

HULL UNITARIAN MAGAZINE



December 2014
to January 2015

SERVICE 11.00am SUNDAY

For Liberal
Religion



Chairwords

Here we are in the run-up to Christmas: Hull Fair and Bonfire Night are past. Once those two are out the way, minds tend to concentrate more on Christmas and all it entails: like who's going where on what day of the holiday and of course, what to buy for whom!

I wonder whether the ladies reading this will say, "We'd been sorting presents out for weeks before that!" And will the chaps say, "I'll wait until Christmas week before I do anything!"

Stereotyping – we all tend to do it. If we are not careful we tend to rush to place people we come across into boxes, as it were. As Unitarians we sometimes back-slap about open-mindedness within the movement and in relation to other faiths and philosophies, yet in our relationships we are less so perhaps on occasions.

Adrian has taken on the mantle of editing this publication and we wish him well. Keith did it for a good while and brought lots of different ideas and a different style from mine. Thank you very much Keith for all your work. Now Adrian is doing it we need to support him as much as we are able.

In closing, just a reminder that the Candlelit Supper will take place on Saturday 6th December this year. Please put your names down on the list in church ASAP and let's make it a success. (There should also be a social opportunity for you to meet a prospective candidate for our ministry here, Dr Ralph Catts who will be taking the service the following day.)

I would like to wish everyone a Merry Christmas and a Happy New Year.

Best Wishes: Barry

Due to special circumstances, the first month's services are more reliable in fixture than the second. The services include provisional as well as fixed. They have different times too.

Services in December and January

| Ralph Catts | 7th December | 11:00 am |
|--|---------------|----------------|
| David Arthur | 14th December | 11:00 am |
| Marion Baker | 21st December | 3:00 pm |
| <i>Chamberlain residents invited to the Buffet Tea</i> | | |
| NO SERVICE | 28TH DECEMBER | NO TIME |
| Congregational | 4th January | 11:00 am |
| Chris Pilkinson | 11th January | 11:00 am |
| Brinley Price | 18th January | 11:00 am |
| Ralph Catts | 25th January | 11:00 am |

The

Hull Unitarian Magazine serves information, outreach, and the well-being of the Hull Unitarian Church. Created by Adrian Worsfold. All contributions are individual and do not necessarily represent the Hull Unitarian Church. Submissions are welcomed in all forms. Send to adrian@pluralist.co.uk or come to the church itself on Fridays or Sundays. The magazine is free; please pass it on to non-Unitarians. The ship symbol 'Hull Unitarians' is unofficial and suggestive.

Xmas or Yule?

Adrian Worsfold
A Personal View

Jehovah's Witnesses - they're theologically unitarian - don't celebrate Christmas or Easter. Some trinitarian Zionist Christians are the same. And the first minister of what later became the Hull Unitarian Congregation, Samuel Charles, a trinitarian and Puritan, ignored Christmas when Sunday fell on Christmas Day.

Unitarians don't, as a whole, believe in the deity of Christ, so why celebrate Christmas? Unlike all of the above, we're liberals, and so can have it both ways.

Yet if I wasn't committed to doing the music, I might be tempted to have time off while others make up the numbers. I don't believe in it.

Furthermore, Christmas causes debt on a false prospectus of family harmony.

Throughout the year we desex and demythologise the divine, but when it comes to carols and readings we seem to go in for remythologising the Christmas story.



One of my sermons in 2014 was a plain, historical narrative of the life of Jesus, throwing aside some ifs and buts for the time being. He was born in Capernaum or nearby unnoticed by the wider world. The birth narratives of *Matthew* and *Luke* are complete fiction.

One may well want to remythologise these narratives, if believing in the divinity of Christ. Trinitarians do, and so do Arians (as a first born divinity to do the work of creation). One might even if only identifying with the continuous Christian community from Paul and the Apostles, which at the very least identifies Jesus with the special Messianic work of God. Many Unitarians did do this, with the notion of Jesus as their principal brother, putting him at the top of a spiritual and ethical league-table among others, or selected by God to carry out the role.

