

# 70's Services

A Celebration of Childhood

Reverence for Life

Age

Love thy Neighbour

Whitsuntide

Freedom

Our Heritage at Work

Human Rights

Work

Faith People Live By

We Pause in Reverence

In Celebration of Small Churches

A Celebration of Maturity



General Assembly of Unitarian and Free Christian Churches  
Religious Education and Youth Department.

Youth Sunday Service 1978

# A CELEBRATION OF CHILDHOOD

by Grenville and Ann Needham

YOUTH SUNDAY SERVICE 1978

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Unitarian Religious Education  
and Youth Department,  
Essex Hall,  
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COVER PICTURE: "A Peasant Boy Leaning on a Sill" by Murillo.

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## A CELEBRATION OF CHILDHOOD

### The Celebration of Childhood

This collection of materials is to help in the preparation of a service of worship as 'A Celebration of Childhood'. What is included here is mainly determined by what we have to hand out here in Malaysia. You may be able to find many other pieces of material equally good at home. What we have provided is material for you to select from. We expect you to read through it, discuss it, look at it in connection with the discussion prompter, and then to decide what (if any) you use. When you have decided what will be most suitable for you preparing the service and for the congregation taking part, do not hesitate to omit odd sentences or even whole paragraphs - shorter readings are often better understood than ones which outstay their welcome. You may choose to do something quite different - if you have children to work with, what about a "children from many lands" session, in costume? "I come from ...." "My home is like ...." "I enjoy playing with ...." etc.

Our comments make clear how different materials can be used. Take the readings, for instance. You can simply read aloud, sharing the readings between members of the group presenting the service. If you do this, you must link the readings with comments such as we have supplied. If you can read dramatically (such as the extract from Dylan Thomas), so much the better. What you read will depend on whether there will be children in the congregation or adults only. We have suggested that, if at all possible, you do have children to help you to make the service come alive, and we have given two or three suggestions as to how you can involve them. A little recorded music is suggested if you have a good amplifier available. In general, if you take material which you find interesting, mix it with hymns and prayers to provide variety (as well as to involve the congregation), you should produce a service of value to everyone taking part.

There is a tradition going back many years of Unitarian congregations allowing the young people of the congregation to "take over" their service from time to time. It is not expected that they will produce something conventional. It is hoped that this material will help you to produce something worthwhile, making the most of the freedoms which Unitarianism allows us.

Grenville and Ann Needham,  
Kluang, Malaysia,  
January 1978.



## THE TREE OF LIFE - A PROJECT WITH CHILDREN

You Need: "Beginnings" (by Sophia L. Fahs and Dorothy Spoerl, a Beacon Press publication available from the REYD at Essex Hall), a 1978 UNICEF calendar and painting materials.

Some of you will have seen the 1978 calendar from UNICEF, the United Nations Children's Fund. The illustrations are paintings of the Tree of Life, done by children from all over the world. If you have younger brothers or sisters, or children in the church, the Tree of Life would make a good subject to present to them to encourage them to draw and talk creatively.

We think the children will draw or paint better Trees of Life if they have a good story to get their imagination working. The story we have chosen can be found in "Beginnings". It is a story from the heritage of the African bushmen which explains the beginning of life on earth. It has some similarities to the biblical story, but gives a more vivid picture of the 'wondrous tree' from which all life emerged. Rosie (6) and Tom (3½) acted as our guinea pigs, thoroughly enjoyed the story, and quickly produced two interesting paintings. If you can co-operate with your children's church, your Sunday school teacher might be able to give you some tips on how to interest the children. The concept of the Tree of Life is a very old one; wonderful magic trees figure in many stories. Here in Asia, the traditional shadow-puppet play always begins and ends with the Tree of Life being laid against the screen. It is marvellously intricate, the shape of an ace of spades, cut in delicate tracery from buffalo hide and brightly painted. If you look up the story of Adam and Eve, you will find that beside the tree of knowledge of good and evil, which they were forbidden to touch, there was also in paradise the Tree of Life. One of God's reasons for turning them out of the garden was his fear that, having once been disobedient, Adam and Eve would next touch this and would gain eternal life.

After the pictures have been done (and this won't take long with young children) you can try and encourage them to talk about them. You may be able to lead them on from the bushman's idea of God (Kaang, sometimes in the sky and sometimes under the earth, but never seen), to their own ideas of God. Which of their pictures do they like best? Why? And you? You can let them look at the UNICEF paintings and see which mean something to them. If you can tape-record their comments or (less easy) write them down when you have finished, you will have both words and pictures from children themselves which you can use in your service.

You might find it works well to display the pictures, to describe what you have done to the congregation and (most important) to share with them your feelings about it. If some of the children can be present at the service, you may be able to get some of the bold articulate ones to comment on their own pictures. You will need to re-tell the bushman's story if the congregation is to understand what you were about. If the children are present, let them share in the story telling.

## STORIES TO HELP CHILDREN OVERCOME FEARS

The 'Tree of Life' project encourages you to go to the children for your source of material. This group of material, shows how adults can imaginatively enter a child's world.

If you used the questionnaire in the Discussion Prompter on yourselves or other people, you probably found that some people remembered being frightened of animals - usually dogs. Most small children go through a period when they are apprehensive of animals. Often the 2-4 year-olds have vivid dreams of fierce animals. Selma Fraiberg, who is a child psychologist, with a welcome sense of humour, tells us how her niece Jannie copes with her fear of animals.

READING: from 'The Magic Years' by Selma Fraiberg (Methuen) - 'Laughing Tiger' from the chapter, 'Witches, Ogres, Tigers and Mental Health'.

One of our most battered books is called 'The Lion in the Meadow' by Margaret Mahy. It is very battered because it is such a well-loved story that it has been carried all over Asia in a rucksack. This story is like the one about laughing tiger, except that it is about a ferocious lion, who turns out not to be ferocious at all. Indeed, he only "eats apples" and makes friends with the little boy who was so frightened of him. That isn't all the story, because the little boy's mother uses her child psychology too, with astounding results!

If you have young children at your service, you may choose to tell this story. It can be told with great gusto. It could also be acted out, as the story is being told. Or it is such a good story, it can be retold with the children joining in. They love saying, "Nonsense little boy" and stretching their arms wider and wider to describe this "great big, yellow whiskery lion".

You can introduce the story by saying to the adults that small children are often afraid of fierce animals. One way in which they overcome their fear is to use their imagination to make the animals harmless. Margaret Mahy is a writer who has used this fact to make a marvellous story for young children. You can even use the reading from Fraiberg to emphasize your point to the adults, but then you must go on and address the children. It is always best to get them answering questions if you can. Then you know they are with you. Get the children thinking about really fierce animals. They will soon produce some - tigers, crocodiles, wolves - and quite possibly a lion. Then you ask, "Are they always fierce?" "Do you feel frightened of them?" You will probably get a mixture of answers. Then you can go on to say, "Here is a story about a little boy who found a lion in the field next to his house. Do you think he was frightened?" Then tell the story.

READING: 'A Lion in the Meadow' by Margaret Mahy (Penguin - Picture Puffin)

You can also use a bit of 'Peter and the Wolf' to illustrate this theme. The wolf doesn't become harmless in this story in music, but he is completely outwitted by Peter who performs the improbable feat of catching him by his tail.

## ADULTS RECOLLECTING CHILDHOOD

Many adults write well about childhood, because they can remember a lot of their own. You can use some of these readings to give a picture of childhood through adult eyes: Laurie Lee, "Cider with Rosie" and Richard Church, "Over the Bridge" - write very vividly and sensitively about their own childhood. We have not got either of these two books here, but you will probably find them in your library and can choose something from them yourself.

Dylan Thomas - gives a good picture of Welsh children playing, teasing and then running off to spend their pocket money. You can act this - or you can tape it from a record and play it back during the service.

READING: from "Under Milk Wood" by Dylan Thomas (Dent)  
- p.56-p.60.

A few years ago Hugh Williamson (I think that was his name) did a series for the BBC, "Talking with Children". These talks were published in record form. If you can get hold of any of them, you might find excerpts entertaining and instructive.

## CHILDREN TALKING ABOUT THEIR OWN CHILDHOOD

This is more difficult to get because it isn't always easy for children to express themselves in a way that adults understand.

READING: from "Junior Voices" (Penguin) - "Loneliness" by Janet Pomroy, age 8 and "My Thoughts" by Sarah Gristwood, age 7.

Janet Pomroy's poem of loneliness, reminds me of the children in "Under Milk Wood", teasing Dicky. You might want to link the two passages up.

## CHILDREN IN HISTORY

Our history shows how woefully abused many children were during the early days of the industrial revolution, upon which our present wealth and leisure are founded.

A long and leisurely childhood, with opportunities to develop intellectual and imaginative feelings, is, make no mistake, a luxury. It cannot be afforded in a poor society, where the pressures are on the children to grow up and earn a living as soon as possible. This reading shows a child (Thomas Cooper) who grew up in poverty but secure in his mother's love and concern. This reading could effectively be delivered by young people in the costume of the period. Your local library will also be able to supply many more examples of the childhood experience from history.

I was born at Leicester, on the 20th of March, 1805; but my father was a wanderer by habit; and so I was removed to Exeter when I was little more than twelve months old. I fell into the Leate, a small tributary of the Exe, on the day that I was two years old. After being borne down the stream a considerable way, I was taken out, and supposed to be dead; but was restored by medical skill.

A more pleasing remembrance is that of having been taken at five o'clock on Christmas-day morning to hear the great organ of St. Peter's Cathedral. I was not then three years old. And I remember, quite as well, how the milkwoman used to give me white bread thickly covered with cream.

I learned to read almost without instruction; and at three years old I used to be set on a stool, in Dame Brown's school, to teach one Master Bodley, who was seven years old, his letters.

My mother became a widow when I was but four years old, and left Exeter for Lincolnshire.

My earliest recollections of Gainsborough begin with my taking the small-pox, which I had so severely that I was blind nineteen days, was worn till the bones came through my skin, at the knees, hips, and elbows, and was thrice believed to be dead. Measles and scarlet fever came close upon my weak recovery from the more fell disease.

As soon as I was strong enough, I was sent to a dame's school, near at hand, kept by aged Gertrude Aram. Her school-room was always full; and she was an expert and laborious teacher of the art of reading and spelling. I soon became her favourite scholar.

I had very little play out of doors, for that year of diseases had rendered me a very ailing child. So my mother bought me penny story books, and I used to complete my enjoyment of them by getting them by heart, and repeating them.

On fine Sundays, my mother began to take me into the fields to gather flowers. And on rainy Sundays, my mother would unwrap from its careful cover a treasure which my father had bought, Baskerville's quarto Bible ...

... We were not half-way towards Lea, when we were met by Cammidge, a master chimney sweeper, and his two apprentices bending under huge soot bags. He began to entice my mother into an agreement for me to be his apprentice, and took out two golden guineas from his purse and offered them to her. She looked anxiously at them, but shook her head; and I clung trembling to her apron, and cried, 'Oh, ~~mummy~~, ~~mummy~~! do not let the grimy man take me away!' 'No, my dear bairn, he shall not,' she answered; and away we went - leaving the chimney-sweeper in a rage.

THOMAS COOPER, The Life of Thomas Cooper, Written by  
Himself. pp. 4-10 (Leicester University Press)

## CHILDHOOD & RELIGION

All the great religions of the world are old - nearly two thousand years or more. They arose in much simpler, poorer societies than ours. Childhood was largely a matter of growing up quickly and following in the footsteps of your father or your mother.

We were struck by two stories of the childhood of a God. Hindu Gods, like the Greek Gods, were forever taking on human form, not always with a serious intent. Krishna is himself an incarnation of Vishnu, one of the great trinity of Hindu Gods. Krishna expresses the lighthearted, boyish aspects of the Godhead. He is much loved in Hindu mythology, because of his pranks and escapades. We think that this story from the 'Penguin Book of Hindu Myths' is enjoyable and delightful.

After a little while, Rama and Krishna began to play in the village, crawling on their hands and knees. They slithered about quickly, dragging their feet in the muddy pastures, delighting in the tinkling sound. They would follow someone and then, suddenly bewildered and frightened, they would hasten back to their mothers. Their mothers' breasts would flow with milk out of tenderness for their own sons, whose bodies were beautifully covered with mud, and they would embrace them in their arms and give them their breasts to suck, and as they gazed at the faces with their innocent smiles and tiny teeth they would rejoice. Then the children began to play in the village at those boyish games that women love to see. They would grab hold of the tails of calves and be dragged back and forth in the pasture, and the women would look at them and forget their housework and laugh merrily. But the mothers, trying to keep the two very active and playful little boys from horned animals, fire, animals with teeth and tusks, and knives, water, birds, and thorns, were unable to do their housework, and they were rather uneasy.

After a little while, Rama and Krishna stopped crawling on their hands and knees and began to walk about the pastures quickly on their feet. Then the lord Krishna began to play with Rama and with the village boys of their age, giving great pleasure to the village women. When the wives of the cowherds saw the charming boyish pranks of Krishna, they would go in a group to help his mother, saying, "Krishna unties the calves when it is not the proper time, and he laughs at everyone's angry shouts. He devises ways to steal and eat curds and milk and thinks food sweet only if he steals it. He distributes the food among the monkeys; if he doesn't eat the food he breaks the pot. If he cannot find anything, he becomes angry at the house and makes the children cry before he runs away. If something is beyond his reach, he fashions some expedient by piling up pillows, mortars, and so on; or if he knows that the milk and curds have been placed in pots suspended in netting, he makes holes in the pots. When the wives of the cow-herds are busy

with household duties, he will steal things in a dark room, making his own body with its masses of jewels serve as a lamp. This is the sort of impudent act which he commits; and he pees and so forth in clean houses. These are the thieving tricks that he contrives, but he behaves in the opposite way and is good when you are near.' When his mother heard this report from the women who were looking at Krishna's frightened eyes and beautiful face, she laughed and did not wish to scold him.

One day when Rama and the other little sons of the cow-herds were playing, they reported to his mother, 'Krishna has eaten dirt.' Yasoda took Krishna by the hand and scolded him, for his own good, and she said to him, seeing that his eyes were bewildered with fear, 'Naughty boy, why have you secretly eaten dirt? These boys, your friends, and your elder brother say so.' Krishna said, 'Mother, I have not eaten. They are all lying. If you think they speak the truth, look at my mouth yourself.' 'If that is the case, then open your mouth,' she said to the lord Hari, the god of unchallenged sovereignty who had in sport taken the form of a human child, and he opened his mouth.

She then saw in his mouth the whole eternal universe, and heaven, and the regions of the sky, and the orb of the earth with its mountains, islands, and oceans; she saw the wind, and lightning, and the moon and stars, and the zodiac; and water and fire and air and space itself; she saw the vacillating senses, the mind, the elements, and the three strands of matter. She saw within the body of her son, in his gaping mouth, the whole universe in all its variety, with all the forms of life and time and nature and action and hopes, and her own village, and herself. Then she became afraid and confused, thinking, 'Is this a dream or an illusion wrought by a god? Or is it a delusion of my own perception? Or is it some portent of the natural powers of this little boy, my son? I bow down to the feet of the god, whose nature cannot be imagined or grasped by mind, heart, acts, or speech; he in whom all of this universe is inherent, impossible to fathom. The god is my refuge, he through whose power of delusion there arise in me such false beliefs as "I", "This is my husband", "This is my son", "I am the wife of the village chieftain and all his wealth is mine, including these cow-herds and their wives and their wealth of cattle."'

When the cow-herd's wife had come to understand the true essence in this way, the lord spread his magic illusion in the form of maternal affection. Instantly the cow-herd's wife lost her memory of what had occurred and took her son on her lap. She was as she had been before, her heart flooded with even greater love. She considered Hari - whose greatness is extolled by the three Vedas and the Upanishads and the philosophies of Sankhya and yoga and all the Satvata texts - she considered him to be her son.

In great contrast to this, is a story of the boyhood of Jesus, retold by David Kossoff.

READING: from "The Book of Witnesses" by David Kossoff  
(Collins) - "Eshtol"

Does this story show that, despite poverty and hardship, a simple Jewish family, revered childhood as a time for learning? The temple was the centre of learning and Jewish children were educated in their religion. Knowledge was respected and sought after. Despite his youth, Jesus was listened to and encouraged by the older men in the temple. They were astonished at what he said. Just as we too, might be jolted into a new perspective by some of the things which children and young people say. Perhaps it was because of this kind of upbringing that Jesus, of all the great religious leaders, appreciated children.



## QUESTIONNAIRES

The simple questionnaire, printed in the Discussion Prompter, is quite easy to administer. Try it out among yourselves first. You can write the first halves of the sentences on a board, or you can duplicate them, leaving plenty of room for the rest of the sentence, or one person can read them out slowly. You only write down your half of the sentence to complete it. It should be completely anonymous, otherwise folk may be shy of being honest.

After collecting the questionnaires, you analyse the answers by putting together similar replies for each question. You can then say e.g. "6 out of 12 people answered their question along these lines..." or, "Everyone has given a different answer to this one." You need a small group of 2 or 3 people to go away and analyse the questionnaire. Then ask yourselves the following questions. What kind of things are children afraid of? What makes them feel secure? What do they feel guilty about? Should they feel guilty? Are question ... and ... almost the same? What do children seem to need most from adults? What kind of adult do they like?

Is the person who answered Question 2 likely to be that kind of adult? If you could write your answers again, would you change your answer to Question 1 in any way? Do you think you have learned anything about children from answering this question? What? Do you think you have learned anything about yourself? What?

We hope you make some discoveries, and hope that perhaps you can share these with members of your congregation. Instead of a sermon on Youth Sunday, describe your questionnaire and what you learned from it. Be honest about your feelings if you can - all can be written anonymously. You may be surprised at the similarity of many answers.

As well as using the questionnaire on yourselves you could try it on other people but you must do it in a group which is sufficiently large for you not to know who has written particular answers. You must respect people's privacy and not try to guess individual contributors. The only important thing is that you have a rough indication of age and ask people to mark their age group. You can print this in the questionnaire and ask your informants to ring the appropriate one: Under 20, 20-29, 30-39, 40-49, over 50.

You can then note the similarities and differences between the different age groups. Do the answers to the questionnaire show ways in which your childhood is different from that of children 40 or 50 years ago? What ways is childhood similar and in what ways is it different?

What are present day children frightened and worried about? What makes them really happy? Perhaps you could ask some of them?

## MUSIC

Benjamin Britten - must be one of the best known composers of music, in which children can participate. More than any other composer, he was able to understand the musical potential in children. Some works, e.g. "Noyes Fludde" and "The Little Sweep", were written especially with children in mind, both as performers and as audience. In a sense, he was inspired by childhood in many of his works.

"Noyes Fludde", "Kyrie Eleison" - "The Lord have mercy upon us", from the Catholic Mass, would be a suitable passage to play - it is a very real piece of worship, as group upon group of children enter, each group representing different animals. Listen for the squeaking mice.

"The Driving Boy" from the Spring Symphony might also be suitable, as the choirboys whistle cheerfully in imitation of the ploughboy.

"Peter and the Wolf" by Prokofiev is an established favourite, a piece of music of the highest standard yet able to convey its message to a three-year-old. You could play from where Peter climbs into the tree. (The significance of the story is discussed under "Stories overcoming fear", but you don't have to understand that to enjoy it.).

SONGS AND WORDS OF WORSHIP

Selected by Celia Downs

Following the suggestion of Grenville and Ann, in their introduction, to 'mix it with hymns and prayers', I have made what I feel are suitable selections from 'Songs for Living'.

Firstly, two songs:

1. The Children of Far Distant Lands  
(Tune: 'Forest Green' - SL 75 or HWR 147)

THE children of far distant lands  
With joyous song we greet:  
Hold out to us your friendly hands  
Our circle to complete.  
Around the world so very wide,  
Our circle it shall be;  
Goodwill and friendship need no tide  
Or ship to cross the sea.

Then, boys and girls, as in our play  
Around the world we go,  
With happy hearts we'll try today  
Each other's land to know.  
And when our time for playing flies,  
And when our childhood ends,  
May we, then grown so old and wise,  
Be firm and loyal friends.

from MARION E. GREY

2. All the Children of the World  
(Tune - see below: 'Sarie Marais', Traditional South African, arranged by David Dawson)

Steady Rhythm

Secondly, two passages suitable for meditation:

1. As We Would Have Tomorrow Be

Tomorrow's world will ask much of us; tomorrow's paths are unexplored.  
We have no maps of future time, and there are few signposts.

Tomorrow we shall travel in a strange, new place, where none has  
ever been before. Tomorrow waits for pioneers.

And we expect much of tomorrow. We ask for a new world, happy and glad,  
a world free from hunger and war;

Where human life is held sacred, and none shall be cold or  
miserable.

The kind of world that we shall see tomorrow - what will it be like?

It will be like the men and women who shall live tomorrow. It will  
be like us; for we are the people of tomorrow.

are needed, brave and

no will let none go

injustice, whose love  
will care.

be happy only if we

are happy; only if we ourselves are strong to uphold goodness and  
mercy; only if we care.

The map of the future is in our own hearts; we are the signposts of the  
future way.

Let us live as we would have tomorrow be.

SYDNEY H. KNIGHT

## 2. To Talk and Laugh Together

To talk and laugh together is the joy of friendship; to show glad goodwill  
to one another; to read pleasant books in company with each other and to  
share one another's interests;

To have fun together. to enjoy jokes with each other, and then to  
become serious again, but always being courteous;

Occasionally to differ in opinions, even as a person can change his own  
mind: and, in friendly discussion of differences, to teach one another,  
and learn from one another;

To await with eagerness those who are absent, and to welcome them  
with joy when they arrive;

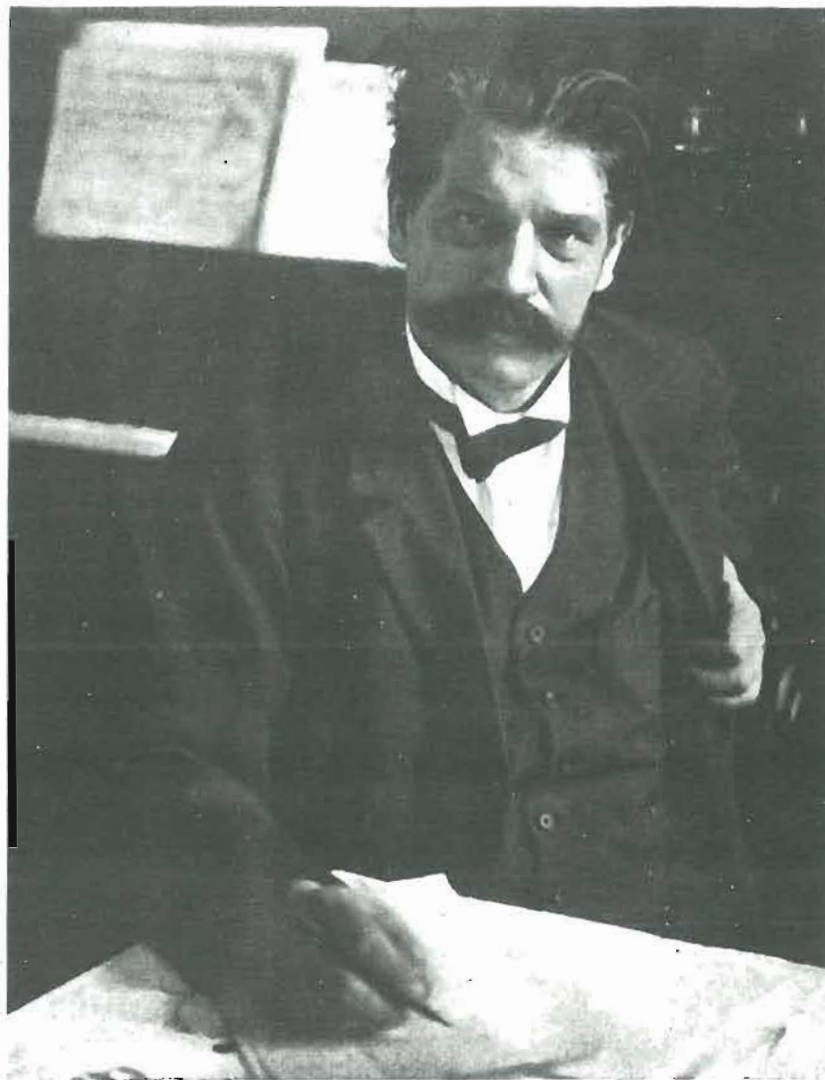
By such tokens and overflowings of their feelings, do friends show their  
love for each other; and they respond to each other's love with glad  
looks, easy speech, bright eyes and a thousand delightful expressions.

Thus do their thoughts become several fuels to one fire; their minds  
are fused together; their lives are woven into a single fabric, and  
their many hearts are made as one.

freely adapted from ST. AUGUSTINE.

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## REVERENCE FOR LIFE

A service of worship based on the thought of Albert Schweitzer.

by Frank Walker

Produced by the Worship Subcommittee of the General Assembly of Unitarian and Free Christian Churches.

REVERENCE FOR LIFE

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ALBERT SCHWEITZERAn Introduction

Schweitzer. He is one of the personalities of this century who has become almost a myth. His sacrificial work in Africa, the natural outlet for his vital, practical philosophy of life, established him as a saint in the minds of millions. His compassion for the animal kingdom, his creation of a jungle hospital, his plea for international understanding amid a global arms race - all seemed to set him apart from common humanity.

Others recognized his musical genius, as one who not only performed with brilliance and gained critical acclaim as an interpreter of Bach, but also had the mechanical skills to repair pipe organs with his own hands. In the academic world of philosophy and religion he became more than an excellent student - he was to make major contributions to philosophy through his theme of "reverence for life" and to shatter the rigid crusts of theology with his biblical studies in the life of Jesus. Orthodoxy found in him a full-time opponent.

He was a healer. Following his medical studies he went immediately into Africa, performing thousands of operations, delivering babies and treating victims of every tropical malady including leprosy ...

In a time when the young and the concerned are trying to reclaim the loveliness of the world and the sacredness of all the living in creation, it is proper that we discover afresh the contribution of Albert Schweitzer. His thoughts on philosophy and religion found practical expression in commitment to the betterment of man and the concern for all that lives. In a world torn with conflict and competition, ringed with armaments and military threats, it is heartening to trace the life of one who both rejected these traditional roads to mass destruction and pointed to alternative paths of service and caring. In a materialistic climate where cold cash awaits the talented few for their success in the arts, in literary achievement, and technical prowess, it is an inspiration to follow the footsteps of a genius who spent his life among those who could never appreciate his inordinate talents, but simply blessed this healer who could respond to a child's cry, a young mother's fear or an old man's dread.

So many young people speak wistfully of dropping out of their society today to "do their own thing", to establish a life-style that is neither programmed nor monitored by a computer-business culture. They may find in Schweitzer one who made the ultimate protest with a creative burst of assistance and affection for the sick and forgotten and lost.

... If you have ever been in debt and had to scrounge, borrow, plead for funds, you will feel close to Schweitzer and his hospital. If you have suffered some shocking sorrow, a totally unjustified personal grief, you are in the circle of Schweitzer, who suffered confinement as a prisoner of war, during which time he learned that his mother was trampled to death by German cavalry in World War I. If you have been a prisoner of war, a political refugee, a displaced person, you are in the company of one who was interned by the French. And if you have wandered in that dark kingdom of mental depression you will find a closeness to Schweitzer, who struggled for not months but years to regain his balance and perspective, indeed, to truly live again.

Schweitzer. Not a myth but a man.

(from Schweitzer: A Biography by George Marshall and David Poling)

### Explanation of Provenance and Suggested Music

This service was first presented at Lewin's Mead, Bristol, in 1963 or '64 and repeated in Cambridge in 1970.

In Cambridge we arranged all the chairs in the traditional "meeting-house" pattern so that people were facing one another as well as the readers who read from music stands.

Here is the recorded music we used on both occasions:

- 1 The opening of Mathis der Maler by P. Hindemith. To my mind this admirably suggests the conflict and struggle of great forces and yet the emergence of some ultimate triumphant harmony that goes very well with the readings from The Riddle of Life and God. Fade out the music as soon as the significant harmony seems to have been achieved.
- 2 The opening of Bach's Brandenburg Concerto, No. 2 in F Major, 3rd movement. This reflects Schweitzer's admiration for the rational spirit of the enlightenment and his love of Bach and provides a strongly positive note of enjoyment and delight.
- 3 The Pie Jesu solo from Faure's Requiem. This fits in very well with the section on Christianity and The Fellowship and Those who bear the Mark of Pain, and has a warm and deeply emotional appeal.
- 4 The Allegro Vivace from Purcell's Sonata for Trumpet and Strings in D. (Or Music for Trumpet and Orchestra, Roger Voisin and Armande Glutalla, Ace of Clubs, R 56.)  
A triumphant ending.

Suggested Order of ServiceREVERENCE FOR LIFE

A service of worship based on the thought of Albert Schweitzer

<u>Sentences</u>	The exhortation of the dawn in <u>Hymns for the Celebration of Life</u> No. 472 Look to this day! etc.
<u>Hymn</u>	HWR 35 Praise to the living God!
<u>Call to worship</u>	<u>Hymns for the Celebration of Life</u> No. 477 Numberless are thy witnesses, O God ...
<u>Prayer</u>	<u>Hymns for the Celebration of Life</u> No. 475 We rejoice this day in the unquenchable and eternal light ...
<u>Lord's Prayer</u>	
<u>Short Bible Reading</u>	(optional) Possibly the Beatitudes, Matthew 5. Many other possibilities.
<u>Words of Introduction</u>	See page 3. Alternatively, the opening pages of <u>Schweitzer, 90 Years Wise</u> by Magnus Ratter, pp. 7-8 etc. Other material may be found in the introduction to <u>Albert Schweitzer: An Anthology</u> by C.R. Joy, published by A & C Black. Or article by George Marshall in <u>Faith and Freedom</u> , No. 86, Spring 1976, on The Religious Philosophy of Schweitzer and Unitarian Universalism. Or James Brabazon's latest biography.
<u>Hymn</u>	HWR 316 The Voice of God is calling
<u>Reading 1</u>	The Riddle of Life and God
<u>Music</u>	Opening of Hindemith's <u>Mathis der Maler</u>
<u>Reading 2</u>	Christianity and Truth
<u>Music</u>	Bach's <u>Brandenburg Concerto</u> , No. 2 in F major, third movement

<u>Reading 3</u>	The Fellowship of Those who bear the Mark of Pain
<u>Music</u>	<u>Pie Jesu</u> from Faure's <u>Requiem</u>
<u>Reading 4</u>	Reverence for Life
<u>Music</u>	<u>Allegro Vivace</u> from Purcell's <u>Sonata for Trumpet and Strings</u> in D.
<u>Prayer</u>	From Francis Terry's Towards a Language of Private Prayer, <u>Silent Prayer during Public Worship</u> in Devotional Supplement to <u>Faith and Freedom</u> No. 15
<u>Hymn</u>	HWR 283      Eternal Ruler ...
<u>Blessing</u>	

Reading 1The Riddle of Life and God

Look to the stars and understand how small our earth is in the universe. Look upon earth and know how minute man is upon it. The earth existed long before man came upon it. In the history of the universe, man is on earth for but a second. Who knows but that the earth will circle round the sun once more without man upon it? Therefore we must not place man in the centre of the universe.

The world is inexplicably mysterious and full of suffering. ... We cannot understand what happens in the universe. What is glorious in it is united with what is full of horror. What is full of meaning is united to what is senseless. The spirit of the universe is at once creative and destructive - it creates while it destroys and destroys while it creates, and therefore it remains to us a riddle, and we must inevitably resign ourselves to this ...

The beginning of all spiritual life of any real value is courageous faith in truth and open confession of the same. The most profound religious experience, too, is not alien to thought, but must be capable of derivation from this if it is to be given a true and deep basis. Mere reflection about the meaning of life has already value in itself. If such reflection should again come into being amongst us, the ideals, born of vanity and passion, which now flourish in rank profusion like evil weeds among the convictions of the generality of people, would infallibly wither away and die. How much would already be accomplished towards the improvement of our present circumstances if only we would all give up three minutes every evening to gazing up into the infinite world of the starry heavens and meditating upon it, or if in taking part in a funeral procession we would reflect on the enigma of life and death, instead of engaging in thoughtless conversation as we follow behind the coffin! The ideals, born of folly and passion, of those who make public opinion and direct public events, would have no more power over men if they once began to reflect about infinity and the finite, existence and dissolution, and thus learned to distinguish between true and false standards, between those which possess real value and those which do not. The old-time rabbis used to teach that the Kingdom of God would come if only the whole of Israel would really keep a single Sabbath simultaneously! How much more is it true that the injustice and violence and untruth, which are now bringing so much disaster on the human race, would lose their power if only a single real trace of reflection about the meaning of the world and of life should appear amongst us!

All problems of religion, ultimately, go back to this one - the experience I have of God within myself differs from the

knowledge concerning him which I derive from the world. In the world he appears to me as the mysterious, marvellous creative Force; within me he reveals himself as ethical Will. In the world he is impersonal Force, within me he reveals himself as Personality. The God who is known through philosophy and the God whom I experience as ethical Will do not coincide. They are one; but how they are one, I do not understand ...

There is an ocean - cold water without motion. In this ocean, however, is the Gulf Stream, hot water flowing from the equator towards the Pole ... a stream of hot water flows between the waters of the ocean, which, so to speak, form its banks, the moving within the motionless, the hot within the cold ... Similarly, there is the God of love within the God of the forces of the universe - one with him, and yet so totally different. We let ourselves be seized and carried away by that vital stream.

## Reading 2

### Christianity and Truth

The essential element in Christianity as it was preached by Jesus and as it is comprehended by thought, is this, that it is only through love that we can attain to communion with God. All living knowledge of God rests upon this foundation: that we experience him in our lives as will-to-love.

When you preach the Gospel, beware of preaching it as the religion which explains everything. I suppose that in England, as on the Continent, thousands and thousands of men have despaired of Christianity, because they have seen and experienced the atrocities of the War. Confronted with the inexplicable, the religion which they believed to have an explanation for everything has collapsed.

For ten years, before I left for Africa, I prepared boys in the parish of St Nicolas, in Strassburg, for confirmation. After the War some of them came to see me and thanked me for having taught them so definitely that religion was not a formula for explaining everything. They said it had been that teaching which had kept them from discarding Christianity, whereas so many others in the trenches discarded it, not being prepared to meet the inexplicable.

"Is religion a force in the spiritual life of our age?" I answer in your name and mine, "No!" There is still religion in the world; there is much religion in the churches, there are many pious people among us. Christianity can still point to works of love and to social works of which it can be proud. There is a longing for religion



among many who no longer belong to the churches. I rejoice to concede this. And yet we must hold fast to the fact that religion is not a force. The proof? The war!

