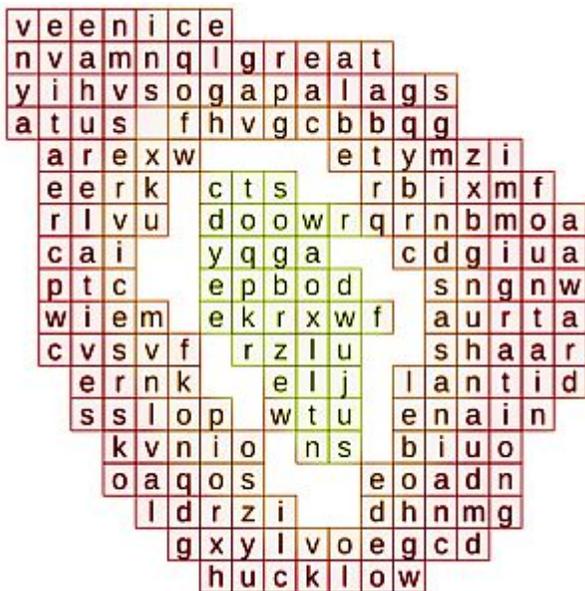


# Puzzle

Confession time with the Sudoku in the last issue. My software did generate a new puzzle. Trouble is, I didn't notice that the new puzzle was the same as

the old result. So if you did it, the answer is alongside. The answer the *Who or Whom* puzzle can be displayed, but better to give the principle: if the answer is 'him' (when male) or 'them', then the question is 'whom?'; but if the answer is 'he' (when male) or 'they', then the question is 'who?'.  
*Who or Whom* puzzle can be displayed, but better to give the principle: if the answer is 'him' (when male) or 'them', then the question is 'whom?'; but if the answer is 'he' (when male) or 'they', then the question is 'who?'.

*Let's try a chalice flame wordsearch instead:* A hospital setting and electoral district to draw out hymn tunes (4). Among the many trees Sheffield Unitarian location (7) Bernard's kindly 'out of the way' request when walking (4). Tony the Tiger says Hucklow shares this with Grimsby (5). How lucky and lowly great Adrian and Barry were situated when away together (7). Make and



remake again for the Learning Centre (8). Near Cardiff Unitarian streaming man on first name terms (5). How pleasant is Mr Ince? (4). No retches when fed away at Hucklow (7). Of all knowledge, a pen spraying a musical offering (8). Structures for worship offering refreshment on motorways (8). The literary critic that Bill Darlison didn't see for the trees (4). The Nestorians were sassy about this first empire home (8). They didn't come in theory but in practice to Dorothy's after-service bash (9). U don't need a handgun to locate these Christian Sutras (8). What Unitarians seek viz. the future in comments (6). Location of the soap with GA Unitarian Juan and his gal. (9) The clues refer to articles inside; each answer above is either vertical, horizontal or diagonal, forwards or backwards.



<http://www.hullunitarians.org.uk/>

# What, Who and Why

Members and friends are invited to submit pieces. Please consider 270, 540 or 810 words. These are best sent electronically, as should be any high quality only images. Author biographies should be limited to 50 words. Advice is offered regarding copyright matters. Please see the Hull Unitarians Website for details on submissions.

**Pastor is Dr Ralph Catts**  
**Telephone: 07444540925**

**The Board of Church Trustees:** Keith Brown, Barry Cundill, Mavis Lake, John Williams.

**Board of Chamberlain Trust trustees:** Barry Cundill, Mavis Lake, Michael Tracey, John Williams.

**Webmaker** is Keith Brown; the **Treasurer** is Barry Cundill; the **Reaching Out Co-ordinator** is Mavis Lake; **Music Providers** are Dr Tony Ward, Dr Daniella Fountain and Dr Adrian Worsfold; Pastor Dr Ralph Catts is the **Magazine Editor** and Dr Adrian Worsfold is the **Writer and Compiler**.

