



THE YORK UNITARIAN

St. Saviourgate Unitarian Chapel, York, YO1 8NQ

April 2021

FROM THE MINISTER

At some point around this time of year, I usually find myself quoting this little ditty:

*Spring has sprung,
the grass has riz,
I wonder where dem boidies is.
De boid is on de wing,
but dat's absoid,
I toit de wing was on de boid.*

I don't know who wrote it. Some people claim it belongs to Ogden Nash, others that it predates him and is attributable to that prolific author Anon. Up until now I've always thought of it as the poem about the birdies, and in my mind the birds in the poem are yellow cartoon ones resembling Tweety Pie, which I suppose makes sense, seeing as the poem invariably comes with a comedy tone of voice and fake American accent. The bit of the poem I'd never really thought about until this year was the second line. The first sign of spring, before the birds, is the grass. I can't seem to get away from grass lately.

In February I was asked to report on Jef Jones' wonderful poetry workshop at FUSE (the Festival of Unitarianism in the South East, this year held online) for the Inquirer. The poem he chose to focus on was the section "What is the grass?" from Walt Whitman's 'Song of Myself', a long and complex poem which itself forms just part of the collection Leaves of Grass. In this poem grass provides an image for the persistence of life: "the smallest sprout shows there is really no death." Not long afterwards I was rereading Barbara Brown Taylor's brilliant

essay on Imagination in *The Preaching Life*, and I came across this sentence: "All I know is that there is always more than meets the eye and that if I want to see truly I must also be willing to look beyond the appearance of things into the depth of things, into the layers of meaning with which the least blade of grass is endowed."

Of course, Walt Whitman and Barbara Brown Taylor are writing within a long tradition which puts grass forward as an image of both fragility - "The grass withers, the flower fades,

when the breath of the Lord blows upon it; surely the people are grass" - and ubiquity - "though the wicked sprout like grass..." The sneaky green stuff gets everywhere. Which I suppose is the point. Individual blades of grass come and go, but grass as a species persists, come what may. Despite pandemic, despite sorrow,

despite exhaustion, spring springs and the grass rises. Every year. As the hymn writer has it:

*Spring has now unwrapped the flowers,
day is fast reviving,
life in all her growing powers
towards the light is striving.
Gone the iron touch of cold,
winter time and frost time,
seedlings working through the mould
now make up for lost time.*

And hopefully, now that many people have received at least their first vaccination and we have a tentative roadmap to resuming physical gatherings, we too will soon be making up for lost time.

Stephanie Bisby

A MONTH OF SUNDAYS

at 11.00a.m.

Sunday 4 April Easter Day
The Revd. Stephanie Bisby
'Re-imagining Easter'
Music by David Hammond
Zoom host: Laura Cox

Sunday 11 April
Joan Cook
'Wisdom: her name is woman'
Music by Helen Drewery
Zoom host: Claire Wilton

Sunday 18 April
The Revd. Stephanie Bisby
'Small miracles'
Music by David Hammond
Zoom host: Laura Cox

Sunday 25 April
Nick Morrice
'Mrs. Gaskell's baby'
Music by Myrna Michell
Zoom host: Janet Eldred

OTHER EVENTS IN APRIL

Poetry Group

Wednesday 31 April: Light: Daylight, Nightlight, Moonlight, Starlight, Light as opposed to dark, Lightness of being, Feeling Light, Light as opposed to heavy, Light at the end of the tunnel etc.. For zoom link contact Dee Boyle.

Meditation Group

Every Thursday 11.00a.m on Zoom
For zoom link contact Dee Boyle

York Interfaith Group

Tuesday 6 April 7.30p.m. *The role of faith in solving economic problems* speaker Dr. Hooshmand Badee. Zoom link contact Dee Boyle

Yorkshire Unitarian Union Time Together

Tuesday 13 April 2.00p.m.
Poems, music, songs, readings and chat.
Zoom link contact
[Steve@helpwith admin.com](mailto:Steve@helpwithadmin.com)

DISCUSSION GROUPS

I've very much enjoyed our discussions about the Gospel of Mark, and I hope those who've attended have too – there has certainly been some lively conversation. As we're coming to the end of this set of discussions, I'd welcome suggestions for what to discuss next – especially as if it's a non-biblical text we'll need to make sure everyone can get hold of copies. So please, do call or email me with your ideas – I'd especially welcome ideas of recent books with spiritual/ environmental/social justice themes!