Jesus means something to our world because a mighty spiritual force streams forth from him and flows through our time also. This fact can neither be shaken nor confirmed by any historical discovery. It is the solid foundation of Christianity.

The truth is, it is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from him and in the spirits of men strives for new influence and rule, is that which overcomes the world.

In reality that which is eternal in the words of Jesus is due to the very fact that they are ... the expression of a mind for which the contemporary world, with its historical and social circumstances, no longer had any existence. They are appropriate, therefore, to any world, for in every world they raise the man who dares to meet their challenge, and does not turn and twist them into meaninglessness, above his world and his time, making him inwardly free, so that he is fitted to be, in his own world and in his own time, a simple channel of the power of Jesus ...

He comes to us as one unknown, without a name, as of old by the lake side, he came to those men who knew him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which he has to fulfil for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is.

### Reading 3

#### The Fellowship of Those who Bear the Mark of Pain

I saw a man lying on the ground with his head almost buried in the sand and ants running all over him. It was a victim of sleeping sickness whom his companions had left there, probably some days before, because they could not take him any further. He was past all help, though he still breathed. While I was busied with him I could see through the door of the hut the bright blue waters of the bay in their frame of green woods, a scene of almost magic beauty, looking still more enchanting in the flood of golden light poured over it by the setting sun. To be shown in

a single glance such a paradise and such helpless, hopeless misery, was overwhelming ... but it was a symbol of the condition of Africa.

How can I describe my feelings when a poor fellow is brought to me suffering from strangulated hernia? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be saved, like those who came before him in the same condition and those who will come after him, while otherwise he would have fallen a victim to the torture. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture, that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself.

Ever since the world's far-off lands were discovered, what has been the conduct of the white peoples to the coloured ones? What is the meaning of the simple fact that ~~these and that~~ <sup>we</sup> people has died out, that others are dying out, and that the condition of others is getting worse and worse as a result of their discovery by men who professed to be followers of Jesus? Who can describe the injustice and the cruelties that in the course of centuries they have suffered at the hands of Europeans? Who can measure the misery produced among them by the fiery drinks and the hideous diseases that we have taken to them? If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages, referring to recent as well as to early times, which the reader would have to turn over unread, because their contents would be too horrible.

We and our civilization are burdened, really, with a great debt. We are not free to confer benefits on these men, or not, as we please; it is our duty. Anything we give them is not benevolence but atonement. For everyone who scattered injury, someone ought to go out to take help, and when we have done all that is in our power, we shall not have atoned for the thousandth part of our guilt.

The Fellowship of those who bear the Mark of Pain. Who are the members of this fellowship? Those who have learned by experience what physical pain and bodily anguish mean, belong together all the world over; they are united by a secret bond. One and all they know the horrors of suffering to which man can be exposed, and one and all they know the longing to be free from pain. He who has been delivered from pain must not think he is now free again, and at liberty to take life up just as it was before, entirely forgetful of the past. He is now a "man whose eyes are open" with regard to pain and anguish, and he must help to overcome these two enemies (so far as human power can control them) and to bring to others the deliverance which he has himself enjoyed. The man who, with a doctor's help, has been pulled through a severe illness, must aid in providing a helper such as he had himself, for those who otherwise could not have one. He who has been saved by an operation from death or torturing pain, must do his part to make it

possible for the kindly anaesthetic and the helpful knife to begin their work, where death and torturing pain still rule unhindered. The mother who owes it to medical aid that her child still belongs to her, and not to the cold earth, must help, so that the poor mother who has never seen a doctor may be spared what she has been spared. Where a man's death agony might have been terrible, but could fortunately be made tolerable by a doctor's skill, those who stood round his deathbed must help, that others, too, may enjoy that same consolation when they lose their dear ones.

Such is the Fellowship of those who bear the Mark of Pain.

#### Reading 4

##### Reverence for Life

Slowly we crept upstream, on one of the long African errands of mercy, laboriously feeling - it was the dry season - for the channels between the sandbanks. Lost in thought I sat on the deck of the barge, struggling to find the elementary and universal conception of the ethical which I had not discovered in any philosophy. Sheet after sheet of paper I covered with disconnected sentences, merely to keep myself concentrated on the problem. Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, "Reverence for Life". The iron door had yielded: the path in the thicket had become visible. Now I had found my way to the idea in which world- and life-affirmation and ethics are contained side by side! Now I knew that the world-view of ethical world- and life-affirmation, together with its ideals of civilization, is founded in thought.

What shall be my attitude toward other life? It can only be of a piece with my attitude towards my own life. If I am a thinking being, I must regard other life than my own with equal reverence. For I shall know that it longs for fullness and development as deeply as I do myself. Therefore, I see that evil is what annihilates, hampers, or hinders life. And this holds good whether I regard it, physically or spiritually. Goodness, by the same token, is the saving or helping of life, the enabling of whatever life I can influence to attain its highest development.

Whenever I injure life of any kind I must be quite clear as to whether this is necessary or not. However seriously man undertakes to abstain from killing and damaging, he cannot entirely avoid it. He is under the law of necessity, which compels him to kill and to damage both with and without his knowledge. In many ways it may

happen that by slavish adherence to the commandment not to kill, compassion is less served than by breaking it. When the suffering of a living creature can be alleviated, it is more ethical to end its life by killing it mercifully than it is to stand aloof. Is it more cruel to let domestic animals which one can no longer feed, die a painful death by starvation than to give them a quick and painless end by violence? Again and again we see ourselves placed under the necessity of saving one living creature by destroying or damaging another.

The principle of not-killing and not-harming must not aim at being independent, but must be the servant of, and subordinate itself to, compassion.

The ethic of reverence for life constrains all, in whatever walk of life they may find themselves, to busy themselves intimately with all the human and vital processes which are being played out around them, and to give themselves as men to the man who needs human help and sympathy. It does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing. It does not permit the artist to exist only for his art, even if he gives inspiration to many by its means. It refuses to let the business man imagine that he fulfils all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others.

In what way and in what measure this is his duty, this everyone must decide on the basis of the thoughts which arise in himself, and the circumstances which attend the course of his own life. The self-sacrifice of one may not be particularly in evidence. He carries it out simply by continuing his normal life. Another is called to some striking self-surrender which obliges him to set on one side all regard for his own progress. Let no-one measure himself by his conclusions respecting someone else. The destiny of men has to fulfil itself in a thousand ways, so that goodness may be actualised. What every individual has to contribute remains his own secret. But we must all mutually share in the knowledge that our existence only attains its true value when we have experienced in ourselves the truth of the declaration: "He who loses his life shall find it."

#### Alternative or additional extracts

A deep impression was made on me by something which happened during my seventh or eighth year. Henry Bräsch and I had with strips of india-rubber made ourselves catapults, with which we could shoot small stones. It was spring and the end of Lent, when one morning Henry said to me, "Come along, let's go to the Reberg and shoot some birds." This was to me a terrible proposal, but I did not venture to refuse for fear he should laugh at me. We got close to a tree which was still without any

leaves, and on which the birds were singing beautifully to greet the morning, without showing the least fear of us. Then stooping like a Red Indian hunter, my companion put a pellet in the leather of his catapult and took aim. In obedience to his nod of command, I did the same, though with terrible twinges of conscience, vowing to myself that I would shoot directly he did. At that very moment the church bells began to ring, mingling their music with the songs of the birds and the sunshine. It was the warning-bell, which began half an hour before the regular peal-ringing, and for me it was a voice from heaven. I shooed the birds away, so that they flew where they were safe from my companion's catapult, and then I fled home. And ever since then, when the Passiontide bells ring out to the leafless trees and the sunshine, I reflect with a rush of grateful emotion how on that day their music drove deep into my heart the commandment: "Thou shalt not kill."

\* \* \*

As I was going down to the pharmacy one day, I saw Dr Schweitzer's pelican struggling in for a landing. He made three attempts to land and I saw something was wrong with the undercarriage, because one hand was hanging down. I watched it carefully and it tried again, again and again ... these birds with a five foot wing span, they fly so beautifully. Finally it made a clumsy crash-landing and came to a halt and I sent a message with Ali and said: "Tell Dr Schweitzer that his pelican has a broken leg". An hour or so later Dr Schweitzer came to the pharmacy and he said, "Do you have a moment? I would like you to come and consult with me about my pelican." I said, "Sofort, Doctor, I come ..." He said, "No ... your patients first!"

This was important to me and I was glad he said that. He had very clearly established the priorities of medical treatment: humans first, the worst cases first, and his own pelican, which he loved very much, was not to be put ahead of even the most minor human case. After lunch we went and looked at the pelican. Its leg did not seem to be broken but it was paralysed in some peculiar manner, but we couldn't see anything else wrong with it. Then I noticed a couple of specks of blood on its feather and I said, "Well, could it possibly have been shot at? As it flies around it is such an easy target for someone with a shotgun." So I said, "May I take an X-ray?" He said, "Well, X-rays are precious and hard to come by ... if you like to. I'd like to know what's wrong with my pelican, too."

This is another point I'd like to bring out. We had all the things we needed in X-ray for making accurate diagnosis. On this picture you can see some of the pellets are flattened out against the bone, indicating the shot had considerable velocity. Also, from the nature of the spots it was pretty certain that the intestines of the pelican had been perforated in numerous places. I said: "Dr Schweitzer, this pelican is going to die. I can't do anything

for it, unless you like me to open it up and we can sew up all these multiple lesions that he's got." He said, "Are you crazy?" He said, "No, leave this pelican alone. I don't want you to waste your time. I don't want you to waste the materials of the hospital on this. I'll look after my pelican." So he put his pelican outside his window. Four or five days went past and the pelican wasn't eating ... he tried forcing it to eat himself. He went to me one day at lunchtime and said, "Do you have another minute ... will you come and look at my pelican?" I said, "Yes, it's dehydrating, it's not taking any fluids, it will surely die." Dr Schweitzer said, "If he's not better tomorrow I'll chop his head off." This again, to me is important to show that this man would not let his sentiment overrule his reason. He knew that this animal was doomed, he couldn't save it. He knew he was troubled by this animal's suffering. So, he said, "I will knock its head off!"

### Silent Prayer during Public Worship

In these moments we would open our minds towards the prospects which are too large to be thought on often. We acknowledge the overwhelming vastness of the universe; the violence of the pressures and clashes of forces, which forged the elements of matter; the cooling of the earth and the epochs of geology which built up the stuff of our bodies and environment; the long development of life, the persistence and vigour of the creatures from which we are descended, the hazards they endured, their care for their young; the history of mankind; the long ages of primitive humanity, the inventiveness and loyalties which produced civilization, and the cruelties and oppressions which have distorted it; the heroisms and depravity, the glimpses of heaven, the superstitious terrors, and the personal joys and sorrows of our thousands of ancestors. All these have made us, and live within us, as they live in every body. And around us, in this present-day world, there are people whose superior goodness would crush us with shame, if we had to be judged by comparison with them, and wickedness too revolting for us to understand; people whose health and strength and vigour are quite beyond our own experience, and also long miseries and agonies of disease such as we cannot comprehend. And within our experience have been moments of joy and of pain too intense for our memories to hold. The future points towards unimaginable possibilities of progress or tragedy, unforeseeable changes, and the certainty that all the things we know will come to an end. Besides humanity, we are surrounded by the strange lives and worlds of the other creatures that share the earth with us, animals and plants and microbes, their beauties and horrors, and individual adventures. And we do not know what other modes of existence there may be, beyond our sight, what heavens and hells, nor what invisible connections there may be between us and them. These things are too unnerving to be looked at constantly and directly. Therefore we are grateful for the limitations of our nature, for the horizons which end our view, the clouds which shadow and shelter us, our bodies and the dullness of our senses, which close us in. We trust ourselves again to the powers which put us where we are and settled the conditions of our lives. Give us the knowledge we need, and the ignorance that is good for us, and guidance, and sure footing; and lead us together, upon a true path, into light.

# AGE



A Unitarian Religious Education and  
Youth Department Discussion Prompter

by Celia Downs

October 1976



## AGE: A Discussion Prompter

### INTRODUCTION

1976 is Age Action Year. It is a year in which people of all ages are being encouraged to make a special effort to help improve the lives of the elderly. Over seventy voluntary bodies are participating in Age Action Year, including the General Assembly of Unitarian and Free Christian Churches. Many of these bodies, such as Help the Aged and the Anchor Housing Association, are devoted to helping old people by fundraising, providing sheltered housing and so on. A number are church organisations, which give help to many groups of people, but are concentrating this year on the old.

The two aims of Age Action Year 1976 are the harnessing of all available help for individual local projects and the raising of enough money to create a study centre to look into the problems experienced by the elderly. This centre, to be called the National Foundation for Research into Ageing, would co-ordinate research and use the results in areas where they can be most effective.

The Lord Mayor of London has set up an Appeal Fund for this purpose.

The aim of this Discussion Prompter is to spark off discussion in the hope that a few myths may be exploded, a few barriers broken and greater understanding achieved between people of different age groups.

Although as a group they have special needs and difficulties, old people are as different one from another as young people are. It is important to learn what their needs are and to appreciate them. It is equally important to understand that people's individual qualities, feelings and opinions bear little or no relation to their ages.



## THE NEEDS OF OLD PEOPLE

What are the special needs of old people that separate them to some extent from the rest of the community? They can be categorised as financial, medical and social. While, for convenience, we consider them separately, we must remember that there is much overlapping and interdependence. One need may be created by another not being satisfied; for instance, bad housing will often cause health problems to be more acute.

The financial needs of old people have attracted a lot of attention in recent years. In particular, the Government pension has been a subject of much discussion and lobbying.

Nowadays there are few who would disagree that people who have spent most of their lives contributing to the nation's workforce deserve themselves some financial assistance in living the rest of their days in some degree of comfort. It is interesting to reflect, however, that it has not always been so – and although there are those who bemoan what they see as the erosion of family responsibility and the dignity of "standing on one's own two feet", it is a blessing for countless old people, many of whom do not have the support of family or adequate savings, that the State does offer something.

For a number of years, pensioners accepted what little they did get and were thankful for it. As the cost of living increased, however, so pensioners found it more and more difficult to make ends meet, along with other sections of the community. It is probable that it is as a result of the attention drawn to the pensioners plight by powerful groups putting pressure on governments, together with the pensioners' own increased militancy, that the retirement pension has grown as much as it has in recent years.

Between October 1973 and November 1975 pensions rose by about 70 per cent in cash terms, whereas the General Retail Price Index rose by only 49 per cent, so that the purchasing power of the pension went up by 14 per cent for a single person and 12 per cent for a married couple. In November 1976 further increases will be implemented, bringing the totals to £15.30 for a single person and £24.50 for a married couple. These figures are almost double the October 1973 figures and yet they do not

compare favourably with what is today regarding as a living wage. Governments are in an unenviable position when money is scarce and they are asked to contribute even more to a cause which is for them already a priority. What should they do – what should the present Government do – when faced with a call from, among others, the Transport and General Workers' Union, long in the forefront of the struggle for better pensions, to increase state pensions to not less than one half of average gross earnings for a married couple and one third of average gross earnings for a single person? The Government has first to decide whether it is fair and reasonable to do so, then where the further raising of pensions comes on its list of priorities and finally when and how to do it.

The medical needs of the elderly become more acute as the body becomes feebler with age. Bones break easily, eyes do not see so well and ears do not hear so well. Feet disabilities are common, so is arthritis. Mental disorders, too, are abundant, from dementia to depression.

All of these disabilities and disorders, and more, can be treated to some extent by our welfare services, if they are recognised. The extent to which they are treated varies from need to need and from area to area and a doctor would probably say that there are a whole host of other factors too.

Sadly, the need is often not identified. The reasons for this include conditions laid down for eligibility for various services which may deter applicants, old people being unaware of the nature or seriousness of their condition or of the services available to remedy or assist them and a reluctance to complain or ask for help. It is important that needs be identified and policies for prevention be established. Would a register of old people be helpful? Would it be practicable? Would it perhaps be an intrusion? The Seebohm Report of 1969 advised against it, but at least such a register could be used for the purpose of routine visiting and primary prevention.

It is a shame that, even if all the various medical needs, and others, of old people were identified, the social services would not be able to cope with them all as they would wish. Variations in provision from one authority to another are considerable. Stronger government direction might remedy this, but then there is the perennial problem that there never does seem to be enough money to do all that is desirable. The way the money is spent is, however, most important. There is now a greater emphasis on

community care — through home helps, mobile meals and so on — and a swing away from the geriatric wards of hospitals. The latter are overworked and it is not the fault of the hospitals if, for example, there are weeks of delay in getting a hospital patient resettled in the community because of the number of channels which have to be used to obtain various community services. If our social services are to cope adequately with the increasing volume of work which falls on their shoulders, they need more staff and, therefore, more financial help, as well as better facilities for training and research.

The social needs of old people have, inevitably, been dealt with to a large extent in the preceding paragraphs. Two things may be added here. One is that no amount of good, caring social services can ever completely replace family, friends, and perhaps most important, good neighbours. The second point is that it is important to recognise that the needs of old people are not all the same. It is true, for instance, that many people who have passed the official retirement age need to continue doing some work or other, for a variety of reasons, including the need to feel useful. It is, however, equally true that a great many people wish to retire from their jobs earlier than they do at present, perhaps because they are simply not as fit physically as they used to be. Voluntary retirement at sixty for men is long overdue, held back most probably for so long because of the extra financial burden it would impose on the Government in paying out the extra amount of pensions.

## MYTHS ABOUT OLD PEOPLE – AGEISM

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It is a fact, then, that old people do have special needs and can be considered as a group when we study, in particular, their financial, medical and social needs. There is a danger, however, in going too far and assuming that all old people think the same, feel the same and have the same tastes and values. If we label someone “senile” or “decrepit” because of a moment of forgetfulness or a clumsy action, if we are intolerant of an elderly person who is hard of hearing, if we assume that people over sixty or sixty-five are incapable of doing any job well simply because of their age – then we are guilty of what has come to be called ageism. This word, coined by the Americans along with racism or racialism and sexism, is a short way of describing discrimination against people because of their age. People who are ageist are often so quite unthinkingly. Perhaps they are sufficiently enlightened as to be firmly against discrimination on grounds of race or sex but, on the question of age, make unimaginative general statements about old people as a group.

Ageism is by no means a one-way thing. Older people often make generalisations about the young, too, which can be very annoying, but at least the young do not have the mass media ranged against them to the extent that the old have. Advertisements especially have little room for the old, or even those in middle life – just think of cosmetic advertising, with its emphasis on youth and beauty and the equating of youth with beauty.

How can we counter this emphasis on youth being all that is useful and desirable and age being all that is “past it” and a thing to be dreaded? For a start, we can work on our own attitudes and consider old people as being just as thinking, feeling, kind, unfriendly, concerned, intolerant – just as complicated as younger people. We can talk to them, too, and listen to them. Many of them have a wealth of experience to relate which is fascinating and often useful. And we can look around with wider eyes at the real contribution made by elderly people to their families, communities and the nation. We may be surprised!

## SUGGESTIONS FOR ACTION

1. Act to improve facilities for old people. Do a local survey, join a pressure group, write to your local newspaper.
2. Organise money-raising functions or give local practical help to old people.
3. Treat people of a different age group as friends. The Church's role in fostering community spirit is important here.
4. In group discussion try to answer the following questions :
  - (i) What are the special needs of the old people with whom I/we come into contact?
  - (ii) How adequate should the government pension be? How high does it rate in the list of state priorities?
  - (iii) Is a register of old people a good idea? Would it be an intrusion into people's private lives? What other preventive measures are desirable?
  - (iv) Does your own local authority allocate resources in the way you would wish? If not, how would you do it?
  - (v) Do you ever become impatient with people because of their age?

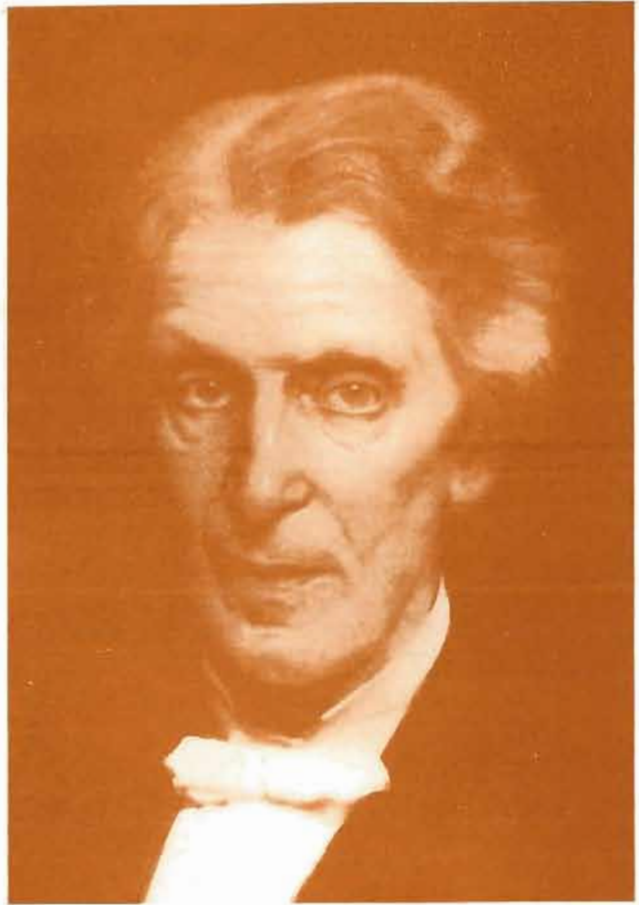
## FURTHER READING

- Help The Aged: Secondary Pack — “The Lonely People”
- Youth Sunday Service 1976 — “Age” (REYD)
- “The Fifth Social Service” — Nine Fabian Essays
- Age Action Year — ALL AAY Publications

Celia Downs.

Cover Picture: Cézanne — Les Joueurs de Cartes.

Reproduced from the Pallas  
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# LOVE YOUR NEIGHBOUR

NOTES FOR WORSHIP ON AN OCCASION SET ASIDE FOR  
RELIGIOUS EDUCATION.

BY MARIAN and BEVERLEY LITTLEPAGE

produced by The Religious Education and Youth Department of  
The General Assembly of Unitarian and Free Christian Churches.

RELIGIOUS EDUCATION SUNDAY SERVICE 1978

A CELEBRATION OF CHILDHOOD

by Marian and Beverley Littlepage

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LOVE YOUR NEIGHBOUR

RELIGION is our "being drawn together" - our "belonging" - a very special response to living.

EDUCATION is "being drawn out" - the extending of ourselves - deepening, entering into understanding and meaning.

QUESTIONS: These belong to both religion and education. They are fundamental.

Who are we?

Why are we as we are?

How is it that others are different?

What is it that lights every living thing?

Front picture: James Martineau was perhaps the best educated Unitarian of the nineteenth century. A man once asked him for a method by which he could discover his own personal faith. Martineau sent him to the scholars in Berlin and the peasants in Bavaria. The man lived for a while with both communities and he found his faith among the peasants.

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## LOVE YOUR NEIGHBOUR

In public worship we should try to sit closely together. A circle or a square are useful shapes in which to worship. If we sit close, our eyes may meet - we may see our neighbour with our bodies as well as our minds.

These notes are arranged for an order of service comprising an introit, four acts of worship and a concluding benediction. They can be used in other geometries of worship or replaced wherever it is thought suitable.

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### INTROIT

Music can achieve much without a word spoken. Familiar melodies will draw a group together. Tapes or records from varied religious and cultural traditions can extend and deepen participation.

Words for the beginning (spoken by several voices).

- : Luke told a story about a lawyer who wanted to disconcert Jesus of Nazareth.
- : "Teacher, what have I got to do so that I can experience this special Eternal Life you have talked about?"
- : Jesus replied by referring him to the law in Judaism; he asked the lawyer what was to be found there.
- : "You must love the Lord your God - with all your heart - with all your soul - with all your strength - and with all your mind - you must love your neighbour as you love yourself."
- : "Right!" said Jesus. "Do it and life is already yours."
- : In the Koran it is said that one day God will call out "Where are my companions?" A witness will be brought from every nation - to its own book shall every nation be called. "And thou shalt see every nation kneeling."
- : Gothama the Buddha would have us live righteously, follow a peaceful calling, be long suffering, gentle, loving, reverent and pure, with right desires and good deeds.

Song/Hymn: This should depend upon the tastes and abilities of the group involved. One of the following is suggested:-

'There but for fortune' by Phil Ochs  
( 'Songs for Living' No. 74)

'When I needed a neighbour'

'We believe in human kindness'  
( 'Hymns of Worship Revised' No. 218)

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## ACTS OF WORSHIP

### 1. Sharing our thoughts

- : Where did we begin? - What were our earliest thoughts? - Think back to the time when you were very young - What did the ground feel like? - What sounds came to your mind? - What smells and tastes and feelings do you recall?
- : Hold that picture in your mind. Make it clear and rejoice in your rediscoveries.
- : Imagine now a different childhood. - If you were rich, think instead of a poor household and its limitations - imagine the different smells and tastes and sounds, the feelings. If you were poor think of luxury, its feel - its comfort and its hurt.
- : Go now in your mind to a place of worship - at first to one which is familiar - its hymns and prayers are smooth with use; they hold a memory of past generations.
- : Now go to some other place in your thoughts - perhaps a synagogue or a mosque or a different sort of church from your own or instead stand beside a person who does not believe but worships in a grove of trees or before a mountain.
- : Try - try very hard to love your neighbour - try very hard to love yourself.

### 2. Singing together

At this stage the group might work together at learning a new hymn or song. This kind of activity is very much an act of worship in the Gymanfa Ganu tradition of Wales.

Here are some suggested words and music. The words are by the Rev. Elwyn Davies from the Swansea Valley. If the group is small enough the words might be used as responsive readings.

a) 'The Flame of Truth' - Tune 'Amazing Grace'

The flame of truth and flame of love  
We need, both you and I -  
The one will show us how to go,  
The other tell us why.

When first this flame of light was lit  
Above the great abyss,  
The truth became a garden, fair,  
And love became a kiss.

The earth before the altar kneeled  
And heaven with her stood,  
For God the Light had made them One  
And said that all was Good.

I bear the flame of truth and love  
As I do walk along;  
I hold it forth in words and deeds  
And fan it with a song.

This borrowed torch of truth and love -  
The light of liberty,  
I want to pass it on to you  
As it was passed to me.

b) 'I have a dream' - Tune 'I need Thee every hour'

I have a blessed dream wherein I see,  
The family of man forever free.

Chorus

I have a dream, a vision where love will have dominion,  
And it is my opinion, it will come true.

And in this dream of mine a child will lead,  
With love in every heart, not selfish greed.

Chorus

I cannot see a fist, only an open hand,  
With God upon his throne, and peace in every land.

Chorus

We pray that this, thy church, as rock will stay,  
To help this dream of mine come true one day.

Chorus

### 3. Worship in action

This act can take in any announcements concerning future activities etc., also a collection. A discussion lasting perhaps ten minutes could follow and cover some of these points - How can religious education consider love for one's neighbours? Do we know enough about neighbours in our movement in Nigeria, California, Rumania or Wales? - Do we have personal plans for the better development of neighbourliness? - How can the church/fellowship/group develop a religious education programme covering its own total age range?

### 4. Worship through a lesson

The lesson is particularly relevant to an R.E. service. Here are some examples:-

- a) Someone arranges flowers and branches to a background of recorded or played music.
- b) Children bring in art and craft work arranging it for the group to view.
- c) A member reports research into history relevant to the building, group or neighbourhood. A few minutes would be sufficient. Consider speaking on Joseph Chamberlain as a Sunday School teacher, Tomos Glyn Cothi, the Welsh Unitarian jailed for his beliefs or the founders of American Universalism.

- - - - -

### BENEDICTION

A shared folk song or hymn followed by some words and, most importantly perhaps shaking hands while closing music is played. The Lord's Prayer could be included here if desired.

Suggested hymn/song could be:-

'The Miracle' by Malvina Reynolds  
(Songs for Living' No. 35)

'It is good for men to live together'  
by Trevor and Sheila Jones  
(Songs for Living' No. 71)

'Gather us in' by George Matthieson  
(HWR No. 227 to the tune Woodland,  
omitting the last line in each verse)

Let us be still.  
Let us pray or meditate in silence before we leave.  
May we leave, willing to learn from each other.  
May we learn also from those outside this place  
and from all of the living earth with the various  
religious messages that have been translated from its life.

Amen.

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#### ACKNOWLEDGEMENTS

The writers are indebted to many in the compiling of these notes, most particularly do they feel indebted to worship development work carried out with John Edwards of the Graig Chapel, Trebanos and members of the Welsh Unitarian Youth Association who meet each year with the writers at Llanmadog. Much material has been taken from 'Songs for Living' published by the Lindsey Press. We are also grateful to Dr. Elwyn Davies for his hymns which appear in his book 'Codi Hwyl i Dduw' published by Gwasg Gomer, Llandyessul.

The following records were used in Worship Sessions at Llanmadog, supplemented by our own music on flute, piano, accordion, clarinet and drums:-

Mikis Theodorakis - Hallmark Records CHM678

Tchaikovsky's 1812 Overture

Missa Luba, a Congolese Mass - Philips Records BL 7592

Tubular Bells by Mike Oldfield

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THE UNITARIAN WORSHIP SUBCOMMITTEE



# Whitsuntide

WORSHIP MATERIAL



The General Assembly of Unitarian and Free Christian Churches

## ACKNOWLEDGEMENTS

We gratefully acknowledge the kind permission of the following to include copyright items free of charge:

Routledge & Kegan Paul Ltd for the two extracts from "The Collected Works of Carl Jung"

Rudolf Steiner Press for the extract from "Ascension and Pentecost" by Rudolf Steiner

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## SERVICE MATERIAL FOR WHITSUN

Devised and Arranged, with Prayers by Richard Hall

**NOTE:** This material is to be regarded as a framework, designed to stimulate and suggest. It is intended to be flexible enough to form the basis of any individual approach by selection of what is deemed applicable to the needs of time, place and circumstance.

In addressing the prayers, "Thou" has been retained to preserve a sense of the numinous. It is assumed that those who feel otherwise will make the necessary changes. It has been the aim to preserve something of the sense of the liturgical from a present-day angle.

**INTRODUCTORY** - could be used as opening sentences

"If a crow had signified anything to you, by his croaking, it is not the crow that signifies it, but God through him. If anything is indicated to you by the human voice, does not God cause the man to tell it to you that you may know the divine effectiveness which makes clear its significance to different persons in different ways? - and which conveys the most valuable things by the most worthy messengers." (Epictetus, Discourses: c.f. Matt 10/20 & Heb 1/1 & 2)

"So easily lost are the tender voices of the spirit, that we need to overhear each other." (Martineau, Home Prayers, vii)

"The Holy Spirit is that dynamic which operates for the enrichment of spiritual illumination: not only within the confines of the single soul, but also in every group dedicated to divine impulsion."

"...every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete." (CG Jung, Vol 11, p 265)

We should constantly recall "the origin...of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration". (CG Jung, Vol 9, Pt I 393)

"Whitsun is pre-eminently a festival of flowers. If a man has a true feeling for this festival he will go out among the buds and blossoms opening under the influence of the sun ... and he will perceive in the flower-decked earth the earthly image ... of the descent of the tongues of fire ..."

(Rudolf Steiner: Ascension and Pentecost, p 21)

## FIRST GROUP OF PRAYERS

We invoke at this time the aid of the Eternal Power of the Spirit. We pray that the fount and source of all true wisdom and understanding will bestow upon us the grace and comfort of the Paraclete, enriching the spoken words of this Act of Worship.

We ask that the light which remains unkindled within the dark places of our souls may be liberated to illumine the path of each to the truth which is to be revealed in the corporate spirit of a consecrated humanity.

(Suggested by some thoughts of Albertus Magnus)

O THOU GREAT SPIRIT - as long as we regard ourselves as detached from thee and far away, so shall we remain in ignorance - the ignorance that leads to division.

When thou art realised within us, then alone shall we have true knowing - the knowing which brings real unity, both within and without.

THE SUN can bestow its light and heat upon the world of our common experience only when there are no clouds or mist to obscure its health-giving radiations. Even so! - as long as we harbour the impulses of self-will in our hearts, thy life-giving rays cannot penetrate our inner darkness.

GRANT that we may be impelled to remove all obstacles - of doubt, despondency and separative exclusiveness; of intolerance, obstinate lack of understanding and sympathy, not to speak of hatred, fear, vanity and undue possessiveness - such obstacles as deny thy Eternal Presence in the identity of man with man, and man's very existence in the great Oneness that is thy very self.

THUS would we affirm our true nature in thee: for THOU ART THAT.

(A prayer based on thoughts provoked by a study of the Vedas, 18.vi.68)

## READINGS (non-scriptural) and MUSIC

Poems: Abt Vogler (9.10): Browning

The Flower: George Herbert

The Higher Pantheism: Tennyson

The Word: Whittier

Paraclete: Alfred Noyes

Veni, Creator Spiritus: Richard Hall (from Medallion pub. London, Mitre Press, 80p. This is also available as a hymn and can be obtained from the Rev Arthur Vallance. A tune that goes with it is in the current issue of Cantemus, the publication of the Unitarian Church Music Society)

Prose: God is With Me and Be Thou My Vision, both by Howard Thurman, in Meditations of the Heart (pp 48 & 190 respectively and published by Harper & Row)

Music: The following examples of recorded music are easily available and have been selected for strong melodic content - a "voice" quality, expressive of both inspiration and aspiration. It could serve as a quiet background to any of the readings or the Meditation at the end of this list - the latter interspersed with suitable breaks in the spoken line to allow the music to come through. This method would need to be rehearsed with whoever is in charge of the apparatus. Part of the Vaughan Williams would be the more suitable for this purpose.

The Lark Ascending: Vaughan Williams

Sonata for Violin and Piano - 1st Movement only: Cesar Franck

Violin Concerto - Slow (middle) Movement: Brahms

A MEDITATION - PRAYER (in place of the Second Prayer)

on the theme of MAN'S RESPONSE TO DREAM AND VISION.

Let us consider first the well-known words with which the poet Wordsworth begins his Intimations of Immortality:

There was a time when meadow, grove, and stream,  
The earth, and every common sight,  
To me did seem  
Apparelled in celestial light,  
The glory and the freshness of a dream.  
It is not now as it hath been of yore; -  
Turn whereso'er I may,  
By night or day,  
The things which I have seen I now can see no more.

