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Summer 2018



SEVENTY YEARS OF HUMAN RIGHTS

This month marks the 70th anniversary of the adoption of the Universal Declaration of Human Rights by the General Assembly of the United Nations on 10 December 1948. That was only the third annual session of the Assembly, which took place at the Palais de Chaillot in Paris while the UN's headquarters in New York City was being built. Trygve Lie of Norway (pictured at left) was the first Secretary-General of the UN at that time and the President of the General Assembly was Dr. Herbert Evatt of Australia.

By way of background, the Allies had adopted the 'Four Freedoms – freedom of speech, freedom of religion, freedom from fear and freedom from want – as their basic war aims. The subsequent UN Charter "reaffirmed faith in fundamental human rights, and dignity and worth of the human person" and committed all member states to promote "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion". Mindful of the atrocities committed during World War II, the consensus of the global community was that the Charter did not define those results sufficiently and a more detailed declaration of the rights of individuals was needed.

In June 1946, the UN Economic and Social Council formed the Commission on Human Rights as a standing body of the UN with a brief to prepare what was initially conceived of as an international Bill of Rights. The Commission established a Universal Declaration of Human Rights Drafting Committee, chaired by Eleanor Roosevelt (pictured second from left), widow of the previous US president and a diplomat in her own right. Other members of the Committee included John Peters Humphrey of Canada, Director of the Division of Human Rights in the UN Secretariat, René Cassin of France, Charles Malik of Lebanon and Peng Chun Chang of the Republic of China; there were also members from the UK, the USSR, Chile and Australia.

The Drafting Committee held its first meeting in June 1947 at Lake Success on Long Island, New York, which had become the UN's temporary headquarters. Humphrey (pictured second from right) provided an initial draft that became the working text of the Declaration. Cassin (pictured at right) made a second draft from that, whose structure was based on the *Code Napoléon*, which was presented to the Committee when it met again in May 1948. The document was then passed up to the Commission on Human Rights, to the Economic and Social Council, and finally to the General Assembly's Third Committee.

That Committee deliberated over the draft during 81 meetings and collected 168 proposed amendments from its members. Finally, the document was translated into the five official languages of the UN and presented to the General Assembly. In addition to a Preamble, the Declaration had thirty Articles:

- Articles 1–2 established the basic concepts of dignity, liberty, equality, and brotherhood.
- Articles 3–11 established other individual rights, such as the right to life and the prohibition of slavery, as well as a universal freedom of speech.
- Articles 6–11 refer to the fundamental legality of human rights with specific remedies cited for their defence when violated.
- Articles 12–17 established the rights of the individual towards the community (including such things as freedom of movement).
- Articles 18–21 sanctioned the so-called "constitutional liberties", and with spiritual, public, and political freedoms, such as freedom of thought, opinion, religion and conscience, word, and peaceful association of the individual.
- Articles 22–27 sanctioned an individual's economic, social and cultural rights, including healthcare. Article 25 states: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services." It also makes additional accommodations for security in case of physical debilitation or disability, and makes special mention of care given to those in motherhood or childhood.
- Articles 28–30 established the general ways of using these rights, the areas in which these rights of the individual can not be applied, and that they can not be overcome against the individual.

The vote was 48 in favour, none against and eight abstentions. Those eight were six Communist countries, the Union of South Africa and Saudi Arabia, all of whom had objections to one or more of the Articles (as we can well imagine). Two countries, Honduras and Yemen, did not cast a vote of any kind. It is indicative that no country saw fit to oppose the Declaration, as the new it only had moral, rather than legal, force.

This was, and largely still is, the view of most legalists, though some argue that, after 50 or more years, the Declaration has become binding as part of customary international law. However, as recently as 2004, the US Supreme Court concluded that it "does not of its own force impose obligations as a matter of international law", and courts in other countries have said the same. Nevertheless, the Declaration's moral force has been considerable, as seen from its influence on subsequent international treaties, regional human rights instruments, national constitutions (particularly those of emerging nations) and other laws.

Legal force was provided in 1966, when the UN passed the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. Combined with the original Declaration, they are known as the International Bill of Human Rights. The two Covenants have about 115 signatories, though a few of those have yet to ratify them, and they came into effect in 1980 after 35 or more signatories had ratified them. Other instruments include the International Convention on the Elimination of All Forms of Racism, approved by the General Assembly in 1965 and effective from 1969, the International Convention on the Elimination of Discrimination Against Women (1979, 1981), the Convention on the Rights of the Child (1989, 1990) and the Convention Against Torture (1984, 1987).

Given that the 1960s were a period of major decolonisation on the parts of European powers, the Covenant on Economic, Social and Cultural Rights was directed at the remaining and also UN Trust Territories that had been administered by other countries since the end of World War I. It probably served as a template for the Declaration on the Rights of Indigenous Peoples, planning of which began in 1982. Incredibly, the first draft was not finished until 1993 and the final version was adopted in 2007. The delay was caused by objections from countries like Australia, Canada, New Zealand and the US, whose indigenous peoples' lands often had (or might have) valuable resources. Those objections were withdrawn once it was understood that the UN was not claiming the power to intervene in any country's internal affairs.

Getting back to the 1960s, the twentieth anniversary of the Declaration in 1968 was declared the International Year of Human Rights and an International Conference was held in Tehran to review the world's progress since 1948. However, a much greater event was the World Conference on Human Rights in Vienna in 1993, which was attended by representatives of 171 nations and 800 Non-Government Organisations, with some 7000 participants overall. The resulting Vienna Declaration proclaimed the interdependence of democracy, economic development and human rights, in contrast to the separate status of the 1966 Covenants, and called for the Commission of Human Rights to be headed by a High Commissioner. That upgrade was approved by the General Assembly on 20 December 1993 and the Commission was replaced by the Human Rights Council in 2006.

While much remains to be done by way of implementation, the process that started in 1948 has clearly gained in strength over the decades. In 2009, the *Guinness Book of Records* described the International Declaration of Human Rights as the world's 'Most Translated Document' (370 different languages and dialects).



International
Council of
Unitarians and
Universalists

ICUU NEWS

Latin American Encounter

Conferences

Pilgrimage to Transylvania



The U*U Latin American Encounter of Spanish-speaking leaders in the Americas was held in Cali, Colombia on 11–14 October, jointly organised by the ICUU and the UUA's Latinx (no misspelling) Ministry. That gathering was seen as a rare opportunity for those leaders to meet in person after years of collaboration to build our denomination in their respective countries. Hopefully, a detailed report will be released in the near future.