Yet the biblical account has insufficient evidence regarding moral character, and what about all the untold unknown wonderful humans? Where do we place Gandhi, for example, for whom the historical record is infinitely superior? Other story book gospels like the *Infancy Gospel of Thomas* has Jesus as a very naughty boy growing up and struggling with miraculous

powers. This is historical nonsense but is the mythic equivalent of many a carol.

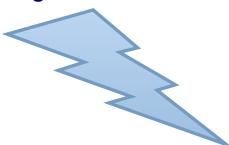
I can see the objection: I'm missing the point! And ever since Unitarians allowed romanticism into its Christian rationalism, the way has been open to get rather evergreen about Christmas. Indeed, this is precisely what the JWs, Zionist Christians and the forebear Presbyterian Puritans rejected - the Paganism behind and within Christmas.

Today the romanticism includes neo-Paganism, the coherent reinventions of influential writers and more, including the creator of the Welsh Bards in the Eisteddfod, the Unitarian and fantasist Iolo Morganwg. The New Age has it as a consumerist religion and Unitarianism has it as a maker of rituals and ideas, recognising Yuletide and the winter solstice.

The winter solstice is a key part of Stonehenge (and much else besides in the gathering place of European significance). So the Pagan is properly native and Celtic. But the crowds who gather there with reinvented meanings are neo-Pagans. Many Unitarians further differ from what card-carrying neo-Pagans do today, with neo-Pagan tendencies towards magic (like purchasing tarot card readings

and personal astrological charts). Yet we can't keep singing 'The Holly and the Ivy' and little else!

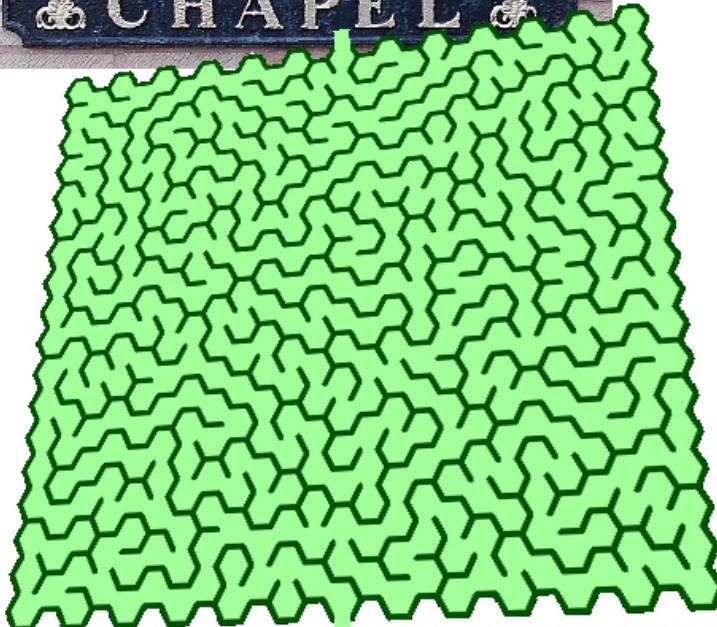
So the mythic birth of Jesus, then, becomes an add-on to what is another regeneration festival, at the turn of the year, the return of more light ahead - the other festival at Easter being when the plants start poking through with new growth.



So what else is Christmas? The usual answer is, after a little thought, that the infant Jesus represents the Universal Baby. The carols sung are all about babies born, often in difficulty, and the miracle of human life. Jesus just happens to be the one-time deity at hand and the remythologising is therefore of a kind of humanism. There are miracle birth stories of the Buddha and Krishna too, but we don't know them, and so the Jesus one is the myth to rework over and again.

Ah, so, Professor Dawkins! Christmas is a myth about the "selfish" (selfless) genes - the human ones (and our animal friends).

To those who love the festival, on whatever basis, enjoy.