Hull Unitarians aim to welcome and care for all, celebrating life through free and inquiring religion, respecting the diversity of views of the congregation. Find us at Park St. HU2 8TA.

streamed the result, a condition of the funding, and a friend of mine who viewed the content online commented on the jargon involved in the presentation.

The final event, beyond the useful review, was a repeat of classifying posters from four years ago, that I had attended then. The only difference now is the smart phone by which people now take pictures of posters, meaning bigger and simpler directive text. A poster should **hook** by an attractive image, **pull** in by larger text, **catch** in by detailed text and **land** in taking action (as in making contact).

A weekend away is more than the formal activities. It is a chance to have a gossip around the denomination and make good relationships out of situ, such as between Barry and myself. Also Hucklow should value its informal seating areas: a plan to widen the dining area and shrink a passageway used for seating, snoozing and chat, would be quite disastrous to how the place functions in between functions.

Adrian  
Worsfold



I attended The  
Nightingale Centre Unitarian  
Communicators Weekend in November

By 

## Unitarian Communicators

2015. It was divided into roughly three parts.

Friday night looked at three congregations that had **transformed themselves** from near closure. None of them had done it by focus on the Unitarian name or worship. All had done it by engaging in social action and the arts, and by making provision for minority folk. They involve community, compassion, contemplation and creativity.

Saturday was also open to day attenders, and was a presentation with our input of a communications consultant. She was very expensive in terms of fee and expenses, taking from Hibbert Trust funding. She did her research on Unitarians before applying her trade. I have to ask whether we could not have achieved the same with our own expertise on Unitarianism plus a use of management, organisation and marketing texts for charities. We could still have

<http://www.uccn.org.uk>

## ALL SERVICES at 11 am

Unless stated otherwise

|                        |               |  |
|------------------------|---------------|--|
| November 29            | Ralph Catts   | 1st Sunday of Advent: Hope.<br><i>Followed by an open congregational meeting</i>                             |
| December 6             | Ralph Catts   | 2nd Sunday of Advent: Peace  |
| December 13            | Celia Midgley | 3rd Sunday of Advent: Joy  |
| December 20            | Ralph Catts   | Moment of calm – mindful meditation  |
| December 20<br>3:00 pm | Ralph Catts   | 4th Sunday of Advent: Love;<br>and carol service followed by high tea with residents from Sutton alms houses |
| December 27            | No service    |  |
| January 3              | Ralph Catts   | Reflecting on our resolutions;<br>an opportunity to share and to support each other                          |
| January 10             | Ralph Catts   | Ministry of all Believers  |
| January 17             | Ralph Catts   | The Purpose of Worship<br>followed by lunch and congregational meeting                                       |

See the monthly newsletters for services in January (updates) and February.

Each Friday morning 10:30 am to 12:00 pm the church is open for drinks, cheese on toast, and whatever else to consume!  
Not the 25th December or 1st January.

# Pastor's Letter

Ralph Catts  
Winter  
2015

*Justice for the poor:* In the past month two former Prime Ministers, Labour and Conservative, have spoken with concern about the increasing gap between the affluent and the poor, including the working poor. We could all end up impoverished if the next generation grows up without the quality of schooling, health services, libraries, playing fields and other public amenities we took for granted in our youth. Tony Cann at our first



Social Justice Forum (November 18) pointed out that the gap between the rich and the poor is more extreme than in other European countries. In the *Poverty and Justice Bible*, Vest & Sterns (2008, 2) claim that the only times when Jesus spoke about justice was about how society treats the poor. This indicates how to approach the needs of poor and marginalised people.

*Coming Events:* We have our annual Candle Lit Supper on December 5 and our carol service at 3:00 pm on December 20. Please confirm you can come, and if you need transport. Book for both events to help us cater by calling the church and leaving a message.

*Season's Greetings:* I hope all members and friends can attend at one of our December events so that I can wish you well in person, but if not then I hope that you and your loved ones have a safe and joyful time.