Stephanie Bisby

ABOUT PEOPLE

Joan Cook, who is leading our worship on Sunday 11 April is a former president of the Unitarian General Assembly and a retired health visitor.

Congratulations to York Unitarian (and Chapel secretary) *Jenny Jacobs* on her election to the Unitarian General Assembly's Executive Committee.

UNITARIAN GENERAL ASSEMBLY

Saturday 24 April 2021

On line by Zoom. Registration is now open for everyone – including voting members and delegates.

This year's AGM will involve 4 hours of 'business' split across multiple sessions. The AGM will begin at 11am and finish by 5pm. Voting on motions will take place online. Delegates will receive instructions in advance.

The official York delegates will be Jenny Jacobs and David Zucker.

Others will need to register by 3 April. [You can register here.](#) . It will be free to attend.

There will be gathering for worship (also by Zoom) the night before, Friday 23 April 2021.

Visit the AGM page on the Unitarian General Assembly website

OUR COMMUNITY

A recent rough/rapid, unofficial analysis of the York Unitarian Chapel's address list - total 67 names and addresses - suggests the following information about the York congregation:

- Born Unitarians or Unitarians before joining the York congregation 16 persons (10.72%)
- New Unitarians 41 persons (61.2%)
- Don't Know persons 10 (15%)

YORK UNITARIANS CIO

- The AGM of *York Unitarians CIO* took place, on zoom, after service on Sunday 28 March 2021. 25 members were present. Apologies were received from *Alfred* and *Joyce Fletcher* and from *Sue Catts*.
- The minutes of the 2020 AGM and of a general meeting of October 2020 were adopted.
- An amendment to the Chapel constitution was made to enable 'digital' meetings when necessary.
- *David Zucker* was re-appointed as chairperson, and *Jenny Jacobs* as chapel secretary. *Richard Brown* was appointed as treasurer in succession to *Nick Morrice*. and will be taking over gradually over the coming months. Thanks were expressed to the retiring treasurer and to *Adrienne Wilson* and *Gill Chippit* for assisting him; and to *Michael Sturge* for examining the accounts.
- Chapel building; and yard maintenance work amounting to £14,000 had been completed. Wi-fi was now installed and available in the chapel. A heating and ventilation exchange system enabling the circulation of warm air was now functional in the chapel. Mice have been detected in the roof space and disincentives installed. Huge thanks were expressed to *Peter Exley* for all the work which he has been able to complete - both inside and outside - during 'lockdown'.
- The 2020 annual report and accounts were adopted.
- *Nick Morrice* and *Margaret Hill* did not seek re-election as trustees.
- The other trustees (committee members) were re-elected.
- Yorkshire Unitarian Union representatives: *Adie Wilson*, *Myrna Michell* and *David Zucker* were appointed. After many years *Jen Atkinson* will be standing down next year. *Elizabeth Faiers* is the continuing YUU treasurer.
- 'Zooming' from the Chapel: a financially rather more modest proposal than one previously suggested was made to the meeting (£5000 rather than £30,000). A recent Sunday service experiment with the minister 'zooming' from an otherwise empty chapel instead of from home was well received.
- Two social action projects for were adopted for 2021-2022: the supply of books for a bookless school in Kathmandu, Nepal and the York Rescue Boat.
- The motions submitted for the forthcoming Unitarian General Assembly meetings were discussed (see p.4) and 4 were prioritised 2, 3 with changes, 4 and 5 redrafted.
- The meeting was generally in favour of the Chapel following 'green' policies.

BOOKSHELF

If you enjoyed *Jenny Jacobs'* recommendation of *The Spirit Level: Why Equality is Better for Everyone* by *Richard Wilkinson* and *Kate Pickett*, you might also like *Doughnut Economics* by *Kate Raworth* and *The Soul of Money* by *Lynne Twist* (both referred to in the Lent service, 'How Much is Enough?'). And if you'd like more UK-specific information, the *Joseph Rowntree Report on Poverty* is available free online at <https://www.jrf.org.uk/report/uk-poverty-2020-21>.

In our service on Mothers' Day, I quoted from *Mary Wollstonecraft's A Vindication of the Rights of Woman* – a fascinating read which, like many classics, is available free on Project Gutenberg <http://www.gutenberg.org/ebooks/3420> – and from *Meg Wolitzer's* novel *The Female Persuasion*.