[Home](#)

*A hedge church is
a church on the
edge, existing on
the boundary.*

Just how difficult is it to get to a Unitarian church?

Board of Church Trustees: Chair: Barry Cundill with Pat Clappison, Mavis Lake, Michael Tracey, John Williams.

Bookings Secretary: Alison Nicholson

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

Dr Ralph Catts from Stirling and of the Forth Valley Unitarian Fellowship visited the Friday morning gathering on 31st October boosted by the presence of St. John Ambulance Supporters raising much money.

He has responded with interest to the Hull Unitarians' call for ministry.

He is most likely to preach on 7th December 2014 and then probably on 25th January 2015.

Such ministry is a two-way process; come, hear and see and join in with the communicative process of discernment.



Macmillan Cancer Support Big Coffee Morning raised £155 from the Church.

*Candlelight Supper with entertainments is held
6 December.*

Bernard McHugh carried out his charity walk for Water Aid on 17th October, enjoying fine weather in a week of rain. He walked from Cottingham to the Unitarian Church via St. Stephen's shopping centre. He raised £400. This year he did it alone; previously on other sponsored walks his daughter had joined him. He was flagging a bit towards the end and had paused for necessities at Sewell's Garage. He has done a walk a year over six years and raised some £1800 plus. Beneficiaries have included Medecins Sans Frontieres (Doctors Without Borders), the Motor Neurone Disease Association, Yoga for Health, Jacob's Well Appeal, and Hearing Dogs for the Deaf along with Breast Cancer Support.

Last year the YUU based Worship Studies Foundation Step Course attracted 14 attenders including three from outside the YUU.

MUSIC

CDs can be played free of copyright so long as this is within divine worship or to a closed meeting. Each week I prepare a CD and back-up, with one used for louder hymns and one for incidental music. I regard worship as beginning when people gather as the prepared CD plays.

**Yorkshire Unitarian
Lay Preachers'
Association
President from
2014,
Stephen Carlile.**

Hymns come from several sources including the Unitarian Music Society CDs; the public domain hymns website of the Australian organist Clyde McLennan; and videos of choir-sung hymns often with a few word variations.

All the
music
so

gathered is edited, to have at least some consistency of peak and/or

average volume levels. Often I will audio-edit to lower the pitch of notes and slow music down.



An audio file is a precise sounding version of the musical piece. But to a computer it is just a mass of output or, let's say, 'noise'. A music file, on the other hand, has the minimum element of the note set in time. The computer reads the notes in time and will use its own synthesised sound to produce it, including (of course) notes played together. This means that a music file can be represented as in written music; therefore one can write such music and create the synthesised sound. The file size remains small.

Some synthesised sound is very basic, but some is richer and other sound output is sent through audio samples and sounds even better. It retains the small data source.

This digital music can be saved in XML, a development superior (and now governing) the website language HTML and is thus transferable across any music-composing software.

Given the synthesised output, it is very easy to change the music file into an audio file format. Audio editing can then take place on the much larger files.

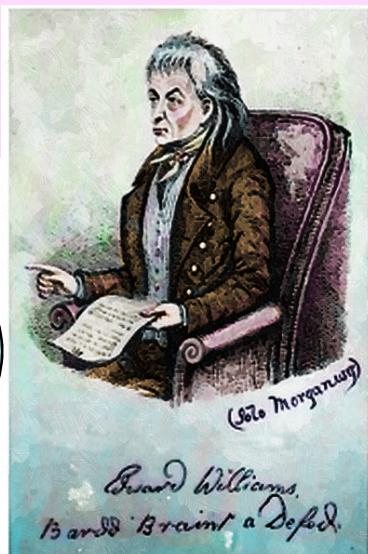
Nevertheless, the result of having music-composing software that reads the data of a .MID or .XML file, writes it, and saves it so, is that every hymn in *Hymns for Living* is now covered with its given tune or an alternative, and progress is continuous in covering *Sing Your Faith*.

