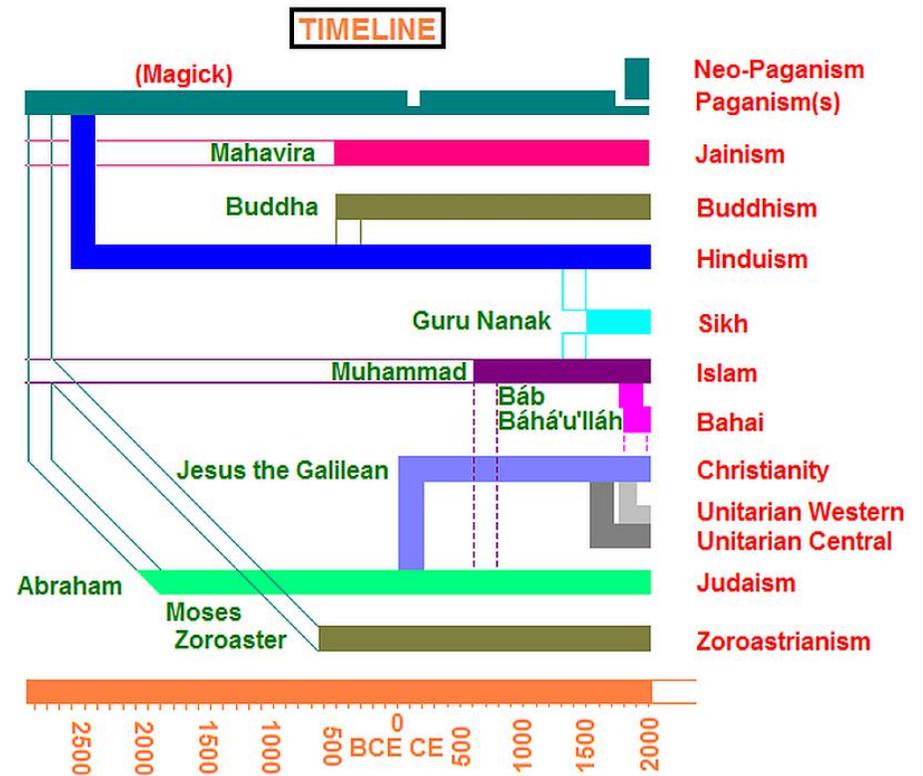


After: Dyer, J. (1969), *Discovering Archaeology in England and Wales*, Tring: Shire Publications, Inside front.

HULL UNITARIANS MAGAZINE

February to March 2015

SERVICE 11.00am SUNDAY



COFFEE MORNING
10.30 am - 12 Noon
FRIDAY

Liberal
Religion
at
HU2 8TA

Morning People?

On the 16th November 2014, Rev. June Pettitt, preaching, asked if we are Morning People. She said that there is the necessity of waking and getting up, but can we praise the new day?

Some people have the tedium of daily job applications without response, but she said we should value human creativity (and the 'what do you do' status) regardless of any job market.

The Sanskrit poem says, 'Look to this day,' and understandably it was used in a wedding (a special day) at Stannington in August. Celtic spirituality regards each day as a new beginning.

Some people meditate in the morning, as its best time. Mark's gospel has Jesus going off to pray alone while it was still dark. Mornings can be a time of rushing, but then one can stare from a bus window.

When ministering in Hull, June presented some of Pause for Thought early in the morning on BBC Radio Humberside. Someone phoned in after one of these to say how much they had appreciated the 'Thought' about

the amazing sight of an early morning January dawn.

Body, mind and spirit are related. The body is something of a miracle, built through evolution. The body can be exercised in the morning.

Awakening has its spirituality, and is of the spirit; and reawakening concerns both the self and the world. *Sing Your Faith* 181 has the line 'Wake now my senses' in the context of giving ministry to others.

