

Union Service



May 6, 2018

on Unitarian Universalist Unity Weekend

4:00 p.m.

Quiet before the service is, for many people, an essential part of worship. Your silence during this time will be greatly appreciated. Please silence cell phones and pagers during the service. Thank you.

To all who hear me, I would say, with the Apostle,
"Prove all things, hold fast that which is good."

—William Ellery Channing, May 5, 1819

*Chancel Flowers are given by the Ministerial Team of the First Unitarian Church of Baltimore,
in honor of the Professional Leadership of Unitarian Universalist Congregations*

***Please rise in body or spirit**

WE GATHER IN UNITY (3:30 p.m.)

Heartbeat Drumming Scott MacLeod

Organ Prelude Allegretto for Organ Florence Beatrice Price
James Houston

Piano Prelude Bethena Scott Joplin
Graceful Ghost Rag William Bolcom
Meditation on Brother James's Air Joseph Martin
Michael Adcock

Chanting Moolah Mantra Traditional Hindu
Tracy Hall

<i>Om</i>	
<i>Sat-chit-andra</i>	<i>Existence, consciousness, bliss</i>
<i>Parabrahma</i>	<i>Creator</i>
<i>Purushothama</i>	<i>Avatar</i>
<i>Paramatma</i>	<i>Indweller</i>
<i>Sri Baghavathi</i>	<i>Feminine Divine</i>
<i>Sametha</i>	<i>together with</i>
<i>Sri Bagavathe</i>	<i>Masculine Divine</i>
<i>Namaha</i>	<i>be honored.</i>

Piano Prelude Quietude No. 1 Christopher Lobingier
James Houston

Chanting Sarvesham Mantra Traditional Hindu
Tracy Hall, voice, Amy Koren, flute

<i>Om, Om, Om</i>	
<i>Sarvesham Svastir Bhavatu</i>	<i>May all be well</i>
<i>Sarvesham Shantir Bhavatu</i>	<i>May all have peace</i>
<i>Sarvesham Poornam Bhavatu</i>	<i>May all be fulfilled</i>
<i>Sarvesham Mangalam Bhavatu</i>	<i>May all be prosperous</i>
<i>Om, Shanti, Shanti, Shanti</i>	<i>Peace, peace, peace.</i>

* Processional (4:00 p.m.) Dr. Glen Thomas Rideout, *Celebrant*
Call to worship Rev. Paige Getty
Lighting the chalice flame Baltimore Ministerial Team
Greeting one another
* Gathering song

WE ARE ENCOURAGED BY PRESENCE AND WORD

Introduction of Guest Preacher and Celebrant Rev. David Carl Olson
Meditation "Marginal Wisdom" Rev. Pratima Dharm
Leslie Takehashi Rev. Clare Petersburger
Response "All Lifted Hearts" Rev. Amy Williams Clark
Invitation to offering for UUs for Social Justice Pavel DeJesus
Offertory
Prayer Rev. Getty
Response
Address "The Demands of the Age Rev. Abhi Janamanchi
on the Ministry"
Response

WE DEPART TO SERVE THE WIDER WORLD

Invitation to Community Rev. Olson
* Benediction Rev. Janamanchi
* Closing Song

Ushers today are the Ushers of the UU Congregation of Columbia

Today's Collection

Unitarian Universalists for Social Justice in the National Capital Region embodies the commitment to a socially engaged Unitarian Universalism among UUs in northern Virginia, the District of Columbia, and Maryland. They envision a peaceful, just and environmentally sustainable world. Their mission is to mobilize and amplify the voice of Unitarian Universalists in the National Capital Region as they seek to change the world through acts of love and justice.

Executive Director Pavel DeJesus holds a Master of Public Policy degree (social policy specialization) from the University of Maryland and a B.A. from Oberlin. He is a member of All Souls Church, Unitarian, in Washington, DC. Our collection today supports the work and leadership of UUSJ among us.