Also on my bookshelf at present are *Rebecca Solnit's* classic *Hope in the Dark*; *Joanna Macy* and *Chris Johnstone's* *Active Hope: How to Face the Mess We're in Without Going Crazy*; *Marcus Borg's* *The Last Week: What the Gospels really Teach about Jesus's Final Days in Jerusalem* and *Karen Armstrong's* *Twelve Steps to a Compassionate Life*. [Stephanie Bisby]

SPECIAL MESSAGE from the editor

Any errors, mistakes, lay-out foibles in this issue of *The York Unitarian* are all the editor's fault!

While working on this issue his computer - kindly offered to install a mighty system update (5 hours 20 minutes) which left him in computer and editorial chaos! With 1 minute to go - it refused to complete.

However, small comfort this, the editor was not alone. He rang his son, *Christopher* (a technical wizard working for *Edinburgh University's geoscience's department*. 'You too' he said! The same thing had happened to daughter-in-law *Fiona* (*Scottish Office - environmental affairs - drafting ministerial responses!*).

So 'thank you' *Christopher* for sorting me out; but it is all very different and a very mixed blessing.

MOTIONS RECEIVED FOR UNITARIAN GENERAL ASSEMBLY MEETINGS
The Chapels delegates will be Jenny Jacobs and David Zucker

Motion 1 FROM KENDAL UNITARIANS

This General Assembly of Unitarian and Free Christian Churches [GAU&FCC] has deep concerns regarding the misuse of alcohol in society and the consequent diminution in the quality of life for all of those affected.

We request the Executive Committee (EC) of the GA to itemise this as a priority for our national movement and to take measures to advise congregations on viable ways by which they may offer support to affected individuals known to them, and/or co-operate with specialist organisations dedicated to helping reduce the problem of alcohol addiction in the UK.

Motion 2 FROM CARDIFF UNITARIANS

That this [GAU&FCC] mindful of the climate crisis, and of its object to "promote... the service of humanity and respect for all creation" requests that the Executive Committee:

- a) not invest GA funds in companies whose total turnover is more than 10% derived from the extraction and/or supply of fossil fuels, including thermal coal, natural gas and oil;
- b) complete the divestment required to fulfil this decision by the time of the GA Annual Meetings in 2025 at the latest;
- c) strongly encourage and support all Unitarian congregations and funds to do the same.

Motion 3 FROM STOCKTON UNITARIANS

This [GAU&FCC]

- a) Reaffirms its strong support for an inspiring and innovative Unitarian Youth Programme for young Unitarians in the United Kingdom.
- b) Recognises that a thorough review of the Programme will be necessary 'post-pandemic', in full consultation with churches, districts, previous participants and other interested parties.
- c) Commends the work the Youth Officer, Gavin Howell, is already carrying out to explore new ways of linking Young Unitarians together in the modern world.
- d) Urges the EC to ensure that a programme of Youth events at the Nightingale Centre is put in place as soon as permitted by Covid-19 regulations, with particular emphasis on provision for 7 to 11 year olds, which has been the much-valued bedrock of the Unitarian Youth programme for over 50 years.

Motion 4 FROM THE FOY SOCIETY

The [GAU&FCC]

- a) Affirms with joy that each person's understanding and statement of their own gender identity is a matter of conscience;
- b) Affirms that transgender rights are human rights;

- c) Joins the British Medical Association, the Trades Union Congress and others in civil society in urging the adoption of a self-declaration model for gender recognition by the UK and devolved governments; &
- d) Requests that the Chief Officer lobby for this model in response to UK or devolved government consultations and on any other suitable occasion.

Motion 5

FROM FINDHORN UNITARIAN NETWORK

That this [GAU&FCC] requests the Executive Committee (EC) to prepare and present a Code of Ethics for consideration by the 2022 Annual Meetings. This Code would be applicable to all who are recognised on the Roll of Ministers and Lay Pastors; to the GA Roll of Lay Leaders; and to those employed by the General Assembly. Once the code is adopted, the EC is further asked to consider recommending adoption of the Code by all Congregations, Affiliated Societies and Districts. To enable this outcome, the EC is asked to:

- a) appoint an ad hoc committee to prepare a Code of Ethics;
- b) call for submissions from member congregations, affiliated societies, districts, Ministers, Lay Leaders and others employed or engaged in the Unitarian movement to support this work; and
- c) ensure the Code contains appropriate mechanisms for addressing complaints, grievances and disciplinary matters.

