

Service at Hull Unitarian Church 20100606: Adrian Worsfold

TRACK 01 *Wakeman Gospels Children live process.wav*. Featuring Rick Wakeman and Ramon Remedios, 'Children of Mine' (Live). Play 9 minutes before starting. Alternative is the The New Gospels version at 15 minutes before.

CHALICE LIGHTING

The light and peace of our approach to faith comes to us now and is with us all.

[Light the chalice]

The glory of our faith rises up in light, representing hope. Let us rejoice that we have this small witness of diversity coming together such as this world sorely needs.

OPENING

Faithful ones, who seek out life itself;
We go towards salvation through what we do,
And we ask, within and beyond ourselves:
That our praise is free;
That our prayer is inspired;
and that our lives gain renewed shape;
In building a new reality now and ahead.

The service structure and some content is a rewrite of the monthly Barton Anglican evening service when it is held in the small St James Chapel to the south side of the east end of the church and the content is based on my experiences with music editing and handling some Business Studies.

As a result there is some more music content than usual, but some of it is unusual. Some will not be to everyone's taste, either musically or theologically, but I hope there are some treats or at least surprises.

HYMN 01 TRACK 02 HL 280 Wakeman.wav

The first hymn is 280, Morning has Broken, but is not quite the same as in the green book, for we sing the three verses as given, then the first verse again, and then as an encore the last four lines of the last verse. I think the piano playing on this version is quite inspirational and comes from Rick Wakeman, from whom we've already heard, this hymn based on the arrangement by Martin Fallas Shaw, and we'll hear some more of Rick Wakeman's material later. So it's the three verses, first verse again, and then the last four lines.

[Play]

Morning has broken
Like the first morning,
Blackbird has spoken
Like the first bird.
Praise for the singing,
Praise for the morning,
Praise for them, springing
Fresh from the word!

Sweet the rain's new fall
Sunlit from heaven,
Like the first dewfall
On the first grass.
Praise for the sweetness

Of the wet garden,
Sprung in completeness
Where his feet pass.

Mine is the sunlight!
Mine is the morning
Born of the one light
Eden saw play!
Praise with elation,
Praise every morning,
God's re-creation
Of the new day!

Morning has broken
Like the first morning,
Blackbird has spoken
Like the first bird.
Praise for the singing,
Praise for the morning,
Praise for them, springing
Fresh from the word!

Praise with elation,
Praise every morning,
God's re-creation
Of the new day!

[3 verses by Eleanor Farjeon 1881-1965]

PRAYERS

TRACK 03 via Fanshawe Kyrie.wav

I'm going to play a piece from the musician David Fanshawe and his experimental CD *African Sanctus Salaams*. This is a combination of Islamic and Christian music, where his recording of an Islamic azhan or call to prayer

from the Muhammad Ali Mosque in Cairo is combined with his setting of a Kyrie that uses a similar polyphony. After this I will move straight to our own first prayers. *[Play]*

[Fanshawe, D. (1989), 'Kyrie', African Sanctus, African Sanctus and Salaams CD, Philips.]

COME TO PRAYER

Come to prayer. Come to prayer. Come and become happy. Prayer is better than sleep. We meditate upon and pray to the One that deserves to be worshipped, the merciful, the owner of the worlds, of caring and preserving, changing and renewing, indivisible, and beyond sleep: Glory be and Blessed are you, blessed are you: we dedicate worship in the hope of travelling the straight path and not to go astray. Peace be with us and blessings. May the divine bless the human who hears a saying and acts upon it, for a recipient is more than a passive hearer.

CONFESSION AND FORGIVENESS

Let us have the darkness in our hearts dispelled. We examine ourselves and confess to what we have done wrongly and what we have not done rightly.

O God, we are mixed up people. Sometimes with the best of intentions we make a mess. Sometimes we have wrong intentions and yet can do right! Sometimes we do get it right, as intended. Sometimes we do it all wrong and can be wicked. Happy when matters are right, we are sorry when they go wrong and when being wrong was deliberate, we do repent and seek forgiveness from where it can come. In this holy place we seek to be cleansed from wrongdoing and to be restored to a right spirit within us, and when we have that we can be restored to the joy that can only save who we are and make us fulfilled.

