

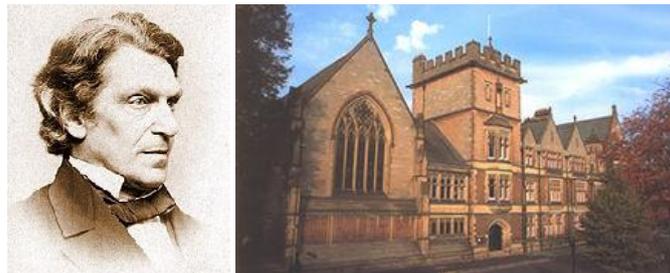


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**Journal of the Australia New Zealand
Unitarian Universalist Association**

Spring 2013



JAMES MARTINEAU, UNITARIAN PHILOSOPHER

This is the story of a legendary Unitarian whom we in the Antipodes should know more about, especially given that ANZUUA is currently seeking ways and means to train and accredit our own ministers. James Martineau played an essential role in creating the first Unitarian seminary in the UK, then known as the Manchester New College.

Martineau was born in Norwich on 21 April 1805, the descendant of Huguenot refugees who had fled from persecution in France a century earlier. His father, Thomas, was a manufacturer of exotic fabrics and the family attended an English Presbyterian church. (They were Rational Dissenters but could not legally call themselves Unitarians before 1813.) James was educated at Norwich Grammar School and later at Dr. Lant Carpenter's boarding school in Bristol, from which he graduated in 1821.

He was then apprenticed to a civil engineer in Derby but he was prompted to become a minister by the death of Rev. Henry Turner (son of William). He entered Manchester College in York in 1822 and was instructed by Charles Wellbeloved (the principal), John Kenrick and William Turner. He graduated with high honours in 1825 after an oration entitled 'The Necessity of Cultivating the Imagination as a Regulator of the Devotional Feelings'.

Martineau taught for a year at Carpenter's school and then became co-pastor at the Eustace Street Chapel in Dublin in 1828. He married Helen Higginson, daughter of the Unitarian minister, Edward Higginson, with whom he had boarded while living in Derby. When he succeeded the senior pastor in 1831, he declined a benefit the Crown awarded to dissenting Protestant ministers on the grounds that it was money unfairly taken from Catholic taxpayers. This led to his resignation, after which he ministered to the Paradise Street Chapel in Liverpool from 1832 to 1857.

In 1836, Martineau published his first book, *Rationale of Religious Enquiry*, which placed the authority of reason above that of scripture and marked him as a dangerous radical in the eyes of older British Unitarians. In 1839, he and his colleagues, John Hamilton Thom and Henry Giles, were involved in the 'Liverpool Controversy', an extended public disputation with Anglican clergy over Trinitarian and Unitarian interpretations of scripture. Martineau's scholarly and eloquent arguments attracted popular attention and much enhanced his reputation.

In 1840 Martineau became Professor of Mental and Moral Philosophy and Political Economy at Manchester New College, which by then had been moved back to Manchester. When the college moved to London in 1853, he commuted from Liverpool for four years to deliver his lectures. In 1857, he resigned his pulpit and moved to London to devote himself exclusively to his educational responsibilities.

Martineau spent a year of vacation and study in Germany in 1848–49, during which he discovered German idealism. Calling this a time of “new intellectual birth”, he abandoned his previous belief in determinism and became a Transcendentalist. In 1859, he resumed ministerial work as pastor of the Little Portland Street Chapel, whose distinguished congregation included Charles Dickens, the famous geologist, Charles Lyell, and the Irish suffragette, Frances Power Cobbe; he held that position until his retirement in 1872.

For all his activity in Unitarian circles, Martineau sought to avoid high position, even turning down the presidency of the British and Foreign Unitarian Association. While he upheld such fundamentals as the unity of God and the humanity of Jesus, he thought ‘Unitarian’ sounded doctrinaire and recommended that churches call themselves ‘Free Christian’ to broaden their appeal. Some churches did change their names but his attempt in 1868 to form a Free Christian Union that would attract liberal Anglicans and others failed.

Martineau produced three hymnbooks, *A Collection of Hymns for Christian Worship* (1831), *Hymns for the Christian Church and Home* (1840) and *Hymns of Praise and Prayer* (1873), the latter two of which were widely used in British Unitarian churches. These books included ‘spiritual’ and ‘pietist’ texts by Samuel Longfellow (brother of the poet), Samuel Johnson and other Harvard School hymnodists.

He believed that worship was the primary function of the church, though he saw worship as an end rather than a means, uniting the congregants in seeking harmony with the divine. Though his conception of a ‘personal god’ was that of an individual’s relationship with the deity, he held with Immanuel Kant that human nature at its best reflects the nature of God. He also saw moral law as an expression of God’s will, inherent in the structure of the universe. Like physical law, moral law is discovered, not invented.

Martineau became the principal of Manchester College in 1869 and stayed in that position until he retired at the age of 80 in 1885. It was then that he wrote his best-known works, *Types of Ethical Theory* (1885), *A Study of Religion* (1888) and *Seat of Authority in Religion* (1890). These volumes constitute an impressive systematic Unitarian theology but also worthy of mention are three earlier works: *Studies of Christianity* (1858), *A Study of Spinoza* (1882), *Faith and Self-Surrender* (1897).

Martineau died on 11 January 1900 and was buried next to his wife (who died in 1877) in London’s Highgate Cemetery. He is commemorated by a statue at Harris Manchester College of Oxford University, which also holds most of his works and manuscripts.

FOOTNOTES

Further to the feature article, readers may be puzzled by the movements of Manchester College around the country, so here is the story. It was founded as the Manchester Academy in 1786 with funds from the dissolution of the Warrington Academy (1756–82) in Lancashire and moved from Manchester to York in 1804 because the new principal, Rev. Charles Wellbeloved, didn’t want to relocate. After his retirement in 1840, it moved back to Manchester and eventually gained recognition by the University of London. Thus, in 1853, it relocated to University Hall in London and was called Manchester New College.

Its last move was to the University of Oxford in 1893, where it became Harris Manchester College in new buildings designed by the Unitarian architect, Thomas Worthington. (That’s the stately building on the front page, as I couldn’t find pictures of any of the others.) However, the move to London led to the establishment of the Unitarian College in Manchester in 1854 and that seminary still exists.

Charles Wellbeloved (1769–1858) was born in London and raised as an Anglican. However, he studied for the ministry at the Calvinist Homerton Academy and New College, London, and became assistant minister at St. Saviourgate Chapel (now York Unitarian Chapel) in 1792. He started a school there and succeeded the minister, Rev. Newcome Cappe, on his death in 1801. In addition to his leadership of Manchester College, Wellbeloved is remembered for helping to found a subscription library, the York Philosophical Society and the York Institute; also for his efforts to preserve that ancient city’s archaeology.