Prayer: Even if we concur, Lord, with the poet's remembrance that there was "a time when" all things presented a glorious freshness, we would still hope, as concerning our own lives, that such a time would continue, from youth onwards ~~into middle and old age~~; that we would never outgrow the vision splendid nor forget the experience of the "glory and the freshness of a dream."

\* \* \* \* \*

But human lives are ~~generally such as are~~ besmirched and darkened by the many shocks and vicissitudes which can overtake us on our pilgrimage through ~~the~~ <sup>the</sup> ~~Way of all Flesh.~~ <sup>Life</sup>

If some of us have ~~been-lucky-enough-to-have~~ retained something of the wonder of simplicity; the direct approach of innocence; we count it, then, a blessing and a benediction that:

Heaven lies around us in our infancy

Prayer: and we give thanks <sup>to God</sup> ~~to thee~~ for the lives and examples of ~~loving parents and guardians and all~~ <sup>whom</sup> ~~God~~ <sup>has</sup> have exerted a benign influence in the formative years of our lives. We thank ~~thee~~ <sup>you</sup> also for the ~~interplay of beneficent forces~~ and our own trusting responses to them; for the ~~untrammelled~~ working of intuitive insights which have lighted us upon our way, and ~~generally~~ moulded us to what we are today.

\* \* \* \* \*

But:  
Whither is fled the visionary gleam?  
Where is it now, the glory and the dream?

Prayer: ~~With this, Lord, as the great question-mark of our contemporary society,~~ what has indeed become of the vision and the dream? May we be spared the dire results of our own cynicism! Help all who would ~~do so,~~ to recover the inspiration of the vision and the aspiration of the dream, ~~if not in terms of a past age; if not in terms of outgrown ideas and fancies; then indeed,~~ with a freshness which is renewed by <sup>your</sup> Spirit from day to day.

\* \* \* \* \*

The youth who daily farther from the east  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended:

Prayer: Thus it is that, as we move, in time, ~~farther and farther from our own East-Point,~~ from the rising sun of our lives, ~~as if progression towards the West,~~ the place of no-return, the moment when each ~~life~~ <sup>is</sup> rounded with a sleep:

~~do then~~ prompt us to recall: that once we received the impact of the vision splendid; that once we were ~~by it~~ unwittingly sustained and protected. <sup>by X</sup>

~~Help us to realise that we are, each one of us, by the initiation of it in ourselves; by the consecration of it; - still within the company of Levites, those who attend upon the Supreme Frontal Power, as ministers of the Light.~~

\* \* \* \* \*

If at length the man perceives it die away,  
And fade into the light of common day,

Prayer: then ~~do thou~~ grant us renewal, and the illumination and impetus to recapture the freshness of the vision and regain the glory of the dream, but yet upon a higher octave, with a span and reach that will carry each through to his own Nadir without loss of grace.

We remember with gratitude the example of the Master to whose life and Vision we owe so much, Christ Jesus, our Lord.

BENEDICTION

THE LORD lift us up unto the summit of awareness, like a strong tower  
on a mighty wall.

THE LORD favour us with the spirit of good counsel, with strength of  
will and fervency of knowledge and understanding.

THE LORD grant us insight and patience to search out the ETERNAL  
MYSTERIES OF THE SPIRIT.

Amen

(Based on some words from the scriptures of the Dead Sea Sect)

\* \* \* \* \*

## READINGS

An extract from the ANGLO-SAXON HOMILY on Whitsuntide

The Holy Spirit is called the Comforting (or Encouraging) Spirit, because He comforts the sad, who repent of their sins, and gives them hope of forgiveness, and alleviates their sorrowful minds. He forgives sins and is the way to forgiveness of all sins. He gives grace to whom he will. To one man he gives wisdom and eloquence, to one good knowledge, to one great faith, to one power to heal the sick, to one prophetic power, to one discrimination of good and evil spirits; to one he gives divers tongues, to one interpretation of divers sayings. The Holy Spirit does all these things, distributing to everyone as to him seems good, for he is the Almighty Worker, and as soon as he enlightens the mind of a man, he turns it from evil to good. He enlightened the heart of David, when in youth he loved a harp, and made him to be a psalmist. There was a shepherd called Amos, whom the Holy Spirit turned to a great prophet. Peter was a fisher, whom the same Spirit of God turned to an apostle. Paul persecuted Christian men, but the Spirit chose him for instructor of all nations. Matthew was a toll-gatherer, whom he turned to an evangelist. The apostles durst not preach the true faith, for fear of the Jewish folk; but after that they were fired by the Holy Spirit, they despised all bodily tortures, and fearlessly preached the greatness of God.

From THE FLOWER

Who would have thought my shrivel'd heart  
Could have recover'd greennesse? It was gone  
Quite underground; as flowers depart  
To see their mother-root, when they have blown;  
Where they together  
All the hard weather,  
Dead to the world, keep house unknown.

These are thy wonders, Lord of power,  
Killing and quick'ning, bringing down to hell  
And up to heaven in an hour  
Making achiming of a passing-bell.  
We say amisse,  
This or that is!  
Thy word is all, if we could spell.

And now in age I bud again,  
After so many deaths I live and write;  
I once more smell the dew and rain.

George Herbert

From VENI CREATOR SPIRITUS

Descend, Creative Spirit! come  
and dwell within the human soul.  
Here offer we the optimum  
of all our arts for thy control.

Thy tongues of flame are sevenfold,  
illumine the receptive mind;  
revive, when our response grows cold,  
or when we've lost the urge to find.

Richard Hall  
from Medallion  
published by Mitre Press

JAPANESE VERSION OF THE 23rd PSALM

The Lord is my pace-setter  
I shall not rush.  
He makes me stop and rest for quiet intervals;  
He provides me with images of stillness,  
Where restore my serenity.  
He leads me in ways of efficiency,  
Through calmness of mind  
And his guidance is peace.  
Even though I have a great many things  
To accomplish each day  
I will not fret,  
For his presence is here,  
His timelessness, His all-importance  
Will keep me in balance.  
He prepares refreshment and renewal  
In the midst of my activity  
By anointing my mind  
With his oils of tranquility.  
My cup of joyous energy overflows,  
Surely harmony and effectiveness  
Shall be the fruits of my hours,  
For I shall walk in the pace of my Lord  
And dwell in his house forever.

## FELLOWSHIP IS LIFE

Thoughts for Whitsun by Fred Kenworthy

### Theme

What is traditionally known as the descent of the Spirit at Pentecost has a greater importance not only for the story of early Christianity but also for the conduct of life and for our own Unitarian and Free Christian faith than we generally recognise.

### The Experience      Acts 2. 1-22 (R.S.V.)

At the time of the Feast of Pentecost, or the Feast of Weeks, there was the customary great concourse of people in the Holy City, in Jerusalem. Among them was a company of men and women, traditionally about 120 in number, who had gathered together apart from the rest. The scene may have been a large upper room, or it may actually have been the Temple itself. They had been brought together by a common interest, all had the same attitude of mind to the man called Jesus of Nazareth, who had been crucified but a few weeks before. They believed he was the Messiah, the long awaited fulfilment of Jewish Messianic prophecy. For centuries the Jews awaited his coming; these men and women believed that in Jesus he had actually lived and died. They believed that the new age, the Messianic age, had begun or was about to begin. As they waited there the spirit of God came upon them. It was a tremendous experience. They were already in a highly emotional state; with this event they were lifted further on to a plane of spiritual exaltation. In later days, when the account of Pentecost came to be written down, it could only be expressed in symbolical terms. "And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." (Acts 2. 2-4 (R.S.V.))

### The Significance of the Narrative

Contrary to what is often thought, the strange manifestations that accompanied the event are not the vital thing. These people were meeting together in an atmosphere of expectation. Their minds were saturated at this time with Old Testament prophecy. They were aware, for example, of the prophecy of Joel, "And it shall come to pass afterwards, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the manservants and maidservants in those days, I will pour out my spirit." (Joel, 2. 28-29)

The first followers of Jesus awaited these things; they expected them; they were convinced that they would occur. For these reasons it is not all that difficult to explain the psychic phenomena of the event. The people were



extremely exalted and in a high state of tension. They described what happened to them in traditional terms. The rushing wind, the tongues of fire, the phenomenon known as glossolalia, or speaking with tongues - these were the traditional accompaniments of any vivid manifestation of God's spirit.

### The Fellowship of the Spirit

These, then, were not the really significant aspects of Pentecost. Even if we can give a satisfactory psychological explanation of the phenomena which accompanied the event, we are a long way from realising its true meaning. What was the primary result of the Coming of the Spirit? The most satisfying answer lies in what is described as the Fellowship - the Fellowship of the Spirit. That was the primary result, a living vital fellowship. Those who had taken part in the experience were left with a sense of oneness, of togetherness. It came to them as something new; they had not known it in this way before. Certainly they had been brought together by the same attitude of mind to Jesus Christ, but now they were bound together in a different way. They shared a community of spirit which led to a community of life. We are told that the believers "kept together". They were held together by a spiritual bond which was far stronger than any material bond could be.

Here lies the true significance of what is called the Pentecostal descent of the Spirit. It was the bringing together of men and women in fellowship - the fellowship of the Spirit. Whenever the word fellowship (*koinonia*) is mentioned in the New Testament, it bears reference to this vital experience. It had an all embracing character. It drew people together between whom there had been a great gulf. In the fellowship there was neither bond nor free, male nor female, caste nor class. Those who entered the fellowship felt themselves free from so many of the hindrances that mar our human society. Before ever the official church came into being, this bond of unity between Christians was already there. Just as the spirit of God was incarnate in Jesus, so now these people knew it was incarnate in them. Before than profound truth of their experience, other things paled into insignificance.

### The Indwelling Spirit

The realisation of a corporate unity among the early Christians energised by the indwelling spirit had certain direct effects. The first effect has already been noted. It was the breaking down of barriers between hitherto hostile sections of the human family. Whereas Greek and Jew, Roman and pagan, had been keenly aware of their differences, now they were conscious above all of their unity. What Paul called "the middle wall of partition", between Jew and Gentile, had been removed. The second effect was to endow the community with an immense vitality, with a new life. In words which are attributed to the Christ of the Fourth Gospel, his work is defined as that which brings life. "I came that they might have life, and have it more abundantly." And the first Christians were witness to this; they were charged with a new vigour, a limitless enthusiasm. It was that which gave them strength to face danger and to give themselves in sacrifice and loving service to their fellows.

## Diversity in Unity

This new life was manifested chiefly through the individual. This is significant. It meant that although there was an essential unity, there was also a healthy diversity. In the early Church there was a diversity of organisation, a diversity of thought and opinion, a diversity of belief and experience. For instance, the early Christian community at Corinth was not organised in the same way as the community at Jerusalem. Or again, the experience that energised Paul was not the same as brought others into the fellowship. Nor was there any common intellectual basis. Yet in spite of this real diversity and its many sidedness, the vitality of the society was such that it did not detract from its essential unity. The fellowship was the supreme reality. It was the source of life; fellowship is life; it has the unique power of transcending difference of thought and belief.

## Fellowship and Faith

The New Testament experience of the Spirit is significant from more than one point of view.

It is significant, first, for a basic understanding of the Christian Faith. The conviction of the New Testament must be fundamental to our conviction - God in man - the indwelling God. The divine life that is in each and every human being - this is the gospel we must constantly proclaim. To nourish and to trust the divine possibilities within man; it is this which makes the Christian faith relevant to every generation of man. For religion is that faith in the power of God in man which assures him of his capacity to achieve the good and live to the highest ends, however ignominiously he may sometimes fail.

It is significant, secondly, for what we know as the "ecumenical" movement. Today the Churches have begun to repent of their history; on all sides we hear those who bemoan what they call "the scandal of division". But those who proclaim this need for unity so ardently do not always realise what its essential nature must be. Any attempt to achieve unity by ignoring diversity of thought and conviction; any attempt to achieve unity by setting up an all-embracing ecclesiastical structure - these are doomed from the start. If there is one lesson to be learned from Christian history it is the impotence of dogma and organisation to unite men.

The third thing for which the experience of fellowship in the New Testament is significant is that what is true of our individual human relationships is also true of any wider society. True friends are not those who think alike or who hold just the same opinions. Friendship is always based on a deeper community of spirit so that men can hold the most diverse opinions and yet be loyal comrades. The real unity among men is a unity of spirit. Only out of the recognition that there is among men a divine spirit that makes them one can an enduring fellowship be built.

## Truth, Freedom, Goodness

On such a basis men can be united in three things. First, they can be united in the adventure of following truth and following it wherever it may lead. Only when men recognise the paramountcy of truth can they really be honest with each other. Secondly, men can be united in a common loyalty to freedom, because they should know that without freedom there can be no truth. "Where the Spirit of the Lord is, there is freedom." No conviction of the New Testament has the official church ignored more frequently than that. Hence its deplorable history of bigotry and persecution. Happily it is something the church has not been and never will be able completely to stifle. Thirdly, men can be united in a real fellowship of the spirit, in devotion to what is morally best and highest. The search for truth, the desire for freedom, the love of goodness. These are the grounds of unity among men. The great need of the world is for fellowship, but fellowship on the most enduring of foundations, on truth, on freedom and on goodness. Men can live in fellowship having indeed diversities of gifts, but brought together and made strong in the unity of the spirit, in the bond of peace.

\* \* \* \* \*

A Service to mark Prisoner of  
Conscience Year.  
Prepared by Islwyn Pritchard  
for the Unitarian Religious  
Education and Youth Department.

FREEDOM



F R E E D O M

A Service for Religious Education Sunday (19th June)  
to mark Prisoner of Conscience Year  
by the Rev. R. Islwyn Pritchard.

Extra copies can be obtained from:  
Unitarian Religious Education and  
Youth Department, Essex Hall,  
1-6 Essex Street, LONDON WC2R 3HY.

May 1977

10p incl. postage

## FREEDOM

ORGAN PRELUDE or RECORDED MUSIC

### OPENING WORDS

In the freedom of the truth we unite for the worship of God and the service of man.

He is the free man whom the truth makes free; all others are slaves.

HYMN "O Freedom" (89 "Songs for Living") or "The People's Liberty" (112 "Hymns of Worship Revised")

### PRAYER

Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches out from the depth of truth;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action -  
Into that heaven of freedom, my Father, let my country awake.

### THE MEANING OF FREEDOM

READING Slavery and Freedom From "Art Nonsense" (by Eric Gill. Cassell)

That state is a state of Slavery in which a man does what he likes to do in his spare time and in his working time that which is required of him. This state can only exist when what a man likes to do is to please himself.

That state is a state of Freedom in which a man does what he likes to do in his working time and in his spare time that which is required of him. This state can only exist when what a man likes to do is to please God. The test of a man's freedom is his responsibility as a workman. Freedom is not incompatible with discipline, it is only incompatible with irresponsibility.

He who is free is responsible for his work. He who is not responsible for his work is not free.

There is not necessarily anything materially uncomfortable in a state of slavery and there is not necessarily anything materially comfortable in a state of freedom.

There is nothing to be said against slavery except that it is not the will of God.

There is nothing to be said for freedom except that it is the will of God.

The service of God is perfect Freedom.

RESPONSIVE READING (Congregation standing) "The Free Mind" (from a sermon by W.E. Channing, arranged in "Hymns for the Celebration of Life").

Leader: I call the mind free which masters the senses,  
And which recognises its own reliability and greatness:

Congregation: Which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free which jealously guards its intellectual rights and powers,  
Which does not content itself with a passive or hereditary faith:

Which opens itself to light whencesoever it may come;  
Which receives new truth as an angel from heaven.

I call that mind free which is not passively framed by outward circumstance,  
And is not the creature of accidental impulse:

Which discovers everywhere the radiant signatures of the Infinite Spirit,  
And in them finds help to its own spiritual enlargement.

I call that mind free which protects itself against the usurpations of society,  
And which does not cower to human opinion:

Which refuses to be the slave or tool of the many or of the few,  
And guards its empire over itself as no less than the empire of the world.

I call that mind free which resists the bondage of habit,  
Which does not mechanically copy the past, nor live on its old virtue:

But which listens for new and higher monitions of conscience,  
And rejoices to pour itself forth in fresh and higher exertions.

I call that mind free which sets no bounds to its love,  
Which, wherever they are seen, delights in virtue and  
sympathises with suffering:

Which recognises in all human beings the image of God  
and the rights of his children,  
And offers itself up a willing sacrifice to the cause of  
mankind.

I call that mind free which has cast off all fear but that of  
wrongdoing,  
And which no menace or peril can enthrall:

Which is calm in the midst of tumults,  
And possesses itself, though all else be lost.

HYMN "Eternal Spirit of the Chainless Mind" (Tune: 'Song 24' 220  
HWR Tune Book)

Eternal spirit of the chainless mind!  
Brightest in dungeons, Liberty! thou art,  
For there thy habitation is the heart -  
The heart which love of thee alone can bind;

And when thy sons to fetters are consigned -  
To fetters, and the damp vault's dayless gloom -  
Their country conquers with their martyrdom,  
And Freedom's fame finds wings on every wind.

Lord Byron

PRAYER (by Herbert F. Vetter)

God of the free throughout the ages, God of the reasoning mind and the  
glad spirit, we rejoice in the heritage of faithful freedom which is ours  
to share. We are grateful for prophets and pioneers, those who found  
both their brothers and themselves worthy of trust and admiration, those  
who wrestled in darkness for an open church of creedless devotion, those  
who cherished and proclaimed the native grandeur of man, seeking ever to  
release the elemental goodness lying in each one. May we be faithful to  
their vision as we move towards resolving the conflicts of our own time.  
May we be faithful to our vision of the coming church where men may  
celebrate the virtues of the past and yet proclaim with their lives a  
nobler future than ever heretofore the earth has known.

SILENT MEDITATION

ORGAN VOLUNTARY or RECORDED MUSIC



## FREEDOM AND RESPONSIBILITY

### LEADER

Freedom involves the harmonious growth of every aspect of the personality of the individual. Achieving freedom is a continuous process towards mental and emotional maturity and an awareness of a relationship with all other human beings and with all life.

One of Erich Fromm's books bears the title of "The Fear of Freedom". The history of the last 300 years is a record of man and women committing great deeds of heroism when they have felt the weight of a crushing tyranny: it is also a record of their seeking refuge in some new form of authoritarian tyranny. "Liberty means responsibility: this is why most people fear it". The individual can be so terrified of freedom that he will welcome oppression rather than face up to its responsibility. In welcoming the authority of some individual, or state, or church to have power over him he believes that the responsibility for his actions now lies with the authority and not with him. He loses the inner compulsion of responsibility towards other persons whose integrity and equality and independence are the same as his own.

Education is an age-long process of growth in freedom and in responsibility. The child's great need is for freedom to grow in mind, in feeling and in love. That growth is impossible unless it is accompanied by a corresponding growth in responsibility. Freedom and discipline are not incompatible.

This is how one psychologist describes the relationship between freedom and discipline:

READING From "Childhood and Adolescence" (by J.A. Hadfield. Penguin Books)

Some parents say, "I bring up my child up to freedom!" Others say, "I believe in discipline!" The Victorians said, "Spare the rod and spoil the child" - they believed that to train a child you must start at the bottom! The neo-Georgians said, "Let a child do what he likes; if you frustrate him he will become neurotic."

What is the unfortunate parent to think? More urgently, what is the parent to do? The two principles seem incompatible. But are they? On the contrary, rightly considered, discipline is necessary to true freedom, and freedom is necessary to true discipline. It is only by discipline that we can learn to do things properly, and it is only by learning how to do things properly that we can have freedom to do them. When we speak of being free, we mean, or should mean, not freedom of the impulses to do as one likes but freedom of the personality as a whole. The old idea of discipline was the crushing of any native desire, for all natural desires were thought to be evil. Discipline meant suppression. The modern view of discipline is that its aim is the right use and direction of the native impulses. Discipline means learning, as in the word 'disciple', and means learning to make proper use of our native capacities. Just as discipline is necessary to freedom of the personality, so freedom is necessary to discipline. The only discipline worth while is self-discipline; and for self-discipline a child must have freedom to

act and freedom to choose. If a child is always made to do this or that he cannot learn self-discipline, and when he goes out into the world he will be helplessly at sea. There is therefore a true and a false discipline. The false discipline crushes and represses and leads to rebellion or to neurosis; the true discipline controls and directs, gives freedom, and makes for efficiency and happiness.

If you ask me therefore if I believe in freedom or in discipline my reply is that you cannot truly have one without the other.

### LEADER

The most important training-ground for freedom, responsibility and independence is the home. If a child is treated, not as a toy that will amuse the parents or as a slave who can be made to obey, but as a person to be respected, he grows in freedom. The main concern of parents should be to encourage the development of a person who becomes conscious of his own powers and gradually loses his dependence upon them. Erich Fromm emphasises the duty of parents to 'let go'.

### READING from "The Art of Loving" (by Erich Fromm.)

Love in the family implies care, responsibility, respect and freedom. If I love I care - that is, I am actively concerned with the other person's growth and happiness. I am responsible, that is, I respond to his needs, to those he can express and more so to those he cannot or does not express. I respect him; I look on him as he is, objectively and not distorted by my wishes and fears. At first the child is helpless and dependent on the mother. In order to grow he must become more and more independent, until he does not need mother any more. The mother's very love must help the child to grow away from the mother, and to become fully independent. The task at which most mothers fail is to love the child and at the same time let it go - and want to let it go.

### LEADER

In "The Root of the Matter" Margaret Isherwood quotes a poem by a mother who learned to 'let go'.

### READING

#### "To My Son"

I will not say to you: This is the Way  
walk in it. For I do not know your way  
or where the Spirit may lead you.

It may be  
to paths I never trod, or ships by the sea  
leading to unimagined lands far, -  
or, happily, to a star.

Or yet again  
through dark and perilous places racked with pain and full of fear  
your road will lead you. Far from me or near.  
I can not guess or guide  
But only stand aside.

Just this I'll say:  
I know for very truth there is a Way  
for each to walk, a Right for each to choose,  
a Truth to use.

And though you wander far, your soul will know  
that true path when you see it.

Therefore go!  
I will not fear nothing for you day or night.  
I will not grieve at all because your light is called by some new  
name.  
Truth is the same.  
It matters nothing to call it star or sun,  
All light is one.

HYMN "One Man's Hands" (48 SL ) or "These things shall be!"  
(455 HWR)

LEADER

The responsibilities of a free person are boundless. If I am free I am conscious of my responsibilities to every person on earth, irrespective of his religion, his class, his colour or his nationality. I am responsible to him because he is a human person with the same right to freedom as myself. I am free only when I act as if the welfare of anybody and everybody is as significant to me as the welfare of my own child. My freedom is dependent upon my striving to win for him the conditions that will enable him to develop into a free individual. I must struggle to eliminate the fear of war, of imprisonment, of concentration camps, and to win for him the economic security, the educational opportunities, and the rights of conscience that will give him the opportunity to mature. To win freedom for myself I have to learn to relate myself fully and lovingly to others, to be sensitive to human needs and to co-operate with others to create a truly world-wide free society.

For a few moments let us think of those who are suffering for the cause of freedom.

MEDITATION "A Litany for the Day of Human Rights" (by Salvador De Madariaga)

For those who grasp their prison bars helplessly,  
that we may walk free - a thought.

For those who rot in the dark  
so that we may walk in the sun - a thought.

For those whose ribs have been broken  
so that we may breathe our fill - a thought.

For those whose back has been broken  
so that we may walk erect - a thought.

For those whose faces have been slapped  
so that we may walk in fear of no hand - a thought.

For those whose pride lies in rags on the slabs of their jails  
so that we may proudly walk - a thought.

For those whose wives live in anguish  
so that our wives may live happy - a thought.

For those whose country is in chains  
so that our country may be free - a thought.

And for their jailers and their torturers - a thought  
The saddest of all, they are the most maimed,  
and the Day of reckoning is bound to come.

HYMN "True Freedom" (456 HWR)

BENEDICTION

DOXOLOGY

Let all who live in freedom, won  
By sacrifice of others, be  
Untiring in the task begun  
Till every man on earth is free.

Kenneth L. Patton

ORGAN POSTLUDE or RECORDED MUSIC

# Learning as Unitarians

## OUR HERITAGE AT WORK

Series One: REFORM

Number Six     Dorothea Dix, Friend of Prisoners  
and the Insane

by John McLachlan

A Basis for Education in Unitarian  
Religious Response

by Beverley Littlepage

DOROTHEA LYNDE DIX, THE AMERICAN ELIZABETH FRY  
AND FRIEND OF PRISONERS AND THE INSANE

"For Mercy has a human heart;  
Pity, a human face;  
and Love, the human form divine;  
And Peace, the human dress."

These lines of the poet, William Blake, can most fitly be applied to the distinguished American woman, whose pioneering philanthropic career impelled a President of the United States to exclaim: "Wealth and power never reared such monuments to selfish pride as you have reared to the love of mankind." We take her as a pre-eminent instance of American Unitarian involvement in social welfare that reminds us that Unitarians, wherever they live, are concerned for the well-being of their fellow men and that women are not a whit behind men in taking initiatives in social action.

Dorothea Lynde Dix (1802-1887) was born on 11th February, 1802 at Hampden, Maine to parents described as "thriftless and shiftless". "I never knew childhood," she often said afterwards. When only fourteen, she was compelled to earn a living by teaching, and at nineteen established a girls' school for the children of wealthy Bostonians. Brought up in a Calvinistic household, she came under the benign influence of the Boston preacher, William Ellery Channing, whose sermons opened out for her a new world. He taught her to value the great spiritual verities as living realities that determined human life and destiny. Before long, she was writing on the fly-leaf of her Bible Wordsworth's noble "Ode to Duty": her loyalty to what she conceived to be her duty remained constant to the end of her days.

She kept a school for ladies, but this did not prevent her from opening another for the poor and destitute, "a little school in a loft" over stables, and undertook the care of her two brothers. She wrote several useful schoolbooks, one of which - "Conversations on Common Things" (1824) actually passed through sixty editions, whilst a manual of devotions, "Meditation for Private Hours", went into more than a dozen editions. She read widely, poetry, biography and travel besides writing stories and studying botany. But she was burning herself out, and at the age of 33 she had become an invalid, threatened with tuberculosis. The doctors advised her to take a long holiday, and this, luckily, brought her to England, where she stayed for eighteen months, chiefly at William Rathbone's home in Liverpool, a congenial place of refuge, where she convalesced and blossomed in an atmosphere of cultured friendship and (to her) unaccustomed social intercourse.

After her return to America in 1837, a new chapter in her life began. The stern grandmother who had brought her up died at the age of 91, leaving her a substantial legacy, which made life easier for her and enabled her to carry out schemes she could hardly have dreamt of in earlier years. By chance, Dorothea had an opportunity to take a class of women prisoners in an East Cambridge gaol, and from that moment came the change. For the first time in her life, she realised how prisoners in United States' gaols were treated, all alike inhumanly lumped together, convicted, untried, and lunatics. What particularly appalled her was the fact that mentally-disturbed patients were confined, neglected, given no special accommodation, but mingled with the ordinary prison-population and suffered shockingly in consequence. Such conditions she determined to change. For a woman of her delicate constitution this was a remarkable and utterly courageous decision.

Encouraged by Dr. Channing, in 1841 she began a series of journeys through the States to discover how prisons were conducted. At the end of three years she had travelled more than ten thousand miles and visited three hundred gaols and more than five hundred almshouses, hospitals, and similar institutions. Armed with the facts she had gathered, Dorothea then composed several memorials which she presented to the various State Legislatures, from Illinois to Louisiana. The first was a paper of 32 octavo pages intended for the Massachusetts senators.

"I shall be obliged (she wrote) to speak with great plainness and to reveal many things revolting to the taste .... I proceed briefly to call your attention to the present state of insane persons within this Commonwealth, in cages, closets, cellars, stalls, pens, chained, naked, beaten with rods and lashed into obedience ... I give a few illustrations, but description fades before reality."

Her courage in braving the dreadful conditions in the gaols was amazing. The mentally-deranged were treated like wild beasts: chained in cellars so cold that their limbs were frozen; their food was pushed through gratings, the atmosphere being often quite intolerable because the cells were only raked out once a week. In Rhode Island, she found what was, perhaps, the most horrible instance of maltreatment. Abraham Simmons was confined in a cell seven feet square, stone-built throughout, the entrance double-walled, double-doored, and double locked, "excluding both light and fresh air and without accommodation of any description for warming and ventilation." When this place was discovered, the walls were covered with frost half an inch thick and the 'bed' consisted of damp straw and a layer which Dorothea Dix described as "a sheet of ice." The man's leg was fastened to the floor by an ox-chain.



"My husband," said the gaoler's wife, "in winter sometimes rakes out half a barrel of frost, and yet he never freezes; sometimes he screams dreadfully and that is the reason we had the double wall and two doors in place of one; his cries disturb us in the house." "How long has he been here?" asked Dorothea. "Oh, above three years," was the answer.

Such horrors as these the little lady from Boston was determined to uncover and to remedy. They were the product, on the whole, not of intentional cruelty but of terrified and incredible stupidity. With grim humour, Dorothea Dix published the story in a Providence newspaper: "Should any persons in this philanthropic age (she wrote) be disposed from motives of curiosity to visit the place, they may rest assured that travelling is considered quite safe in that part of the country, however improbable it may seem. The people of that region profess the Christian religion, and it is even said that they have adopted some forms and ceremonies which they call worship. It is not probable, however, that they address themselves to poor Simmons's God." Their prayers and his shrieks (she felt) would make a strange discord, if they entered the ear of the same deity!

Three years of careful study of the problems of insanity made Dorothea Dix well-acquainted with the subject, so that she was ready to proceed to her next step. This was to campaign for the establishment of an asylum in New Jersey.

She chose her ground and her helpers with a political shrewdness for which she became celebrated. Perhaps the fact that she was a woman was in her favour, especially when talking to legislators and civic heads. "You cannot imagine (she wrote to a friend) the labour of conversing and convincing. Some evenings I had at once twenty gentlemen for three hours' steady conversation."

Two months later, a Bill founding the New Jersey State Lunatic Asylum was passed and the necessary money voted for its erection. This she called her "first child", and there, forty-five years later, she returned to pass the last few years of her life in a room put at her disposal by the trustees.

Her "second child" was the Dixmont Hospital in Pennsylvania, a 'birth' that followed soon after the first. So began the great series of public hospitals for the insane which were erected in twenty-four States over a period of twelve years, an achievement necessitating her travelling over 32,000 miles in four years alone, by steamboat, stage-coach, and on foot, and always ready for any emergency. Her resourcefulness and readiness to deal with any emergency is illustrated by the fact that she made a practice of carrying with her an outfit of hammer, wrench, nails, screws, a coil of rope, and straps of stout leather with which to effect repairs on journeys over difficult ground.....

Chiefly, the United States benefitted from her untiring activities, but eventually she crossed into Canada, with the inevitable result - that three more hospitals for the insane were established (in Toronto, Halifax, and St John's, Newfoundland). In 1855, the 'frail friend of the insane' (!) visited Europe and investigated hospitals and prisons in Scotland, the Channel Islands, Paris, Rome, Naples, Constantinople, Vienna, St. Petersburg, Stockholm, Amsterdam and Brussels. In Scotland, prison conditions shocked even her experienced nerves, so that she lost no time in approaching the authorities and securing the appointment of a Royal Commission to correct the abuses she found there. In Turkey she paid a visit to Scutari, where Florence Nightingale was working, so that when the American Civil War broke out, it was natural that this able and energetic woman should be made Superintendent of Women Nurses in the Federal service. She served in this capacity throughout the War, and did so entirely without remuneration. When hostilities

ended, she returned to her former journeying on behalf of the insane and continued her visitations until her 80th year, an example of endurance and devotion which would be hard to equal.

One is tempted to ask what lay behind this long and most effective life of philanthropy. The answer, undoubtedly, lies in her attitude of mind and heart. Brought up under the strict rule of Grandmother Dix, she had learnt habits of industry, economy and thoroughness. Then, as Dr. Channing's influence made itself felt, she imbibed his teachings and came to realise the connection between duty and beauty of life. Self-indulgence and slackness in service were inexcusable. Life is ours to be lived to the full, not wasted or spoiled by neglect. Dorothea Dix used to quote with approval some lines of John S. Dwight:

"Rest is not quitting the busy career:  
Rest is the fitting of self to its sphere.  
Would'st behold Beauty near thee all round?  
Only hath Duty such a sight found."

She believed in, and regularly practised the habit of prayer and rose at 5 a.m. in order to secure an hour free from interruption. Religion was truly the mainstay and directing force of her life, a life spent in continuous physical and mental strife to 'build Jerusalem' in the world at large, according to the law of love. History records few instances of such merciful and practical service as that of Dorothea Lynde Dix. In the field of prison welfare and care for the poor insane her achievement is pre-eminent, and with her only the Quaker, Elizabeth Fry, can be compared. Her example is a standing encouragement to all who value the dignity and rights of even the most erring and unfortunate of mankind, and her name and memory must ever be cherished by her fellow Unitarians.

FOLLOWING DOROTHEA DIX - A BASIS FOR EDUCATION  
IN UNITARIAN RELIGIOUS RESPONSE

A. INTRODUCTION

Reading biographies of nineteenth century Unitarians can inspire us. It can also depress us and make us aware of our inadequacies as people or even as a movement. We do not recognise the paternalism in some of the philanthropy - we also miss the isolation of religious liberals in nearly every age.

Reading and thinking about the past are not adequate in themselves as religious education. We have to be 'drawn out' and be stimulated to experience a 'spiritual response in action'.

Are there modern Unitarian 'spiritual responses in action'? Perhaps 'reverence for life' is one such. This was the real achievement of Albert Schweitzer's work at Lamborene. Sentimentally, we are tempted to praise his work with Africans (often perhaps patronising). The hard facts are however that respect for the living things and living processes of this planet have become crucial to civilisation and even to human survival. Reverence for life extends practical ethics beyond both the Old and New Testaments. In particular, with our large human populations we need more understanding of each other, our differences and our similarities. Dorothea Dix sought to improve life for people in institutions. Do we seek to do likewise? Perhaps we need to improve life for all outside institutions.

B. MENTAL HANDICAP.....

Not many years ago it was acceptable to many that human beings could be graded as normal, mildly subnormal and severely subnormal. This practice continues in schools - ESN (M), ESN (S) - mild to severe states of educational subnormality.

Are we content with this?

Some might say that there is a distribution of brain function in society. A few people lie at either extremes of the distribution - Einstein at one end, Joe Egg at the other.

Those whose brains have either been damaged or have not developed well still have needs and capacities for learning, for recreation, for the society of others and for useful occupation within the normal community.....

Does this happen with handicapped people you know? Is there a Gateway club in your area providing recreation for mentally handicapped people?