Let us value ourselves. We cannot love another unless we love ourselves. This way limits the wrong we can do, so let us be educated and trained so that mercy upon us can have its impact.

TRACK 04 Psalm 141 combo.wav

At this point we continue our prayers with a piece based on psalm 141 written and composed by Steve Pearson, that I have recorded by computer previously and added my own voice in a sound mix. Theologically, I suggest that it can be regarded in a mystical, almost Sufi, fashion. *[Play]*

I Call Unto You

I call unto You.
I call unto You.
I call unto You.
Lord, come to me.

Give ear to my voice.
Give ear to my voice.
Give ear to my voice:
My cry to Thee

My prayer is an incense offered You.
My hands lifted up in sacrifice.
Keep a watch upon me:
Lord, help me to be strong.
Stop me speaking, Lord,
from wanting, Lord,
from doing what is wrong.

I call unto You.
I call unto You.
I call unto You.
Lord, come to me.

Give ear to my voice.
Give ear to my voice.
Give ear to my voice:

My cry to Thee

'Tis good when the righteous counsel me:
how soon will the sinner know Thy truth!
Lord, my eyes are on You!
Lord, do not let me die.
Keep me from their snares,
their wicked traps,
as I pass safely by.

I call unto You.
I call unto You.
I call unto You.
Lord, come to me.

Give ear to my voice.
Give ear to my voice.
Give ear to my voice:
My cry to Thee

Lord, be with me.

[Pearson S. J. (lyrics and music) (2000-2008), 'Psalm 141', All Psalms Christian Music, The Psalmistry, [Online], Available World Wide Web, URL: <http://www.all-psalms-music.com/lyrics/141.htm>. [Accessed: Friday June 04 2010]]

LORD'S PRAYER 01 TRACK 05 Lords Prayer Penn.wav

The Unitarian tradition is generally to have the Lord's Prayer at the end of the first prayers. So we shall be reminded of it musically, here, unlike in the service structure I am otherwise following. Actually, in the Book of Common Prayer, Mattins and Evensong feature the Lord's Prayer twice each, first in full and later shortened, because of the way these liturgies evolved. In Barton at Evensong, the first one is ignored and so the second is rendered at full

length. We can have it twice too, though perhaps this time we'll have this version without words and the later version with words. This version some here might recognise and perhaps we can discuss whether to use this music again from time to time. *[Play]*

Amen.

READINGS

Like Stephanie last week one of my readings comes from one of the texts of a business guru, Charles Handy, and his notion of an upside down society, thinking things differently in order to achieve more in a qualitative and human sense. These are some of his hopes from his book *Age of Unreason*:

My hope is that as more people have more time outside organisations they will discover that portfolios [their CVs] are always enriched by work done for others. I believe that the intensification and the rationing of paid work will, ironically perhaps, encourage more gift work or unpaid work as people realise that it is the 'contribution' element in work that they miss most, and that contribution can be found in a wide variety of work, most of it outside organisations...

My hope is that a society of differences will produce many models for success. Achievement will not be measured simply in terms of money and possessions, but by creativity in the arts, by social invention, by lives of dedication to the care of others, by political leadership in small places as well as great, by writing and acting and music of quality. We need to make sure that the whole variety is honoured, by press and politicians alike.

My hope is that the various religions and faiths will be more outward-looking

than inward-looking, realising that to strive towards a heaven, or something like it, in this world, is a better guarantee of one in the next world, wherever and whatever that may be. Britain's countryside is dotted with ancient churches. They are important symbols, but they should be symbols not of escapism but of God's and Man's involvement in the world around them.

My hope, finally, is in the nature of man himself, and particularly of woman. I believe that a lot of our striving after the symbols and levers of success is due to a basic insecurity, a need to prove ourselves. That done, grown up at last, we are free to stop pretending. I am conscious that we each have our quota of original sin but I also believe in original goodness. The people I admire the most have grown up soonest and become their own people. That seems to happen more easily outside the constricting roles of institutions. The world I see emerging with its looser organisations, has many threats and many dangers but it should allow more people to stop pretending much earlier in their lives. If that is so, then the Age of Unreason may become the Age of Greatness.