The sheet music of the .MID and .XML is professional in appearance. It can be saved as a Portable Document File, a .PDF. Any computer can read and see these. Remarkably, any .PDF that originates directly from a musical notation program can be extracted for its musical data. But a .PDF file that started as a scanned image of musical notation cannot be extracted directly for musical data. So if sheet music is available on the Internet, it can often transfer into a usable tune.

Audio files are large. Note that the popular MP3 file is an audio file that is compressed in size and involves a small loss of qualitative data in the process. There are compression formats that are based on identifying similarities and involve no loss of quality.

Audio editing can replicate some of music editing (like slowing down) but other aspects are unique, like adding echo. I often take a truncated last note, cut out the audience clapping, and add an echo to the note.

Once a year the radio is used: Remembrance! This year the prelude music we hear stopped just as the commentary on BBC Radio Four stopped: the radio thus came to our speakers with the Big Ben chimes and silence.



Each Hull Unitarian Magazine can list the two months of music in a service prior to the month before publication.



September 2014

7th Keith Brown: Prelude: WonderStevie Heaven Help Us All [03:13], Interlude: FallaManuelde Fisherman's Song [02:29], Circle: Faure Paradise [03:11] Collection: Bach French Suites [01:11], Postlude: SeegerPete Where Have All the Flowers Gone [03:46]; Hymns: SF 079 Beethoven choir [01:42], SF 065 St Stephen choir [01:47], SF 034 Laus Deo piano [01:21], HL 209 Blaenwern choir [03:17].

14th Bernard McHugh: Prelude: Dvorak Overture In Natures Realm [13:24] Interlude: Schumann Kinderszenen opus 15 Traumerei [02:46], Postlude: Rolls Royce Coventry Love Changes Everything [03:54]; Hymns: SF 158 Morning Light choir [02:12] HL 192 Finlandia choir alt alternative [02:27] HL 117 Beethoven choir process [02:27] HL 208 St Gertrude choir [02:49]

21st Stephen Carlile: Prelude: Bagpipes Scotland the Brave Gael [06:23], Interlude: ReynoldsMalvina Little Boxes [02:10], Collection: Passenger Feather on the Clyde extract [01:14], Postlude: You Shall Go Out With Joy [01:55]; Hymns: SF 062 Old 124th choir [02:49], SF 060 This Old Man choir piano [01:52], HL 182 Niagara [01:57], HL 191 Londonderry Air choir process 21 [02:49], SF 040 For You Shall Go Out write [00:48].

28th Rosemary Arthur: Prelude: GrayBarry Joe 90 [03:23], Interlude: BarryJohn Ipcress File [04:01], Collection: Poulenc Elegie in Memory of Dennis Brain extract [01:22], Postlude: StoeckartJan Eye Level Van Der Valk [02:49]; Hymns: SF 146 Regent Square choir [01:54], SF 025 Wem in Leidenstagen choir [01:23], SF 001 True Religion choir piano [01:35], SF 157 Dundee [02:20].

October 2014

5th Keith Brown: Prelude: Respighi Birds [03:02], Interlude: Schumann Traumerei rich [02:39], Circle [unused]: Haydn Seasons Autumn Introductions [06:53], Collection: Holst Choral Hymns Rig Veda Waters extract [01:35], Postlude: Celtic Thunder Place in the Choir [04:12]; Hymns: HL 280 Bunessan choir 06 alt slower [02:21], HL 247 Laudate Dominum choir tape [02:08], SF 167 Flying Free choir alt [03:42], SF 181 Toby choir [02:48].

12th David Arthur: Prelude: Vivaldi Hogwood Concerto Flute Strings Continuo D maj 3 [10:21], Interlude: Pachelbel Hogwood Canon in D Major [05:11], Collection: Mantovani Autumn Leaves extract [01:23]; Postlude: Pergolesi Hogwood Kirkby Salve Regina I V [03:40]; Hymns: HL 275 280 Bunessan piano [02:15], SF 096 Little Cornard choir [02:41], HL 296 O Perfect Love piano [02:04], SF 011 Prayer choir [01:44].