Rumi from Afghanistan wrote: *Take Down A Musical Instrument*

Today, like every other day, we wake up empty, and scared. Don't open the door to the study and begin reading. Take down a musical instrument and start to play. Let the beauty you love be what you do. There are a hundred ways to kneel and kiss the ground.

Thus, he says, we wake to beauty. Indeed, start every day to be balanced and peaceful. If the peaceful is intended, even a difficult day will get better.



There are nineteen differences. Can you identify the changes below?





All the answers to the crossword were given in last the issue itself. Now look at the clues again!

5 across) is obviously not the singer David Whitfield but with a 'care rest' (taker) 'over the field' it's the historical minister **WHITAKER**. 6 across) to 'Remove the first one and Indulge the fantasist' is to turn Rolo (would you give your first one?) into **IOLO** (Morgannwg). 8) The George and Joan at Park

Street were **HARRISON**. 11) Oxford, Victorian, Whitby less the horror - **GOTHIC**. 12) The witches trial was at Salem which becomes the abbey **MELSA**. 13) Former caretaker like a cake shop is **SKELTON**. 14) The charity walker was refreshed with **WATER** Aid. 15) Both the master's voice (from a dog) and resort (in South Wales) is **BARRY**.



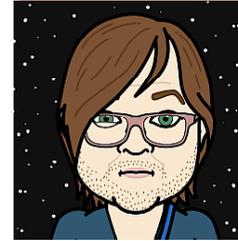
1 down) The extended means of writing is Pen+n and the minister before is **PHILIPSON**. 2 down) **WYKE** College for older teenagers uses the old Hull name 3) Reigning monarch is **ER** and she beats her Chest so the Dog City is **CHESTER**. 4) 'Leftism' is 'Tess film' and 'e-solvents' is 'Tess novel' and both end at **STONEHENGE**, where Tess is arrested. 7) 'Slots' is **S** lost and therefore Carlisle becomes **CARLILE**, a preacher. 9) If the Monster is Ness (Loch - Mere?) then grasper is Holder and so the fruit walker is the **HOLDERNESS** Brambler. 10) Like 'you'll log' is Yule and the river rises and falls is a tide so **YULETIDE**. 11) A musical instrument is an organ, more, that is also a Care... taker, is **MORGAN** and a Welsh car.



The puzzle this time is Spot the Difference. If an item 'moves' that is two differences (not there, is there) but a 'change' is one difference.

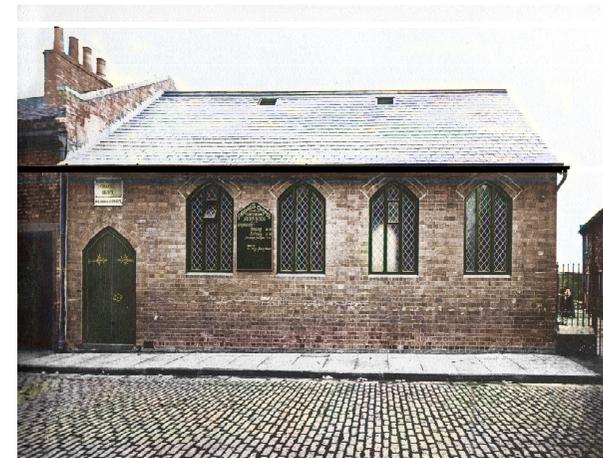
Source: Cyd-bwyllgor Addysg Cymru (1974), *Dewch i Ddysgu Cymraeg* 2, Pontypridd: Uned Iaith Genedlaethol Cymru, 10. And: Anon (2013) 'Terminus Vitae...', *Astrologer's Magazine*, 37. Vol. 4 no. 1, August 1893 (given as 1894), London: Forgotten Books and Company Ltd, 67, original page 59.

