should do at least one good deed a day. It means looking for opportunities to help and to help quietly and without fanfare.

Pier Massimo Forni teaches civility at John Hopkins University and is the author of *Choosing Civility: The Twenty-Five Rules of Considerate Conduct*. Forni writes, "Civility means a great deal more than just being nice to one another. It is complex and encompasses learning how to connect successfully and live well with others, developing thoughtfulness, and fostering effective self-expression and communication. Civility includes courtesy, politeness, mutual respect, fairness, good manners, as well as a matter of good health."

I can only write regarding my own experiences. My years in Scouting programs provided me with a firm foundation for what Forni defines as civility and Scouting gave me an appreciation and respect for decency and integrity. I can't write that I've always lived up to the ideals of civility, decency, and integrity that I learned in Scouting, but I can't think of any organization that does a better job at trying to instill these values into our youth.

Editor David Damico raises the question, "Are the values of civility, decency, and integrity valued in modern society?" Unfortunately, the civility, decency and integrity that Scouting teaches do not seem to have much value in modern society.

Trustworthiness can no longer be assumed when reading or listening to the American mainstream news media. A phenomenon known as "fake news" now plagues news coming from both the left and the right. National networks and newspapers often slant their news reporting to support or oppose political or social causes. Americans must increasingly seek alternative news sources or English speaking foreign news sources to receive more reliable and trustworthy information regarding national and international events.

Consider our most recent Presidential election and the non-civil and non-decent language coming from both major parties. Integrity is at stake when the supposedly "neutral" senior leadership of one party's

national committee attempts to secretly manipulate the outcome of their own party's nomination regardless of who hacked the emails that revealed this manipulation.

O.K., let's move beyond the election. What do you see and hear when you watch a major American network television program on a weekday during daytime hours? Can you find anything civil, decent, or even hinting of integrity in tabloid talk shows such as *The Jerry Springer Show*, *The Steve Wilkos Show*, *Maury*, or *The Bill Cunningham Show*? (I only know about these shows because of my work as a VA chaplain and visiting patients who were watching this stuff because there wasn't anything else to watch on their hospital room television sets during daytime hours.) Also known by the slang "trash TV", these tabloid talk shows thrive on controversy and confrontation and often blur the lines between normal and deviant behavior.

I recall a quote from the American singer and songwriter Emmylou Harris, "As citizens we have to be more thoughtful and more educated and more informed. I turn on the TV and I see these grown people screaming at each other, and I think, well, if we don't get our civility back, we're in trouble."

In the Scout Oath, there is a clear statement of one's duties to their faith, their country, to other people and to oneself. While stressing duty to one's faith, Scouting never forced any particular version of religious faith.



Emmylou, I think we are in trouble! Yes, everything I needed to know about civility, decency, and integrity I learned in Scouting and I would not wish to trade my experiences, learnings, and memories from Scouting for anything else. My hope for the United States is that some of these Scouting ideals might once again be valued in American society.

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Floyd Vernon Chandler is editor emeritus of the Universalist Herald, a retired U.S. Army Chaplain and an Eagle Scout. His 40 years of Unitarian Universalist ministry includes parish ministry, correctional chaplaincy, military chaplaincy, hospice and geriatrics chaplaincy with the Department of Veterans Affairs, and community ministry. He is currently pursuing contemplative spirituality studies at Sarum College in Salisbury, England. Vernon and his family reside in Ansbach, Germany. ☺

A Recipe for Civility

By John C. Morgan

Although the common feeling is that philosophy is abstract and removed from daily life, the earliest schools of philosophy over 2,500 years ago saw its teaching as improving the abilities of citizens to make rational decisions in the public sphere. Given the state of our discourse in the most recent American presidential election we need more thoughtful civil discourse rather than name calling and tweets.

We witnessed as great deal of discussion in the last election but not much dialog. Discussion comes from the same Latin root as concussion or percussion, which offers a clue as to its lack of real thoughtfulness. I've always thought of discussion as if it were a tennis match with ideas tossed back and forth, not so much to find common ground but to score against your opponent. Many forms of discussions exist in modern life, the most obvious being talk shows but the same pattern in many religious communities with points scored for who wins arguments. Dialog, however, again from Latin means "seeking the meaning of," in other words stating one's own point of view but listening to others.

Some contemporary philosophers offer guidance on how best to seek a dialog that requires empathetic listening. One such philosopher, Daniel Dennett in his book *Intuition Pumps and Other Tools for Thinking* offers a plan to engage

in thoughtful listening, a list of rules for dialog formulated decades ago by social psychologist Anatol Rapoport. Here are Dennett's steps for critical commentary.

1. You should attempt to re-express your target's position so clearly, vividly, and fairly that your target says, "Thanks, I wish I'd thought of putting it that way."
2. You should list any points of agreement (especially if they are not matters of general or widespread agreement).
3. You should mention anything you have learned from your target.
4. Only then are you permitted to say so much as a word of rebuttal or criticism.

Dennett points out this is a sound psychological strategy that accomplishes one key thing: It enhances dialog so that people hear and respect one another, even if they disagree. It's a recipe for civility whether in our political, community, or religious institutions.

