

# The SUN

Sydney Unitarian News

**The Unitarian Church in NSW**  
PO Box 355, Darlinghurst NSW 1300  
15 Francis Street, East Sydney  
(near Museum Station)  
Tel: (02) 9360 2038

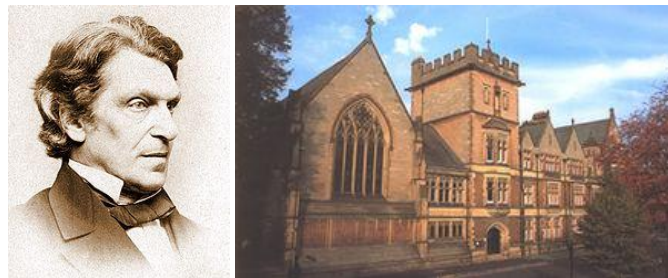
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Editor: M.R. McPhee

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**August/September 2013**

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## **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. [Please see ‘Footnotes’ on p. 12 for more information.]

## SERVICE DIARY

Meetings every Sunday from 10.30 – 11.30 a.m.  
(followed by coffee, tea and food)

<b>Date</b>	<b>Presenter</b>	<b>Topic</b>
4 <sup>th</sup> August	Noel Jordan	Mysticism*
11 <sup>th</sup> August	Peter Crawford	Can Politics Be Rational?
18 <sup>th</sup> August	Mike McPhee	Voyage to Vanuatu*
25 <sup>th</sup> August	Peter Crawford	Reason and Compassion
1 <sup>st</sup> September	Patrick Bernard	The Mysticism of Leo Tolstoy
8 <sup>th</sup> September	Peter Crawford	Religion, Proselytism and Population
15 <sup>th</sup> September	Bill Markham	Christians in the Roman Empire Revisited*
22 <sup>nd</sup> September	Peter Crawford	Three Cheers for Heretics
29 <sup>th</sup> September	Michael Spicer	Glimpses of France and Ireland*

\* These will be video presentations.

[Please check the church website ([www.sydneynunitarianchurch.org](http://www.sydneynunitarianchurch.org)) for updates. The program for the month of October will be available from the beginning of September.]

As others before us have sought to make ordinary times special by lighting a candle,  
We now seek to transform this ordinary time into a special and sacred one  
By lighting the flaming chalice, symbol of our free religious heritage.

Submitted by the European Unitarian Universalists; words written by Penny Hackett-Evans.

As we light this chalice, we recollect  
the power enlightenment brings to the shadows of ignorance,  
the hope compassion brings to the heaviness of oppression,  
the warmth community brings to the loneliness of isolation.

May this chalice inspire us to embody in our own lives  
enlightenment, compassion, and community,  
that we may encourage all who would seek  
to work together for the transformation  
of our bruised and hurting world.

Submitted by the Unitarian Universalist Association of Congregations; words written by Rev. Ned Wight.

[These are the Chalice Lightings from the International Council of Unitarians and Universalists for the months of July and August.]

The European Unitarian Universalists were founded in 1982 by expatriate American UUs. However, its 200 members now include an increasing number of locals and the standard UUA format of worship has been adapted to suit the European environment. The EUU has 120 adult members in six lay-led fellowships in Belgium, France, Germany (2), Holland and Switzerland (2), with another 80 'members-at-large' in other places. Its Coordinating Council consists of officers and representatives from the fellowships and members-at-large and meets four times per year. The fellowships share programs and resources, including a Religious Education Coordinator whose particular responsibility is to develop activities for their numerous children. Their quarterly newsletter is called 'The UNifier' and their website is: [www.europeanuu.eu](http://www.europeanuu.eu).

## ICUU NEWS

The Unitarian Universalist Association held their 52<sup>nd</sup> annual General Assembly in Louisville, Kentucky, over 19–23 June. Their weekly web magazine, [uuworld.org](http://uuworld.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 (see p. 7). 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](http://www.worldfaith.org)).