ICUU President, Inga Brandes, and Executive Director, Rev. Sara Ascher write:

ICUU's efforts to strengthen the capacity of U/U groups around the world to better serve their congregations and their people is why many of us devote so much of our lives to this collective expression of our faith; to the cooperative power of our shared vision. Together we are empowering U/U communities around the world to sustain and strengthen the voice of our liberal faith and to increase our impact on issues affecting us all. This work is only possible through your involvement, advocacy, and generous support.

The Annual Meetings of the UK General Assembly of Unitarian and Free Christian Churches will take place over 16–18 April 2019 in the Birmingham Hilton Metropole. This venue has been chosen twice before, due to the centrality of Birmingham and the hotel's attractive location on a lake near the airport. Unfortunately, the price of early notice is that no details are available yet affecting the theme or the speakers – just that the Anniversary Service will be led by Rev. Dr. Maria Curtis of the Horsham Unitarian Church in Sussex.

More details should be on the website early next year. Please check: <https://unitarianmeetings2019.com/> when that time comes.

The General Assembly of the Unitarian Universalist Association will be held in the Conference Center in Spokane, Washington, on 19–23 June. Again, details are scarce at this point, though we do know that the theme is 'The Power of We'. Their publicity says: "At this year's General Assembly we will explore the power, possibility, purpose, struggle and joy of finding the path forward together as Unitarian Universalists. ... Join us as we work for collective liberation inside and outside our faith." More information should be available soon but please see: <https://www.uua.org/ga> for an overview of the many events that will take place.

Spokane has many attractions, including a breathtaking gondola ride over the Spokane Falls. Overseas visitors may also like to visit Yellowstone National Park in Wyoming and/or Glacier National Park in Montana.

The General Meeting and Conference of the Canadian Unitarian Council is now a biennial event, so there will not be one next year. The 2020 gathering will be held in Halifax, Nova Scotia.

For a Pilgrimage with a difference, join the UU Partner Church Council's tour of Transylvania from 31 July to 13 August, 2019. You will be in the company of some Khasi Hills Unitarians from northeast India, who have already booked for the event, so it is being promoted as a Cross-Cultural Pilgrimage. The tour starts in Bucharest ('the Paris of the Balkans') and proceeds to Sinaia, where the Romanian royals used Peleş Castle as their summer palace. Then it goes to Sibiu, the historic Saxon capital of Transylvania; to Tordou, where the epoch-making Edict of Tolerance was issued in 1568; to Kolozsvár ('the Unitarian Vatican'), where the Transylvanian Unitarians have their headquarters, high school, theological college, and the church which houses the rock that Francis Dávid spoke from when, according to tradition, he converted the whole town's population.

Then you go to Gyulafehérvár, the royal capital in the time of Prince John Sigismund, whose thousand-year-old church houses his and his mother's tombs; to Déva for a vesper service in the citadel where Dávid died in prison; to the 13th Century medieval walled city of Segesvár, which is a UNESCO World Heritage site and the purported birthplace of Vlad Tepes ("Dracula"). Lastly, the tour passes through the Homoród Valley, where 19 Unitarian villages with historic frescoed churches are set among unparalleled scenery.

Registration closes on 07 May 2019, so go to: <https://uupcc.org/pilgrimages/pilgrimage-opportunities> for more information. There will also be a Thanksgiving Pilgrimage in September/October.

FINDING THE COMMON GOOD IN MULTICULTURALISM

By Rev. Clay Nelson

[This is the text of an Address at Auckland Unitarian Church on 28 October 2018.]

For someone of my generation, change has been our reality. When I was born, there were five billion fewer people on the planet. That alone would be enough to overwhelm, but it is hardly the beginning of what we have had to understand, process and absorb of a reality that literally changes daily. Take the idea of multiculturalism.

I did not grow up hearing the word. It didn't reach my consciousness until the mid-'70s, maybe because that growing world population wasn't in predominantly white countries. As a result, I have been on the back foot in fully understanding its implications and appreciating what it has to offer. In spite of growing up in what my American history books called the great melting pot, in my first twelve years of education in four US western states, I went to school with only one black person. All of my teachers were white. I can remember being slightly acquainted with only two black adults.

Sure, I knew about the civil rights movement in the South, but that was far away and could only be seen through the black-and-white eye of our TV. My only brush with multiculturalism was perusing *National Geographic* but I suspect my pre-pubescent self was more interested in looking at the soft pornographic pictures than learning about other cultures.

In many respects my experience was not unlike how multiculturalism came into our consciousness in Aotearoa -New Zealand. The history of who is a New Zealander tracks our becoming a multicultural country. Since we are a country of immigrants, there is no genetic measure of a race that determines who is a New Zealander. It is determined when we declare ourselves to be New Zealanders. The first to be called New Zealanders were the Māori, by European visitors. When Europeans came to stay, they referred to themselves as colonists or settlers. They did not want to be called New Zealanders – they were English.

From 1830 on Europeans began calling the people of the land Māori. This allowed room to change the meaning of who is a New Zealander. By the late 1850s, the faces of New Zealanders were white, not brown. While the European settlers now had a name, they still considered themselves and their Anglo-Saxon heritage superior to others. While some Chinese came to work the gold fields in 1865 and Dalmatians came to dig gum, the settlers were committed to maintaining New Zealand as an Anglo-Saxon society. Legislation was passed in the 1880s and '90s, and again in the 1920s, to keep non-white immigrants out of the country.

While the country was by definition bicultural, British culture dominated that of the Māori. Speaking *te reo* [the Māori language] was forbidden in schools. Only English history was taught. The flag that was saluted was the Union Jack. "God save the King" (or Queen) was the national anthem. I suspect there are some here this morning who remember standing for that anthem in the theatre before the movie was shown. To be a New Zealander meant being British first, albeit a better Briton than those in Mother England.

In 1840, at the signing of the Treaty of Waitangi, William Hobson declared the two cultures one people, but Māori never bought into the idea. For what Hobson meant was amalgamation, where Māori culture was replaced by British civilisation. This idea persisted until after the Second World War. In 1901, the women's suffrage leader Kate Sheppard said, "Māori and Pakeha have become one people, under one Sovereign and one Parliament, glorying alike in the one title of 'New Zealander'". At the time, this was considered a progressive view. There were others who exalted what they considered Anglo-Saxon traits of Māori and argued that they should be considered honorary whites.

But not all felt that way. As late as the 1950s, some movie theatres segregated Māori from their white patrons. Yes, while there were two cultures in New Zealand and the *te reo* version of the Treaty of Waitangi laid a framework for it being bicultural, it would not be until the late 1960s that it would take the first steps of becoming so. By the mid-20th Century, it appeared the 'one people' idea had become reality. Māori were participating in the major rituals of New Zealand life. They voted, had their own members of Parliament, played rugby, fought in wars, and intermarried with other New Zealanders.