[Handy, C. (1991), The Age of Unreason, second edition, London: Arrow Business Books, 210-212.]

The second reading is actually very many: a list of Biblical references to singing as part of religious worship, all using the NRSV:

In Matthew 26:30: When they had sung the hymn, they went out to the Mount of Olives.

In Acts 16:25: About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

In Romans 15:9: and in order that the Gentiles might glorify God for his mercy. As it is written, 'Therefore I will confess you among the Gentiles, and sing praises to your name';

In 1 Corinthians 14:15: What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also.

In Ephesians 5:19: as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts,

In Colossians 3:16: Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.

In Hebrews 2:12: saying, 'I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.'

Also in Hebrews at 13:15: Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.

And in James 5:13: Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise.

HYMN 02 TRACK 06 HL 289 Turn Around HUC 03.wav

The next hymn represents the passage of time and is by Harry Belafonte, Malvina Reynolds and Alan Greene and first recorded on disc by Harry Belafonte in 1958-9 under RCA Victor. Our rendition here is supported by a choir in such a way that some people will find themselves to be singing twice! We did it last week to support a coming baby naming ceremony. It is the hymn 'Turn Around', 289 in Hymns for Living, and the one where the second verse was resung. *[Play]*

Where are you going my little one, little one,
Where are you going my baby my own?
Turn around and you're two,
Turn around and you're four,
Turn around and you're a young girl
Going out of my door.
Turn around, turn around,
Turn around and you're a young girl
Going out of the door.

Where are you going my little one, little one,
Dirndls and petticoats, where have you gone?
Turn around and you're tiny
Turn around and you're grown,
Turn around and you're a young wife
With babes of your own.
Turn around, turn around,
Turn around and you're a young wife
With babes of your own.

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PRAYER

In the name of the Ultimate,
who must be beneficent and merciful
and receives glory and praise:
We live identified in our nations and ethnic groups
Not to despise the other, but to know the other.
We seek peace without reservation
and so when we see the one who is other
We make our approach in humility
The most gracious are those who do so walk
who tell their praise and give the glory
And when we address the other
We say PEACE.

SERMON

It is at this point where I shall give my address, and we shall take the have
the notices and collection much later on.

So like Stephanie last week I am referring to the academic resources of

Business and Organisation in my service, though I have to say the feature of the use of analogy in some Business Studies, such as referring to circus trapeze artists for making decisions into the unknown, suggests to many other academics a lack of grounding of the subject in theory. I myself have a small collection of business books, where, for example, organisations and work patterns are compared with doughnuts or with shamrocks. Charles Handy is a name associated with such analogies, and we see that he even delves into theology!

I'll try to be fair: there is some intellectual snobbery directed against Business academia by those in other disciplines, much unjustified when in fact all disciplines pinch concepts from one another, but certainly some of the theory in Business and Organisation Studies is a direct pinch from Sociology, without always recognising the differences involved. For example, some concepts come from a structural perspective, that is how institutions have emerged and function, where organisations shape people, being a top-down perspective, and some business concepts come from an interactionist perspective, that is how people interact with each other symbolically one with another on the ground, and how they make meaning with one another, which is a sort of bottom-up perspective of people making organisations. These differences of perspective matter.

For example, the much of in management and bureaucracy theory comes from structural sociology, a top down perspective, but one of the most important studies ever, which discovered the Hawthorne effect where observation alone is enough to increase productivity, is part of interactionism. These two perspectives differ and it matters that they differ, and it matters how carefully these two perspectives are brought together.

