

The first cars of the hundred will be attracted by the roads with the formula, as they are faster. Sensitive to traffic levels (thus the formula), drivers go up A to B (quicker than A to C). As the traffic fills up, these roads slow down. At B cars will use the rat run because the formula road C to D will be quicker even with the rat run. Marginally, each extra car slows down on C to D. As that rat run loses its attraction, cars will go direct from B to D. As all of those slow down, cars will go A to C with a fixed travel time.

Mathematically the cars are counted as a block of 100, as if all together, as this is because with perfect information all cars behave as if they were the first and last car.

The equilibrium is established (at the margin) where 75 cars go A to B, taking 1.75 units of time, 50 of those veer off down the rat run so that they go B to C taking 0.25 more, and then this makes 75 taking 1.75 units of time traversing C to D. That deviation of B to C to D is as quick as going B to D. 25 cars go A to C realising that their journey time was 2 plus 1.75. So the journey time for every car is always 3.75, and everyone sticks to their individual route and we have equilibrium.

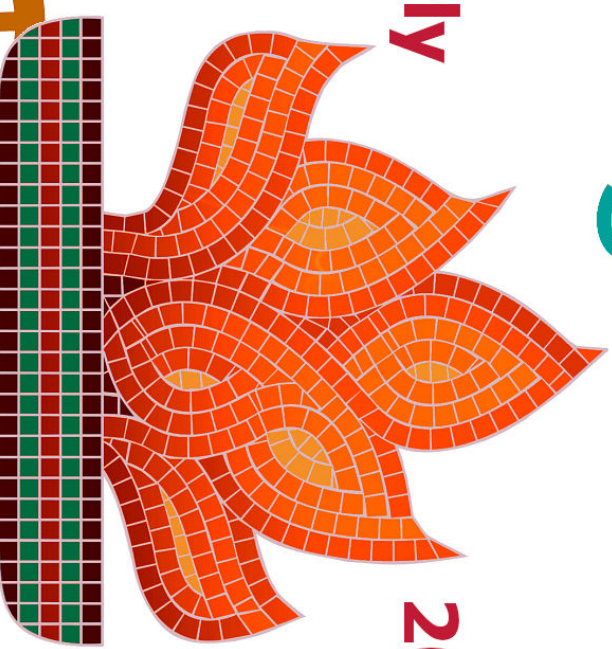
However, if you pedestrianise the road B to C, then 50 cars go from A to B and 50 go from A to C, and the journey time on routes A to B and C to D of 50 cars each take 1.50 units of time, and thus the journey time for all cars is 3.50. In other words, less road space quickens the journey.

In 1968 Dietrich Braess, working on traffic modelling, noticed that adding a road to a congested road traffic network could increase overall journey times! Thus, up to a point, when you build a Castle Street and you build a Freetown Way, you shut some roads in between - learning from the Nash Equilibrium.

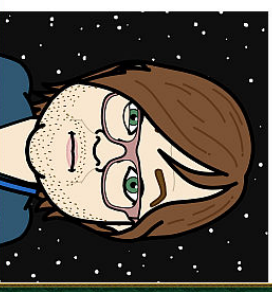
Pluralist Magazine

Early

2017



Part of the
Pluralist
Website



participants. Preaching does more than teach: lecturing is, in any case, an inadequate teaching method. It is more to do with motivation: action and comfort: through stimulating empathy as well as knowledge and transforming identity where individual biography coheres with a collective association narrative: a religious identity through time.