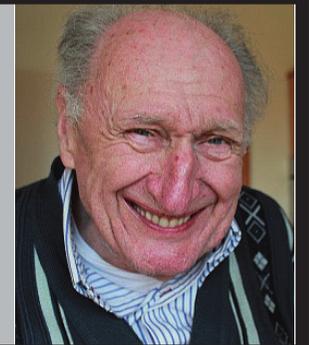
Church member Dr Tony Ward, Guest Speaker Mr Tony Cann, and Dr Shahrzad Fouladvand from the University of Hull at the forum.

Immigration does reduce wages at the lower end of the economy, but the economy recently has been divided and slack monetary but tight fiscal policies have led to a self-sustained London property-based high-end dealer economy with no trickle-down: there is an absence of demand on Keynesian lines to create a general dynamic economy once again. Gross Domestic Product figures recently added prostitution and drug-dealing estimates, and despite these and the population growth the real economy has shown little increase.

**Dougie Bell**

**1929 to 2015**  
**Rest in Peace**

We farewelled a much loved friend of  
the Church on November 20th 2015



Adrian Worsfold reports that The Social Justice Forum had its first outing on Wednesday November 18th with Tony Cann from Accrington presenting material on the perceptions and actuality of immigration. He referred to the "crucible" of hysteria generated particularly by the 'Red Top' newspapers and their influence over politicians.

The UK, Portugal and USA populations consistently over-estimate the number of immigrants in their countries; these countries also have the greatest economic inequality. Such inequality generates economic losers, and it is the losers who over-estimate immigration. Perceptions of immigrants as lazy and resource-hungry are wrong. Yes, immigrants have an impact on public services: without them, for example, the NHS would cease to function. Tony Cann's own plastic objects factory finds it hard to recruit and retain British workers whereas Polish workers are keen and stay. The only moral issue here is why we have such weak vocational training of our own young people that we end up exploiting the training investments of other countries.

One can reduce the headline figure for immigration by preventing transitory students from coming to Britain, but the effect would be to close universities as these students subsidise British students and research.

Whereas Britain seems immigration as a problem, more equal and successful countries like Sweden and Germany see immigration as an opportunity.

## *A Vision for Our Future* *Comments on the General Assembly publication*

Introduction by Ralph Catts, Pastor

The **Executive Committee** of the *General Assembly of Unitarian and Free Christian Churches* has published a document called 'A Vision for our Future' which includes in the forward the following:

Always start with vision not action.  
See it and you will be it.  
Be it and you will do it.  
This is how we create our own life

There are by my count 24 contributions

including responses plus a summary statement by the Executive Committee. The varied comments are meant to stimulate debate among Unitarians, from which feedback will be gathered. Initiatives will be supported to address ideas that emerge.

All congregations have been asked to consider the Vision statement and to offer responses. We have five responses gathered from Hull members which are offered as contributions to the national debate. They are reproduced below and will be submitted to the GA Executive committee.

Copies of the Vision statement are available on line at <https://www.unitarian.org.uk/> or at the church, and further comments are welcomed.



## Barry Cundill's Comments

I have drawn upon what I would regard as several key and salient references, principally contained within the **Executive Committee's** Thoughts introduction.

To build new communities in the future, we are going to have to be prepared to move away from the classic Sunday service.

Such a departure here is an evolving process led by our own pastor, Ralph Catts, and I, for one, find it refreshing to have a more relaxed atmosphere with more congregational input. Over the centuries the format seemed cast in stone as we sought to perpetuate rigid adherence to what was perceived as acceptable conformity.

The dynamics within congregations should process moral sensitivity among members in ways that lead to specific commitments to action based on their skills and interests.

I think we should encourage members and friends more to give readings and renditions of poetry/ music, or whatever they feel moves them personally, be it a song, a hymn...

We need to get out rather than expect people to come in. We should be more adventurous with our funds and resources.

Pastor Ralph started this process by reaching out to various groups and taking the spirit of the *Vision Statement* to heart and with initiatives to improve the fabric of the building.

Rev Bill Darlison, who has great respect within the movement submits a thought-provoking and at times provocative piece...