However, because most Māori lived in the countryside, their distinctive traditions were kept on the *marae*, out of sight of most Europeans. After the Second World War, and increasingly during the 1950s and 1960s, there was a major migration of Māori into the city. In response, efforts were intensified to turn Māori into British New Zealanders. In schools and workplaces, Māori were discouraged from speaking their own language, and

housing policy encouraged ‘pepper potting’ – dispersing the Māori population to prevent residential concentrations. The Hunn Report (1960) recommended that New Zealand move beyond ‘assimilation’ to ‘integration’, whereby New Zealanders would become one people through mixing the two cultures. In practice, because Māori were a minority, this tended to mean the swallowing of the smaller fish by the bigger.

From the late 1960s on, some Māori began challenging this policy more vocally. Urban movements led by groups such as *Ngā Tamatoa* emphasised the need to strengthen Māori language, culture and political power. In 1975, there was a protest march from one end of the North Island to the other expressing unrest at the loss of Māori land. In the same year, the Waitangi Tribunal was established to deal with infringements of the 1840 Treaty of Waitangi.

In 1981, the activist Donna Awatere published an argument for Māori sovereignty and, as Māori began to promote their own traditions and values, the term ‘biculturalism’ appeared. For some, this meant that New Zealanders could exist in one nation but as two peoples. Māori could speak their own language, pursue their own traditions, have their own educational institutions such as *kōhanga reo* (preschool language nests), *kura kaupapa Māori* (schools using Māori language) and *wānanga* (universities), provide their own social services, and control their own businesses. The financial settlements which flowed from Waitangi Tribunal recommendations began to make this possible.

However, biculturalism was and still is resisted by some white New Zealanders, considering themselves to be the real New Zealanders. That has put them on the back foot where multiculturalism is concerned. Prepared for it or not, multiculturalism was our future. Immigration was making the country multicultural. Until the 1960s, most immigrants to New Zealand were British and easily adjusted to New Zealand life. The considerable Dutch community who arrived in the 1950s were expected to adopt local customs. But, in the 1970s, there were two important changes.

First, the end of assistance to British immigrants in 1975 challenged expectations that the British were the best potential New Zealanders. From then on, immigrants were officially to be chosen on non-ethnic grounds. Second, there were significant migrations from other countries. There was an influx first from the Pacific Islands, and, from the mid-1980s, an increasing number from other places – predominantly Asia, but also, from the 1990s onwards, from Africa and the Middle East. In 1986, over 80% of New Zealanders identified as European, and this dropped to 72% in 1996. During that period, the proportion of people identifying with Māori, Pacific and Asian ethnicities increased. In 2013, 74% of New Zealanders identified with one or more European ethnic groups.

Many of these people, from a wide range of cultures, settled down, took up citizenship and brought up New Zealand-born children. This was a major challenge to the idea of who New Zealanders were. Initiated in Canada and picked up in the 1970s in Australia, the concept of multiculturalism quickly spread to New Zealand. It was proposed that people could be legitimate members of the New Zealand nation while retaining their own language, foods and traditions. At the first New Zealand Day ceremony at Waitangi in 1974, there were ostentatious efforts to put New Zealand’s ethnic variety on display.

As the numbers of non-British people increased, their cultural differences became more evident. In South Auckland, Pacific Islanders congregated and evolved a distinctive New Zealand Pacific culture which was more than the sum of their different cultures. Large Asian communities who had originally been settled throughout the country came together in areas with their own schools and styles of housing.

Not everyone accepted these developments with equanimity. A new political group emerged, significantly called the New Zealand Party, which expressed unease at the challenge to older traditions of New Zealandness. Yet the issue was made more complex because by the early 2000s in some very traditional areas, particularly sport and music, Pacific Islanders were playing an important role. In another arena, Cambodian bakeries now make classic New Zealand meat pies, winning national awards.

According to *Te Ara*, the Encyclopaedia of New Zealand, at the beginning of the 21st Century it was not easy to define the New Zealander, nor even to explain the origin of many New Zealand characteristics. The character of the country’s people had been in part shaped by the physical environment – the outdoor climate, the proximity to beach and bush, the location in the South Pacific. No less important were the very different cultures brought to the country by waves of settlers – Māori who arrived some 700 years ago from the Pacific, the British and Irish who dominated the population for over a century from 1850, and more recent immigrants from Asia and the Pacific. All of these groups would have agreed that each were New Zealanders. All would have accepted that New Zealanders were no longer ‘Better Britons’. But the cultural meaning of the New

Zealander had become uncertain. This is reflected in the mocking of a recent New Zealand First proposal that new immigrants have to first pass a test on New Zealand values. One proposed satirical question is: True or False – New Zealand invented pavlova. Answer: True. If ‘False’, deport immediately.

For some, multiculturalism is perceived as a threat to the common good. Their argument is that different cultural values compete with each other, creating winners and losers. But, in reality, the common good seeks the well-being of all. That a Cambodian can practise Buddhism does not prevent a Muslim from praying to Allah five times a day or a Filipino from going to Mass. When I drink a glass of water, it does mean no one else can drink that glass of water but, as water is a common good available to all, I have not taken anything from anyone.

My fear for New Zealand is that, if we don’t come to find a way to celebrate the diversity multiculturalism offers us, it will be used to divide us, pitting us against one another as we are seeing in the US, Germany, Hungary, Britain, and France, to name but a few. In a very short time, we went from being one of the most homogeneous countries on the planet to being one of the most culturally diverse. That’s a lot to take in but, if we focus on the idea that everyone has something valuable to contribute in the communities in which we live, we may avoid the negative outcomes of multiculturalism. Just because a lot of cultures now reside in New Zealand doesn’t make us multicultural – choosing to relate to one another does. Valuing each other’s contribution does. That will result in an immense common good.

[Rev. Nelson has both Anglican and UU ministerial qualifications from the US and worked for both denominations there and in Auckland. He served for nine years as Associate Priest at St. Matthew-in-the-City after he arrived in New Zealand, during which time he spoke once a year at the Auckland Unitarian Church. He then retired from the Anglican ministry and went on to lead the Unitarians.]

REPORTS FROM MEMBER GROUPS

Adelaide UC have had a particularly busy season, including the Caroline Helen Spence Oration and the Arts Camp at their historic Shady Grove Chapel, both in October (see p. 13). There was a Social Justice service on becoming an LGBTIQA Welcoming Church, given in conjunction with a large presence of the congregation at the Pride March on 10 November, and their Armistice Day service was held at the field gun in the street where their Meeting House is.