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John C. Morgan teaches philosophy at Albright College's Accelerated Degree Program. His most recent book is a second and expanded edition of *A Teacher, His Students, and the Great Questions of Life*, published by Wipf and Stock, 2017, and available from the publishers or Amazon.) ☺





Cover Story

Compiled by Dan Gottfried, Executive Director and Devin Hollands, Former Board President and Archivist

History

The New York State Convention of Universalists began Unirondack in 1946 as a place to hold summer retreats and institutes for religious educators, ministers, congregation members, and youth. The programs were held at rented locations until the purchase of the property on Beaver Lake in the forever-wild Adirondacks in 1951. The institutes provided the opportunity for fellowship and spiritual growth beyond the walls of the congregation, a precursor to today's efforts to extend and enrich our faith.

In 1961, after the merger of the Unitarian and Universalist faiths, the institutes were run by the St. Lawrence UU District until 1966, when Unirondack was incorporated for "religious educational purposes, including but not limited to the ownership and operation of one or more religious educational camps and institutions embodying the religious ideals of Universalism".



An early Institute Group.

The spirit that is present at Unirondack today was evident from the very beginning. Something about gathering in fellowship in a place of such astounding natural beauty nourishes the soul

and feeds the creation of a community that embodies our UU values.

Beginning that very first summer, Unirondack focused strongly on serving youth, a direction which



Central Square Congregation volunteer repairing a roof in 1951.

contributed to Unirondack becoming the only UU Camp and Conference Center that focuses primarily on summer camp experiences for youth. That focus has, undoubtedly, contributed to Unirondack having the highly developed and professionally run program that exists today.

The early days of Unirondack presented many challenges. The original property contained eight buildings. Maintaining those buildings while simultaneously improving the facilities was economically demanding and often beyond the economic resources of the fledgling camp. Those challenges resulted in Unirondack developing a culture of volunteering that persists to this day.

Thanks in large part to that culture, Unirondack was able to meet the early need for more sleeping spaces and a recreation hall despite having limited economic resources. Donors helped as well. Many of the camp rooms and buildings are named for those early contributors, which included congregations and individuals. Four cabins in the woods, Smith, Zigmund, Woodman, Chadwick and the Gilman Recreation Hall were constructed between 1961–1966.

One of the unique aspects of Unirondack is that, since it resides in the "forever-wild" Adirondacks, expansion is carefully regulated by the Adirondack





Original Lodge

Park Agency of New York State, and this regulation has increased over the years. Therefore, after that early expansion, most of the improvements at camp have been the renovation, repurposing, and replacement of existing structures.

Like many Unitarian Universalist landed camp and conference centers, Unirondack has also faced challenges that threatened the continued existence of the camp. The greatest of these occurred in the first summer camp session of 1976, when the main lodge, which housed the dining hall, burned down.

As often happens in times of crisis, the growing community of Unirondack supporters rallied together. A plan was quickly made to repurpose the Gilman Recreation Hall as camp's new dining hall. A kitchen was installed, tables and chairs were purchased, and word went out that camp would continue that summer. Eric Nasemann stepped in as Camp Director for the departing James Garbarino. His appointment was followed in 1977 by the return of former Director, Joe Malkiewicz. Surprisingly, only one week of camp was missed during that eventful summer.

Still, the loss of camp's main lodge was devastating. It was a building of unsurpassed beauty, a favorite place of many Unirondack campers, and in many ways the heart of the camp. For the next few years registration for some sessions dropped, insurance monies received to replace the lodge dwindled to cover operating expenses, and the Board of Directors was largely replaced. Thankfully, the strength of Unirondack's community enabled the camp to ultimately meet the challenge, and in 1980 a new lodge was completed. It lacked the space for a dining hall and large recreational activities until 2011.

The next 10–15 years after the lodge burned down were lean ones, but the summer camp program continued to flourish, touching the lives of UU youth

and families. The basic needs of the facility were often met by withdrawing earnings from the \$150,000 endowment that had been created for the camp by the New York State Convention of Universalists. In the mid-80's a fire pump system was installed in the hope that future fire threats to the camp could be limited.

During Unirondack's early history, leadership turned over often, although many people remained involved over long periods as volunteers. In 1990, that began to change. Since 1990 Unirondack has had two Camp Directors who served for extended periods, Nat Shed and the present camp Director, Kris Fiore. In addition, the present Executive Director, Dan Gottfried, has served in one capacity or another for 17 of the last 27 years and the Camp Manager in the Spring and Fall, Elizabeth Bashur, and Facilities manager, Peter Howlett, have served for many years.



Campfire in the 1950's

This unprecedented consistency in leadership, coupled with an extraordinary Board of Directors led by Joyce Gilbert in the late 1990s and early 2000s, and Devin Hollands from 2007 to 2015, provided Unirondack with the opportunity to grow into the flourishing camp it is today. Both the programs and the facility are the realization of the dreams of the many people who have contributed to shaping and reshaping the vision of Unirondack.

When campers return to the camp after many years away, the improvements are startling. The showerhouse that was erected in 1966 is now a three story building with 10 bedrooms named after our beloved cook Evelyn Anderson. The Gilman Dining Hall has been renovated and expanded, with beautiful picture windows overlooking the lake. The Stevens Performing Arts Pavilion was built adjacent to



Beaver Lake in 2010. Three of the four original woods cabins have undergone renovations, including an extensive and beautiful re-visioning of Chadwick. The Leining Infirmary was rebuilt completely. There is a new septic system, a bathroom in lower camp, and a leech field. The Hollands Boathouse and MacPhee Artshop have been transformed, completely restoring the original roof structure over the water that had been partially removed in a 1978 renovation. Even the “new” lodge has new windows and the wood floors that were not possible in the initial building.

