

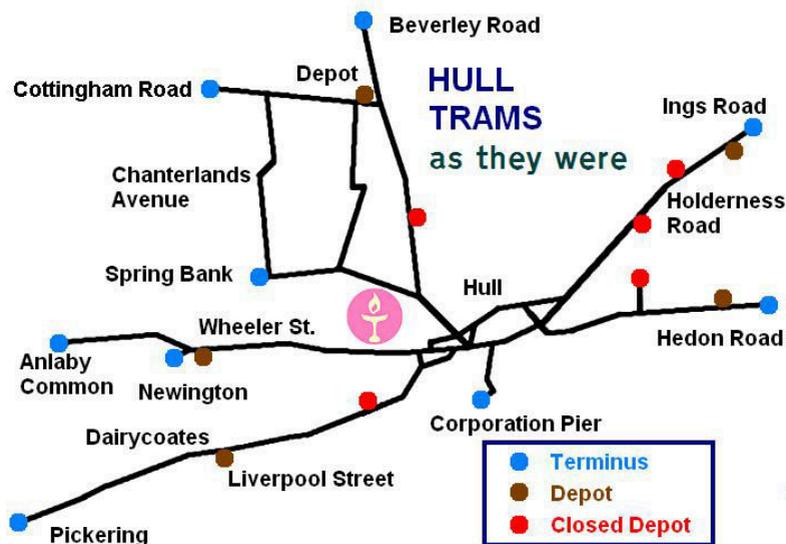
# HULL UNITARIAN MAGAZINE



April to  
May 2015

SERVICE 11.00am SUNDAY

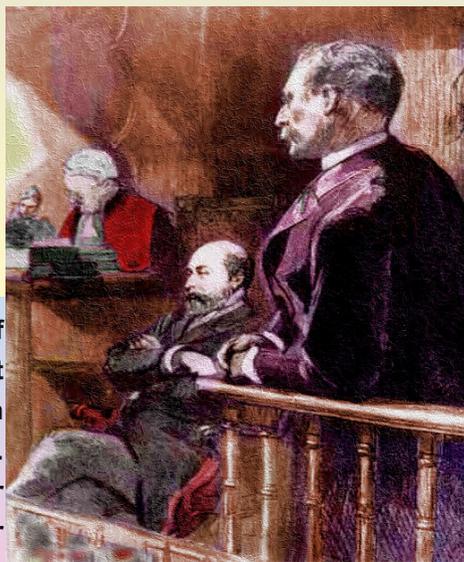
## *Future Movement?*



**COFFEE MORNING**  
10.30 am - 12 Noon  
**FRIDAY**

**Liberal  
Religion  
at  
HU2 8TA**

Well known to many past attenders of the Hull Unitarian Church, **Mrs Gertrude Attwood** died in February 2015 aged 91. She was best known for her 1988 book that culminates with the baccarat cheating scandal at Tranby Croft, owned by the shipping family the Wilsons, which later became Hull High School for Girls where Mrs Attwood used to teach History and Music. Mavis Lake and Pastor Ralph Catts attended her funeral and Gertrude's daughter Elspeth Attwood left a message of thanks to the church.



In 1890, the Prince of Wales was at Tranby Croft playing the then illegal when gambling game of baccarat. After an agreement for Lieutenant Colonel Sir Gordon-Cumming not to play

cards ever again in return for all the participants' silence about his alleged cheating, the accusation became gossip, and so he sued. The Prince of Wales was summoned in 1891 (the first since 1411) to give evidence. In his short testimony the prince denied having had a sexual relationship with Sir Charles Mordaunt's wife. Although the Lieutenant Colonel lost badly, the public sympathised with him and not the Prince. Friendly Gordon-Cumming had lent his Belgravia house to the prince for his encounters with women; baccarat then become one of the prince's alternative pasttimes.

# Services

April 19	Ralph Catts	<i>New Directions</i> : short service, open congregational meeting, bring and share lunch
April 25	Ralph Catts	<i>Anzac Day</i> Saturday 11 a.m.
April 26	Rev John Midgley	To be advised

May 03	Ralph Catts	Reflecting upon May Day
May 10	Ralph Catts	Discrimination against Women
May 17	Ralph Catts	Social action in a Spiritual Community
May 24	Dr Rob Whiteman Edinburgh	Heroes
May 31	Liz Faiers York	Topic to be confirmed

