

“Core Principles, Values, and Ideas in Liberal Religion”
Opening Sunday, September 13, 2009
Quimper Unitarian Universalist Fellowship
Bruce A. Bode

Lighting of Chalice (spoken in unison)

We are travelers. We meet for a moment in this sacred place to love, to share, to serve. Let us use compassion, curiosity, reverence, and respect while seeking our truths. In this way we will support a just and joyful community, and this moment shall endure.

(QUUF Covenant Statement)

Opening Words & Musical Response

This is a new day and a new church year that has been given to us.
Let us then rejoice in it and be glad.
And let us count our many blessings:
Let us be grateful for the incredible gift of life,
And for the capacity to see, to feel, to hear, and to understand.
Let us be grateful for this time of fellowship, for work to do, and service to render.
And let us then be especially grateful for the ties of love which bind us together,
giving dignity, meaning, worth, and joy to all our days.

Introduction to Responsive Reading

The Responsive Reading this morning, one I’ve used before on several occasions, is written by Dr. David Rankin, the senior minister with whom I served as an associate minister for over fifteen years in Grand Rapids, Michigan at the Fountain Street Church.

It’s a reading that has been printed by the Unitarian Universalist Association as a wallet-sized card you can carry with you to give to others. To my mind, it’s as fine a summary statement as you will find on the values, principles, and processes of liberal religion.

I remember speaking with David about the origin of this series of ten statements. He wrote it, he told me, as an attempt to summarize the commonly-held beliefs of religious liberals, having surveyed those who identified themselves as such.

Responsive Reading

MINISTER: We believe in the freedom of religious expression. All individuals should be encouraged to develop their own personal theologies, and to present openly their religious opinions without fear of censure or reprisal.

CONGREGATION: We believe in the toleration of religious ideas. All religions, in every age and culture, not only possess an intrinsic merit, but also a potential value for

those who have learned the art of listening.

MINISTER: We believe in the authority of reason and conscience. The ultimate arbiter in religion is not a church, or a document, or an official; but the personal choice and decision of the individual.

CONGREGATION: We believe in the never-ending search for truth. If the mind and heart are truly free and open, the revelations which appear to the human spirit are infinitely numerous, eternally fruitful, and wondrously exciting.

MINISTER: We believe in the unity of experience. There is no fundamental conflict between faith and knowledge, religion and the world, the sacred and the secular, since they all have their source in the same reality.

CONGREGATION: We believe in the worth and dignity of each human being. All people on earth have an equal claim to life, liberty, and justice; and no idea, ideal, or philosophy is superior to a single human life.

MINISTER: We believe in the ethical application of religion. Good works are the natural product of a good faith, the evidence of an inner grace which finds completion in social and community involvement.

CONGREGATION: We believe in the motive force of love. The governing principle in human relationships is the principle of love, which always seeks the welfare of others and never seeks to hurt or destroy.

MINISTER: We believe in the necessity of the democratic process. Records are open to scrutiny, elections are open to members, and ideas are open to criticism, so that people might govern themselves.

CONGREGATION: We believe in the importance of a religious community. The validation of experience requires the confirmation of peers, who provide a critical platform along with a network of mutual support.

(David O. Rankin)

Reading

In my sermon this morning I will be exploring the question of what principles, values, and ideas this Fellowship holds in common. This is a question also discussed in other Unitarian Universalist congregations and by the Unitarian Universalist Association of Congregations at large: Do we have a theological center? Is there a core of belief, value, and practice?

One statement of what we hold in common is known as our “seven principles” and “six sources,” which are actually Bylaws of our Association, Bylaws periodically re-

examined. Indeed, our Association requires a periodic re-appraisal of these Bylaws by a “Commission on Appraisal.” Currently, we are at one of those times of re-appraisal.

This past summer at the General Assembly of our Unitarian Universalist Association held in Salt Lake City (and attended by five members of this congregation), a vote was taken on significant proposed changes to these seven principles and six sources, as recommended by the Commission on Appraisal and the UUA Board of Trustees. This was to be a two-year process of approval. On a very close vote, however, their recommendations did not make it through the first step.

For my reading this morning, I will read the proposed changes to the principles and sources, even though they weren’t adopted.