So God caused the Cool Breeze to come upon a chosen young woman called Mo Yan, who had no husband, and she became pregnant. The whole world saw this, and understood what God had wrought. The power of God is such that it can create a bodily spirit and lead to the clear, pure path of compassion. Mo Yan gave birth to a boy and called him Ye Su, who is the Messiah and whose father is the Cool Breeze. Some people claimed they could not understand how this was possible, and said that if the Cool Breeze had made Mo Yan conceive, then such a child must have been created at the bottom of the world.

...When Ye Su the Messiah was conceived, the whole world saw a bright mystery in the heavens. Everybody saw from their homes a star as big as a wagon wheel. This mysterious light shone over the place where God was to be found, for at this time the One was born in the city of Wen-li-shih-ken [Jerusalem] in the orchard of But Lam [Bethlehem]. After five years had passed the Messiah began to talk. He did many miraculous and good things while teaching the Law. When he was twelve he assumed the Holy Word and began teaching.

He came to a place of running water called Shu-Nan [Jordan] so that he might be given a name. Thus he came to one called the Brother who dwelt in the wilderness and who, from his birth, had never eaten meat or drunk wine, but instead lived on vegetables and honey gathered from the wilderness.

At that time many people came to the Messiah, bringing gifts, and worshipped him. These people were deeply troubled. The Messiah went to them, bringing the precepts. When he emerged from the waters the Cool Breeze visited him from Heaven and a voice proclaimed, 'This is my son, obey him.' (Palmer, 2001, 166)

## Magical East

In response to a well-developed populist cult of Mary, the Council of Ephesus in 431

declared Mary the Mother of God. The 'Nestorian' Church, which initially resisted such deification, broke away eastwards into the Sasanian Empire of Persia outside the Roman Empire's doctrinal developments.



This Church continued eastwards along the Silk Road, and entered China, where it was regarded, like Buddhism, as 'foreign'. The early Tang dynasty welcomed what it called *The Religion of Illumination from The West*. The Church's subservience to authority was compatible with

the rise of home-grown Confucianism. Marco Polo, arriving at Kubla Khan's stable rule (1260-1294), noted its existence, but it declined rapidly with the end of the Yuan dynasty in 1368 and died within 200 years. The defining sutras were sealed in caves at Dunhuang, in 1005, and resurfaced around the world in the early twentieth century.

These sutras reveal that Chinese culture added itself on to the Gentile essence of salvation beliefs, making for a more magical interpretation of Christmas and Incarnation, and produced another intellectual variation of Christianity that is reflective of the philosophy of Buddhism and also Taoism.

This is from the *Fourth Sutra*, being the first *Jesus Sutra*, written about 650 CE, using Palmer, M. (2001), *The Jesus Sutras: Rediscovering the Lost Religion of Taoist Christianity*, London: Judy Piatkus. Chapter 5 begins...

Is it enough to say to the earnest inquirer, 'Here you are free to find your own spiritual path,' when they probably came through the door thinking we could offer them one? We should be more overtly religious.

I have heard the throwaway remark from a member of another Church 'Well *they* (Unitarians) don't believe in anything anyway...' This was meant to concern the teachings of the Bible and was, of course, patronising; but consider another statement to be found within the document... *The Church is where we find our real selves, it brings out the best in us...* [Bertha Lee]

Take the analogy of the psychiatrist and the troubled patient. The patient is invited to explore their own psyche as if they were adrift on the vessel of their own mind on a stormy sea. In the sessions the mentor will attempt to pour oil on the turbulent waters and ultimately steer the patient towards a safe haven but it is the patient who ultimately steers the ship home.

I am pleased to see our services take on a more spiritual dimension. I think we need less leading and more guiding and long may our Church bring out the best in us.

### Keith Brown's Comments

It is daunting commenting on a document authored by people who have largely devoted their lives to the fight to keep Unitarianism going and for whom, perhaps, Unitarianism is part of their DNA. But I can only comment as things strike me as an ordinary Unitarian, who is perhaps less clear about who we really are.