19th Bernard McHugh: Prelude: Smetana Vitava from Moldau, Interlude: Elgar Chanson de Matin Opus 15 2, Collection: Grieg Book 03 1 Butterfly; Postlude: Grieg Book 08 6 Wedding Day at Troldhaugen; Hymns: HL 269 Wir Pflugen piano [02:49], SF 188 To God Be the Glory choir [03:16], SF 135 Mueller alt [02:55], St George Windsor piano [01:23].

26th Stephen Carlile: Prelude: Status Quo And Its Better Now acoustic [04:04], Interlude: CollinsJudy Amazing Grace [04:20], Collection: WakemanRick Rohan extract [01:27]; Postlude: Brian and Michael Matchstalk Men... [04:35]; Hymns: SF 021 Lewis Folk Melody choir [02:17], SF 113 Amazing Grace write alt [02:04], SF 218 Machs Mit Mir Gott choir [02:35], SF 195 Sursum Corda choir [03:00].

In the January 24th 1954 World Congress of Faiths service, the Northern Organiser, George Harrison, spoke on The Harmony of Religions.

Stonehenge

William P. Rowan

A musical score for four trombones. The top staff is labeled "Trombone". The second staff is labeled "Trb." The third staff is labeled "Trb.". The fourth staff is labeled "Trb.". The score consists of four staves of music in common time (indicated by a 'C') with a key signature of two sharps (indicated by 'F# G#'). The notes are represented by colored dots (blue, green, yellow, red) on a standard five-line staff. The music is divided into measures by vertical bar lines. The first three staves have ten measures each, while the fourth staff begins with a single measure before ending with a long dash.

Many a hymn tune is named after a location. Above is a hymn tune called *Stonehenge* by William Rowan. It was acquired from one of the many .MID files available on the Internet, although the specific tune is © 1987, Hope Publishing Company. Composed in 1985 for verses authored in 1973, the name '*Stonehenge*' was chosen because of "monolithic" proportions of the text. The text comes from an Inter-Varsity convention hymn written then by Margaret Clarkson. The arrangement is a five-line stanza and three-line refrain of ten syllables each. The hymn as a whole particularly suits Epiphany.

Using a synthetic trombone in computer composing software, the tune sounds like one of those stately dances that were heard at the courts of Henry VIII or Elizabeth I and hardly suggests Stonehenge at all. Surely another text can be composed this time for the tune.

There's a lot that's experimental in this issue. Do you like it?

Yuletide Music Special

Can you read it well enough? What do you like or dislike?

STONEHENGE



Midnight black where she lay down
Now white above the ancient plain
Comes diamond light
Around her face
So beautiful and rare it is
To see the rise and fall
Of her slow breath upon the earth
Against the stone and empty sky
In that cathedral of dreams.