ICUU NEWS

UUA General Assembly

IARF/WFC Joint Meeting

Scottish Unitarians' Bicentenary



The Unitarian Universalist Association held their 52nd annual General Assembly in Louisville, Kentucky, over 19–23 June. Their weekly web magazine, uworld.org, reports as follows:

A number of foreign dignitaries were welcomed to General Assembly Friday morning. Rev. Eric Cherry, director of the UUA's International Office, introduced Rev. Kotaro Suzuki of the Hiroshima Dharma Center of Rissho Kosei-kai, one of the UUA's longtime interfaith partners in Japan. Also on stage were Naoki Taketani, director of Rissho Kosei-kai's International Group, and Rika Okayasu from the same organization; Dr. Thomas Matthew from the South Asia Chapter of the International Association of Religious Freedom in India; Rev. Steve Dick, executive director of the ICUU, headquartered in the United Kingdom; Rev. Petr Samojsky from the Religious Society of Czech Unitarians; Vyda Ng, executive director of the Canadian Unitarian Council; Rev. Arpad Csete, president of the Transylvania Unitarian Ministers Association; Rev. Adel Nagy, minister of the Reccsenyed Unitarian Church; and Rev. Bela Jakabhazi, minister of the Nyomat Unitarian Church [also from Transylvania].

Others were Logan Deimler and Lara Fuchs from the European Unitarian Universalists, representing UU Fellowships in Frankfurt, Germany, and Basel, Switzerland; and Cassius Shirambere, president of the Assembly of Unitarian Christians of Burundi.

A joint meeting of the International Association for Religious Freedom and the World Conference of Faiths will be held on 20–23 August at the Unitarian Church of Horsham in West Sussex. It is being hosted by the Horsham Interfaith Forum, whose founding Moderator is Rev. Richard Boeke. Rev. Boeke is also Chair of the British chapter of the IARF and former Chairman of the WCF. For full details, please see the first entry under 'Latest News' on the WCF website (www.worldfaith.org).

[For those who missed it, there was an article on the IARF in the Winter 2010 issue of this journal, which is archived on the ANZUUA website. Unitarians and Universalists had a major hand in the formation of that organisation in 1900 and its first president was Joseph Estlin Carpenter, a professor at Harris Manchester College. The World Conference of Faiths also has a very interesting history and readers are encouraged to visit both websites cited in the article.]

In further news from that part of the world, the Glasgow Unitarian Church has sent us the following:

Members and Friends are invited to attend celebrations for the bicentenary of the Scottish Unitarian Association, which was founded in 1813 following the passing of the Act of Parliament "to relieve persons who impugn the doctrine of the Holy Trinity from certain penalties", known as the Unitarian Relief Act. The celebrations will take place in Edinburgh on Friday 27th and Saturday 28th September. On the 27th there will be a civic reception at Edinburgh City Chambers at 3 pm, which may include a toast to Religious Freedom. The City Chambers are situated on the High Street ('Royal Mile') opposite St. Giles Church.

On 28th September the events will take place at St. Mark's Unitarian Church in Castle Terrace, Edinburgh. They begin at 11.30 am with a historical presentation of the founding of the SUA. There will be a buffet lunch at 12.30 pm followed by the children's contribution. At 2.30 pm the Celebration Service will be conducted by the Rev. Bill Darlison, the GA President.

['GA' refers to the General Assembly of Unitarian and Free Christian Churches. There were many small Unitarian churches in Scotland in the early 1800s, but now the Scottish Unitarian Association has member churches in Aberdeen, Dundee, Edinburgh and Glasgow; also a Retreat centre on Shapinsay in the Orkney Islands. Its Executive consists of two members from each church and meets quarterly in Dundee, due to its central location. That is also the present venue of their Annual General Meetings.]

DO ANIMALS HAVE SPIRITUAL AWARENESS?

An exploration of commonality and kinship

By Goff Barrett-Lennard

[Text of an address to the Perth Unitarians on 15 July 2012.]

This talk is about perception and meaning and I have chosen to speak against the idea that humans and non-human animals comprise two fundamentally different realms of existence. The very strange invention by Descartes and others that humans had immortal souls and that all other animals were soulless, scarcely conscious and just lived in the now, beggars my imagination. And, it provides no help in arriving at any reasonable or general concept of spiritual awareness. Further, if spiritual awareness were only consistent with belief in the doctrines of a mainstream religion this would not only rule animals out at once, but the majority of humans as well.

I will first consider what other higher animals have in common with our species and, indeed, whether and where they have superior abilities?

Higher life forms clearly share huge learning ability, the potential to increase knowledge of their/our world, and thus to store information in excellent memories. I don't need to give obvious examples from the domain of mammals and birds, *but some moderate learning ability seems to go right down the evolutionary ladder and be a characteristic of life itself.* (Research on the single cell amoeba has demonstrated that they have the capacity to discriminate mild positive and negative electric charges and learn to congregate for food in their tank whether the food is supplied at one pole or the other.)

It is also clear that **other animals signal and communicate with each other in varied and often complex ways, both in oral sounds and body language.** Meerkats are the neatest little creatures in the way they take turns to stand vertically like we do, to keep a sharp lookout from a position where they have a wide clear view. Research has been done which demonstrates that they use different sounds to identify different kinds of predators – an eagle, say, versus a ground carnivore. Dogs emit different kinds of sounds in different circumstances; cats also and many (perhaps all) other mammals and most birds. (Even some lowly bees go hunting for good sources of pollen and can return and signal to other bees with body movements which way to go.)

A wide variety of animals have physical abilities that humans lack. We cannot fly, *many* animals are more fleet on the ground than humans, some have much keener eyesight (eagles, for example), a good many (notably including dogs) have a vastly superior sense of smell, some have extremely acute hearing, a great many even among those that breathe air (e.g., dolphins) are streets ahead of us in their swimming ability, and others can survive in environments that would kill humans. Speaking of killing, few if any other animals kill wantonly or for sport, and a good many species seem to be more reliably social and reliant on each other than humans often are. I could go on in this vein.

Some other animals have senses and ways of 'seeing' and being in touch with their environments that humans don't possess at all. Some species 'see' with great acuity through echolocation in darkness as well as having excellent light vision in most cases. Bats and dolphins are just two of the most familiar examples. Some species at least of migratory birds have what amounts to a magnetism sense, since they are able to detect and navigate in part, by the earth's magnetic field. Great whales can vocalise in ways humans are not able to. Their powerful calls can be heard in water over great distances.