Further, as the adoption and implementation of a Code of Ethics with a disciplinary mechanism will need to be consistent with established employment practices, the EC is asked to obtain a legal review to this end before presenting the Code of Ethics for adoption by the General Assembly.

Motion 6 FROM THE LONDON DISTRICT, PEACE FELLOWSHIP, AND 12 FULL MEMBERS

That this [GAU&FCC]

- welcomes the foundation of the interfaith Red Cross Memorial Peace Appeal in aid of the Global Coronavirus Emergency Appeal, the Yemen Crisis Appeal and other urgent humanitarian and medical appeals in the spirit of the Charter for Compassion and relevant GA resolutions; and,
- as one immediate and direct way to be a force for good in the world, urges Unitarian congregations, Districts and individuals to support this interfaith initiative and so work with the Religious Society of Friends and other faith communities in taking timely action to aid victims of this global Covid-19 pandemic and of wars, conflicts and natural disasters and to act decisively to help save human lives worldwide.



THE UNDESERVING POOR

A sermon by Jenny Jacobs Sunday 7 February

TOP PAY AND LEAST PAY

I'm not a fan of David Cameron, but despite all the many ways in which he went wrong, he did have a couple of good ideas. Bringing in equal marriage was one of them. Using gross national happiness as a measure of success rather than Gross Domestic Product was another (although nothing seems to have come of this). And in 2010, he proposed a review of Civil Service pay which would aim to institute a regime where the top civil servants earned no more than twenty times the least paid. It was actually a wheeze designed to cut pay at the top, rather than increase pay at the bottom. But at the time I remember thinking, that's at least the germ of a good idea. A better idea would be to reduce the pay multiple to ten times rather than twenty times; and of course, to make it universal, applying to all businesses, not just the Civil Service - relatively speaking, the Civil Service is not where the problem lies.

Many people don't actually realise how bad inequality is in this country. Believe it or not, the average CEO earns 262 times what his lowest-paid full-time worker earns. In other words, that lowest-paid worker earns a third of one% of what the CEO takes home. There really is no justifiable reason why this should be. So why not a maximum wage as well as a minimum one?

JESUS SAID

Jesus famously said, "The poor will always be with you". But that wasn't his recommendation for how society should be structured, although it has suited so many generations to take it that way. We all know the words taught to small children and sung by generations of church-goers in that well-loved hymn, All Things Bright and Beautiful which include:

"The rich man in his castle,
The poor man at his gate,
God made them, high and lowly,
And ordered their estate."

Jesus also famously said, "Blessed are the poor". Jesus himself was poor, and there are saints like St Francis who, despite being born into a wealthy family, deliberately led lives of economic poverty. It's not just a Christian tradition; for example, the Buddha was a wealthy prince who abandoned wealth and privilege in order to live a spiritual life. But in

our current society, it seems as if being poor has stopped being a virtue, a spiritual practice even, and become a crime. When did that happen and why?

DESERVING POOR

Back in Biblical days, disease and misfortune were frequently thought to be the just reward for sin. This is why, when Job's wealth and family is stripped from him, his friends ask him to examine his conscience and see where he went wrong. But the author of Job understood that misfortune is not necessarily one's own fault - Job is the model of a virtuous citizen. Nevertheless many people then, and significantly, many people even now, still believe that misfortune and even ill-health are the fault of the victim. And we're encouraged to think that way. This is why the Government's beloved phrase, for some of us struggling in our society, 'hardworking families', is so pernicious. From their frequent use of this term, we are meant to infer that in contrast, there are feckless, layabout families, undeserving poor.

In former times, the "deserving poor" would be the object of individual charity and the bare minimum of public provision; they were people who were unable to work, because of old age, ill-health, or disability. The undeserving poor were assumed to be fully capable of work but deliberately idle. They were frequently characterised as of low morals, gin-sodden, and their poverty was all their own fault.

Today, they are assumed to prefer living on benefits to working; and not to know how to cook or how to manage their money. They are vilified as scroungers and are pictured as having mobile phones and massive TVs whilst surviving on junk food and handouts. Even the working poor are characterised as feckless and stupid. If they would only shift themselves and buy fresh vegetables and make nourishing soups instead of buying cheap fried chicken, it is implied, all their problems would be solved.