Although this magazine has been delayed, there still can be no reporting on any ministry matters, and the preaching rota is only known for February and even then it is fluid. No Chairwords because the Chair is rotating to take meetings. Compiler: **Adrian Worsfold** adrian@pluralist.co.uk

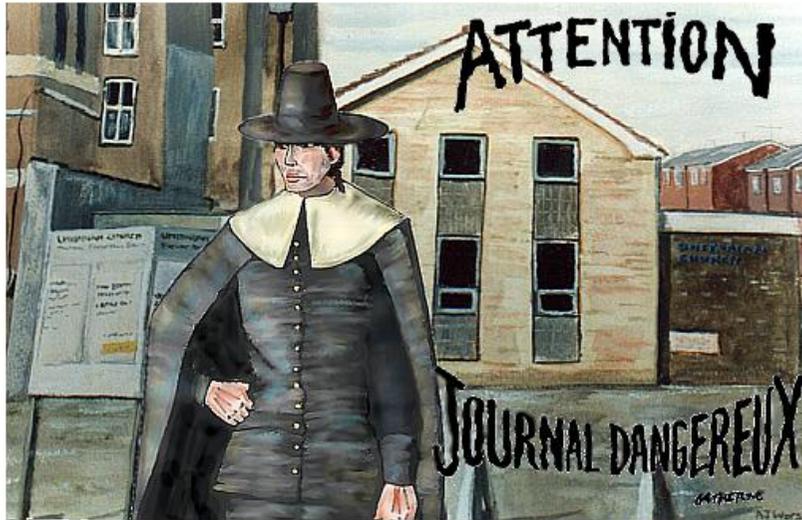


Services in February

Circle	1st February	11:00 am
Bernard McHugh	8th February	11:00 am
Ralph Catts	15th February	11:00 am
Chris Pilkington	22nd February	11:00 am

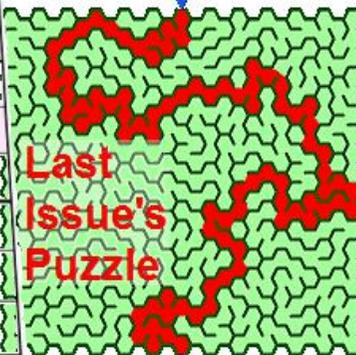


Selby Unitarian Church - as was



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

Somehow this picture just does not add up!



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

Website; Secretary: Keith Brown

Who

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

Music; Magazine Writer and Compiler: Adrian Worsfold
adrian@pluralist.co.uk

Does What?

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



From left to right:

- E. W. Lummis: 1898-1901: promoted broad catholicity and freedom;*
- W. Whitaker: 1907-11: wrote Bowlalley Lane Chapel history;*
- H. W. Perris: 1883-97: liked biography, ethics and comparative religion;*
- L. Clare: 1911-15: often preached on lofty subjects;*
- F. H. Vaughan: 1902-6: left due to the East Coast weather.*



All these ministers served at Park Street

Spiritual

Veni
Sancte
Spiritus
Come Holy Spirit

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Wash the stains
Refresh the arid
Heal wounds

Bend what is rigid
Warm the cold
Direct from what is wrong.

Stephen Langton (ca. 1150-1228)



Begin by looking for new questions, not old answers. Answers close doors. Questions open them. Answers lock us in place. Questions lead us on adventures... The more questions we have, the farther we can see.

Church, F. (2008), *Love and Death, My Journey Through the Valley of the Shadow*, Boston: Beacon Press.

Written when dying of esophageal cancer. Rev. Dr. Forrest Church (1948-2009), Minister of Public Theology at the Unitarian Church of All Souls, New York City.



"Hull Unitarians" is our new name and the location "Chamberlain House". Using the plural form removes the potential restriction of calling the grouping a church, chapel or society. Chamberlain House gives the effective connection between the Leonard Chamberlain and Church trusts. So it is 'Hull Unitarians at Chamberlain House'

A strip of land just north is being purchased from the local authority. The Church has never purchased land in modern times so the AGM gave Michael Tracey, as trustee responsible for property matters, the authority to sign relevant documents.