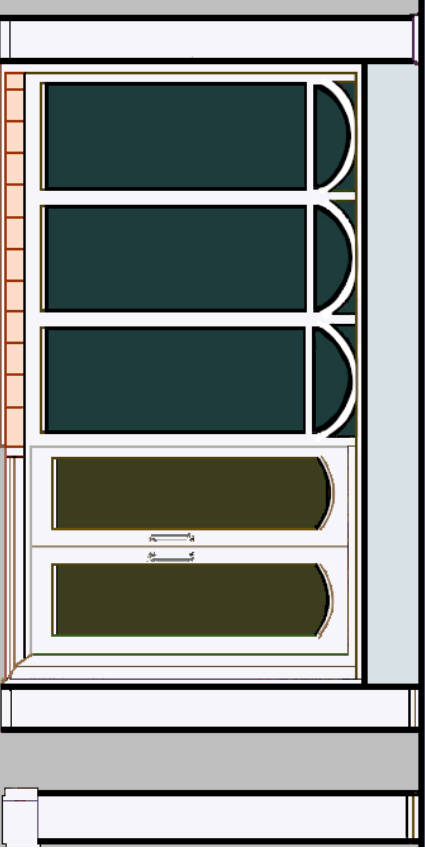
Meanwhile, here is a place from which to preach. This image keeps doing the rounds because no one knows where it is and people keep guessing.



This is another old preaching van. These vans used to go into areas where people had no 'Sunday best' in which to dress, and so did not go to church.... So the van went to them.

SETAM

On the Web



About three years ago or so the Pluralist Website began a set of pages to suggest how an online shop window could look for Setam. The focus was on artificial flowers that sold along with grave goods.

Why Setam Closed

On Saturday 24th December 2017 Setam closed for the last time. It had a long history on several sites. It is indeed 'Mates' backwards and represented two families, the head of one family since marrying the wife of the deceased other. This final site in Hesse Road at the corner of Boulevard gave a large warehouse and trading space. Part of the space was converted into flats for rent payers. Since then the nearby vacated Kingdom Hall has been converted into flats as well.

Liberals (including Unitarians) might be happier, perhaps, with the language of the Spirit, seen as guiding by Coggan (109). The Spirit beyond Christology allows for inspiration, response, and openness: future as much as past. This can be the means to speak in a religious manner regarding several sources of debatable truths open to all. Why not, if it helps.

Thus can be brought forward the participation of the congregation, and building the life of the Church (114) in the activity of such Spirit. Sometimes the Unitarian service has an 'answer back' for immediate responses to a sermon: such becomes part of the preaching. Equally, discussion might be encouraged afterwards, over coffee. There is a market place of ideas based on various conversations and different experiences. The discernment continues.

Preaching is not lecturing. Coggan says it is to attract (using our emotion) (115), which should mean attracting into the message-making, generate active listening as participation and develop enthusiasm. Coggan states that preaching should teach (using the mind) (115), which for liberals involves progressive and participatory theories of education and not a didactic approach. (How would this change the delivery?) Coggan states that the whole should move the hearer (affect the will) (115), thus to transfer into action regarding improving the life of the group itself - to move on to some kind of work- and attract the outsider. We should not neglect, however, that one result of preaching can be the reception of a sense of comfort (116): to stimulate in the sense of comforting the afflicted at the key part of a religious service through the selection and delivery of words.

Concerning Coggan is the lack of knowledge of scripture and tradition, and therefore the need to assume nothing known within the congregation. To make something simple for them requires much skill, like a good composer well-versed in

outer reaches of the British Isles. It was almost comic. But it was not enough in margin for the volume, and volume was restricted simply because of the time it took to attend to the computer, parcel things up and carry items physically to the Post Office. It was supplementing a dying trade on the ground and did not tackle the main problem. When the shop closed so did its eBay, because of no space to store stock. It did make a critical difference to income, but only for a while.

Add to this the crippling level of rates. Business rates came to be set nationally, and when recently small shops were relieved of so much expense, a store like Setam missed out. One option was the small shop, but the small shop would sell at small volumes and struggle to support perhaps one remaining individual. Setam might have been quartered, with three parts sold, but this was not a practical option.

At peak Setam had eleven employees beyond the families. When it closed, there was just one.



Basically Setam is a victim of changing retail. When we read of Lidl and Aldi opening stores, with their own retail chain power nimble slipping underneath the giants, and the giants worrying about being inflexible (thus buying up so many one-time corner shops), we forget that shops like Setam are forced to close.

preaching; any individual preacher is only ever pointing to an aspect of the whole; and scripture is the proper focus for textual reference. Then comes the participation of the congregation as the activity of the Church (114). From this the Church is built up (115).

