

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?

Awakening has its spirituality. 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.

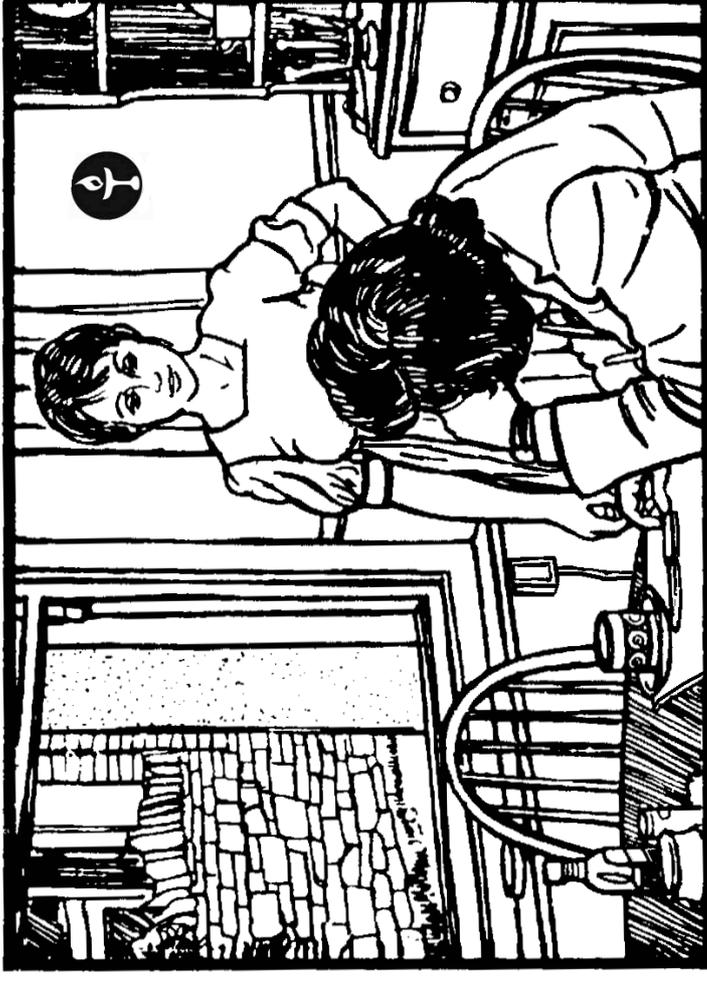
Body, mind and spirit are related. The body is something of a miracle, built through evolution. The body can be exercised in the morning.

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*

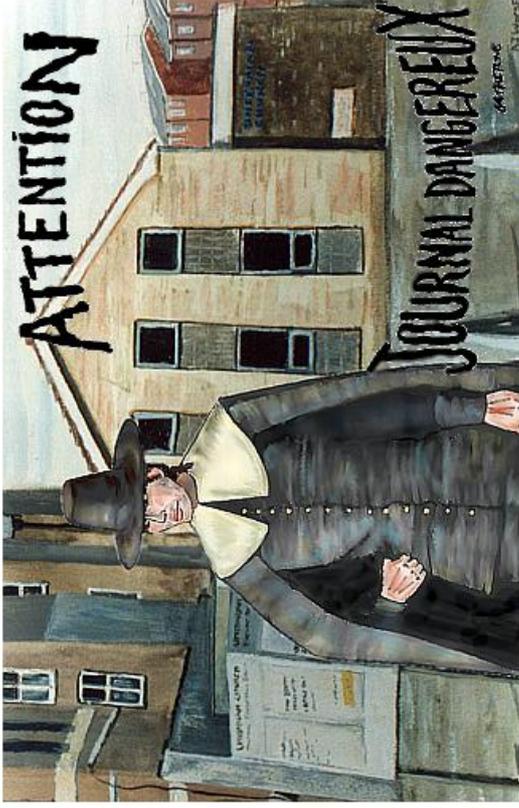
Today, like every other day, we wake up empty, and scared. Don't open the door to the study and begin reading. Take down a musical instrument and start to play. Let the beauty you love be what you do. There are a hundred ways to kneel and kiss the ground.

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.



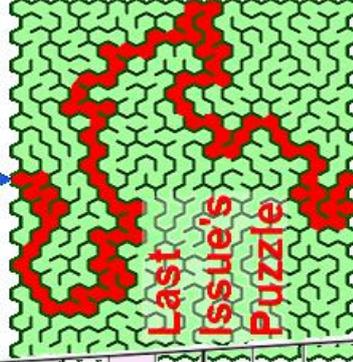
There are nineteen differences. Can you identify the changes below?





Somehow this picture just does not add up!

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



All these ministers served at Park Street



From left to right:

- E. W. Lummis: 1898-1901: promoted broad catholicity and freedom;
- W. Whitaker: 1907-11: wrote *Bowalley 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.

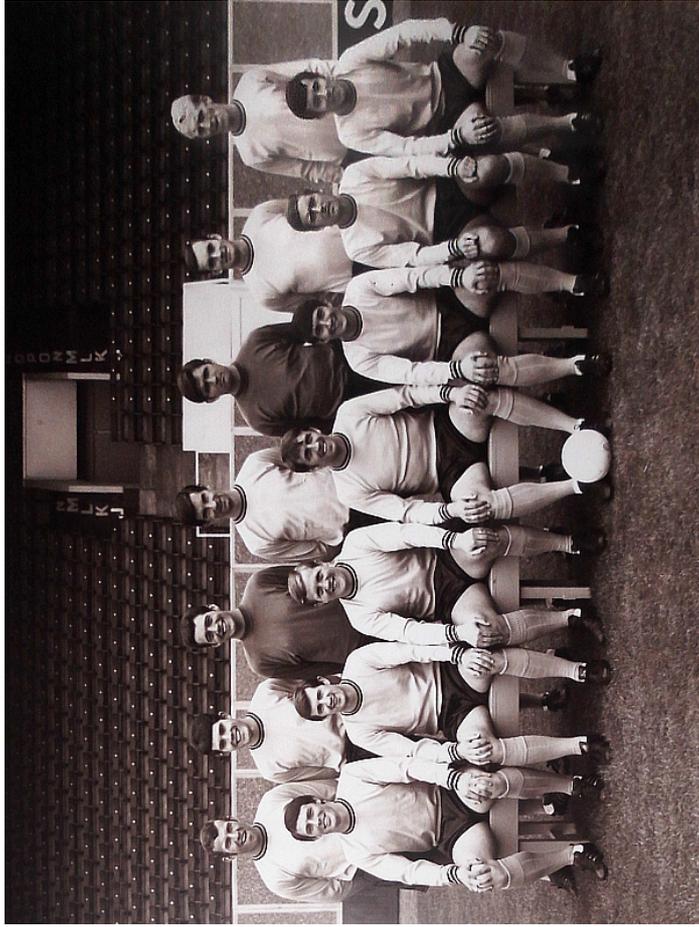
Board of Church Trustees: Barry Cundill, Keith Brown
Mavis Lake, Michael Tracey, John Williams

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

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



Recycling in Hull

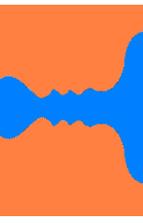


After Charlie Hebdo

Hull City Classic Team

After some 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.



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]

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; Bowalley 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

Bowalley 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])