For the near future the Chair of the congregation will rotate around several people as Barry Cundill has released this post in order to become Treasurer, taking up all the reins about March. Mavis Lake took on bookings recently from Pat Clappison and Fay Grant helped with collections and envelopes.



The outside sign, 'Hull Unitarians Chamberlain House', in apple green lettering, is now attached; an acrylic panel that gives a rapid history of the buildings covers the foundation stone.



Wakefield sees a new badge... The YUU meets next time in Bradford on 14th March.

Bookings by outsiders for use of the church building have increased this last year and so has investment income.

Own members taking services reduced this cost of ministry. Window cleaning costs have fallen despite them now being cleaned once every four weeks outside, and they were cleaned inside. A small loss for the Church in the previous year was replaced by a small surplus April 2013 - March 2014.



Recycling in Hull



After Charlie Hebdo

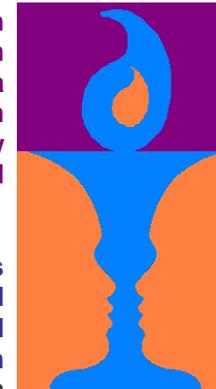
After some

Hull City Classic Team

consideration, the music listing ceases, but highlights in November and December 2014 included Moody Blues' *Dawn Is A Feeling*, Darcey Bussell dancing to *Good Morning*, Karl Jenkins' *Armed Man*, Wagner's *Elsa's Procession into the Cathedral*, Queen's *I'm Going Slightly Mad*, Julie Gaulke's *Veni Sancte Spiritus* and the Unitarian Music Society singing *Joy to the World*.



Mary: When we joined, the Church was very active with a real spirit of camaraderie. I was also very involved in the Singing Group organised by Marie. I also sang as a soloist and for some of Bryan's services. I took part in services and started some on my own. My diaries show I was very involved. Bryan and I attended annual General Assemblies.



Bryan: As an agnostic teenager I believed that God was energy following the big bang: to result in humankind. I still do and God is in and around us. At one time I half-believed in a personal God but I rather agree with Einstein: "all nature, including humans, is in no way an accidental game, but a work of lawfulness, that there is a fundamental cause of all existence." I do not now believe in prayer power except to stimulate thinking, nor in an afterlife. The Bible and Old Testament in particular is mythical rubbish with all its begetting, wars and incredulous ages of human beings. Not a deity, Jesus's teachings are worth following. I am closer to Richard Dawkins than the Pope and I call myself a Spiritual Humanist.

Mary: Unlike Bryan my views about God or a Supreme Being are little changed. I just believe there must be something out there other than a secular existence and I do believe in an afterlife in some form, and in the power of prayer (but it hasn't brought me a new bike yet!).

Bryan: There is a minimum membership needed to run the church, and we are close. To grow we first need a Minister who can be told of substantial financial backing via the Leonard Chamberlain Trust to support any presented sensible project. Latent Unitarians out there need to know what we stand for because they haven't a clue. So we must advertise seriously. This means a constructive leaflet delivered via Royal Mail to every home in Hull. I have a number of ideas and these may be expanded later. The cost is in the region of £12000. (As a past-Chairman of the Trust I know this is peanuts for the Leonard Chamberlain Trust, in order to 'further the Unitarian Movement'.) Mavis for sure deserves a medal and acclaim for all her efforts in keeping the church going.

Mary: I agree with Bryan's ideas for local growth. Like Bryan I am pleased the church is trying to get a new Minister. When achieved I will return and again put my effort into making it as successful as it was once. But, whatever we do, we must get more women to join: by doing all the donkey work they have always been the power-horses of church life across the UK, and through history. Without their efforts the church will fail.

Bryan Burgess: Some 31 years ago we came across the Unitarian Wayside pulpit. I never believed a church could believe what I believed. This was me! I rang Ernest Penn and the rest is history.

Mary Burgess: As a child I attended a Methodist church and like Bryan did not attend church as an adult. Although we didn't discuss religion much we held similar views. Joining changed my life. One reason was because of the Rev. Ernest Penn: I thought he a kind and wonderful man and a real credit to the Unitarian movement.