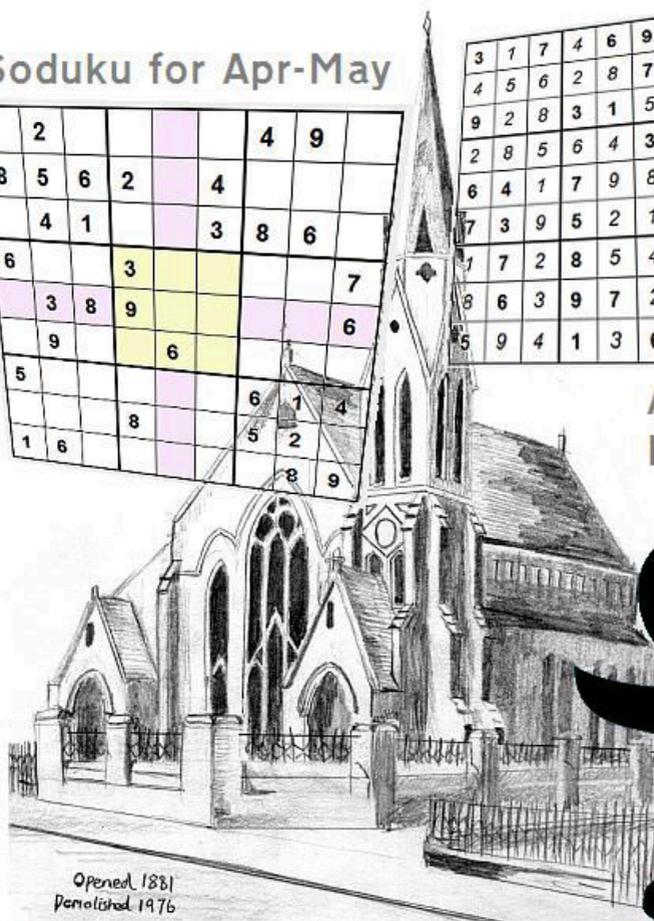
June 07	Bernard McHugh	200th Anniversary of YUU (June 8)
June 14	Ralph Catts	Our Vision and Priorities
June 21	Ralph Catts	Power of Meditation
June 28	Ralph Catts	GA Weekend (its relevance)

# Sudoku for Apr-May

2					4	9		
8	5	6	2		4			
	4	1			3	8	6	
6			3					7
	3	8	9					6
	9			6				
5								
			8					
1	6							

3	1	7	4	6	9	8	2	5
4	5	6	2	8	7	3	1	9
9	2	8	3	1	5	7	4	6
2	8	5	6	4	3	9	7	1
6	4	1	7	9	8	5	3	2
7	3	9	5	2	1	4	6	8
1	7	2	8	5	4	6	9	3
8	6	3	9	7	2	1	5	4
5	9	4	1	3	6	2	8	7

Answer  
Mar-Apr



Opened 1881  
Renovated 1976



**Pastor: Dr. Ralph Catts**

**Tel: 07444540925**

**Board of Church Trustees: Barry Cundill, Keith Brown  
Mavis Lake, Michael Tracey, John Williams**

**Website; Secretary: Keith Brown**

**Treasurer; Reaching Out: Mavis Lake Tel.: (01482) 353752**

**Music; Magazine Writer and Compiler: Adrian Worsfold**

**adrian@pluralist.co.uk**

**Who Does What?**

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

Hucklow Open Day is on Saturday 6th June starting about 12 noon for four hours. It is free entry but with many opportunities to spend. The 'Echoes Choir' will be providing some entertainment.

# News



Hull will be getting a female Anglican bishop, Alison Mary White. She will be consecrated on Friday 3 July 2015 at York Minster and succeeds Richard Frith, who became Bishop of Hereford. She will acquire diocesan responsibilities as Ambassador for Prayer, Spiritual & Numerical Growth and Ambassador for Urban Life & Faith. Married to the Assistant Bishop of Newcastle, home will be Hull and he'll travel more. She'd in general be called 'open evangelical'. Revived in 1891 from 1559, Hull is one of the suffragan bishoprics of the Diocese of York, along with Selby and Whitby.

The Unitarian Christian Association (UCA) held its Annual General Meeting on Saturday 7th March at Dean Row Chapel in Wilmslow, Cheshire. It started with a traditional communion service. After the AGM there was a short talk on 'We Limit Not the Truth of God' by the Reverend Dr Kirsty Thorpe who was the Moderator of the United Reformed Church (2010-2012) and is Minister of Wilmslow United Reformed Church. She spoke about progressive revelation and a preference for postliberal 'right practice' or orthopraxy over beliefs or orthodoxy as a way of building community. The UCA launched its new book, 'Our Christian Faith' at the recent General Assembly in Birmingham.

