

APPLICATION FORM FOR TRAINING AS A MINISTER

SURNAME: Worsfold

GIVEN NAME: Adrian John Worsfold

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1. Education

Please give brief details of your education, starting with your most recent course of study:

Institution	Dates of Attendance	Course of Study	Qualifications Achieved	Grades
University of Hull	2002 2003	PGCE Religious Education	PGCE (Secondary) Religious Education	
University of Hull	1996 - 1998	MA Theological Understanding of Contemporary Society MA dissertation Plurality in Proximity: The Gospel of Unitarian Universalism for Contemporary Culture. Linking UUism with postmodernity.	MA Theological Understanding of Contemporary Society	
Unitarian College Manchester University of Manchester	1989 - 1990	Ministry course with Adult Learning and Methods of Teaching course (first year)		
University of Hull	1982 - 1989	Sociology of Religion Ph.D; Thesis: New Denominationalism: Tendencies Towards a New Reformation of English Christianity. Two churches participant observation; theological study; semi-structured interviews with ministers. Replaced standard church/ denominational sect continuum by conversionism to radicalism, adaptable to other bodies.	Ph.D Sociology and Social Anthropology	
University of	1978 - 1981	BA Economics, Politics,	BA Economics,	(Hon.) 2.1

Hull		Sociology	Politics, Sociology	
Malet Lambert High School, Hull	1972 - 1977	O levels, CSEs, A levels	A levels Economics Geography	(A) (A)
			O levels General Geography and English Language	(A) (B) (C)
			CSEs Maths Physics and History	(1) (1) (1)

NOTE: These qualifications will be checked for validity. If you do not have documentary evidence of them, you should obtain it. You should be educated at least to GCSE grade 'C' standard in English or Welsh

2. EMPLOYMENT HISTORY

Please give the following brief details of your employment history, starting with your current occupation, but including all occupations you have pursued except temporary student jobs, so we have a full record of what you have been doing since you were in full time education.

Employed/ Self- employed/ Unemployed	Occupation	Employer	Dates	Reason for Leaving
Unemployed	In part caring for mother (2006-2007)		2006-2007	
E	Sociology Teacher	Wyke Sixth Form College Grammar School Road Hull HU4 5NX	30/08/2005 31/07/2006	Contract end
E	Supply Teacher Secondary schools	Teaching Personnel 13 Marina Court Castle Street Hull HU1 1TJ	29/09/2003 16/07/2005	For sixth form post
E	Website Designer: Updating Providing ICT Training	Smith and Walker Optometrists 16 High Street Barton-on- Humber DN18 5PD	24/08/2004 31/05/2005	Complete (though kept in touch)
E	Lecturer KeySkills Communications Levels 1, 2 and 3	Hull College Queens Gardens Hull HU1 3DG	08/10/2003 30/06/2004	Reorganised
E	Trainer in Windows OS MS Word, MS Excel, Internet, Postscript/ PDF files	SGS Redwood Services Middleplatt Road Immingham DN40 1AH IT	12/03/2002 17/05/2002	Completed staff rotation
E	HE Research Assistant: Study skills	Grimsby College Nuns Corner Grimsby DN34 5BQ	26/03/2001 14/12/2001	No further external funding
E	Website Designer: Using given texts	Smith and Walker Optometrists DN18 5PD	23/08/2000 31/03/2001	Completed

E	Website Designer: Staff training: Home & 3 paid visits	YMCA Bonskeid House Pitlochry PH16 5NP	01/09/1999 31/10/2000	Bonskeid House closed
E	Data Processor Supply side statistics	Global Tourism Solutions (UK) 25 Manchester Square New Holland DN19 7RQ	14/02/2000 12/05/2000	3 month contract
E	Website Designer	Thomas Research Services 4 - 7 Tattershall Castle Court New Holland DN19 7PZ	03/03/2000 09/03/2000	Job done
E	Classifier/ Cataloguer: Dewey changed to NLM Database entries	Education Library Diana Princess of Wales Hospital Grimsby DN33 2BA Library Scunthorpe General Hospital DN15 7BH	30/03/1999 31/08/1999	Contract length
E	Lecturer in Research Methods: to BA students	Grimsby College Nuns Corner Grimsby DN34 5BQ	22/02/1999 24/05/1999	To end of their courses
E	Lecturer in RSA 1 CLAIT and RSA 2 DTP to adult students	North Lincolnshire Adult Education Service Providence House Barton-upon-Humber DN18 5PR	10/09/1998 07/06/1999	Academic year
E	Tutor: Sociology short course Psychology students	University of Hull Cottingham Road Hull HU6 7RX	14/10/1996 19/01/1997	To exams
E	Lecturer: BTEC National Business RSA 1 Text Processing	North Nottinghamshire College Carlton Road Worksop S81 7HP	24/09/1990 24/06/1991	Academic year
E	Documentation Assistant: Shipbuilding plans	Town Docks Museum Victoria Square Hull HU1 3DX	15/07/1986 14/07/1987	Fixed contract

Note: We will not approach your current employer for a reference without first informing you.