I felt that Bill Darlison's and Matthew Smith's pieces more closely interrogated our real position. British Unitarianism

could be argued to now mostly be about individualistic diversity, but, as Bill says, people may come to us driven by anxiety and despair, so the church needs to express how it might help and affect their journey through the vale of tears. Now many Unitarians and those others possibly seeking our help may be isolated and remote from any congregation, but they still need to be able to feel wrapped up in a supportive coherent community.

For me a vision for the future should be built on our fundamental shared ideas and principles and I regret that these are not simply and clearly set out as the starting point for this document, reaching out and giving a sense of meaningful national community and solidarity to every individual Unitarian, doggedly holding on to their faith, against all the odds. Social action, Facebook, videos, and all the rest, can only come from this solid core, which can only be built by our religious community. This is not really about resources, more about communicating clear messages and how the big unity works, what it means in real life, and how we can express it, in our liturgy and worship and in our lives.

Individualism in Unitarianism can too easily blur into an isolated, desperate, position of having to make it up as you go along. Unitarianism must want to speak to and support every person. Forget growth, perhaps: concentrate on a practised faith? Finally, any document needs ownership. Whatever the past failings, I don't think that will really happen unless the Church has an elected governing council, perhaps drawn from the districts and with an elected executive chair.

Perhaps British Unitarianism needs to accept, finally, that it cannot really be all things to all people in any meaningful way: choices have to be made and perhaps they will not suit everyone, but at least we would know where we were. I feel that this bringing together and binding process needs to

## Dorothy Morgan

Dorothy Morgan's life, longevity and service to the Church was celebrated on Sunday 22nd November, it being her birthday on the 23rd. How old she has become, she did not



say, but on the Friday before I did ask how she had reacted at the time to the death of George III. She responded by saying she would kick my bad leg, and if I didn't have a bad leg it would be after she had kicked it. The real

connection to royalty is that her mother was "chief cook and bottle washer" to the Middleton family; this connection made aware to the royal Kate by post. We were told this on Sunday in the special service, as well as hearing about and seeing interesting

samples from Dorothy's scrapbooks. The service was followed by a celebratory lunch in which congregational members and friends were joined by her relatives.



Hi Fans.

"Let's go to Hucklow, you'll like it there," he said. Okay! When we did go on a few walks over the weekend it was great, especially on the wooded hillside the Nightingale Centre owns. But, let's be realistic: meetings aren't really my thing. I know what you're thinking... I come across as very patient; yet inside this placid exterior I am plotting my revenge in the form of these missives.

My tail was blamed for wreaking havoc in the corridor when a glass standard lamp, which was vertical one second, exploded into a thousand pieces on the deck, the next. This was not the highlight of the stay and it shattered my nerves.

I have to say that what bits of food were sneaked to me were of the highest standard and everyone queued up to tickle my belly - nice!

But I suppose the low spot was at the Remembrance Service at the village church. It came as something of a shock to hear a couple of attenders declare: 'It shouldn't be allowed.' (The 'it' on that occasion being yours truly, but it reminded me of how friendly we all are here in Hull.) The fact is, not everyone likes dogs and it was just a couple of folk and we're all different. Strange to relate, I know dogs who are not fussed on some humans - and who could blame them for that!



Take care! Chester

happen quickly to give us something to hold on to as a national movement, because the collapse looks pretty catastrophic.

### Adrian Worsfold's Comments

The *Vision Document* tackles 'religious literacy' (pages 25-26). It seems to me that this is always on a knife-edge in the Unitarian context. One has to first know why one is not something else, and a member or participant in another group, or, if you are, why you also demonstrate Unitarian sympathies.

There's a lot to know, first, about Christianity, Buddhism, Hinduism, Sikhism, Baha'ism - in rejecting the demands in their packages. To then be positive about Unitarianism is to know something about where it has been and where it is now. Participation in Unitarianism is never settled, and it makes the whole dialectic between the mystical (the contemplative and 'how') and the prophetic (the conversion into some kind of practical 'what', including educational) more problematic.