Wakefield is starting a Religious Education course called 'Building Our Identity' which is designed to increase understanding of the objects of the General Assembly and build Unitarian identity. The course will run probably from May over five sessions in some homes.

## Pastor's letter from Ralph Catts April to June 2015

return address:  
Dr. Ralph Catts  
Chamberlain House  
HULL HU2 8TA



The Congregation  
Hull Unitarians  
Chamberlain House  
HULL  
HU2 8TA

Over the past month or so I have enjoyed the opportunity to get to know many of the active members and friends in the congregation. I am interested in how you see Hull Unitarians and what you get out of your connection with us, and what more we could do to meet your needs and

expectations. I want to find ways forward with our diverse community.

So far I have managed to talk with almost everyone who has come to church or to a coffee meeting and if I have not yet spoken with you I apologise. In the next month I especially want to visit everyone who lives in the Hull region and is unable to come to church due to mobility or transport problems. If you have not yet met me and would like to do so soon, then please pick up the phone and leave a message for me at the church (01482) 224662, write care of the church, or drop me an email (ralphunitarian@gmail.com) . If you know of someone who may not be in a position to contact me directly, please let me know.

If you are a member or have contributed as a friend to the consultations you should have received my report. If not, please let me know as it may have gone astray in the post. I want to know what you think about several options suggested by members and friends including a mid-week meditation and also holding discussion groups and possibly house meetings to supplement and support spiritual practice. There are also suggestions about how to improve the amenity of the church. I hope that you will contribute advice to the trustees on priorities by attending our open congregational meeting on April 19, which follow a short service. Please if you are willing and able, make a special effort to join us for the discussion on what you or others have had to say.

It is encouraging that some have offered to be more active in running our church, and I hope that you can respond to the invitation I am offering for you to contribute. Please let me know what you can offer, be

it providing flowers, setting up for events, doing a reading, singing, leading worship, cleaning up, or being there to greet people.

On Saturday, April 25 we have the first of what will be occasional special events at the church. We will commemorate the centenary of the landing at Gallipoli in 1915 by the ANZACs). The advance up the cliffs was opposed by Turkish troops led by Kemal Ataturk who later became the first President of the Turkish republic. He led a remarkable initiative to honour all who fell in the battle. This will therefore be an interfaith service to commit to the path of peace as well as a day for remembrance of all who have died in war, and all who have suffered the consequences of war. I am expecting that we will welcome quite a few guests, and consequently I ask if you are able that you come and that you help. Please let me know if you are able to lend a hand. It will be appreciated.

Looking ahead, I will be on leave for the last two weeks of May as I will be visiting my family and friends in Australia. While I am away please support our visiting worship leaders, Dr Rob Whiteman from Edinburgh Unitarians and Liz Faiers from York.



# Our Unitarian Heritage

Over the following issues we will explore the many aspects of our wide Unitarian heritage. *This is the history column.* The idea is to introduce an aspect of our past and follow it up each issue with connecting themes.

The previous issue had a chart on its back cover showing a sweep of links from 'the right wing of orthodoxy' across to the 'left wing of heresy' of **Free Catholicism** involving Unitarians. A reference was made to a linchpin individual called **Ulric Vernon Herford**. Who was 'Herford'?

Ulric Vernon (1866-1938) was a Unitarian minister who became the **Regionary Bishop of Mercia and Middlesex** in his own Liberal Catholic Church. He came from a family of Unitarian ministers. Rev. Brooke Herford (1830-1903) was his almost evangelical uncle, Rev. William Henry (1820-1908) was his father, cousin Rev. Robert Travers (1860-1950) was a contemporary a minister for over thirty years and an expert on Judaism: he called himself a 'Jewnitarian'.

Ulric Vernon Herford (**UVH**) went to Owen's College in Manchester for ministerial training, and then transferred to Oxford, which was the side of Unitarianism that

stressed being open and non-denominational. All the other Herford ministers were denominationalists. James Martineau and then L. P. Jacks were principals of Manchester College in Oxford and both were strong anti-denominationalists, and they nurtured good relations with Anglican radicals. However, UVH even spent a year from 1891 training with Anglo-Catholics. UVH's hymnal published in 1892 contained unitarian and trinitarian hymns, but his theology subverted strict trinitarian forms of liturgy.



UVH had Unitarian ministries from 1893 in Kings Lynn for three years and then in Whitchurch. Dissatisfied, in 1897 he returned to Oxford and its non-denominational ethos. In 1898 UVH opened a Unitarian Church there, and made it monastic.