Musical Selections

Fanga alafia	Ghanajan Welcome Dance
Come, come whoever you are	chant arranged by Rideout round by Lynn Ungar <i>Singing the Living Tradition</i> , 188
Courage, my friend	attr. South African Anti-Apartheid
River	Gene McDaniels as informed by Roberta Flack
The Storm is Passing Over	Gospel Choir arrangement by Donald Vails after Charles Tindley
Olam chesed yibaneh	Rabbi Manachem Creditor
We Rise	Batya Levine, for Standing Rock
Somebody's hurting my brother (and it's gone on far too long)	Yara Allen

Dr. Glen Thomas Rideout

A native of Baltimore, Dr. Glen Thomas Rideout holds a bachelor's degree in voice from Vanderbilt University, a master's and a doctoral degree in conducting from the University of Michigan, Ann Arbor. Glen Thomas is the winner of the 2013 National Student Conducting Competition. He has conducted the University of Michigan Chamber Choir, the University of Michigan Men's Glee Club, and the Manhattan Chorale—a professional ensemble of New York City. He served as assistant conductor for the University of Michigan Chamber Choir in the Grammy-nominated recording of Darius Milhaud's opera trilogy, *L'Orestie d'Eschyle*.

His recent international conducting schedule has included engagements in Perú, Poland, the Czech Republic, Croatia, Finland, Iceland, Estonia, Russia, Spain, Andorra, and France. Glen Thomas served the University of Michigan Chamber Choir as assistant conductor during its 2014 tour of New Zealand and Australia.

Glen Thomas has served First Unitarian Universalist Congregation of Ann Arbor as Director of Music since August 2007. His essay *Prodigal Songs: Reclaiming Our Voice* has been published by the Church of the Larger Fellowship.

Glen Thomas's work as a singer includes engagements with the Nashville Symphony Orchestra, the Mark Morris Dance Group, University of Michigan, the University Musical Society, and the Star-Spangled Music Project. In June 2016, Glen Thomas served as guest vocalist for the investiture of United States federal court judge Judith E. Levy.

Glen Thomas is a member of the Unitarian Universalist Musicians Network, Chorus America, the American Choral Directors Association, and Phi Mu Alpha Sinfonia Fraternity.

Rev. Abhi Janamanchi

Rev. Abhi Janamanchi serves as the Senior Minister of Cedar Lane Unitarian Universalist Church in Bethesda, MD. He was born and raised in Southern India but moved to the U.S. in 1994. He is a third-generation member of the Brahmo Samaj, a liberal Hindu reform movement. Before coming to Bethesda, he served UU congregations in Florida, Wisconsin, and Illinois. Rev. Janamanchi has been actively involved in international interfaith and multicultural work for over two decades including as President of the International Association for Religious Freedom (IARF). His Unitarian Universalist-Hindu faith, his Indian heritage, and his American citizenship inspire and guide him in this work.

The Channing Commemoration Tradition

“Prove all things. Hold fast that which is good.”

1 Thessalonians 5: 21

In 1819, members of the First Independent Church of Baltimore announced that they intended to ordain and install Jared Sparks as their first settled minister. In the custom of the day, neighboring congregations sent delegations to form an ecclesiastical council on Tuesday, May 4, 1819 to consult with the congregation and minister and to authorize the congregation’s decision.

The ecclesiastical council was comprised of delegations of ministers and lay people from the following liberal churches: Memorial Church in Harvard University; Federal Street Church, West Church, Second North Church, and Brattle Square Church, Boston, MA; Roxbury, MA; Lancaster, MA; Bridgewater, MA; Portsmouth, NH; Portland, ME; and Providence, RI. The ecclesiastical council affirmed the ordination of Sparks and organized the service of installation.