Plus, it has to work also for those who are not going to investigate so much. I used to criticise Unitarianism for descending into 'easy listening religion'; but whilst the days of denominational sufficiency learnt at Flo's and Jo's knees might have passed (page 26), I now think that 'easy listening' has a value in itself.

Providing a space to develop in-depth complex possibilities of expansion and change, and also simpler comfort, might run in parallel.

### Ralph Catts' Comments

In Dawn Buckle's section 'On Being Religiously Literate'

(25-26), she writes that “*one of the ways*” in which Unitarians can be religiously literate ... “*is by being able to articulate what Unitarianism is today in a clear and understandable manner to all adults and children who ask the question What is Unitarianism?*”

I agree with the need for a clear articulation of Unitarianism, but not with her conclusion that we need “to be educated and knowledgeable across the wide field of religion”. It takes years to engage in depth with any of the world's religious or spiritual traditions. Unless we engage in depth we run the risk of being superficial in our grasp of the teachings of various wisdom traditions, or as the World Council of Churches has done, to appropriate concepts out of context to bolster their claims to wisdom... It may also not be very productive if all we gain is an understanding of the variety of myths invented by people in different cultures to try to explain what was beyond our comprehension, without the benefit of modern scientific insights.

Our Unitarian principles of mutual respect, freedom of conscience, social action, and responsibility for continual questioning of our assumptions should make our approach to being spiritual attractive in a rational world. However, we are not unique in adopting these principles. There are Atheists, Quakers, 'Progressive' Christians, Muslims and Buddhists who can make the same claim. What may distinguish us is that increasingly Unitarians are adopting a *Universalist* approach to faith, in the modern sense of recognising the diversity of ways in which people can connect with the divine spark within themselves. Universalism in the 21st Century is inclusive and respectful of all people of goodwill whether they claim to have a faith or to be atheist. In this sense we need to know enough about other traditions to act in a respectful manner, but that does not mean engaging in depth. Rather it demands a new approach to theology which dismisses the old tenants

a new ritual the orthodox would reject, that of panting, and a bodily posture so that our shiny flippers lose heat; conversely, further south, Unitarians get cold feet. Our Penguin Pastor keeps encouraging us in our spiritual practice of panting and exposing our feet.

We received our religion from your chap who visited with his Beagle, who went to Unitarian Sunday School in Shrewsbury. He was impressed by our craters but didn't know about our tectonic Wedgwood plate. Today there are only around one and a half thousand of us left, and our population crashed in the 1980s as old congregations died out. There is a little bit of a recovery: there has to be, if we have the vision! Older chapel islands have disappeared below the sea, whilst our main churches Isabela and Fernandina keep changing and at times erupt dramatically. Perhaps panting rituals will attract some more in, along with life-long coupling (both parents assist with eggs and parenting - we pursue equality). We eat our own small Sunday Schooling fish, mainly mullet, sardines, and crustaceans. We try to be interfaith with the cats, dogs and rats that came first to Isabella with you people, along with crabs and snakes everywhere, and other birds, and then sharks, fur seals, and sea lions in the sea, but they all find us too tasty and so we have become defensively denominational.

There is also our concern for wider issues: these humans with oil damage and over fishing. We have to be aware!

*All love from Juan*



## Letter from Islas Galápagos: Spread the Word

Hello, I'm Juan the Galápagos Penguin, or Spheniscus Mendiculus if that's not too ridiculous. I am a Unitarian Penguin, in a small minority at an unusual setting. Knowing about us at the equator is like knowing that Unitarians exist! Well there are a



few heretics like us enjoying much stronger sunlight than our cold cousins down in the frozen Antarctic. We have changed from our orthodox forbears: for example, we have learnt to bury our eggs in deep rock cracks or within caves out of the sunlight, otherwise we'd all become cooked breakfast.