Then came his big breakout. He announced to Unitarian

colleagues that he would be (he said) truly world-ecumenical, producing a Church embracing all spiritual needs, with "sacraments of grace for the heart and will, and sermons for the intellect".

UVH liked the idea of the Nestorian Church. This was a Church that had accepted the Trinity at Nicea in 325 CE, but then broke away from Roman Empire rule with extensions into India and China. He probably had the wrong idea of the extent of its unorthodoxy. At the same time, his consecrator in India, **Luis Mariano Suares (Mar Basilius)**, incorrectly assumed a trinitarian belief in Herford that he never acquired.

So after correspondence with this bishop in India, he went there and got himself ordained as Deacon, then priest and then bishop all in November 1902 via the **Syro-Chaldean (Nestorian) Church**. Retitling himself as **Mar Jacobus**, UVH founded the **Evangelical Catholic Communion** that, with name changes, continues to this day.

It is a habit for many Liberal Catholics to be ordained more than once. For reinforcement, UVH was consecrated again, in 1904, by **Edward Rufane Benedict Donkin**. By 1907 his church had become simply the **Liberal Christian Church**, purchased by Roman

Catholicism in 1913.

In 1915 UVH produced this doxology:

"through the Only-begotten, Jesus Christ in holy spirit, through whom to Thee be glory and power...".

Herford was seen around Oxford on his bicycle, living a simple life, and he was strongly anti-vivisection. He married an Anglican who agreed with him about animals but wasn't sure about his bishop status.

UVH did not just go out on his own. He is further connected with us because he ordained priests at the **Kings Weigh House** in London who were part of the **Free Catholic** movement in the early twentieth century, formed in part directly by Unitarian influence as a Catholicisation of our Free Christian non-denominational approach.

In future issues of this magazine, we will look at the Free Catholics and those Liberal Catholics with more recent direct Unitarian input, including a one-time Scottish Unitarian who became a bishop and is well known to our Pastor. They were inspired by UVH and by the Free Catholics. We even had one of these bishops take a couple of services at Hull in 2011.

In the earliest 1980s I, **Adrian Worsfold**, went to the Central Library to read about serious music radio stations and research music in order to present *The Great Classics* on Hospital Radio, innovating it with scripts, timings and use of non-crackly cassettes. Today I have innovated music at this church and, using the Internet, have researched and built an archive for the hymns and other pieces. At hospital radio I met some Baha'is, and in 1984 they used the Hull Unitarian Church building for a regional meeting. I came along to ask some embarrassing questions. Had I not done so I would have continued in the Anglicans untroubled by the Unitarians. My diary reminds me how strange the place can be to new attenders.

At first was weird in that the cross seemed to have been lopped off & replaced by a flame - The hymns didn't say much although that was my unfamiliarity because they were in line with the sermon - this is the high spot and it included secular readings all to do with darkness to light & it was spiritual stuff although the Unitarians are social too. The lack of dogma is also the lack of use of Christian terminology - about which I'm so familiar that this was odd. Were we singing about anything,

Here was my reaction to hearing about Transylvania as the location of earliest institutional Unitarianism.

He told me of Unitarian origins in Transylvania. Well, I kept quiet to see what else, but King John? Here was me thinking Dracula & perhaps King John is just a name - As I've read since - and I believed him as he went on - that this is so. He said that I stand in quite a tradition of escaping Anglicans,

I went to Unitarian College 1989-90, and lived in north Derbyshire with some Western Buddhist and local Anglican contact up to 1994. From New Holland, 30 minutes from Hull centre, I attended Hull Unitarians 1994 to 2004, and returned from Barton Anglicans in late 2009.

I used to use and program in Basic an Amstrad PCW 8256. After getting a Personal Computer I learnt HTML code and website making by de-engineering the early UUA website. So the first Hull Unitarian website was built by me. It then was transferred over to a General Assembly approved page (not now!), so I retained archival material. Later, after 2004 in Barton, I added 250 archive pages to the parish church's website of content from a history of its church magazines. One series of magazines was called *The Church in Barton*. It was hoped it would be ecumenical. It became more than just news and events, included much original writing and inspires me now as magazine compiler. So it can be read again online by topics. In the 1970s it showed how townfolk feared that the coming Humber Bridge (opened in 1981) would turn Barton into a suburb of Hull. Instead, the high tolls made the bridge a barrier.