Bryan: Soon after joining I was elected Chair of the Committee and later of the Church Trust. I led discussion with the Rev. Ernest Penn and the Committee for the new Charity Document. Mary and I held or assisted musical evenings, garden parties, candlelit suppers, strawberry teas, table top sales and book sales. I hardly missed

the many services and events during my period of office, to set an example. I edited the first Church calendar.

I became President of the YUU, visiting Transylvania along with the Rev. Austin Fitzpatrick to deliver pharmaceuticals and clothing for the poor, visiting schools, hospitals, churches, and orphan homes in the severe cold and snow. It was humbling to hand to a farmer's wife a steroid injection unavailable in Romania for a peasant farmer suffering prostate cancer, costing me £35 but more than 3 months wages for them. Mary and I accompanied the Rev. Fitzpatrick and his wife to Middleburg, Pennsylvania, for the bicentenary of Joseph Priestley's death, visiting his burial mound and also his church's service. We attended many YUU meetings. I preached not only in Hull but in Yorkshire. We were asked to give readings on a Sunday morning ITV programme led by the Rev. Paul Travis of Mill Hill, Leeds.

I was became a trustee and Chair of the Leonard Chamberlain Trust, and produced a book about it and its connection with our Hull Church.

A Chalice
Lighting

by Bernard McHugh

Lord of

all being, grant us all the gift of an open mind:

A mind that values tolerance and reason,

Yet stands resolute

Against those falsehoods

That lead to injustice, cruelty and violence.

Grant us minds that love the truth

So that, even when the truth is complex and many sided,

We may be patient and diligent in its pursuit.

Grant us also, O Lord, the gift of an open heart:

A heart that welcomes and celebrates

The uniqueness of each individual

In body, mind and spirit;

A heart that is alive

To the beauty and wonder of nature

And against the greed and folly

Of man's exploitation of her;

A heart that is filled with a compassion

That finds expression

In good thoughts, kind words and loving deeds.

As we light this chalice

May its flame be a symbol of our aspiration

To build, with wisdom and with love,

A community of the the open mind and the open heart
In the service of the spirit.

ABSENT FRIENDS

***Words are merely spoken sounds
Unless they are sincere.***

***These words I write will gain
new strength***

Each and every year.

***We wish you warm in Winter,
cool in Summer,***

Tender Spring.

We wish you joy, contentment,

We wish you everything.

***May the Angels guide your
footsteps,***

Wherever you may roam.

***Furnish each room with
happiness,***

***In the place that you call
home.***

And in the veil of silence,

***When days turmoil
ends,***

***Lift down your book
of memories,***

***Remember distant
friends.***

***Submitted by
Mary Burgess***

In this magazine there are a series of interconnected time charts. On the back cover is the greatest span of time, from pre-history to today. What is important is how necessity and culture leads to magick and out of magick comes religion.

Magick is the sense that the world has identifiable patterns and that some gifted people can predict and even disrupt those patterns for good or ill.

As culture developed in England, especially with the control of farming and the passage grave diggers, magick became more systematic, ritualised, and religion formed. Stonehenge combines burials, healing, the stars and the winter solstice. The Romans with their classical religion tolerated local Gods except for the Druids because of human sacrifices.

On the front cover is a history of religions. Although Islam claims to have always existed (that religion was corrupted until Muhammad recited the Qur'an from the Angel Gabriel), we see specific religions emerge out of the Paganisms. Hinduism remains a form of Paganism, except that it is also a literate and philosophical movement with modernist and nationalist

developments. Judaism was a reaction against Paganism and became sophisticated.

Religions tend to be spiral or linear in form. Spiral religions, like in the far east, focus on the repetition of a grim life, to be left behind by liberation. Linear religions, as from the Near East and West, focus on a beginning and an end, redeeming the bad, and emphasising progress. Akhenaten produced a Sun monotheism but too early.