Do other animals show strong selective caring for one another? Examples abound of mothers, and in some species fathers, devoting great care and tolerant affection for their offspring. Adult couples in various species touch noses (or even beaks), intertwine trunks or rub against each other. Elephants mourn for days in their own ways over a dead member of their group. Mother chimps have been seen to carry around or 'protect' a dead infant for weeks and show evident despondency. Dolphins will support a sick companion in the water such that their blowhole remains open to the air. A companion dog shows excitement and joy at seeing us after an absence. Horses gravitate to keep company with each other or, at times, an animal of another species.

Are humans the only animal that can think and solve problems? Humans think in verbal and abstract symbols as well as in images. Plausibly, other animals think mostly in images but many kindred mammals can learn to understand the intent of a considerable range of human words (not to mention body language). Though they lack the physiology to articulate in human speech, at least some other individual primates can learn to initiate and respond back in human sign language. And there is increasing evidence of elaborate communication by many animals, which we humans mostly cannot translate. If we could do so our treatment of them might be *very* different!

Is the capacity for empathy a uniquely human characteristic? What do you think? Empathy appears to involve elements in the brain called mirror neurons. I believe that there is evidence that many animals have these and other brain structures related to particular kinds of emotional response and other behaviours in common with humans. My own observation would suggest that dogs, among others including horses and dolphins, can have a sense of the feeling of a human they know or are close to. There seems no reasonable doubt that other primate species have this potential.

Are we the only builders or users of tools? There is now plenty of evidence that we are not unique among fellow-primates but also that some other species use materials such as sticks or stones (e.g., in the case of sea otters) to help them get at food. Among building activities, spiders spin elaborate webs and birds build robust nests, moreover in ways that a human could not replicate.

Are other animals concerned with the future? Nearly all animals seek to procreate and most make some provision for food and protection for their offspring. Even the lowly bee makes and stores honey, if not for itself for its community. Beavers construct elaborate mound dwellings that can last for generations. Many animals store food for future use. Some are able to go into a dormant state, for years if need be, until conditions make full active life possible again. Turtles go to a lot of trouble in their egg laying and somehow can read signs that it's the right time to converge and do this collectively with obvious advantage for the survival of their young. Many animals respond to seasonal changes and may migrate a long way to find conditions they need in that season. Mammals and birds, at the least, are too complex to put this behaviour down to a purely mechanical instinctive response.

This is how Sue Savage-Rumbaugh of the Yerkes Primate Centre in Atlanta summed up (in the book *Ape Language*) the many and close similarities among primates: "There are few feelings that apes do not share with us, except perhaps self-hatred. They certainly experience and express exuberance, joy, guilt, remorse, disdain, disbelief, awe, sadness, wonder, tenderness, loyalty, anger, distrust, and love. Someday, perhaps, we will be able to demonstrate experience of such emotions at a neurological level. Until then, only those who live and interact with apes as closely as they do with members of their own species will be able to understand the immense depth of the behavioural similarities between ape and man.

I grew up on a farm and my direct experience of animal others then and since continues to bring out a kinship feeling in me. As a boy I had milked three or four cows by hand, each one a distinct 'personality'. Even sheep can vary widely in disposition as, for example, in the case of big wether, hand-reared as a lamb, and who wasn't about to be 'rounded up'. I vividly remember him chasing our sheep dog (horned head down) from the flock. A book manuscript that I recently completed includes a wide-ranging chapter on the world of human-animal relationships. I also have just read a science fiction work (*Do androids dream of electric sheep?* by Philip Dick) in which radioactive fallout is imagined to have killed the majority of humans and almost *all* animals. One of the hardest things to bear for the human survivors, as evocatively portrayed, was the absence of live animals for humans to have any relationship with.

I need to **turn specifically to the issue of spiritual awareness**, though I'm not used to thinking about the topic. I don't personally believe in spirits or souls that carries on the essence of the consciousness of individual humans – or animals. Yet I do believe that something lingers in us that comes from a vastly greater context in time and space than our individual journeys and that we carry distinctive fruits and potentials of this extended birth in our whole body and brain (and latent in our DNA). Connection is everywhere in our evolution and in our living. In the not so distant past, as life on earth goes, our ancestors lived as animal others less 'advanced' in their consciousness than our chimpanzee cousins now are. The traces of this deep past have not disappeared, but remain in our make-up and, plausibly, our potential to resonate to the embodiment and experience of differing lives – and beyond the life around us.

We experience and 'see' beyond our physical senses (or have the potential to do so), beyond our acquired languages and symbols, and may feel in our bodies a connection and kinship with the living world that mirrors the greater journey beyond our own lives. I ask myself 'why is the human brain such an organ of imagination as well as of understanding and coping with our immediate material worlds?' We may peer with fascination, wonder and feel connection beyond our home planet out into the cosmos of which we also are part. You and I know that there must be a great deal that present humans do not yet comprehend, though already many of us can and do imagine ourselves in different kinds of worlds. When we open ourselves to listen, we may feel the vastness and mystery of existence, and have an apprehension of processes and meaning beyond the visible horizon and ingredients of our everyday assumptive worlds: Could we call this reaching sense and felt wondering connection beyond the distinctly known – could we not call this spiritual awareness?

Are animals always and wholly occupied with bodily needs and coping with what goes on around them? Does any degree of spiritual awareness depend on high-level reflective-imagining processes? We know that higher animals are not programmed in detail. They play act especially when young, they search and roam for food, may spread into new habitats, relate to one another, explore their environments and have other qualities I have mentioned. Can we assert that they have no sense of curiosity and wonder? What does a fellow primate or even a responsive bird make of us humans? An experienced grazing animal in good pasture doesn't need his or her full attention devoted to eating. Many animals spend a lot of time resting. What goes through their heads? Presumably they think at least in images of other animals, possible dangers, something that's been satisfying or pleasurable, or where to go next, etc. But is their consciousness entirely mundane and without imagination? It seems gratuitous and implausible to me to suppose that this is so. They too have a very long evolutionary past. They see, as their ancestral forebears saw, the sun and moon and stars, feel the whispering wind and convulsion of storms, see the landscape changing with the seasons, see others of their kind being born and dying. Do they not, any of them, in their own ways, ever feel in awe, ever feel confusion or struggle to fit one experience with another, do they never wonder 'why' as well as what – or even how things they directly see fit together? Isn't a careful 'yes' answer to these observations and questions more plausible than a 'no' – a Yes that implies that other animals also are minded and fall within – not outside – the spiritual realm in their nature.

[Dr. Barrett-Lennard is a specialist in psychotherapy and a counselling; also a founding member of the Perth Unitarians and a recipient of the Order of the Flaming Chalice award.]

REPORTS FROM MEMBER GROUPS

Adelaide UC have a new weekly meditation course, with leaders from the Brahma Kumari education centre. Their Pastor Rob MacPherson spoke to the new First UU Fellowship of Melbourne in August.

Auckland report that their growth strategy and leadership seminars are working well. Rev. Matt Tittle is running seminars on UU history and other subjects.