On the following morning, Wednesday, May 5, 1819, the ordination and installation ceremony included an address, “Unitarian Christianity,” by Rev. Mr. William Ellery Channing. This “party platform” of Unitarian thought was published in the tens of thousands of copies, and by some accounts was the second-most widely circulated philosophical or theological document in the United States before 1840 (after the pamphlet by Thomas Paine, with Benjamin Rush, “Common Sense”). Proving the popularity of Unitarian ideas led to the establishment of publications and associations of like-minded “gentlemen and their ministers” with the purpose of promoting Unitarian thought, including the “Unitarian Miscellany” in Baltimore (1821) and the American Unitarian Association in Boston (1825).

Activities surrounding Mr. Channing’s several weeks sojourn to the mid-Atlantic led to the formation of the churches that would become All Souls Church in New York City and All Souls Church in Washington, DC.

Each year on a Sunday in early May, the Unitarian Universalist congregations of Greater Baltimore gather at First Unitarian Church of Baltimore (Universalist & Unitarian) to hear a leading voice of our living tradition; to renew the bonds of affectionate relationship; and to consider the future of our association and our role in establishing and extending Unitarian Universalism in our day, much as Sparks and Channing and their congregations did in their own time. This year, for the first time, we have moved our commemoration to Unitarian Universalist Congregation of Columbia to celebrate their congregational vitality evidenced by their new Sanctuary. *We bring the Chalice from the Baltimore Sanctuary as a reminder of the immovable Channing Pulpit.*

Musical Participants in Today's Service

Choir, <i>First Unitarian Church of Baltimore</i> , James Houston, <i>Director of Music</i>	<i>workshop on building multicultural community</i>
Choir, <i>Towson Unitarian Universalist Church</i> , Tracy Hall, <i>Director of Music</i>	Michael Adcock, <i>piano</i> , assistant music director, <i>UU Congregation of Columbia</i>
Choir, <i>Unitarian Universalist Congregation of Columbia</i> , Tom Benjamin, <i>Director of Music</i>	Amy Koren, <i>flute</i> , Donn Teubner, <i>saxophone</i> , <i>flute, clarinet</i> , member of <i>Towson UU Church</i>
Workshop Participants, <i>Greater Baltimore Unitarian Universalist Cluster choral</i>	Tom Monroe, <i>piano</i> , member, <i>UU Congregation of Columbia</i>

Rev. Dr. William Ellery Channing

William Ellery Channing (1780-1842) is regarded as the Dean of liberal ministers during the so-called Unitarian Controversy period among the Standing Order Churches of Massachusetts, and thus one of the founders of American Unitarianism. Raised in the Congregational Way, he was called at age 23 to Federal Street Church in Boston (now Arlington Street Church), where he served for almost forty years, until his death.

Intelligent, well-spoken and gentle, he came to be regarded as the principal voice of "the Boston religion," and was engaged in heated public controversies with those who challenged the orthodoxy of the liberal faith. A decade after the appointment of liberal Rev. Henry Ware as Professor of Divinity at Harvard College (1805) and the subsequent establishment by orthodox divines of Andover Theological Seminary (1807), the liberals sought a suitable occasion to make a high-profile declaration of the core views of liberal

Christianity. Showing their determination to share a democratic and rational faith into the growing nation, ministers in Boston encouraged Channing to accept the invitation of Jared Sparks to preach his ordination sermon in Baltimore.

On that occasion, the liberal voice was raised embracing the term "Unitarian," formerly a pejorative designation of orthodox apologists, but now a name used with precision to describe a richer interpretation of the Protestant tradition. Channing used the Baltimore pulpit to proclaim the use of reason in interpreting the Bible and made a clear declaration that the unity of God, and not the doctrine of the trinity, is supported by scholarly biblical interpretation.

A year later, in recognition of the publication of the Baltimore address, the faculty of Harvard University honored Mr. Channing by granting him the doctoral degree.