The supernatural is not the same as magical - authority is with God through the priest or shaman. Later on, there is a movement to say all can participate in the action of God or the pathway.

Westerners used to think that religion evolved, so that the highest religion was the more philosophical and rational. Robert Redfield said there is magick, the Little Tradition and the Great Tradition. Magick seeped into the Little Tradition, as in village religion, but the Great Tradition is cosmopolitan, urban, and found in seminaries and universities.

This, however, reverses where the power of religion lies. The closer religion is to magick the

News



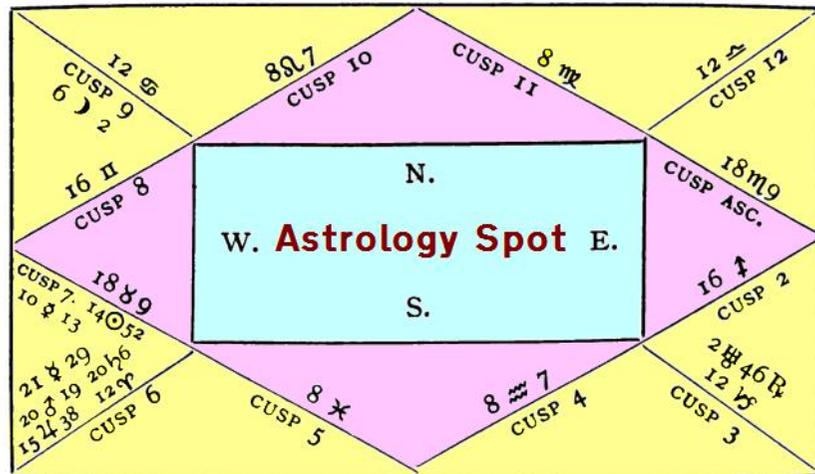
On 21 December the afternoon carol service and last service for 2014 was taken by Marion Baker, President of Unitarian and Free Christian Services. It was a carol service suitable for members, friends and visitors, with variety in the readings to reflect the celebration of Christmas. The congregation included some Chamberlain Trust residents as well as some known visitors persuaded to stay and interested in our future: who would and should be part of our

friendly pastoral extension. Also, a homeless person called for a drink and a bit to eat. Unlike in the past, when such a person has made a grab for any visible money, this one showed manners and personal humility, and so this Polish chap living rough was invited in and joined in with the food and drink. He has qualifications, for Poland, but somehow do not translate. He'd be a porter for the NHS. He speaks our language and just wants to get on. So he stayed, conversed and then slipped away. Given his positive manner, not to have included him in would have rendered the singing of those carols about staying in a shed and being at the low end of life a sham. Including him in made the myth in them instructive.

Christmas truly began on 6th December 2014, or at least it did for the twelve revellers gathered at the church for the Candlelit Supper. Although fewer in number than in previous years, Sue Cundill (with husband Barry's help) still had prepared a splendid festive spread for us to enjoy. Entertainment was provided by Barry, Bernard McHugh and Andrew Palfreyman (playing the accordion). And the Christmas tree was decorated in all its glory. The evening was thoroughly enjoyed by all. [Bernard McHugh]

In 1822 Unitarian John Alderson began the Hull Literary and Philosophical Society. Still popular, it meets for in-season weekly hour-long evening lectures at the Mercure Royal Hull Hotel HUI 3UF. February starts with Martin Jennings on making public statues, like his Philip Larkin at Paragon Station, and March starts with Polyanna Pickering the artist talking about her and her photographer daughter getting rare access into panda country in China. <http://www.hull-litandphil.org.uk>

Terminus Vitae — Napoleon Buonaparte.