[Barton on Humber Parish Magazine](#)

[The Church in Barton](#)

Click for archives taken from the ambitious monthly magazine, *The Church in Barton* in 1972 and 1973

[St. Chad in Yarborough](#)

[Parish News](#)

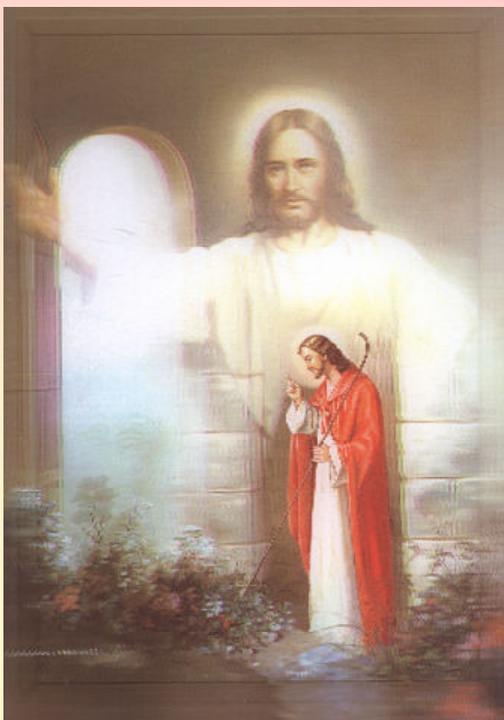
In 1994 the idea of starting a theology group among Unitarians didn't get off the ground. In Barton I joined and then led a systematic theology group. I wrote its papers, described as "seminary standard" by the priest in charge. It served a liberal corner of a parish church whose activists included Anglo-Catholics, middlers, some evangelicals tempted to go to Barrow-on-Humber (I crossed the parish boundary the other way) or Swanland, and liberals. Two of these liberals had even subscribed to *The Inquirer*. (They have never visited our church.) The theology group in Barton had no boundaries as to its enquiry or critical extent. At the time I was trying to be a liberal-postmodern Anglican, a position that ran out of steam by 2009.



Incidentally, in 1994 when my mother and I 'returned' to the church, I recorded over thirty people attending on our first visit, and I was astonished as to where all these people had come from.

Of all the Christian festivals, **Easter** is the most important: more so than Christmas. The crucifixion and resurrection is victory over death, and for many confirms that Christ is Son of God or even God the Son (in the Trinity). Calvinists had difficulties with Easter, with its moon-based timing, but not with the resurrection, and biblical Unitarians believed in resurrection as the supreme literal miracle, although it did not of itself confirm the doctrine of the Trinity, because it was God who raised Jesus as the chosen prophet.

Then came history as a discipline of research, and biblical criticism from the early nineteenth century in German universities.



It became clear that there were two resurrection narratives: one is of **appearances**, as from the earliest writings in Paul, and then **the tomb**. Paul uses the language of the body available in Judaism, but it is clear he claims a spiritual experience. Paul never knew Jesus, in that as everyone gathered at the Passover, Paul (then Saul) had no interest in the Jesus being crucified. He is only interested when, later, in some synagogues, some messianic Jews expected Jesus to return and herald the great resurrection of everyone so judged.

On this basis, **Jesus appearing** acquires that resurrection language already, and he becomes *the first*. Then we see that the narrative of other appearances has a structure of conferring authority on disciples as apostles, and have several story bases of establishing the simple common meal as the fellowship ritual or about gathering followers. The story structure has puzzled people not knowing it is Jesus, some theological point is made, then Jesus is recognised, and he vanishes. So Jesus appearing is a '**we get it now**' revelation. Therefore, we can either decide something real happened along the basis of these stories, or these stories are purely theological and ecclesiastical.

Of the second strand, Mark's **tomb story** is stark and leaves much to imagine. It gets elaborated in later gospels. By John's Gospel the whole crucifixion and resurrection account is preordained in a wider cosmic scheme - it is no longer 'God's approval'.

The resurrection is a quiet period in the Christian narrative; the big key event is afterwards: **Pentecost**, or the birth of the Church, said also to be Christ's body. Into that Church the resurrection is a circulated story of Jesus conferring authority and ritual, and the ascension is to confirm the absence of further resurrection experiences. Indeed the **Paraclete**, the Holy Spirit, is established instead (although trinitarian doctrine gives this Spirit and its guidance eternal and equal pre-existence): *the Spirit activates the Church*.

We know that a dead and cold human cannot be brought back to life. With death the brain rots rapidly and is unusable, never mind the work of maggots if the body is at all exposed. As it happens, the New Testament preaches a *transformed* body. The entity who appears, walks, speaks and disappears is not crippled. That this was the same self-consciousness as a person who died is beyond human capability.