Recent Union Service Preachers

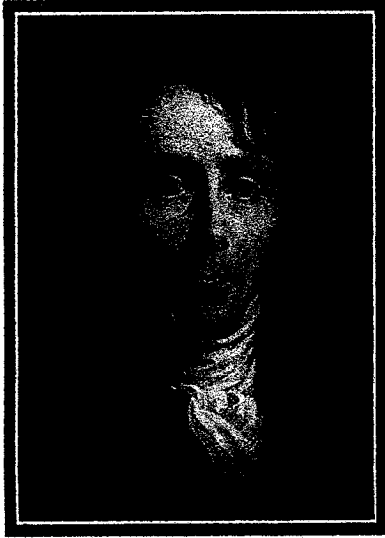
1989	Carolyn Owen-Towle	
1990	Judith Walker-Riggs	What For?
1991	David B. Parke	Channing as Educator
1992	Marjorie Rebmann	Shekinah's Smile

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| 1993 | Mark Morrison-Reed | The Life and Times of Egbert Ethelred Brown |
| 1994 | John Buehrens | The Signs of the Times, the Demands of the Age |
| 1995 | Carl Scovel | How 1819 Sounds in 1995 |
| 1996 | Daniel Aldridge | Faith in Action |
| 1997 | Gretchen Thomas | We're All in This Together |
| 1998 | Michelle Bentley | Baptism by Fire |
| 1999 | Scott Alexander | A Systematic (UU) Salvational Theology |
| 2000 | Rebecca Parker | Bread for the Journey |
| 2001 | William Sinkford | Spiritual Gifts and Spiritual Challenges |
| 2002 | Richard S. Gilbert | Heeding the Call |
| 2003 | Robert M. Hardies | Religion is for Lovers |
| 2004 | Meg Riley | Without Apology: Telling the World We're Here |
| 2005 | Kathleen Rolenz & Wayne Arnason | American Idols |
| 2006 | Frederic Muir | The First Time |
| 2007 | Makanah Morriss | Explore, Discover, Connect, Act
—The Gifts of UU Religious Education |
| 2008 | Laurel Hallman | Spiritual Freedom |
| 2009 | Peter Morales | A Religion for Our Time |
| 2010 | Janet Bowering | Olympia Brown: Suffragist, Militant, Pioneer |
| 2011 | Yvonne K Seon | Africa and Unitarian Universalism's Future |
| 2012 | Marta I. Valentín | Unitarian Universalism as Sanctuary |
| 2013 | Galen Guengerich | A Departure from the Course Generally Followed |
| 2014 | Thomas Schade | Flip the Script and Write a New Story |
| 2015 | Helen Lutton Cohen | Out of Control |
| 2016 | Susan LaMar | Above the Harbor, Religious Freedom Rings |
| 2017 | John T. Crestwell, Jr. | Countervailing Resonances: November's Election
and the First 100 Days" |

The Famous Baltimore Sermon*

WILLIAM ELLERY CHANNING'S "UNITARIAN CHRISTIANITY"

The First Unitarian Church of Baltimore



"Reverend Dr. William Ellery Channing, one of Boston's most eminent preachers, delivered the ordination sermon for Mr. Jared Spark in the First Independent Church of Baltimore [now First Unitarian]¹ on May 5, 1819. The title of the famous sermon was 'Unitarian *Christianity*,' with the text from I Thessalonians, Chapter 5, Verse 21: *Prove all things; hold fast that which is good.* The sermon lasted one and a half hours and was planned by Channing, regarded as the leader of the liberals, 'to take the aggressive in behalf of Unitarian views as against those of Orthodoxy.' Its thesis was that the Scriptures, when interpreted by reason teach the doctrines which are held by Unitarians.

It marks a memorable epoch in the history of religious thought in America, where it created a profounder impression at the time it was delivered and has had a wider, *William Ellery Channing* deeper and more long-continued influence than any other sermon ever preached. Besides its very large immediate circulation (five editions within six weeks) it has passed through edition after edition for a hundred years since... (p. 5, Introduction to *Great Unitarian Churchmen*, No. A., 15th printing 1942, American Unitarian Association.)²

"There was much controversy over this famous sermon. Orthodox ministers of all denominations answered Channing's attack. Pamphlets were printed and circulated... Unitarians were encouraged by the sermon and there were many who praised Channing. Dr. Charles R. Weld, the sixth minister of the Church, speaking at the 75th Anniversary and Reconsecration of the First Independent Church of Baltimore on October 29, 1893, said 'Seventy-five years ago, to be a Unitarian meant uncommon personal courage, painful research and discriminating learning.' On the same occasion the Rev. Grindall Reynolds, M.A., of Concord, Massachusetts, and Secretary of the American Unitarian Association, preaching one of the sermons, said.