Are you willing to find out? Can you help by learning more about mental handicap and then trying to dispel fear and ignorance? Unitarians try to dispel fear and ignorance .....

### C. SOCIAL HANDICAP

How do we regard those poorer than ourselves? (i ) Should we think of Old Age Pensioners as part of society or as a special group separate from the main society? Are we happy about the geriatric hospital in our area - do we want a bigger and better one? What about local authority homes?

The proportion of our population over 75 years of age will increase at least until the end of the century. Many of these will change their houses either for institutions, or to be with relatives, or again for protected housing options.

If Unitarians feel that people matter, what does this imply for our social building and political activity?

Have you heard of our Croydon church's experiment in housing for older people? A number of things can happen to elderly people - could your group help with the following: 1. Bereavement 2. Isolation 3. Confusion 4. Temporary Ill Health (housebound).

(ii) Have you thought of your own group only or also of others in your area? What about minority people - colour, race, religion? What about your own handicaps - do you have any or does that only affect 'them'?

(iii) There is much evidence to suggest that children under 3 years of age need close parental support. They learn love and experience security. Unitarians often work to improve the lot of people - what about small children in damaged families, or being cared for by single parents? Perhaps you could consider firstly your own difficulties with child rearing if you have experience, and then ask whether a Unitarian group, church or fellowship can be of use to those with small children? How?

#### D. MENTAL ILLNESS

You may now have got into the habit of asking questions. Search is an ingredient of education. Discovery is perhaps the ultimate experience of Religious education.

Our attitudes to mental illness are changing. If we look at the way mental illness is shown on films and television, we see change over time. Do you recall 'The Snake Pit', 'Edna the Inebriate Woman', 'One Flew over the Cuckoo's Nest'?

It may be useful to consider your attitudes for instance to Alcoholism. Alcoholism has been thought of as a moral sin, a disease, a crime, a social disgrace, or as a form of chemical dependence occurring in a minority of people. Groups which meet regularly for discussion

and project work might investigate the causes of alcoholism and its possible prevention as a social problem - Get information from the National Council on Alcoholism, 45 Gt. Peter St., London, SW1.

#### E. SOCIAL TOURISM AND OUR RESOURCES

Every group, fellowship, or church in the Unitarian movement is a resource - a place for thought, a base for action. Many buildings already contribute to the social life of the disadvantaged in the community.

Recreation is now seen as a vital ingredient in the life of all people. Travel and new experiences are part of our growth experience. There are some Unitarian centres that provide facilities for social tourism - tourism particularly useful to youth, the handicapped and the urban bound. Can you use them for yourself or for others with needs for a fuller life?

#### HUCKLOW HOMES, GREAT HUCKLOW DERBYSHIRE.

These are open all the year round. They provide an important resource to the movement. Family holidays, group weekends, etc. are a regular feature and a series of 'Send a child to Hucklow' weeks are held each year. These weeks have provided holidays in beautiful surroundings for city children who might otherwise have no such opportunities - Enquire about Hucklow from the resident Warden.

#### GWERSYLL CWMWRDU, NR BRECHFA, DYFED

Some eighteen years ago, Welsh Unitarians converted a redundant chapel on the edge of the Brechfa forest (between Carmarthen and Llandeilo) into a self

catering holiday centre. The facilities include dormitories for a total of 20 residents, hot water, toilets and cooking equipment. The simple provisions are a bargain at the current 30p nightly charge.

It has been possible once again to arrange regular use by Social Service, youth and community and other groups.





# HUMAN RIGHTS A Service



General Assembly of Unitarian  
and Free Christian Churches

I n t e r n a t i o n a l      Y e a r      f o r

# Human Rights

A Service

for use in Unitarian and Free Christian Churches

The service may begin with  
a suitable introit or the  
following hymn

Tune: University College

LIFE of Ages, richly poured,  
Love of God, unspent and free,  
Flowing in the prophet's word,  
And the people's liberty!

Never was to chosen race  
That unstinted tide confined;  
Thine is every time and place,  
Fountain sweet of heart and mind:

Breathing in the thinker's creed,  
Pulsing in the hero's blood,  
Nerving simplest thought and deed,  
Freshening time with truth and good;

Consecrating art and song,  
Holy book and pilgrim track,  
Hurling floods of tyrant wrong  
From the sacred limits back!

Life of Ages, richly poured,  
Love of God unspent and free,  
Flow still in the prophet's word,  
And the people's liberty!

Rev Samuel Johnson  
(1822-1882)

Minister: We are met together, a company of men and women belonging to a community of churches which, during three centuries of time, have declared their faith in the dignity of the human person, have asserted the right of men to worship God in the light of their conscience, to engage in the unfettered quest for the truth, and to express their beliefs and opinions in freedom.

In this service, to mark Human Rights Year, we call to mind the struggle for freedom in which courageous men and women have engaged, the sufferings which they have often undergone, and the authoritarian rule that still continues in the world of our time, occasioning in some lands imprisonment without trial, interference with the freedom of the press, and denial of civil rights and liberties.

As we think on these things, we pledge our support for the United Nations Charter of Human Rights, and our readiness to do what lies within our power to arouse the support of Governments and Peoples for the vital principles for which it stands.

Let us sing a hymn by James Russell Lowell, the American Unitarian poet, taken from his anti-slavery "Stanzas on Freedom", written in 1844.

Tune: Aberystwyth

MEN, whose boast it is that ye  
Come of fathers brave and free,  
If there breathe on earth a slave,  
Are ye truly free and brave?  
If ye do not feel the chain  
When it works a brother's pain,  
Are ye not base slaves indeed,  
Slaves unworthy to be freed?

Is true freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts forget  
That we owe mankind a debt?  
No; true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

James Russell Lowell  
(1819-1891)

Minister: Let us call to mind some of the notable utterances on human freedom that poets, thinkers and statesmen have made.

First, let us hear John Milton's words 'In Praise of Liberty'

Reader: Our faith and knowledge thrive by exercise, as well as our limbs and complexion.

If the waters of truth flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition.

We boast our light; but if we look not wisely on the sun itself it smites us into darkness.

The light which we have gained was given us not to be ever staring on, but by it to discover onward things more remote from our knowledge.

Where there is much desire to learn, there of necessity, will be much arguing, much writing, many opinions.

A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join, and unite in one general and brotherly search after truth.

Give me liberty to know, to utter, and to argue freely, according to conscience, above all liberties.

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously to misdoubt her strength.

For who knows not that truth is strong, next to the Almighty, she needs no policies, no stratagems to make her victories.

Let her and falsehood grapple; whoever knew truth put to the worse in a free and open encounter.

John Milton  
(1608-1674)

Short Organ Voluntary

Minister: In the 18th century Tom Paine championed the cause of human freedom in this country, France and America. His book "The Rights of Man" stirred controversy at that time and was a source of inspiration to the many men and women struggling to be free. Its message is relevant still. Listen to a short extract.

Reader: Man did not enter into society to become worse than he was before nor to have fewer rights than he had before, but to have those rights better secured. His natural rights are the foundation of all his civil rights. But in order to pursue this distinction with precision, it will be necessary to mark the different qualities of natural and civil rights.

Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others.

Civil rights are those which appertain to man in right of his being a member of society. Every civil right has for its foundation some natural right pre-existing in the individual, but to the enjoyment of which his individual power is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

and again

There never did, there never will, and there never can exist a parliament, or any description of men, or any generation of men in any country, possessed of the right or the power of binding and controlling posterity to the "end of time", or of commanding for ever how the world shall be governed or who shall govern it; and therefore all such clauses, acts or declarations by which the makers of them attempt to do what they have neither the right nor the power to do, nor the power to execute, are in themselves null and void.

Every age and generation must be free to act for itself in all cases as the ages and generations which preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies.

Man has no property in man; neither has any generation a property in the generations which are to follow. .... Every generation is, and must be, competent to all the purposes which its occasions require. It is the living and not the dead, that are to be accommodated. When man ceases to be, his power and his wants cease with him; and having no longer any participation in the concerns of this world, he has no longer any authority in directing who shall be its governors, or how its government shall be organised, or how administered.



And when in the morning they awake, let their children lay their innocent curly heads beside their lips, and whisper inspired by thee "Father, Father, free our brother, the black man; buy and sell no more the son of man for thirty pennies; see this black man too has a mother and little children like us; Oh, that his old mother could rejoice to see him proud and free! that his children could smile on him fresh and happy, in the morning, as now smile on you, father."

Minister: Let us sing a hymn of brotherhood from the pen of the American Quaker poet, John Greenleaf Whittier.

Tune: Intercessor

HE whom the Master loved has truly spoken:  
The holier worship, which God deigns to bless,  
Restores the lost, binds up the spirit broken,  
And feeds the widow and the fatherless.

O brother man, fold to thy heart thy brother;  
Where pity dwells the peace of God is there;  
To worship rightly is to love each other;  
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example  
Of him whose holy work was doing good:  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangour  
Of wild war-music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace.

JG Whittier  
(1807-1892)

Minister: Let us pray.

That the abundant life which Jesus came to give all men may increasingly be experienced throughout the world.

Response: We beseech thee to hear us, O God

M That the Governments of the world may seek first thy kingdom and the establishment of justice and freedom for all peoples, both great and small.

R We beseech thee to hear us, O God

- M That racial discrimination be done away and that marriage and the family may be safeguarded from racial and sectarian interference.
- R We beseech thee to hear us, O God
- M That every encouragement be given to all who are striving to abolish poverty and that the food supplies of the world be more justly distributed.
- R We beseech thee to hear us, O God
- M That the medical resources of the world be increased and that increasing support be given to the World Health Organisation and voluntary medical agencies.
- R We beseech thee to hear us, O God
- M That the right of all men to be educated to their fullest capacity, irrespective of race or class, should be recognised by all governments.
- R We beseech thee to hear us, O God
- M That all people should be free to worship in their own way and that the religious rights of minorities shall be respected.
- R We beseech thee to hear us, O God

The minister may then offer one of the following prayers

We praise thee, O God, for thine elect, the prophets and martyrs of humanity, who gave their thoughts and prayers and agonies for the truth of God and the freedom of the people.

We praise thee that amid loneliness and the contempt of men, in poverty and imprisonment, when they were condemned by laws of the mighty and buffeted on the scaffold, thou didst uphold them by thy spirit in loyalty to thy holy name.

Our hearts burn within us as we follow the bleeding feet of thy prophets down the centuries and count the mounts of anguish on which they were crucified.

Help us to forgive the persecutors, but save us in our time from the same mistake. Grant us an unerring instinct for what is right and true; and a swift sympathy to divine those who truly love and serve the people. Suffer us not by thoughtless condemnation or selfish opposition to weaken the arm and chill the spirit of those who strive for the uplifting of mankind. Grant that we may be numbered with them. Send us forth as pathfinders of humanity to lead thy people another day's march toward the land of promise.

Amen.



OR

Eternal God,  
Break down, we beseech thee, by thy great power,  
All those barriers which do now keep mankind asunder,  
Overcome the boundaries of race, of custom and of prejudice,  
Drive out all those adverse influences which now mar our  
unity.

Foster throughout the world  
Every movement of thought, activity and goodwill  
Which tends, for whatever motive and in whatever sphere,  
To uphold the dignity of the human person,  
To break down all isolation and exclusiveness,  
To unite men in common enterprise and service  
And to build co-operation and interdependence.

Amen.

Minister: Let us sing the hymn by Canon Henry Scott Holland:

Tune: Rhuddlan

JUDGE eternal, throned in splendour,  
Lord of lords and King of kings,  
With thy living fire of judgment  
Purge this realm of bitter things:  
Solace all its wide dominion  
With the healing of thy wings.

Still the weary folk are pining  
For the hour that brings release;  
And the city's crowded clangour  
Cries aloud for sin to cease;  
And the homesteads and the woodlands  
Plead in silence for their peace.

Crown, O God, thine own endeavour:  
Cleave our darkness with thy sword:  
Feed the faint and hungry nations  
With the richness of thy word:  
Cleanse the body of this empire  
Through the glory of the Lord.

Henry Scott Holland  
(1847-1918)

SERMON

Organ Voluntary and Offertory

Announcements

Minister: It has been proclaimed.

By the assembled nations of the world, it has been proclaimed no man shall be slave to his fellow man, for all men are born free and their brothers shall establish their freedom upon them. They shall possess their own limbs and hands and the thinking of their minds shall not be held captive. Now let men lay down all chains and whips. Now let men burn all deeds holding property in the lives of men. Now let men throw off all claims to power and caste and privilege. For all men are the dwelling place of reason, and the knowledge of right and wrong can take lodging in every brow.

All of the peoples of the world shall be held in equal honour. The citizens of all nations shall have the full use of freedom and fortune. Every infant is the heir of life, with his birthright of elbow room upon the earth. He may walk freely where he will, and work to make his person and his ways secure against the elements and accident and misfortune.

The rights of man are for the making of the abundance of life. All men labouring together in loyalty and goodwill can create in plenty for the sharing of all.

In working together their ways shall be increased in wealth and goodness in life. The rights of men will be the highest ideals that men can envision for themselves.

When all mankind dwells in liberty and knowledge, then will the dreams of no dreamer be lost in slavery and despair.

Our journeys will be kindled with a multitude of visions.

It has been proclaimed.

(paraphrase of UN  
Declaration of  
Human Rights by  
Kenneth Patton)

Minister: Let us close our service by singing a version of the Freedom Song which symbolises the hopes of many who to-day strive for human rights in North America:

Tune: Traditional

We shall overcome, we shall overcome,  
We shall overcome some day;  
Deep in my heart I do believe  
We shall overcome some day.

We will live in peace, we will live in peace,  
We will live in peace some day;  
Deep in my heart I do believe  
We will live in peace some day.

We will see our God, we will see our God,  
We will see our God some day;  
Deep in my heart I do believe  
We will see our God some day.

All men shall be free, all men shall be free,  
All men shall be free some day;  
Deep in my heart I do believe  
All men shall be free some day.

All men shall be one, all men shall be one,  
All men shall be one some day;  
Deep in my heart I do believe  
All men shall be one some day.

We shall overcome, we shall overcome,  
We shall overcome some day;  
Deep in my heart I do believe  
We shall overcome some day.

Benediction

Organ Voluntary

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This service has been prepared by the Revd Arthur Peacock on behalf of the Social Service Department, and issued for use during the International Year for Human Rights, 1967-68, in churches and chapels affiliated to the General Assembly of Unitarian and Free Christian Churches Essex Hall, 1-6 Essex Street, Strand, London WC 2.

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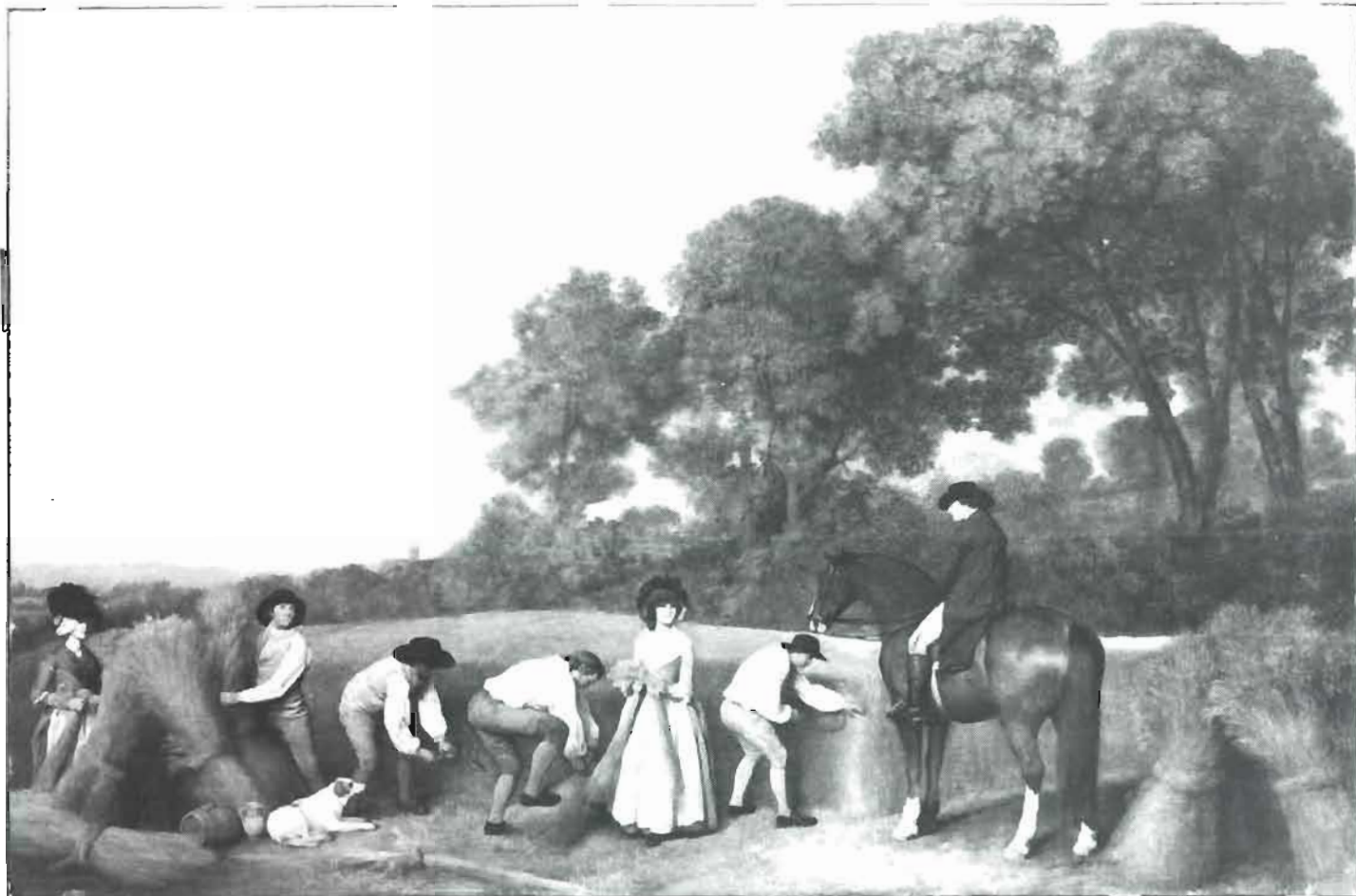
The hymn "Judge eternal, throned in splendour" by Henry Scott Holland by permission of Oxford University Press.

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October 1967



General Assembly of Unitarian and Free Christian Churches  
Religious Education and Youth Department

Youth Sunday Service 1980

# WORK

by Altrincham Unitarian Young People's League

Y O U T H   S U N D A Y   S E R V I C E

2nd MARCH 1980

W O R K

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## PREFACE

The theme for this Youth Service grew out of a number of conversations on the subject of young people and their lifestyles at the beginning of this new decade. One matter that was given some consideration was the current problem of youth unemployment. This led to some discussion about the whole subject of work, its meaning and value for human living. We decided to explore various attitudes towards work for men and women in our community today; men and women of all ages and types.

Why do we work? What is the meaning and value of the work we do? How are we to assess the importance of our contribution to the work of the world? Is it a blessing or a curse? Often those who have the chance to work curse it as a burden. On the other hand, those who are denied the opportunity of employment, curse the misery and sense of uselessness that they feel. Frequently we hear of men and women who look forward to a well-earned retirement, only to find that, when it comes, it does not bring the bliss and ease that was hoped for.

We can look back to the appalling work conditions of the past and see the great progress that has been made. Then we read, perhaps, of yet another mine disaster. And we are well aware, day by day, of the many areas of difficulty that surround working conditions, wages and prices, worker-management relations and disputes, and we can see that many problems remain to be solved.

Can we, in all of this, find a meaningful religious attitude towards work? We can try.

.....

We have assembled here our own thoughts and those of others, both young and old, and past and present. Use the Introduction and Parts One to Four as readings, address, dialogue or what you will. There follows a selection of prayers and suggestions for hymns and songs.

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COVER PICTURE: Reapers by George Stubbs

## INTRODUCTION

A large portion of our lives is spent working. How many of us ask, "Why?" We know that for the most part it is to do with the basic necessity of survival, which is part of the order of things, as shown in the Book of Genesis, where God says to Adam, 'Cursed is the ground because of you: in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat of the plants of the field. In the sweat of your face you shall eat bread, till you return to the ground.'

But is that all there is to it? Work as a curse?

At school children are told, "You must learn to read, write and do arithmetic so that you will make something of your life, so that you may achieve the job that you want." But it has been known for an adult to say, in reply to a teacher's statement, "Your child is having difficulty in learning to read", "Well, why must my child learn to read? I can't. And I'm earning more than you are!"

Each and every one of us has been pushed, or is being pushed, through an education system so that we may learn, so that we may earn. But with what results? We read, every day, facts, figures and statistics about men and women, and particularly young people, unemployed. How many thousands is it today? Or is it tens of thousands, or is it millions?

To many, work is a bore, just a means to an end - MONEY!

To others it is a lifetime of devotion to tasks and endeavours which can be enjoyed.

To many it means survival.

The Bad Old Days

The history books, and many famous novels, such as Charles Dickens's Hard Times and Elizabeth Gaskell's North and South tell us of the grim working conditions of people of former generations.

Here is a poem which reflects the bitterness and strain borne by people of those days:

As I came home from labour,  
So stiff with sweat and pain,  
I heard two starlings singing  
Above the long pit-lane.

Their songs were all of summer,  
And hope and love lives yet;  
But I was sick and weary  
And stiff with pain and sweat.

They sing, thought I, of pleasure,  
And pain is never done;  
They sing of ease and comfort,  
And comfort I have none.

There's nought for folk who labour  
But misery and rue;  
No ease is theirs, no solace,  
No hope the whole world thro'.

And there I lingered, grieving,  
And heard those happy songs,  
And thought of all who labour  
And bear their bitter wrongs.

F. C. Boden

.....

Often people would sing as they worked, to cheer themselves along and pass away the hours of tedium and strain. Their songs sometimes reflect their conditions and attitudes, sometimes even their hopes. Like this one, about child labour in the Yorkshire lead mines, where this little boy washed ore. Workers were 'knocked up' very early in the morning, for fear of being locked out and losing a day's wages.

The ore's awaiting in the tubs, the snow's upon the fell,  
Canny folk are sleeping yet but lead is reet to sell,  
Come my little washer lad, come, let's away,  
It's very hard to work for fourpence a day.

It's early in the morning, we rise at five o'clock,  
And the little slaves come to the door to knock, knock, knock,  
Come my little washer lad, come let's away,  
It's very hard to work for fourpence a day.



My father was a miner, he lived down in the town,  
'Twas hard work and poverty that always kept him down.  
He aimed for us to go to school but brass he couldn't pay,  
So we had to go to the washing rake for fourpence a day.

Fourpence a day, me lad, and very hard to work,  
And never a pleasant word from a graffy-looking 'Turk';\*  
His conscience it may fail and his heart it may give way,  
Then he'll raise our wages to ninepence a day.

\*Foreman

.....

And for the womenfolk, often left at home to make the best of the work there, there were many frustrations and burdens, as this poem reveals:

The Housewife's Lament

One day I was walking, I heard a complaining,  
And saw an old woman, the picture of gloom.  
She gazed at the mud on her doorstep, 'twas raining,  
And this was her song as she wielded her broom.

O life is a toil, and love is a trouble.  
Beauty will fade, and riches will flee.  
Pleasures they dwindle, and prices they double  
And nothing is as I would wish it to be.

There's too much of worriment goes to a bonnet,  
There's too much of ironing goes to a shirt,  
There's nothing that pays for the time that you waste on it,  
There's nothing that lasts but trouble and dirt.

In March it is mud, it is slush in December,  
The mid-summer breezes are loaded with dust.  
In fall the leaves litter, in muddy September  
The wallpaper rots and the candlesticks rust.

It's sweeping at six and it's dusting at seven,  
It's victuals at eight and its dishes at nine.  
It's potting and panning from ten to eleven,  
We've scarce finished breakfast, we're ready to dine.

Last night in my dreams I was stationed forever  
On a far little rock in the midst of the sea.  
My one chance of life was a ceaseless endeavour  
To sweep off the waves as they swept over me.

Alas! 'twas no dream; ahead I behold it,  
I see I am helpless my fate to avert.  
She lay down her broom, her apron she folded,  
She lay down and died, and was buried in dirt.

Anon.

## PART TWO

### Some Changes for the Better

In Britain, trade unions came into existence almost with the first factories. They had to face fierce opposition from both employers and government. Early unions were rarely successful as workers in the factories were too poor and illiterate to understand the principles of them. The first really successful unions were craft unions, combinations of skilled men. They were able to obtain tolerable wages and working conditions simply because the skilled worker was in short supply. For the masses of factory hands and farm workers, wages remained at subsistence level. Several factors helped to change the situation. Parliament passed a number of factory acts which limited the employment of children and improved conditions of women workers. These improvements were brought about by the efforts of trade unions plus Members of Parliament and middle class people with a social conscience. We can be proud of our heritage to some extent in this, as some Unitarians, for example John Fielden of Todmorden, were among those who made major contributions towards bringing about these changes.

Gradually, working people began to take a stand against exploitation and there were demands for better pay, better and safer working conditions, reasonable working hours, sufficient rest at night and enough free time for leisure and recreation.

All of these we now take for granted, as rights, not as privileges. Rights that need to be safeguarded.

But problems remain, not only of practicalities, but also of attitudes.

---

## PART THREE

### A Variety of Attitudes

Here's a familiar poem about a housewife who was smitten with the belief that work was a curse:

Here lies a poor woman who was always tired,  
She lived in a house where help wasn't hired:  
Her last words on earth were: "Dear friends I am going  
To where there's no cooking or washing or sewing,  
For everything there is exact to my wishes,  
For where they don't eat there's no washing of dishes.  
I'll be where loud anthems will always be ringing,  
But having no voice I'll be quit of the singing.  
Don't mourn for me now, don't mourn for me never,  
I'm going to do nothing for ever and ever.

Anon.

.....

Here is a poem by Ogden Nash, betraying a somewhat cynical attitude:

Will Consider Situation

These here are words of radical advice for a young man  
looking for a job;  
Young man, be a snob.  
Yes, if you are in search of arguments against starting  
at the bottom,  
Why, I've gottem.  
Let the personnel managers differ;  
It is obvious that you will get on faster at the top than  
at the bottom because there are more people at the bottom  
than at the top so naturally the competition at the  
bottom is stiffer.  
If you need any further proof that my theory works,  
Well, nobody can deny that presidents get paid more than vice-  
presidents and vice-presidents get paid more than clerks.  
Stop looking at me quizzically;  
I want to add that you will never achieve fortune in a job  
that makes you uncomfortable physically.  
When anybody tells you that hard jobs are better for you than  
soft jobs, be sure to repeat this text to them,  
Postmen tramp around all day through rain and snow just to  
deliver people's in cosy air-conditioned offices checks to them.  
You don't need to interpret tea-leaves stuck in a cup  
To understand that people who work sitting down get paid more  
than people who work standing up.  
Another thing about having a comfortable job is not only you  
accumulate more treasure;  
You get more leisure.  
So that when you find that you have worked comfortably, that  
your waistline is a menace,  
You correct it with golf or tennis.  
Whereas if in an uncomfortable job like piano moving or  
stevedoring you indulge,  
You have no time to exercise, you just continue to bulge.  
To sum it up, young man, there is every reason to refuse a job  
that will make heavy demands upon you corporally or manually,  
And the only intelligent way to start your career is to accept  
a sitting position paying at least twentyfive thousand dollars  
annually.

Ogden Nash

.....

What do we make of this poem? It seems to reflect the common  
attitude of judging people by their work, or if they work ....

What is he?

What is he?

- A man, of course.

Yes, but what does he do?

- He lives, and is a man.

Oh! quite, but he must work. He must have a job of some sort.

- Why?  
Because obviously he's not one of the leisured classes.  
- I don't know. He has lots of leisure. And he makes quite beautiful chairs.  
There you are, then! He's a cabinet maker.  
- No, no!  
Anyhow a carpenter and joiner.  
- Not at all.  
But you said so.  
- What did I say?  
That he made chairs, and was a carpenter and joiner.  
- I said he made chairs, but I did not say he was a carpenter.  
All right then, he's just an amateur.  
- Perhaps! Would you say a thrush was a professional flautist, or just an amateur? -  
I'd say he was just a bird.  
- And I'd say he is just a man.  
All right! You always did quibble.

D.H. Lawrence

.....

There is an old story about attitudes to work that is attributed to Christopher Wren, the architect of St. Paul's Cathedral. This is something by way of a parable. The story has it that one day Christopher Wren took a walk down to the site to see how work on the Cathedral was progressing. He stopped one of the workmen, and asked him what he was doing.

"I'm carrying stones," said the workman.  
Wren walked on a little further and stopped another man.  
"What are you doing?" he asked.  
"I'm earning a living for my wife and family," he said.  
He walked on and finally asked a third man.  
"What are you doing?"  
The man looked up. "I'm building a cathedral!" he said.

.....

The following passage describes Monday morning, on a typical working day for an engineer in a factory in Nottingham. Arthur Seaton, the hero of Alann Sillitoe's novel Saturday Night and Sunday Morning, has a monotonous, repetitive job - but has his own way of coping with this, a way that is surely familiar to production-line workers who want to try to stay human.

The bright Monday-morning ring of the clocking-in machine made a jarring note, different from the tune that played inside Arthur. It was dead on half-past seven. Once in the shop he allowed himself to be swallowed by its diverse noises, walked along lanes of capstan lathes and millers, drills and polishers and hand-presses, worked by a multiplicity of belts and pulleys turning and twisting and slapping on heavy, well-oiled wheels overhead, dependent for power on a motor, stooping at the far end of the hall like the black shining bulk of a stranded whale. Machines with their own motors started with a jerk and

a whine under the shadows of their operators, increasing a noise that made the brain reel and ache because the weekend had been too tranquil by contrast, a weekend that had terminated for Arthur in fishing for trout in the cool shade of the willow-sleeved canal near the Ballon Houses, miles away from the city..... Arthur reached his capstan lathe and took off his jacket. He pressed the starter button and his motor came to life with a gentle thump.... Two minutes passed while he contemplated the precise position of tools and cylinder; finally he spat onto both hands and rubbed them together, then switched on the sud-tap from the moveable brass pipe, pressed a button that set the spindle running, and ran the drill to a neat chamfer. Monday morning had lost its terrors.

The minute you stepped out of the factory gates you thought no more about your work. But the funniest thing was that neither did you think about work when you were standing at your machine. You began the day by cutting and drilling steel cylinders with care, but gradually your actions became automatic, and you forgot all about the machine and the quick working of your arms and hands and the fact that you were cutting and boring and rough-threading to within limits of only five-thousandths of an inch. The noise of motor-trolleys passing up and down the gangway and the excruciating din of the flying and flapping belts slipped out of your consciousness after perhaps half-an-hour, without affecting the quality of the work you were turning out, and you forgot your past conflicts with the gaffer, and turned to thinking of pleasant events that had at some time happened to you, or things that you hoped would happen to you in the future. If your machine was working well, your motor smooth, stops tight, jigs good, and you spring your actions into a favourable rhythm you became happy. You went off into pipe dreams for the rest of the day.

.....

So which is best? To work hard, cope with the frustrations it brings, and risk the indignities and de-humanising effects that daily drudgery can inflict on men and women, in the factory or in the home.....?

Here are two poems by Philip Larkin, in which he asks that sort of question, and proposes an answer:

Toads

Why should I let the toad work  
Squat on my life?  
Can't I use my wit as a pitchfork  
And drive the brute off?

Six days of the week it toils  
With its sickening poison -  
Just for paying a few bills!  
That's out of proportion.

Lots of folk live on their wits:  
Lecturers, lispers,  
Losers, loblolly men, louts -  
They don't end as paupers.

Lots of folk live up lanes  
With fires in a bucket,  
Eat windfalls and tinned sardines -  
They seem to like it.

Their nippers have got bare feet,  
Their unspeakable wives  
Are skinny as whippets - and yet  
No-one actually starves.

Ah, were I courageous enough  
To shout Stuff your pension!  
But I know, all too well, that's the stuff  
Dreams are made on.

For something sufficiently toad-like  
Squats in me, too;  
It's hunkers are heavy as hard luck,  
And cold as snow.

And will never allow me to blarney  
My way into getting  
The fame and the girl and the money  
All at one sitting.

I don't say one bodies the other -  
One's spiritual truth;  
But I do say it's hard to lose either,  
When you have both.

But then the poet seems to have had some second thoughts. He seems now to be thinking that work is not such a burden after all, and he has written another poem which he calls Toads Revisited:

Walking around in the park  
Should feel better than work:  
The lake, the sunshine,  
The grass to lie on

Blurred playground noises  
Beyond black-stockinged nurses -  
Not a bad place to be,  
Yet it doesn't suit me.

Being one of the men  
You meet of an afternoon:  
Palsied old step-takers,  
Hare-eyed clerks with the jitters.

Waxed-fleshed outpatients  
Still vague from accidents,  
And characters in long coats  
Deep in the litter-baskets -

All dodging the toad work  
By being stupid or weak.  
Think of being them!  
Hearing the hours chime,

Watching the bread delivered,  
The sun by clouds covered,  
The children going home;  
Think of being them,

Turning over their failures  
By some bed of lobelias  
Nowhere to go but indoors,  
No friend but empty chairs -

No, give me my in-tray,  
My loaf-haired secretary,  
My shall-I-keep-the -call-in-sir:  
What else can I answer.

When the lights come on at four  
At the end of another year?  
Give me your arm, old toad;  
Help me down Cemetery Road.

---

#### PART FOUR

#### The Future

Here are some thoughts on future prospects and problems regarding work from some schoolchildren aged about ten years. Their comments reveal their hopes for something worthwhile to do, a desire to do a job that helps people, and some puzzlement as to what work will be available with increased mechanisation.

When I grow up I would like to be a pharmacist because I like mixing things. Also it is very interesting. In ten years time people will still be doing this because people don't stop being ill. I am going to leave school at 20 and go to be a pharmacist. To be a pharmacist you need chemistry, biology and physics.

Emma

When I leave school I would like to be an actress but if I can't get that job I would like to be an air hostess. To be an actress you need to be able to speech properly. In ten years time most jobs will be done by robots. I think that there will be only a few jobs not done by robots like people who make robots or actors. If I were an air hostess I would have to take travellers pills because I get travel sick.

Rebecca

I would like to be a hairdresser because I like doing hairstyles. I think that it is going to be difficult to get jobs in ten years time because machinery will take over many people's jobs. And paraps in a century macenery will take over everybody's jobs. And somebody might invent a cap to put on your head and you just have to programme the macine and then your hairstyle is done so there will be no more hairdressers. People might not want their hair done and they might just leave it like the stone-aged men.