Brisbane UUF held their Annual Retreat at Springbrook at the end of July, which was well attended. They have held three services now using the new hymnal/song book and everyone is enthusiastic about it.

Christchurch – Spiritual rebuild of Christchurch activities including bringing Chris Stedman over from the USA. The congregation is losing John Almond back to the USA, which will leave a hole in the congregation. Christchurch had a service made up from people picking a favourite part of the book and responding to it.

Melbourne UC's concert for the Fred Hollows Foundation in July raised \$1500 last weekend. They also had a visit from Pastor Ralph Catts from Glasgow.

Perth Unitarians will hold their Annual Retreat in a few weeks' time, as well as their AGM.

Sydney UC recently had a music service by the composer, Kristopher Spike, and his repertoire. Member Walter Mason is about to launch his second travel book, this time on Cambodia.

The Spirit of Life Unitarian Fellowship had a Muslim guest speaker this month and are sending a member to the Common Dreams conference in Canberra in September.

THE DAY HELL CAME TO EARTH

By Mike McPhee

In the month of August, we commemorate the nuclear destruction of Hiroshima, which occurred at 8:15 a.m. on 06 August 1945. The bomb contained 60 kilograms of uranium and created a blast equivalent to 13 kilotons of TNT when it was detonated at a height of 600 metres over the city centre. The radius of total destruction was about 1.6 kilometres, while a firestorm raged across 11.4 square kilometres, leaving 90% of buildings damaged or destroyed. Of a population estimated at 255,000, about 90,000 were killed in the blast or died within the next two months; by December, the total death toll was 140,000. Yet the explosion was deemed to have been highly inefficient, in that only 1.4% of the uranium in the warhead had actually fissioned!



The historical facts are well known, but to this day the question is asked: Why Hiroshima? The short answer is that the targets selected were all cities of medium size that had some military and industrial significance. (Purely military targets were too small to ensure a direct hit; further, the strike would not have the desired ‘psychological impact’ unless there were major casualties.) Hiroshima was an industrial centre and an army headquarters, with the further advantage of being surrounded by hills that would ‘focus’ the blast.

Nagasaki, struck three days later, was unlucky in that the primary target, Kokura, was obscured by clouds. This time, a plutonium bomb like the one tested at Los Alamos, New Mexico, on 16 July was deployed and it delivered a 21-kiloton blast from just 6.2 kilograms of explosive. Due to weather conditions, the bomb missed its intended hypocentre by three kilometers, reducing the initial death toll to 40,000 – though twice that number were dead by the end of 1945. Further bombings were planned but Japan surrendered before they could take place.

Of course, the real question is why the atomic bombs were used at all. The official explanation that it would bring the war to an early end and therefore save countless lives on both sides cannot be lightly dismissed. The US had taken heavy casualties on Iwo Jima and Okinawa, so even fiercer resistance was expected in an invasion of the main islands. Conversely, conventional bombing had already destroyed 60 Japanese cities, killing 72,500 people in Tokyo alone – what if that had continued? Even an indefinite naval blockade might have caused massive starvation before Japan surrendered.

The other vexing question is whether the strikes on Hiroshima and Nagasaki were instrumental in bringing Japan to surrender. It is known that Japan had already sought to negotiate a cessation of hostilities and that, given the toll of the earlier bombardments, the destruction of two more cities need not have had a pivotal effect. Many historians believe that the crucial factor was the entry of the Soviet Union into the Pacific theatre and its shattering tank assaults in Manchuria and Korea. Having said that, the US clearly did not want to share the occupation of Japan and doubtless saw the benefit of letting the USSR know what its nuclear might was capable of.

Questions like these will probably never be answered to everyone’s satisfaction, but we do know this much: it must never happen again.

SPARSE NUCLEAR HUMOUR

Q. What happens if you irradiate a cat? A. It will then have eighteen half-lives.

A two-pound turkey and a fifty-pound cranberry – that’s Thanksgiving dinner at Three Mile Island [site of a reactor leak in 1979]. – US comedian Johnny Carson

Q. What is the objective of nuclear fission [fishin’]? A. Possibly to catch some rays.

[All pretty dreadful, we realise, but they’re the best of a poor selection. You don’t want to know what the ones we rejected were like!]

I AM THE VERY MODEL OF A MODERN UNITARIAN



I am the very model of a modern Unitarian,
Far broader than a Catholic, Hindu, Jew or Presbyterian.
I know the world's religions and can trace their roots historical
From Moses up to Channing, all in order categorical.
I'm very well acquainted, too, with theories theological,
On existential questions I am always wholly logical,
About most any problem I am teeming with a lot of views,
I'm full of fine ideas that should fill our church's empty pews.

(Chorus members:)

We're full of fine ideas that should fill our church's empty pews.
We're full of fine ideas that should fill our church's empty pews.
We're full of fine ideas that should fill our church's empty, empty pews.

I quote from Freud and Jung and all the experts psychological.
I'm anti-nuke, I don't pollute I'm chastely ecological.
In short, in matters spiritual, ethical, material,
I am the very model of a modern Unitarian.

(Chorus members:)

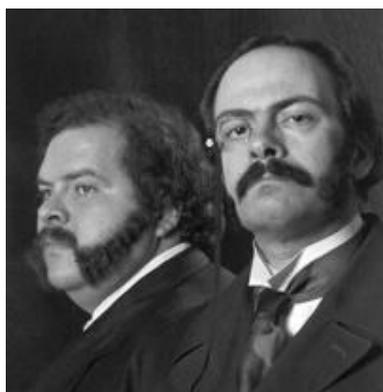
In short, in matters spiritual, ethical, material,
We are the very model of a modern Unitarian.



I use the latest language; God is never Father or the Lord,
But Ground of Being, Source of Life or almost any other word.
I never pray, I meditate, I'm leery about worshipping.
I serve on ten committees none of which accomplish anything.
I give to worthy causes and I drive a gas-conserving car,
I have good UU principles (although I'm not sure what they are).
I'm open to opinions of profound or broad variety,
Unless they're too conservative or smack of righteous piety.

(Chorus members:)

Unless they're too conservative or smack of righteous piety.
Unless they're too conservative or smack of righteous piety.
Unless they're too conservative or smack of righteous pie-piety.



I formulate agendas and discuss them with the best of 'em,
But don't ask me to implement, we leave that to the rest of 'em.
In short in matters spiritual, ethical, material,
I am the very model of today's religious liberal.

(Chorus members:)

In short, in matters spiritual, ethical, material,
We are the very model of today's religious liberal.