## MEMORIES OF WEBSTER'S DOMAIN

By Peter Crawford

About five years ago in 2008, an old resident of Launceston in Tasmania passed away in his 95<sup>th</sup> year. His name was John Webster of mixed English and Irish background. He spent his early years in London until after World War 2, when for reasons not fully understood he migrated to Australia. His story is, to say the least, curious and, like many colourful characters, his memories are unreliable. According to his recollections as recorded in an excellent DVD documentary composed by the Wayside Chapel, his own claims run as follows. He was born shortly after the outbreak of World War I in 1914 and, as a young man, he was an agitator and organizer for the Communist Party of Great Britain. During World War II, he was given an easy option for avoiding military service.

This is where his memory becomes selective and unreliable. There was a probable reason why, as a young, fit and healthy man, he was able to avoid the fighting and the fear during World War II. He had, in fact, been a member of the British Union of Fascists and had become, at least in some capacity, one of the Fascist leader Oswald Moseley's secretaries or assistants. He had thus been a brilliant agitator for parties of both the right as much as the left. So, his approved avoidance of war service had been actuated by his dodgy civilian record. Like many young men of his day, he walked a slim dividing line between the Communist and the Fascist paths.

Some time, in the 1950s, Webster migrated to Australia. He began declaiming at Melbourne's speakers corner, known as 'Yarra Bank', and discovered that his rival speakers "were all mediocrities". He soon developed a large following of his own. He also tried his voice at Centenary Square in Brisbane, where again he was the most popular speaker. But it was in Sydney's Domain, between the State Library and the Art Gallery of NSW, that he utterly dominated the scene from 1962 to 1980. After his effective retirement from Domain oratory, he spoke regularly on Sunday evenings at the Wayside Chapel under the sponsorship of the Reverend Ted Noffs. He spent his last years in Tasmania, which he accorded the distinction of being the 'New Jerusalem'. When he died in 2008, his friend, the Reverend Bill Crews of the Exodus Foundation, kindly sent me a little DVD documentary about his career.

It was from this documentary, which I temporarily misplaced and have not as yet shown in the church, that I realized for the first time the potency of his craft. First, there was his physical presence – he was handsome, red-haired, trim, strong but not heavily built, and about 185 cm (6ft 1in) tall. He had a keen and mischievous facial expression fired with an existentialist and aloof independence from that same crowd who flocked to him and generally adored him. Some, however, the less emotional and coldly rational types, loathed him and eschewed his presence. Although born in 1914, Webster was in every regard a creature of the '60s, his libertarian message failing to impress people imbued with values of religion in the earlier decades of the century. Instinctively, he seemed to grasp that times had changed.

As Shakespeare so brilliantly establishes in his play, *Julius Caesar*, the crowd is always fickle and capricious. As a professional speaker whose only income came from public oratory, Webster had to be on guard against a capricious mob. He had to constantly entertain them so that he could make several thousand dollars a year selling his demagogic weekly 'paper' for 20 cents. He had to dominate them with an Amazon flow of ribald humour, for fear that they would be bored and walk to other speakers. He had at all times to be utterly in control of the crowd and not let them control him. This was no easy task even though he was a man who seemed so self contained and confident within himself.

Having been born with what Aldous Huxley describes as the greatest gift with which a man can have, the gift of public speaking (Huxley was writing in the age before television and the internet), Webster used his gift for entertainment and mischief-making, but always kept the crowd onside. Like Machiavelli, he had only contempt for those like Savonarola of Florence who set themselves up to be torn to shreds by the mob. Webster keenly avoided such ridicule, making an art of turning his critics in the audience into figures of fun and ridicule. He used such skills, however, as a shield and not a sword, only ridiculing those present who tried to ridicule him first. He was a brilliant verbal fighter but not a bully; no-one came near besting him, and no politician I ever heard was his equal for riposte and repartee.

Having apparently left the Communists and Fascists far behind, he became an agitator, an existentialist libertarian and a sort of moral teacher. Offering no political agendas or promises and defending no parties, he offered instead an exhilarating critique of all current ideologies and stick-in-the-mud conformities. He directed particular ridicule against Trotskyists, Communists or Stalinists of whatever slant or school. “Are there any Communists here? Or Stalinists? Or Trotskyists? There’s going to be three separate revolutions all on the same day! ALL ON THE SAME DAY!”

“You Stalinists,” he used to roar, “Why don’t you go to Russia? You’ve got a workers’ paradise there, why don’t you go there!” and then he would proceed, “You’re like these Christians who are always talking about heaven. Well, then, why are they on earth, why are they so worried about this world when they’ve got heaven?”