Their AGM was held on 18 November. Solar panels are being installed on the roofs of the church and the manse to produce an additional income stream. Services will continue to be held from Christmas into the New Year, with an address on 13 January by Rev. Dr David Usher, founding president of the ICUU and a native of Adelaide.

Auckland UC recently held their annual Service Auction fundraiser which, besides raising close to \$5000, is an important community building event. Numerous unusual items were on offer, one of which was Jukebox Sunday, when a lucky bidder can choose all the hymns and any special music they like for that service. Last year’s winner chose to sing protest songs from New Zealand history for the service on 04 November.

As part of a local community Christmas event, they will be holding an Ethical Gifts Fair on 10 December that will feature vendors who celebrate multiculturalism and caring for Mother Earth. Plans are proceeding for an ‘upside-down Christmas’ evening service on 24 December, their largest service of the year with music and readings recognising that Christmas in summer is no less festive than in the Northern Hemisphere.

Brisbane UUF held their AGM on 28 October, with Renee Hills stepping down from the presidency and taking other active roles in BUUF. Their new president is Lisa Constantino; the new vice-president is Helen Jeays; and the secretary is Lynn Kelly. Their focus for the coming year will centre on Lectio Divina practice, a program for children and families, a Covenant of UU Pagans and social connections through regular shared meals.

They plan to update their Facebook page and website for an improved public face. BUUF have also agreed to host the 2019 ANZUUA Conference, this time at their customary retreat centre in the Gold Coast region.

Christchurch Unitarians have not sent a report, so we can just hope that they had their usual September meeting near the time of the Spring Equinox; also, that their Winter Solstice meeting in December took place, with its traditional festive lunch.

(Continued on p. 14.)

PARLIAMENTARY INTERFAITH BREAKFAST

The fourth of these events since 2014 was held on 17 October 2018, organised as usual by the Australian Catholic University. Up until now, they were held at the Old Parliament House in Canberra, but this one took place at the NSW Parliament House in Sydney, as the ACU now wants to move the event around the country.

Representatives of 120 faith groups attended, along with many parliamentarians, and were addressed by NSW Premier Gladys Berejiklian and the then Opposition Leader Luke Foley. The keynote speaker was SBS World News journalist and news presenter, Janice Petersen.

From the Australian Catholic University's website (www.acu.edu.au):

Premier Berejiklian said our strength rested in our shared values of diversity and inclusion. "It gives me an enormous sense of pride to see so many distinguished community leaders of all religions and all faiths, coming together to break bread...this is something that doesn't happen in all parts of the world", she said."

Mr Foley said faith communities were an important part of our society, allowing the community to feel valued, supported and connected. "Religion should always be a legitimate voice as a source of values within public life and within public affairs," he said.

Ms Peterson spoke about the role of media in society and reporting of religion.

As he did last year, our President, Rev. Rob MacPherson of Adelaide represented ANZUUA at the event. While all faith groups are allowed to present a prayer in writing – later collected in a book – only five leaders are chosen to read their prayers to the gathering. This year, that honour was given to the Mormon, Hindu, Bahá'í, Catholic and UU representatives. Rev. MacPherson wrote and delivered the following prayer:

A Unitarian Universalist Prayer for the 2018 Parliamentary Interfaith Breakfast

Spirit of Life and of Living, known by many names and beyond all naming, known in many ways and beyond all knowing:

May You, who illuminates our sacred land with the dawning of this morning, illuminate us.

May Your eternal and loving light guide the steps of our leaders, that they may envision and fashion a social order both peaceful and free.

The lamps we see by may be different – Catholic and Jew, Muslim and Buddhist, Christian and Humanist – but Your light is the same:

Yours is the light of universal compassion, shining as the sun, not on some of us, but on the sum of us;

Yours is the light of justice, a beacon of equality and justice for the lost and searching;

*Yours is the searching and cleansing light of truth, oh shine this light into the dark recesses of the sealed sacrament of confession that has enabled the suffering of so many innocents, and into those frightened hearts that would shrink from transparency and accountability;**

Yours is the light of life's healing renewal, the dancing morning star of hope that rises in forgiveness and reconciliation.

Oh You who illuminate the world, shine through our different lamps with the one pure light of Your grace.

This we pray in the name of all that we hold sacred, holy, right, good, and true. So may it be.

* This passage was quickly re-written when Rev. MacPherson realised that he was speaking directly after a Catholic bishop.

[It should be added that last year's Parliamentary Interfaith Breakfast was held in August 2017 and that Rev. MacPherson was Vice-President of AZUUA at the time. His report on that event appeared in the Spring 2017 issue of this journal.]

LIKE ANIMALS



I do not understand the human race.
It has so little love for creatures with a
different face.
Treating animals like people is no madness
or disgrace.
I do not understand the human race.

I wonder —
Why do we treat animals like animals?
Animals treat us so very well.
The devoted ways they serve us
And protect us when we're nervous,
Oh, they really don't deserve us,
All we give them is hell!

Tell me how else man repays them —
Do we ever think to praise them?
No we don't, and this dismays them,
You can tell.

We're riddled with ingratitude,
We give no love or latitude,
In every way our attitude
Is, well, like animals.

No, no — that's not what I mean.

I mean —
Why do we treat animals like animals?
How can people be so inhumane?
Cows and chickens work to feed us,
Dogs and horses show they need us,
And though cats don't always heed us
Their affection is plain.

What do we do? We neglect them,
We do nothing to protect them,
We reject them, don't expect them
To complain.
We ignore them or we beat them,
When we're hungry then we eat them,
It's appalling how we treat them,
It's insane!
Like animals!

We humiliate and murder and confine them.
We create their wretched status,
Then we use it to malign them.

I mean,
Why should we say, "treated like a dog,"
Why should we say, "working like a horse,"
Why should we say, "eating like a hog,"
When what we mean is "eating like a man"?
Don't we? Of course!



A man of ill repute is called a "weasel" or
a "rat,"
A woman you dislike becomes a "vixen"
or a "cat,"
A family that is blessed
With healthy reproductive habits
Occasions the remark,
"Well you know them, they 'breed like
rabbits'"!

"He's as stubborn as a mule!"
"He's as stupid as an ox!"
"He's as slimy as a snake!"
"He's as crafty as a fox!"

Remarks like that really get my goat!

Why don't we say, "noble as a frog"?
Or, why can't we say, "wealthy as a hen"?
True, we say, "devoted as a dog,"
But what we should say is:
"Chic as a giraffe,"
"Pretty as a pig," eh? —
That'll be the big day,
Won't it? But when?
But when?
But when?