Rev. Christopher G. Raible (1990)

[Here is another gem from the author of *Hymns of the Cerebration of Strife* – his 'Coffee, Coffee, Coffee!' featured in the Autumn 2013 issue. Rev. Raible is the Minister Emeritus of the UU Congregation of James-town, New York, and one of three minister children of Rev. Robert Raible. The 'Channing' in the first verse is Rev. William Ellery Channing (1780–1842), who was a founder of the Unitarian Church in the US.

Obviously, the tune is that of 'I am the Very Model of a Modern Major-General' in the Gilbert and Sullivan operetta, *The Pirates of Penzance* (1879). William Schwenck Gilbert (1836–1911) wrote the lyrics to their 14 comic operas and Arthur Sullivan (1842–1900) composed the music. Sullivan (left in the picture) was knighted in 1883 and Gilbert in 1907 – the first writer to be so honoured for solely dramatic work.

LITTLE GIRL OF HIROSHIMA

I come and stand at every door
But none can hear my silent tread.
I knock and yet remain unseen –
For I am dead, for I am dead

I'm only seven though I died
In Hiroshima long ago.
I'm seven now as I was then –
When children die they do not grow.

My hair was scorched by swirling flame;
My eyes grew dim, grew dim and blind;
Death came and turn my bones to dust;
And that was scattered by the wind.

I need no fruit; I need no rice;
I need no sweets or even bread.
I ask for nothing for myself –
For I am dead, for I am dead.

All that I ask is that for peace –
You fight today, you fight today –
So that the children of the world
May live and grow and laugh and play.



Nâzım Hikmet (1955)

Nâzım Hikmet Ran (1902–1963) was a Turkish poet, playwright, novelist and memoirist, acclaimed in his country as its first and foremost modern writer. He is also known as one of the greatest international poets of the 20th Century, his works having been translated into more than fifty languages.

The original poem was first put to music by Zülfü Livaneli, who rendered many of Hikmet's poems into songs. However, the English words are a very loose translation by Jeanette Turner, who asked Pete Seeger to find a suitable tune for it. He chose James Waters' rendition of a traditional Orkney ballad, 'The Great Silkie of Sule Skerry' and the song was later recorded by other musicians.

Born in Salonica (then still part of Turkey), Hikmet grew up in Istanbul and joined the Ottoman Navy. After taking part in Kemal Atatürk's revolution, he went to the USSR in 1922. After two years of study at Moscow University, he returned and was arrested while working on a leftist magazine. He escaped in 1926 and spent two more years in Moscow, where he was influenced by the artistic experiments of Mayakovsky and Meyerhold, young Soviet poets who advocated Futurism. On his return to Turkey after a general amnesty, he became the charismatic leader of the Turkish *avant-garde*, producing streams of innovative poems, plays and film scripts.

Between 1929 and 1936, Hikmet published nine books of verse, as well as several plays and novels, in between spells in prison because of his political views. In 1938, he was sentenced to 28 years for allegedly inciting the armed forces to mutiny, merely because some military cadets were reading his books. In 1949, an international committee that included Pablo Picasso, Paul Robeson, and Jean-Paul Sartre, was formed in Paris to campaign for his release. Hikmet was freed in 1950 and fled to Moscow, where he was given a house in a writers' colony.

For the rest of his life, Hikmet lived at times in Moscow, Bulgaria and Poland. He traveled widely during his exile, visiting Italy, France, Cuba, China and Tanganyika – but the US refused him a visa. It was during this time that his works were published in Bulgaria, Greece, Germany, Italy and the USSR, though they would not appear again in Turkey until 1965. He died in Moscow and was buried in the famous cemetery of Novodeviche, where his imposing tombstone is even today a place of pilgrimage.

MARTHA TURNER

By Margaret Williamson

Martha Turner, the sister of Henry Gyles Turner, was born in London in 1839. She was sent to Dijon in France for three years to improve her education and, according to her brother, developed high intellectual skills.

Martha was an adventurous woman, travelling to Australia in 1870 to see her brother and, liking the country, decided to stay. At that time, the Unitarian Church had no minister and Gyles Turner was part of a panel of lay preachers who took over the services while they searched for another minister. Gyles, being a busy banker and lacking confidence in his abilities, found writing and delivering sermons an onerous task. When Martha arrived, he looked to her to assist him and soon Martha was writing his sermons and, when need arose, she also commenced to deliver the sermons she had written.

By 1873 it had become clear that the church was having difficulty finding a new minister, and the congregation requested that Martha take on the role and be inducted as the full time minister. It appears from letters and comments she made to others that Martha did this with some reluctance, being concerned at how she as a woman she would be received by the women of the congregation. This is not a comment on those women but more a comment on the times.

According to Dorothy Scott who wrote the *Halfway House to Infidelity*, the history of the Melbourne Unitarian Church, women were unable to become members until 1860, when women were allowed membership but not permitted to become officers. The rules were changed 1871 to allow female officers but it says something of the times and attitudes that it took another 20 years until 1891 before a woman became an office bearer.

So it was that in 1873 Martha Turner was appointed the minister answering to an all male committee, becoming *the first woman minister of religion in Australia and possibly Britain*. It says quite a lot about the freethinking more liberal members of the Melbourne Unitarian congregation that, while being reasonably conservative living people, members of the establishment of their city, they were still progressive enough to break a huge barrier that existed for many years to come, well into the next century, for other protestant religions.

Along with having an adventurous spirit, Martha clearly had a sense of the irony of her position as well as a strongly developed sense of humour, which is shown by her choice of reading during her inauguration service on November 23rd 1873, when she choose to read from 1st Corinthians, Chapter xiv, in which occurs the verse: "Let your women keep silence in the churches".

The novelty of her induction as the first woman minister drew a large crowd including the press, who suggested that it was "somewhat unusual". Her induction was covered by all the Melbourne dailies – it was said that she was not a woman of fashion and one paper took the opportunity to take a swipe in general at Unitarians in general. The *Argus*, which was at the time more supportive of liberal thought and therefore not as malicious as the other newspapers, reported as follows:

The preacher was plainly attired in black, her manner is quiet, ladylike, perfectly self-possessed and free from any demonstration of any kind...there is no obtrusive womanhood about her to urge the idea of sex and its special characteristics on your attention.

Not one paper commented on the substance of her sermon. It seems that, when it comes to women leaders in Australia, some things don't change.

Catherine Spence commented on Martha Turner *She was the first woman I ever heard in the pulpit. I was thrilled by her exquisite voice, by her earnestness and her reverence. I felt as I had never felt before that if women are excluded from the Christian pulpit you shut out more than HALF THE DEVOUTNESS THAT IS IN THE WORLD...I felt how much the world had been losing for so many centuries*. Martha Turner and Catherine Spence were close friends, writing to each other regularly, and visiting each other. Martha travelled at least twice to Adelaide to visit Catherine Spence who also commented the Martha was a great support and example to her. Visiting Unitarians from Britain, Florence and Rosamund Hill were also impressed by her. Martha performed marriages and consecration of children.