Webster was a great advocate of the spirit of life, the anthem that we sing at the end of services in our Unitarian church each week as an affirmation of open and positive religion. He would declaim, “ I have no time for Catholics who are being told not to use the pill by a whole lot of celibate priests.” Then he would pause. “And I have no time for prostitutes, I mean Protestants, because they are so light headed and weak. I have time only for Webster!” His speeches were aggressively libertarian. Sexual liberty was a central theme in those heady days of the ’60s when, for the first time in more than a century, laws on censorship were being challenged.

For the first time gays, then called ‘camp’ by sympathizers and ‘poofers’ by adversaries, were starting to come out. Webster supported their cause and would joke, “Some people are homosexual, some people are heterosexual, I’m just plain bloody sexual!” His repartee was mercurial, cruel and unmatched. When challenged by an interjector who shouted, “Webster why are you so ugly?”, he retorted, “Beauty is in the eye of the beholder you cross-eyed bastard!” And this was only one of countless thrusts of that type.

He insulted the fat, the ugly and the vulnerable, but only if they insulted him first. His meetings worked on the theory that individuals in mobs loved to show off and test their limited wits against the great speaker. Invariably they were worsted. An eccentric Englishman wearing a pith helmet, sporting cheap false teeth and having a small, lean and broken appearance and prematurely aged, nevertheless tested his wits against Webster, who would reply “Monty, how old are you?” “Fifty-eight”, responded the Englishman. “See, that man’s four years older than me but looks about twenty. And you know why, because he’s bought all the wrong foods at the grocery store, he is a product of white bread and white sugar!” Peels of laughter and joyous mirth accompanied all these jousts.

But it was not just his verbal facility, his flow of brilliantly humoured loquacity alone, that made Webster. It was his body language, his waving of arms, his pointing, his gestures and gesticulations, his leaning forward, his pauses, which seemed to be as natural in his own way as a champion boxer in the ring or a gymnast or a skilled field athlete. For oratory is not just talking: it is presence and movement and timing. It is the whole person in action. It is charisma.

In the next edition, I shall write memories of some other speakers and connect them with the whole scene, for the late ’60s were the golden years of the Domain. Gone now is the freedom of speech about politics and religion and race and sexuality that made it all possible. We now live in the boring age of the Internet and Facebook and vilification laws and total media domination. Real freedom of speech is but a memory, so we can only thank the Reverends Ted Noffs and Bill Crews for making and circulating this great little documentary, *Websters Domain*.

[Peter Crawford spoke on this topic in our church on Sunday, 21 July 2013, but this is not an actual transcript of that address. Just a few random quotes to fill up the page:

It usually takes more than three weeks to prepare a good impromptu speech. – Mark Twain

Make sure you have finished speaking before your audience has finished listening. – Dorothy Sarnoff

Speak when you are angry—and you will make the best speech you’ll ever regret. – Laurence J. Peter

Today’s public figures can no longer write their own speeches or books, and there is some evidence that they can’t read them either. – Gore Vidal ]

## WHAT IF DR. SEUSS WROTE TECHNICAL MANUALS?



If a packet hits a pocket on a socket on a port,  
And the bus is interrupted as a very last resort,  
And the address of the memory makes your floppy disk abort,  
Then the socket packet pocket has an error to report!

If your cursor finds a menu item followed by a dash,  
And the double-clicking icons put your window in the trash,  
And your data is corrupted 'cause the index doesn't hash,  
Then your situation's hopeless, and your system's gonna crash!

If the label on your cable on the table at your house,  
Says the network is connected to the button on your mouse,  
But your packets want to tunnel by another protocol  
That's repeatedly rejected by the printer down the hall,

And your screen is all distorted by the side effects of gauss,  
So your icons in the window are as wavy as a souse,  
Then you may as well reboot and go out with a bang,  
'Cause as sure as I'm a poet, the sucker's gonna hang!

When the copy of your floppy's getting sloppy on the disk,  
And the microcode instructions cause unnecessary RISC,\*  
Then you have to flash your memory and you'll want to RAM your ROM:  
Quickly turn off your computer and be sure to tell your mom!



Gene Ziegler (1994)

\* Reduced Instruction Set Computing uses simplified codes for better speed.