The early years of joy and struggle have shaped Unirondack into a community of committed people who understand what a unique resource for Unitarian Universalist children, families and adults the camp has become. In recognition of this evolution, the member congregations voted in 2011 to change the camp’s bylaws to open up voting membership to Unirondack alumni. Congregational members can now combine in strength with all of the people whose lives Unirondack has changed.

A Place for UU Children

Unirondack is a community that is shaped and re-shaped each summer by its staff members, campers, and volunteers. It offers some things in common with other summer camps: a beautiful lakeside setting, a wide range of daily activities, family-style meals, and the chance to spend time away in the woods. But what truly makes it unique is the energy, caring, and creativity of the people who call Unirondack home.



Sharing Night-Rev Richard Gilbert-1980

Enrollment is small relative to other children’s camps, with approximately 15 counselors and 60 campers in each of our youth sessions, allowing counselors to provide personal attention to campers, creating a close-knit community. The exceptional young adults chosen to comprise the counseling staff receive professional training in leadership, program planning and implementation, conflict resolution, child development, safety and first



aid, and methods of fostering an inclusive community.

Though Unirondack takes pride in the creativity and abundance of its activities, Unirondack is more than its activities. It is a

place where many people feel completely at home for the first time in their lives. At Unirondack the values that are inherent in Unitarian Universalist principles—acceptance, compassion, and decision-making through the democratic process, are lived every day..

Each camper matters. Counselors spend their days getting to know campers through shared activities, long talks during cabin time, organized discussion groups, bursts of spontaneous fun, and that careful learning about another person that takes time and patience. Like that great teacher one remembers forever, campers hold dear the relationships they form with their counselors, and the friendships they make with each other are meaningful ones that continue through the years.

Unirondack cherishes and affirms the uniqueness of each camper. The nerdy, the creative, the free-spirited, the independent, the flamboyant, the hesitant, the shy, and the self-assured are all welcomed. It is a place of personal safety—a place to flourish. It is a place where silliness is acceptable behavior and fun is joined with learning. It is a place where campers get to do things they just don’t get to do during their “normal” everyday lives. And in keeping with our UU identity, Unirondack is a place of self-reflection and discovery.

Parents often report that their children have somehow changed over the summer, become more confident, developed new skills, and learned things about themselves and others. They are surprised by the tears on departure day from their child—often the same child who was doubtful camp was for him or her.

Young people who have spent a weekend, a week or a summer at Unirondack yearn to return again and again, for Unirondack is a special place — a community that allows each camper to be themselves while being part of something greater.



A Place for UU Families and Adults

Many campers begin their journey at Unirondack by attending **Family Camp** in the summer or joining their family for a weekend at camp. Many continue their journey by becoming staff members and later attending one of the weekend programs for adults.

Family Camp is described by many parents as the ideal vacation. Activities are designed to give families time together and time to indulge their individual interests. Special program guests combine with the uniquely talented summer camp staff to provide stimulating programs that encourage personal growth, appreciation of nature, and developing new skills. Recent programs have included theater, building rustic furniture, exploring your personal theology, daily nature hikes, nightly campfires, and extraordinary food.

In addition to summer programs for families, Unirondack offers weekend programs in the spring for adults, including a Women's Weekend, a Men's Weekend, a weekend for Young Adults, and a Queer-Straight Alliance weekend.

A Place for Congregations

Unirondack has never forgotten its roots. What started as a retreat space for religious leaders and congregants continues to serve that purpose today. Every fall, four different congregations hold annual retreats at the camp. The retreats provide participants with the opportunity to strengthen their ties to each other and to our faith beyond the walls of the congregation.

Unirondack in the Words of Vee Abbitt: Parent, Board Member and Divinity School Student,

My attachment to and appreciation for Camp Unirondack arises from several different perspectives. I am a board member, a parent of a camper, a camper, and a ministerial candidate for the Unitarian Universalist Association.

My son spent eight summers at Unirondack. He developed many deep friendships and experienced and cultivated a sense of community there that he never seemed to be able to in church. In fact, even today, he feels more of a connection to Unirondack than he does to the denomination as a whole

When he was a child and I asked him what made Unirondack so special, he never really expressed his feelings in terms that made sense to my adult ears.



2014 Family Camp-eating in Gilman

But now he is a young man, living on his own, and I recently asked him that same question. He put it something like this: "Unirondack is a place where all different kinds of people come together. It doesn't matter who you are. The sense of community is so strong, it's almost like it is not even real. It isn't really possible to explain. It is something you have to experience."

I am so happy that he was able to have that sort of experience in his formative years. And I am even more moved by his experience because I know that, as a person of color in this denomination, it is not so common for us, including our children, to have spaces in which we really feel a complete sense of inclusion. I think that Unirondack has had a tremendous impact on his development into the kind of warm, sincere, honest, and loving person that he is.

As an adult, I have only participated in work weekends and family camps, but while there I was able to witness something very special. The sense of connection and warmth is palpable. The evening ritual of campfire in which campers and staff, young and old, sit and share poems, stories and songs that have meaning for them, is often more spiritual than many churches I have attended.