It (the Baltimore Sermon) more than any other one cause, produced what has so far proved to be the permanent separation into two parts of the Great Congregationalist body. That Dr. Channing did not desire the division is certain. What he believed to be most wise and most likely to promote the sway of a pure Christianity was that large tolerance, which could permit all to remain in the common fold, and with absolute freedom speak the truth as they found it written in the Bible, in the universe and on the tablets of the human heart.

'But whatever its author wished or thought to be wise, the Baltimore Sermon was last in a long chain of causes which created the Unitarian denomination. The antiquarian can point out in the last century, ministers who worshipped God after the manner men called heresy, and celebrated men, not a few, like John Adams and Thomas Jefferson who followed in their footsteps... As surely as the followers of Jesus were first called Christians at Antioch, so they, that held to the strict unity of God, the real nobility of human nature and the inward and spiritual character of true salvation, were called Unitarians at Baltimore. If, therefore, we have any structure which may properly be called a memorial building, it is the very one in which we are now gathered.'

"How was Dr. Channing chosen to deliver the ordination sermon for Jared Sparks? Young Sparks, while a student at Harvard, spent a year as a tutor in the Mark Pringle family at Havre de Grace, Maryland (1812-13). While living at the Tavern there, he met two travelers who were to be an influence in his life—The Reverend Dr. Channing and the Honorable Josiah Quincy, then a representative in Congress and later, President of Harvard [as Sparks himself was to become]. These men took a great interest in Jared Sparks and encouraged him to go into the ministry. (*Life and Writings of Jared Sparks* by H. B. Adams.) According to Jared Sparks' diary, in 1818 the First Independent Church of Baltimore invited him to come and preach, and after seven 'Sabbaths,' he was invited to become the preacher (January 25, 1819):

My principal object in going to New England at this time was to make arrangements for the ordination. I was instructed by the Trustees to invite such ministers and appoint such a time as I should think proper... Soon after my arrival in Boston, I engaged the Reverend Mr. Channing (then the minister of the Federal Street Church [now called the Arlington Street Church]) to preach the ordination sermon and invited the Ordaining Council to attend and participate: the Reverend Dr. Ware, Church in Harvard University [the Ordaining Prayer]; the Reverend Mr. Channing, Federal Street, Boston [Sermon]; the Reverend Mr. Ware, Second North Church, Boston; the Reverend Mr. Lowell, West Church, Boston; the Reverend Mr. Palfrey, Brattle Square, Boston [the Right Hand of Fellowship]; the Reverend Dr. Porter, Roxbury, Massachusetts [the Charge]; the Reverend Dr. Thayer, Lancaster, Massachusetts; the Reverend Mr. Flint, Bridgewater, Massachusetts; the Reverend Mr. Parker, Portsmouth, New Hampshire [Lesson from the Scripture]; the Reverend Mr. Nichols, Portland, Maine [Concluding Prayer]; and the Reverend Mr. Edes, of Providence, Rhode Island [the Introductory Prayer].³

“On May 29, 1819, Jared Sparks wrote to the Rev. Ichabod Nichols of Portland, Maine—“We have had nothing calculated to do so much good as this sermon. It is written in a clear, persuasive style, but a popular manner. It embraces the whole subject in a small compass—it can be understood by all. It is important to circulate it as widely as possible.”⁴