Liliben

I would like to be a home help because I like helping old ladies who cannot do things right. So I shall go and help them. There is an old lady in our street. She is blind and I always go and help her. I wash up and I tidy the bedrooms and tidy up the dining room. When I have finished I make her something to eat and then I go and help my mum with the house, and the baby. That's why I like to be a home help because I like to help doing the jobs because I enjoy it.

Spiroulla

When I am older and leave school I would like to be a solicitor. The reason why is because when I retire from the job I can look back and think of all the people I have helped. Whether it is divorce or marriage or something of that sort.

When you are a solicitor you get a good salary. So if you are single and on your own it wouldn't be so bad when a bill came through your door.

If you had your own problems it would help you out.

Alice

.....

The following is a brief extract of a conversation with a careers officer in a country area. He was asked about the young people he comes into contact with and the effect that unemployment has on them.

- Tell me, Alan, something about the school leavers in your area and prospects for them, in these days when we hear so much about the problems of Youth Unemployment.

Careers Officer: It's hard to make any general statements really, since young people are individuals and they respond to their situation differently. But it is certainly a confusing time for them, especially those who are less able.

- Do you mean those who have no 'O' levels or 'A' levels or anything of that sort?

C.O.: Yes, the kids who just muddle along at the bottom of the class in everything. A few years ago there were usually some jobs that even they could do. Out of, say, a hundred school leavers there would only be a tiny handful of, say, four or five who stood no chance of a job at all. Nowadays I expect that handful to have grown to about fifteen out of each hundred.

- And what happens to them? What do they do? How do they spend their time?

C.O.: Well, they just muddle along, messing about most of the day. Most of them fill their time up just as they did in school holidays.

- What about the rest, the ones with some ability?

C.O.: Well, about half of them leave school with some plans for the future. Some will go to higher or further education.



- They are the lucky ones, I suppose.

C.O.: Well, mostly, but not always. The ones that continue their education and get more qualifications also tend to have their career aspirations raised. Their sights are lifted. But the difficulties don't end there. The better the qualifications, the higher the aspirations, the more fierce the competition is for the few jobs that are available.

- So what of those young people who cannot go on to further education? What happens to them? Do they set off job-hunting?

C.O.: Oh no! I wouldn't encourage that! If you mean by job-hunting, to start going around factories or shops or warehouses looking or asking for jobs - that isn't a good idea at all. It doesn't take many refusals or failed interviews for people, especially young people, to become convinced that they are useless in today's world, and become completely demoralised. Also, there is the even worse situation if a kid takes on an unsuitable job just for the sake of getting something, and then fails at it or loses it, and then has to start again. That always seems to make things even more difficult.

- So what do these young people feel about the present state of employment? What is it like for them?

C.O.: It's hard to answer that question. Usually they don't want to talk about it.... they don't even want to think about it, it's all very overwhelming, and blurred, and confusing really....

.....

What, then, of the future? What of the days predicted by those schoolchildren, when robots will do all the work.....? It may be more devastating than even they describe, with the introduction of the micro-chip, and a new science called 'Cybernation'. Listen to the words of the well-known broadcaster Alistair Cooke:

A new science called 'cybernation' predicts that in the next twenty years, the robot in his familiar role of the computer will likely become the master of men. The word 'cybernation' is a tolerable compound of cybernetics (the science of communication between man and machines) and automation. Its coiner is the author Donald Michael, a Harvard graduate and sometime adviser to the Pentagon, Unesco and to the National Aeronautics and Space Administration.

His thesis is that in the next two decades Western Society, the United States especially, is going to suffer from something that can be called either 'massive unemployment' or a plague of leisure. He sees four main types of victims, or enforced lotus-eaters.

1. The unskilled or semi-skilled worker (shop-assistant, bank teller, postal clerk, bus-driver, etc.), displaced by machines that are about to do his work better than he can, will be left to mooch around the house (if he can still afford one) or join radical organisations which could 'vent hostility' or at least give him the feeling that he was up and doing.

2. Low income groups (what were once called the lower middle class) who will be lucky to work four eight-hour days, perhaps only five four-hour days. These people will be thrown on their families by day and consequently aggravate 'the already inadequate, ambiguous and frustrating relationships that typify much of the middle class family life'.

3. The semi-skilled or 'part-professional' victim of cybernation will be in much the same class as Class 2, but he will cause less social friction than almost anybody. Because of his 'values and education he is likely to enjoy and make the best possible use of his new-found leisure'.

4. The professional and managerial class, the cream of our civilisation. The more tedious aspects of their work (calculating the square root of zero, figuring out expense accounts) will be absorbed by cybernation. But it is their calamity that they are smarter than the smartest machines, and will have to go on drafting advertisements, deciding what to do about Berlin, inventing religions. 'They', says the Michael Report, 'will have very little leisure'.

At first glance these might seem to be the inevitable consequences of automation merely. But Mr. Michael more accurately describes the imminent enemy as cybernation because computers have now shown originality and unpredictability in games of skill. So they could take over the first drafts of foreign policy or television commercials and may even play the first dozen moves of a chess game, thus depriving the enforced drone of his enforced leisure.

The ingenious suggestion that we should all start training as repair men is forestalled by Mr. Michael's grim warning that computers are fast learning to mend themselves and handle their own nervous breakdowns. The prospect ahead is of a vast population which sometimes sit and think, and sometimes just sit.

.....

So, the future remains something of a mystery. Will people work, and will they derive a sense of satisfaction from it? Will it be part of the purpose of life, and provide that deep sense of fulfilment that comes from 'a good job well done'?

Let us hope so. For it seems that the idea of men and women, young and old, living in a world in which the skills of hand and eye, and the urge to create and build with body and brain is an idea to cherish. And a life in which these activities and attitudes no longer exist seems like a barren and inhuman nightmare.

Let us listen then, to the words of those who have tried to express the joy, the dignity and the sacrament of work in the world of human experience.

Work by D.H. Lawrence

There is no point in work  
unless it absorbs you  
like an absorbing game.

If it doesn't absorb you,  
if it's never any fun,  
don't do it.

When a man goes out into his work  
he is alive like a tree in spring,  
he is living, not merely working.

When the Hindus weave thin wool into long, long lengths  
of stuff  
with their thin dark hands and their wide dark eyes and  
their still souls absorbed  
they are like slender trees, putting forth leaves, a long  
white web of living leaf,  
the tissue they weave,  
and they clothe themselves in white as a tree clothes itself  
in its own foliage.

As with cloth, so with houses, ships, shoes, wagons or cups  
or loaves  
men might put them forth as a snail its shell, as a bird  
that leans  
its breast against its nest, to make it round  
as the turnip models its round root, as the bush makes  
flowers and gooseberries,  
putting them forth, not manufacturing them,  
and cities might be as once they were, bowers grown out  
from the busy bodies of people.  
And so it will be again, men will smash the machines.  
At last, for the sake of clothing himself in his own leaf-  
like cloth tissued from his life  
and dwelling in his own bowery house, like a beaver's  
nibbled mansion  
and drinking from cups that came off his fingers like  
flowers off their five-fold stem,  
he will cancel the machines we have got.

.....

From The Prophet by Kahlil Gibran:

Then a ploughman said, Speak to us of Work.

And he answered, saying:

You work that you may keep pace with the earth and the  
soul of the earth.

For to be idle is to become a stranger unto the seasons,  
and to step out of life's procession, that marches in  
majesty and proud submission towards the infinite.

When you work you are a flute through whose heart the  
whispering of the hours turns to music.

Which of you would be a reed, dumb and silent, when all  
else sings together in unison?

Always you have been told that work is a curse and labour  
a misfortune.

But I say to you that when you work you fulfil a part  
of earth's furthest dream, assigned to you when that  
dream was born.

And in keeping yourself with labour you are in truth  
loving life.

And to love life through labour is to be intimate with  
life's inmost secret.

But if you in your pain call birth an affliction and the  
support of the flesh a curse written upon your brow,  
then I answer that naught but the sweat of your brow  
shall wash away that which is written.

You have been told also that life is darkness, and in  
your weariness you echo what was said by the weary.  
And I say that life is indeed darkness save where there  
is urge,

And all urge is blind save where there is knowledge.  
And all knowledge is vain save where there is work,  
And all work is empty save where there is love.

And when you work with love, you bind yourself to  
yourself, and to one another, and to God.

\* \* \*

And what is it, to work with love?

It is to weave the cloth with threads drawn from your  
heart, even as if your beloved were to wear that cloth.

It is to build a house with affection, even as if your  
beloved were to dwell in that house.

It is to sow the seeds with tenderness, and reap the  
harvest with joy, even as if your beloved were to eat  
the fruit.

It is to charge all things you fashion with a breath of  
your own spirit,

And to know that the blessed dead are standing about you  
and watching.

Often I have heard you say, as if speaking in sleep, "He  
who works in marble, and finds the shape of his own soul  
in the stone, is nobler than he who ploughs the soil.  
And he who seizes the rainbow to lay it on the cloth in  
the likeness of a man, is more than he who makes sandals  
for our feet."

But I say, not in sleep but in the overwakefulness of the  
noontide, that the wind speaks not more sweetly to the  
giant oaks than to the least of all the blades of grass;  
And he alone is great who turns the voice of the wind into  
a song made sweeter by his own loving.

Work is love made visible.

And if you cannot work with love, but only with distaste,  
it is better that you should leave your work and sit at  
the gate of the temple and take alms of those who work  
with joy.

For if you bake bread with indifference, you bake a  
bitter bread that feeds but half man's hunger.  
And if you grudge the crushing of the grapes, your  
grudge distills poison in the wine.  
And if you sing, though as angels, and love not the  
singing, you muffle man's ears to the voices of the  
day and the voices of the night.

.....

The Surgeon by John Barron Kays:

His hands, nervous and sensitive, that have wrought  
Their miracles, are also the hands of a Christ.

Looking at them now in the warm sunlight  
He marvels at their aliveness when he remembers  
How often they have delved in the blood of those  
Whose life or death trembled on his precision.

Hands are a testament and a symbol of  
All work, a parable of all existence,  
Of love and worship, craft and husbandry,  
Through them all common practices subtend,  
The sacramental and home-spun and trivial  
Minister to great ends. God has no hands  
But ours! No other hands....and it is strange  
That the agnostic is compelled to think  
Of his work in the world in terms of God.  
Nor in any other way could he express  
The mystery of the skill, the obligation  
Of priest and artist that is laid upon him.  
No other hands than these....perhaps these hands  
Know more than intellect admits, correct  
The blindness of mere logic. Souls through hands  
Baptised in blood and water and in spirit!  
Someday another's hand must close his eyes  
And priest him into death; till then he works,  
Knowing that someone other works through him  
Close as the shadow of his healing hand.

.....

The final reading, then, affirms the value of work in a triumphant way. There can be no doubt that the work that people do, and the circumstances in which they do it, can and does bring real and troublesome problems. There are many, many men whose lives are burdened with worrying and unsatisfying work, which grinds their souls and reduces them to a state of dehumanised indignity. And there are many, many women who, with a whole range of special problems of their own, strain and grapple with innumerable dilemmas and frustrations. But we also affirm that good work well done brings a depth and satisfaction to human living that is precious to the point of being a deeply felt religious sacrament. Our hope is that the future will provide ample opportunity for this kind of sacred work, for men and women of all ages. This in itself is something to be worked for.....

Work A Song of Triumph by Angela Morgan

Work!

Thank God for the might of it,  
The ardour, the urge, the delight of it -  
Work that springs from the heart's desire,  
Setting the soul and the brain on fire -  
Oh, what is so good as the heat of it,  
And what is so glad as the beat of it,  
And what is so kind as the stern command,  
Challenging the brain and heart and hand??

Work!

Thank God for the pride of it,  
For the beautiful, conquering tide of it,  
Sweeping the life in its furious flood,  
Thrilling the arteries, cleansing the blood,  
Mastering stupor and dull despair,  
Moving the dreamer to do and dare.  
Oh, what is so good as the urge of it,  
And what is so glad as the surge of it,  
And what is so strong as the summons deep,  
Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,  
For the terrible, keen swift race of it:  
Fiery steeds in full control,  
Nostrils a-quiver to greet the goal.  
Work, the Power that drives behind,  
Guiding the purpose, taming the mind,  
Holding the runaway wishes back,  
Reining the will to one steady track,  
Speeding the energies, faster, faster,  
Triumphing over disaster.  
Oh, what is so good as the pain of it,  
And what is so great as the gain of it?  
And what is so kind as the cruel goad,  
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,  
For the clamouring hammering ring of it,  
Passion of labour daily hurled  
On the mighty anvils of the world.  
Oh, what is so fierce as the flame of it?  
And what is so huge as the aim of it?  
Thundering on through dearth and doubt,  
Calling the plan of the Master out.  
Work the Titan; Work the friend,  
Shaping the earth to a glorious end,  
Draining the swamps and blasting the hills,  
Doing whatever the Spirit wills -  
Rending a continent apart,  
To answer the dreams of the Master heart..  
Thank God for the splendour of work!

A SELECTION OF PRAYERS ON WORK

It is recommended, not that you use all of these, but that you choose, amend and substitute as is most fitting for your needs.

Divine Spirit of Creation,  
We give thanks for work to do,  
For exhausting labour of hand and brain,  
For the burden and heat of the day,  
For the monotony, the weariness, the aching,  
For the wounds and the agony.

We give thanks that in all honest work, we have its own reward.  
The mind engrossed, the machine running smoothly, the function fulfilled,  
The sleep of exhaustion, the zest of awakening to new achievement,  
The wearing-out by use and not by rust.

We give thanks for the glory of going on,  
For the ability to do more than we do,  
For the vivid delight of success,  
For the courage that can come from failure.

We give thanks that the Creative Spirit shares with us  
Toil and exhaustion, failure and success;  
That your presence is the beginning and the end,  
The motive and the abounding recompense  
Of all honest work.

.....

O Holy Spirit of Life,  
Give us this day, hard work to do,  
Work that will tax and strain us,  
Work that will stretch our muscles and engross our minds,  
Work that will employ all our powers of body, and intellect and heart,  
Work, above all, that will further a sense of thy presence in the world.

If our appointed work this day be study, and training for life,  
Reveal to us our responsibilities for the future;  
Show us our debts and obligations to all men and women;  
Teach us that every faculty of body and mind must be faithfully prepared,  
So that, when our time comes, we may go forward as fit instruments for  
service.

Like weapons, polished and keen,  
To fight battles for righteousness and truth,  
Vanquishing error, oppression and wrong.

If our work be the teaching and training of others,  
Then make our minds pure and humble,  
That no stain of selfishness or lethargy,  
Of mean purpose or low ideals,  
May mar this service that we perform.

The Prayer of St. Francis

Lord, make me an instrument of thy Peace,  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is discord, union;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
To be consoled, as to console;  
To be understood, as to understand;  
To be loved, as to love;  
For it is in giving that we receive,  
It is in pardoning that we are pardoned,  
And it is in dying that we are born  
To Eternal Life.

.....

Save us, O God, from living day by day from disappointment and frustration,  
lest we measure ourselves down to the poorest we have done, and give up  
trying to do better. Give us to know how limitless is human possibility.  
Breathe life into our souls!

Powell Davies.

.....

God give me work  
Till my life shall end  
And life  
Till my work is done.

On the grave of Winifred Holtby,  
novelist, 1898-1935, at Rudston,  
Yorkshire.

.....

W.H. Davies's poem Leisure, which begins, 'What is this life if, full of  
care,' would be a suitably contrasting piece of poetry and might be used  
to stimulate meditation.





## MUSIC

### A selection of hymns on the theme of Work

The section Work and Service in Hymns of Worship Revised has a number of hymns that may be considered suitable, though others have become dated. Choose from:

- 302 'Tell me not in mournful numbers'
- 308 'Now is the seed-time;....'
- 309 'He liveth long who liveth well;
- 311 'Teach me, my God and King,'
- 313 'Scorn not the slightest word or deed,'
- 326 'All are architects of fate,'

'I learned it in the meadow path,' (HWR 340) is also recommended, as it expresses the thought that the riches of the world should be for the benefit of all people.

In Songs for Living, the following can be found:

- 82 'We would be one, as now we join in singing'
- 91 'Tomorrow is a highway broad and fair,'
- 93 'These things shall be:....' (also HWR 455)

.....

### Records

Those who are familiar with the world of folk music will know of many records of work songs, particularly those of Ewan McColl. Many of these are very beautiful and highly appropriate for the theme, and should be available from good record-shops. They focus mostly on the problems and difficulties of work, and the injustices suffered by the working class in the nineteenth and early twentieth centuries.

Also recommended is I'm Gonna be an Engineer sung by Peggy Seeger, a contribution to International Women's Year from the Amalgamated Union of Engineering Workers. By contrast with most folk songs about work, this song is both modern and feminist. Copies are available from the Executive Council of the AUEW (Engineering Section), 110 Peckham Road, London, SE15 5EL.

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### FURTHER READING

Working Lives, Volumes One and Two, A People's Autobiography of Hackney, published by Hackney WEA with Centerprise Publishing Project. These two books contain personal accounts of the pre- and post-war working lives of men and women. Strongly recommended. Available from Centerprise, 136, Kingsland High Street, London, E.8.

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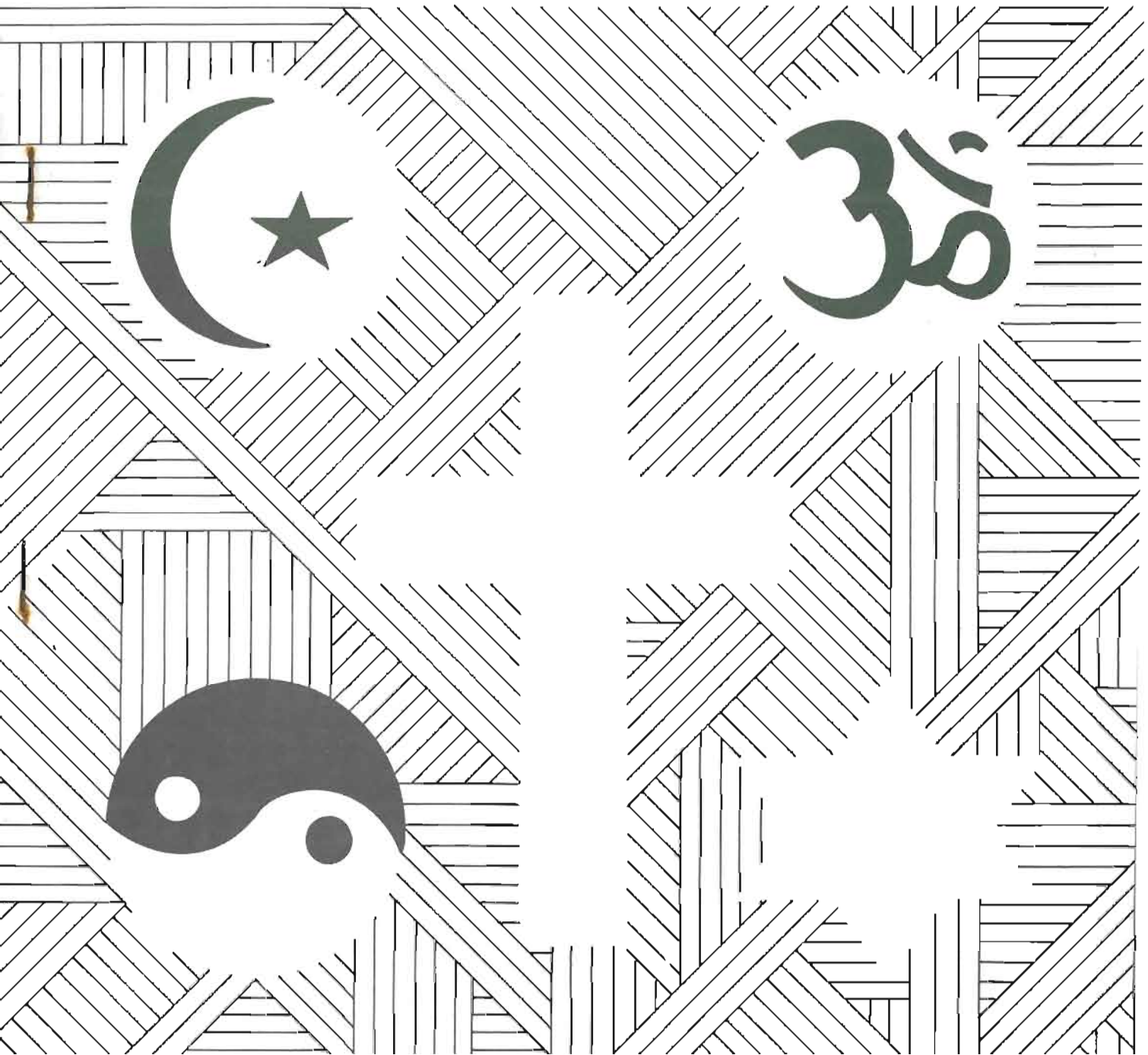
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# FAITHS PEOPLE LIVE BY

A PROGRAMME OF LESSONS ON WORLD FAITHS

arranged by the Reverend Derek Smith for youngsters in Mansfield and  
produced by the Religious Education and Youth Department of the General  
Assembly of Unitarian and Free Christian Churches.



## ABOUT THE PROGRAMME

This programme of Religious Education was followed at Mansfield by a group of 12 to 14 year-olds over the year 1976-77.

The aim was to introduce the young people to the various "faiths people live by", on the basis that they are going to have to live not only in multi-racial communities but also in multi-religious communities. The hope is that they will learn to live harmoniously with people of other faiths.

Two features of the programme were considered to be MOST IMPORTANT. Firstly, opportunities should be provided for the young people to actually meet and talk with people of other faiths. This was done by inviting representatives of other faiths to come along to our sessions and also by our arranging visits to Mosques, Temples, Synagogues, Gurdwaras, etc. in the area. This often took place on midweek evenings with members of the congregation providing cars to take the young people on these visits. Secondly, each child should, right at the beginning, be presented with a folder or stiff backed cover in which to keep notes and leaflets, and at the end of the programme be allowed to take these home and keep them.

Stories from the various faiths were told during the year at worship time in the Chapel; these not only added to the interest and understanding but also kept the adult congregation linked with what the young people were doing. References are given as to where these stories may be found.

It was the seeming success of this programme - in terms of interest shown and work done - that has suggested that other groups of young people might like to use it, adapted, of course, to their own local conditions.

Derek Smith

P R O G R A M M E

1. INTRODUCTION
  2. SYMBOLS
  3. DESIGNING THE COVER
  4. HINDUISM
  5. THE HINDUS (a visit)
  6. BUDDHISM
  7. THE BUDDHISTS (a visit)
  8. REVISION ("True or False")
  9. CONFUCIANISM
  10. THE CHINESE (a visit)
  11. JUDAISM
  12. THE JEWS (a visit)
  13. CHRISTIANITY
  14. THE CHRISTIANS (a visit)
  15. REVISION ("Dramatics")
  16. ISLAM
  17. THE MUSLIMS (a visit)
  18. SIKHISM
  19. THE SIKHS (a visit)
  20. REVISION ("Criss Cross Quiz")
  21. NOTES ON OTHER GROUPS (Christian Scientists, Jehovah's Witnesses,  
Salvation Army, Mormons, Spiritualists, Humanists)
  22. UNITARIANISM
  23. REVISION ("Crossword")
  24. ALL FAITHS SERVICE
  25. A HYMN
- BOOKS

# F A I T H S P E O P L E L I V E B Y

The numbering of sections is simply to clarify the step by step progress through the programme. Some groups may cover two sections in one session while another group may spend two sessions on one section. Each group must progress at its own pace.

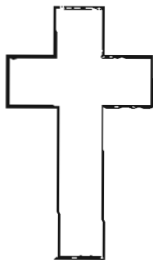
## 1. INTRODUCTION

It is essential to begin by explaining to the young people what they are going to do. Ask them if they know which world faiths, if any, their day school friends belong to. For example, are there Jews or Muslims in the school. Are there, perhaps Mormons, or Jehovah's Witnesses? How many different faiths are represented in their own class? What about the town in general - and perhaps the local hospital in particular? Lead this into an understanding that they are going to grow up to live not only in multi-racial communities, but also in communities in which people live by different kinds of faith. Often we are ignorant of these other faiths that people live by, and often we have quite wrong ideas of what these people believe and practise. We are going to try to understand something of the "faiths people live by" in the hope that by so doing we may all learn to live harmoniously together.

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## 2. SYMBOLS

Each of the following symbols should be copied out by the teacher beforehand on a separate large sheet of paper. Explain that each faith seems to have its own special symbol or sign. Can they guess the one for Christianity? Show them the Cross and let them talk about what it represents or stands for. Do they know what sign or symbol the Jews have? Show them the Star of David. Go on like this through all the symbols, giving a brief explanation and allowing any comments they want to make.



Christianity - The Cross on which  
Jesus was crucified



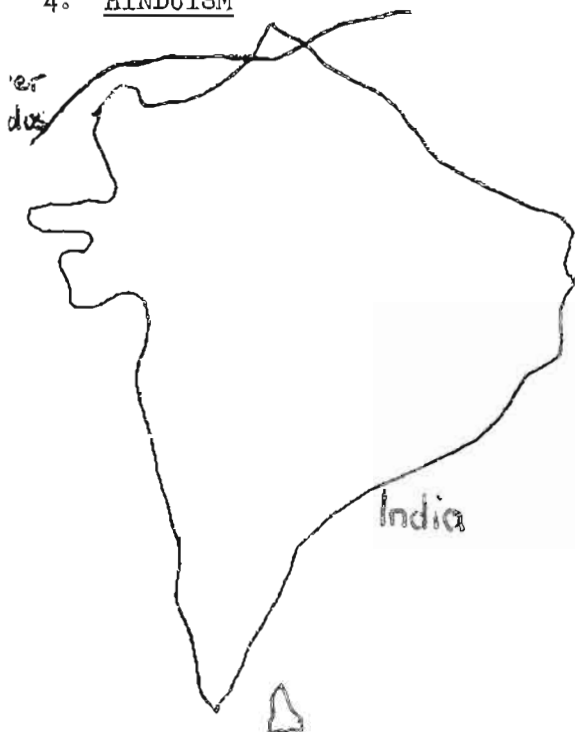
Judaism - The Star of David which  
appears on the flag of Israel

### 3. DESIGNING THE COVER

Each young person to decorate his/her cover or file with a few or all of the symbols of the various faiths. These may be painted or done in crayon, outlined by felt tipped pens, or cut out of coloured paper and stuck on. It is often wise to suggest that the young people faintly pencil the decorations first so that they may correct any mistakes or "second thoughts" before they paint. Any notes made or leaflets obtained may then be kept in these files.

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### 4. HINDUISM



The Hindu faith is the oldest of all the world's religions. We do not know how it came into being but there is evidence that it was in existence at least 4,000 years ago.

There are around THREE HUNDRED MILLION Hindus in the world - mainly in India, but also in Ceylon and Burma, with some thousands in many other countries of the world.

The word "Hindu" comes from a river in India named the "Indus" which suggests that it was perhaps around this river that the Hindu faith had its beginning.

The oldest of the Hindu Scriptures is the Rig Veda. This is thought to be the writings of holy and gifted men known as Rishis who lived in India long, long ago. Here are two short pieces from the Rig Veda:-

(to the Bride at a Wedding Ceremony)

"Flourish thou, without fierce looks and without harming your husband, be good to animals, be of amiable mind and of great splendour; be the mother of heroes, be devoted to gods and the bringer of happiness; be propitious to our men and our women and to our cattle. Bounteous Indra. Endow this bride with excellent sons and fortune; give her ten sons and make her husband the eleventh". (i.e. the husband should always be attended with love and care as if he were the youngest child)

(to the Dead Person at a Cremation Service)

"Let your eye go to the Sun; your life to the wind; by the meritorious acts that you have done, go to the heaven, and

then (for rebirth) to the earth again; or, resort to the Waters, if you feel at home there; remain in the herbs with the bodies you propose to take."

The Hindus seem to have millions of gods - each river, each mountain, each family each tribe, having its own local god. In fact, the development of Hinduism brought together different conceptions of God into the Truth that God the Supreme Power encompasses them all. This is the Great Spirit or World Soul known as "Brahman" and which is often referred to in prayers by the single syllable "OM". Unlike other world faiths they do not have any one great Saviour to look to and to follow, but they have many teachers of their faith who are given the title of "Guru".

The Hindus have a special affection for the COW - probably because throughout their long history the people of India have been so dependent upon cows for pulling ploughs and carts, for milk, and even for fuel..... dried dung still being used for domestic fuel. A devout Hindu will never eat beef and will often bow in reverence to the cows which are allowed to wander among the people.

An essential part of the Hindu faith is the belief in Re-incarnation. This is the idea that one lives through many lives - being born again after death. If you live a good life you will be reborn higher up the caste, or class system that exists in India, and if you live a bad life you will be reborn in a lower caste.. you may even be reborn as an animal or even as an insect. The ultimate end of all these lives is to reach perfection, and not have to be born again, and so attain Nirvana. This state of Nirvana is oneness with the great World Soul that is Brahm

It is from the Hindu faith that we have obtained "Yoga" the popular exercises for the body which many people in this country have begun to practise. Yoga is part of the Hindu discipline aimed at leading to oneness or union with Brahman.

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## THE HINDUS

Ideally one or more Hindus should be invited along for the young people to meet with the leader prepared with a number of questions to ask the Hindus, should the general discussion start to falter. Questions about why they revere the Cow, or on their belief in Re-incarnation, should prove of interest to the young people. It is possible that the local University or College may have Hindu students whom you could get in touch with, or the local Community Relations Officer, Social Services Department, or Town Hall officials, may be able to help in putting you in touch with some Hindus.

If all your enquiries fail then an excellent session could be held by inviting along a local instructor in Yoga to teach some of the first exercises in Yoga. Do ensure however that the young people are aware that Yoga comes from the Hindu faith, and that the physical exercises are part of a discipline aimed at leading a person to oneness with the World Soul.

## STORIES

"The Fig Tree"

"The Lump of Salt" - "From Long Ago and Many Lands" by Sophia I



## BUDDHISM

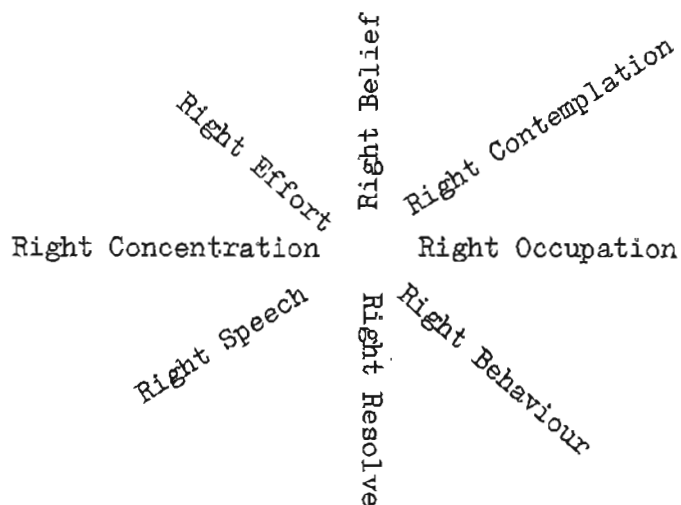
In India around the year 530 B.C. a prince named Siddhartha Gautama left the Royal Palace where he lived and went out into the world to try to find the answer as to why there is suffering in the world. After a long time searching for the answer he sat down underneath a Bo tree and decided to stay there till he found the answer. There an answer came to him and from then on he was known as "The Buddha" which means "the man with a light".

The answer he found as to why people suffer is known as the FOUR NOBLE TRUTHS:

1. Everybody experiences suffering.
2. The reason why we suffer is because we are selfish.
3. The way not to suffer is to stop being selfish.
4. The way to stop being selfish is to follow the

### NOBLE EIGHTFOLD PATH

Let the young people draw their own "Eight-fold Path" for putting in their folders.



## 7. THE BUDDHISTS

As with the Hindus, make enquiries to discover some Buddhist group in the area. Invite them to come along and meet the young people, or arrange to attend a meeting of Buddhists.

### STORIES

"Gautama Finds Out For Himself"      "The Blind Men and The Elephant"  
"The Mustard Seed Medicine"      "The Birth of Gautama"  
"The Musician and His Trumpet"

from "From Long Ago and Many Lands" by Sophia Fahs.

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## 8. REVISION - "True or False"

This is a revision session suggested by the popular T.V. programme "Call My Bluff". Naturally, the idea may be adapted in many ways depending on the number in the group and the imagination of the teacher, e.g. by dividing the group into two, or even more teams, of twos, threes, etc., or by making it a straight true or false quiz with each one on his or her own. The teacher may prepare cards with the questions on, or simply have the questions listed on a single sheet for his/her own use. A blackboard could be used to keep the score. A few sweets for everyone, especially the winners, will add to the occasion. Here are some questions which could be used:

Hindus do not eat -	cheese	<u>beef</u>	pork
Gautama lived around -	2,000 B.C.	<u>500 B.C.</u>	250 A.D.
Gautama the Buddha wanted to know -	<u>why people suffer</u>	why people are born	where people go when they die
The title "Buddha" means -	God	<u>the enlight- tened one</u>	a Great Saviour
The largest number of Hindus live in -	Uganda	Turkey	<u>India</u>
Show the card with the Eight Fold Path on it and ask which world faith this stands for -	<u>Buddhism</u>	Hinduism	Chinese
Show the card with the Star of David on it and ask which world faith this stands for -	Chinese	Hinduism	<u>Judaism</u>
Show the card with the Moon and Star on it and ask which people this symbol is used to represent -	Chinese	Buddhism	<u>Islam</u>
Re-incarnation is -	<u>a belief that one is born again after you die</u> a belief that animals have the souls of gods a belief that cows should be honoured and worshipped		

The Hindus believe that Yoga -

keeps you physically fit  
stops you from becoming ill  
ultimately leads you to Brahman

Hindus believe in -

one God being found in many places  
thousands of gods  
they don't believe in God

Buddhists believe -

that you should not work  
that you should only do helpful work  
that it doesn't matter what work you do

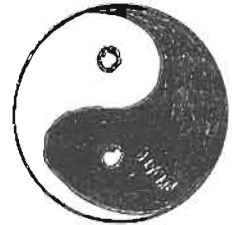
The teacher will find other "true or false" questions to ask by reviewing the work done, the stories used, and the visits made or visitors received.

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### CONFUCIANISM

The most famous of all the great ones of China was Kung Fu-tzu. He was born around 550 B.C. into the Kung family, and later became known as Confucius which means "Grand Master Kung".