In addition to viewing the impact Unirondack has on not only children and youth, but on people of all ages, through the lens that I have as a parent and a participant, I have also been able to give consideration to the effect that Unirondack has on the larger community through the lens which I have developed as a Unitarian Universalist and a divinity school student. Unitarian Universalism has a profound and liberating message for seekers, and our congregations are, when at their best, welcoming places for all people, no matter what their location in life. Unirondack embodies Unitarian Universalist principles, and is a safe and nurturing place for those who spend time there. 🍷



The Birth of Unirondack— and a Marriage

Submitted by Joyce and Richard Gilbert

When World War Two ended and gasoline became more available, Universalist religious educators in New York State began offering week-long summer institutes. These events combined teacher training, summer camp for kids, and students with whom to test new curricula. At that time, New York Universalists employed a state-wide religious educator (Doris Trafton – and later Lucille Smith) who worked with staff at 16 Beacon Street in Boston (Universalist Church of America) and with individual Sunday School superintendents/teachers around New York state. Another resource was students at the St. Lawrence University Theological School, located in Canton, New York.

So far, so good. This summer institute moved around the state, always with the need of an appropriate site in a reasonably central location. This search became a royal pain for organizers.

In the summer of 1950 the summer program organizers rented the Beaver Camp for Boys on the Beaver River Flow, also known as Beaver Lake, in the western Adirondacks. Not surprisingly, the topic of the moving camp location was widely discussed. At that time a committee, with Verna and Jay Carncross and the Palmer Cutters, all from Utica, among others, heard locally that a private hunting/fishing lodge on the opposite side of the lake was going on the market, complete with all furnishings. Several of the educators, including Hazel Gilbert from the Bristol, NY, church, arranged to visit that property.

It needed work. LOTS of work. But the price was right. The New York State Convention of Universalists (the Rev. Fred Leining, Superintendent) bought the camp – on a rutted private dirt road that wound off a public dirt road – and determined to site the religious education program there the next summer. They did.

In subsequent years the New York Universalist churches raised money to make improvements and to expand the camp's capacity, both physically and programmatically. Howard Gilman, then minister in Little Falls, contributed herculean effort to camp development - and legends. Various rooms/spaces were named for those generous and faithful congregations. What was lacking was a name.

Initially it was Universalists in the Adirondacks. Too long. John McPhee, minister of the Universalist Church of the Reconciliation in Utica, deftly shortened it to Unirondack, its name to this day.

Summer 1951 found the educators back on Beaver Lake, but on the other side. Hazel Gilbert was there, as was her son Dick, a rising high school sophomore. Another Universalist Youth Fellowship (UYF) camper was Joyce Timmerman from the Church of the Messiah (Universalist) in Fort Plain. Both had other interests then.

Campers of all ages developed a strong sense of ownership of and responsibility for the camp. We hand-washed dishes and windows, swept floors, dug garbage pits, built retaining walls, trimmed bushes, removed tree stumps, and creosoted buildings. One of the ill-fated projects on which Dick worked was moving a humongous water tank from the sports field up to the parking lot, presumably to create a solar-heated, gravity-actuated shower on the sports field. It did not work, but it was fun.

Dick returned to Unirondack in 1955 and 1956 as a member of the crew, doubling as recreation and song leader while serving as a counselor. Joyce and Dick re-met in Syracuse's Betts Memorial Universalist Church in the fall of 1959 during a meeting of the Universalist Church of America as it prepared for consolidation with the American Unitarian Association. Joyce had just returned from graduate school at Northwestern and Dick was a student at the St. Lawrence University Theological School. The re-acquaintance clicked.

The summer of 1960 found Joyce visiting Unirondack, where Dick was Program Director with two other theologists on staff: Nancy Wynkoop (Doughty) and Phyllis St. Louis. Camp Director, the Rev. Richard Woodman, kept track of them as they sat under a moose head on the main lodge's porch. Woodman worried that "the moose is loose." This concern for the "loose moose" became a running joke for many years.

The day after their August 1961 wedding, Dick and Joyce returned to visit one of the scenes of their courtship: Unirondack. The staff thought this was a curious place for a honeymoon, but then, it was Unirondack. 🍷



A Few Biblical Passages Supporting Universalism

By The Most Rev. Dean Bekken
Presiding Bishop, Universal Catholic Church

A article by William F. Baughan, *Earliest Universalism in the Bible* that appeared in Issue 4, 2016 got me thinking. The case for Universalism from logic (e.g., Talbot, The Inescapable Love of God) seems compelling, as does the argument from history (e.g., Hanson, Universalism, The Prevailing Doctrine of the Christian Church During its First Five Hundred Years), but the biblical case set forth by the Rev. Mr. Baughan should be supplemented. A few additional Scriptural passages may be instructive.

1 Cor. 15:22 says:

- 22** For as in Adam all die, even so in Christ shall **all** be made alive. [Emphasis added]
- 23** But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.
- 24** Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
- 25** For he must reign, till he hath put all enemies under his feet.
- 26** The last enemy that shall be destroyed is death.
- 27** For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.
- 28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all.**

That would seem pretty conclusive.

How about **Phil. 2: 9-11**?

- 9** Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus **every knee** should bow, of things in heaven, and things in earth, and things under the earth;

11 And that **every tongue** should confess that Jesus Christ is Lord, to the glory of God the Father. [Emphasis added]

John 2:2: "And he is the propitiation for our sins: and not for ours only, but also for the **sins of the whole world.**" Some may question the propitiation wording but surely not the incarnation and the resurrection.

Matt 25:46: after reciting the often misunderstood parable of the talents and then the lesson that concludes "as you did not help one of the least of the needy, you failed to help Me", He is quoted as saying: "And these [the former] shall go away into eternal punishment: but the righteous into eternal life." He counsels each of us to live a righteous life to avoid a period of punishment. That is to say that there appears to be something like a hell, but it's not eternal, it's "for an age" and it's not for punishment, it's for discipline.