When will we stop treating them like
animals?
Is the human race entirely mad?
Women see a baby goatskin
Or a lambskin or a stoatskin
And to them it's just a coatskin —
Oh, it's terribly sad!

When you dress in suede or leather,
Or some fancy fur or feather,
Do you stop and wonder whether,
For a fad,
You have killed some beast or other,
And you're wearing someone's brother,
Or perhaps it's someone's mother
In which you're clad?

Like animals! Like animals!
Like animals.

Well, it's true, we do not live in a zoo.
But man is an animal too.
So why can't you,
Like me,
Like animals?
. . . animals.

Leslie Bricusse and Samantha Eggart

This offering is to go with the article by Catherine Wright on pp. 10/13, with no intention of making light of her topic. Sorry for the reduced font but that was the only way to fit it on one page. Leslie Bricusse (middle picture) and Samantha Eggart wrote a number of the songs for the 1967 film, *Dr. Dolittle*. Moreover, the latter played the part of Emma Fairfax in the movie and sang one song with Rex Harrison.

More about these matters on p. 16. You can see and hear the original song just by searching: 'dr doolittle like animals' on YouTube (www.youtube.com).

STILLE NACHT

*Stille Nacht! Heilige Nacht!
Alles schläft; einsam wacht
Nur das traute heilige Paar.
Holder Knab im lockigten Haar,
Schlafe in himmlischer Ruh!
Schlafe in himmlischer Ruh!*

Silent night, holy night!
Everyone is sleeping, alone awake
Is the faithful holy couple.
Gentle child with curly hair,
Sleep in heavenly peace,
Sleep in heavenly peace.



*Stille Nacht! Heilige Nacht!
Gottes Sohn! O wie lacht
Lieb' aus deinem göttlichen Mund,
Da uns schlägt die rettende Stund'.
Jesus in deiner Geburt!
Jesus in deiner Geburt!*

Silent night! Holy night!
Son of God, O how he laughs
Love from your divine mouth,
Strikes for us the redeeming hour.
Jesus at your birth!
Jesus at your birth!

*Stille Nacht! Heilige Nacht!
Die der Welt Heil gebracht,
Aus des Himmels goldenen Höhn
Uns der Gnaden Fülle lässt seh'n
Jesus in Menschengestalt,
Jesus in Menschengestalt*

Silent night! Holy night!
That brought salvation to the world,
From Heaven's golden heights
Mercy's abundance is visible to us
Jesus in human form,
Jesus in human form.



*Stille Nacht! Heilige Nacht!
Wo sich heut alle Macht
Väterlicher Liebe ergoss
Und als Bruder huldvoll umschloss
Jesus die Völker der Welt,
Jesus die Völker der Welt.*

Silent night! Holy night!
Where on this day all power
Of fatherly love poured forth
And like a brother lovingly embraced
Jesus the peoples of the world,
Jesus the peoples of the world.*

*Stille Nacht! Heilige Nacht!
Lange schon uns bedacht,
Als der Herr vom Grimme befreit,
In der Väter urgrauer Zeit
Aller Welt Schonung verhiess,
Aller Welt Schonung verhiess.*

Silent night! Holy night!
Already planned for us long ago,
When the Lord frees from wrath
Since the beginning of ancient times
Salvation promised for the whole world.
Salvation promised for the whole world.



*Stille Nacht! Heilige Nacht!
Hirten erst kundgemacht
Durch der Engel Alleluja,
Tönt es laut bei Ferne und Nah:
Jesus der Retter ist da!
Jesus der Retter ist da!*

Silent night! Holy night!
To shepherds it was first made known
Through the angels' Hallelujah.
It is sounded loudly far and near:
Christ the saviour is here!
Christ the saviour is here!

* In normal parlance, this would be: And the peoples of the world lovingly embraced Jesus like a brother.

This archetypal carol was first performed 200 years ago on Christmas Eve, 1818, at St Nicholas parish church in the village of Oberndorf in the Salzburg region of Austria. A young priest, Father Joseph Mohr, had come there a year earlier, having written the lyrics of the song in 1816. He gave the words to Franz Xaver Gruber, schoolmaster and organist in the nearby village of Arnsdorf, to put to music.

The carol became well-known after two families of singers, the Strassers and the Rainers, performed it in their travelling shows. The Rainers sang it for an audience that included Emperor Francis of Austria-Hungary and Tsar Alexander I of Russia, and also brought it to the US in 1839.

The familiar English words that we know were written in 1859 by John Freeman Young, an Episcopal priest at Trinity Church in New York City. He only used the first, sixth and second verses of the original (in that order) and he made some adaptations to the melody. Today, the carol has been translated into 140 languages.

WHY ANIMAL RIGHTS IS A SOCIAL JUSTICE ISSUE

By Catherine Wright

I'd like to start with a quote from Pythagoras, whose words from 2,500 years ago still warn us today: "As long as humanity continues to be the ruthless destroyer of other beings, we will never know health or peace. For as long as people massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love". Most people today understand the connections among certain movements – abolition of slavery, suffrage for women, civil rights, feminism, gay and lesbian rights, labour justice. All of these movements oppose op-pression and advocate liberation for the oppressed. The neglected link, for many, is animal rights.

The philosophy of animal rights is well-stated by civil rights activist Alice Walker, who stated in an introduction to Marjorie Spiegel's *The Dreaded Comparison*, a book which compares human slavery in the 18th and 19th Centuries to animal slavery today: "The animals of this world are not here for human purposes any more than women are here for men, or blacks for whites."

The core principles of social justice and the values that unify social justice activists can all-too-easily be applied to the plight of the other species we share this planet with, if only we open our eyes and hearts enough to realise they are part of our moral community. Social justice concerns itself with an opposition to arbitrary discrimination, support of the marginalised, and respect for autonomy and individual rights.

Animals deserve moral consideration because they are sentient; they can feel pain, joy, suffering and fear, just like us. They are individuals with their own wants, desires, needs and thoughts. They have a vested interest in their own lives and they want to live their lives in freedom and peace. And we humans have wielded control and power over every other species on this planet, exploiting their ecosystems, their habitats, their freedom and their bodies.

Throughout history, we have used animals; they have been heavily involved in helping us build our cities, develop our agriculture systems and fight our wars. There is no doubt that our use of these powerful and gentle creatures helped us get to where we are today and helped us get there quicker. However, that part was not a willing role. Animals that are put to work by humans aren't born with a desire to bear heavy loads and serve us but, through spirit-breaking methods of training and cultivating a forced helplessness, they become compliant, resigned, available to dominate and control. What purpose we give to animals is irrelevant to what they want to do with their lives. All they want to do is live their lives and do what comes naturally to them. They have no desire to serve us. They have no interest in the purpose that we assign to them.