This is part of a longer poem entitled 'A Grandchild's Guide to Using Grandpa's Computer', which has been in cyberspace for so long that some versions are actually attributed to Theodor Seuss Geisel. However, Dr. Eugene L. Ziegler is an American IT specialist who has worked in industry and at universities, both teaching and designing computer systems.

Now, let's try to imagine an electronic church:

PASTOR: "Can we please turn on our tablets, PCs, iPads, cellphones or Kindle Bibles to 1<sup>st</sup> Corinthians 13:13. And please switch on your Bluetooth to download the sermon. Now, Let us pray, committing this week into G-d's hands. Open your Apps, BBMs, Twitter or Facebook and chat with G-d."

"As we take our Sunday tithes and offering, please have your credit and debit cards ready. You can log on to the church Wi-fi using the password: Lord909887." [Ushers circulate mobile card swipe machines among the worshippers.] "Those who prefer to make electronic funds transfers are directed to computers and laptops at the rear of the church. Those who prefer to use iPads, flip them open. Those who prefer telephone banking, take out your cellphones to transfer your contributions to the church account." [The holy atmosphere of the church becomes truly electrified as ALL the cellphones, iPads, PCs and laptops beep and flicker!]

"This Week's Announcements:

- The ministry cell meetings will be held on the various Facebook group pages where the usual group chatting takes place. Please log in and don't miss out.
- Thursdays Bible study will be held live on Skype at 1900hrs GMT.
- You can follow your Pastor on Twitter this weekend for counseling and prayers.

Have a wonderful week!"

[Author unknown but it was circulated by Dr. David Jarrett of the UU Fellowship in Athens, Georgia.]

**MAGLIPAY UNIVERSALIST  
(BE JOYFUL, UNIVERSALIST)**

*Maglipay Universalist, ning panahon sa pagtigum,  
Naghiusa ang katawhan aron lamang sa pagtambong;  
Simbahan ta palig-onon pagtulon-an palanugon,  
Ipaila tang kal'wasan alang sa tanang katawhan.  
(Repeat last line of every verse)*

*Maayong di ta kalimtan, kristohanong pundok daghan,  
Naga-indig sa kal'wasan naghinukmanay ang tanan;  
Lahi d'ang Universalist, ni'ng pundok nga sigi'g lalis,  
Nagasangyaw'g kaluwasan alang sa tanang katawhan.*

*Atong simbahan tabangan, ministro ta ayudahan,  
Ang gugma ta padaku-on ang kugi ta padayunon;  
Lig-onon tang pagtulon-an nga atong gikausahan,  
Isangyaw tang kamatuoran nga ang tanan may kalwasan*

*Di tagdon ang makiglalis ning pundok Universalist,  
Dumdumon ta ang pagtigum, pag-abut na sa panahon;  
Magmadasigon tang tanan, magma-alam ta's pagtulon-an  
Ipataas ang kal'wasan nga alang's tanang katawhan*

*Tanan gihigugma sa Dyos, dato siya ug ang kabus,  
Maalam Siya ug ang dili alang sa Dyos way pinili;  
Bukidnon siya ug siyudadnon tanan sa Dyos higugmaon,  
Ang tanan atong pasabton nga sa Dyos tanan luwason*

*Higugmaon ta ang tanan katawhan ning kalibutan,  
Kay tanan atong igsoon; puti siya ug ang itum;  
Makigdait ta sa tanan, katawhan ning kalibutan,  
Ang tuyo ta kalinaw man, alang sa tanang katawhan.*

Be joyful, Universalist, come celebrate our convention.  
Officials, members, all unite, rejoicing in debate that's free,  
To teach the Universal Light.  
To strengthen church democracy.

*(Chorus)*

To teach the hope that is for all, proclaim the universal call.  
To teach the hope that is for all, proclaim the universal call.

So many rigid Biblicists restrict our God to ancient days.  
Often both priest and Calvinists are preaching narrow only ways.  
Remember Universalist,  
The sun of God has many rays.

Heaven is Universalist, including middle, rich and poor.  
It is not being on a list that opens up the divine door.  
Lift up your hearts to God's great grace,  
That reaches out to every race.