Col 1:20: "And, having made peace through the blood of his [Jesus] cross, by him to reconcile **all things unto himself...**, whether they be things in earth, or things in heaven.

But those are all Christian scriptures and we are a minority religion. What about Jesus' statement that no one comes to the Father but by himself? Many have pointed out that the word we translate as "the Father" is the Aramaic "Abba" and many claim that it should be translated "Daddy." This is disputed and, to be certain, we would have to time-travel back and ask Jesus' audience what they think that He meant. Regardless, it is used in the Bible only three times and in the midst of the Greek this word is given in Aramaic so it was recognized by the translators as something special. If it means "Daddy" then Jesus was saying that only through Him could we know God in the close way of a child. If it means some other version of Father we don't know why it is special. The "Daddy" translation, at least, would leave other religions' methods of salvation intact.



C.W. Leadbeater, one of the founders of my branch of Catholic Christianity, writes somewhere that we should think of spiritual salvation as a mountain with the goal being to reach the top. And around the base of this mountain there are the starting spots of many trails. Before Christians lies the Christian trail, etc. Now one can walk around the mountain and start the climb by a different path; e.g, the Christian can convert to Buddhism. And there may well be some trails that are an easier climb for a particular individual but goal is to reach the top. And Universalism seems to me the only logical conclusion. For the Christian that is triply true for we also have the Tradition of the early Church and the Scriptures, as well as logic.

.....

Born in 1938, **Dean Bekken** grew up in small towns in Michigan. He was brought up a Methodist with both parents active in the Church. In college (Northwestern University) began to seek a liturgical approach to worship. I also began to suspect that "Saved by the Blood of the Lamb" was a pretty incomplete theology: what about everyone else on one hand and 'once saved always saved,' as I was taught, on the other? I continued to search for a church home until I found the Liberal Catholic Church in 1962. The LCC had taught Universalism from 1915–16 when it separated itself from the Old Catholic Church, and although its founders and many of its members thought that the mechanism for universal salvation was reincarnation, it was universalism as well as the unique blend of liturgy and freedom of thought that drew me in. I was ordained a priest in 1969 and consecrated a bishop in 1979. (Along the way I was married and fathered seven children.) I was even Presiding Bishop for 14 years later, but a group of us left over an increasingly autocratic leadership by my successor. We founded the Universal Catholic Church in 2007, but we are very much a part of the Liberal Catholic Movement. ✨

There Once Was a Thing Called Freedom - Intro

by John Lapoint

I was recently on a Facebook discussion on Communism and it got me thinking about different ways of seeing things like freedom and justice in this world and it got me thinking about this poem that I wrote many years ago. As Universalists we have many different types of people in our churches with various political and religious ideas and therefore definitions of things like freedom and justice. People in our denomination tend to be on the liberal side, but politically and religiously, what I love about Universalism is that we can all gather to worship together and discuss these matters. Despite wanting to respect all the different views of different people within our movement, this poem has taken on special meaning for me since this past election. I hope this poem may inspire you to think about and discuss these matters in your own churches.

There Once was a Thing Called Freedom

There once was a thing called freedom
But now it's in the past
There once was a thing called justice
We should have known it wouldn't last

There once was a thing called mercy
But now it's gone away
There once was a thing called kindness
I should have known it wouldn't stay

There once was a thing called truth
But now there's naught but lies
There once was a thing called love
But now men just despise

.....

John Lapoint is a birthright Unitarian Universalist. He lives with his mother and father in Mount Olive, North Carolina. ✨





History Of Farmers Hall

Cobblestone Museum, Childs, NY

by C. W. Latin

With additional material by Heather L. Koch,
Town of Kendall, New York Historian

In 1832, Kendall, New York had a few Universalists living in the area. They took turns to meet in each others homes for discussion.

A Baptist Church was built at Kendall in 1835 with Methodists, Presbyterians, and Universalists uniting in defraying the expenses, with the understanding that the Universalists should have the privilege of using it when not occupied by the Baptists. Services were held whenever a Universalist preacher could be found.

The Universalists often found distasteful “the lurid pictures of a vengeful and angry deity” which was typical of Baptist preaching during the 19th century and would have a Universalist minister come about six times a year to preach a “love” sermon. But even six such sermons were too many for the Baptists who issued the following document:

The Kendall Baptist Church

“To All whom it may concern:

Whereas it is understood that the Universalists wish to occupy our house of worship as heretofore, and whereas the church deem it inadmissible to grant said use of their house,

Resolved, 1st, That we are unwilling that our house of worship be any longer occupied by Universalists except it should be wanted for funerals.

Resolved, 2nd, That the true reason of this action is the utterly irreligious character of Universalism in the estimation of the church. She does not admit Universalists to be a religious denomination at all. She admits the right of men to hold the most infidel opinions, but not the claim, that she shall admit and respect those opinions as religious. She regards Universalism in all its distinctive sentiments and practical actions as going most

directly to counteract the cause of truth and piety and salvation, for which alone she built her house of worship.

Resolved, 3rd, That the church feels it her duty to object to the said use of her house as a formal and solemn expression of her utter disapprobation of Universalism; and not with any wish to give unnecessary offense to any parties whatever sentiments they may hold, and if offense is taken at the aforesaid action, she will be obliged to feel that offense, was necessary and that she could not consistently do otherwise,

Kendall, July 3, 1852 By Order of the Church.”

Grieved, indignant, and outraged they retired from the Baptist edifice, sought a Universalist minister and used the hotel dance hall for services. In 1840, Rev. Stephen S. Miles was engaged as a steady preacher. He left after two years and the congregation sporadically met for more than a decade.