So this bears no relation to biology or physics. It is also beyond historical techniques. It therefore looks like a myth of expectation in excited communities that were rapidly advancing Jesus's titles and status, in an expectation of the rapid coming of the Kingdom - which did not happen. **This is more than to say there is no proof: it has no explanatory power regarding knowledge today**. Rather, it seems to fall into one of those mythic structures that refer to the cycle of death and life, of loss in order to renew. *Opinion by Adrian Worsfold*

There was a young man who said, "Damn!  
It is borne in on me that I am  
A creature that moves  
In predestinate grooves,  
I'm not even a bus -  
I'm a tram!"

Submitted by  
Tony Ward



## Unitarian **General Assembly Annual Meeting**, March 29 to April 1.

Barry Cundill and I attended the 2015 **Annual Meeting** of the Unitarian **General Assembly** in Birmingham. Most Unitarian churches in the UK participate. Any decisions taken in plenary (business) sessions are not binding on autonomous congregations but are intended to enable the Unitarian movement across Britain to strive for shared understandings and a coherent stance on major social and theological issues.

The meeting consisted of worship, presentations, plenary (business) sessions and parallel sessions where various Unitarian groups invite delegates to learn about their particular efforts.

Our Sunday service on April 12th involved a series of reflections on the outcomes of the meeting. A wide range of insights were gained on important issues ranging from the inclusion of LGBT people in our theology and practices, engagement at the local level in multiculturalism and the inclusion of ethnic minorities, and strategies for congregational growth and publicity of Unitarian communities. There will be another opportunity to reflect on **GA Sunday** on June 28.



It was emphasised in these sessions that in planning to promote our community we need to first confirm our vision as a faith community so that we can provide a secure place in which both our members and newcomers can worship with mutual respect.

There was also a ceremony in which eight people new to Ministry were welcomed, including Ralph Catts. The eight led a celebration service with much participation from those assembled, as well as brief comments on various faith traditions. My contribution provided a short reflection on the contribution of Buddhism and it led to several subsequent positive comments and enquiries from people present. At the end of the event the Rev John Clifford was installed as the GA President for the next year.

*Ralph Catts*

# Sustainable Transit

As a community concerned with a sustainable future, Hull Unitarians have a concern for a viable public transport system in our city.

Newcomers may be surprised to learn of the history of trams and trolleybuses in our city.

The debate on the future of trams or trolleybuses, or some kind of guided way for buses, has been ongoing for at least forty years. Therefore, for this issue of our magazine, I (Adrian Worsfold) have compiled some information with diagrams about these proposals. I hope you enjoy this “history spread”.

Have a look at it all and ask yourself whether **trams**, **trolleybuses** or **guided buses** could come to Hull and create an alternative to the traffic queues.

We've had trams since horses started to pull them on Saturday January 9th 1875. Routes stretched out on main roads with steam (1889) and electric (1900) power, first of all private and then council owned and run (1896-1899). Extensions continued through and after the First World War until the **Tramways Committee** saw the Doncaster and Rotherham new trolleybus systems in 1929 and wanted to convert.

In July 1934, trams were cut to the area of a 2½ miles radius from the city centre where all revenue went to Hull and was not shared with EYMS.