Please give the following brief details of any voluntary work you may have undertaken, which you have not covered above, starting with the most recent.

Occupation	Organisation	Dates	Reason for Leaving
Essay for booklet (on examinations in education)	Wilderspin National School [Museum] Barton DN18 5QP	08/2009 10/2009	Submitted
Invited Lecturer (Sociology) MA TUCS (Theology) Course	University of Hull	16/12/1996 27/01/1997	3 lectures unpaid
Lay Assessor: Residential homes observation, conversation and report writing	North Lincs. Social Services Independent Inspection Unit:	1995 - 1998	They end it after three years.
Deputy on Steering Committee: Longhill Survey of Church and People using random survey techniques	University of Hull - led by Dr Peter Forster	1986 to 1994 (including towards publication)	Publication

Please give details of any practical experience of any voluntary or professional religious work (e.g. leading Sunday Schools, church administration, lay preaching etc.) starting with the most recent:

Type of Work	Congregation	Denomination	Dates	Reason for Leaving
Music project management of installing high quality 'Disc Jockey' PA equipment and then continuing with selecting, editing and presentation of all music using ICT	Hull	Unitarian	2009 and then 2010 project and after	
Occasional Preaching	Hull	Unitarian	2009 on	
Led Theology Course sessions to In Depth Group. Course described as 'seminary level or higher'.	Barton-on-Humber	Anglican	2008 2010	Moved House
27 hours a week for 17 weeks Project consisting of the production of some 250 archive webpages (focus on 1972-1973); a syllabus and eight of 25 intended Theology Course sessions and beginning presentation and an academic standard rewriting of a 1971 dissertation on clergy training (adding a bibliography).	Barton-on-Humber	Anglican	09/06/2008 05/10/2008	
Occasional Preaching (briefly handled some publicity)	Hull	Unitarian	1994 2002	Marginalised position
Publicity Officer	Hull	Unitarian	1987 1989	

3. WORSHIP/DENOMINATIONAL INVOLVEMENT

Please give details of places of worship with which you have been connected, starting with the most recent:

Place of Worship	Your Role	Denomination	Dates
Hull	Attender, music provider, occasional preacher	Unitarian	2009 on
St. Mary's Barton-upon-Humber	Attender, led one service, gave own intercessions, project work, led In Depth Group	Anglican	2004 to 2010
Hull	Attending. Occasional preaching	Unitarian	1994 to 2004
Clowne	Attender	Anglican	1991-1994
Sheffield	Participant	Friends of the Western Buddhist Order	1991-1994

Sheffield	Attender	Unitarian	1989 to 1991 approx.
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Of which Unitarian Congregation are you a member? Attend at Hull

An explanation:

I am making an application from the base of the Hull congregation, and there are problematic aspects with this. I was a member up to the point of going to Unitarian College in 1989. After I left and observed commitments I had no involvement with any religion for about eighteen months.

In 1994 my mother and I left Derbyshire and moved to New Holland on the south bank of the Humber. From there I gave up the FWBO and we attended both Lincoln and Hull Unitarian churches (Hull the closest but the Humber Bridge making attendance about £5 additionally expensive). I also attended Anglican evensong from time to time in Barton.

The Hull congregation had about 30 in regular attendance but I received a real sense from some that I had let the congregation down years earlier. So despite urges otherwise, from new enthusiastic members, I decided not to join. This was fortunate, because the congregation fell into a bitter dispute over the trust deed, and not being a member allowed me to stay out - I noticed that a desire for a men's group to discuss theology came under suspicion and how easily this was focussing on me. It was seen as an alternative potential power centre. So this was dropped.

The result of the dispute was people left, and I sometimes thought that I (and my mother) were the last ones of the newer people to leave. I became increasingly marginal - the last service I took was in 2002 - and finally in 2004 I was told that for a non-member I was asking a lot of questions over an offer to the minister to go full time or leave. I offered to be a taxi driver to my mother, but she decided to stop too (and after which she started showing signs of what would be dementia).