POOR DESPITE BEST EFFORTS

In fact, many people living in poverty in our country work extremely hard and the majority of people living in poverty live in working families rather than non-working ones. The poor are anything but feckless. Research shows that constant practice means they tend to manage their money better than the wealthy. They just don't have very much of it. So someone working full-time on the minimum wage in many parts of the country will be poor despite their very

best efforts. They will not be able to meet their essential needs, particularly not in terms of adequate housing. And as for being able to take a holiday – that's an impossible dream. This Government's mantra has always been that work is the route out of poverty. But in 21st century Britain, this is a lie. Millions of people are working incredibly hard, but even when they are paid what the Government misleadingly terms a 'living wage', they cannot actually afford to live. They can barely afford to subsist, even with Government subsidies.

The real route out of poverty is to ensure that people really do earn a genuine living wage, and that decent affordable housing is available to all who need it. The so-called wealth creators need to be forced to share rather more of their wealth with the real wealth creators, the people working in shops and supermarkets, delivering our mail, teaching our children, looking after our elderly, nursing us when we're ill, driving our buses, trains and running our local services.

THE UNDESERVING RICH

Whether or not the adults in a family can cook or work, poverty inevitably falls hardest on the children – currently there are over four million children living in poverty. Are there undeserving children? Is it a child's fault if they are born into a poor family? Are we relying on those children to grow up, get good jobs and pay taxes to support our pensions and fund our NHS? If so - and if for no other reason - doesn't it make sense, isn't it enlightened self-interest, for us to ensure that those children do as well in class as possible? And that starts with feeding them properly and ensuring they have a safe, secure, affordable roof over their heads. Which means lifting their parents out of poverty first.

It has been argued that, due to how we measure poverty, the poor always will be with us, because they earn below a certain percentage of the national average wage. But we don't have to measure poverty this way. The Joseph Rowntree Foundation has come up with a practical measure which shows the number of people in this country who cannot afford to meet their needs; it's an absolute measure, not relative. An absolute measure gives us a cast-iron target. In the fifth-richest economy in the world, surely we can manage our economy so that we can all at the very least meet our basic needs. And if we don't, doesn't it show that mismanagement of money is not the problem of the undeserving poor, but rather the problem of the

undeserving rich who run the economy and the Government?

THE GOAL IS EQUALITY

The book *The Spirit Level*, published in 2009, demonstrates over and over again how more equal societies do better for their citizens than more unequal societies. The UK is amongst the most unequal societies in the world. But we are also one of the richest countries in the world. We don't need to get any richer to solve poverty. What we need to do is to redistribute our massive wealth so that it is much more fairly shared amongst us all.

St Paul, like David Cameron, has had a bad press in some quarters. But it was St Paul who, when trying to sort out social problems in the church he'd planted in Corinth, told them in no uncertain terms that they needed to share their worldly goods with each other. "The goal is equality", he said. The goal is equality. Fair shares for all.

Fair shares and holding goods in common is how the early Church organised itself - we know this not just from St Paul's writing but also the book of Acts. Something changed; Paul's experiences with the Corinthians shows that the rot set in very early on. People were just as grabby and selfish in first-century Corinth as they are in 21st century Britain. This is why we need laws that don't rely on personal charity but enforce redistribution, and they need to be much more ambitious than current rules. .

EQUITY BEFORE EQUALITY

We don't need to go as far as exact equality, in fact we need to aim for equity instead, but ideas like a maximum wage, and taxing wealth not just earnings, would have huge benefits in improving wealth distribution, ending housing price bubbles, and resulting in far fewer social problems, as demonstrated by all those more equal societies detailed in *The Spirit Level*, which have far lower incidence of mental health problems, teen pregnancies, obesity and drug abuse and far higher levels of social cohesion, trust, social mobility and educational attainment than we do.

The best thing about more equal societies is that everyone does better in them, even the relatively rich. We have enough wealth in this country so that, if fairly redistributed, no-one need be poor; and if we chose, we could do away, once and for all, with those odious, double-tongued phrases, "hardworking families and 'the deserving poor'". We can do so much better. And it's high time we did.

QUOTATIONS FROM DR. ZHIVAGO

by Boris Pasternak

*as used by Chapel member Meike Dux Harrap
in the service which she led
on Sunday 21 February 2021*

Introduction

'Covering his face with his hands the boy burst into sobs, a cloud flying towards him began to lash his hands and face with the wet whips of a cool downpour. A man in black approached the grave, this was the deceased woman's brother, a priest defrocked at his own request. He went up to the boy and led him out of the cemetery...'