So, first of all, the person who delivers the sermon matters; although by grace the truths can still come through a defective individual (106). A person without dedication and with no depth of religion, can theorise but hardly preach (107). In any case involving personality means not to copy another, as it takes away uniqueness (106). I would connect this with the person whose style, focus and interests points to only a part of the greater whole (110). This is one reason why it is good to hear many voices.



The authentic personality is surely relevant, but how do we know? Presumably through building a ministry, or a reputation through preaching, or something known before these: whilst allowing for the defective person still able to say useful

traditions relating to the traditions of the early Churches. To do history is restrictive. For example, resurrection is extra-historical. There is no means to do history on whether someone lived after their death. There is a biology to this: the impossibility to live once death rapidly wrecks the brain. Nor is history available to examine a virginal conception. It isn't just about Troeltsch and the unreliability of miracles; history does not do miracles.

As for visible human action, when there are no primary documents, history has to resort to criteria and probabilities. These are, regarding documents after the fact: the earlier the better, the more independently the merrier, claims that run counter to and even embarrass ongoing beliefs preferred, and the context of the cultural environment.

On such a basis Jesus becomes someone with beliefs very strange to our own. He seems to be a last days apocalyptic who thinks the Kingdom of God is very close, and for which people had to prepare themselves rapidly and whom he helped them through acts of healing (to remove demons). The change would end history, transform reality, and would be heralded by a strange figure, the coming of the Son of Man. Maybe late on Jesus thought he might be himself transformed into that figure, but he seemed to regard himself as important to prompt God, by use of Hebrew scriptures and debate with various religious folk, into kicking off the heaven on earth transformation. He seems to have identified himself as the suffering servant to prompt God into action. His ministry may have lasted as little as a year or so, moving rapidly from Galilee with a bunch of capable (very) small business types and others to get to the heart of the matter in Jerusalem. There he will have seen the graves of the rich waiting for general resurrection, and he was preaching rather that in the Kingdom the last would be first. He didn't preach equality but reversal.

for Sheffield, Brightside (David Blunkett's seat in recent times), between 1897 and 1900 (beaten by a Conservative) and then Burnley, between 1906 and 1910 (also beaten by a Conservative).

From 1897 he was organiser of what became the Labour Co-Partnership Association. He was a deliberate anti-socialist defender of labouring links with Liberals and he opposed state intervention. His own book was *Workmen as Producers and Consumers* (1901). Keir Hardie, founder of the ILP, and the Labour Party, described Maddison as: "a blustering bully, ill-mannered and with the unscrapped tongue of a fish-wife."

He was not a Hull Unitarian but joined Wandsworth Unitarian Church and then regularly attended as a member at Essex Church. He preached in Unitarian pulpits and was said to have 'gloried in the name of Unitarian'.

Telegrams and Cables : "Longing, London."
Telephone : No. 933 Central.

June, 1906

MR. JOHN LONG'S COMPLETE CATALOGUE

FICTION

AMITY, JOHN.

An Island Interlude. Crown 8vo., cloth, 3s. 6d.

ANONYMOUS, NOVELS BY.

Merciless Love. Crown 8vo., cloth, 6s.

For a God Dishonoured. Crown 8vo., cloth, 6s.

The Curse of Eden. Crown 8vo., cloth, 6s.

The Master Sinner. Crown 8vo., cloth, 3s. 6d.

The Desired Haven. Crown 8vo., cloth, 3s. 6d. With Frontispiece.

When it was Light. A Reply to "When it was Dark." Crown 8vo., paper cover, sewed, 1s. ; or in cloth, 2s. 6d.

The Unitarian. By the Author of "When it was Light." Crown 8vo., paper cover, sewed, 1s. ; or in cloth, 2s. 6d. [Shortly.]

Resurrection was a Persian concept come into part of Judaism, and it was attached to the apocalyptic and messianic: thus Jesus becomes the first of the resurrected, and this language of expectation is the context for religious experience and ritual after his death. The first believers will be very charismatic expectant Jews, with Gentiles finding a way into this one God community, although the expectation focussed on Jesus rapidly becomes near-binitarian even among the Jews. The old idea that these views took a long time to crystallise into divinity is not credible. Thanks to Paul on the cusp of Jewish and Greek cultures and indeed the unifier of Greek language and culture in the Roman Empire, the expectation goes into transforming categories.