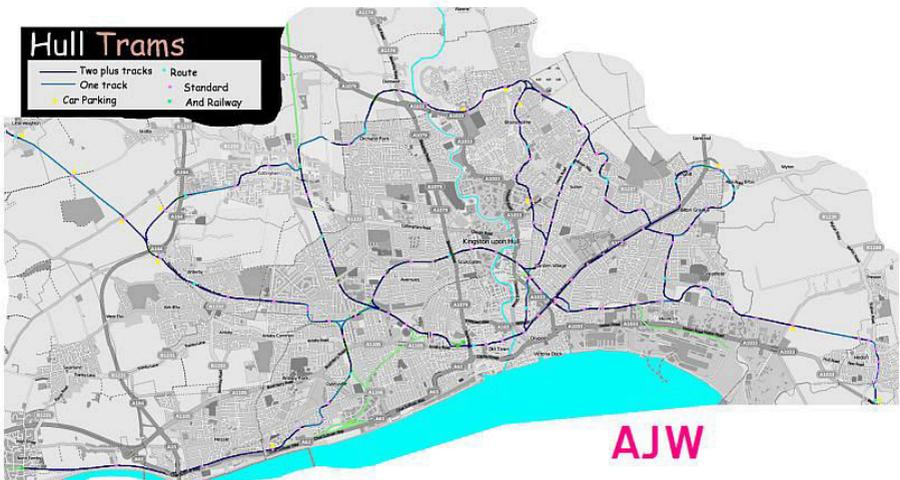
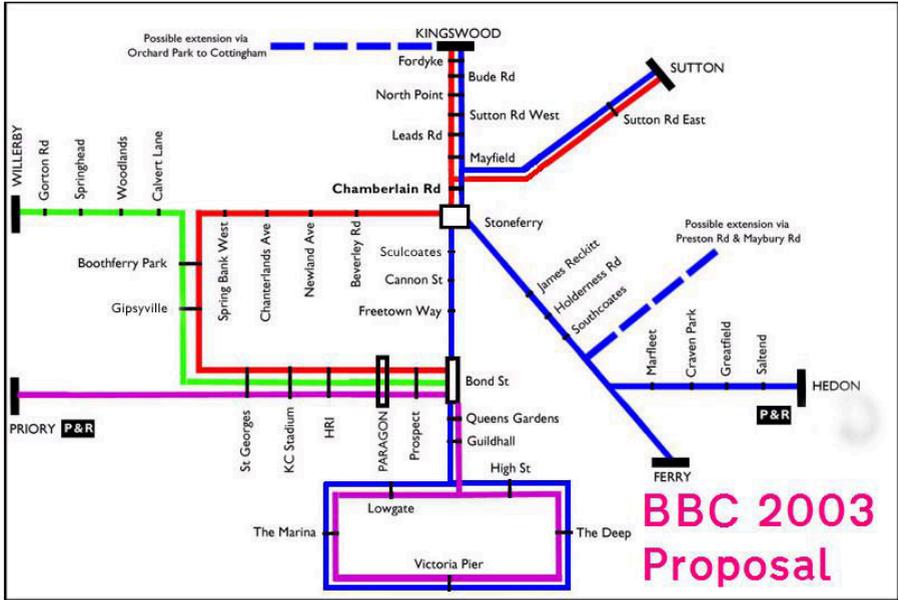
The first trolleybuses appeared from 1936 and developed rapidly so by 1942 they remained only on Hessle Road. Trams finished on June 30th 1945, with people lining the decorated route.

As commuters moved further out, these trolleybuses didn't reach, and people caught buses for whole journeys. Why extend electric lines if fuel was cheap?

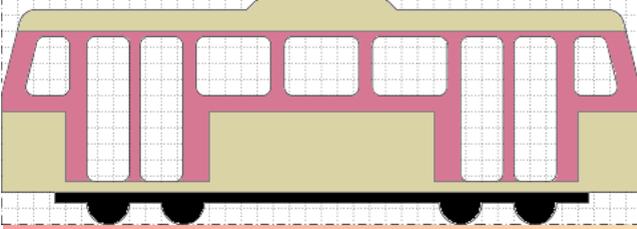
The prospect of new road flyovers meant buses running along Hessle Road and Anlaby Road in the early 1960s, with other services soon removed. A one way system came to Hull centre in 1964 and then Saturday 31st October was the last day of the trolleybuses, these along Beverley Road. They went out with a wimper.



# Future Trams?



# NEW TRAM ROUTES?



Several maps in this issue suggest routes. The issue is one of coverage, and involving high volume cross-city traffic.

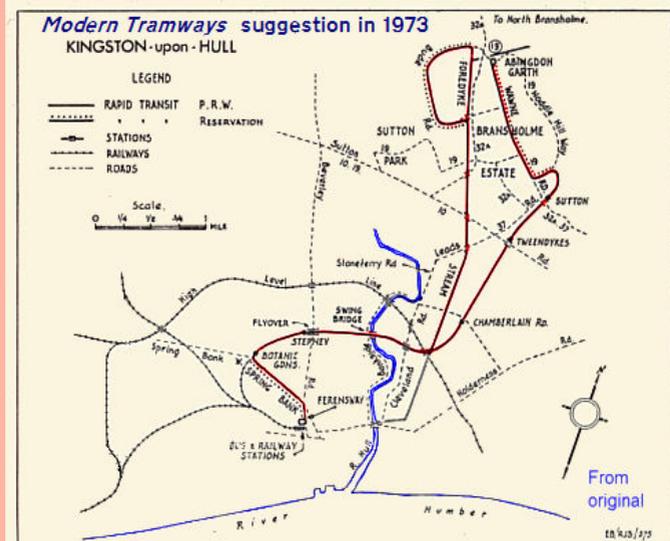
Proposals take advantage of rail lines and old beds, particularly now the old Hull and Barnsley overhead line (not considered in 1973!). It may mean adaptation back from cycle routes. What about reusing dual carriageways, even using one carriageway? Other suggestions involve bus gates or bollards and duplicate routes from main roads by going through estates.