So with also a new priest coming to Barton, of a liberal Catholic persuasion, I decided to increase involvement at St. Mary's. Eventually this ran out of steam despite regular attendance and a role taking on the material for the In Depth Group (I stopped taking communion after a new curate said the promises they must declare). Thus I missed the period of Tom McCready's ministry, but it seemed many others did too. I did meet him a few times because I kept an association with a member of the congregation who then entered a residential home and soon died.

The much more welcoming congregation I detected in 2009 was one that had regathered along with the rump congregation to again remove a minister. I decided still not to take up membership, although I became very involved quickly, especially to tackle the inadequate music situation. Basically I have to do preparation and (in any case) must attend every week, and no one else can do the preparation (despite requests) and only one other person can operate the equipment. My mother had died, others in my family gained what had once been coming to me, and I moved over to Hull itself.

Matters have become complicated when we had an option to hire a retiring minister and my inability to vote allowed me to handle the voting: the problem being that their vote to accept a only a higher majority caused the vote in favour of appointing to be too low. The result was that the strongest proponent of a minister and his wife walked out, leaving the congregation weak again and upsetting the positive atmosphere.

Not being able to vote has proved useful in difficult situations, as I also see it as critical that a minister can stay above the fray, though I suspect the demands of involvement and formal position will probably mean I take up actual membership. At the moment what I do needs no formal status.

What contribution have you made to the life of that congregation?

When I returned in 2009 there was no organist and CDs were being used. There were about 42 tunes available (on two CDs with choirs) placed each time into a player. It was very inadequate. So the first thing I did on taking over music provision was go behind a curtain as the organist once did, and use a domestic player but loud. The CD was prepared in advance, so all tunes were burnt on to one CD. The result was an instant improvement in delivery and a small illusion of normality. I sourced music via the Internet, particularly an Australian organ playing website, and expanded the number of hymns by learning music editing software. Then the church gave me the budget to go to a DJ systems repair man (not the most expensive place) who installed a double CD player, mixer, microphone connections and powerful corner speakers for £700. I now produce two CDs each week, each the same and prepared, and the result is a fully professional sound. The hymn tunes I cannot source are made up by me having learnt music composing software. Although I cannot read music, I can copy it and hear it, and thus the software produces very good impersonations of piano and organ (and I use woodwind), so that now all hymn books and all hymns are covered.

This was a vital matter and necessary if the congregation is to recover its numbers. It requires preparation every week and liaising with the wide variety of service takers.

I wrote two 'emergency liturgies' (traditional and radical feels) and indeed presented one in September 2011 when a service taker pulled out with three days notice, but they work without notice as a prepared CD accompanies them. An idea is to write more each with different emphases and produce a liturgical booklet.

I attend congregational meetings and on some occasions take the minutes.

I made connections with the nearby representative of the Liberal Catholic Apostolic Church so that the 'open pulpit' could be filled (ecumenical/ interfaith) and I provided specific publicity.

I sometimes make comments about publicity and website matters but there is a Publicity Officer and he does the website.

Please give details of any involvement you have had at Unitarian District or National level: Some visits to YUU meetings. Attended the Publicity Weekend at Great Hucklow February 2010 funded by the congregation.

Please list any Unitarian societies to which you belong: Contributions at times to NUF discussion boards

Please list any non-Unitarian societies to which you belong: Sea of Faith Steering Committee 1991-1994 (Sympathetic afterwards but conferences too expensive and I have become a little bit more 'realist')

4. PRIOR STUDY

Please give details of reading you have done about Unitarianism:

Author	Publication (some of the ones I own)
Hewett, Phillip	(1985) <i>The Unitarian Way</i> , Toronto: Canadian Unitarian Council (and (1976) <i>On Being a Unitarian</i>)
Wigmore-Beddoes, D. G.	(1971, reprint 2002) <i>Yesterday's Radicals; A Study of the Affinity Between Unitarianism and Broad Church Anglicanism in the Nineteenth Century</i> , Cambridge: James Clark and Company.
Davies, D. Elwyn	(1982), <i>They Thought for Themselves: A brief Look at the Story of Unitarianism and the Liberal tradition in Wales and Beyond its Borders</i> , Llandysul: Gomer Press.
Channing, W. E.	(1841) <i>The Works of W. E. Channing D.D. With an Introduction</i> , New Edition, London: George Routledge and Sons.