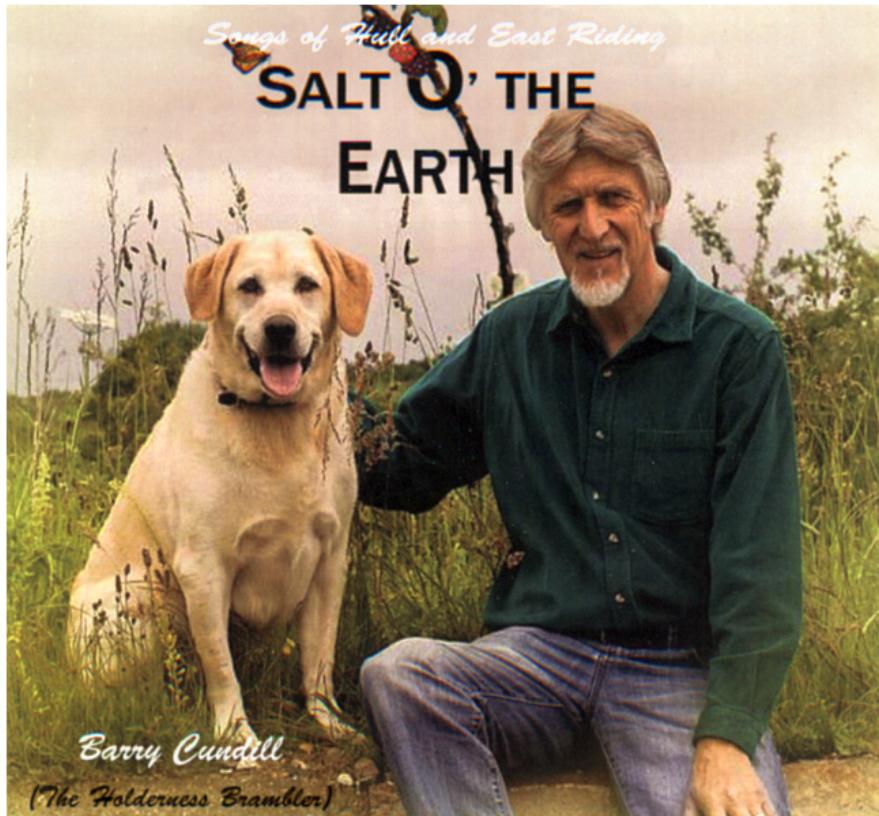
Inspired by Tess, a 1979 film-tragedy directed by Roman Polanski, an adaptation of Thomas Hardy's 1891 novel *Tess of the d'Urbervilles*, with Nastassja Kinski playing Tess.

Tess is captured sleeping at Stonehenge.

By Mick Taylor
of Hull

Shofar so good...





Barry Cundill

(The Holderness Brambler)

Chester Reports...

Hi Folks



This is the cover from Barry's first CD. There is a total of 18 tracks including 6 written by The Holderness Brambler, as he is sometimes known.

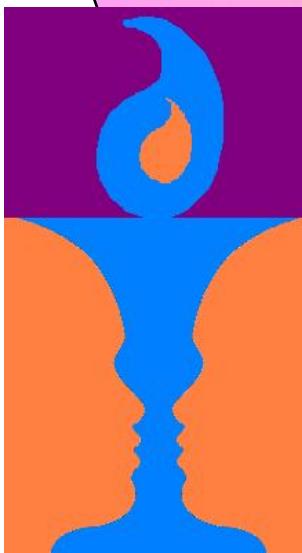
So Christmas is just around the corner and you are looking for five pounds stocking fillers....look no further (helps out with the Chester bone fund) Failing that I have a 2nd band Des O'Connor CD for sale - still stuns them fish!

Cheers Chester

Dorothy has been coming very long time, and yet ber at the Annual General 2014. She just missed the son, minister between 1944-54; Rev. Ernest Penn, 1955-2000.

Morgan to this church for a only became a mem- Meeting on 5th October last service of Rev. R. Philip- she caught the first service of

The previous caretaker Mr Skelton lived nearby and went to work at the synagogue. Dorothy and her husband John (known as "Taffy") also lived nearby, although she was born in Wilson Street, Anlaby. Her husband did not just "take the key" from the previous caretaker but he underwent a proper interview. Miss Rimington was on the Committee - "a very pleasant person" - and keen for the appointment. The Committee voted positively.



So that's how Dorothy first attended the services. Her husband was on the premises and when people called in it was his habit to give them a cup of tea. Dorothy shared the work with her husband because he was not in the best of health.

Dorothy says that her husband John was something of a ladies' man and some were jealous of Dorothy, but no other man could take his place.

INTERVIEW





Before the YUU Annual General Meeting and Quarterly Meeting, and talk from Robert Ince, on 11 October 2014 Kate Taylor led a discussion in Hull church on providing an interfaith service of peace from the perspective of Wakefield church's experience.