He had a great love of Chinese history, and the music and poetry of his people. He grew up to be a teacher and was appointed Minister of Justice to Duke Ting of the province of Lu. So successful was he in administering justice, by rewarding the good and punishing the bad, that soon all crimes stopped in the province of Lu. This made the rulers of neighbouring provinces very jealous, so much so that they plotted to turn Duke Ting against Kung Fu-tzu. They succeeded. King Fu-tzu lost his position, and spent the remainder of his life as a teacher wandering around China in the hope that some ruler would appoint him to a position in his government.



He finally gave up the quest and settled down to gather together all the religious and ethical traditions of the Chinese people. These he put into a book entitled "Spring and Autumn". After his death at about 71 years of age, his grandson gathered together all his sayings and teachings, and these became the Scriptures of his followers. He said very little about God, or about life after death, but taught mainly about how people should live with each other. His most famous saying was:-

"Never do to anyone anything you would not like done to you"

Some of his other sayings were:-

"What the superior man seeks is in himself; what the small man seeks is in others"

"When you are working for others, let it be with the same zeal as if it were for yourself"

"A heart set on love can do no wrong"

"In ascending high you begin from where it is low, and in travelling far you begin from where it is near"

"To see what is right, and not to do it, is want of courage"

Today those who seek to live by his teachings are numbered by the millions - though many Confucians are also Buddhists or Taoists (followers of another wise man of China). He himself never claimed to be God or to be divine, but his followers often do worship him and address their prayers to him.

#### NOTES

Ancestor Worship - The young people may be interested in talking about Ancestor Worship which, long before the days of Kung Fu-tzu was a part of the religious life of the Chinese people. They venerate and pay homage, and take part in ceremonies, in honour of the spirits of the dead members of their families. They put food and money on the graves of the dead.

The Dragon - The dragon too has long been a part of the religious life of the Chinese people. Its power for good produces rain and a good harvest, and bring peace and prosperity to people. Dragon worship is associated with different festivals but chiefly with the Chinese New Year. Wherever it passes, evil spirits are driven away. (The youngsters might like to "have a go" at drawing their own dragon)

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#### 10. THE CHINESE

Try to trace some Chinese people living in the area, and invite them along to meet and talk with the young people. They may not be Confucians but they should have lots of interesting things to say about Chinese ways and customs and beliefs.

STORIES: An excellent one is the story of "Yang and Yin" from the book "Beginnings" by Sophia Fahs and Dorothy Spoerl. Also the local library should have books on Chinese stories and legends.

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#### 11. JUDAISM

The Star of David has been the popular symbol of the Jews for many hundreds of years and appears on the flag of the country of Israel, though its origin is unknown and seems to have no real link with King David of Old Testament times.



A familiar sight on many a Jewish home is the Mezuzah. This is a small box, containing all or some of 15 verses of Scripture (see Deuteronomy 6 verses 4 to 18), which is to be found on the doorpost of the houses of orthodox Jews. These verses remind the Jews of their belief in One God - what is known as "Monotheism" - and the members of the household will often kiss or touch the Mezuzah as they enter or leave the house.

For the Jews, the home is the centre of their faith, equal with the Synagogue (church) as a House of God. In the kitchen strict rules govern the kind of food which may be eaten, and the preparation of meals. No pork is eaten or touched (see Leviticus 11 verses 7 and 8) and all meat and milk dishes are kept separate from each other, even to having different pots and pans so that the meat dishes do not touch the milk dishes. The highlight of the week takes place in the home every Friday evening as it begins to become dark. It is the beginning of their Holy Day, the Sabbath which is the Saturday. The Friday evening ritual begins with the family gathered for their evening meal. The mother lights the candles and offers the following Blessing:-

"Blessed art Thou, O Lord our God, King of the  
universe, Who hast sanctified us by Thy laws  
and commanded us to kindle the Sabbath light".

The father then offers a prayer over the wine, which everyone then sips and the father then slices the Sabbath loaf. The Lord's day has begun. It is a day when the Jews do not work, and some do not even use the telephone on this day.

On the Sabbath morning (the Saturday) the Jews attend worship in the Synagogue where the service is led by their religious leader known as a Rabbi which means "teacher". During the service there is a reading from their Scriptures which are the first five books of the Old Testament - Genesis, Exodus, Leviticus, Numbers and Deuteronomy - known as the "Torah" which means "Law". These books of the Torah are not books as we think of a book, but are scrolls of parchment on which words are handwritten. These scrolls are kept in a special place in the Synagogue known as the "Ark of the Covenant" and brought out on the Sabbath for a passage to be read out during the service.



The Jews look upon Moses as their great Saviour, the one who in the very early days led their people out of enslavement in Egypt, across the wilderness, and to the edge of the land of Palestine - or Israel, as it became known after they had settled there. The teaching of Moses provides the rules by which the Jews seek to live.

The young people may wish to discuss and/or copy out the Ten Commandments (see Exodus 20 verses 1 to 17). If they are particularly bright they could try to work out what is meant by the old Jewish saying, "More than Israel has kept the Sabbath, the Sabbath has kept Israel."

## 12. THE JEWS

A visit to the nearest Synagogue is a "must" even if it means having to travel a few miles. Make enquiries locally to find out where the nearest Jewish community is and arrange with the Rabbi or Reverend for the young people to go over one evening to look around and to ask questions. Do note that even the boys will be expected to have their head covered with a hat or some other head covering.

STORIES "The Wee, Wise Bird" in "From Long Ago and Many Lands"  
by Sophia Fahs

There are also many stories from the Old Testament such as:-

"The Tower of Babel" - Genesis, chapter 11  
"David and Goliath" - 1 Samuel, chapter 17  
"The Judgment of Solomon" - 1 Kings, chapter 3

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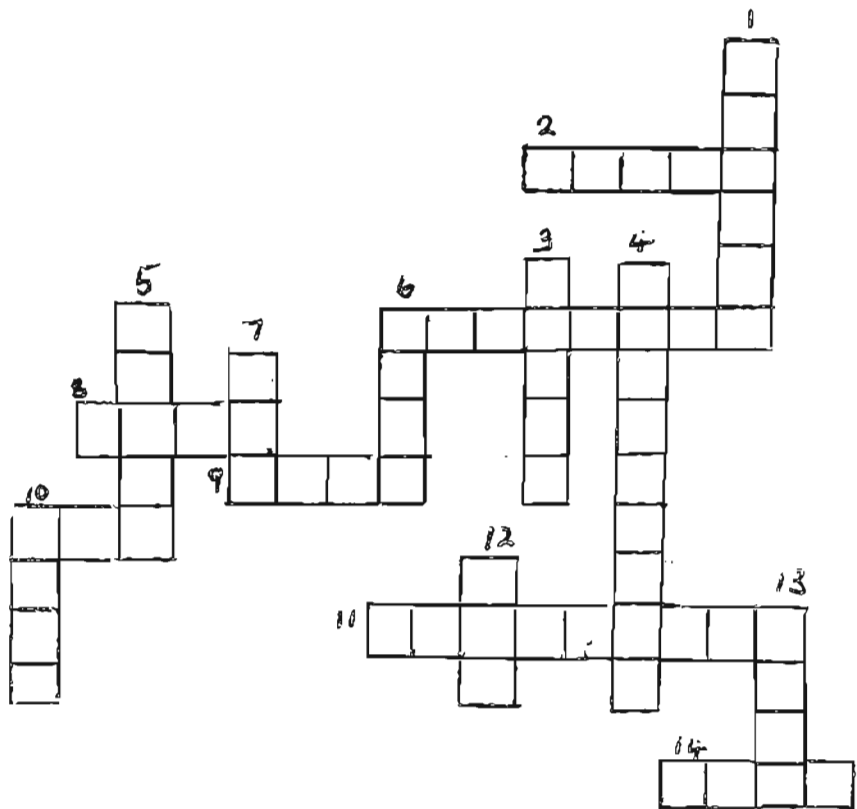
## 13. CHRISTIANITY

This series assumes (perhaps wrongly!) that all the young people will have at least some knowledge and experience of Christianity. Where this is not so and the young people come from some other cultural background, it will be necessary to give some account of the life of Jesus beginning with the Festival of Christmas which marks the anniversary of the birth of Jesus, going on to some of his teachings, perhaps one of his parables to show him as a great storyteller, and ending with his death and the Christian belief in his bodily resurrection.

Where there is knowledge and some experience of Christianity the young people might find that one or two or all of the three following activities may re-affirm what they already know or even widen or deepen their understanding of Christianity

- (a) Here is a Crossword (copies may be duplicated or photostatted) aimed at helping the youngsters to discover for themselves what they know about the Birth of Jesus. If they have copies of the Bible they can check for themselves the birth stories as recorded in the Gospel according to St. Matthew chapter 1, verse 18, to the end of chapter 2, and the Gospel according to St. Luke, chapter 2 verses 1 to 20.

CHRISTMAS CROSSWORD



DOWN

1. Some say he wasn't his father.
3. A song and dance with which we still celebrate the birth of Jesus.
4. Where he was born.
5. He was king at the time.
6. How many kings travelled to see Jesus?
7. Jesus was one.
10. Even today we .... No. 2 across to celebrate a birth.
12. Tradition tells us that there were three of these, and that they were No. 9 across.
13. The three followed this.

ACROSS

2. What he was given
6. His home town.
8. Many people have one at Christmas time.
9. We should all be this.
10. Some say he was .....
11. Something miraculous happened to them.
14. His mother.

Solution on page 23

(b) WHO WAS JESUS?

Set out the following list on a blackboard or give each person a piece of paper with the list on it. Ask them to put a tick against the one they think Jesus was.

1. God
2. A man
3. The Son of God
4. A madman
5. A spaceman
6. There wasn't any Jesus.

Now read out, or select some of the youngsters to read out the following passages - one from each of the four Gospels:-

- St. Matthew, Chapter 16 verses 13 to 17  
St. Mark, Chapter 10 verses 17 and 18  
St. Luke, Chapter 10 verses 39 to 44  
St. John, Chapter 10 verse 30

Do they now want to change their selection from the list as to who Jesus was?

(c) WHAT HAPPENED TO THE BODY OF JESUS?

Let them play Detectives by reading all or some of the following passages - one from each of the four Gospels.

- St. Matthew Chapter 27 verse 57 to Chapter 28 verse 7  
St. Mark Chapter 15 verse 42 to Chapter 16 verse 8  
St. Luke Chapter 23 verse 50 to Chapter 24 verse 9  
St. John Chapter 19 verse 31 to Chapter 20 verse 9

Now ask them to make a decision as to what they think happened to the body of Jesus. These are some of the explanations that have been put forward:

1. The disciples stole the body, bribing the soldiers on guard, and hid it.
2. The women made a mistake in the tombs and went to the wrong one.
3. The disciples made up the whole story.
4. The Roman authorities had the body removed so that the place would not become a centre for pilgrimages.
5. Jesus wasn't really dead. He recovered and made his escape.
6. His body rose up and lived again.



14. THE CHRISTIANS

The young people may well be familiar with the local Christian churches, but there may be a Cathedral or Abbey or some other Christian Centre within reach which they know little about and may appreciate visiting.

STORIES . . . . .

There should be no difficulty in finding one of the parables of Jesus (perhaps put into modern form) or one of the stories of the saints or some other Christian pioneer or leader.

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15. REVISION - "Dramatics"

This is a form of the old Parlour Game of "Charades". Split the group into twos or threes. Each small group then has to work out some simple wordless action presenting some word, incident, belief or practice from the faiths already covered, and then perform the actions for the whole group to guess what it is.

Suggestions:

- (a) Re-incarnation
  - (b) The Mezuzah
  - (c) The Crucifixion - or the Empty Tomb
  - (d) Ancestor Worship
  - (e) The Eightfold Path (using arms and legs to make the wheel)
- 

6. ISLAM

The founder of the faith of Islam was Mohammed who was born in Mecca in Saudi Arabia about the year 570 A.D.. His father was a merchant who was often away from home on business, and while he was away at Yathrib he died before seeing his son. The boy's name was Kothan.

At this time Mecca was a holy city to the Arabs. Abraham had once gone there to visit his son, Ishmael, and together they had built the Ka'ba - the place of God. In the wall of the Ka'ba they had put a small oval stone about seven inches long. This stone was said to have come from Paradise. At first it was white but today it is jet black from being kissed by millions of pilgrims since it was first put there about 3,000 years ago.

The Arabs were idol worshippers. In the Ka'ba there were many idols which the Arabs came from all over Arabia to worship, and from these pilgrims the people of Mecca made a lot of money.

When Kothan was six his mother died, and he was then left in the care of his grandfather, and later on of his uncle. This uncle was a merchant who travelled to Palestine and other distant places with his camel caravans exchanging hides, raisins and silver for oil, perfumes, spices, cloths and gold. Kothan went with his uncle on some of these journeys and met some of the people who were known as Christians.

Kothan grew up to be a caravan leader, and later married a beautiful and wealthy widow. However, he began to think more and more about religion and less and less about his business as a caravan leader and merchant. He often spent many days in a cave in the desert. One day when he was in the cave he had a vision. An angel appeared to him and said "O Mohammed, truly thou art the messenger of Allah and I am his angel Gabriel." This angel appeared to him many times over a number of years and taught him the laws which he was later to write down in a book called the Koran. By this time he had become known as "Mohammed" which means "the praise

He went to Mecca and began to preach against the idols and to declare, "There is but one God, Allah." This made the people very angry because they could see that if Mohammed had his way all the idols would be destroyed and they would lose the means by which they made their money from the pilgrims. So they tried to kill Mohammed, but he managed to escape and went and joined some of his followers at the city of Yathrib - now known as Medina.

This escape to Yathrib is known as the "Hegira" and marks the year number one in the Moslem calendar. They date events as "A.H." which stands for Anno Hegira - "after the flight".

At Yathrib Mohammed gathered his followers together and trained them into warriors, and eight years later attacked the city of Mecca, conquered it, destroyed all the idols, and declared the stone the place of God.

Mohammed died in A.H. 10 when he was 62 years old. His followers became known as Muslims. They follow five rules:

1. The belief that God is one and that Mohammed is his messenger.
2. Pray five times a day facing the city of Mecca.
3. Give gifts to the poor.
4. Observe the fast of the month of Ramadan.
5. Visit the city of Mecca at least once during their life.

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## 17. THE MUSLIMS

Again this requires a visit so that the young people may "experience" something of the people who are Muslims. Make enquiries at the local College or University or Council. Even if there is no Mosque in the area you should be able to find a Muslim to come and meet your group.

### STORIES

"The Camel Driver in Need of a Friend" from  
"From Long Ago and Many Lands" by Sophia Fahs

18. SIKHISM

A Hindu named Nanak was born at Tslwandi in Lahore in India about the year 1500. As a grown man he spent a lot of his time thinking about religion and reading the poetry of Ramanand and Kabir - and eventually came home one day to announce to his parents that he was a GURU (which means a "Teacher").

What Guru Nanak taught was that:

There is only One God.  
The caste system is wrong.  
Idols should not be worshipped.  
It is all right to eat meat providing the animal has been killed  
with one blow of the sword.

He also taught that in order to worship the One God one needed to have a Guru. He had many followers known as SIKHS (which means "Disciples") and when he died they chose another Guru as their teacher and leader. So began a long line of Gurus.

Years later the sayings and sermons of Guru Nanak, and the poetry of Ramanand and Kabir, were gathered together into one book known as the GRANTH SAHEB and is the Holy Book of the Sikhs.

Many more years later when the Sikhs came into conflict with the Muslims they formed themselves into warriors so that they could fight the Muslims and also be able to spread their religion by means of the sword. They are proud of being warriors.

The FIVE KUKAS help to distinguish them from other Hindus -

- |           |   |               |
|-----------|---|---------------|
| 1. Kes    | - | Long Hair     |
| 2. Kunga  | - | Comb          |
| 3. Kach   | - | White shorts  |
| 4. Kara   | - | Iron bracelet |
| 5. Khanda | - | Dagger        |

Their places of worship are called "Gurdwara" and at AMRITSAR their Holy City in India they have one of the most beautiful places of worship in the world.

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19. THE SIKHS

A visit to a Sikh Gurdwara, especially when a service is taking place, is a "never to be forgotten" experience, and worth the time and inconvenience it may take to arrange. Note that the head must be covered, the shoes removed,

and you will have to sit on the floor. The service may last a few hours so arrange the time of the visit towards the end of the service. A special kind of food, very sweet, will probably be served to everyone at the close of the worship!

STORIES

"Guru Nanak's Unworthy Sons" from  
"Religion - in the Multi-faith School"

20. REVISION - "Criss Cross Quiz"

1	2	3
4	5	6
7	8	9

A blackboard and chalk, or large sheets of paper and pen, are required. Divide the young people into two teams - Noughts and Crosses. Each person in turn chooses a square, and if they answer the question correctly gain a Nought or Cross for their team, if they answer wrongly then the other team has a guess. Each team tries to win straight rows of threes. The winning team is the one with the most threes at the end of all the rounds.

Round 1 - General

1. Name two Christian Festivals. (Christmas, Easter, Whitsuntide)
2. What does the word "Buddha" mean? (Enlightened or "the man with a light")
3. Which day of the week is the holy day for the Jews? (Saturday or Sabbath)
4. How many gods do the Muslims believe in? (One)
5. In which country did Confucius live? (China)
6. Where is Jesus said to have been born? (Manger, Stable or Bethlehem)
7. What is the name of the physical exercises that Hindus do? (Yoga)
8. What does the word "Sikh" mean? (Disciple or Follower)
9. What is the name given to the Parson or Minister of the Jews? (Rabbi)

Round 2 - Take Your Pick

CHRISTIAN To which Faith did Jesus belong? (Jew)

JEW Who was the great leader of the Jews? (Moses)

HINDU In which country would you find the largest number of Hindus? (India)

CONFUCIUS The name of Confucius means "Kung the ???"  
What? (Teacher)

BUDDHISM The Buddha tried to find the answer to what problem? (Suffering)

SIKH Who began the Sikh religion? (Nanak)

MUSLIM What is the name of the Holy City for the Muslims? (Mecca)

CHRISTIAN What is the name of the Holy Book for the Christians? (Bible)

JEW What is the name the Jews give to their place of worship? (Synagogue)

CHRISTIAN	JEW	HINDU
CONFUCIUS	BUDDHISM	SIKH
MUSLIM	CHRISTIAN	JEW

Another round could be based on the various symbols - the young people choosing a square and the leader then showing a card with a symbol on it. You may need a "£" for materialism and the hammer and sickle of Communism and the five Kukas of the Sikhs to make the number up to nine. Another round could be a simple one of "True and False" with the leader having nine statements, some of which are true and others which are false. Still another round could be drawn from the various stories that may have been used during the programme. Naturally, the leader will use the kind and number of rounds best suited to his or her particular group.

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### Notes on Other Groups

The youngsters will have some awareness of other religious or life stances in their town or city, either from other young people in their school or from seeing the places of worship or meeting of these other groups. Obviously, the leader must decide, on the basis of the local situation which, if any, of these other groups to include in the programme. Here are a few brief notes on some of these other groups:-

- (a) Christian Scientists: This church was begun about 1875 by an American woman, Mrs. Mary Baker Eddy, who, after being healed of an illness, developed her own system of faith healing. Their services of worship are very simple, and consist mainly of a reading from the Bible and a reading from the writings of Mary Baker Eddy, as well as the singing of hymns. There should be little difficulty in arranging a visit to a Christian Science Church, or a visit from one of their members.
- (b) Jehovah's Witnesses: These people sprang up in America and were originally known as "International Bible Students". Their founder was a man named Charles Taze Russell, a Pittsburg draper, who in 1870 gathered together some friends to study the Bible. They answer all questions about life in terms of the Bible, and on this basis believe that the end of the world is about to take place, refuse to have blood transfusions (see Acts 15 verse 28), and do not celebrate birthdays or Christmas. All their members are expected to go round people's houses trying to persuade others to read their Bibles and to become Jehovah's Witnesses. They will "jump" at the chance to come along to talk, and the leader must be on his or her guard to ensure that the young people are not "got at" as possible converts. This will apply to other groups who will need to accept that this programme is about understanding, not converting.
- (c) Salvation Army: The young people will be familiar with the uniform, and perhaps some of the social work, of the members of this group. Their beliefs are very much the traditional ones of Christianity, but the youngsters may well appreciate meeting someone from the local Salvation Army to learn more about why they wear a uniform, the idea of having a brass band, and the kind of social work they do.

- (d) Mormons: This "Church of Latter Day Saints" also came into existence in America about the year 1830. Joseph Smith told of being visited in the night by a Messenger named "Moroni" who told him where some gold plates were buried. The words on these gold plates form the Book of Mormon which is claimed to be as important as the Bible. Belief in the Book of Mormon is essential, and so is Baptism. They do not drink coffee, tea or alcohol, nor do they smoke, and they observe a 24 hour fast (no food is eaten) on the first Sunday of each month. Again they will "jump" at an invitation to meet the youngsters, and again care must be taken not to allow them simply to come along to seek converts.
- (e) Spiritualists: The young people may be very interested in this group of people who are primarily concerned with the idea of the survival of the human personality after death. At their services and meetings there are Mediums who often seek to communicate with the dead. The youngsters may not be welcome at an actual service, but one of the members would be willing to meet and talk with them.
- (f) Humanists: There may be a Humanist Society in your area, or a branch the Communist Party, and, of course, lots of people who are Materialists. Why not invite someone from one or other of these groups? They are different from one another in many ways but they do share a dis-belief in God. It may be argued that the things they stand for do not constitute a "faith" but they do constitute a life style which gives meaning to their members, and so may be of interest to the young people. Certainly, they are sufficiently different as to need to be understood.

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## 22. AN APPROACH TO UNITARIANISM

Supply papers and pencils and ask everyone to write down:-

1. Their favourite meal.
2. Their favourite T.V. programme.
3. Their favourite music.
4. What they believe happens to you when you die.
5. Who they think Jesus was.

When completed go through the list and see what the young people have put. It is expected (and hoped!) that there will be differences. Lead this into an explanation that Unitarians accept religious differences and do not expect or demand that everyone should believe exactly the same - any more than they expect everyone should like the same food or choose the same T.V. programmes. Unitarians are held together not by all believing the same (just as families are held together not by all eating the same food) but by valuing each individual, the individual's right to have his or her own beliefs, by caring for one another and encouraging one another in the religious life and above all by observing the principles of freedom, reason and tolerance.

The young people may appreciate an opportunity to have a look around their own church, and the teacher may appreciate the opportunity, as they look around, to tell them more about the history of their own church.

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REVISION - "Crossword"

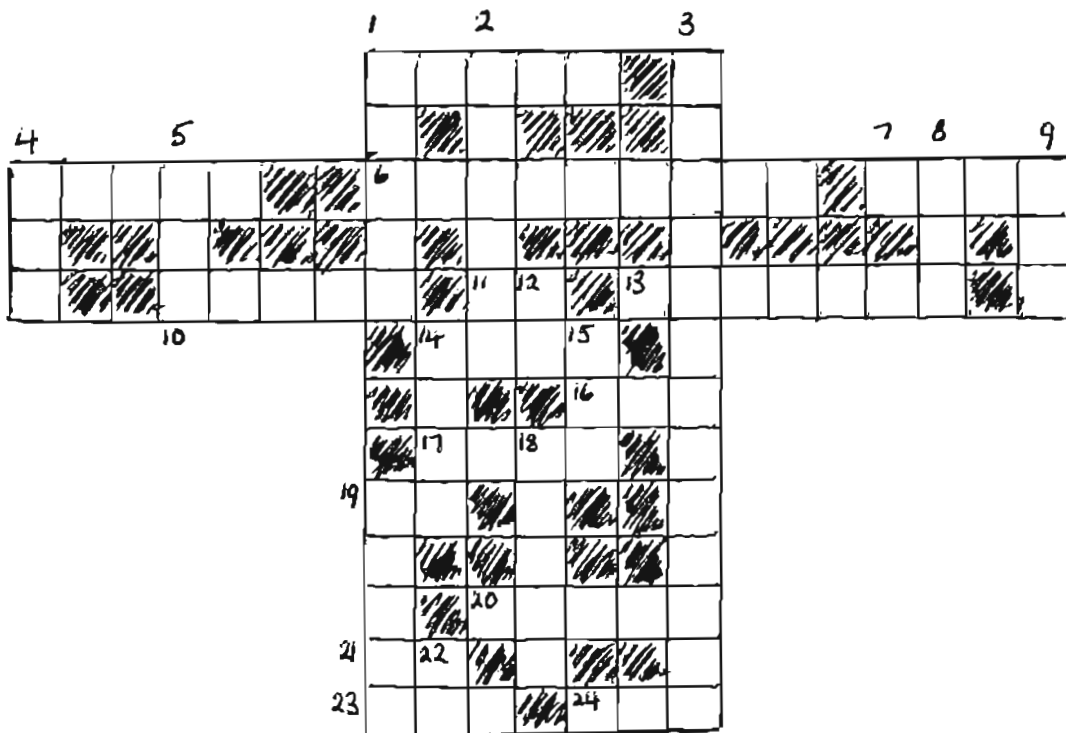
There is a Crossword, based on the whole programme, which the young people may enjoy doing.

Across

1. The Leader of the Jews.
4. Muslim word for "God"
6. Jesus never heard the word.
7. A Sikh grows his hair ....
10. Most people here are Hindus.
11. Jesus preached a sermon ..  
the mountain-side.
13. They claim to base their faith  
on both Christianity and .....
14. You may have some at Christmas.
16. Could be another name for  
"spirit" or "breath".
17. She started a new church in America  
which does not believe in doctors.
19. Afternoon.
20. The name of a Jewish minister or  
priest.
21. Initials given to a Queen, who is  
Head of the Church of England.
23. A Communist is sometimes known as  
this colour.
24. The Jews have this number of  
Commandments.

Down

1. Muslims pray in the direction  
of this city.
2. Jesus preached one on a  
mountain-side.
3. Hindus and Buddhists believe in  
this idea of being reborn.
4. A Mormon would not drink this.
5. This boxer is perhaps the best  
known Muslim in the world.
8. How many gods do the Hindus  
believe in?
9. Communists don't believe in one.
12. Do Jehovah's Witnesses accept  
blood transfusions?
14. One of the sons of Noah.
15. The disciples of Jesus were  
first known as "Followers of  
the ...."
18. This name of the Holy Leader  
of Tibet rhymes with "ally".
19. The name of one of the disciples  
of Jesus.
22. It's a compulsory subject at  
school.



Solution on page 23





Now all the people of the world  
Are different as can be,  
But all the people like to dance  
And sing and play like me.  
Now, some are white, and some are brown,  
And some are yellow too,  
But all of them need families  
And friends like me and you.

If all the people of the world  
Should take each other's hand,  
And look each other in the eyes,  
Then peace would fill each land.  
So come, you people white and brown,  
And come, you yellow too,  
And be to one another bound  
In friendship firm and true.

Now, when the people of the world  
Their song of friendship sing,  
Why, then the world will truly know  
That love at last is king.  
So all you people, white and brown,  
And all you yellow too,  
Come, sing with us your friendship song,  
That love may dwell with you.

- Rosemary Goring -

(the word "people" has been substituted for "children")

Another hymn which might be used during the programme or in an "All Faiths Service" is George Matheson's "Gather us in" found as No. 227 in "Hymns of Worship Revised" or No. 78 in "Songs for Living" where the last short line is left off so that as four line verses it may be sung to the tune "Woodlands".

### B O O K S

For those leaders who would like to have a little more knowledge about the various "faiths people live by" there is a Pan paperback by Geoffrey Parrinder entitled "The World's Living Religions". The local Library will also be able to offer you books on specific faiths or on faiths in general.

For those leaders including stories as part of the programme, either in a workshop time or in the actual sessions, the best single book is Sophia Fah's "From Long Ago and Many Lands", available to be bought or borrowed from the R.E.Y.D. at Essex Hall, Essex Street, London WC2R 3HY. Alternatively, the local Library should be able to offer you books on legends and stories from the different countries of the world.

SOLUTIONS TO CROSSWORDS

Christmas Crossword

Down: 1 Joseph. 3 Carol. 4 Bethlehem. 5 Herod. 6 None. 7 Jew. 10 Give  
12 Men. 13 Star.

Across: 2 Gifts. 6 Nazareth. 8 Tree. 9 Wise. 10 God. 11 Shepherds. 14 Mary.

Revision "Crossword"

Across: 1 Moses. 4 Allah. 6 Christian. 7 Long. 10 India. 11 On. 13 Science.  
14 Snow. 16 Air. 17 Eddy. 19 A M. 20 Rabbi. 21 ER 23 Red. 24 Ten.

Down: 1 Mecca. 2 Sermon. 3 Re-incarnation. 4 Ale. 5 Ali. 8 One. 9 God.  
12 No. 14 Shem. 15 Way. 18 Dalai. 19 Peter. 22 R.E.

# WE PAUSE IN REVERENCE



## RE. SUNDAY SERVICE.

Prepared by Margaret and Peter Whittam  
Produced by the REYD.

General Assembly of Unitarian  
and Free Christian Churches.

## WE PAUSE IN REVERENCE

The aims of this service are:

To recognise that religious education is an ongoing thing -  
it continues throughout our lives

To recognise that there are certain aspects of our lives  
that we acknowledge as being religious

To recognise our duty in educating ourselves to meet the  
religious in our lives.

We hope that this service will not be conducted solely by young people.

We hope that there will be -

A PRESENTER who will announce hymns, conduct the first  
meditation, read the Introductory Words and lead the  
Responsive Reading

A STORY-TELLER - perhaps a Sunday School/Junior Church  
teacher - who will tell the story rather than read it

TWO READERS - perhaps the Church Chairman to read 'The  
Gathered Church' and the Sunday School Leader to read  
'The Great End in Religious Instruction' -

and

~~FOUR~~ (or FIVE) PEOPLE to present 'Thoughts' which could  
replace the sermon. Whilst some readings are suggested  
it is also hoped that those who read them may contribute  
some thoughts of their own or some other words that they  
consider appropriate.

Try to reduce the amount of movement to an absolute minimum.  
It might be helpful for these people to sit together.

Somewhere, no doubt, you will have to find a place for the Notices and  
Collection. Try having them at the very beginning of the service or  
printing them and distributing them with the hymn books. But if they  
have to be in the service, put them after the third hymn.

Finally - to those who find themselves responsible for arranging this  
service at their Church - we hope that you will find these notes helpful.  
We also hope that you will find some sense of communion in that others  
elsewhere are using the same material. Perhaps when it is over you will  
find time to drop us a line - via Essex Hall - telling us your thoughts  
about the value of these notes and of the service as a whole to yourselves  
and the congregation. We are sure that this will be of great help to  
future compilers of R.E. Services.

Yours in fellowship

Margaret and Peter Whitham

ORDER of SERVICE

		Approx. time in mins.
Opening Words	The Gathered Church	3
Hymn	Sing, let us sing with a right good will	3
Prayer/Meditation	We pause in Reverence	2
Hymn	Now all the Children of the World	3
	Children leave at this point	
Reading	The Great End in Religious Instruction	2
Hymn	Lord of All Hopefulness	3
Introductory Words	Let us remind ourselves .....	1
Thoughts	on Children	3
	on Marriage	3
	on Family	3
Prayer	for the Family	3+
**Thoughts	on Death	3
Hymn	Come let us join (HWR 240)	4
Responsive Reading	The Church of Tomorrow	3+
Hymn	These Things Shall Be (HWR 455)	3
Closing Words	We pause in reverence - first and last verses	1

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\*\*The Collection may be taken at this point, or maybe some Music for Meditation may be played.

The Responsive Reading and the Hymn 'These Things Shall Be' should follow each other without any interpolation.

The times given are intended as a guide to speed in reading; they do not take into account pauses between each part of the service. They may also be helpful if you have to make any adjustment to the length of any item, to suit your local conditions.

Suggestions for activities for the children after they leave the church:

Provide and "Interest Table" on which are displayed

Books - i.e. 'People Who Help Us' series published by Ladybird; MacDonald Adventure Series (The Ascent of Everest, Kon-tiki, Livingstone, Small Woman, etc.). These and others could be borrowed from your local children's Library.

Objects - Toy Fire Engine, Policeman, Nurses, Doctors, Knights (Play People), Model animals, Clothes and other objects suggesting people with whom the children might associate themselves.

Talk with the children, reminding them of the story they heard in the service; our lives have been given us but what are we going to do with them? What would they like to be - and why - when they grow up? Older children will be capable of talking about the qualities they admire in other people - and perhaps in animals.

Create a display of the children's work that can be shared with the congregation afterwards. This may need a little tactful preparation; some adults still need help in understanding that young people need praise and encouragement. Suggest that they adopt a positive approach to the children's work: "Oh, I like that. Tell me about it, please" rather than "I don't think I like that. What is it?"

You will need:

A Display area. Pin board is ideal, but you could use a free-standing folding screen. At the least it could be a blank wall on which you could stick the children's work.

Scissors, glue (white PVA is best), glue spreaders, crayons, pencils and pencil sharpener, paper (both drawing and writing) selection of pictures (with the theme in mind), magazines, collage materials.

Very young children might make a collage of cut-out pictures of people and animals collected from magazines.

5 - 9 year olds could do drawings of people or animals that they most admire.

Older children could produce an illustrated poem or story.

Finish the session with singing - favourite songs or hymns and maybe the children's own prayers.

THE GATHERED CHURCH

We gather again from sundry places.  
Some have cleaved the far spaces of the air.  
Some have crossed the lanes of the sea.  
Some have steered a tortuous way  
through the busy roads of the land.  
Some have trodden the paths of quietness.

We have seen sunshine and storm.  
We have taken our ease beside still waters.  
Our children have played the summer through.

We have read the unfamiliar face,  
heard the foreign tongue,  
seen the tiered city of other men's affairs  
and the good fields of their husbanding.

Back again.

We open our lives to the pressure of our daily work.  
May we stay strong to face our tasks,  
large-minded to do them well,  
large-hearted to try uncovenanted works.

Ingathered.

Let meditation lead us to sources of strength.  
Creative energy moves swiftly through space,  
turns the cone of night to glorious morning,  
tilts the season of the year to ripening.  
Its power has poured upon our planet  
till rugged crust, toiling water and seething air  
have brought life to stem and limb,  
and uncertain thoughts flashing across the brain of men.

May we be instruments of that power  
and shape the unfinished earth  
into playgrounds of peace  
and homes of quietness.

An hour is not enough  
to reach the bounds of creation,  
nor tell the valiant story of men,  
nor mingle with our brethren of the earth.

Yet a minute can be too long  
to bear ecstasy or grief.

Let us learn the timelessness of time  
while gathered to our sacrament.