Channing was born in Newport, Rhode Island in 1780, the grandson of William Ellery, a signer of the Declaration of Independence. He enrolled at Harvard during a time that was particularly turbulent because of the influence of the French Revolution. Of this time he wrote, “The old foundations of social order, loyalty, tradition, habit, reverence for antiquity, were everywhere shaken, if not subverted. The authority of the past was gone.”⁵ When he graduated in 1798, he was elected commencement speaker, though the Harvard faculty prohibited him from mentioning the Revolution and other political discussions.⁵ In 1803, he was called as pastor to the Federal Street Church in Boston, where he remained for the rest of his life. In later years, Channing addressed the topic of slavery and wrote extensively about the new emerging national literature of the United States. He wrote that national literature is “the expression of a nation’s mind in writing” and “the concentration of intellect for the purpose of spreading itself abroad and multiplying its energy.”⁶ He died in 1842.⁷

An analysis of “Unitarian Christianity,” or the *Baltimore Sermon* as it is now commonly called, appeared in the original version of *Transient and Permanent*, part of a blog series that looks at classic sources in Unitarianism. “Many men who have sparked revolutions did not do so intentionally, and the first moment of their stepping into the stream of history cannot be precisely determined. This is not the case, however, for William Ellery Channing, the founding father of American Unitarianism. When he strode up to the pulpit at the ordination of Jared Sparks in Baltimore, 1819, he set in motion a carefully orchestrated set of events designed to permanently plant a stake for liberal religion in the United States. On hand were ministers (and journalists) from around the country brought in specifically to witness this historic moment, and within hours of Channing’s speech the sermon had been reported in newspapers and soon thereafter went to the printing presses. With a single sermon, Channing launched a movement that would rapidly become the darling of the country’s ruling elites and continue to produce many of the nation’s greatest writers, scientists, teachers, businessmen, and activists up until the present day—and even some notable ministers as well...

“To speak of Channing as the founding father of American Unitarianism does some injustice to forbearers such as Joseph Priestly and other earlier liberals, some of whom were explicitly connected to the British Unitarian church. Yet Channing really was the single individual who for the first time claimed the mantle of Unitarianism, codified a set of beliefs, and put in motion the wheels of denominational organization. Indeed, his peers saw him as the leader of their movement, and following generations of Unitarians have often looked to him as the font from which their own understandings originally flowed. His central ideas—reason, Biblical metaphoricalness, unity of God, humanity of Jesus, and goodness of humankind—would become the rallying points for mainstream Unitarians for the next 150 years.”⁸

It is a measure of Channing’s great stature as a theologian that his name is included among fifty renowned painters, sculptors, musicians, scientists, theologians, physicians, and jurists in the North Gallery (Second Floor) of the Thomas Jefferson Building of the Library of Congress, constructed from 1886-97. Designed in square panels, each section contains four inscribed tablets with the monogram LC in the center. “Learning” is inscribed in the central panel. In addition to Channing, others included are DaVinci, Bach, Copernicus, Darwin and St. Augustine.⁹

On October 14-17, 1919, William Howard Taft¹⁰ was president of the American Unitarian Association, when the General Conference of Unitarian and other Christian Churches held its 28th meeting at The First Unitarian Church of Baltimore, at which time the 100th anniversary of William Ellery Channing's Baltimore Sermon was celebrated as part of the centennial celebrations¹¹ of The First Unitarian Church of Baltimore. A memorial tablet marking the anniversary of Channing's Sermon in the Baltimore Church in 1819 was presented to the Church, a gift of members of the Unitarian Laymen's League. It is inscribed:

'1819-1919. *In this church, William Ellery Channing, preaching from the text 'Prove all things: Hold fast that which is good' defined American Unitarianism and gave coherence and direction to the unfolding movement. One hundred years later, followers of his assembled in the General Conference of Unitarian and other Christian Churches, rejoice to declare their gratitude and loyalty to him as a great Christian Prophet and Teacher.'*

The plaque is attached to the east wall under the center window of the auditorium of the church. At this same service, a tablet was dedicated in memory of Reverend Jared Sparks at whose ordination Dr. Channing preached the Baltimore Sermon.¹²