I’m reading them for two reasons: First, to illustrate a principle of liberal religion and of our Unitarian Universalist congregations, namely, that we are not a creedal religion. The seven principles and six sources are not creedal statements, but rather current expressions of who we are. And, secondly, because this proposal, even though defeated, is an interesting statement of who we are now and what we hold in common.

As it turned out, I and the other delegates from our congregation all independently voted against going forward with the suggested changes. Nevertheless, there was much that I liked about the proposal, just not enough to carry the day.

So, please, take out your hymnals and turn to the pages near the front of the hymnal where you find the “seven principles” and “six sources.” I will read the proposed changes and you can compare these proposed changes with what we currently have.

The main thing the Commission was recommending was an expansion and reworking of the six sources. You will find those six sources at the bottom of the page, listed after the seven principles.

(And a note here: Some of our hymnals will not have the “sixth source” that reads: “Spiritual teachings of Earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.” This was a source voted on and added in 1995, and so our older hymnals don’t have that source.)

One of the major changes the Commission was recommending was to reverse the order of the principles and sources, putting the sources before the principles with the principles, as it were, emerging from the sources.

Personally, I like this idea, and I liked the attempt to expand the sources of our living tradition. I did not like was the way it was done, however, which was to make two complex paragraphs out of formerly distinctive statements, thus losing any “poetry” previously there.

So here are the Proposed Bylaw Amendments from the Agenda Booklet that I and the other delegates received at this summer's General Assembly. It begins with this introduction:

The following proposed changes to Article II of the Bylaws are a result of a process initiated when the Board of Trustees appointed the Commission on Appraisal to serve as the study commission referred to in Bylaw Section C-15.1(c)(4). The Commission on Appraisal subsequently proposed changes which have been amended by the Board of Trustees.

The Board of Trustees voted 25-0-0 to place these proposed bylaw changes on the agenda of the General Assembly for the purposes of broad congregational discussion.

ARTICLE II: Covenant

Section C-2.1 Purposes.

This association of free yet interdependent congregations devotes its resources to and exercises its corporate powers for religious, educational, and humanitarian purposes. It supports the creation, vitality, and growth of congregations that aspire to live out the Unitarian Universalist Principles. Through public witness and advocacy, it advances the Principles in the world.

Section C 2.2. Sources.

Unitarian Universalism is rooted in two religious heritages. Both are grounded on thousands of years of Jewish and Christian teachings, traditions, and experiences. The Unitarian heritage has affirmed that we need not think alike to love alike and that God is one. The Universalist heritage has preached not hell but hope and courage, and the kindness and love of God. Contemporary Unitarian Universalists have reaped the benefits of a legacy of prophetic words and deeds.

Unitarian Universalism is not contained in any single book or creed. Its religious authority lies in the individual, nurtured and tested in the congregation and the wider world. As an evolving religion, it draws from the teachings, practices, and wisdom of the world's religions. Humanism, earth-centered spiritual traditions, and Eastern religions have served as vital sources. Unitarian Universalism has been influenced by mysticism, theism, skepticism, naturalism, and process thought as well as feminist and liberation theologies. It is informed by direct experiences of mystery and wonder, beauty and joy. It is enriched by the creative power of the arts, the guidance of reason, and the lessons of the sciences.

Grateful for the traditions that have strengthened our own, we seek to engage cultural and religious practices in ways that call us into right relationship with all.

Section C-2.3 Principles.

Grateful for the gift of life, we commit ourselves as member congregations of the Unitarian Universalist Association to embody together the transforming power of love as we covenant to honor and uphold:

- The inherent worth and dignity of every person;
- Justice, equity, and compassion in human relations;
- Acceptance of one another and encouragement of spiritual growth;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of democratic processes;
- The goal of world community with peace, liberty, and justice for all;
- Reverence for the interdependent web of all existence of which we are a part.

As free yet interdependent congregations, we enter into this covenant, pledging to one another our mutual trust and support. Capable of both good and evil, at times we are in need of forgiveness and reconciliation. When we fall short of living up to this covenant, we will begin again in love, repair the relationship, and recommit to the promises we have made.

“CORE PRINCIPLES, VALUES, AND IDEAS OF LIBERAL RELIGION”

Introduction

In my spring sermon series a few months ago, I explored a part of the theological diversity present in this congregation.