The animals in our food system are victims of such oppression and are so marginalised that most humans don't even think of them as victims. They don't think of them at all. They are born into a system that has already determined when they will be killed. They are commodified as mere units to grow for profit. Piggeries and chicken sheds are hidden away from view, out of sight and out of mind of the unsuspecting public, who just see a neat, finished package on a supermarket shelf, wrapped in plastic and labelled 'RSPCA approved', 'free range' or any other feel-good terminology that exists only to make the consumer feel OK about what they are buying. The fact that this product once belonged to someone who had their life violently taken from them is given very little thought.

We have manipulated the bodies of these animals to maximise production, to the extent that their own bodies have become their prisons. We have interfered with their reproduction through selective breeding and genetics for higher yields of flesh, milk and eggs, pushing their exhausted bodies beyond their limits of capability. The farmed animals we know today are Frankensteinian versions of their ancestors, trapped in a body that is unable to withstand their natural lifespan. We have effectively played God with these other beings, deeming them useful only in terms of what we can take from them.

And yet, each one of these individuals have their own desires and preferences, personalities and nuances. A visit to an animal sanctuary will often prove this, where those animals who have been rescued from the agricultural system are able to live out their lives in relative freedom and express themselves as individuals. Seeing a rescued chicken pick at grass for the first time and enjoy a dust bath is a bittersweet sight; there is joy that she is finally feeling the sunlight on her feathers for the first time and breathing in fresh air, but there is heartbreak for the 40,000 others left in that squalid, putrid shed.

Old MacDonald's farm doesn't exist but, no matter how good or bad we think these other beings might have lived their short lives, all of animals we raise for flesh, milk and eggs meet a violent death at a slaughterhouse. A house of slaughter. We take their lives for a sandwich. A five-minute meal, soon forgotten. And the hardest thing to swallow about all of this is that we don't need to do it. The human body doesn't require animal products to survive and be healthy. It would somehow seem somewhat justifiable if this was some sort of necessary evil but, when you remove the necessity, what are you left with?

And if none of this moves you to give other species the consideration they deserve, then maybe you'll be motivated to stop contributing to their suffering for the sake of our planet. Last month, the UN issued us with a dire warning: we have only got 12 years left to curb climate change. We have politicians, world leaders and industry-funded scientists dancing around the issue, refusing to remove their blindfold and say two words out loud. Animal agriculture needs to stop if we are to have a shot at mitigating the climate crisis. For animal agriculture is the leading cause of species extinction, ocean dead zones, water pollution and habitat destruction. Livestock and their by-products account for 51% of all worldwide greenhouse gas emissions. Even without fossil fuels, we will exceed our CO₂ limit by 2030, all from raising animals.

Our environmental bogeyman, fracking, uses water ranging from 70–140 billion gallons annually. A staggering and sickening number, and yet it is dwarfed by animal agriculture, which ranges from 34–76 trillion gallons annually. Livestock covers 45% of the earth's total land. One-third of the planet is desertified, with livestock as the leading driver. Animal agriculture is responsible for up to 91% of Amazon destruction, as 1–2 acres of rainforest are cleared every second for grazing and feedcrops. The numbers are frightening.

Last week I attended the Justice Conference in Melbourne Town Hall, which is a forum for socially-conscious Christians to come together and discuss social justice issues. I sat through a climate change talk, as I did with many other talks that day, and heard a lot of lip service being paid to ideas of sustainability, composting, reducing packaging, etc. But nobody was mentioning the elephant in the room. If I didn't put my hand up at the Q&A and say the words 'animal agriculture' out loud, it would have been entirely absent from the talk and the two-day conference.

I put a question to the speakers: "If animal agriculture is the biggest contributor to climate change, and we are attending a climate change talk, shouldn't this be the number one topic on the agenda?" I asked why the church leaders, and indeed the conference, wasn't advocating for a plant-based diet as a matter of urgency? I heard some surprised whispers around me when I finished my 'statement dressed as a question', and I genuinely think that, for some, this was the first time they had been presented with these facts. And yet I was supposedly amongst the environmentally-minded. So, is it that people don't know, or they don't care?

I think the most honest answer I got was not from the vegetarian or the aspiring vegan on the three-person panel (who finally outed themselves when I asked this question and not before) but from the meat-eater. She rather reluctantly concurred that a vegan diet is what needs to happen, but change doesn't come easily to those entrenched in their traditions, cultures and habits.

Well, change certainly won't come *at all* if we continue to stick our collective heads in the sand, ignore the facts and discourage independent thinking. If we deny our responsibility to learn and share the reality, our apathy will be our undoing. How can one change if there's no perceived imperative to? It's our responsibility to get this information out to the wider community, to wake each other up, and to take ownership of our role as custodians of this planet. If I still haven't convinced you, and animals are inconsequential 'others', and climate change is fake news, then maybe you'll be compelled to consider other species for the sake of your own. Animal rights and human rights are inextricably linked.

Worldwide, at least 50% of grain grown is fed to livestock. Poor countries sell their grain to the West while their own children starve in their arms. And we feed the grain to livestock. I'm not going to pretend to have all the answers to world hunger and going plant-based alone won't solve all the logistic issues and politics surrounding the distribution of food; but having 70 billion less non-human mouths to feed every year will certainly give us food to distribute in the first place. Our world population grows by 228,000+ people every day, which is a gargantuan issue. By 2050, there will be roughly 9-10 billion people on this planet and we are all going to need sustenance. Our current model simply won't work. Animal agriculture is completely unsustainable; we are going to have to stop it, sooner or later. Why not sooner, so future generations don't have to inherit an inhospitable planet and suffer the consequences of today's choices? Or why not sooner because, in the light of this information, it's just the decent thing to do? The least we can do! A person who eats a vegan diet produces the equivalent of 50% less carbon dioxide and uses 1/11th of the oil, 1/13th of the water and 1/18th of the land compared to a meat-lover for their food.

Let's not forget the humans exploited in the animal-killing industry. While much of our society ignores the unimaginable scale of suffering for the non-human animals, it also fails to recognise the impact on the people employed in those creatures' torture and murder. There are 25,000 people employed in Australia's 300 abattoirs, slaughtering up to 10,000 animals per hour, in order to provide for the nation's appetite for about 600 million land animals per year. Working at such a pace and in such an environment presents many physical risks, including repetitive strain injuries and lacerations of varying severity, making this a very dangerous job. What is frequently disregarded, however, are the psychological risks posed to individuals and communities from engaging in an unquestionably brutal occupation. Working long hours doing repetitive work in poor conditions, will inevitably have an impact on the slaughterhouse worker. Multiply the impact when you consider that their job, their very occupation, is to end the life of someone who wants to live and fears their own death.