"Realizing that many Unitarian ministers throughout the country would consider it a privilege to speak from this historic pulpit and that the congregation would be the richer for hearing outstanding preachers from other churches, a William Ellery Channing Commemorative Sermon Committee was established in 1957."¹³ The first Channing Commemorative Sermons included the following: Dr. Frederick May Eliot, *President, A.U.A.*, "The True Greatness of Channing" (1957); Rev. Donald Harrington, *Community Church of New York City*, "Religious Role in the Pacification of the World" (1958); Dr. W. Waldemar W. Argow, *First Unitarian of Baltimore*, "The Significance of Channing for our Day" (1958); Dr. Dana McLean Greeley, *President, A.U.A.*, "The Good News of our Liberal Faith" (1958); Dr. Charles A Price, *Blanchard Professor of Chemistry, University of Pennsylvania*, "The Moral Challenge of Modern Arms" (1959); Rev. Ross Allen Weston, *Unitarian Church of Arlington, Virginia*, "Channing: Universal Church" (1959); and Rev. Waldemar Argow, *First Unitarian Church of Toledo, Ohio*, "If Channing Were Living Today" (1960).

In the decades since the series' inception, many eminent theologians and ministers have spoken from the Channing pulpit as part of the series, including the following representative sampling: Mark Morrison-Reed, "The Life and Times of Egbert Ethelred Brown" (1993); John Buehrens, "The Signs of the Times, the Demands of the Age" (1994); Scott Alexander, "A Systematic (UU) Salvational Theology" (1999); Rebecca Parker, "Bread for the Journey" (2000); William Sinkford, "Spiritual Gifts and Spiritual Challenges" (2001); Rob Hardies, "Religion is for Lovers" (2003); Meg Riley, "Without Apology: Telling the World We're Here" (2004); Laurel Hallman, "Spiritual Freedom" (2008); Peter Morales, "A Religion for Our Time" (2009); and Galen Guengerich, "A Departure from the Course Generally Followed" (2013). Throughout the years, the Channing Commemorative Sermons have celebrated the *Baltimore Sermon*, challenging us for our times as Channing challenged the congregation in his.



¹⁰"The First Independent Church of Baltimore" was the original name of the church, remaining its corporate name for ninety-five years. The congregation changed its name to "The First Unitarian Church of Baltimore" in 1912. Two decades later, when the Church merged with the "Second Universalist Society in the City of Baltimore" in 1935, the name became "The First Unitarian Church of Baltimore (Universalist and Unitarian)," the one still in use. First Unitarian Church of Baltimore is the oldest "purpose-built" Unitarian church in North America, meaning that it is the oldest Unitarian church built by Unitarians for the purpose of being a Unitarian church, used continuously by the same congregation. It was named a National Historic Landmark in 1972.

¹²Rebecca Funk, *A Heritage to Hold in Fee 1817-1917: First Unitarian Church of Baltimore (Universalist and Unitarian)*. Baltimore: Garamond Press, 1962, pp. 38-44. This paragraph and the following three are cited from Funk's history of the Church.

¹³Funk, *Ibid.*

¹⁴Funk, p. 41.

¹⁵Broadbuss, Dorothy C., *Genteel Rhetoric: Writing High Culture in Nineteenth-Century Boston*. Columbia, South Carolina: University of South Carolina. 1999: 22.

⁶Review of a "Discourse concerning the Influence of America on the Mind: being the Annual Oration delivered before the American Philological Society at the University of Pennsylvania, October 18, 1823," by C. J. Ingersoll.

⁷For a detailed biography of William Ellery Channing, see the article on him in the *Dictionary of Unitarian Universalist Biography* <http://uudb.org/articles/williamellerychanning.html>).

⁸*Transient and Permanent*, March 25, 2008 (*Transient and Permanent* · Occasional thoughts on liberal religion: Blog at WordPress.com). The title *Transient and Permanent* evokes Theodore Parker's important sermon, *A Discourse on the Transient and Permanent in Christianity*.

