

**Across**

1. Godly graced John: the follower e-endless tails Vince. (9)
4. Hal He was their buddy and teacher. (6)
7. Hull whiskey minister guest in spirer 1883. (5)
10. Extended competition for Chester the dog's attention. (5)
11. The a.m. light tune when the flame of truth is kindled. (7)
14. US TV presenter Sings her Faith tune 099. (5)
16. In Birmingham, a verb becomes a noun for new Unitarians. (7)
17. One per minister is 1883. (6)
18. (Said Puritan churchman) Byne: pray, stir. (12)

**Down**

2. Sermon living location. (7)
3. Note my words, some Scots used his name to hide their Unitarianism. (4)
5. Reverend alternative CCCCIX, once a singular curry, similarly still get a car... (5)
6. Hardly basket weaving or similar activity on a long German road. (9)
8. In some composed expression it sounds 'safe', but we want adventure even in on first name terms. (5)
9. Welsh like it rhymes, on a Friday morning. (6)
12. General U.S. gift. (5)
13. The shofar in the Dec Jan issue: do you locate it in an eco village of spirituality? (8)
15. Hull towards joined-up estuary, e for i. (8)

## Pastor's Newsletter, March 2015

return address:  
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The Congregation  
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As I commence my term of service to Hull Unitarians I express my gratitude for the opportunity you have provided for me to engage in my vocation as a Unitarian spiritual leader. I will seek to serve with care and consideration for all in our congregation, both members and friends. I undertake

to listen and to endeavour to understand your hopes, aspirations and concerns, and to seek ways to enable all of us to continue in our life journeys. Unitarians are free to identify their beliefs, but also we are each responsible for listening, respecting and learning from each other. We embrace the principles of tolerance, understanding and compassion. By welcoming diversity of beliefs, lifestyle and experiences we can support each other on our life journeys and especially on our exploration of spiritual experiences and religious beliefs.

In your call to Ministry you asked for many things to be addressed and I am committed to responding to the confidence you have placed in me. To take things forward we need to decide collectively where to start. We are few in number and I believe that the best way to renew our Unitarian community is to support some common goals and to achieve these so that, having experienced success, we can then grow stronger in spirit and in numbers. I want the decisions about priorities to be informed by the views of all the members and friends of Hull Unitarians. I propose therefore to contact each one of you to seek an opportunity to meet so that I can listen to your individual and collective hopes and concerns.

I will report back on all the views expressed and I will seek to do so in a manner that allows all voices to be heard, but without my attributing views to individuals, unless you ask to be identified. Of course, some of you will inevitably think you can guess at what some people might say, but I suspect that at least some of the time, you will be mistaken - for

and, excepting Ireland, Cromwell represented toleration and diversity. **So the winners of the Civil War could have fought amongst themselves.** Cromwell dissolved the Long Parliament and thus liberties continued:

even Biddle, the early Unitarian, was sent to the Scilly Isles with an income; many Puritans wanted death for Socinians. Lord Protector from 1653, Cromwell detested bishops, disliked the evident intolerance of Presbyterians whilst sympathising with Independents. He

monitored via *The Committee of Triers* and also Lay Commissioners around the land. Even Episcopalians were tolerated if they did not use the *Prayer Book*, but Calvinism was assumed. Approaching 7000 priests were ejected from their livings.

When the bishops were restored in 1660, **it was a matter of swiftly removing Presbyterians:** those who could not assent and consent to the whole of the *Book of Common Prayer* of 1662. Some did stay, and accepted bishops, ceasing to be Presbyterian, but the rest were gone. They might have had a parish mentality, and although the *Thirty-nine articles* contains an element of Calvinism, their Church was an imagined Calvinism.

Protestant Churches fell into variable illegal and semi-legal

existence until the Dutch monarchy replaced the Stuarts. We in Hull descend from two such shadowy Churches, which in 1680 merged into one.



When English Presbyterians and their successors fought again for their rights **they then included the liberties of others, and one reason was the trustees' social position as an emerging capitalist middle class against the whole feudal (Anglican) regime seeking political inclusion.**

It was Independents who demanded that members assent to evangelical doctrines. English Presbyterians drifted through Arminianism under good economic living and theological education (among ministers), and so these trustees and pew-renters took on the liberal Unitarian revolution.

Scottish missionaries led to the founding of the Presbyterian Church of England that did have Presbyteries and went on to form the United Reformed Church, along with most Independents in 1972.



## Selected Words of the New Minister from 2013 and 2014

The following is written from two UK Unitarian TV videos featuring Ralph Catts. See them online at <https://vimeo.com/64173455> (2013 NUF) and (2014 from FUSE) <https://www.youtube.com/watch?v=9TEIG1XusdY>.

Training for Unitarian ministry was the next step in my life course. It brought together a number of my experiences and gave me a new avenue in which to express and share with others. My evolving sense of spirituality has been a major influence in wanting to take this path.

As a young man I walked away from a very evangelical church as a teenager, and for a long time I called myself an 'atheist'. This was the case until I went to a *Findhorn Foundation Experience Week* in Scotland in 1997. The leaders of the experience week groups are called Focalisers and one of them asked me why I was there. And I said, "I am here for a bet." They asked "What sort of bet?" I explained that one of my friends back in Australia had said, "You haven't got a spiritual bone in your body: I dare you to go to the *Findhorn Foundation* for a week'. The person who was the

Focaliser said, "That person doesn't know you very well." It really stopped me in my tracks.