Following the lead of retired Unitarian Universalist minister, Fred Campbell, who identified four basic and distinct theological perspectives within our Unitarian Universalist congregations – he named them Humanism, Naturalism, Mysticism, and Theism – I experimented with four very different kinds of services, each one geared to the particular perspective being addressed that Sunday.

The surprise to me in planning and preparing those four services was that I found these four perspectives were not enough. I found that within each of these perspectives there were distinct sub-divisions.

For example, with respect to the Humanist perspective, I found three different types among us: “secular humanists” “religious humanists,” and, for lack of a better term, “practical humanists.”

And with regard to the Naturalist perspective, I found four different types that I named: “atheistic naturalism,” “religious naturalism,” pantheistic naturalism,” and “polytheistic or neo-pagan naturalism.”

Clearly, there is plenty of theological diversity in our congregation ... which leads to my question today as we start this new church year: What is it that is held in common among us? What brings us together and keeps us together?

Naturally and appropriately, people want to belong to a religious organization that is compatible with their deeply-held values and convictions. Naturally and appropriately, people seek a religious organization where they feel at home in terms of their religious philosophy and faith.

People don't want to come to services each week to have their most cherished beliefs and ideals battered; or to be wincing, grimacing, and grinding their teeth to get through a service. It's one thing to be challenged, another to be bludgeoned.

So this is what I wish to address with you this morning at the beginning of this church year: What is it that we hold in common? What common commitments, causes, values, principles, practices, ideas, and ideals unite us?

A preface

Let me begin with a preface having to do with my role as minister here ... for the role of the minister in this religious organization will give us some clues as to what principles, values, and ideas we hold in common.

And let me begin by stating that what I will say this morning about what I understand us to share in common is not something with which you are asked to agree. My role in the pulpit this Sunday and every Sunday I speak is not one of authority. The minister in our tradition does not stand *above* the congregation, but *with* the congregation.

Nor, does the minister represent any outside authority – not the authority of a holy book or special revelation, not the authority of a religious teacher or savior, not the authority of a church creed or confession, not the authority of a national governing body or of this congregation's Board of Governors (as wonderful as they are).

What I, as a minister in this liberal tradition, am called to do is to speak the truth as I see it, to speak it as clearly as I can, to speak it with as much thought and reflection as I can, and to speak it with as much love as I can. But I'm not representing anyone other than myself (and sometimes I'm not so certain how well I'm doing that).

The authority in the liberal or "free church" tradition, of which Unitarian Universalist congregations are a part, rests, finally, with the individual. This is why in our tradition we speak of the "free pew" and the "free pulpit," both essential principles in our tradition.

Here you are free – free to disagree with what I or others speaking from this pulpit say.

And yet, as I will indicate later, such freedom is not something that stands by itself. And agreeing or disagreeing with what I or others in this pulpit say is, I hope, not the final

point. You are free to do so, but the point is to use what I or other speakers might say for yourself and the growth in the life of your spirit, and so that you can more fully become the authority of your own life.

Thus, one test of whether this religious organization and this religious tradition is a fit for you has to do with whether or not you value the free pulpit and the free pew, and what you regard as authority in religion.

We are a “religious organization”

And now to the question of what we hold in common.

Let’s begin at the beginning.

This is a *religious* organization – not a service organization, not an affinity group, not a social club, not a debating society, not a philosophical association, not or a political party – it’s a religious organization.

What do I mean by that?

Last year I discovered – and have recently been using – a definition of religion put forward by retired Unitarian Universalist minister, Dr. Richard Gilbert, in his “Building Your Own Theology” curriculum, a curriculum that Dennis Reynolds and I will be using in our upcoming adult religious education classes this fall. In that curriculum, Dr. Gilbert defines religion as “that core of ultimate meanings, values, and convictions to which we commit our lives.” (*Building Your Own Theology, Volume 1: Introduction*, p. xiii)

This is a broad definition that takes in the whole range of theological perspectives, including the ones I mentioned earlier that are present in this Fellowship.

Thus, religion has to do with what one ultimately values. Or, as philosopher of religion, Professor Frederick Ferre, says, “Religion is one’s way of *valuing* most comprehensively and intensively” – as contrasted to philosophy, which Ferre characterizes as “one’s way of *thinking* most comprehensively and critically.”

So a religious organization is, first of all, concerned with the value and meaning of things. It addresses questions like:

Who am I?