Well, you may wonder what relevance this has here. But here in our own tiny church library we have a book called *Handbook of Congregational Studies* written by Jackson W. Carroll, Carl S. Dudley and William McKinney (1986), which is packed with research suggestions and strategies for congregations and is nothing if not a Business and Organisation Studies book of the voluntary sector. It's a book that uses interactionist questions in lots of surveying suggestions. Some of us happen to think this is a theoretical mismatch, a mass survey quantitative approach demanding reliability over very large numbers, whereas the issues of symbolism, meaning and interaction in a congregation actually requires a more validity-seeking in depth approach. It happens to be important, to me anyway, that our Congregational Assessment Panel some months back did use an in depth qualitative approach and not a quantitative approach like this book. By asking us questions, and asking again, by checking that they meant what we meant, they used validity based approach; they could have asked us to fill in a

questionnaire and made a data return and come to all sorts of assumptions from whatever classified patterns of congregations they had identified that way. Such results would have been technically unreliable and completely invalid. Their method and results actually, for me, passed the test of validity. Validity of symbolic-interactionist meaning is a bottom-up method, and reliability is a mass survey top down method.

So what, you may say, but at least there is someone who understands these perhaps rather obscure issues, but these perspectives matter when a congregation wants to develop. And there are other people who understand things about which I have little insight, often practical and experiential matters, and skill specialities that I have not acquired or developed. I have recently become self-taught in sound editing on a fairly simple level, as an extension to understanding computers, but I can only realise my ignorance when it comes to music. A year ago I didn't even know that meters in music were based on syllables in words - I was that thick, and I remain equally thick in all sorts of areas and indeed in other learning styles like the kinaesthetic or the appreciation by movement. I still cannot cook for toffee, for example - I am a domestic incompetent.

Ah yes, learning styles too: educational theory taken from and using Psychology. Business Studies takes from that, too. And to bring my address

to relevance here, I want to focus on how we might have different specialities in congregations.

All of us, in any organisational environment, like a voluntary body as this, exercise power. Power manifests itself in several ways. For example, it is possible that some time ago someone in a congregation said to me, if you don't vote the way I say, I'll give you a bunch of fives; and I could be frightened, and vote the way I was told. Such is the power of the army, the navy, and the individual or system that generates fear. It is naked power, you might say.

The sociology of bureaucracy, a top-down perspective, will also tell you that there is power associated with position. So a person elected as the Chair of the congregation or treasurer has power of position, the power that goes with the knowledge that a person selected for that role has undergone scrutiny and is capable. People are promoted into positions by rules and regulations. In a voluntary body this all seems less rigorous, and that's because the pyramidal structural approach is less relevant to forms of participation in a voluntary body. We don't advertise, interview, pay a wage, though there are means of selection. We do look for competence after all. Do we have competent people taking services, for example?

As well as fear, and position, we also have resource. Give me the time, the tools, the place, the money, and I'll do the job. It is not for nothing, for example, that my involvement in providing material on CDs has gone further and quicker, than my meagre effort so far at being a librarian, despite the fact that both of these tasks can dovetail together quite well. So power is also resource dependent: time, place, the tools, finance. I have the time, place and tools at home to learn to make the music resource and to do the job.

Then there is the power of expertise, and this is a decentralised power. In modern, technical society a bureaucracy of pyramidal control confronts the reality of the technical know-how distributed throughout modern day firms. In voluntary bodies such discovered expertise is, in the end, the main form of power. It is why, so often, voluntary bodies become unco-ordinated, as individuals rush off and do their own things, so that yes jobs will get done but often no one is quite sure what is done and what is not done, and in such situations co-ordinating positions like Chairs of congregations and Secretaries realised just what limited powers they have compared with the expertise that gets on with things one by one. Indeed they may be themselves such individuals doing their own things, despite their co-ordinating intentions.

As well as fear, position, resource and expertise, there is the rather primitive power of personality, the charismatic individual who, by the exercise of their

personality and apparent skills draws people to come alongside them and do what the individuals want.

Those who study American politics often focus on how Presidents acquire power. Formally Presidents have limited powers to propose and block, and they have the resource of their own bureaucracy, but they have to learn rapidly how to network among other politicians and then there is that charismatic element, some sort of glitter of personality, perhaps via enhanced communication skills. In situations of limited power, like in voluntary bodies, charismatic personalities can make quite a difference: it is called the 'power to persuade'. Some of it is skill, some of it is just presence.