## WE PAUSE IN REVERENCE

We pause in reverence before the gift of self:  
Before the mystery of being quietly alone  
Each in the chamber of his own thoughts,  
Yet conscious of others who are with us.

We pause in reverence before the mystery of a presence:  
In whom we live and move and have our being,  
Wherein, although we are separate, we are together,  
Wherein, although we are many, we are one.

We pause in reverence before the wonder of awareness:  
Before the unseen Seer within our seeing,  
The unheard hearer within our hearing,  
The unthought Thinker within our thinking.

May we find the world to be sometimes so beautiful  
And life so richly and meaningfully shared,  
That we shall want this to be true  
More often, for more people, everywhere.

---

## THE FIRST ANIMALS MAKE MAN

In the far-off beginning of time, when the world was young, there were all kinds of animals living on the earth, but Man had not yet been made.

The Great Spirit, knowing that the Coyote was the smartest of all the animals, gave the work of creating the race of men to him.

As Coyote began to think what kind of creature Man should be, he decided to call the other animals in to help him. So Coyote sent word to all parts of the world, to every kind of animal, saying "Let one animal of each kind come to a council meeting to plan with me how to create a new creature to be called Man."

As the animals gathered, the mountain lion sat down beside Coyote at his right. The grizzly bear came next, then the deer, the mountain sheep, the beaver, the owl, the mole, and the mouse, and many other animals, the biggest animals being on one side of Coyote and the littlest on the other in a great big circle.

The Coyote explained why he had called them. "I have called you together to advise me how to create Man. What should he be like? In what ways should he be different from us?"

The mountain lion was the first to speak: "Man should have a strong voice like mine so that he can frighten his enemies by his roar. He should have

heavy fur like mine also so that he will always be warm, and he will need strong fangs for catching the smaller animals for food, and he should have a beautiful shaggy tail."

"What a terrible idea that is," said the grizzly bear at once. "With the lion's loud roar Man would frighten away all the other animals. He would have no friends. Of course, Man should be strong but he should not roar. He should be able to stand up on his hind legs as I can do, and he should not have a tail. Tails only catch fleas and dirt."

But the deer objected strongly: "What the bear says is more ridiculous than the proposal made by the mountain lion. Anyone with sense can see that Man should have large branching horns like mine. He will need keen ears and sharp eyes too that can see things far off, and he should be able to run fast. His fur should be light like mine and not heavy like the lion's, so that he can be comfortable in the hot weather."

"How foolish you all are!" said the mountain sheep. "Such antlers as the deer has are dangerous. They catch in the bushes and in low-hanging trees. Man should have short curled-up horns like mine so that he will have something hard on the front of his head to butt with. Man cannot live in the world unless he has horns like mine."

"And did you hear the silly thing grizzly bear said about no tail?" screeched the beaver. "I tell you a tail is more important than a leg. How can Man pick up mud and sticks and build a house to live in without a tail?"

At this point Coyote interrupted the discussion. "You are all very stupid," he said. "No one of you can see beyond himself. You might as well take one of your own cubs and call it Man. Man should not be like any one of you. He must be better than any of us. I suppose he will need four legs as we all have, but the bear has a big advantage because he can stand on his hind feet. We must make Man so that he can stand up on two feet, and have two feet left to pick things up with. And I don't think Man should have a tail for it gets in the way. What the deer says about eyes and ears is good, and it would be an advantage not to have heavy fur. Mine is hot in the summer and it gets full of burrs." (Then Coyote thought of fish. No fish could stay out of the water long enough to come to the council meeting.) "The fish has no fur at all," thought Coyote. "It has merely a skin. I will make Man," said Coyote, "without fur and with a soft skin. And I'll make Man very smart like myself."

The Owl had been listening all the while with his eyes closed. But he could hold back no longer. "All your proposals, and I include Coyote's, are stupid," he cried out. "No one of you has said anything about giving Man wings. How can Man be happy without wings so that he can fly?"

"Wings are not needed," said the mole in a small slow voice. "And what is more, they are dangerous. With wings Man might fly too close to the sun and be burned. Man should be made more like me so that he can burrow in the cool soft earth. Then he will have no need for eyes."

At last the mouse, who had been silent all this time, spoke: "How silly! Man certainly will need eyes to find food. And as for burrowing in the cool soft earth, I can think of nothing more boring."

At this point the council broke up. Every animal was angry and they all began

to fight. This quarrelling might have gone on for a long time had the animals not noticed Coyote starting to work. One by one they stopped their fighting and set to work also.

Each animal found a lump of clay and began to model from it the kind of creature he had described. They worked busily until the evening, when darkness crept around them. Wearily first one and then another and then another nodded and fell asleep over his work. Finally, all but Coyote were fast asleep.

When the crafty fellow noticed that all the others were asleep, he crept quietly from one model to another and poured water over each one until it was a mass of shapeless mud. Then he went back to finish his own model.

In the morning when the animals wakened and saw what Coyote had done, they were very angry. Some of them started at once to make new models. But long before they had made any real progress in their work, Coyote finished modelling Man and gave him life.

So it came about that Man was made as Coyote had described him in the council of the animals. Man can now stand up straight on two legs. He has not fur on his body and he is smarter than any other animal.

---

#### THE GREAT END IN RELIGIOUS INSTRUCTION

The great end in religious instruction is not to stamp our minds upon the young, but to stir up their own;

Not to make them see with our eyes, but to look inquiringly and steadily with their own;

Not to give them a definite amount of knowledge, but to inspire a fervent love of truth;

Not to form an outward regularity, but to touch inward springs;

Not to bind them by ineradicable prejudices to our particular sect or peculiar notions, but to prepare them for impartial, conscientious judging of whatever subjects may be offered to their decision;

Not to burden the memory, but to quicken and strengthen the power of thought;

Not to impose religion upon them in the form of arbitrary rules, but to awaken the conscience, the moral discernment;

In a word, the great end is to awaken the soul; to bring understanding, conscience, and heart into earnest, vigorous action on religious and moral truth, to excite and cherish spiritual life.

## LET US REMIND OURSELVES

Let us remind ourselves that religious education is not just the education of children, but of each one of us. The soul that we must awaken is our own. It is our understanding that must be brought to bear upon the religious in our lives.

Though there are difficulties and disagreements about what is religious in our corporate life, we broadly agree that the affairs of children, the institutions of marriage and the family, and the fact of death are worthy of reverence. We embody that reverence in services of worship.

With this in mind, we listen now to words on these four themes.

### CHILDREN

#### Ten Commandments for Parents

Thou shalt love thy child with all thy heart, with all thy soul and with all thy strength, but wisely, with all thy mind.

Thou shalt think of thy child, not as something belonging to thee, but as a person.

Thou shalt regard his respect and love, not as something to be demanded, but as something worth earning.

Every time thou art out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.

Remember that it is thy child's privilege to make a hero out of thee; and take thou thought to be a proper one.

Remember also that thy example is more eloquent than thy fault-finding and moralizing .

Thou shalt strive to be a signpost on the highway of life rather than a rut out of which the wheel cannot turn.

Thou shalt teach thy child to stand on <sup>his</sup> his own feet and fight <sup>his</sup> his own battles.

Thou shalt teach thy child to see beauty, to practise kindness, to love truth and to live in friendship.

Thou shalt make of thy place wherein thou dwellest a real home - a haven of happiness for thyself, for thy children, for thy friends and for thy children's friends.

## MARRIAGE

Then Almitra spoke again and said, And what of Marriage, Master?

And he answered saying:

You were born together, and together you shall be for evermore.

You shall be together when the white wings of death shall scatter your days.

Aye, you shall be together even in the silent memory of God.

But let there be spaces in your togetherness.

And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:

Let it rather be a moving sea between the shores of your souls.

Fill each others cup but drink not from one cup.

Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous, but let each one of you be alone.

Even as the strings of a lute are alone though they quiver with the same music.

Give your hearts, but not into each other's keeping

For only the hand of Life can contain your hearts.

And stand together yet not too near together:

For the pillars of the temple stand apart,

And the oak tree and the cypress grow not in each other's shadow.

.....

It is the very nature of marriage as outlined in these pages to be so secure in itself that it can extend this security to others. The interior love, unthreatened in itself, can extend itself to others. It can be the master of new situations as they arise outside itself, and find new social solutions for them without creating barriers of moral probity between those who break the code and those who adhere to it. Moral probity, of itself is not likely to create the barriers but, harsh standards of theological religion, unable to adjust itself to what may well be called religion in depth, are more likely to do so.

It is likely to be this religion of depth as comprehended in the New Testament stories of the women taken in adultery, the women who annointed Jesus' feet, and above all the abiding story of the lost sheep, which will find itself able to create new forms and concepts in a changing civilisation. As has been stressed earlier this has not yet been done and religion has hardly penetrated into the change.

## THE FAMILY

Mark has given us one of our most familiar pictures of Jesus sitting with a little child on his knee and "in the crook of his arm" ... Classical literature and the Christian literature of those ages, offer no parallel to his interest in children. The beautiful words "suffer little children to come unto me", are his and they are characteristic of him.

.....

Jesus .... took for granted that the institution of the family as he knew it was ordained by God, and rebuked the casuistry by which its obligations were sometimes evaded under colour of religion. His teaching is full of tender allusions to parents and children, and to the natural affections which are cultivated in the home. His conception of God in His relation to men is determined by what he knows of earthly fatherhood. When he speaks of that higher bond by which men will be united in the Kingdom, he describes it as one that makes all men brothers. By thus associating the family with his central religious ideas he gave it a new consecration. From the time of the primitive church onward the Christian family has been one of the glories of our religion, and may be justly regarded as the creation of Jesus.

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### PRAYER

*Source*

Father of love, we bless thee for all whom we love and whose love answers ours. For all the tender sanctities of home and kindred we bless thy name. For those whose patience and forbearance and loving-kindness have followed us we lift our hearts in gratitude to thee.

O Thou, who hast set the solitary in families, and ordained that man should find his highest life in the community of the family, we pray thee to consecrate all our most intimate human relationships. Grant that we may walk in our homes with perfect hearts. May we strive to make them ever places of loving-kindness and patience, of courtesy and unselfish thought for others. May we not deny to those who love us best the considerateness and courtesy of manner that we show to people in the wider realms of social intercourse.

We would thank thee, O God, for those whose care nourished and preserved us in childhood; for those who introduced us to the wonder and the enlarging power of education; for all who have helped us by kindness or good advice; and for all whose trust in us has led us on to try to be our best.

We would bless thee, too, for those beloved ones who have passed beyond our sight and ken, and who dwell in thy nearer light; and who, by their passing, have made of heaven a nearer place and the unseen world a more vital reality. For all saints in common life, we thank Thee, and for those best-beloved ones in whom we have seen the likeness of thy face.

Eternal *God* Father, we pray for the coming of thy kingdom, of a time when the vision of Christ shall be fulfilled and all the world live as one vast family.

We pray for the increase of international goodwill and understanding. For the Brotherhood of Man we pray.

Order Thou our goings this day. In all that we do may we be moved by the Christian impulses of goodwill, and tolerance, and patient forbearance, and brotherliness of spirit. Help us to sense, beneath all the differences and distinctions that keep men apart, in every man a brother, and in every one whom we shall meet a son or daughter of thine.

May we remember this day our kinship to Thee, and strive to live as becometh those who bear upon them thy seal and sign.

---

DEATH

Human life is fundamentally tragic, but splendid for that reason, and never to be understood unless its nature as death-ended is kept in view.

Once we have set aside the escapist tendencies of modern society and fully accepted the fact of death, we are in a position to give mature consideration to its significance. Not that this should be a full-time pre-occupation, but it should be a constant background to our thinking. A philosophy of life is valid only if it will not crumble when faced with the fact that every day brings each one of us inexorably closer to the day of his death.

It is recorded that Xerxes, king of Persia, sat on a hill by the Hellespont to watch the vast armies which he had assembled for the invasion of Greece parade past him. As he looked down upon this enormous multitude of men, he was moved to tears by the sudden thought that not a single one of them would still be living a hundred years later.

But supposing they had all been alive a hundred years later or two hundred or a thousand or everlastingly, what then? Where would we be? Or indeed, if immortality upon this earth were the destiny of all life, where would Xerxes himself have been? The planet would already have been filled to capacity with man's early ancestors, far back down the evolutionary scale, and civilization would never have been known.

Death is the condition of life and progress. It may be evil in particular cases, if it is premature or painful, but it is impossible to call it an evil in itself.

.....

"Dream not of a heaven into which you may enter, live here as you may. To such as waste the present state the future will not, cannot, bring happiness. There is no concord between them and that world of purity. A human being who has lived without God, and without self-improvement, can no more enjoy Heaven than a mouldering body, lifted from the tomb and placed amidst beautiful prospects, can enjoy the light through its decayed eyes or feel the balmy air which blows away its dust. My hearers! immortality is a glorious doctrine; but not given us for speculation or amusement. Its happiness is to be realized only through our own struggles with ourselves, only through our own reaching forward to new virtue and piety. To be

joined with Christ in Heaven, we must be joined with him now in spirit, in the conquest of temptation, in charity and well-doing. Immortality should begin here. The seed is now to be sown which is to expand for ever. 'Be not weary, then, in well-doing; for in due time we shall reap, if we faint not.'

.....

The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character.

---

THE CHURCH OF TOMORROW

Responsive Reading

- Leader     The Church of tomorrow will not strive to save men from the world; it will save men in the world.
- Cong.       It will make honest and whole the cravings and appetites of men, leading to the joys of fullness and self-realisation.
- Leader     The church will seek to serve the whole man and the whole community; from it will come the hopes and ideals for a better world.
- Cong.       From the church will come the challenge of free minds to the evils of every age. It will fight all men and all groups who prey on their fellows.
- Leader     No one shall be too mighty, too rich, or too famous; no tradition shall be too revered, no shrine too sanctified;
- Cong.       All shall be weighed in the scale of human values, for this is the church of men, and them alone it will serve.
- Leader     There will the mother come with her infant and there will the child be introduced to the world;
- Cong.       There will he learn the meanings man has found in the skies, the fields, the hills and the valleys, and the cities of men.
- Leader     There will he learn to weigh the meaning of his days, to gather into his mind the wisdom of his ancestors,
- Cong.       To know why men call one thing right and another wrong, and to treasure beauty, mercy, and justice in the deep places of his being.
- Leader     As common as life itself, as strange as the air he breathes, as reasonable as his own mind, the friendly companion of his days:
- Cong.       Such will be the church when it is free from the magic and the darkness of the centuries.
- Leader     It will be the hub, the centre of our life together, weaving the



strands of our business into a pattern, a design, a meaning -

Cong.     Uniting us with our companions of the journey, helping us in our pilgrimage along the road between the cities of birth and death.

---

HYMNS

Sing, let us sing with a right good will - No. 60 Songs for Living  
Now all the Children of the World - No. 76 Songs for Living  
Come, let us join with faithful souls - No. 240 Hymns of Worship Revised  
These Things Shall Be - No. 455 Hymns of Worship Revised

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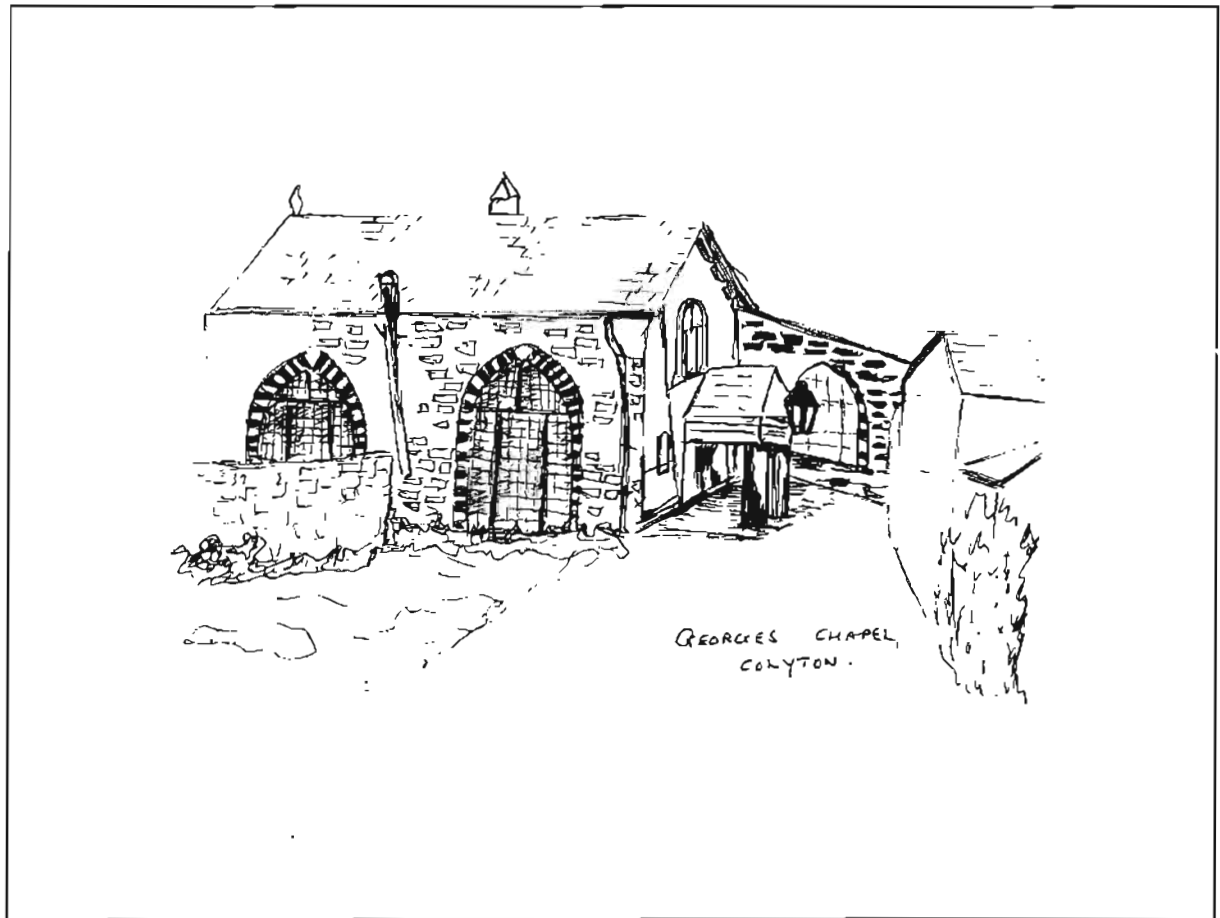
SOURCES

The Gathered Church	page 18 'Bold Antiphony' by Leonard Mason published by The Lindsey Press
We Pause in Reverence	page 10 'Intimations of Grandeur' by Jacob Trapp, published by The Lindsey Press
First Animals Make Man	page 103 'Beginnings' by Sophia S. Fahs published by The Beacon Press
The Great End in Religious Instruction	No. 462 'Hymns for the Celebration of Life' published by The Beacon Press
Ten Commandments for Parents	page 166 'Together We Advance' published by The Beacon Press
Marriage (a)	page 16 'The Prophet' by Kahlil Gibran published by William Heinemann
"       (b)	page 56 'Man, Woman and Child' published by The Social Service Department, General Assembly of Unitarian and Free Christian Churches
The Family	Quotations and Prayer taken from 'Vision, Work, Service', pages 46 and 47, published by Geb. Allen and Unwin
Death (a)	No. XLIV in 'The Uncarven Image' by Phillip Hewett, published by The Lindsey Press
"       (b)	page 47 'The Teachings of William Ellery Channing' published by Williams and Norgate
"       (c)	page 21 'The Liberal Context' Issue 12, published by the Office of College Centers, Unitarian Universalist Association of America
The Church of Tomorrow	No. 459 'Hymns for the Celebration of Life'



# IN CELEBRATION OF SMALL CHURCHES

A service for GA Sunday 1984 by Keith Gilley



Produced by the Worship Subcommittee of the General Assembly of Unitarian and Free Christian Churches.

IN CELEBRATION OF SMALL CHURCHES

A service for GA Sunday 1984

by Keith Gilley

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How do small congregations develop that, asks Andrew -

"Over the last decade considerable research has gone into discovering how small churches tick and how they can become more effective small churches. What are their special strengths and attractions? What are their weakness? What dynamics are at work among them? How can they more easily adapt to necessary change? What puts some people off them? Why do so many of them have plateaued membership (i.e. simply replacing the lost)? How does a small church break out of this plateau? What's good about small churches since that seems to be what most people want? How can small churches attract new members? What sort of minister do they want?"

The implication is that instead of seeing smallness as a weakness or failure, we should be identifying its strengths and advantages, and then affirming and celebrating these. It is to learn to affirm that with congregations as with so much else -

"Small is beautiful!"

Is it true that most people - that is most people who are inclined to attend places of worship - prefer small congregations, or is it that people are generally put off by them? And how small is small? What is the ideal or model size for a congregation?

Using the 'minyan', or the coven, or the consciousness-raising group', or say the 12 disciples of Jesus and others, perhaps the model size is between 8 and 12. Alternatively, thinking in terms of corporate worship on a scale larger than group worship, perhaps between 25 and 50 is the best number. How many Unitarians would enjoy or respond to worship on a regular basis with a congregation of more than 50?

In any case since the Foy survey of 20 years ago indicated that the average size of congregations in Britain among Unitarians was 28 - and most probably that was too high in 1964 and is certainly much too high in 1984 - then for most of us worship as well as church membership means a small congregation. Are there strengths and advantages to be celebrated here? And in a denomination still having a national coverage, even if a little thin in some parts of the country, is such a network, in which it is not at all difficult to know something of and someone in nearly every congregation, isn't such a network of known friends something to be celebrated too?

At any rate let us today celebrate our small congregations and our small denomination.

I AM HERE

Push open the door;  
 Hello! How are you? Good, nice to see you.  
 Hymn-book. Thank you.  
 Favourite pew.

Who's here? Some regulars, the organist.  
 Ah yes, I like that piece. What is it?

But who are those folk over there?  
 Some visitors. Good. Must say hello afterwards.  
 Hey! It's good to see them!  
 Why does it please me so?  
 Total strangers.  
 Who knows who they are, or why they come.  
 Curious really.  
 Near strangers all of us, even those we know  
 So well.  
 Dark vast areas of our unknown selves  
 Behind the smiles and frowns.  
 Your shadow crosses mine.  
 And yet we come. Presuming upon  
 Each other's kindness, and willingness to meet.  
 At least, I presume on yours.  
 You can presume on mine if you wish.  
 Oh, please do!  
 Please!  
 I am here.

John Midgley  
 Source: *Echoes*  
 Worship Subcommittee  
 of the General Assembly

HYMN: THE CHURCH IS YOU AND I

A church is not a building with colored windows glazed,  
 Where people gather weekly to sing: "O God be praised."  
 A church is not of marble with towers in the sky;  
 But fellowship and striving - the church is you and I.

Where people join together to conquer hate and wrong,  
 There is the church of justice to meet the challenge, strong;  
 Where duty speaks a message which love cannot deny;  
 Where people stand together - the church is you and I.

A people's church is freedom and aspiration's sight,  
 Which binds all in its building the commonwealth of right.  
 A church is where we gather to help each other try -  
 To grow in love and vision - the church is you and I.

Words by Samuel A Wright  
 Source: *How Shall We Keep From Singing*  
 Hodgin Press, First Unitarian Church,  
 Los Angeles,  
 also to be in *Hymns for Living*

REFLECTION SANCTUARY

We have come under this one narrow roof from our different  
 homes, from outside into this place, seeking shelter,  
 seeking refuge.

But we have come together not to escape but to discover,  
 to be enlightened.

This is not just a building made of bricks and mortar, wood  
 and glass, but a place made with hearts and minds, a  
 sanctuary for something precious, where we say God dwells.

Open for us, O God the gates of the sanctuary.

Let us in.

Lighten our darkness.

There is no way of knowing how we shall be enlightened,  
 whether from within or without; from the world outside,  
 which we consecrate by bringing into our temple, or from  
 within ourselves, which we dedicate to the world of our  
 fellow men and women busy outside at this very moment.

Let us wait then. But always be attentive, patient but not lethargic; for there is so much to be attentive to, and it will be by being attentive that we shall make our discoveries.

Let us study to be quiet, but with hearts and minds open and ready for action.

So shall we carry the spirit of this place, the spirit of our attentiveness, out of here and into the world where we all live and move and have our being.

Peter Sampson  
Source: *Reflections*  
Worship Subcommittee of the  
General Assembly

Peter Sampson reminds us of what we bring into the community from outside, and what we take out into the world from it.

After a service on 'little churches' at Golders Green some years ago, a worshipper wrote this:

THOUGHTS AFTER A SERMON (on little churches)

This mornings singing hymns  
About earth's beauty,  
Praising for hills, and trees, skies,  
Suddenly in me there was a little  
voice that said:  
Give praise for London,  
Give praise for all towns, dark,  
dusty and busy.  
Give praise for crowded streets,  
and factories and offices  
Where men have learned the lesson  
Of working and living together.  
Praise for cathedrals and workshops!  
Praise for the little streets that  
are full of homes!  
Praise that everywhere in the town  
There are so many people  
For me to love.

Source: *Judge Not The Preacher*  
John Gifford Fowler

One of the smallest meeting-houses must have been one in Wicken, in the Fen country.

Here is a little of its story -

In 1750 John Emons, a free blacksmith, moved to Wicken. He had been a Baptist, but from the liberal General Baptist wing, which was at that time developing a Unitarian theology and which eventually threw in their lot with what became the General Assembly of Unitarian, Free Christian... and kindred congregations. Blacksmith John found no dissenting group in Wicken, until many years later he befriended a young man called Robert Aspland, whose family was quite prominent in village life, and persuaded him to take up preaching. Robert's father was persuaded to clear his warehouse and so Robert preached his first sermon there in 1798. The warehouse became the Unitarian Meeting-house. Aspland left to go to college in Aberdeen, became minister at Newport (IOW) before moving on to one of the most prestigious pulpits of the day, New Gravel Pit in London, where he ministered for 40 years. With such men as Richard Wright, Vidler and W J Fox - the latter two leaders at South Place - he helped to shift the direction of the Unitarian movement. In Wicken the Unitarians survived for about 20 years before the meeting-house was taken over the Methodists. Later it reverted to a garage a bit of which still survives.

Someone has described a Unitarian congregation as a place where, in religious terms, a person can be "alone together instead of being alone alone". John Emons didn't want to be alone alone and managed to create the possibility of being alone together in what must have been a small company in a remote village.



e e cummings became quite critical of the Unitarian tradition into which he was born, but perhaps he inherited something of the dissenter's mind and HEART!

i am a little church (no great cathedral)  
far from the splendor and squalor of hurrying cities  
- i do not worry if briefer days grow briefest,  
i am not sorry when sun and rain make april

my life is the life of the reaper and the sower;  
my prayers of earth's own clumsily striving  
(finding and losing and laughing and crying) children  
whose any sadness or joy is my grief or my gladness

around me surges a miracle of unceasing  
birth and glory and death and resurrection:  
over my sleeping self float flaming symbols  
of hope, and i wake to a perfect patience of mountains

i am a little church (far from the frantic  
world with its rapture and anguish) at peace with nature  
- i do not worry if longer nights grow longest;  
i am not sorry when silence becomes singing

\* winter by spring, i lift my diminutive spire to  
merciful Him Whose only now is forever:  
standing erect in the deathless truth of His presence  
(welcoming humbly His light and proudly His darkness)

Source: e e cummings *Selected Poems*  
Faber 1960

(\* We are not at liberty to alter the language - but the reader should degenderise)

HYMN      A shelter from the vast we win  
In homely hearths, and make therein  
The glow of light, the sound of mirth,  
That bind all children of the earth  
In fellowship and when the rain  
Beats loud upon the window-pane,  
The shadows of the firelight fall  
Across the floor and on the wall.

We know that countless hearth-lights burn  
In darkened places, and discern-  
Inwoven with the troubled maze  
Of worlds unknown to human ways-  
The shelter at the heart of life,  
The refuge beyond doubt and strife,  
The rest for every soul out-cast:  
The homely hidden in the vast.

Amid the boundless and unknown,  
 Each call some darkened spot their own;  
 Though all without is unexplored,  
 Uncharted lands and seas and world,  
 We doubt not that whatever fate  
 May lie beyond us, soon or late,  
 However far afield we roam  
 The unknown way will lead us home

S R Lysaght

Source: *Hymns of Worship Revised 342*

Instead of a Sermon:

A homely shelter might describe many of our small churches.  
 This one was celebrated at the Unitarian Holiday Conference a  
 few years ago.

On the Building of Hucklow Chapel

They were ordinary Peakland folk,  
 We may suppose, who built our chapel.  
 Living against the roughness  
 And the grit of Hucklow Edge,  
 They knew that raw high winds of winter  
 Often blow sad bleaknesses  
 That bite the buds of spring.  
 But yet they had a touch fertility  
 Of mind and hand and of determination  
 To build from dour intractable stone  
 From hard hillside and cramped lives  
 A shrine, a shelter for the soul

Warmed by the generous human fire  
 That blazed in the roses of brave Eyam  
 All of a grim year of plague - and greatness  
 A fire for us all  
 To gather round and warm ourselves  
 And drink in its good strength  
 And add those strengths peculiarly ours.  
 We may not rate them much  
 But our discarded cup can be another's chalice.  
 And seeds scattered by a church  
 May grow a bouquet, or a button-hole  
 To make some wedding royal.

John Knopf'

Hucklow Chapel survives, but many others do not.

After a holiday in the West Country years ago, I wrote:

## OLD MEETING-HOUSES

A whisper of what once was  
 Alive in a stone (or mind) or two  
 Odd antiquarian whimsy -  
 Two stone solid pillars  
 Supporting now a flimsy garage roof;  
 Two carved stones on the youth club wall;  
 A paper written to adorn a local history  
 exhibition-  
 Record the stand for freedom here  
 Long submerged in bland democracy.  
 One or two of a hundred once Unitarian  
 places.

These cannot be described as failures - for 200 years often  
 enough they served the people of our tradition. Come with me  
 to one of them - come to COLYTON.

On the first Sunday while many in the town went off to  
 church, like all good ministers on holiday I went religiously  
 for the Sunday paper, and thus stumbled unwittingly upon and  
 into what was "George's Meeting", where the sale of newspapers  
 still provides a Sunday service. With some effort over the  
 next few days, I tracked down an informant, who had written a  
 paper on non-conformity in Colyton, and even possessed a water  
 colour of what George's Meeting used to look like.

In 1662 Rev John Wilkins was one of the 'Great Ejected';  
 he left the parish church, set up on his own, and preached in  
 a house on the site of George's Meeting till he died in 1667.  
 A meeting house was set up, and replaced by the present building  
 in the mid eighteenth century. It was a neat thatched building  
 with the usual interior arrangement of pulpit in the centre of  
 the long side flanked by two windows to blind the congregation to  
 the faults of the preacher but enabling him to see them very  
 clearly! We know the pulpit had green hanging. The building  
 was entered under a small classical porch, a little reminiscent  
 of that at the other George's Meeting in Exeter (1760) built a  
 year or so before Colyton. But it would be a little unusual to  
 find the pulpit on your right after entry, and indeed to find  
 the pulpit on the long side at this date; perhaps it reflected  
 the arrangements of the pre-1761 building. There was a gallery  
 too, but where is not clear.

From 1772 to 1823 the now Unitarian congregation flourished under Joseph Cornish and we hear of "Cornish's Meeting". He set up a school, in the gallery at first, and it took not only dissenters. He was a close friend of Dr Barnes, the parish priest, who used to loan him crockery for his children's parties. They used to walk arm in arm around Colyton - orthodoxy and dissent.

There was a succession of interesting ministers: one was expelled - more of a poet than a minister; another was a scholar and gentleman but hardly a minister. There were disputes, but over the years the meeting-house was cared for and modernized.

In the mid-nineteen hundreds, Elizabeth Stirling described the congregation: "We the earnest, the Christ honouring, the liberal and broadly loving, whose stamp and superscription on the coinage of our ministry are matchless intellect and beneficence"; and the children - "we tell them neither doctrines nor doubts, so they never doubt. The narratives of the New Testament are as real to these children as their lives at home".

In the late nineteenth century the Meeting enjoyed its last period of success under John Sutcliffe - they appealed for money to refurbish their buildings because, "though numerically prosperous, the congregation was working class". In 1879 George Eyre Evans preached on 200 years of non-conformity in Colyton.

Of all this tradition today, nothing survives save the record. In 1932 services were discontinued, and the building bought for Colyton youth in 1946. Its radical past, however, persisted in some measure - it became the first YMCA to accept women too!

"We the earnest, the Christ-honouring, the liberal and broadly loving....."

"Where two or three are gathered....."

#### HYMN

#### WE CAN BECOME

Community, supporting friends,  
hands joined in unity...  
Rejoice, my friend, in fellowship,  
in living, full and free.

Oh, let us live with humankind  
 as sisters, brothers, true.  
 We'll share our joys, our sorrows share,  
 becoming as we do.

We all can grow. We can become  
 our finer selves set free...  
 Risk what we are, sure in our faith  
 in what we yet can be.

Words by Doris Jeanine Stevens (1974)  
 Music: Amazing Grace  
 Source: *How Can We Keep From Singing!*  
 also *Hymns for Living*

THANK YOU

Friends,  
 Thank you.  
 I say thank you from us all, to us all.

Thank you for being here.  
 Thank you for your singing  
 And your silence,  
 Your presence and your prayers.

For it is by your being,  
 That we all know the depth of Being  
 It is by your singing and silence,  
 That we can know a unity in togetherness.

And it is by your presence  
 That we can know that other Presence,  
 Here.  
 Being together.

Thank you.

John Midgley  
*Echoes*

So finally on this GA Sunday let us read responsively:

THIS IS MY CHURCH

This is my church. It is composed of people like me. We make what it is.

*I want it to be a church that is a lamp to the path of pilgrims, leading them to Goodness, Truth and Beauty. It will be if I am.*

It will make generous gifts to many causes, if I am a generous giver. It will bring other people into its worship and fellowship, if I bring them.

*It will be friendly, if I am. Its pews will be filled, if I fill them. It will do great work, if I work,*

It will be a church of loyalty and love, of fearlessness and faith; a church with a noble spirit - if I who make it what it is, am filled with these.

*Therefore, I shall dedicate myself to the task of being all these things I want my church to be.*

SCARBOROUGH UNITARIAN CHURCH

*Songs for Living*

# A QUESTION OF MATURITY

by Ernest Baker

Religious Education Sunday Service 1979  
Ideas for Children of All Ages



RELIGIOUS EDUCATION SUNDAY SERVICE 1979

A QUESTION OF MATURITY

by Ernest Baker

Unitarian Religious Education  
and Youth Department,  
Essex Hall,  
1-6, Essex Street,  
LONDON, WC2R 3HY

May 1979

Owing to difficulties  
of copyright, extra  
copies of this  
service are free.