Martha continued as Minister till 1878 when at the age of 39 she married a friend and colleague of her brothers John Webster, at the Melbourne registry office. From his diary Gyles Turner appears to be surprised by the marriage and somewhat put out. He immediately asked her to resign her post as he considered it unseemly that as a married woman she continue in that role, including receiving the ministerial stipend. Martha agreed. However the congregation would not accept her resignation and asked her to continue which she did until 1883. Yet another barrier broken by those freethinking Unitarians.

It is good to remember what this era was like for women who still did not have the right to vote and it had only been in 1871 that women in Britain had been granted the right to possess property and to keep their earnings. Throughout these years the church including her brother had from time to time continued to look for a male minister. I wonder how that made her feel. In 1883 Martha finally resigned she and her husband then undertook a lengthy trip back to England and Scotland where Martha was asked to preach at many Unitarian Churches her good reputation having preceded her.

In another part of her story Martha and John Webster returned to Australia and took up a selection of 60 uncleared acres in the thick forests of the Strezlecki ranges in Gippsland near the hamlet of Budgeree over the hills and a winding unmade road from Boolara where the rail line petered out. Who knows what this intellectual woman and her banker husband were thinking when they did this. The venture failed and in the financial crash of the 1890s they lost most of their property. Their cottage was a kit home brought all the way from Britain, which still stands and is inhabited to this day

Craving intellectual stimulation of the church and Melbourne Martha would often make the day long exhausting journey to Melbourne. Quite a trip, by gig over an unmade twisting precarious road to Boolara. A risky trip in winter, and then a slow train to Morwell and then a further slow train to Melbourne.

Her later years found her deeply involved in the movement for women's suffrage. She attended the inaugural meeting of the Victorian Women's Suffrage Society in Melbourne and spoke at many meetings on this and other issues, including a number throughout Gippsland. She also continued to give sermons at the Melbourne Unitarian Church. Martha died at her brothers in St Kilda after a period of ill health in 1915, at the age of 77. We have a very poor photo of Martha. Would she have considered herself a heretic? – maybe not. Certainly, she was not a heretic within her own chosen Unitarian religion, but within society?

Martha Turner is a heretic in that she did not conform with the views of her time, in her choice of religion, which was different to that she was raised in, as a woman in her use of her prodigious intellectual abilities, in her pursuit of rights for women, in her determination to be adventurous and her acceptance of great change, and her free liberal thinking. She was truly a remarkable woman and deserves the recognition of this church and the wider community.

[This is the text of Margaret's address at the Melbourne Unitarian Church on 31 March for the occasion of All Heretics Day (01 April).]

ANZUUA NEWS

The insurance policy for public liability and international situations such as the ANZUUA Conferences has been taken up and just needs to be renewed annually.

Some further investigation into an appropriate web based collaborative and sharing system to facilitate work between the groups on services and lay training has been carried out, and a new product identified that could meet the requirements. Further investigation will be undertaken.

ANZUUA now has a formal structure for nominating UU Celebrants of births, deaths and marriages. The Nominating Authority is our Treasurer, Peter Abrehart, and member groups should contact him if they have candidates for registration.

ANZUUA memberships need to be sent out to congregations. Congregations are requested to send their numbers to Peter Abrehart so correct invoices can be raised.

Our Secretary, James Hills has joined the Philippines UUCP BUILD, committee along with other UU members from the USA and Philippines. That body has recently appointed Tet Gallardo, the UUCP Minister in Manila, as its part-time fundraising coordinator.

THE SUNDAY CLUB CHILDREN'S GROUP IN ADELAIDE

By Sandy Floyd

I first set foot inside the Adelaide congregation at the Unitarian Church of S.A. approximately two years ago. I told my family that I wanted to go to church as an answer to 'Where do you want to go for your birthday?'. They weren't too surprised, as we had talked about it in the past, but were expecting I may have liked a certain cafe or bush outing as usual. I wanted to feel a sense of soulful community, as we had not long arrived in Adelaide from interstate. Also, I think the overwhelming presence of a number of churches here in Adelaide, along with my son's questions about them, drew me to this request. I had previously googled my way to the website about the Unitarian congregation in Adelaide and felt such excitement and amazement at what I read there!

A phone call to the church encouraged me to make that first visit. The warmth in the voice and also an assurance I would not be singled out in any way urged me also. However, to my initial horror, we could not inconspicuously retreat to the back row, as the only available seats happened to be at the front. However, this turned out to be perfect, as the children moved to the front to listen to *The Story For All Ages* with us close by. They then were offered to join with other children in the Sunday Club room. I was then able to experience a heartfelt sermon on the theme of nature, which I feel a strong connection with. I was soulfully nourished and therefore our family has returned ever since, when we can.

The church in the following year underwent a transition period with the going out of the previous pastor and the coming in of a new one, Rob MacPherson. I busied myself with a couple of volunteer roles in this time. We had the arrival of one family who wanted to develop the Sunday Club more so. Another family arrived soon after, who also were part of wanting to grow the current children's program into one with more focus on learning about Unitarianism with also a spiritual focus in general. Thus, the Sunday Club Support Group was formulated with the encouragement and support of our pastor. It consisted originally of a core group of four families.

We soon developed a roster of each parent volunteering for a session monthly and choosing the topic they wished to present. It was mandatory that two adults were always present, however, and we just managed to fulfill this criterion. The sessions were based largely on spiritual/religious values/virtues, etc. We utilized many different resources, mostly borrowing material from the Unitarian Universalist Association [UUA], which was freely available on the Internet. We tried to incorporate regular annual celebration days such as Earth Day, Love and Remembrance (to remember our loved ones that have died), Winter Solstice, National Tree Planting Day and Valentines Day, to name a few.

However, not long after, one of the families felt they needed to connect more locally for community support, as they had to travel far from the Hills area of Adelaide. This caused some strain to our already low numbers but we managed to keep going, seeking help from the congregation as needed. This also aided us in trying to bridge the generation gap and encourage more involvement between young and old.

It is still one of our goals to help the children feel a sense of belonging and therefore make the church more family-friendly, which will bring more added support to families and help grow the church as a whole. Thus, together with Pastor Rob and the Worship Committee, it was envisaged that we attempt three Intergenerational Services per year, those being Easter (Flower Communion), Universal Children's Day/International Day of The Elderly in late October, and Christmas.

Our first attempt at an Intergenerational Service, in October 2012, resulted in children and families working together with the Worship Committee and Pastor Rob to formulate a wonderful experience. The theme set was that of 'Childhood Memories' and, thus, the music, readings, prayer and meditation were centred around that theme. The children help to create wool felted butterfly brooches, which were given out as members entered the service whilst wearing colourful rainbow-painted silk butterfly wings made by themselves. We still have the written childhood memories on paper butterfly templates displayed in the church, which has sparked curiosity from people who come to the church as an outside group.