In 1854, Rev John J. Austin organized a Universalist society with 70 members. The society was legally incorporated that same day. Abraham Odell was elected chairman of the meeting and Rev. Austin served as clerk. Abraham Odell, W.R. Bassett, and Alanson Whitney (first Kendall town supervisor) were elected as trustees. David Jones and William R. Bassett served as inspectors of the election and signed the incorporation petition at the County Clerks office. Rev. Austin served as pastor for eight years.

In 1855, land was acquired, and a Greek Revival style church building was built for a cost of \$2300, on land given by Alanson Whitney. Rev. Austin served as pastor until 1862 followed by a period of ten years without leadership. Only occasional services were held.

In 1872 the Rev. Nelson Shell was called to the pastorate and led the congregation sporadically for about two years. Soon afterwards the Universalist Church in Kendall closed its doors never to open them again in the name of Universalism.

In 1887, Universalists allowed the German Lutherans to use the building until 1895 when they erected their





present Concordia Lutheran Church at the north edge of Kendall. In the late 1890s, the old church building was acquired by the Township of Kendall for use as a town hall and storage of equipment and thereafter was known as the Kendall Town Hall.

After standing idle for a number of years and being replaced with a modern town hall in the 1960s, the old town hall became a threatened landmark in the 1970's. The Kendall fire department wanted to burn it for a practice fire. Late in 1977 the Cobblestone Board of Directors decided to seek acquisition of the building and move it to the museum complex under a CETA* grant. The following is the letter granting the Cobblestone Society the structure:

Dear Mr. Lattin:

The Kendall Town Board wanted me to inform you that The Cobblestone Society can remove the old Kendall Town Hall and reconstruct it in Childs. We would appreciate knowing when you think it would be done, as the Kendall Fire Company does not want it dismantled during their Kendall Field days, July 7, 8, and 9th. If it can not be completely removed by July 7th, 1978. We would appreciate your waiting until after the Field Days.

Sincerely, Thank you.

Sheryl Vick , Town Clerk

The Cobblestone directors also had to seek the acquisition of land, to reconstruct the building on, at the museum complex in Childs. Through the very gracious generosity of Mrs. Neva Murray, a lot measuring around 145 feet square was given to the Cobblestone Society adjacent to the Print Shop for the old Kendall Town Hall which was to become Farmers



Hall. The Cobblestone Society is ever grateful to Mrs. Murray for without her cooperation little would have been accomplished. It is ironic that twice land has been given to situate this building on. And perhaps even more ironic is the fact that it now stands on land once owned by John Proctor, an early pioneer who was almost wholly responsible for the erection of the Cobblestone Universalist Church at Childs. Indeed, the Cobblestone Museum is unique for having two former Universalist Churches within its confines.

On May Day 1978 work began at Kendall to remove the structure to Childs with four CETA* workers under the guidance of the museum curator. A master floor plan was drawn and all the parts were numbered to correspond. This method was followed as the building measured 30' x 44" which prohibited moving it the ten mile distance whole. By the end of June the old town hall had been razed and its parts stacked for removal to Childs. The Kendall Highway Department assisted in removing junk materials while trucking services were donated by the late A.J. Roth and Robert Brown.

While razing the structure it was discovered that the original seating arrangement was that of the reversed order, having the congregation when seated, face the road. Two doors led from the lobby into the auditorium with the pulpit in between backing up to the lobby. (see drawing, p 18). A choir loft was thus provided on the opposite wall which has been restored for seating student visitors for print action by museum docents. The original walls were plastered and papered. However, this was removed at some point by the Township of Kendall and replaced with narrow headboard paneling. Around that time, it is thought that the original pews were removed along



with the pulpit, which was replaced with a double doorway between the lobby and auditorium. As a church it had a flat-topped, two-part belfry and outside blinds at the window blinds, both of which were removed quite a few years ago.

The pews were then arranged facing the entrance rather than the alter. This arrangement was often done by Protestants such as Presbyterians, Methodists, Baptists, Congregationalists, and Universalists because of anti-Catholic sentiment. The focus, then, was on the pulpit rather than the alter, which was the focus of the Mass. Protestants focused on preaching rather than communion. I find no records of "The Lord's Supper" at the Cobblestone Universalist Church in Child's until 1874. It was only observed quarterly using a communion table which in no way, resembled an alter.

The great symbol in 19th century Protestant church architecture was the center pulpit, representing "The Word."

Likewise, Protestants were not willing to embrace the pipe organ until the mid 19th century. It was seen as the work of the devil and much too Catholic in character. Protestants used bass violin for hymns and then melodies before settling on pipe organs. In my judgement, Kendall Universalists probably had a melodeon in the choir loft or possibly a reed organ.

At the Cobblestone Museum, work progressed rapidly once all the parts were on the museum grounds. Situated on eighteen piers like the original construction all exterior carpentry and painting was finished by the end of September. This left two months in which to complete all the interior finishing including a floor using the old headboard. On the last day of November 1978 the work was complete except a final coat of paint; truly a miraculous accomplishment.

During the 1979 season, finishing touches were completed and the permanent agricultural exhibit was mounted with the aid of two CETA* employees.

In reconstructing this building, every attempt has been made to maintain the architectural integrity of its Greek Revival Style.