⁹From "A Brief History of the Library of Congress: On These Walls: Inscriptions and Quotations in the Buildings of the Library of Congress." <https://www.loc.gov/loc/walls/jeff2.html> The first separate Library of Congress Building, the Jefferson Building, was suggested by Librarian of Congress Ainsworth Rand Spofford in 1871, authorized in 1886, and completed in 1897. When its doors were opened to the public on November 1, 1897, it represented an unparalleled national achievement: its 23-carat gold-plated dome capped the "largest, costliest, and safest" library building in the world... A contemporary guidebook boasted: "America is justly proud of this gorgeous and palatial monument to its national sympathy and appreciation of Literature, Science, and Art. It has been designed and executed entirely by American art and American labor (and is) a fitting tribute for the great thoughts of generations past, present, and to be."

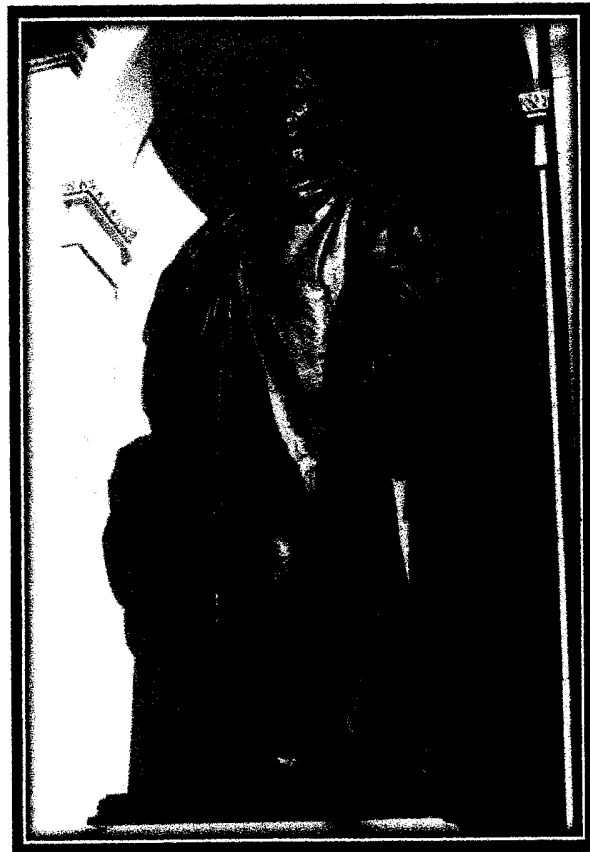
¹⁰William Howard Taft was the former U. S. President, 1909-13.

¹¹The centennial celebrations of The First Unitarian Church of Baltimore comprised three events: the founding of the church on February 10, 1817; the dedication of the church building on October 29, 1818; and the ordination of its first minister, the Rev. Jared Sparks on May 5, 1819 at which Rev. William Ellery Channing's ordination sermon, *Unitarian Christianity*, clearly defined the principles of Unitarianism, becoming known as the *Baltimore Sermon*. First Unitarian Church of Baltimore is currently in the midst of its bicentennial celebrations.

¹² Funk, p. 42.

¹³Funk, p. 43.

The portrait statue of William Ellery Channing, was modeled by sculptor Herbert Adams from 1899-1902, cast and dedicated on June 1, 1903 in Boston Public Garden on the corner of Arlington and Boylston Streets, across the street from the Federal Street Church (later to become the Arlington Street Church), where Channing served from 1802 until his death in 1842.



*Compiled by Catherine Evans, Ph.D., Church Historian of the First Unitarian Church of Baltimore, May 5, 2018, from three previous articles in her *Historical Perspectives* series in the monthly First Unitarian publication, the *Beacon*: #27, *Union Sunday, Part 1: William Ellery Channing* (May, 2012); #28, *Union Sunday, Part 2: William Ellery Channing: "Unitarian Christianity"* (June, 2012); and #75, *Commemorating William Ellery Channing's Baltimore Sermon: "A Confession of Faith, A Manifesto of Principles, A Declaration of Independence"* (May, 2016).