Mass transit needs investment, frequency, and recognition from fixed assets. Potential lines need waiting and information facilities with a clear livery throughout to add journey-miles.

Routes have to follow popular directions of travel. This is the problem with the overhead line. Approaches from the west and east would need tram spurs into the city that avoided the long sweep around the centre, even if suiting the night time leisure economy.

The most practical proposals remain guided busways and perhaps supertrolleys, simply to avoid the engineering work of laying rails, but this loses railway use into trams and fixed assets line recognition.

Park and ride must be an essential element for mass transit with fares to encourage use.



**Kahlil Gibran The Prophet: (Section from) On Giving**

Then said a rich man, "Speak to us of Giving."  
And he answered:

You give but little when you give of your possessions.  
It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the overprudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself?  
Is not dread of thirst when your well is full, thirst that is unquenchable?

There are those who give little of the much which they have - and they give it for recognition and their hidden desire makes their gifts unwholesome.

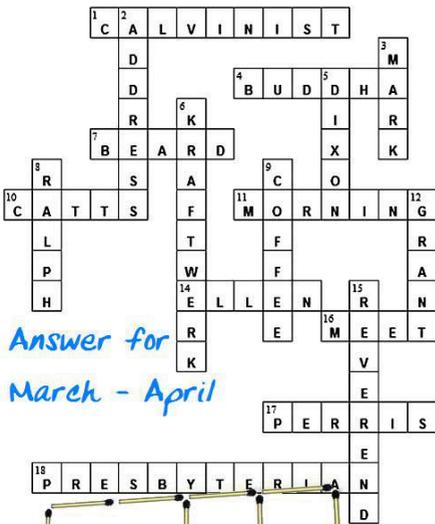
And there are those who have little and give it all.  
These are the believers in life and the bounty of life, and their coffer is never empty.

There are those who give with joy, and that joy is their reward.  
And there are those who give with pain, and that pain is their baptism.

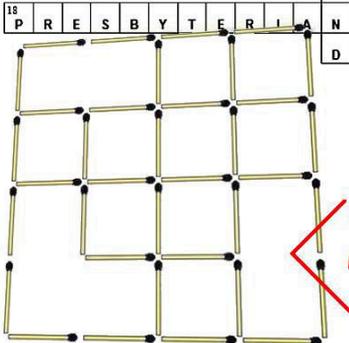
And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.  
Though the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

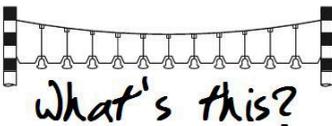
Given by Bernard McHugh during his service on Honouring Our Teachers



Answer for  
March - April



How many squares can you detect  
with matches at their sides? The  
answer is between 12 and 20.



-  Anglican
-  Roman Catholic
-  Muslim
-  URC
-  Methodist
-  Baha'i
-  Hindu
-  Jewish
-  Sikh
-  Orthodox
-  Unitarian

## **Hull Unitarians to conduct an ANZAC Day Service.**

**April 25 is the 100th anniversary of the landing at Gallipoli by ANZAC forces which is commemorated in Australia and New Zealand as ANZAC day. (ANZAC stands for Australian and New Zealand Army Corp.) It is a day for solemn remembrance which is somewhat akin to Remembrance Day in the UK, except that services are always held on the actual day which is a public holiday. In both countries the ANZAC tradition has a strong link to nationhood as well as commemoration of the fallen, and acknowledgement of the horrors of war.**

**Anyone with Australian or New Zealand roots will see this anniversary as significant. The service will commence at 11 am on SATURDAY April 25. Please support this event and let friends and neighbours with connections to Australia, Turkey or New Zealand know.**

**Members of the Hull Veterans Support Centre will be attending as will a representative of the Australian High Commission. Wreaths will be laid on behalf of both the Australian and and New Zealand High Commissions.**

**Turkish troops were led by Kemal Ataturk, who became president of Turkey in 1921 and promoted the idea that the area should be a peace park. Therefore we have also informed the UK Turkish Embassy and invited representatives from the Embassy and representatives of the Yorkshire Turkish community. This will therefore be an interfaith service.**

**We have also informed and invited representatives from all Unitarian churches in the Yorkshire Union at their March meeting. Please contact the church if you are able to attend.**