On June 1st, 1980, the old Kendall Universalist Church/Kendall Town Hall was dedicated as the Farmers Hall by the Grand Master of Mason's of New York State. Rev. Richard Hood, minister of the

Pullman Memorial Universalist Church of Albion, was present for the invocation and benediction. The was followed by a huge Farmer's Parade from the hamlet of Gaines to the Farmer's Hall.

Editor's note: The author wishes to inform readers that the diagram above is an approximation based on personal observation and historic knowledge.

* Controlled Environment Testing Association

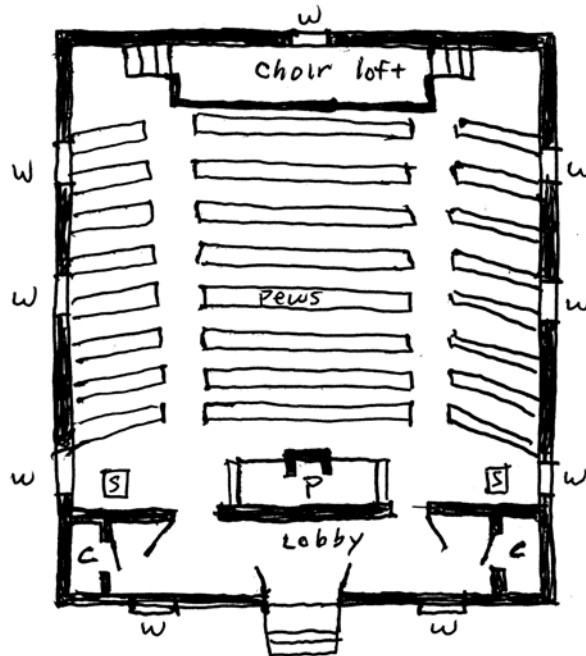
.....

C. W. "Bill" Lattin was the Orleans County historian for more than 36 years. He retired on Dec. 31, 2014.

Bill's many duties as historian included lecturing to service organizations, historical societies and school children. He has led numerous tours about local history, visiting cemeteries, churches and historic sites. He also was a long-time Gaines Town Board member.

Besides his time as historian, Bill was curator and director at the Cobblestone Society Museum until recently retiring from that position.

He also was named a "Heritage Hero" in April 2014 by Genesee Community College and *Orleans Hub* (online news site) for a lifetime of working to preserve and promote the county's history. 🌟



P = Pulpit
C = Closet
S = Stove
W = Window

Pulpit was
on a low
platform

Choir loft
was higher
in back of
pews.



Blossoms.

THE spring comes up from the glowing southland,
And floods the earth with her blossoms fair;
The orchards, decked in their new-found glory,
Shed beauty and sweetness everywhere.
And we look for a glorious, golden harvest,
Patiently waiting for many a day;
But alas I we never can make September
Fulfill the promise of lavish May.

And so in our youth, what blossoms open,
What hope, what dreams,-never dreamed before,
What faith in legends, so weird, enchanting!
We live in the light of that mystical lore.
But the after-days bring but disappointment,
The fruit is scant and perchance so small
That we murmur and say in our human blindness:
"It were better ne'er to have bloomed at all."

Yet what makes the springtime bright and happy?
Only that wealth of bloom and flowers;
And what fills youth with its wondrous sweetness?
Only those fanciful dreams of ours.
So whether the harvest be full or fail us,
Whether it bring us a tear or a smile,
The dear God thank for just the blossoms,
That brightened life for a little while.—Sel.

• • •

Reprinted from the April 12, 1890 issue of
The Myrtle, published by the Universalist
Publishing House, Boston, Mass. ➤

Year of Grace

What shall happened when all my curses
Become blessings
And all my defeats deeper desires
And one day of white pillowy clouds
With azure certainty
Wipes away all treats, torments,
Unreleased pain and unfulfilled desires
What form of still consciousness
Brings in the flood of relief
Instead of the dark night of the soul
There are endless stars beyond belief
Oh to escape the steel traps
Of memory's illusions of unworthiness
And to feel the equipoise
Of this one breath of faith
That radiates through the body
And gives life a new sweet taste.

.....

Rev. Dr. Paul Curtis Carroll, Jr., Pastor at The Louisiana
Annual Conference of the United Methodist Church and
Pastor at The United Methodist Church.

Studied Ethics and Human Rights at University of Chicago
Past: University of Geneva, Ecumenical Institute Bossey;
Switzerland and Emory University, Candler School
of Theology.

Lives in Oak Grove, West Carroll Parish, Louisiana ➤

Submission Guidelines

Article submissions are always welcomed.
Word count is as follows; 350 words for a half
page and 700 for a full page. Less is fine.
Please include short bio for publication.

Pictures: Jpegs preferred. 300 dpi best.
Color is fine, even if reproduced in BW.

2017 Deadlines: May 10, Issue 2

August 9, Issue 3

Nov. 8, Issue 4

The readership is encouraged to submit
articles on topic or otherwise. Submissions
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univherald1850@gmail.com.

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gmail.com** and request to be added to the list.



Given the focus of this issue, **Civility, Decency, Integrity**. I thought this article on conscientious objectors and belief in a Supreme Being to fit well in this context. It is reprinted from a January 1956 issue of *The Empire State Universalist*, a publication of the New York State Convention of Universalists. **Editor**

Supreme Being and Conformity

by Howard Gilman, State Superintendent

It would appear that there is a trend of thought among some Universalists that a Universalist who is a conscientious objector must base his conviction on the belief in a "Supreme Being", in order to justify his position, and more, this is true if he hopes to expect any support at all from his fellow Universalists. Such seems to be the result of the action of more than one-half of our churches who acted on the resolutions of the Canton Convention.