Using the the sociology of modernisation, by which charismatic power is a primitive power and bureaucratic power modern, we should add a middling form of power, which is sacred and traditional. A minister of religion may have a formal position, being bureaucratic in the sense that he or she is tested as capable, but we also expect that person to have some sort of mystical, traditional authority associated with that caste of person. It is why it is important, for example, that ministers of even our somewhat rational denomination are ministers, and why ministers should get together in conclave to discuss what it is to be a minister and in some sense being called. This is a form of power through the sacred.

You notice, however, that each of these forms of power except for force is actually a form of legitimacy, so that each category are at the same time classifications of authority, that is the legitimate exercise of power. And we get this discussion about power versus authority from political studies. The effective American President has authority.

From such exercises of power we get types of leaders: so we understand the charismatic leader, drawing people in, or the traditional leader, in sacred role, or the bureaucratic leader, as appointed, but the person of expertise is always situational. For example, last week, for the moment when the CD of a hymn jumped, I became a situational leader because I was able to get up, take command, come to my computer at the front and play the hymn tune immediately on a file on the computer. I knew it was there, knew what had to be done, and activated it, and knew that it had been hiss reduced due to my knowledge of sound editing unlike the CD being played.

So we are each, to some degree, when experts in a voluntary body, situational leaders: but there's the danger, that we go off and do these expertise based things alone, and fail to co-ordinate.

I would like to claim that as well as having learnt something about sound

editing and providing musical resources, that I also have some basic liturgical expertise and some theological expertise. I am happy to have provided some back-up in worship resources, given reliance on different service takers each week and the risk that one might not turn up.

Finally, on all this, we have to ask what is the nature of what we do and the balance between doing the tasks and people themselves. The usual grid for this, provided by Robert R. Blake and Anne Adams McCauley, has a grid where up one axis is concern for the people and up the other axis is concern for the task, or getting the job done. Where the job takes top priority and people have the lowest priority, the result is authoritarian - you follow orders and get the job done. Where people take priority and little care is given for output you get the country club or social club situation of management. At the top right of the grid, where people and product are maximised, it is all about highly co-ordinated team management, involving everyone very efficiently in an empowered fashion and getting the jobs done. In the bottom corner of the grid, where neither people nor the job gets focus, you have an incompetence of management. The middle area involves unnecessary tradeoffs of people and product, because an organisation has not changed to fully utilised team working.

Now, although the maximisation point seems to be the obvious aim, it is not in

all situations, and in fact for a group like this it is definitely not. A congregation is fundamentally a people supporting enterprise, for the sake of the people, regarding an intangible product. So we are actually closer to, and should be closer to, the country club or social club management of the top left of the grid. So this is important, and we ought to allow some slack when people do go off and do their own things. On the other hand, fellowship is denied with such unco-ordinated individualism. It is important that we might get less done, but come together more.

So there we are. Starting with business studies and organisational and leadership theories pinched from other disciplines, we can come to ask what sort of power is available and appropriate. We can come to analyse what sort of body this is, this Unitarian church, and how it should organise itself. It's mainly called a human relations perspective, which is where organisation theory becomes interactionist, validity based, about the qualities of what we do, where the focus is upon people and meanings and motivations, and that the fact is that we rely on our little bits of expertise for what we do, but in the end what we do is not quite so important as the importance of the pastoral itself, the intangibility of the human being as a social animal, coming together and offering one another support and insight, with a thought to what is ultimate. Let's not be too worried, then, when the jobs don't get done on time.

We move straight to another hymn: which expresses the fullness of work and the place of prayer, Hymn 47 sung to the tune on the page by Charles Hutcheson. *[Play]*

Behold us God, a little space
From daily tasks set free,
And met within thy holy place
to rest awhile with thee.

Around us rolls the ceaseless tide
of business, toil and care,
And scarcely can we turn aside
For one brief hour of prayer.

Yet these are not the only walls
Wherein thou may'st be sought:
On homeliest work thy blessing falls,
In truth and patience wrought.

Thine are the loom, the forge, the mart,
The wealth of land and sea,
The worlds of science and of art
Revealed and ruled by thee.

Work shall be prayer, if all be wrought
As thou would'st have it done:
And prayer, by thee inspired and taught,
Itself with work be one.