Again, and again, and again. That blocking out compassion and empathy is not only useful, but essential, as each individual enters the kill floor with the only thing that matters to them: their precious life. It's not hard to imagine that killing animals all day would have a negative impact, just as it is not hard to imagine why the violence does not remain within the slaughterhouse walls but extends into homes and communities, perpetuating a cycle of violence and trauma that we cannot afford to overlook. Leo Tolstoy once said: "As long as there are slaughterhouses, there will be battlefields." Our normalisation of violence and killing can never be contained to a working shift, and why would any compassionate human even want that for their fellow human? A job is a job, the desperate will maintain, but at what real cost?

If we couldn't stomach the idea of working on the kill floor of an abattoir but are happy to pay someone else in a less privileged position to do that job for us, while we eat our meal with complacency, it clearly does not let us off the moral hook. And there may be a psychological difference whether we pay the hit man or do the dirty work ourselves but, in terms of moral difference, it is essentially the same outcome for the individual on our plate.

It is easy to be overwhelmed by the situation we find ourselves in today. The facts and the figures are alarming, unnerving, and depressing. We consider ourselves to be good people and we usually seek to do the right thing, but in the face of all of this information, and the call to change our lifestyles, it can all seem too much. But our time for complacency has long gone. Earth hangs in the balance and our actions over the next decade will determine what sort of a world we leave behind for our children and grandchildren. Because dire as things are, it isn't too late to turn things around. And this is what gives me hope.

We have to accelerate the status of animal rights to the most important and urgent social justice issue of our time, for the sake of the environment, our fellow humans, our health, and not least for the 70 billion land animals and 2.7 trillion sea creatures that we mercilessly kill for our tastebuds every single year. We need to include animals in our moral community. They may not be the same as us but, in all the ways that matter, we are equals. When it comes to suffering, we suffer the same. And we ignore this at our peril.

And it's a lot easier than you think! Three times a day, you get to vote for what kind of a world you want to live in. Our dollars matter. These industries are businesses, after all, and voting with your dollar is a powerful act. It's a simple case of supply and demand. Put another way: we stop buying, they stop dying; or, at least, being bred into existence for the sole purpose of taking their lives.

A plant-based diet has been approved by such bodies as the World Health Organisation and the American Dietetic Association as suitable for all stages of life. We don't need animal products to thrive and be healthy. So, we needn't waste another single day to align our values with our actions and stop using their bodies. The core principles of social justice demand this of us.

I wouldn't even bother speaking here today if I had no hope. I have a lot of hope for the future of animal rights. I have faith that most humans want to live good lives and, when presented with the facts, will make the changes required to benefit everyone and everything around them. We live in some dark times and yet the kindness of the human heart shines through, and I see it every single day.

The time for action is now as we insert Animal Rights onto the agenda and into our hearts. Our wonderful capability for profound change, our innate compassion and our desire to protect all life need be the only weapons we use in bringing about a brave new world of kindness. It was Anita Roddick who observed: "If you don't believe one person can make a difference, you have never been in bed with a mosquito". See, we don't get to choose whether or not we make a difference. We do make a difference. We just get to choose whether that difference is positive or negative. May we be on the right side of history and give the majority of the inhabitants of this world the moral consideration and value they deserve, and save ourselves in the process.

[This is the text of an Address given at the Melbourne Unitarian Church on 04 November 2018. Catherine Wright was the candidate for the Animal Justice Party (<https://animaljusticeparty.org>) in the Melbourne seat of Hawthorn in the recent state election. The Party's website describes her as an Irish immigrant who moved here in 2006 after a working holiday, "having fallen in love with our beautiful landscape and unique wildlife."

The Animal Justice Party was founded in 2009 by Bruce Poon, a Victorian IT project manager, who remains as its president. It was registered by the Australian Electoral Commission in 2011 and has contested federal and state elections since then. Its candidate, Mark Pearson, won the final seat in the NSW Legislative Council in 2015. The current Vice-President is Katrina Love (WA) and the National Treasurer is Wendy Davey (SA)]

SPECIAL REPORT FROM ADELAIDE



The inaugural Catherine Helen Spence Oration on Religion and Public life was held on 26 October to commemorate one of the foremost women in Australian history, an influential social activist, political reformer and writer. The speaker was Professor Marion Maddox of Macquarie University in Sydney (pictured at left) and her theme was 'Free, Public, and Secular Education in Australia', which was a central aspect of Spence's activism in South Australia and beyond.

Prof. Maddox is the leading authority on the intersection of religion and politics in Australia, also the author of *God Under Howard* and *Taking God to School*. In her speech, she examined why free, public and secular education was such an important concept in Australian public policy, revealed little-known aspects of South Australia's unique contribution to public education and discussed how that history is relevant to education debates today. The event was live streamed on Channel 44, which carries other church broadcasts.

Professor Anna Hickey-Moody of the School of Media and Communications at the Royal Melbourne Institute of Technology University has offered the children in their Sunday Club a series of art workshops as part of her Interfaith Childhood research project. The first of those were held during the Children's Camp at their historic Shady Grove Chapel in the October school holidays and there will be further sessions in 2019. The children presented an exhibition of their work after the service on 28 October.

Prior to this, the older group had participated in the University of South Australia Museum of Design's Peace Machines Project, in which children were to invent devices that repurpose the technology of war to feed the world, 'turning swords into plowshares'. After considerable thought, planning and experimentation, they came up with a 'Grower Thrower' rocket that carries mechanical 'doves'. According to the group, it works like this: (1) a mechanical dove shoots down spades to dig holes; (2) another dove shoots down seeds; (3) the machine has a watering component to help the seeds grow; (4) the machine harvests the pumpkins and uses biodegradable missiles to fire the food to countries where they don't have enough to eat. They add: "Our idea is that, if they were not hungry, they would be less likely to fight in a war." The group presented the project to the congregation (pictured at right) in September and submitted it to the Museum in October.

Their minister, Rev. Rob MacPherson, is taking on additional work next year as the Chaplain of Pembroke School, close to the Meeting House. Pembroke is a highly-regarded independent, co-educational and non-denominational day and boarding school, and Rev. MacPherson sees this association of the two institutions as having tremendous outreach potential. Unfortunately, due to the demands of the two roles, he feels obliged to step down as President of ANZUUA.

[Information provided by Rev. Macpherson and the church's monthly newsletter, *The Adelaide Unitarian*.]

(Reports from Member Groups, cont'd.)