Cebuano words by Rev. Toribio S. Quimada, founder of the UU Church of the Philippines (see next article). The English translation was lyricised by Rev. Richard Boeke of the UUA. You can see and hear the original hymn being sung in the UUCP's headquarters church in Dumaguete City at: [www.vimeo.com/15852011](http://www.vimeo.com/15852011). Rev. Quimada was killed during fighting near his home between the Philippines armed forces and guerrillas of the New People's Army but the perpetrators were never identified.

## UUCP History: How It All Started (Part 2)

By Rev. Rebecca Quimada-Sienes

[The first instalment of this as-yet-unpublished booklet appeared in the February/March 2013 issue – please see the ‘Journals’ page on the SUC website if you missed it. That part covered the indigenous religions of the Philippines, the arrival of the Spaniards and their Catholic missionaries, and the resistance to both that led to revolts in the northern half of the islands and open warfare with the Muslims of the southern half.]

### The Americans Came Followed by Protestant Missions

Then, the Americans came and governed the country for more or less 50 years, followed by the brief Japanese Occupation. Stanley Karnow, a journalist and author, succinctly summarized the Philippine history as “...three centuries in a Catholic convent and fifty years in Hollywood.”<sup>1</sup> The country was opened to different Protestant foreign missions, who formed a group called the Evangelical Union. One of the two important measures they had adopted was a “...comity arrangement...where the country was divided among the various missions in order to avoid overlapping, competition and duplication of work...”<sup>2</sup> Negros Island was given to the Presbyterian Mission, but not all churches joined the Union.

### Rev. Toribio S. Quimada’s Ordination, 1948

The Evangelical Union grew numerically into different denominations, one of which was the Iglesia Universal de Cristo (Universal Church of Christ), a Pentecostal group. The late Rev. Toribio S. Quimada was ordained as a Minister of the Iglesia Universal de Cristo on January 22, 1948. There were several congregations under him and he rode a horse to take him from one congregation to another. Unfortunately, the main office of the Church, which was then located in Cebu City, was not very good at providing religious education materials to its congregations. Yet, the National Office was precise in collecting the 10 % tithes from the members, which disturbed him very greatly. Through his own initiative, he was forced to secure these materials from other denominations.

### First Contact with American Universalism, 1951

He received a letter requesting him to dedicate a new-born baby. That letter was wrapped in an old newspaper which, to his great surprise, contained an alphabetical listing of religions in the United States. He immediately went to letter “I” for Iglesia and to letter “U” hoping to find Iglesia Universal de Cristo. There was none – instead, what he found was the Universalist Church of Wisconsin. Expressing his inquisitiveness, Rev. Quimada wrote, “This is my first time to meet such word ‘Universalist’. What is this? I was perplexed with the similarities of the words ‘Universal’ and ‘Universalist’. I cannot understand the warmth inside me, thus, I contemplated deeply the meaning of this word.”<sup>3</sup>

Soon after, in 1951, he wrote a letter to the Universalist Church of Wisconsin, but it was returned. After some time, a friend of Rev. Quimada handed to him the Almanac, where again there was a listing of churches in the U.S.A. This time, he found the Universalist Church of Gloucester, Massachusetts. There again he “...contemplated deeply the relationship and the distinction between Iglesia Universal de Cristo and the Universalist Church. Profoundly thinking about it, he experienced a feeling of deep-seated yearning to know more about this church, The Universalist Church.”<sup>4</sup>

### Second Contact with Universalism, 1952

On May 18, 1952, he sent a letter inquiring about the Universalist Church in Gloucester. It was received by Rev. Carl Westman, who expressed his great surprise at receiving a letter from a very far away place inquiring about the Universalist faith. He informed Rev. Quimada that he had forwarded his letter to Rev. Carleton M. Fisher, the Executive Director of the Universalist Service Committee. For two years, Rev. Quimada and Rev. Fisher exchanged communications. Rev. Quimada also received books from him.

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<sup>1</sup> Karnow, Stanley, *In Our Image: America’s Empire in the Philippines*, New York; Random House, Inc: 1989, p. 9.