Goring, J., Goring, R.	(1984) <i>The Unitarians</i> , Christian Denominations Series, Exeter: RMEP.
Hostler, J.	(1981) <i>Unitarianism</i> , London: The Hibbert Trust.
Marshall, G. N.	(1980) <i>Challenge of a Liberal Faith</i> , New Canaan: Keats Publishing.
Emerson, R. W.	<i>Selected Essays</i> , London: Penguin Books.
McGuffie, D.	(1982) <i>The Hymn Sandwich, A Brief History of Unitarian Worship</i> , London: GA Worship Subcommittee
Short, H. L.	(1965-1968) 'The Later History of the English Presbyterians', 1 to 9, complete series compiled, <i>Hibbert Journal</i> , Vols. 64-66, numbers 252-263, London: The Hibbert Trust.
Bolam, C. G., Goring, J., Short, H. L., Thomas, R.	(1968), <i>The English Presbyterians: From Elizabethan Puritanism to Modern Unitarianism</i> , George Allen and Unwin.
Hill, A.	(No date), <i>A Liberal Religious Heritage: Unitarian and Universalist Foundations in Europe, America and Elsewhere</i> , Unitarian Publications.
Holt, R.	(1952), <i>The Unitarian Contribution to Social Progress</i> , London: Lindsey Press
Lyttle, C. H.	(1952), <i>Freedom Moves West: A History of the Western Unitarian Conference 1852-1952</i> , Boston: Beacon Press.
McLachlan, H.	(1934), <i>The Unitarian Movement in the Religious Life of England and its Contribution to Thought and Learning 1700-1900</i> , George Allen and Unwin.
Manning, B.	(1939), <i>Essays in Orthodox Dissent</i> , Independent Press.
Martineau, J.	(1891), <i>Essays, Reviews and Addresses</i> , Vols. 1-3, Longman. [sections of]
Hawkins, P.	(1998), 'Transformation and the Unitarian Movement', <i>The 1998 Essex Hall Lecture</i> , Information Department of the General Assembly of Unitarian and Free Christian Churches.
Wilbur, E. M.	(1952), <i>A History of Unitarianism: in Transylvania, England, and America</i> , Volume 2, Harvard University Press: Cambridge, Massachusetts.
And many others including pamphlets and leaflets.	
Presented to Hull and District Theological Society in 1999: Worsfold, A.J. <i>The Hull Unitarian Church: historical and sociological perspectives</i> , unpublished, [Online] Available World Wide Web: http://dl.dropbox.com/u/28120070/pluralist/learning/relthink/talk.html	

Please give details of reading you have done about contemporary religious debate:

Author	Publication
Lakeland, Paul	(1997), <i>Postmodernity: Christian Identity in a Fragmented Age</i> , Guides to Theological Enquiry, Minneapolis: Fortress Press.
Troeltsch, E.	(1931), Wyon O. (trans.), <i>The Social Teaching of the Christian Churches</i> , Vol. 1, London: George Allen and Unwin, especially 380-381.
McEnhill, P., Newlands, G.	(2004), <i>Fifty Key Christian Thinkers</i> , Routledge Key Guides, London: Routledge.
Hanson, A.T. , Hanson, R. P. C.	(1980), <i>Reasonable Belief: A Survey of the Christian Faith</i> , Oxford: Oxford University Press.
Beeson, T.	(1999), <i>Rebels and Reformers: Christian Renewal in the Twentieth Century</i> , London: SCM Press..
Pauck, W., Pauck, M.	(1977), <i>Paul Tillich: His Life and Thought</i> , Volume 1: Life, London: Collins.
Seaver, George	(1939), <i>Albert Schweitzer: The Man and his Mind</i> , London: Adam and