Fear of dying

'Yuri says something encouraging and empty and reaches for his stethoscope but the woman indicates this is not necessary .. she says: they tell me I will die, I'm frightened ... Yuri answers: so what will become of you ? your awareness? your consciousness ? what part of your constitution have you been aware of ? your kidney, your liver, your blood vessels? No, as long as you can remember you have found yourself in external manifestations, in the work of your hand, in your family, in others... man in other people is man's soul and what then? You have been in others and you will remain in others. What difference does it make to you that later (after your death) this will be called memory/?it will be you, having entered into the composition of the future .. because, all the time one and the same boundlessly identical life fills the universe and it is renewed every hr, in countless combinations and transformations.'

Empty words

'a grey day like yesterday, . Rain and slush since morning, prisoners strung out in endless lines, wounded by transport. A canon fires, it fires again, today as yesterday.... What strange pretension, why is he (the writer) astonished at the cannon, why is he not astonished at himself ? , firing off lists, commas, phrases. How is it that he does not understand it should be he, not the cannon, that should be new and not repeat himself. That accumulation of a great deal of senselessness in a notebook will never arrive at any sense. That facts don't exist until man puts something of his own into them...'

Love

'they loved each other not out of necessity ,not scorched by passion, as is falsely described , they loved each other because everything around them wanted it so, the earth beneath them ,the sky above their heads, the clouds and trees. Everything around them was perhaps more pleased by their love than they were themselves. Strangers in the street, the distances opening out during their walks, the rooms they lived or met in.'

Broken dreams

'You probably remember when all started to go to ruin, train travel, food supplies, the foundations of family life, the moral principles of consciousness. The untruth came to Russian land. The main trouble, the root of future evil, was loss of faith in one's own opinion. People imagined that they had to sing to the general tune and live by foreign notions imposed on everyone. The dominion of the readymade phrase began to grow, first monarchist, than revolutionary .The social delusion was all enveloping, contagious . . . '

Final quotation

'Life has never been material, a substance. It is a continually self-renewing, eternally self-recreating principle. It eternally alters and transforms itself and is far above your and my dim-witted theories.'

YORK MEMBER'S NEW BOOK



Part 3 of Nick Morrice's cycling trilogy has come out.

"Cycling with Margot" begins and ends at Hartrigg Oaks where he lives.

£5.99 a copy or £10 for the trilogy. What a bargain!

Contact York Unitarians for more details on ordering:- yorkunitarians@gmail.com

YUU SPRING GATHERING 20 MARCH

Adie Wilson writes: In our opening session, the GA motions were discussed with the YUU delegate Myrna Michell.

In the second session, we were fortunate to have Rev Bob Janis-Dillon, the Congregational Connections Lead speak to us. He said he had moved on from a 5 year joint ministry in the Liverpool area and was now 4 months into a 9 month part-time appointment. The GA found itself with some funding, and wanted to try a more outward facing position. His job is to connect congregational leaders with **each other**, to give them inspiration and support. So he is talking to people, trying to get them together. One of his initiatives already succeeding is the Digital Resources Network which meets on the first Friday of the month to provide a copyright secure worship resource to be held centrally but available for all. (contact: louise.rogers256@gmail.com)

Bob reported that, unsurprisingly, congregations had had a tough year. But most were maintaining their pastoral networks. They had been providing worship services on zoom, on youtube, on Facebook and in hard copy. The more performative services contrasted with the more interactive ones, but it was felt that each had something to offer, and it was hoped that both aspects would be maintained going forward out of lockdown. Congregational concerns included:

- How and when to re-open safely
- How to avoid creating a divided congregation
- How to recoup financial losses
- How to consolidate a sense of identity
- How to deal with the emotional challenge of what people have been through.

In his affable low key manner Bob gave us some suggestions for dealing with church life post pandemic.

1. Be kind. Forgive 70 x 7 times...
2. Connect with your community. (Listening is the key – really get to know it.)
3. Know your mission. What are you here for?
4. Open your doors (safely).

Bob took a brief Q & A session and reminded us all to take time to rest and to dream. The YUU look forward to their summer gathering, which hopefully will take place socially distanced but in real time and space on July 10 at Yorkshire Sculpture Park.

Adie Wilson

USEFUL CONTACT DETAILS



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