<sup>2</sup> Gowing, p. 127

<sup>3</sup> Sienes, Rebecca. *The Struggles of Rev. Toribio S. Quimada: Universalist Pioneer in the Philippines from 1952 to 1988* [Unpublished Paper], p. 8

<sup>4</sup> Ibid

Rev. Quimada's desire for religious education materials such as books, children's books and hymnbooks was realized through the Universalist Church of America. He wrote, "This made me and my church members happy because there are materials for the children as well as for adults." His first textbook for adult class was *How To Know Your Bible*. He preached that a loving God is not capable of preparing a place called hell for sinners to be tormented forever with fire. How could a loving God damn humanity? He preached that the contradictions that are found in the Bible are proof that the Holy Bible is not the Word of God but an inspired book written by inspired people. He preached that Jesus Christ is not the Son of God, rather a gifted son of Joseph and Mary, who was divinely commissioned to be the bearer of God's message of justice, equality and compassion. He preached that it is beyond the human conception to prove that Mary conceived Jesus through the Holy Spirit. Scientifically, it is illogical and unfounded and against human nature.<sup>5</sup>

Rev. Quimada's sermons and adult classes were influenced by the theologies of Universalism. He wrote, "... my contact with the Universalist Church of America and the use of their books in my ministry with the Iglesia Universal de Cristo sparked hatred, conflict, and jealousy among the leaders of the Church especially the General Minister, Rev. Luciano Mercado."<sup>6</sup>

### **Rev. Quimada's Excommunication, 1954**

In 1954, he was excommunicated. Rev. Quimada's authority to solemnize marriage was revoked by the Philippine Government. This Authority is paramount to a Philippine Minister. His excommunication made his members very sad.

Inherent to Rev. Quimada's life was his passion of laboring in God's vineyard. After his excommunication, on May 18, 1954, he wrote a letter to the Universalist Church of America requesting that a Universalist missionary be sent to the Philippines to spread the gospel of Universalism. Rev. Fisher explained that the UCA "...does not follow the usual procedure of sending American Universalist missionaries to other countries." However, he told Rev. Quimada that his department would offer its full support if he would incorporate the Universalist Church in the Philippines. Dr. Dana Klotzle, the successor of Rev. Fisher, wrote: "The writer helped Mr. Quimada organize the new movement in keeping with the cultural values and aspirations of his people. The problems of the organization seem beyond solution at times. First, in severing connections with his original denomination, Mr. Quimada suffered through the pressures that were exerted by the faithful upon the heretic and 'come outer.' The writer placed a considerable pressure upon the civil authorities at Manila before the Universalist Church of the Philippines was duly registered under the laws of that country."<sup>7</sup>

### **The Universalist Church of the Philippines from 1955-1960**

Finally, on April 25, 1955, the Church was incorporated and registered with the Securities and Exchange Commission of the Republic of the Philippines. Its official name was **The Universalist Church of the Philippines**. The registration process was difficult and arduous, yet it was successful. All the leaders of the local parishes served by Rev. Quimada joined with him and became incorporators and pioneers of the Universalist Church of the Philippines, now called the Unitarian Universalist Church of the Philippines, Inc.

In the sermon that Rev. Hector Condez delivered on April 27, 2012 for the 95<sup>th</sup> birthday celebration of the late Rev. Quimada, he said that "...Rev. Quimada became a person with an unyielding faith in universalism. He was respectful, friendly, industrious, had a very good command of the faith, a good leader, and a farmer. He had a very strong faith in God, and was a vibrant preacher. Yet, along with his people, he experienced so much trials, ridicule, and mockery when others had come to know him as the organizer of the universalist faith in the country. Rev. Quimada did not bother about all those trials but persevered in planting the seeds of the faith. Other people such as Hospicio Condez, Sr, Pedro Himuta and Isabelo Quimada worked with him in organizing the faith in the Philippines. In 1956, the first Universalist Convention was held in Nataban, San Carlos City, Negros Occidental, and the three were the first ordained Lay Ministers. Along with Rev. Quimada, they became the founding fathers of the faith in the Philippines.