Cover: Sharing food by the River Wye at Monsal Head.



## INTRODUCTION

1979 is the International Year of the Child. This "service" is an idiosyncratic attempt to bring our attention back from the "charm of the exotic" --starving babies - to focus on more immediate concerns, the child within each of us. The words of the gospel challenge us "...except ye become as little children, ye shall in no wise enter the kingdom of heaven". A sort of definition of "maturity" is implied, or perhaps we should call it, rather, consummation. What do we perceive in the words? "Childish" is bad in our culture; "childlike" recalls the gospel, and is good. Children are ruthless, ruth-less; they have to be taught ruth, concern, do they not?

We all try to pretend that we are more mature than we are, because society demands of us that we be strong - or at least appear so. Those who "succeed in life" are not necessarily more mature in the spiritual sense, but may simply be better at covering up, at creating the image. Fostering such an image is regarded as virtuous in our culture.

In a survey following a previous REYD service prepared by Grenville and Ann Needham, a sample group of adults answered a question on how children ought to be, with responses like "obedient" and "respectful". To a question as to how adults had failed them as children, they answered that understanding was lacking. No one appeared to notice the disjunction, the incompatibility, the split in themselves.

\*\*\*\*\*

This service is short on children's stories. Mea culpa. We offer what we have, God help us. You could re-tell the familiar fairy-story of Rapunzel or Snow White: there are plenty of challenges to growth illustrated therein for you to identify with and explore.

\*\*\*\*\*

I have no children, so who am I to talk!  
Perhaps this all says something about the child in me - him I do claim to know, somewhat!

Ernest Baker

TO BEGIN....

"Most men lead lives of quiet desperation."

Emerson

"Too late, O Lord, too late have I loved you."

St. Augustine

.....

Midwife: "Do you want a boy or a girl?"

Mother: "A girl."

Midwife: "I'll see what I can do. It's difficult to change them at this stage, that's the trouble."

Doctor: "It's a little boy! Say hello to mummy."

Mother, holding baby: "Oh, you little beggar!"

Midwife: "It's a little girl!"

Mother: "She's not very pretty, is she?"

in such terms babies in the 1970's are greeted.

New Society

My mother groaned, my father wept.  
Into the dangerous world I leapt.  
Helpless, naked, piping loud:  
Like a fiend hid in a cloud

Struggling in my fathers hands:  
Striving against my swaddling bands,  
Bound and weary I thought best  
To sulk upon my mothers breast.

William Blake

Maturity is patience, the willingness to give up immediate pleasures in favour of the long-term gain.

Maturity is perseverance, sweating out a project in spite of opposition and discouraging setbacks.

Maturity is unselfishness, responding to the needs of others.

Maturity is the capacity to face unpleasantness and disappointment without becoming bitter.

Maturity is humility. A mature person is able to say "I was wrong." S/he is also able to say, "I am sorry." And when proved right, s/he doesn't have to say, "I told you so."

Maturity means dependability, integrity, keeping one's word. The immature have excuses for everything.

Maturity is the ability to live in peace with that which we cannot change.

Anon.

## SOME NEW TESTAMENT PERSPECTIVES

"...except ye become as little children..."

Matt. 18: 1-14

What defiles a man.

Matt. 15: 1-20 }  
Mark 7: 1-23 }

The outside of the cup.

Matt. 23: 1-39

The Beatitudes; salt and light for the world.

Matt. 5: 1-16

---

## PREDICATE AND PARADOX

### (i) Mature is...

Here is a list of some everyday notions of what it is to be mature; each has an opposite, paradoxical, side to it when you look more closely.

You might base an address, or construct a dialogue or have a discussion, on one, one group, or any combination of these.

Some of the readings below tie in with these notions.

If you decide to play a record, it is a good idea to introduce the music and let everyone have a copy of the words, if any. You may have heard it a million times and know it backwards, but most of the congregation won't!

#### Group A: Mature is...

- (1) Putting up with it
- (2) Not being "the victim of emotion"
- (3) Thickskinned
- (4) Never angry
- (5) Not showing grief
- (6) Unswayed by sexual passion

#### Group B: Mature is...

- (1) being able to manage people
- (2) getting things done
- (3) learning how to manage relationships
- (4) getting 15% off it
- (5) skilled political manipulation
- (6) having good manners and social skills
- (7) being a mature, fully-functioning, sophisticated adult

Group C: Mature is...

- (1) shown by the way you dress
- (2) your appearance
- (3) speech and language
- (4) being respectful, not rude

Group D: Mature is...

- (1) Serious, solemn
- (2) Logical
- (3) Free from addiction
- (4) Disciplined
- (5) Educated
- (6) Strong

.....  
(ii) Some notes to get you started

These notes should be used in conjunction with the appropriately numbered paragraphs above.

- A1 :Kullee Patterson's song, "If it don't fit, don't force it..." illustrates the paradox.
- A2 :Compare Joan Armatrading's song, "Show some emotion".
- A3 :You have just witnessed a nasty road accident. The mature thing to do is (a) organise an ambulance, the traffic, etc.  
(b) be sick in the hedge.
- A5 :A sensitive novel published some years ago by Susan Hill ("In the Springtime of the Year", available from Penguin) tells the story of a young woman's recovery, over a period of a year, from the death of her husband in an accident at work. A review in the "Lady" magazine at the time suggested that the central character was rather pathetic and immature; a sensible woman of today would have had herself organised into a job within three months.
- A6 :Someone once described sexuality as "the open secret adults share". Mature people do not discuss sexuality - especially not their own, and definitely not in church! Is nothing sacred?! Don't on any account play Rod Stewart, "Do ya think I'm sexy?" or "(If loving you is wrong) I don't want to be right"....unless you are prepared for controversy.

.....  
B1 :Think of the image of maturity and success (interesting how these two words just popped out of my typewriter together!) represented by the thrusting, up-and-coming young executive and his spruce family of the telly ads..

B3 :In a recent radio discussion, a professional counsellor listed what

## SOME NEW TESTAMENT PERSPECTIVES

"...except ye become as little children..."

Matt. 18: 1-14

What defiles a man.

Matt. 15: 1-20)

Mark 7: 1-23)

The outside of the cup.

Matt. 23: 1-39

The Beatitudes; salt and light for the world.

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You might base an address, or construct a dialogue or have a discussion, on one, one group, or any combination of these.

Some of the readings below tie in with these notions.

If you decide to play a record, it is a good idea to introduce the music and let everyone have a copy of the words, if any. You may have heard it a million times and know it backwards, but most of the congregation won't!

#### Group A: Mature is...

- (1) Putting up with it
- (2) Not being "the victim of emotion"
- (3) Thickskinned
- (4) Never angry
- (5) Not showing grief
- (6) Unswayed by sexual passion

#### Group B: Mature is...

- (1) being able to manage people
- (2) getting things done
- (3) learning how to manage relationships
- (4) getting 15% off it
- (5) skilled political manipulation
- (6) having good manners and social skills
- (7) being a mature, fully-functioning, sophisticated adult

Group C: Mature is...

- (1) shown by the way you dress
- (2) your appearance
- (3) speech and language
- (4) being respectful, not rude

Group D: Mature is...

- (1) Serious, solemn
- (2) Logical
- (3) Free from addiction
- (4) Disciplined
- (5) Educated
- (6) Strong

.....  
(ii) Some notes to get you started

These notes should be used in conjunction with the appropriately numbered paragraphs above.

- A1 :Kellee Patterson's song, "If it don't fit, don't force it..." illustrates the paradox.
- A2 :Compare Joan Armatrading's song, "Show some emotion".
- A3 :You have just witnessed a nasty road accident. The mature thing to do is (a) organise an ambulance, the traffic, etc.  
(b) be sick in the hedge.
- A5 :A sensitive novel published some years ago by Susan Hill ("In the Springtime of the Year", available from Penguin) tells the story of a young woman's recovery, over a period of a year, from the death of her husband in an accident at work. A review in the "Lady" magazine at the time suggested that the central character was rather pathetic and immature; a sensible woman of today would have had herself organised into a job within three months.
- A6 :Someone once described sexuality as "the open secret adults share". Mature people do not discuss sexuality - especially not their own, and definitely not in church! Is nothing sacred?! Don't on any account play Rod` Stewart, "Do ya think I'm sexy?" or "(If loving you is wrong) I don't want to be right"....unless you are prepared for controversy.

.....  
B1 :Think of the image of maturity and success (interesting how these two words just popped out of my typewriter together!) represented by the thrusting, up-and-coming young executive and his spruce family of the telly ads..

B3 :In a recent radio discussion, a professional counsellor listed what

he called an "ascending hierarchy of closeness" for relationships, as follows: rituals, activity, pastimes, games, intimacy. The implication was that the mature person decides which is appropriate at a particular time. How real is such a decision?

B5 :For example, you put in a request for a £700 budget, knowing you need, and expecting to get, £350. See also: Yevtushenko: Talk.

B6 :"Good manners come from the heart," (Northern Saying)

.....  
C1 :A lady said to me recently that she still couldn't get over her surprise at being helped out in the street by a youth in blue denim. Remember the amusing TV commercial for Polo mints? You could play Neil Diamond's "Forever in Blue Jeans" - but that's really about the evil of materialism.

C2 :Dirty equals Bad equals Black. Students of human development tell us that it is the ways in which we have learned this equation in our earliest years which largely condition the kind of folk we are. "Goodies" are - white, tidy, clean, short-haired, shaven. "Baddies" are - dirty, unkempt, long-haired, bearded. I wonder if people who do dirty jobs automatically think of themselves as bad, etc. . I love the TV commercial we have in Yorkshire which shows a fine young man playing squash, having a candlelit dinner with his girlfriend, shooting, and fishing...it's for jobs going, down the pit! Nice one, National Coal Board! 9-year-old Ghanaian (interviewed for Guardian Year of the Child feature): "Don't take photo of me. I don't want white man see me dirty."

.....  
D1 :See Dick Kellaway: To Live is to Dance

D2 :Compare : Supertramp: The Logical Song

D3 :What are the addictions? Some are obvious - drugs, drink, cigarettes: negative, socially disapproved addictions. What about food - we might call that a "neutral" addiction. Less easy to recognise, because it is positively socially approved, but an addiction none the less, is work. Many people seem to live to work, rather than work to live. If I am work-less, I am worth-less. "He just seemed to go downhill after he gave up work, you know." Mature is....Hardworking? All addictions could be said to represent the frantic attempt to dull the pain of a seemingly worthless existence. Would the world be a better place if people worked less, and played more?

D4 :"Acorns grow into oak-trees. They grow stunted or OK. They do not grow into sunflowers."

Discipline can be for growth...or for punishment and revenge.  
Your children are your last opportunity to grow up...  
"There are always new changes...the birth, and adolescence of one's  
children represent a maturing opportunity for oneself. Growing  
together can happen" (Contributor to Open University course, "How  
the twig is bent")

D5 :See: D.J.Enright: Blue Umbrellas  
Tao Te Ching: 20, 48

---

READINGS, POEMS AND LYRICS

If it don't fit, don't force it

If it don't fit, don't force it  
Just relax and let it go  
Just 'cos that's how you want it  
Doesn't mean it will be so.

I'm giving up, I'm leaving,  
I'm ready to be free  
The thrill is gone, I'm moving on  
'Cos you've stopped pleasin' me  
I can't stand being handled  
I've exhausted each excuse  
I've even stooped to fakin' it  
But tell me what's the use?

You're trying hard to shame me  
'Cos you wanna make me stay  
But all it does is bring to mind  
What mamma used to say -

If it don't fit, don't force it  
Just relax and let it go  
Just 'cos that's how you want it  
Doesn't mean it will be so.

I know there'll be no changin'  
we've been through all that before  
I'm all worn out from talkin'  
And now I'm headin' for the door  
Come on, stop your complainin'  
Someone else will come along  
You can start your life all over  
Sing her your brand new song.

You're trying hard to shame me  
'Cos you wanna make me stay  
But all it does is bring to mind  
What mamma used to say --

If it don't fit, don't force it  
Just relax and let it go  
Just 'cos that's how you want it  
Doesn't mean it will be so.

Carolyn Johns



Show Some Emotion

Show some emotion  
Put expression in your eyes  
Light up  
If you're feeling happy  
But if it's bad  
Then let those tears roll down.

Some people hurting  
Someone choking up inside  
Some poor souls dying  
Too proud to say  
They got no place to lie  
And there's people  
If they hear a joke  
Can keep the laugh  
Out of their eye  
I said  
Show some emotion  
Put expression in your eyes  
Light up  
If you're feeling happy  
But if it's bad  
Then let those tears roll down.

.....

Warm Love

I want to beat off your advances  
But know that you are winning  
Water for your thirst  
Your fuel  
To burn  
Let me  
Be your night potion  
Your one  
Romeo  
Let me feed that keen appetite.

Warm love warm love  
I'll give you  
Kisses in the morning  
Your starter :  
For the night.

I want to sit right down beside you  
With one thought inside my head

Some people in love  
But all they got's a photograph  
How can they get it  
Too scared  
To open their mouth  
To ask  
I said  
Show some emotion  
Put expression in your eyes  
Light up  
If you're feeling happy  
But if it's bad  
Then let those tears roll down.

Come on try  
Learn to bleed  
When you get a bad fall  
Light up  
Light up  
Light up  
If it's nice  
But if it's bad  
Then let those tears roll down.

Longing for love  
Little darling  
Love that won't give up  
Let me be the reason  
For lonely  
Sleepless nights  
Let me feed that keen appetite.

Oh when I hold you in my arms  
I am the victim  
Oh when I hold you in my arms  
I can feel you  
I can feel you  
Taking effect  
Warm love  
Good lasting love  
I'll give you kisses  
In the morning  
Your starter  
For the night.

(Both sung by Joan Armatrading: "Show Some Emotion" A&M: AMLH 68433)

Later

Oh what a sobering,  
what a talking-to from conscience afterwards:  
the short moment of frankness at the party  
and the enemy crept up.  
But to have learnt nothing is terrible,  
and peering earnest eyes are terrible  
detecting secret thoughts is terrible  
in simple words and immature disturbance.  
This diligent suspicion has no merit.  
The blinded judges are no public servants.  
It would be far more terrible to mistake  
a friend than to mistake an enemy.

---

Waiting

My love will come  
will fling open her arms and fold me in them,  
will understand my fears, observe my changes.  
In from the pouring dark, from the pitch night  
without stopping to bang the taxi door  
she'll run upstairs through the decaying porch  
burning with love and love's happiness,  
she'll run dripping upstairs, she won't knock,  
will take my head in her hands,  
and when she drops her overcoat on a chair,  
it will slike to the floor in a blue heap.

(Yevgeny Yevtushenko)

.....

THE DAY BEGINS

Sit on the ice-ground granite on  
Your Island of Old Women, and with  
Your long brown leg scrape idly  
Images which have no meaning  
In clean finest sand; but do not  
Think (as you will!) about  
This man who loved you, in this house;  
Who loves you, even now, although  
The half-forgotten subject, he's aware,  
Is banned.

Thoughts would be  
No good; or not the thoughts you, now,  
Might breed. Still loves you? Does  
He say, Still loves you? Oh, but  
If your hand

Leant on his cheek again! but if  
Beside him you combed out again  
Your frayed rich-scented sounding  
Hair, again; but if, while the dèft  
Indian waiters went,  
His eyes saw you, your eyes  
Saw him, and nothing more,  
Once more! You frowned?  
And my emotion stops?  
My dear, the day begins,  
Taxis go by, dogs  
Snuff the kerb, old ghosts now  
Go to ground.

(Geoffrey Grigson)

.....

## Lies

Telling lies to the young is wrong.  
Proving to them that lies are true is wrong.  
Telling them that God's in his heaven  
and all's well with the world is wrong.  
The young know what you mean. The young are people.  
Tell them the difficulties can't be counted,  
and let them see not only what will be  
but see with clarity these present times.  
Say obstacles exist they must encounter  
sorrow happens, hardship happens.  
The hell with it. Who never knew  
the price of happiness will not be happy.  
Forgive no error you recognize,  
it will repeat itself, increase,  
and afterwards our pupils  
will not forgive in us what we forgave.

(Yevgeny Yevtushenko)

.....

## HUMAN CONDITION

Now it is fog, I walk  
Contained within my coat;  
No castle more cut off  
By reason of its moat:  
Only the sentry's cough,  
The mercenaries' talk.

The street lamps, visible,  
Drop no light on the ground,  
But press beams painfully  
In a yard of fog around.  
I am condemned to be  
An individual.

In the established border  
There balances a mere  
Pinpoint of consciousness.  
I stay, or start from, here:  
No fog makes more or less  
The neighbouring disorder.

Particular, I must  
Find out the limitation  
Of mind and universe,  
To pick thought and sensation  
And turn to my own use  
Disordered hate or lust.

I seek, to break, my span.  
I am my one touchstone.  
This is a test more hard  
Than any ever known.  
And thus I keep my guard  
On that which makes me man.

Much is unknowable.  
No problem shall be faced  
Until the problem is;  
I, born to fog, to waste,  
Walk through hypothesis,  
An individual.

(Thom Gunn)

.....



Yield and overcome;  
Bend and be straight;  
Empty and be full;  
Wear out and be new;  
Have little and gain;  
Have much and be confused.

Therefore wise men embrace the one  
And set an example to all.  
Not putting on a display,  
They shine forth.  
Not justifying themselves,  
They are distinguished.  
Not boasting,  
They receive recognition.  
Not bragging,  
They never falter.  
They do not quarrel,  
So no one quarrels with them.  
Therefore the ancients say, "Yield and overcome."  
Is that an empty saying?  
Be really whole,  
And all things will come to you.

(Tao te Ching)

.....

A child of God (It's hard to believe)

Some folks say we're all God's children  
And maybe we are - I don't know  
But sometimes I find that rather hard to believe  
And living in the ghetto like I do  
find a little everything goin' on  
all the fussin' an' fightin' an' what not  
when I'm trying to get my rest  
really makes it hard for me to believe.

But right now I'd like to tell you about some of the people  
you're likely to meet round in my neighbourhood.

I know a man - who curses his brother  
I know a man - who thinks of no other  
Always chasin' after money  
Thinks a poor man is funny  
It's hard - hard to believe he's a child of God.

I know a woman - who steals from her mother  
And that same woman - she gets drunk one day to another  
She kicks her kids out in the streets  
Puts another man under their father's sheets  
And I find it hard - it's hard to believe she's a child of God.

I know some people - who go to church on Sunday  
And these here same people - will wear a sheet on Monday  
They talk about justice and being free  
But they're watchin' religion so easily  
Yes it's hard - hard to believe they're children of God.

I find it hard to believe right now  
I find it hard to believe right now  
That these people call themselves children of God  
It's so hard to believe right now  
That these people have the nerve to call themselves Children of God.....

(Millie Jackson/Don French)

(Sung by Millie Jackson: The Best of Millie Jackson: Polydor: Super 2391 247)

.....  
On a return visit to his home town at the age of twenty, the poet recollects  
earlier feelings - then takes his leave a second time -

I scarcely had one single care in the world,  
my life, presenting no big obstacles,  
seemed to have few or simple complications -  
life solved itself without my contributions.  
I had no doubts about harmonious answers  
which could and would be given to every question.  
But suddenly this felt necessity  
of answering these questions for myself.  
So I shall go on where I started from,  
sudden complexity, self-generated,  
disturbed by which I started on this journey.

Into my native forest among those  
long-trodden roads I took this complication  
to take stock of that old simplicity,  
- like bride and groom, a country matchmaking.  
So there stood youth and there childhood together,  
trying to look into each other's eyes  
and each offending, but not equally.  
Each wanted the other to start talking.  
Childhood spoke first, 'Hullo then.  
It's your fault if I hardly recognized you.  
Once when I often used to dream about you  
I thought you'd be quite different from this.  
I'll tell you honestly, you worry me.  
You're still in very heavy debt to me.'  
So youth asked if childhood would help,  
and childhood smiled and promised it would help.  
They said good-bye, and, walking attentively,  
watching the passers-by and the houses,  
I stepped happily, uneasily out  
through Zima Junction, that important town.

And the voice of Zima Junction spoke to me  
and this is what it said.

'I live quietly and crack nuts.

I gently steam with engines,  
But not without reflection on these times,  
these modern times, my loving meditation.  
Don't worry, Yours is no unique condition,  
your type of search and conflict and construction,  
don't worry if you have no answer ready  
to the lasting question.  
Hold out, meditate, listen.  
Explore. Explore. Travel the world over.  
Count happiness connatural to the mind  
more than truth is, and yet  
no happiness exists without it.  
Walk with a cold pride  
utterly ahead  
wild attentive eyes  
head flicked by the rain-wet  
green needles of the pine,  
eyelashes that shine  
with tears and with thunders.  
Love people.  
Love entertains its own discrimination.  
Have me in mind, I shall be watching.  
You can return to me.  
Now go.'

I went, and I am still going.

("Zima Junction":  
Yevgeny Yevtushenko)

.....  
"It is our duty to bring up children to love, honour and obey us.  
If they don't, they must be punished, otherwise we would not be doing  
our duty.  
If they grow up to love, honour and obey us, we have been blessed for  
bringing them up properly.  
If they grow up not to love, honour and obey us, either we have brought  
them up properly or we have not:  
if we have there must be something the matter with them;  
if we have not there is something the matter with us."

("Knots": R.D. Laing)

.....  
"The thing that makes a blue umbrella with its tail -  
How do you call it?" you ask. Poorly and pale  
Comes my answer. For all I can call it is peacock.  
Now that you go to school, you will learn how we  
call all sorts of things;  
How we mar great works by our mean recital.  
You will learn, for instance, that Head Monster is  
not the gentleman's accepted title;  
The blue-tailed eccentrics will be merely peacocks;  
the dead bird will no longer doze

Off till tomorrow's lark; for the letter has killed him.  
The dictionary is opening, the gay umbrellas close.

Oh our mistaken teachers! -

It was not a proper respect for words that we need,  
But a decent regard for things, those older creatures  
and more real.

Later you may even resort to writing verse  
To prove the dishonesty of names and their black  
greed -

To confess your ignorance, to expiate your crime,  
seeking one spell to lift another curse.

Or you may, more commodiously, spy on your children,  
busy discoverers,  
Without the dubious benefit of rhyme.

(Blue Umbrellas:  
D.J. Enright)

.....  
Give up learning, and put an end to your troubles.

Is there a difference between yes and no?  
Is there a difference between good and evil?  
Must I fear what others fear? What nonsense!  
Other people are contented, enjoying the sacrificial feast of the ox.  
In spring some go to the park, and climb the terrace,  
But I alone am drifting, not knowing where I am.  
Like a newborn babe before it learns to smile,  
I am alone, without a place to go.

Others have more than they need, but I alone have nothing.  
I am a fool. Oh, yes! I am confused.

Other men are clear and bright,  
But I alone am dim and weak.  
Other men are sharp and clever,  
But I alone am dull and stupid.  
Oh, I drift like the waves of the sea,  
Without direction, like the restless wind.

Everyone else is busy,  
But I alone am aimless and depressed.  
I am different.  
I am nourished by the great mother.

(Tao te Ching)

.....  
Deep in our hearts there smoulders a yearning  
Breaking through into consciousness at unsuspecting times  
From years long forgotten and dreams left unfulfilled.  
It comes from times when the heart was young  
With promise we had not dared explore,  
Saying to us, "The time is short;  
Do you know why or where you are going?"



Do you know why you still refuse  
To live the things you dreamed?"  
It flashes upon us memories uncompleted;  
Feelings that here we stood, once on a time,  
And then turned back from what we should have dared.  
It lures us on once more  
With flashes from times now long forgotten  
And places we shall never see again, crying to us:  
"Before it is too late, try once again!"  
From times long forgotten  
And places we shall never find again,  
The question comes, "Can you longer refuse?  
Life's waiting still, still waiting to be lived."  
Thus questions buried once, arise, accuse,  
And beckon as they do. Would we be  
What we are now, if not for questions such as these?  
Do we not need their stirring in the heart  
To keep us still unsatisfied, to grow?

(Seasons of the Soul:  
Robert T. Weston)

.....

It is not inevitable or accidental that so many human beings are in a state of constant anxiety because they feel weak and inadequate at the very core of their inner self. Maybe we are barely emerging from the psychological Dark Ages so far as the mass of the population is concerned, in the matter of bringing up children. There are one or two primitive tribes whose simple culture is totally ignorant of our scientific civilization, yet their pattern of 'permissiveness' and parental affection embodies far more psychological wisdom than any forms of capitalist or communist society known to our anxiety-ridden world. Some other primitive tribes have been described as having a paranoid culture pattern, a term equally applicable to Nazism. The struggles to achieve democracy illustrate the enormous difficulties modern man encounters in trying to create a society in which human beings are valued as, and helped to be, persons in their own right. In fact, throughout our modern civilization, East and West, right and left wing, religious and scientific, a mass production of basically insecure and psychologically weakened human beings goes on, outstripping our ability to find a method to cope with them. Masses of children grow up frightened at heart, at the mercy of parents who work off their own fears and tensions on the children. Moreover our patients constantly meet a critical and unsympathetic reaction from friends. 'Oh, we could all give in like that if we let ourselves; you must pull yourself together. You should think less of yourself and more of other people.' So the cultural attitudes drive them to feel ashamed of weakness and to simulate strength. Ian Suttie, many years ago now, spoke of the 'taboo on tenderness' in our culture. But the matter goes deeper. The reason why there is a taboo on tenderness is that tenderness is regarded as weakness in all but the most private relations of life, and many people regard it as weakness even there and introduce patterns of domination into love-life itself. The real taboo is on weakness; the one great crime is to be weak; the thing to which none dare

confess is feeling weak, however much the real weakness was brought into being when they were so young that they knew nothing of the import of what was happening to them. You cannot afford to be weak in a competitive world which you feel is mostly hostile to you, and if anyone is so unfortunate as to discover that his infancy has left him with too great a measure of arrested emotional development and a failure of ego-growth in the important early stages, then he soon learns to bend all his energies to hiding or mastering the infant within.

(Harry Guntrip)

.....

The Orphan

There is a small boy  
in us that we exclude  
from the pitiless surfaces  
of the mirrors that life  
would hold to him.

Grow  
up, is what time says  
to us, and externally  
we obey it. The brow furrows,  
the mouth sets, the eyes  
that were made for the reflection  
of first love have a hole  
at the centre through which  
we may look down into the abyss  
of meaning. But there is that crying  
within of the young child  
who has fallen and will not  
pick itself up and is  
unconsoled, knowing there  
is nobody for it to run to.

(R.S. Thomas)

.....

The softest thing in the universe  
Overcomes the hardest thing in the universe.  
That without substance can enter where there is no room.  
Hence I know the value of non-action.

Teaching without words and work without doing  
Are understood by very few.

(Tao te Ching)

## HYMNS

SL - Songs for Living  
HW - Hymns of Worship  
HWR - Hymns of Worship Revised

SL	HW	HWR	
1		271	Glad that I live an I
9			Morning has broken
17	83	74	Fill thou my life, O Lord my God
35			O what a piece of work is man
43			Light of ages, shed by man
46	99	90	A melody of love
49			Sometimes I feel like a motherless child
56	30	9	Dear Lord and Father of Mankind
57	589	528	God be in my head
64			I would be true
66	353	290	Who would true valour see (The Pilgrim Hymn)
77	238	210	He whom Jesus loved has truly spoken
	265	455	These things shall be...
45	115	104	A little sun, a little rain
	117	107	I cannot find thee
	120	111	O name, all other names above

PRAYERS AND MEDITATIONS

Some of us with muscles and nerves singing in the full flush of youth,  
Some with quiet confidence, and some perhaps weary,  
Worn with the failures, the years, and the passing of strength,  
And still others, the men and women determined,  
Filled with the zeal of battle for justice yet to be  
And for truth still denied or undiscovered,  
Each and all of us, whatever we be,  
Must come to the time when we need to be still.  
There comes a time when we must know the need  
To go apart and meditate, to seek the meanings of our lives,  
To reconsider the purposes we have accepted  
And to establish peace within ourselves.  
The world presses on us too insistently;  
The appetites too imperiously demand of us  
And we forget to be real persons in ourselves.  
May this moment be one of redemption,  
Of renewal of faith in life and the living of it;  
May the disciplines of humility and courage  
Be strengthened from this time.  
May it bring a rediscovery of self  
And a lifting of the heart  
With a sense of newness from that discovery,  
New courage, fresh vigor, and a deeper thoughtfulness  
For the living of life from this day.

"The Need to be Still"  
(Seasons of the Soul:  
Robert T. Weston)

.....

God, but I want madness!  
I want to tremble,  
to be shaken, to yield to pulsation,  
to surrender to the rhythm of music and sea,  
to the seasons of ebb and flow,  
to the tidal surge of love.

I am tired of being  
hard,  
tight,  
controlled,  
tensed against the invasion of novelty,  
armed against tenderness,  
afraid of softness.  
I am tired of  
directing my world,  
making,  
doing,  
shaping.

Tension is ecstasy in chains.  
The muscles are tightened to prevent trembling.  
Nerves strain to prevent trust, hope, relaxation.

Surrendering,  
giving in to the involuntary is:  
madness (idiots tremble),  
ecstasy (being out of my skin, what am I?),  
bliss (love is coming together and parting),  
grace (Dancing with the whole spirit).

Surrendering,  
giving in to the involuntary is:  
insanity (which voices are mine?),  
terror (now, who am I?),  
torture (aliens are fighting in my brain),  
being possessed (by a god or a demon, or both).

Which:  
madness or insanity,  
trembling or being afraid,  
enthusiasm or possession?  
The path is narrow to the right madness.  
Be wary of trembling in the wrong places!  
The demons often disguise themselves as gods.  
And vice versa.

Surrender is a risk no sane man may take.  
Sanity never surrendered is a burden no man may carry.

God, give me madness  
that does not destroy  
wisdom,  
responsibility,  
love.

("To a Dancing God":  
Sam Keen)

.....  
We would find in this all too public world a sanctuary, a silence, a  
simplicity. Whether it be a Lent, a kneeling at some inner shrine, or  
a laying of the world away, we would call back our souls to strength  
and quietness, out of the exhausting bedlam of overcrowded days.  
We would be like children again, finding joy in star-strewn skies and  
confidence in the goodness of all. We would know again the beloved stranger,  
Jesus, so that when we go down again to the towns and cities of this world -  
as go down we must - we may take with us something besides the opinions  
they already hold and the confusion out of which their darkness and anxiety  
has grown.  
In quietness and confidence let our minds and hearts dwell.

.....  
O God, who art the Spirit of True Life in men and women:  
On this day, may the eyes of our souls be open, that we may behold the  
blessings that even amidst adversities are ever at hand.  
May our hearts echo with the music of gratitude:

For the power of human love, which heals not only the sick soul, but even helps to heal the sick body;  
For the power of human courage, which gives hope, even in the face of tragedy;  
For the power of human reason, which restrains our passions when they would destroy us;  
For the power of human passions, which makes us brave and daring when our reason is over cautious.

As we gather together in this hour of worship, may we realise that we are all alike sojourners on the path of life. As we travel that path may we open our souls more fully to one another, and thus know more fulness of life that overcomes all fear of reaching the end of the path.

May we give of ourselves more fully to the God whose other name is Love - and in the giving, find the strength to face the morrow with joy and hope in our hearts.

.....

May we find in our fellowship the support for that next courageous step in our own growth. It is not so much that others agree with us, not so much that we have a completely common set of beliefs, not so much that we can count on others to corroborate our own good opinions. Rather what is to each of us so important is that we are surrounded by others making and taking similar steps in the path of human growth. Some are ahead; some are behind. Yet each of us can give encouragement to the other; we can wave each other on over the difficult portions of the road. May this passionate concern for each other, for the growth, the health, the welfare of another person, lead us into enduring bonds of love, one to another, through all our days.  
May we learn the limits of love, and its joys, and chart our course into the troubled future with hope and enthusiasm.

.....

Give us, O God, a steadfast heart,  
which no unworthy affection may tempt aside;  
Give us a courageous heart,  
which no tribulation may dismay;  
Give us an upright heart,  
which no unhallowed purpose may corrupt.

(St. Thomas Aquinas)

## IN CONCLUSION

What is most elemental is beyond any telling of it. Words are our feeble attempt to arrest in structures what is part of the endless flow of existence. Religions have tried to freeze experience into forms, and have distorted and lost it. Poets have searched for metaphors to shape the great moments into meanings and have too often been silly or trivial. I have struggled in these reflections to express what is perhaps inexpressible and now at the end of the process, I experience the inevitable sense of inadequacy. Sensitivity is of little value if one's capacity to understand is small; honesty is of scant consequence if in the telling one always stutters. And yet he who dares to live and speak authentically must always accept that he will be thought a fool. Indeed the authentic person is more than a little of the clown. Within his humanity the dignity and the embarrassment of man exist together. The urge towards expression explodes into pantomimes of speechless gestures.

So it is with many persons that when words can no longer speak meaning, they turn to music. And when the motion fills the ears and encompasses all, the body and the self begin to move in tune with the ultimate rhythms which infuse every element of existence. To observe the dancing of the sunlight across the waves is to visualise on a larger scale the pulsation of all energy. The rhythms are in the instant of our creation, they propel us out of the darkness into life, they are the pulsations which mark our breathing, and when they at last relax we are released back into the darkness, where we disintegrate into the larger rhythms of the universe.

All things change and life inevitably moves towards the void. The wisest persons have learned to play and dance along the way. In the words of Peanut's Snoopy; "To live is to dance; to dance is to live." Beyond and within the sound and fury of workaday life, in the heroic adventure towards selfhood, the fullness of the cosmos is ours to discover, and its forms are ours to create and express. All existence is one and beyond all there is only the stillness.

"To Live is to Dance"  
(The Trying Out:  
Dick Kellaway)

.....

Be patient toward all that is unsolved  
in your heart...  
Try to love the questions themselves...  
Do not now seek the answers,  
which cannot be given  
because you would not be able  
to live them.  
And the point is,  
to live everything.  
Live the questions now.  
Perhaps you will then  
gradually,  
without noticing it,  
Live along some distant day  
into the answers.

It all depends upon  
trusting  
silence  
and  
laughing  
because  
It must be said

Sam Keen

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BENEDICTION

May the deeds we do with our hands,  
And the words we speak with our lips,  
And the thoughts that we think in our minds,  
And the things we feel in our hearts,  
Be at all times worthy  
Of the divine Spirit within us.

Amen

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