	Charles Black.
Hebblethwaite, B. L.	(1980), <i>The Problems of Theology</i> , Cambridge: Cambridge, University Press.
Ellis, I.	(1980), <i>Seven Against Christ: A Study of 'Essays and Reviews'</i> , <i>Studies in the History of Christian Thought</i> , Vol. XXII, Leiden: E. J. Brill.
Goodwin, C. W., Jowett, B., Pattison, M., Powell, B., Temple, F., Williams, R., Wilson, H. B.	(1861, first published 1860), <i>Essays and Reviews</i> , 8th edition, London : J. W. Parker.
Gore, C. (ed.)	(1902, first published 1899), <i>Lux Mundi: A Series of Studies in the Religion of the Incarnation</i> , London: John Murray.
Edwards, D. J.	(ed.) (1963), <i>The Honest to God Debate</i> , London: SCM Press.
Robinson, J. A. T.	(1963, 1994 imprint), <i>Honest to God</i> , London: SCM Press.
Robinson, J. A. T.	(1967), <i>Exploration into God</i> , London: SCM Press.
Robinson, J. A. T.	(1973), <i>The Human Face of God</i> , London: SCM Press.
Robinson, J. A. T.	(1980), <i>Roots of a Radical</i> , London: SCM Press.
Robinson, J. A. T.	(1979), <i>Truth is Two Eyed</i> , London: SCM Press.
Kee, A.	(1988), <i>The Roots of Christian Freedom: The Theology of John A. T. Robinson</i> , London: SPCK.
Edwards, D. L	(1989), <i>Tradition and Truth: The Challenge of England's Radical Theologians 1962 to 1989</i> , London: Hodder and Stoughton.
Goulder, Michael D. (ed.)	(1979), <i>Incarnation and Myth: The Debate Continued</i> , London : SCM Press.
Cox, H.	(1966), <i>The Secular City</i> , London: Pelican.
Green A., Troup, K. (eds.)	(1999), <i>The Houses of History: A Critical Reader in Twentieth Century History and Theory</i> , Manchester: Manchester University Press.
Hampson, D.	(1996), <i>After Christianity</i> , London SCM Press.
Hick, J. (ed.)	(1977, second edition 1993), <i>The Myth of God Incarnate</i> , London: SCM Press.
Palmer, M.	(2001), <i>The Jesus Sutras: Rediscovering the Lost Tradition of Taoist Christianity</i> , London: Piatkus.
Sykes, S. W., Clayton J. P. (eds.)	(1972), <i>Christ, Faith and History</i> , Cambridge Studies in Christology, Cambridge: Cambridge University Press.
Wiles, M.	(1974), <i>The Remaking of Christian Doctrine</i> , London: SCM Press.
Cupitt, D.	(1971), <i>Christ and the Hiddenness of God</i> , London: SCM Press.
Cupitt, D.	(1985, from 1972), <i>Crisis of Moral Authority: The Dethronement of Christianity</i> , was Lutterworth Press, SCM Press.
Cupitt, D.	(1980), <i>Taking Leave of God</i> , SCM Press.
Cupitt, D.	(1994, from 1984), <i>The Sea of Faith: Christianity in Change</i> , BBC Books.
Cupitt, D.	(1989), <i>Radicals and the Future of the Church</i> , London: SCM Press.
Cupitt, D.	(1992), <i>The Time Being</i> , London: SCM Press.
Cupitt, D.	(1995), <i>Solar Ethics</i> , London: SCM Press.