The idea that Unitarians follow the 'religion of Jesus' rather than the 'religion about Jesus' is utter tosh. They no more for his religion than the orthodox. It is a strange Christian who identifies with the original Jewish exponents: the nearest to them might be the likes of such as Jehovah's Witnesses. In our culture it takes a highly sectarian organisation to have such views, and some individuals with such vivid views might be regarded as mentally ill.

Many Christians may still identify with the Gnostics, the belief in the pure spirit and troublesome material that one can see pulling at Paul and the Gospel of John. For Gnostics, Jesus becomes essentially divine and in human clothing - beyond the Athanasian tendency. The Gospel of Thomas may have original Jesus sayings in it, but its context is Gnostic. However, all the canonical gospels and the writings of Paul and other new Testament materials still emphasise the redemption of the material and not its rejection: the whole point about a bodily resurrection (general and Jesus as first) is that the world is to be made good. Christians who emphasise the Spirit beyond all and the Gnostic approach

pie' - in other words he is a modern and doesn't share the same thought patterns of those with whom he identifies. He inhabits a world at one big remove.

So to identify with the Christian community through time is almost an act of will, certainly an act of preference.

Unitarians are as much able to do this as anyone else. But there is a point they have to assert, I suggest, and it is that Jesus is in some way Christ. The league table does not work, so it involves definitive, if not unique, givens. Christianity in the end is a doctrinal religion: Hinduism is geographical, Judaism of a people, Islam is of a tribe, Sikhism of communal amalgamating... Christianity is 'right opinion' and that opinion emphasises Christ. It was an historical religion, but history disallows this: Jesus is no less evolved out of chance than anyone else. He has cultural context. How is this man unique? He isn't. He said some interesting things, but nothing anyone else could not have said (and they did). It is one thing to follow a tradition, and draw upon the museum, but it is another to make statements of superiority. Now some called postliberals turn it into a drama of identifiable rules; other Radical Orthodox set up a Platonic bubble of Church purity, and Rowan Williams buries himself in textual stories. I don't, not as a liberal. A liberal picks and chooses. I cannot see therefore how I can be Christian, even if I draw upon those tradition packages among others.

So, given this argument, are you liberal and are you Christian, and, if so, how?

Sources used:

El Hassan bin Talal (1998), *Christianity in the Arab World*, London: SCM Press, especially 1-24, 33-42.

Ehrman, Bart D. (2004), *Truth and Fiction in The Da Vinci Code*, Oxford: Oxford University Press, especially 97-139.

Nevertheless, Protestant Arians did assert that Christ had acquired a recorded divinity that others did not have. Many Unitarians thought this too - that Christ was superior, only that others could, theoretically, achieve this. Early Unitarians believed in the biblical miracles including the resurrection: Christ's and to come. Surely this makes them Christian.

The Trinity implies far more, and the fact that modern Christians often demote the Trinity to some social giving loving relationship within God and for the world is not what the doctrine was about. Even the Apostles' Creed is not securely Trinitarian. The Nicene Creed definitely is Trinitarian and the Athanasian Creed is Trinitarian with knobs on.

But Unitarians were introducing the 'league table' approach of superiority that needs simply unavailable historical information: unavailable regarding Christ, unavailable regarding anyone else. The best figure available for historical ethical consideration is Gandhi, in our modern period.

Muhammad is problematic: his history is no way as secure as often claimed, but he supposedly interfered with camel trains and was involved in fighting. The archaeology is non-existent and the possibility is that Islam has its origin outside of Arabia, after rather than before Arab conquests.

So the First Ecumenical Council at Nicea (Iznik) ruled against the Arians, and Councils followed. The ritual worship was the love meal into a simplified Eucharist - and here again a claim to be Christian often involves a demand to accept at least two sacraments: baptism in the Trinity and the Eucharist.

In the third century Rome, Antioch, Alexandria, Jerusalem (now Gentile of course - Bishops of the Circumcision were ejected in 135 CE) and Constantinople (the newer Roman capital) were predominant sees with patriarchs and with