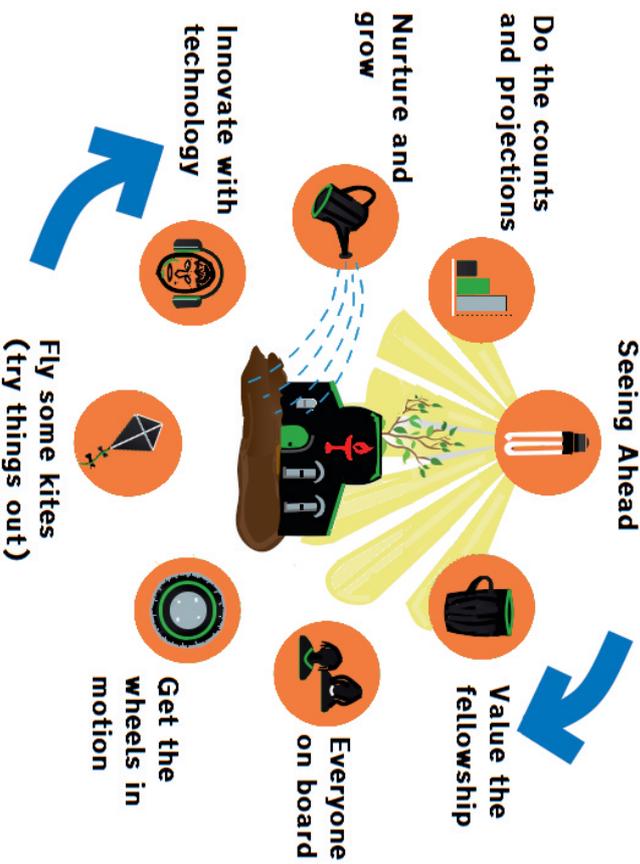


Circle of Change

Seeing Ahead



First of all is the vision: seeing ahead, and its light that stimulates growth; but there is no point seeing ahead unless the present fellowship is valued and people share the vision.

Then it is a question of turning the vision into practice and getting the wheels in motion. Clearly there will need to be experimentation by trying things out - see if some kites will fly. These days technology of some sort is likely to be involved, even ought to be involved. Whatever, the process of nurturing what does fly as assisting growth might take some time and care - the water that nourishes the vision light. Then it is a matter of checking progress and seeing where things go from there. It might even suggest new ideas - more light shining - in a virtuous circle.

Hull

Unitarian

Magazine

Sustainable Future?

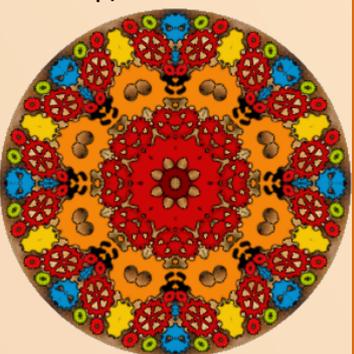
Spring 2016



Hull Unitarians Social Action Plan

By Ralph Catts

Our Church Vision adopted in 2015 calls for us to be involved in making a contribution to our community and the world, and to create an annual Social Action Plan to enable us to act in a purposeful manner.



We need to achieve three things.

The first objective is to be better informed about social justice issues. The second objective is to better understand the needs in our community by contact with the groups we support. This will help us to achieve another of our Vision Goals, which is to improve community awareness of Hull Unitarians. The third objective is to act upon our Unitarian commitment to interfaith involvement.

First Objective: Social Justice Forum

Too often our media portray issues in simplistic terms and in some cases demonise those who are different and who need our compassion and understanding. When Jesus taught the parable of the Samaritan, the person had asked, “Who then is my neighbour?” Jews had been taught to despise and to shun Samaritans; Jesus taught us that all people are our neighbours.

Social action needs to be based on being informed about the issues of concern. Our aim is to fill a gap in understanding of issues in our community by providing regular forums for informed debate. Please support the forums by your attendance.

A Year of Ministry

At the end of February, I celebrated one year as your Pastor. In that time, I feel we have achieved much, and I am confident that we can look forward to further progress in the coming year.

Many people have contributed to what has been achieved this year and I offer thanks to all. Marie Penn has been supportive and assisted with arrangements for some of our charity coffee mornings. Marie Louise Gemmel has done an amazing job to move our accounts onto a computer based system. I hope that we will see immediate benefits at our AGM. Bernard McHugh, Barry Cundill and Keith Brown have led worship, and Keith has also maintained the website. Bernard has helped with our connection with the charity, *Mind*, and Barry with our link to the *Hull Veterans Support Centre*.