Under the present law a conscientious objector must believe in a "Supreme Being" to be recognized as such. This is an interesting example of theological conformity, to put it mildly. Apparently no one could be a sincere conscientious objector unless he does believe in a "Supreme Being" (which is not defined in the law). Might it not follow that no one can be sincere in any way unless he believes in a "Supreme Being".

A humanist or agnostic in our churches (and these plus the atheist outside any church are really lost) who has arrived at this conviction cannot expect his fellow-Universalists to respect him, let alone stand by him in the event his convictions get him involved with the law. One is reminded how Jesus' disciples fled at a very crucial moment also.

This reveals two weaknesses in our fellowship (and not just in relation to the conscientious objector), first, failure to respect differences among us, the right to disagree, etc., and secondly, expecting conformity in certain patterns of thought especially in the field of theology which is impossible in our free church.



The resolution did not ask any one or any church to endorse the belief of the conscientious objector. It did ask that its administration be broadened and that Congress "recognize the validity of objection to war by Universalists and others" (and this would mean the atheist) who do not accept much of the traditional western theologies.

We look with alarm at this situation within our household of faith and trust it is not the direction toward which Universalist thought is moving. ☺



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If you are moving, it is important for you to let us know. The *Universalist Herald* is sent to you via **Standard Automated Presort Class Mail**. This method saves money on postage, and keeps our subscription rates low. However, using Standard Automated Presort does have its drawbacks—mail is *not forwarded* to the recipient's new address nor does the United States Postal Service notify the sender (us) that the recipient's address has changed. If we do not know that you have moved, you will not receive *The Herald*.

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Or by email: **rodenheen@verizon.net**



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275 Liberty Church Road ▪ Louisville, Mississippi

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"Welcome to all who believe that religion is wider than any sect, and deeper than any set of opinions.

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Friday evening and Sunday morning activities will be held at **Liberty Universalist Church**.



Other activities...



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635 Legion State Park Road, Louisville, MS 39339.
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Speakers and Workshop Leaders:

- Barbara Waldrop - "The Legacy of Universalism at Liberty Church"
- Mark Tribble - "Christian Universalism"
- Linda Foshee - Sunday morning worship
- William "Brother" Rogers - "Mississippi History Through Historical Markers"
- Dr. Joseph D. Witt—"Principles of Universalism in Environmental Attitudes and Behaviors" and others.
- Dr. Maria K. Rutland who will speak on Rev. Nellie Mann Opdale, an early twentieth century Universalist pastor and also an editor of the Universalist Herald before WWII.

For additional information:

email Glenn & Sherrie Wiygul at gswiygul@yahoo.com

For flyer, registration, schedule of events, fees, and membership forms:
see www.outlawsbridgechurch.org/Convocation.html 

or email Peggy Jones at pjays20@hotmail.com, or
write her at PO Box 235, Seven Springs, NC 28578.



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Publishing Company**
21 Cheverus Road
Dorchester, MA 02124-2401

UNIRONDACK 2017 CALENDAR

2017 SUMMER SESSIONS

YOUTH SUMMER CAMPS

JULY 2-8	BARTON <i>(For Ages 9-12)</i>
JULY 9-15	CHANNING 1 <i>(For Ages 12-14)</i>
JULY 16-22	CHANNING 2 <i>(For Ages 12-14)</i>
JULY 23-29	PARKER 1 <i>(For Ages 14-16)</i>
JULY 30-AUG 5	PARKER 2 <i>(For Ages 14-16)</i>
JULY 30-AUG 5	HIGH PEAKS ADVENTURE <i>(For Ages 14-18)</i>
AUG 6-AUG 12	BALLOU 1 <i>(For Ages 16-18)</i>
AUG 13-19	BALLOU 2 <i>(For Ages 16-18)</i>

FAMILY SUMMER CAMPS

AUG 20-26	FAMILY CAMP <i>(For Families of All Kinds)</i>
AUG 26-SEPT 1	FAMILY HEART CAMP <i>(Sponsored by "Family HEART Camp")</i>

2017 SPRING & FALL WEEKENDS

SPRING WEEKENDS

MAY 5-7	WORK WEEKEND & 5K <i>(Opening Camp)</i>
MAY 12-14	QUEER-STRAIGHT ALLIANCE & ADVOCACY RETREAT <i>(For High School Students)</i>
MAY 19-21	WOMEN'S WEEKEND <i>(For Women 18+)</i>
MAY 26-29	FAMILY & FRIENDS WEEKEND <i>(Memorial Day Weekend)</i> <i>(For Individuals, Couples & Families)</i>
JUNE 2-4	YOUNG ADULT WEEKEND <i>(For Ages 18-Early 30s)</i>
JUNE 9-11	MARK'S GATHERING OF MEN <i>(For Men 18+)</i>

FALL WEEKENDS

SEPT 1-4	1st UNITARIAN SOCIETY OF ITHACA RETREAT
SEPT 8-10	KINGSTON UNITARIAN FELLOWSHIP RETREAT
SEPT 15-17	MAY MEMORIAL UU SOCIETY RETREAT
SEPT 22-24	WORK WEEKEND
SEPT 29-OCT 1	1st UNITARIAN CHURCH OF ROCHESTER RETREAT
OCT 6-9	MEMBER'S WEEKEND & ANNUAL MEETING <i>(Columbus Day Weekend) (For 2016-17 Members)</i>



Register Online at unirondack.org or email: director@unirondack.org