Most of us live in Fernandina and Isabela, surely a royal Declaration of Indulgence, but we get the odd gatherings at Santiago, Bartolomé, northern Santa Cruz, and Floreana as well. It's tough being a penguin in the heat, but we have that nice Independent sea current Cromwell to keep us cool, and he keeps us one-time Presbyterians in our place and tolerates others too. I'm sure the long past Society for the Reformation of Penguins would not have approved of us staying out all day, as we only come back to the land at night. At least our hours are regular at the equator: whilst the orthodox down south have kept their liturgical seasons. We have had to develop

based on a single source of revelation. This distinguishes those of us who hold this view from those who rely upon a single canon and/ or a creed. I distinguish this form of Universalism from the 18th and 19th Century concept of being Universalist as someone who believed all souls will be saved on judgement day.

There is a case for people living in Western society to be culturally literate in the Judaeo-Christian tradition, but not in order to be religiously literate. Quoting tracts from the Bible or other wisdom books out of context will not deepen 21st century spiritual experience.

We need to recognise that drawing upon wisdom of past ages needs to be done within the context of a world where knowledge is expanding exponentially. I therefore feel uncomfortable with the idea of spending time on revisiting past insights, if it is at the expense of understanding the current advances in knowledge about consciousness and neuroscience. The way forward for Unitarians is to look to what we can learn from science as well as our own witness of the spirit of life within.

### Tony Ward's Comments:

#### *On Being Somewhat Tiresomely Untragic*

In his contribution to *A Vision for Our Future*, Bill Darlison quotes the literary critic James Woods [actually, Wood] as writing, 'in the Guardian a few years ago, "Unitarianism is tediously untragic", meaning that it is a fair-weather religion which speaks to the optimistic and comparatively prosperous...'. Intrigued by this quote, I googled it. The nearest I could find was not in the Guardian but in Wood's book *The Broken Estate: Essays on Literature and Belief* (1999). Discussing the conservative Anglicanism of the poet T. S. Eliot, Wood suggests that Eliot was reacting against the

Unitarianism of his New England family. He writes:

Unitarianism, from a dogmatic Christian position, is a religion of air. It is full of spirit and bereft of letter. It is optimistic, with a spiny emphasis on charity and good works....It is somewhat tiresomely untragic (we see this in Emerson).

Wood's point is that for people with a more 'tragic' outlook, like Eliot's, what embodies the sense of tragedy is original sin, and what is needed to correct it is a religion of dogma,



discipline and order - a kind of religion that Wood finds 'repulsive, clenched, spiritless and wrong'.

When Bill Darlison wonders what Catholicism and Mormonism offer that Unitarianism doesn't, he seems to overlook the possibility that what makes these religions, or certain varieties of them, attractive to some converts is not so much that 'their imagination can be fed'

(although I am sure there is plenty to feed the imagination in the fantastical *Book of Mormon*) but a strong element of authoritarian conservatism. If we are going to be 'a faith that matters', we should not be trying to compete with that.

So where are the religions that can attract large numbers of new members seeking a cure for their 'existential sickness of soul' but which do not represent, as Wood writes of Eliot's brand of Christianity, 'the dark to Unitarianism's light'? I don't really have the expertise to judge, but I suspect that the most plausible candidates are westernised forms of Buddhism - and that Unitarianism might, indeed, have something to learn from them.

# Many Thanks!!

Sponsored Walk Friday October 23rd

**Many thanks** to everyone who contributed to my Sponsored Walk in aid of Hull and East Yorkshire Mind. The final total raised was £464.

**Many thanks** to my daughter Hazel who walked the eight mile city walk with me and raised £112 of the total from friends and work colleagues.

**Many thanks** to Heather Barratt who provided a welcome cup of tea and biscuit at our half way point.

**Many thanks** to Georgina and helpers for manning the tombola and stalls whilst I was walking.



**Many thanks** to Claire Thomas of Hull and East Yorkshire Mind who helped to lead the service for Mind on the following Sunday. Also to Gavin who bravely spoke at the service about his struggles with mental problems and the help he received from *Mind*.

The tombola and stalls and the service raised a further £150 making a total of over £600 for the week-end. **Thanks to everyone involved!** They can feel they made a worthwhile effort and made a real difference.