First UU Melbourne Fellowship has subscribed to 'Faith Rocket', a web-based project of the UUA's Church of the Larger Fellowship and Launchpad. They now get access to service materials online which they can adapt, based on a monthly theme. Signing up for this service has given them the impetus to start having two services a month, which they have wanted to do for some time.

The theme for November was 'Ancestors', for which the services and discussion group were led by Claire Butler, and December's theme is 'Humility'. Feedback so far is quite positive. The project also publishes theme-based essays, podcasts, videos, etc., to their Facebook page (www.facebook.com/firstuumelb/).

They also had a fellowship-wide Thanksgiving celebration, hosted at Committee member Janine Rizetti's house. It was a first time for many and almost everyone in the group attended, which was a fantastic outcome. They look forward to many more events like this in the future.

Melbourne UC have had their usual high-profile speakers from various organisations, starting with Dr. Rob Watts, Professor of Social Policy at RMIT, presenting on 'Privatisation' on 23 September. On 04 November, Sri Lankan MP Dr. Jayampathy Wickramaratne spoke about his country and, on 25 November, West Papuan refugee Lucius Itlay spoke on his people's struggle for independence.

The 18 November service was conducted by their youth group with the theme of 'Earth: Our planet in Peril'. That well attended service was an inspiration to all, particularly the older members). The contributions, four in all, will be printed in booklet form.

The AGM was held on 28 October, which presumably dealt with the recommendations from their forum on the church's future in August. The annual Church Concert will be held on 16 December, with the proceeds going to the Asylum Seeker Resource Centre.

Perth Unitarians held their annual retreat at the New Norcia Monastery on the weekend of 28–30 September, which eight of their members attended. Their treasurer, John Winterflood, delivered the First Reading at the Sunday Mass at the Abbey Church. This year, the 'audience with a monk' was with Fr. Robert Nixon, who was ordained into the priesthood in January this year. He is quite a young man of about 42 and a brilliant composer and pianist. He has an endearing personality and the congregation teared up during his rendition of 'Ballade pour Adeline' as the beautiful music reverberated along the high walls of the church.

They watched two videos, one of which was a panel discussion between a group of research scientists on 'Is There Life After Death?'. The other was the movie, *Last Cab to Darwin*, which is broadly on the subject of voluntary euthanasia in practice.

Their UU visitors from Minnesota have returned to the US, replaced by a lady from the First UU Church of Baltimore, Maryland, who comes to Australia every year to escape the northern winter. They also had a visit from the family of their minister, Rev. Peter Ferguson, from his native South Africa.

The group is now meeting only once a month but they still manage to have quality robust discussions after each address. A Christmas event is planned but no details were available when their report was sent.

Spirit of Life Unitarian Fellowship heard talks by such regular speakers as Dr. Max Lawson (twice), Rev. Geoff Usher, Rev. Rex Hunt (twice) and Martin Horlacher, as well as members Colin and Helen Whatmough. They were also addressed in October by Rev. Daniel Jantos, who has returned to Australia after 30 years in the US. On 02 December, Rev Hunt will speak on 'Christmas: An Extremely Difficult Gig to Christianise' in the lead-up to their end of year meeting on 16 December.

Sydney UC had a Music Service in November that featured a selection of folks songs from various countries, performed by a male trio. Also, the service on 11 November was replaced with attending the ceremony at the nearby ANZAC Memorial, which has undergone extensive reconstruction for the centenary of the end of World War I. Recent speakers have presented on the writings of Lewis Carroll, John Bunyan and Maxim Gorky, and also events surrounding World War II. PowerPoints have dealt with the early history of Sydney, tourist attractions around Australia and the history of architecture.

The Christmas Service and luncheon will take place on 16 December.

SIGNS TO BRING YOU A SMILE



[I had to fill this page somehow, so I hope readers will like these.]

MORE ADO ABOUT DOLITTLE

I hope I'm not the only one to be surprised at how long ago that movie was made. It was filmed by APJAC Productions, an American studio, under the direction of the legendary Richard Fleischer. The screenplay was written by the same Leslie Bricusse who composed some of the songs. The storyline is from three books in the *Dr. Dolittle* series written by the British-American, Hugh Lofting, between 1922 and 1947. (Strangely enough, Lofting went to the US to study civil engineering at the Massachusetts Institute of Technology.)

The English scenes were filmed in the village of Castle Combe in Wiltshire and St. Lucia in the West Indies was the setting of the Sea-Star Island shots. The project was beset by many difficulties, not least that the trained animals sent from the US were quarantined on arrival in the UK and replacements had to be found. Further, the weather in Wiltshire was often poor and the residents of the village resented such inconveniences as having their TV antennas taken down. As a result of these problems, some expensive re-shooting was done in California and the film went three times over its \$6 m. budget.

Thus, the movie was not a commercial success and it also received generally negative reviews – even the million copies of the soundtrack used to promote the release of the film did not sell at all well. However, it was nominated for the 'Oscars' and won the Best Original Song and Best Visual Effects awards. It should also be mentioned that Richard Attenborough appeared in the movie as the circus master, Albert Blossom. In a reverse of the norm for musicals, a stage adaptation was performed in London in 1998.

THOUGHTS ON HUMAN RIGHTS

"Where, after all, do universal human rights begin? In small places, close to home – so close and so small that they cannot be seen on any maps of the world. ... Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world." – Eleanor Roosevelt

"There can be no peace without development, no development without peace, and no lasting peace or sustainable development without respect for human rights and the rule of law." – Former UN Deputy Secretary-General Jan Eliasson

"To deny people their human rights is to challenge their very humanity." – Nelson Mandela

"A right delayed is a right denied." – Martin Luther King, Jr.

ANZUUA NEWS

As a result of Rev. Rob MacPherson's resignation (see p. 13), our Vice-President, Rev. Clay Nelson of Auckland will accede to the presidency.

Rev. MacPherson also advised that the Adelaide church had voted at its AGM to disaffiliate from ANZUUA. A formal letter to that effect has not been received at the time of writing, so no further details are available.

The ANZUUA Council will hold a special meeting in December to discuss these matters.

LETTER FROM THE EDITOR

I'm truly sorry this issue is out so late but, at this time of year, I also have to bring out an edition of *The SUN* for the Sydney Unitarian Church. Nevertheless, I have never missed a deadline before and I'm concerned that I'm getting a bit old for this kind of work – at least, for doing it single-handed. However, if my worst fears are realised (see above), I may have less copy to work with from next year and future issues may need to be reduced to 12 pages.

As always, I thank the writers who provided so many articles. Please send any material you have for the next issue to me at: michael.mcpheee@optusnet.com.au. Also, if anyone out there would like to help me, please write to that address.