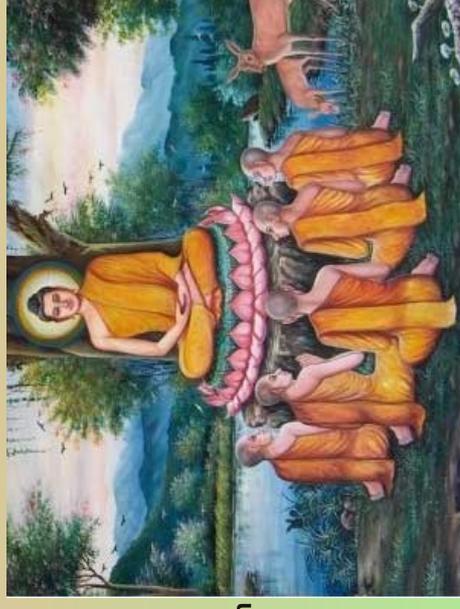
Since then I have been on a spiritual journey. Back home in Australia the nearest Unitarian churches were in Sydney and Brisbane and they were both more than 300 miles from where I lived in the highlands of New South Wales. I practised meditation by attending local meditation sessions conducted by Buddhists and by Hindus. I was then asked by some in the wider community to lead an inter-faith meditation group.

The next step was to find Unitarianism. That happened on a sabbatical in the States where someone who'd learnt that I meditated asked me if I would be interested in coming to their church. Being a polite guest I agreed. It was the



*St. Louis Unitarian Church* and the day I first attended they were celebrating the centenary of the birth of Louis Armstrong with reflections on his words and music accompanied by a jazz

insights to a better world. This relates to the Buddhist emphasis on the primacy of the mind. Peace in the world results from peaceful minds, and the mind can be trained for peace just as it can be for competition and war. June Pettitt's ministry in Hull opened up the world of wonder. Wonder, she said, is a religious experience. There is wonder at the world around us, wonder at human achievement, wonder that we are indeed here at all, and wonder at the natural environment that needs protection. We wonder at our own consciousness. Perhaps we should consider less the bomb and the bullet and cherish being human. And there is wonder of the spiritual world and its variety of scriptures with the different revelations for different souls. Wonder is found within Paul to the Galatians in chapters 5 and 6.



Then there are our unlikely teachers. How, for example, can we learn to practice patience with no one to irritate us? The best teachers can handle tough pupils: the awkward, shy, aggressive and disruptive. To teach is to learn, said Westhill College in Birmingham. There is the poet Robbie Burns with his 'as others see us', and Bernard had his own Burns moment when a school report stated: "He sees problems where none exist!"

After this came a guided meditation to consider our teachers, in say: practical matters, encouragement, generating a love of learning, or developing patience and kindness. The benediction referred to all beings becoming happy.

## Fay Grant

attended Unitarian services regularly from 2001, and first came here in the mid 1990s. She "drifted in", so to speak, having "come along for other things".

As Fay Spendlow, she and husband Ron attended the Theatre Organ Society that used to meet at the old Cecil cinema. When the bingo took it over, and wanted the organ out, another venue was sought where the organists could come and play. So with the connection of Marjorie Scurrrell they came to the Hull Unitarian building.



Marjorie invited Fay to the monthly Chalice Luncheons where women gathered to hear a speaker and enjoy the entertainment.

With Ron she was invited to more, and was told she did not have to be a member to attend such as musical evenings or games events. By getting to know Hilda she joined the yoga group. Often, Ron would drive Fay to events and pick her up afterwards.

When Ron died the church conducted his funeral, and consequently Fay decided to support the church some more and wanted to come to the services regularly. From 2001 she looked forward to the social gatherings on Friday coffee mornings and the services on Sunday mornings. Fay continues as a very regular attender.

Fay enjoyed a holiday with Mavis Lake and her sister in Scotland, but ended up breaking her arm and having an operation at Inverness hospital.

She met Stuart Grant at the Theatre Organ Society. Now Stuart comes and brings Fay to services as Ron did. Stuart is also part of the Friday morning gathering. Stuart and Fay married after some care by Fay for Stuart.

Fay thinks God and nature is all one. God is not a person, and not a God that can listen to prayers. Fay had no religion for a long time. She did attend St. Ninians Presbyterian church as a child. She was never looking for a religion, but had she known about the Unitarians earlier she would have come. If other people knew how nice it was they would come too. She had come to some services, but was attending regularly when Ernest Penn retired, when June Pettitt began her ministry, and subsequently since.

### Some Music Heard Recently

Demis Roussos: Forever and Ever

Wagner:  
Bridal  
Chorus

Uriah  
Heep:  
Wise  
Man

Chumbawamba:

Poverty Knock

Francis Rossi:  
Claudie

Kraftwerk: Autobahn

Tony Banks:  
Black Down

Elton John:  
Original Sin

Mendelssohn:  
Wedding March

Elton John &  
Luciano  
Pavarotti:  
Live Like  
Horses

Aphrodites Child:  
Seventh Seal & Aegian Sea

Rick Wakeman: Close to the Edge