What is my beginning and my end?

How should I live my life, and to what should I commit myself?

To what should I ultimately devote myself, and what is worthy of my devotion?

To what should I give my highest allegiance, and what is worthy of such allegiance?

What inspires my deepest reverence, and what is worthy of my reverence?

And so the first function of religious organizations like this one is to address and respond to these basic, perennial, human questions that mark us as religious beings. No other social organizations are deliberately set up to explore and respond to these questions like religious organizations are.

Our everyday language recognizes this understanding of religion and what it means to be religious when we, for example, say, “Bill polishes his car *religiously*” – that is, with utmost devotion and reverence. Or, “Sue takes her vitamin pills *religiously*” – again, with great care and attentiveness. It even makes sense to say, though it’s a little awkward, “Mary attends her religious organization *religiously*” – she’s devoted to her religious organization.

Organized religion involves many things and has many dimensions. Scholar of world religions Ninian Smart speaks of six dimensions in religion, namely: the ritual, mythological, doctrinal, ethical, social, and experiential dimensions. (Four years ago I did a sermon series on those dimensions that you can find on the web.) But at the heart of religion is the question of value and meaning.

And so this common quest for meaning and value is one of the unifying factors here.

We are a *liberal* religious organization

Then, secondly, this is a *liberal* religious organization. This is core to our identity and to what unites us.

“Liberal religion” emphasizes the value of freedom, as its Latin root “*liber*,” meaning “free,” indicates. And it has to do with the values of openness, generosity, and “liberality,” as the word “liberal” indicates.

Religious liberalism is not the same as political liberalism. One can be liberal in religion and conservative in the political realm. (If you want my further thoughts on this subject, you can check out my sermon titled, “Religious Liberalism and Political Liberalism,” on our website.)

As I think of and use the term “liberal religion,” I see it as the broader category that unites us. Thus, I think and speak of myself, first, as a religious liberal and, secondly, as a Unitarian. To me, Unitarian Universalist is a sub-category of religious liberalism, and it doesn’t have the corner on the religiously liberal market.

Part of my understanding of this is based on personal experience. I joined the Unitarians in 1976. At the time I was living on the island of Guam and had read a slim volume by the Rev. George Marshall titled, The Challenge of a Liberal Faith, which was my introduction to the Unitarian Universalist approach in religion. And so I joined the Unitarians through the Church of the Larger Fellowship, a church by mail for far-flung religious liberals.

But even though I have been a Unitarian since 1976, for over twenty years I served as an associate minister of a large, religiously liberal, independent congregation, that, though it was not affiliated with the Unitarians, would certainly fit into the Unitarian Universalist Association.

So I know from personal experience that the principles, values, and ideas of liberal religion are not found only in Unitarian Universalist religious organizations; they are found in many religious organizations, for example: independent community congregations like the one I served, or Congregational churches and the United Church of Christ, or liberal Quakers, or Ethical Culture societies, or in various Buddhist groups, and many more.

Yet, when it was time for me to leave the congregation that I served for so long and to look for a new ministerial position, the Unitarian Universalists were the only real choice for me. I felt they most clearly represented the principles, values, and ideas of religious liberalism. In addition, I was already connected in a number of ways, particularly with a large number of their clergy.

QUUF as a home for religious liberals

Still, in my approach to the role of this congregation in our community, I think of our Fellowship as providing a home for religious liberals, or as being a center for religious liberals in our area. That's what I lead with, not the fact we are a congregation in the Unitarian Universalist Association.

And that's what a lot of Unitarian Universalist congregations lead with ... like the Saltwater Unitarian Universalist Church in Des Moines, Washington in South King County, where Dr. James Kubal Komoto is the minister. James and I will be doing another pulpit exchange in a few weeks, which is why I choose this as an example. The vision of the Saltwater congregation, as they advertise it, is "to be a beacon of liberal religion in South King County."

So, too, in a similar way, I think of us as providing a spiritual home for religiously liberal persons in our area who already share our basic perspective and approach to life – and there are a great many in this area that do so. Those are the persons to whom I would, first of all, appeal.

And if they would come here, as I would invite them to do, I believe that many would find great value, as I have, in becoming acquainted with the Unitarian and Universalist heritages, and of these two denominations joining together in 1961 to form the Unitarian Universalist Association.