In December 2012, the children presented a lovely Christmas play that was based on a magical message, straight to the real meaning. Along with the other annual celebrations, we intend to repeat this play as it speaks the Christmas message so well but also to install a sense of security and comfort in familiar ritual,

which is so important to young children. Also, I remember Pastor Rob saying soon after the performance, "Why reinvent the wheel?" We will take him up on that!

Moving into 2013, we decided to make the Unitarian principles the focus. It was decided to use the acronym of the colours of the rainbow so the children can learn and remember the Principles more easily. The rainbow was also likened to a path/journey the children could travel through as faith travellers, finding treasures along the way. Hopefully, they would gather tools of faith to navigate their living journey as opposed to instilling a thinking of seeking treasure only at the end of the rainbow, which has a more goal-orientated approach to life rather than a 'living in the now' Unitarian approach.

Every three weeks, we focused on each principle and left the fourth week for a 'play and fellowship' session. The parent volunteer was free to decide how they presented the topic but, generally, a mixture of approaches such as story, prayer, meditation, song, reflection, games and craft was utilised. However, to induce a certain amount of ritual, we agreed to always start the session with a centering focus by use of lighting the Chalice along with recital by the group of a relevant chosen verse, followed by Joys and Concerns with a sharing circle on the topic. Having only 45 minutes in which to complete the session is a challenge and, thus, sometimes our schedule isn't fully realised.

We have gained support from our pastor and Committee of Management in approving a regular paid carer/assistant to be available to us. Fortunately, we have an experienced and warm carer whose background in special needs helps the Club be a more inclusive place for all children. At the present time, we are continuing the search for an extra paid carer to help us in staffing the group. This is to ensure that parent volunteers will not have to be rostered on more than monthly, as they start to feel disconnected from the rest of the larger church fellowship.

We have recently attempted a mini-Intergenerational Service, whereby the children stay longer in the service for hymn singing, sharing in Joys and Concerns and experiencing the Sign Of Peace. We have yet to evaluate this experience but, personally, my son loves the opportunity to connect and have his say. Hopefully, we can continue to do this monthly as another way for the children to experience worship and connection to the church.

To date, we have only just finished our journey through the Unitarian principles. We will be having a break in August before we start refocusing on the Principles in order to integrate and consolidate them further to help prepare for the October Intergenerational Service, which may feature the Principles as its theme. Thus, 'Anything Goes August' will give the leader/child the opportunity to present a topic of their choice and interest. It would be a good opportunity for the children to practice leadership skills. Then on to planning and creating a service for October!

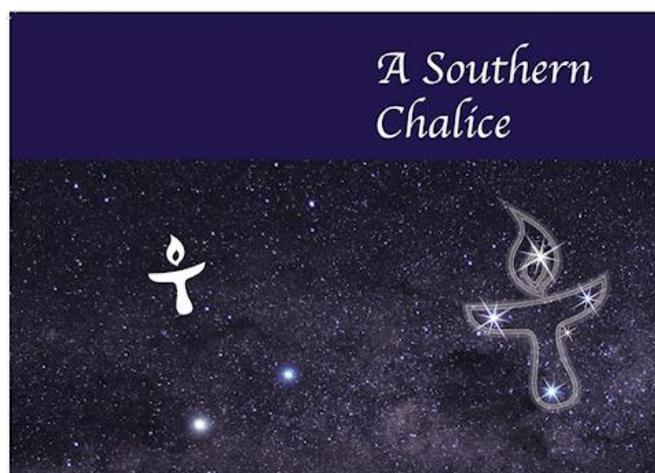
We have to date a wonderful group of congregants who have heeded our call of help and we are most grateful. We have eight regular children ranging from 4 to 10.5 years of ages. The dynamics of both the varied age range and the individual children's needs has been challenging, especially when trying to deliver age-appropriate material and maintain a safe and enjoyable environment for all. We have experimented with dividing up the children into two age groups when we have enough volunteers to do so and this has proved to be an effective way to meet this challenge. We also ensure the children come together for part of the session however. Together with other challenges, mostly low numbers of volunteers, it has come to light after reading other religious educator blogs, mainly from other Unitarian churches, that we face exactly the same hardships and that we aren't alone. That provides us with some comfort, I suppose!

In our last church newsletter, my son wished to publish some news. I will provide it here for you to read as it sums up the state of the Sunday Club beautifully. [See last page for that.] Starting with the August issue of the newsletter, we have added a new space to provide the children an opportunity to voice their thoughts, views, ponderings and wonderings. We will endeavour to create a sense of belonging and the opportunity for a 'chin-wag' at coffee hour between a young and old Unitarians.

We are happy to help any families attending Unitarian churches, or wanting to start attending, any resources or further advice from our Adelaide congregation. We may not have all the answers but isn't that what being Unitarian is all about!

[Sandy Floyd is the Coordinator of the Sunday Club.]

THE SOUTHERN CHALICE LIGHTS!



At long last, ANZUUA has its first official publication – the anthology of Antipodean hymns, inspirational words and poetry called *A Southern Chalice*. It was first proposed by Derek McCullough of the Christchurch Unitarians at the 2009 Conference in Sydney and the delegates at the Business Meeting endorsed it with great enthusiasm.

A Management Committee was formed, consisting of Derek, Christine Whelan of Auckland and Renee Hills of Brisbane, with a brief to work out the format and funding of the project. Three sources of funding were targeted – the UUA's International Fund, the Wellington Fund, which is available to the NZ groups, and sales to each of our congregations.

At the Growth Workshop held in Brisbane in August 2010, there was enough commitment from the ANZUUA groups to warrant filing applications to the other sources. This was duly done, and both were successful – in fact, the UUA International Fund even gave us an extra \$US1000 under the retiring chairperson's discretionary option. At this point, the Management Committee became the Editorial Board for the project. With the help of the Secretary, James Hills, this group set about the task of looking for an editor and drawing up a contract.

They soon found that the young Dr. Andrew Usher had recently returned to Australia from the UK and was interested in the project. He had the necessary musical and editing skills, as well as previous experience in this kind of work, so the Board promptly signed him up. In the Spring 2011 issue of this journal, Andrew issued a call for contributions which was also sent around the ANZUUA network. He also conducted two writing sessions at the 2011 ANZUUA Conference in Brisbane.

By March 2012, Andrew had received over 120 pages of original writing from 45 contributors, from which he and the Editorial Board produced a first draft over the next three months. It was decided that the booklet would have A5 format and a suitable cover was designed for that. (What you see above is how the front and back covers look when the booklet is laid flat.) After some deliberation, a printer in Christchurch was chosen and a print run of 1000 copies was completed in May 2013.