Wakefield followed the General Assembly resolution to hold an interfaith service for peace. This included:

- 3) Designates the 3rd Sunday in October each year as a special Unitarian day for World Peace when Unitarian & Free Christian Churches host an 'Interfaith Service for World Peace' 14) Requests that the Facilitation Services Action Group together with the Unitarian Peace Fellowship produce worship material for this occasion.

Unfortunately the GA's worship pack material was all Unitarian in source and seemed to impose one view so Wakefield generated its own material.

One preparation is getting people to come. Kate made personal invitations and went to places of worship. She notes that Quakers are keen but can dominate with their enthusiasm. She approached the local Churches Together. The civic approach can be made to get the Lord Mayor or similar to say some words. And she made an effort to attract the more 'way out sects'. Mormons can be over enthusiastic.

People saying lots of words can be broken up with some music.

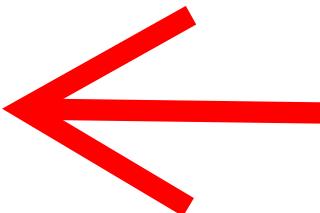
The presentation should be theologically neutral, and hospitality is important. Shortness, relevance and simplicity of language are important considerations. The informal discussions afterwards are important, encouraged by "high quality biscuits" and orange juice availability takes account of not all people of faith consuming tea and coffee.

In discussion we would expect religions to be "pushy" and indeed Unitarians promote their values such as tolerance.

What texts can be said by Unitarians not to offend other Unitarians? York tried an intergenerational interfaith service with "Bright Lights" performed by children.

We wrote some peace based offerings to such a service. Many took account of the road into conflict before peace is made. Others expressed Unitarian ideas, for example learning through difference. I made some lesser ditties, including:

For our peace
Let us share a meal
And let it not
Be piecemeal.



It seems it is very difficult to avoid theological concepts, for example what one says about the divine and God will conflict with somebody. Even prayer has conceptual variations between faith groups.

My view is that Unitarians may host an interfaith service as neutrally as possible, if neutrality is possible, but that they make Unitarian contributions into the service. Collective faiths are often little more than descriptive (or phenomenological) in interfaith gatherings, whereas Unitarians remain as individuals. The opportunity to 'crack the concepts' (be theological) or be investigative into what people actually do beyond official descriptions (the anthropological) is quite limited. Peace of course is a values-focus, but is still limited by being descriptive. But then it is important to meet and reduce mutual ignorance, as ignorance feeds conflict.

Robert Ince's contribution to the YUU event in Hull was to speak with few holds barred on the financial problems at GA level, including the expensive funding of residential ministry students. Our tiny denomination draws on trust funds that are not endless.

Adrian Worsfold

**FOR PUBLIC
RELEASE**

MELSA?

Through the Leonard Chamberlain Trust owning the land, this church is linked to one of the earliest institutional expressions of religion in this area. Rev. Whitaker wrote a history about us but Thomas de Burton (d.1437) (bursar in 1394, abbot from 1396 to 1399) wrote about a local Cistercian Abbey with an early version finished around 1396, and a revised version completed around 1402, with later additions. Its short name is *Chronica Monasterii de Melsa*. Melsa? It has a silent L and A.