From *Astrologer's Magazine* 1893 ... we notice that he had Libra rising in the natus, and that this fourfold conjunction in Aries at death fell in his seventh house of birth; and that it is in square to his Moon in Capricorn, and his Saturn in Cancer; the Moon and Saturn having been in opposition at his birth. This polarity of Aries with Cancer, the former sign governing the head, and the latter the stomach, explains the nature of his death, which was from disease of the stomach, accompanied by delirium at the last. The death figure shews the same indications, for the Moon is there in Cancer, afflicted by the opposition of Uranus.

more vital it is. So the history of Christianity can be told from the top - credal councils etc. - but it was driven by communities who prayed and believed, and escalated the titles of Jesus because of their supernatural beliefs. In other words, the Great Tradition is the more philosophically removed.

So Islam did not form simply because a prophet spoke God's words, producing the Book, but because of the demands of an expansionary people out of Arabia into the near East, where Arabs wanted a religion of reform more than equal to Judaism and Christianity.

Nevertheless reformist movements have affected all religions, and locally, and Unitarianism is one. The east of Europe was a precursor to Western pluralism. Islam was strong nearby. Then, resurgent Catholic power led to the ethnic cleansing of Socinians in Poland in 1658, and destroyed Unitarianism in Austria-Hungary except for a frozen existence in the valleys of Transylvania.

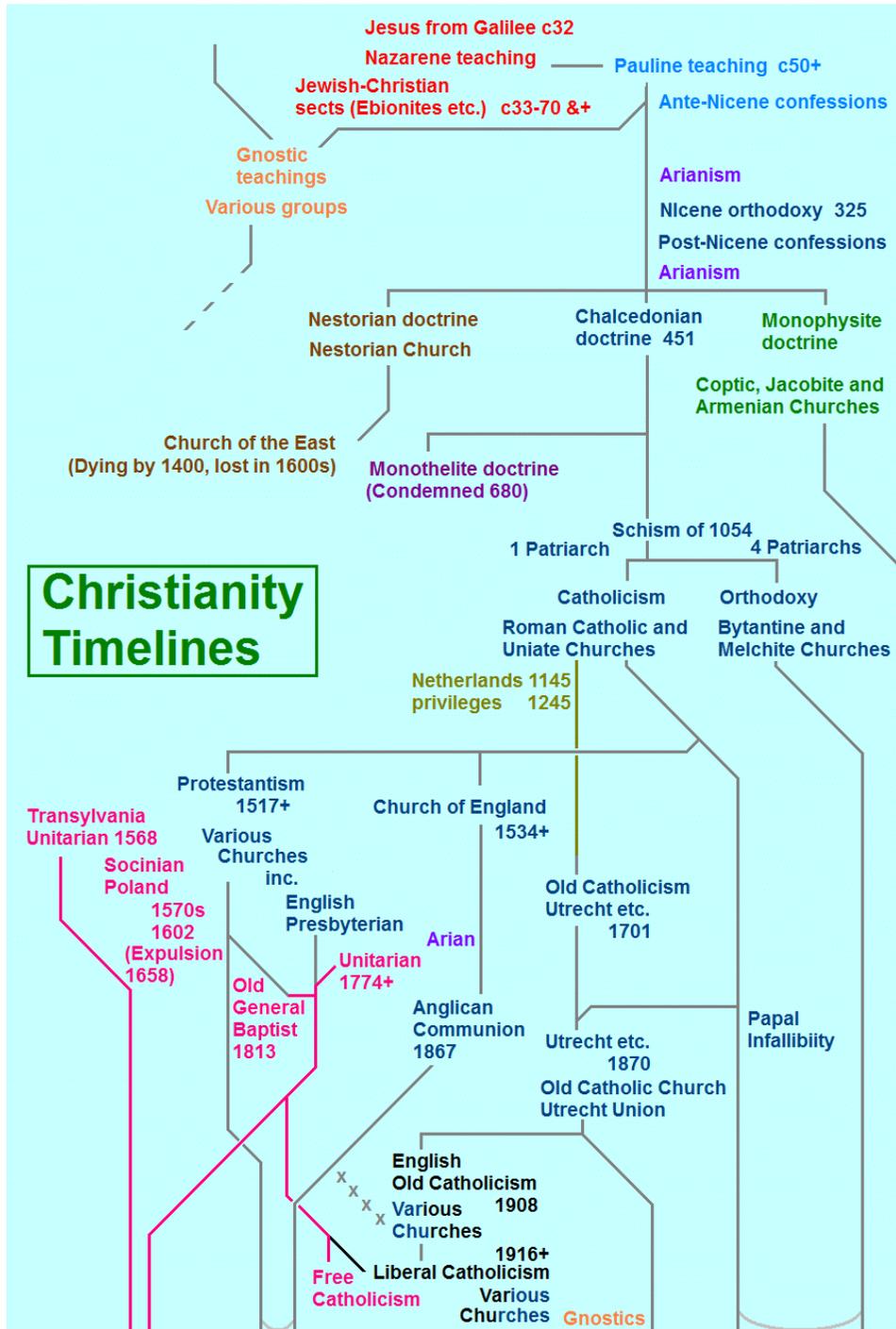
In the West the 'Bible only' was an insufficient guarantor of the maintenance of doctrine: the Trinity as doctrine is post-biblical. The timeline that