[From John Ellerton, 1826-1893]

PRAYERS OF THANKS AND INTERCESSIONS

Our prayer is voluntary, a personal conversation, dealing with our desires and

bringing forth our needs; we can pray at any time, but we choose to pray here and now. This is our relationship of humble faith together, and we aim to be earnest, coming with our varieties of beliefs, to give thanks, to praise, to intercede, to express our doubts, to admit fears and helplessness, to give complaints and to seek forgiveness. We pray in intimacy, with concern, and seeking a spirit of love and attempting a right attitude.

We pray for the people of faith.

We pray for people of trust towards one another, and for those of the great faiths. We pray for those leaders of faiths who attempt to make bridgeheads across the ethnic groups in conflict in the world today, and one of the most consistent, persistent and peaceful being the Dalai Lama.

We pray for the world.

Our minds reflect on the shocking events in West Cumbria this past week, in the hope that the people there, puzzled as to how a man can turn his anxieties and fears into violence on to others, can find healing over the coming months and probably years.

There is the continuing Middle East conflict, of the overpopulated and suffering people of the thin Gaza strip, and again two tribes at war and the competing exercise of naked power and fear. We long that political leaders can find a new way to bring the two towards one day reconciliation.

We consider the danger of conflicts blowing up with North Korea and Iran, both dangers bubbling under the surface and in danger of exploding at any time.

We remember those English and French who seventy years ago fought a line so to be captured by the German forces in France, who in so doing allowed a third of a million men to escape across the English Channel, and thus be capable of an offensive action four years later. For those left, the memories can be as fresh as if the events happened yesterday.

We pray for those sick and suffering

May all beings everywhere plagued with the sufferings of body and mind quickly be freed from their illnesses.

May those frightened cease to be afraid, and may those who are bound become free.

May the powerless find empowerment, and may people think of befriending one another.

May the Holy and Blessed
overflow with compassion,
to restore,
to heal,
to strengthen,
to enliven.

May we ourselves be supported
from the blessing that is restoration,
and from the flow of the Heavenly spring.

We add this affirmation for ourselves:

We can be healthy and happy.
One's body is healthy and functioning.
So much energy is available.
Study and comprehending fast is potential.
The mind is calm.
Calmness and relaxation can be found in every situation.
Thoughts will be brought under control.
Love and happiness should be radiated.
Be surrounded by love.
Dwell into positive dreams.
Be successful in what is done.
Think that everything can get better every day.

LORD'S PRAYER 02 TRACK 08 (via) Wakeman Lords Prayer new.wav

[Play]

[Wakeman, R. (1996), 'The Lord's Prayer', The New Gospels, CD 2 track 02, Hope. The singer is Ramon Remedios.]

COLLECTION AND NOTICES

If we can now take the collection and have the notices.

HYMN 04 TRACK 09 HL 210 Jerusalem.wav

I know how much we all like a choir-supported sing, so let's have that great mystical hymn of hope, the national hymn Jerusalem with its tune by Parry, which is hymn 210. *[Play]*

And did those feet in ancient time,
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine,
Shine forth upon our clouded hills?
And was Jerusalem builded here,
Among these dark Satanic Mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

[William Blake 1757-1827]

BENEDICTIONS

In darkness and in light
In trouble and in joy
Give help to one another
And trust in love

To serve the highest purposes we know
And praise the existence of one another
And offering thanksgiving through time.

Glory abounds the light of the world
And darkness is quenched
So that even when the night comes
The night shines like the day
For the true light scatters the darkness
And life is filled with glory.

Amen [*Extinguish the chalice flame*]

END MUSIC TRACK 10 (via) McLaren Laretta.wav

We finish with a track called 'Laretta' from the late Malcolm McLaren's album *Fans*. Malcolm McLaren, you may remember, was the driving force behind the Sex Pistols. The opera recordings used in *Fans* were made at the Unitarian Church, Belmont, Massachusetts. The Soprano is Betty Ann White, Laretta is Diane Garisto and Ricky is Malcolm McLaren himself. [*Play*]

[*Malcolm McLaren, 'Laretta (O Mio Babbino Caro)', Fans, Charisma Records.*]