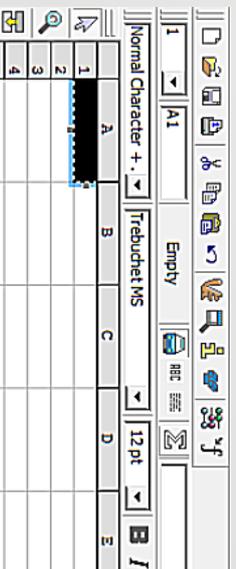
Our trustees, Michael Tracey, John Williams, Barry Cundill and Mavis Lake, continue to provide oversight and assistance with the management of the Hull Unitarian Church charity. Pam Green and Mavis have also helped me in going through the church files.

Georgina Hawkes, Glen Shakesby-Smith and Mavis Lake contribute to our charity mornings, and many members and friends attend regularly and make it all worthwhile. Several people including Dorothy Morgan, Keith Brown and John Goforth regularly bring flowers for the church.

Daniela and Tim Fountain have helped me to set up our family gatherings which occur every six weeks or so on Saturdays. Daniela Fountain, Tony Ward and Adrian Worsfold contribute to music on Sundays. Adrian also writes for and prepares this magazine.

Meet Our Contract Accountant

We welcome David Kennington, who has agreed to provide accounting services for Hull Unitarians.



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He comes to us with a wealth of accounting experience in the NHS and has expressed his agreement with the ethos and culture of Hull Unitarians as a caring spiritual community. We are introducing procedures to make our accounts simple and transparent. From March 1 all payments in are to be recorded on a simple form so that we can more easily identify all sources of income, and we will of course require receipts for all expenditures.

Meeting *Mind*

Hull Unitarians engage with social needs through our involvement with local and national charities. One of our members, Bernard McHugh, has introduced us to Hull and East Riding *Mind*.



With some funding from East Yorkshire Council, *Mind* provides support for people with poor mental health through their 'Reach Out' programme. This however is just part of their service provision and they need our continued support to address the mental health needs in our community. Mental Health Awareness Week is from May 16 to 22 in 2016.

Hull Unitarians will support *Mind* through a charity coffee morning.

It was also agreed to develop and implement a promotion and publicity strategy to make Hull Unitarians more visible in our community. This will require our Pastor to spend more time in engaging with media and community groups. This will include if possible meeting over the next two months all the groups who use our hall.

With these as the priorities, there is at present not the available time to implement further substantial building works. It was agreed however that paying the grounds for parking and access need to be addressed and hence we will consult a planning specialist on how to improve safety for pedestrians and to utilise the additional land adjacent to the building. It was noted also that many members and people who use our premises would like more natural light in the building. It was agreed to address this again once we have addressed the immediate needs.

There will also be support for establishing a folk club on Friday nights. Barry Cundill will lead this initiative. This will not be an official activity of the church, but rather will be seen as an extension of the Creative Learning Centre initiative. Other activities including a theology study circle proposed by Adrian Worsfold will be encouraged as part of the Creative Learning Centre.

Revised terms for booking the church have been agreed, with members and friends of the church allowed a 25% discount on our modest fees. It was decided however that only activities led by our minister could use the church free of charge. This is because of costs of utilities, cleaning and storage issues.

The trustees are aware that this leaves many other suggestions to be addressed at a later date, so once the actions agreed have been carried out, the other ideas put forward will be further considered.

house in Hull before a Sunday service to raise money for charity. This will be a dogless exercise, I hasten to add thankfully but jolly good luck to the old feller, I say!

That's all for now. Keep believing! Chester. Over to him.

Chamberlain was a draper with premises in the Market Place in Hull, writes Barry Cundill. Whether he inherited wealth I don't know but he was the owner of a great deal of land by the time of his death. He left much of it in trust and over the centuries the Leonard Chamberlain Trust has grown and been a great benefactor to the people in the area.

Chamberlain is buried in the village of Rowley near little Weighton and his gravestone lies within the church there.



Back to Chamberlain. So why Rowley?

Four years prior to his birth, in the year 1638, the pastor at Rowley persuaded twenty families from the village and surrounding area to emigrate to New England. That year local passengers sailed out Hull's Old Harbour aboard the John of London. After picking up North America's first printing press in London. They set off across the Atlantic, over-wintering aboard the vessel in Salem harbour. (Over a century was to pass before the infamous Salem witch hunts.)