shows **changes in the Hull church** relates of course to wider Unitarian movements.

Protestantism and Unitarianism inherits Augustine's original sin - even when by rejection - and also Aquinas's marriage of Christian revelation and Aristotle's worldly observations. Orthodox Christians of the near East and Russia have never absorbed original sin, and so have salvation as a more mystical perfection in God. The **Christianity chart** indicates a hugely complex religion.

In England, resistance to the State led to Anglicans reinventing Catholicism and its romanticism affected even Unitarians. Interestingly, the Liberal Catholicism that formed with Theosophy reverted to the ritualist having power in the magical sense. So does today's consumerist New Age.

Theology has broadened with the social and natural sciences; philosophical religion is further strained from believers, with evangelicalism as sectarian. Unitarians reject the sectarian shape of religion in their use of broader ideas, opening to East and West, but can they lose both supernature and magick and still be religiously vital?



Timeline of Hull's English Presbyterian/ Unitarian Church

Puritanism

The Great Ejection from the Church of England 1662

Declaration of Indulgence 1672

Richard Barnes' House 1672; Blackfriargate Chapel 1672

Local Repression

Christopher Fanthorpe's house 1680

Declaration of Indulgence 1687; Act of Toleration 1689

Trust Deed 1689; Bowlalley Lane Chapel 1693 [Merchant House style]

Salters' Hall London 1719 Split between non-subscribers and subscribers

Arminianism

Samuel Clarke's influence on Lindsey (Arianism)

Lindsey: first "Unitarian" church 1774; Joseph Priestley; *Dissenters receive partial freedom from the Articles of the Church of England 1779*

Biblical and Denominational Unitarianism

Bowlalley Lane Chapel 1803 [Octagonal style];

(3 Unitarian Baptist chapels c1805)

Presbyterian to Unitarian identity in Hull c1806

Unitarian Relief Act 1813

News about Transylvania Unitarians also having earlier origin

(Unitarian Baptist chapel c1840)

Dissenters' Chapels Act 1844

Samuel Bache fails to define Unitarianism as doctrine

James Martineau; Latitudinarianism

Romanticism; Free Christianity; Victorian Gothic; Oxford Movement

Park Street Church 1881

(Hull Labour Church [working class potential]); *Liberal landslide*; 1905 **New Theology** [movement]; Salem Congregational Church c1910 [co-operation]; Chancel changes 1934; Fish Street Memorial Congregational Church c1940 [co-operation]; Hull Branch of World Congress of Faiths c1954; Mainstream liberal theology 1960s and 1970s; (The Society of Friends [some contact])

Park Street Church 1977

Theism, Liberal Christianity, Religious Humanism, Eastern, Paganism...

(Sea of Faith 'Non-realism' [movement])