But, as I say, I think of this congregation first and foremost as a community congregation of religious liberals.

Three core principles, values, and ideas of liberal religion

So what are some of the core values, principles, and ideas of religious liberalism?

There are many different statements on this, such as the seven principles of our Unitarian Universalist Association, or the ten statements from David Rankin in our Responsive Reading this morning. I'm going to boil them down to three principles this morning, which actually will incorporate most of what is stated in the seven principles of our Association or the ten beliefs from Dr. Rankin.

1) Freedom of the individual and personal responsibility

The first core principle of liberal religion I would mention is that of the freedom of the individual, coupled with personal responsibility.

This first principle relates to the question of authority in religion, which I spoke about earlier in relation to the ideas of the "free pulpit" and "free pew."

Here, in liberal religion, no one stands above the individual conscience as an authority. Here one is free – free to reflect, to think, to ponder, to question, to doubt, to search, and to re-search.

And so, certainly, a core value of liberal religion is that it is a free faith.

Religiously liberal congregations are formed to provide a container, a sacred space, if you will, in which individuals are granted the largest possible freedom in asking and answering life's deepest questions. Our religious communities attempt to build, guard, and defend the structures that allow for freedom of thought and individual conscience ...

... because where beliefs are coerced, whether directly or subtly, the power of religion is lessened. Religion is more real where it is self-chosen and based in personal experience.

As essential and important as freedom is, however, it is not an independent or absolute value. Freedom in both individual and community life is always in a polar relationship to order, to structure, to tradition, and to previous destiny.

So the principle of freedom has to be joined with the value of personal responsibility. These two belong together. Where personal responsibility and personal integrity are missing, freedom is undercut and becomes destructive.

Freedom is not the end, but the beginning; not the goal, but the means. It is the pre-requisite and pre-condition for the discovery of truth. But the target is truth, with freedom the path to lead you there.

And so, though there is no "test of belief" in free congregations such as ours, the freedom in our congregations is not intended to foster the attitude of: "Here you can believe

anything you want” – a statement I hear often enough and which sends a shiver up my spine.

The purpose of freedom in religion is to deepen, not dilute one’s faith. And liberty in religion is intended for discovery and growth, not laxity, laziness, license, or lawlessness.

The principle of freedom in religious liberalism is not a matter of just believing whatever you want. Rather, it’s a matter of having the opportunity in the context of a loving and supportive community to think through in a deep way what you do believe, and to consider what is appropriate to believe given the best of modern thought.

And the “liberty” in liberal religion is intended to provide an opportunity to examine and test your belief, to see in some cases what must be believed whether or not it is pleasant, and to see in other cases whether a belief needs to be believed or is worthy of being believed.

As has been said, a free religion encourages the open mind and the loving heart; but, at the same time, the open mind is not an empty mind and the loving heart is not an indiscriminate heart.

2) The value of the individual and the ideal of justice

A second core aspect of liberal religion has to do with the value and uniqueness of the individual, and the ideal of justice.

Here I would bring together the individual and the community, just as in the first core principle I coupled freedom and personal responsibility.

This second core principle relates to the notion of the “inherent worth and dignity of every person,” the first of the seven principles of our Association’s covenant.

Liberal religion operates on the idea that it’s in the unique, individual human being that the universal power of life is expressed, and such life is to be revered.

It assumes that just as each person has his or her own set of fingerprints, so each person will have his or her own way of thinking, feeling, and expressing one’s self.

Thus, truth, though it may be one, is seen from many sides, like a jewel with many facets and angles.

And so religious liberalism promotes a principle of pluralism, and with it the ideal of justice and a respect for others who may think and believe differently than ourselves.

And because in liberal religion we assume that there will be differing beliefs, we put “right practice” before “right belief.”

We attempt to follow a “covenant of practice.” Thus, we say: “Covenant before creed,” “Deed before creed,” “Right relations before right belief,” “Orthopraxy before orthodoxy.”

We say that loving concern ought not be tied to agreement in thought. And we extend this principle beyond our own group, seeking justice, equity, and liberty for all, not just for those who believe as we do.

In religiously liberal congregations “courtesy” has a religious dimension, for it honors the inherent, worth and dignity of each and every person.