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<sup>5</sup> Ibid., p. 9

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., p 12

During his lifetime, Rev. Quimada organized eleven congregations on Negros Island with the corresponding leaders:

1. Rev. Luciano Quimada led the Yupisan congregation, Pamplona, Negros Oriental
2. Rev. Elinio Belimac Sr led the Ilalan congregation, Pamplona, Negros Oriental
3. Mr. Pityong Cortez led the Baong congregation, Kalomboyan, Bayawan City, Negros Oriental
4. Rev. Jovito Dionisio led the Kalomboyan congregation, Bayawan City
5. Rev. Mariano Gino led the Baba congregation, Mabinay, Negros Oriental
6. Rev. Hospicio Condez, Sr, and his son, Hospicio Condez, Jr led Naliwangan congregation, Bayog, Canlaon City, Negros Oriental
7. Mr. Gregorio Letania led the Nabutahan congregation, Quezon, San Carlos City, Negros Occidental
8. Rev. Constancio Torres led the Bunga congregation, Salvador Benedicto, Negros Occidental
9. Rev. Eliseo Supita led the Mantayo congregation, Mabinay, Negros Oriental
10. Rev. Miguel Castañeda led the Malingin congregation, Bago City, Negros Occidental
11. Rev. Rafael Vibar led the Nagbinlod congregation, Sta. Catalina, Negros Oriental

This is how industrious Rev. Quimada was in preaching the faith no matter what the weather conditions were, he continued sowing the seeds of the faith. He taught us songs, and how to preach.”<sup>8</sup>

At last, the seeds of the Universalist faith had been sowed in the Philippines in 1955. It is a liberating gospel sown by a self-educated talented leader to his followers. The first Universalist convention was celebrated with joys of success and a feast that lasted for several days. The first Universalist Church of the Philippines was constructed in Nataban, San Carlos City, Negros Occidental, the birthplace of Universalism in this country. Rev. Quimada massively started his missionary work. He wrote hymns, one of which has become the national song of the UUs on Negros Island: ‘Maglipay Universalist’ [Be Joyful Universalist]. Lyricized by Rev. Richard Boeke and edited by Eugene Navias, it was sung during the 1993 UUA General Assembly in Charlotte, North Carolina, during the celebration of the Second Century of Universalism.

His other song, ‘Oh the Beauty in a Life’, is now printed in the UUA hymnal, *Singing the Living Tradition*. He wrote *balaks* [a four line poem] to be recited during the Good Friday celebration. After reading from the Bible each of the seven last words of Jesus, and just before the reflection, a balak intended for that word will be recited by one of the members of the congregation. In other words, there will be seven who will give the reflections and another seven who will recite the balak. There was one with 28 stanzas that he wrote, entitled “Sa Akong Pagkabatan-on” [In My Youth]. This was the last one to be recited after the reflection on the last seven words. Most usually, his balaks were composed of six to ten stanzas.

Rev. Toshio Yoshioka, a Universalist Minister, visited us in the Philippines. Upon his return to the United States, his major recommendation was for Rev. Quimada, a 41-year-old leader, for further education. So, in 1958, he was enrolled as a special student at Silliman University. It was here that he met Rev. Dominador Antone, Minister of the United Church of Christ and anchorman of DYSR, a radio station on the Silliman University campus owned by the United Church of Christ in the Philippines. Sad to say, his college studies proved to be difficult for him, precisely because he only finished grade school. So, he went home and took the last two years of his high school diploma at Calatrava National High School.

### **Universalism in Dumaguete City, 1961-1967**

In 1960, the entire family moved to Dumaguete City for him to finish his college education. While there, he studied at Foundation University and translated into the Cebuano dialect the order of services that are found in *Hymns of the Spirit*. Rev. Robert Swain came to visit the Church and acquired a duplicating machine and big-carriage typewriter. So, manually, Rev. Quimada compiled a Minister’s Handbook for his ministers and also songbooks. Then, he went on air at DYSR, spreading the Universalist faith. At 48 years old, he finished his Bachelor of Science in Education at Foundation University in 1966. Then, in 1967, the entire family moved to Nagbinlod, Santa Catalina, Negros Oriental.

[Rev. Rebecca Quimada-Sienes is the long-serving president of the UU Church of the Philippines and the daughter of its founder, Rev. Toribio Quimada. Your editor is assisting with the final proofreading of the manuscript.]

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<sup>8</sup> Condez, Hector, ‘Reflection on Rev. Toribio S. Quimada’s Life’, on his 95<sup>th</sup> birthday anniversary commemoration, April 27, 2012, Dumaguete City, Negros Oriental, Philippines

## BANTEAY SREI

By Walter Mason

Banteay Srei is the exquisite and quite compact pink sandstone temple that sits about 30 kilometres away from the main temple of Angkor Wat. It was constructed as a religious retreat by a Hindu priest called Yajnavaraha, spiritual advisor to the King. It is a beautiful thing, its intricate carvings quite well preserved, and its interior sacred space still palpable in a strange way, surrounded by carved stone monkey protectors, garudas and demons.