In the spring of 1639, they settled 12 miles northward at a place they called Rowley, a town that now retains strong links with the East Riding village of the same name. Harvard College had been founded two years earlier and was largely

participants. My Theology Course idea is more speculative: if it attracted say clergy and laity involved from churches across the town it is more likely to enhance the church as willing to host critical discussion. It is not likely to get 'converts' and nor is such intended.

The minister is paid full time, and there is a small congregation if a larger outreach of pastoral need. The habit in the past was not being well organised but people just got on with it. Even if becoming more managed, the trick is still to have people 'get on with it' and positive projects going ahead with the full time minister making his talents productive and providing co-ordinating leadership. I remain less positive about committees and trustees doing the same.

In the Consultation Report picture, you can see Marion Baker, our facilitator (fourth from right), with members and friends of Hull Unitarians on our Consultation Day.

The first thing a Muslim father says to his new born baby is the Shahadah. The first thing a Unitarian father says at the birth of their firstborn baby is, "I don't believe it!"

The Unitarian call centre responds, "Your call is precious; please leave a tome after this message."

The Unitarian cricket bat maker treats the bats with Lindsey oil.

Unitarian Jokes

The Calvinist standing in the dock exclaimed, "As the Lord is my Judge, I am not guilty." The Unitarian judge responded, "He's not. I am. You are. Six months, but suspended."

Architectural change would happen, as Boobies' nest on bare black lava in small divots in the ground and we use rock crevices. We would have to update all our toilets too because of the boobies' bad habits when at the nest facing the sun all the time. But because they do not move much when on land, they build congregations of hundreds of boobies in dense colonies. We could learn from this. We like the idea that the first nest, if successful, is where they develop the future, instead of moving the building. The nesting is in two or three sites, so we could have a few large congregations predominantly of Boobies. Trustees might even be a majority of Boobies among the Penguins - **no discrimination**.

Betty's **bright blue feet** indicates an attractive, healthy bird: nourished and immune from diseases. So we know that when they join they will have a long life. But, oh dear, the brightness of the feet diminishes with age, so woe betide if we have yet more (however valued) less blue elderly congregations.

As for **hymn singing**, our organists would have to be adaptable. Blue-footed Boobies make raucous or polysyllabic grunts or shouts and thin whistling noises. The males of the species have been known to throw up their head and whistle at a passing, flying female.

Like us, typical Blue-footed Booby mortality has inadequate replenishment from new young adults. The decline may be long-term, although there are fluctuations. Matters improve with access to sardines. However, sardines have been largely absent from the Española area since about 1997.

I am sure you in England share many of these problems in seeking out new folk in your congregations. **So change the building and serve more sardines.**

Bye for now: Juan.

theological Hayek? Recent Anglican controversies start with *Essays and Reviews* (1860), then *Honest to God* (1962) with John Robinson's biblical personalist theology, then myth meanings in *The Myth of God Incarnate* (1976), the atheology of Don Cupitt (from 1980) and why he sells well in China, and finally David Jenkins (from 1984) deriving from Barth and Bonhoeffer. A move to David Tracy (1939-) and the classics follows, Hans Kung's (1928-) comprehension, and then liberation theology with education theory. Back we go to traditionalisms including how Islam did similarly with Aristotle as did Aquinas, the Protestant Reformation Background (1500s on) - including the left wing Unitarian, the Romanticism (1800s on) that was a disaster in Germany, plus Jurgen Moltmann (1926-) on suffering, and on to magical fantastical Liberal Catholics (early 1900s) (stretching to Hinduism and Buddhism too), plus some Free Catholics. These all allow discussion of Evangelicalism Today and its postmodern dramatics, the Tractarian movement and its funeral today, and Charles Gore's *Lux Mundi* (1889) for today's Catholic Anglicans, plus the Victorian Gothic (and Unitarian). Today's Radical Orthodoxy contains its Platonist fantasies. Then newer research on the speed of change among Messianic Jews/ earliest Christians, but still culturally relative, on to feminism with environmentalism plus animals, and then Roman Catholic institutional response to feminist theologies, finishing with social science, history and Christian Definitiveness and finally broader theologies than Christian.

Papers would be available early: it does not matter if they are read in advance. Also people can come in and go out as their interest takes them; those catching up can read online.

One difficulty I foresee is attracting sufficient numbers of interested people: the absence of current provision may simply reflect the absence of demand. If you, dear reader, are interested, then I would like to hear from you.