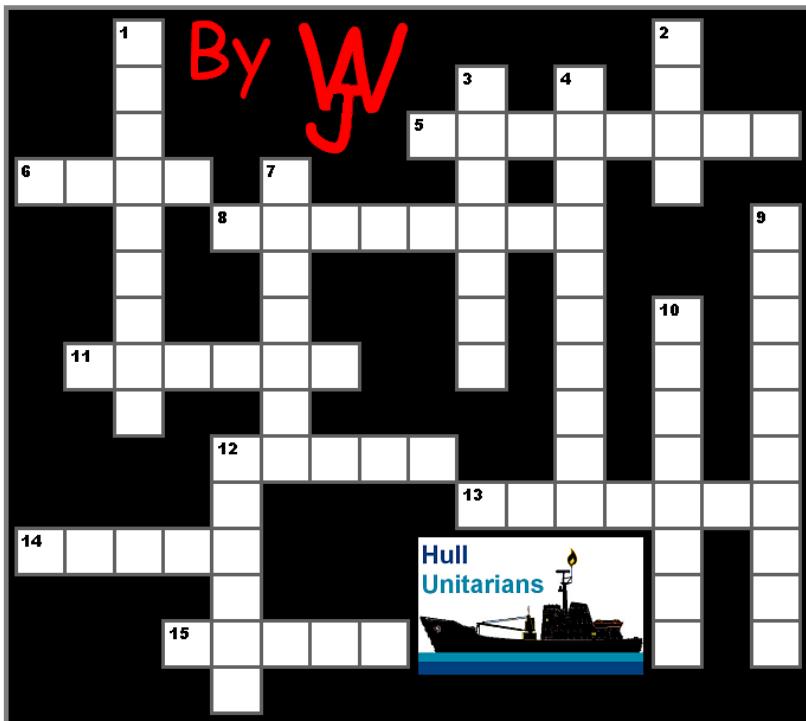
Meaux abbey was founded in 1150 by William le Gros, Lord of Holderness, instead of going on a Holy Land pilgrimage. Abbot Adam insisted on the site against other uses. Meaux was the last of seven religious houses springing from Fountains Abbey. Adam was joined by twelve others by January 1151. In 1249 the number of monks peaked at sixty. There were only 42 monks in 1349 and 28 in 1393, and 25 at the end in 1539.

It developed slowly, but it was dogged by low funds and disputes over land and with authority. Additions included replaced churches, an infirmary (1220-35), a belfry (1249-69) (and more bells later), and a granary. There was a Manor at Wick or Wyke but it was 'surrendered' in 1293 to Edward I who founded Kingston upon Hull.

During Hugh de Leven's time (1339-1349), a nude model was used to carve a crucifix. Considered miraculous, many women visited, yet they cost more to entertain than they gave in donations. When singing 'He hath put down the mighty from their seat', an earthquake threw the monks off their seats, seen as a sign in 1349 because on 12 August Abbot Hugh and five monks died of the Black Death.

Under Henry VIII the whole abbey was demolished and the stones made defences for Hull. All sorts of dubious origin relics were dispersed that were claimed to have magical qualities.

Hull Unitarian Crossword



Across

5. Historian minister not Hull singer and a care rest over the field.
6. Like the tube of chocolate caramels, would you Remove the first one and Indulge the fantasist instead?
8. A George visited Park Street and a Joan came for much longer.
11. Oxford wind as if it moves to Victorian Whitby without the horror.
12. Witches' trial setting rearranged into an Abbey.
13. Former caretaker like a cake shop.
14. Charity walker's 2014 aid of refreshment.
15. His master's coastal resort voice.

Down

1. Minister not so long before the coming of the extended means of writing.
2. Old Hull name for older teenagers.
3. Reigning monarch beats hers in Dog City.
4. Leftisms with e-solvents end in an astronomical circle.
7. Slots from the border city preacher
9. Monster Mere grasper area of the fruit walker.
10. Like you'll log in this season as the river rises and falls.
12. Carefully parked Welsh vehicle, taker of more than a musical instrument.

Nearest Unitarian Churches to Hull are Scarborough, Lincoln, Doncaster, Wakefield and York.

BRADFORD BD5 0JB Bradford Unitarians, Russell Street

HALIFAX HX3 7TH Unitarian Church, Pepper Hill, Shelf

HUDDERSFIELD HD9 7NW, Unitarian Chapel, Lydgate, New Mill

HULL HU2 8TA Hull Unitarians, Chamberlain House, Park Street

LEEDS LS1 5EB Mill Hill Chapel, City Square

SCARBOROUGH YO11 1UQ Unitarian Church, Westborough

WAKEFIELD WF1 1XR Unitarian Chapel, Westgate

WHITBY Y021 3BA
Old Chapel, Flowergate

YORK Y01 8NQ St Saviourgate
Unitarian Chapel, near Stonebow