It takes the best part of an hour to get to Banteay Srei by tuk-tuk from Angkor Wat, but it is well worth the trip. Some tour providers will tell you that it is not possible to visit the two sites in the same day, but I have done so many times, and if you are time poor it is perfectly possible to see the highlights of the Angkor area in one day.

These days Banteay Srei is in a very well-kept tourist area, and there is coffee available there as well as a whole complex of tourist shops. Bargain hard, and good luck, because the sellers are quite ferocious.

There are also a couple of quite good restaurants on the site, and it is well worth eating there, as they supply some quite good Khmer food – I recommend the Khmer noodles with a mild green curry, served with a bunch of exquisite fresh herbs foraged in local forests.

I'm not sure there is a particularly good time to go to Banteay Srei. I have been at all times and there has always been a dense crowd of tourists. It can actually become quite claustrophobic inside the temple complex because of the heat, the sun and the heavy press of tourists. And God help you if you arrive at the same time as a busload of travellers from mainland China.

But you can deal with tourist crowds in a polite but assertive way. Just be prepared to push and shove, in a gentle and polite fashion, and don't get all angry if someone is standing in your way. They're on holiday too and have just as much right to take in the sights. And if someone shouts at you because you got in the way of their photo, just ignore them – they're being a dickhead.

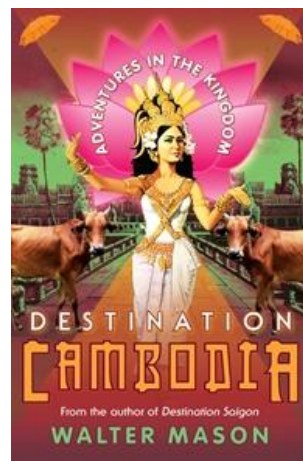
[Text and pictures from Walter's website: [www.waltermason.com](http://www.waltermason.com). Just for the uninitiated, a tuk-tuk is a motorised pedicab and garudas are birdlike creatures in Hindu/Buddhist mythology.]

### NEW BOOK OUT SOON!

Our member, Walter Mason, has travelled extensively in Southeast Asia, most recently in Burma for the first time. His first book, *Destination Saigon*, came out in 2010 and was named among the top ten travel books of that year by the *Sydney Morning Herald*. It is described as “a funny, touching and truly unique journey through contemporary Vietnam.”

As with his first book, *Destination Cambodia* will be launched at our church, probably at the end of August. After that, Walter will give a pictorial presentation and booksigning at Ashfield Library on Thursday, 05 September, at 1 p.m.

As you will see from his website, Walter is very active in the literary community, appearing at writers' festivals and conducting workshops. He is also a Buddhist and a teacher of meditation.



## 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.

Lastly, with the conference at Horsham mentioned on p. 3, there was an article on the IARF in the August/September 2010 issue of this journal, which is archived on the church 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.

## COMMITTEE NEWS

Our church has taken delivery of ten copies of *A Southern Chalice*, ANZUUA's new anthology of hymns, inspirational words and poetry by local writers. It contains nine hymns by one Daniel Ryan, better known to us as Chad Vidlin, also some 'inspirational' words that your editor wrote half in jest (and did not submit to the Editorial Board, so Chad must have done that).

The next Committee meeting is scheduled for Tuesday, 02 September 2013.

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## MEMBERSHIP/RENEWAL FORM

I, (name) \_\_\_\_\_

of (address) \_\_\_\_\_

\_\_\_\_\_ Postcode \_\_\_\_\_

Phone(s): (home) \_\_\_\_\_ (other) \_\_\_\_\_

Email: \_\_\_\_\_

I apply to join/renew membership in (delete one) the Sydney Unitarian Church and agree to abide by the rules as set down by the Constitution and management of the church.

Signature: \_\_\_\_\_ Fee enclosed: \$ \_\_\_\_\_\*

Cheques should be made payable to: Treasurer, Sydney Unitarian Church. Membership will be valid for the calendar year 2012.

\* Annual membership is \$20 and includes the SUN journal; subscription to the SUN only is \$15.

**Those wishing to join our church can use this form by way of application but should not send payment until their membership is accepted.**