The finished product has 112 printed pages plus some spares at the end for individual congregations to add any content of their own. It has sections of Opening Words and Chalice Lightings, Benedictions and Closing Words, Prayers and Meditations, Readings, and Hymns and Songs. While the full list of contributors is too long to present here, many of the musical items were produced by Bill Wallace of Christchurch and Daniel Ryan (a.k.a. Chad Vindin) of Sydney. Prominent among the wordsmiths are Andrew Usher, Rev. Geoffrey Usher (his father and former minister of Sydney UC), Pastor Rob MacPherson of Adelaide and Stephanie Cage of the UK. By special permission, some works by Michael Leunig, Dorothea Mackellar, John Wheeler and Oodgeroo of the tribe Noonuccal have been reprinted.

Copies of *A Southern Chalice* have now been distributed to all member groups and every reader should have a look at this truly impressive piece of work. Copies have been sent to overseas bodies and the extras are being kept in Christchurch and Melbourne for congregations that wish to order more. Individuals can also order copies, including large print versions, from the ANZUUA website (www.anzuua.org).



ANZUUA 2013 Conference Auckland, New Zealand 26-28 October

‘The Fourth Principle: A Free and Responsible Search for Meaning’

Courtesy of the organisers, we now have a more detailed program for the Conference:

Friday 25 October at Auckland Unitarian Church

Lay ministry training led by Rev. Matt Tittle (Auckland) and Rob MacPherson (Adelaide). The morning session will be a presentation on good worship practice and the use of various liturgical elements. The afternoon session will be a practicum by participants, who will have the opportunity to create and present a brief conference worship experience for Saturday and to take part in the Sunday service.

In the evening, all conferees will be able to gather at a local restaurant/bar for social time.

Saturday 26 October at Ferndale House

Keynote Speaker: Rev. Bill Darlison, President of the General Assembly of Unitarian and Free Christian Churches will speak on ‘21st Century Dissent’.

Workshop 1: Music, led by Sally Mabelle and Eric Stierna

Workshop 2: International Engagement: How ANZUUA Congregations Can Help Each Other, led by Rev. Eric Cherry, Director of the UUA International Office

Speaker: Clare Feeney (Muditanandi), ordained in the Triratna Buddhist Community

Workshop 3: Everyday Spiritual Practices

Workshop 4: Children and Youth Programming

Speaker: David Hines, NZ Association of Rationalists and Humanists

Conference Dinner

Sunday 27 October at Auckland Unitarian Church

Morning Worship led by Rev. Matt Tittle (Auckland), Rob MacPherson (Adelaide) and the Friday Lay Ministry Group

Panel Discussion: How the UUA and GA can assist ANZUUA congregations, and what's happening around the world (Q&A at the end)

Monday 28 October at Auckland Unitarian Church

ANZUUA Business Meeting

You can see a more detailed program on the conference website: <http://anzuua2013.weebly.com>, which also has an on-line registration form, information about hotels near the church and links that will be helpful to those wishing to see more of Auckland and the rest of the country. The cost of the Conference per person is \$NZ 220 before 30 September and \$NZ 280 after that date, which covers transportation to/from the venues, morning and afternoon tea on all days, Saturday lunch and the Conference Dinner.

A MESSAGE FROM HAYDEN

Before, Sunday Club felt like limestone gravel, getting more barren. But thanks to some helping hands we got the patch hoed, fertilized, weeds pulled out, and now, look what's happened! There are lots of lovely flowers, a garden has spread. If more people can help to hoe and fertilise the garden (Sunday Club), it will help it to grow into an even more beautiful garden.

Also, thank you for listening to me help read the Story For All Ages, patiently. I have enjoyed helping out the church last month by giving out hymnbooks and lighting the Chalice. It makes me feel a part of the church and I hope to be able to keep doing it.

Warm regards, Hayden Floyd

A BLAST FROM THE PAST!

ANZUUA has been contacted by one Kumbamutlang Nongbri of Shillong in the Khasi Hills of northeastern India, who wrote: "I happened to log into the ANZUUA website and was surprised to read that the noted Australian barrister and electoral reformer from Tasmania, Andrew Inglis Clark, does not feature in your list of noted Unitarians. I visited Tasmania in 2011 and learnt that he was one of the most prominent citizens of Australia." It is indeed true that Andrew Inglis Clark (1847–1909) was born in Hobart, became an engineer and then a barrister, and joined a Unitarian chapel in the 1870s.

He was elected to the colonial House of Assembly in 1878, despite having been denounced by the press as a dangerous radical, and became Attorney-General in 1888. In that capacity, he sponsored a vast number of progressive bills, most notably the Hare-Clark system of proportional voting. Clark played a major role in drafting the Australian Constitution, insisting there be no religious tests and actually proposing the name, 'Commonwealth of Australia'. (That last was inspired by a visit in 1891 to the Unitarians of Boston, whose state is still formally known as the Commonwealth of Massachusetts.) He became a Justice of the Tasmanian Supreme Court in 1898 and later served as Vice-Chancellor of the University of Tasmania.

Our website has been duly updated and you can read Clark's full story on Wikipedia. Our correspondent is a member of the Khasi Hills Unitarians, who constitute the third largest national Unitarian body in the world (after the US and Hungary/Romania) – 10,000 members, including children, in 45 congregations. Formally known as the Unitarian Union of North East India, they are celebrating the 126th anniversary of their foundation on 18 September, which is actually an official holiday in the state of Meghalaya.

LETTER FROM THE EDITOR

Sorry for the delay but I needed an extra week as a result of my trip to Vanuatu last month (see the next issue for a report on that). This edition caused me a few problems with spare pages, so I hope you'll excuse the recycling of an article I wrote a few years ago for my other publication.

My deepest thanks to those who contributed to this issue and it has been particularly good to have such a diversity of sources. Thanks also to those who sent corrections of the proof copy and helped get the picture file on p. 14 down to manageable size.

Just a couple of explanatory notes affecting the 'Reports from Member Groups on p. 6 – firstly, the venue of the Brisbane UUF's Retreat is on Springbrook Mountain in the hinterland of the Gold Coast. Secondly, the triennial 'Common Dreams' conference in Canberra is the third of its kind, after previous events in Sydney (2007) and Melbourne (2010). The organisers describe themselves as 'an alliance of religious progressives in Australia, New Zealand and the South Pacific' and they certainly get some prominent overseas speakers at their conferences. You can learn more about them from: www.commondreams.org.au.

Lastly, anyone wishing to hear the song on p. 9 should search the title on YouTube (www.youtube.com). The few listings are not performed by anyone famous but, at least, you will have the tune to sing it to.

The Summer instalment will come out at the beginning of December and, as always, I need more material as soon as I can get it. So, please send any input you have to: michael.mcphee@optusnet.com.au.