3) Truth unfolds over time

A third core aspect of religious liberalism I will briefly mention is the idea that truth unfolds over time.

My reading this morning was an attempt to illustrate that approach, an approach in which we are continually appraising and restating our understandings.

Religiously liberal congregations operate with the idea that truth is not fixed in the past, but is open and growing into the future, and that life builds in an evolutionary way on the past.

In religiously liberal congregations revelation is “not sealed,” that is, not fixed and final. It is, rather, continuous and ongoing.

Thus, our congregations promote the value of a continuing search for truth and new beliefs. As Wallace Robbins said, “Ours is a non-creedal church, not because we have no beliefs, but because we will not be restrained in our beliefs.”

We operate with the belief that beliefs can be developed and deepened. We seek and embrace new knowledge.

Thus, in religious liberalism faith and doubt, belief and knowledge, religion and reason, ritual and rationality, the sacred and the secular, mysticism and science are not in opposition to each other.

The question of specific content in liberal religion

To this point, for the most part, I’ve been talking about principles, values, and processes that unite us. But can we go beyond that to *specific* theological content?

At the beginning of this sermon, I talked about the diversity found within our congregation, such that you might think it would be hard to find agreement on specific theological content.

Actually, there is probably quite a lot. And one odd, little clue to this is a web-site quiz that I've mentioned before. It's one I encourage persons attending our Newcomer Classes to take and is called the "Belief-O-Matic," found on the website, beliefnet.com.

This playfully titled exercise is actually a fairly sophisticated questionnaire designed to match your theological beliefs to the beliefs of the major religions and faiths in the world. After answering twenty questions, Belief-O-Matic immediately gives you a read-out, in terms of percentage, as to how your beliefs stack up to twenty-seven different religions or faith perspectives, one of which is Unitarian Universalist.

Belief-O-Matic says:

Even if YOU don't know what faith you are, Belief-O-Matic knows. Answer 20 questions about your concept of God, the afterlife, human nature, and more, and Belief-O-Matic will tell you what religion (if any) you practice...or ought to consider practicing.

And so they have questions such as:

What is the nature and number of the deity?

Are there human incarnations of God?

What are the origins of the physical universe and life on earth?

What happens to humans after death?

Why is there terrible wrongdoing in the world?

What is there so much suffering in the world?

Homosexual behavior should be regarded as immoral or out of harmony. Agree or disagree?

Roles for women and men should be prescribed. Agree or disagree?

So, even though there are no concrete theological statements of belief in Unitarian Universalist congregations – quite proudly we say that we are non-creedal – despite this, Belief-O-Matic seems to feel there is a common core of theological belief among us. And, to me, they make a fairly compelling case ... because, over the last ten years or so, I have found that members of Unitarian Universalist congregations who have taken this questionnaire, and even those considering joining our congregations, almost always turn up with Unitarian Universalist at either a full 100% or very close to it.

For example, I once gave this questionnaire to an adult religious education class here and found that of the twenty-five persons who went through the Belief-O-Matic exercise, sixteen came in at a full 100% Unitarian Universalist match, with eight of the remaining nine persons having Unitarian Universalist ranked from 99% to 92%. (And the one who was less than that wanted to take it over.) And that has been quite typical.

What this suggests to me is that there is lot of common belief that unites us. It's not set down as a creed or a membership requirement, and it goes beyond our public and printed affirmation of principles and sources of inspiration, but nevertheless it exists.

To try to enumerate those commonly-held theological opinions would take more time than I have today – perhaps I can try to do that at another time – but it’s my experience that there’s a whole lot of agreement on theological matters in this Fellowship, and that this, too, is part of what unites us.

Hymn #318 – “We Would Be One”

Benediction

Love is the doctrine of this church,
The quest for truth its sacrament,
 and service its law.
This is our great covenant:
 To dwell together in peace,
 To seek the truth in love,
 And to help one another.

(James Vila Blake)

Extinguishing of Chalice

We extinguish this chalice
But not the light of truth,
The warmth of community,
Or the fire of commitment.
These we carry in our hearts
Until we are together again.

(NOTE: This is a manuscript version of the service given by The Reverend Bruce A. Bode on September 13, 2009, at the Quimper Unitarian Universalist Fellowship. The spoken service, available on audio cassette at the Fellowship, may differ slightly in phrasing and detail from this manuscript version.)