Cupitt, D.	(1986), <i>Life Lines</i> , London: SCM Press.
Cupitt, D.	(1987), <i>The Long Legged Fly</i> , London: SCM Press.
Cupitt, D.	(1990), <i>Creation out of Nothing</i> , London: SCM Press.
Cupitt, D.	(1997), <i>After God: The Future of Religion</i> , London: Weidenfeld and Nicolson.
Cupitt, D.	(2000), <i>Kingdom Come in Everyday Speech</i> , London: SCM Press
Cupitt, D.	(2006), <i>The Old Creed and the New</i> , SCM Press.
Cupitt, D.	(2008b), <i>The Meaning of the West</i> , SCM Press.
Cupitt, D.	(2010), <i>Theology's Strange Return</i> , London: SCM Press.
Geering, L.	(1980), <i>Faith's New Age</i> , London: Collins.
Shaw, G.	(1987), <i>God in Our Hands</i> , London: SCM Press.
Sea of Faith Network (UK)	(2001), <i>Time and Tide: Sea of Faith Beyond the Millennium</i> , Alresford: John Hunt Publishing.
Van Buren, Paul	(1963), <i>The Secular Meaning of the Gospel: Based on an Analysis of its Language</i> , London: SCM Press.
Freeman, A.	(1993), <i>God in Us: A Case for Christian Humanism</i> , London: SCM Press.
Hick, J.	(1983), <i>The Second Christianity</i> , London: SCM Press.
Hick, J.	(2004), <i>The Fifth Dimension: An Exploration of the Spiritual Realm</i> , Oxford: OneWorld.
Hyman, G.	(2001), <i>The Predicament of Postmodern Theology: Radical Orthodoxy or Nihilist Textualism?</i> , Westminster: John Knox Press.
Jenkins, David	(1985, originally 1966), <i>Guide to the Debate about God</i> , London: S.C.M. Press.
McFague, Sallie	(1993), <i>The Body of God: An Ecological Theology</i> , London: SCM Press.
Wilson, Ian	(1984), <i>Jesus: The Evidence</i> , London: Pan Books.
Perry, M. (author), Bock, G. W. (editorial associate)	(1993), <i>An Intellectual History of Modern Europe</i> , Boston: Houghton Mifflin, 17-22, 26-31, 36-39, 40-49.
Green, V. H. H.	(1952), <i>Renaissance and Reformation: A Survey of European History Between 1450 and 1660</i> , London: Edward Arnold Publishers, 111-29, 139-150.
Beard, C., Intro: Barker, E.	(1883, revised 1927), <i>The Reformation of the Sixteenth Century and its Relation to Modern Thought and Knowledge</i> , Hibbert Lecture, London: Constable
Hart, David A.	(1993), <i>Faith in Doubt: Non-realism and Christian Belief</i> , London: Mowbray.
Dawes, H.	(1992), <i>Freeing the Faith: A Credible Christianity for Today</i> , London: SPCK.
Kennedy, L.	(1999), <i>All in the Mind: A Farewell to God</i> , London: Sceptre.
Liechty, D.	(1990), <i>Theology in Postliberal Perspective</i> , London: SCM Press.
Lindbeck, George A.	(1984), <i>The Nature of Doctrine: Religion and Theology in a Postliberal Age</i> , London: SPCK.
Smith, James K. A.	(2004), <i>Introducing Radical Orthodoxy: Mapping a Post-Secular</i>

	<i>Theology</i> , Bletchley: Paternoster Press.
Rorty, R.	(1989), <i>Contingency, Irony and Solidarity</i> , Cambridge: Cambridge University Press.
Holloway, R.	(2001), <i>Doubts and Loves: What is Left of Christianity</i> , Edinburgh: Canongate.
Holloway, R.	(2004), <i>Godless Morality: Keeping Religion out of Ethics</i> , Edinburgh: Canongate.
Zizek, Slavoj	(2010), <i>Living in the End Times</i> , London: Verso.
Sykes, S. W., Clayton, J. P. I.	(1972), <i>Christ in Faith and History</i> , Cambridge Studies in Christology, Cambridge: Cambridge University Press.
Cupitt, D.	(1979), <i>The Debate about Christ</i> , London: SCM Press.
Cupitt, D.	(2009), <i>Jesus and Philosophy</i> , London: SCM Press.
Carpenter, J. Estlin	(1949), <i>Life in Palestine when Jesus Lived</i> , London: Lindsey Press.
Machovec, M.	(1976), <i>A Marxist Looks at Jesus</i> , London: Darton, Longman and Todd.
Altizer, Thomas J. J.	(1997), <i>The Contemporary Jesus</i> , London: SCM Press.
Campbell, Stuart	(1996), <i>The Rise and Fall of Jesus: The Ultimate Explanation for the Origin of Christianity</i> , Edinburgh: Explicit Books.
Darlison, B.	(2007), <i>The Gospel and the Zodiac: The Secret Truth about Jesus</i> , London: Duckworth Overlook.
Sanders, E. P.	(1991), <i>Paul</i> , Oxford: Oxford University Press.
Murphy O'Conner, Jerome	(2004), <i>Paul: His Story</i> , Oxford: Oxford University Press.
Davies, Douglas J.	(2002), <i>Theology and Anthropology</i> , Oxford: Berg.
Linzey, A.	(1987), <i>Christianity and the Rights of Animals</i> , London: SPCK.
Plaskow, Judith	(1990), <i>Standing Again at Sinai: Judaism from a Feminist Perspective</i> , San Francisco: HarperSanFrancisco.
Bradshaw, Paul, Spinks, Bryan (eds.)	(1993), <i>Liturgy in Dialogue: Essays in Memory of Ronald Jasper</i> , London: SPCK.
The lists above ignore many pamphlets, journals (except one series) and web material; nor is there biblical criticism or debates in various faiths. I have much more. 19 plus 79 given.	

What are your general reading interests?

Tends to be academic and social science. Very little fiction, though I try to write some.

So that the Interview Panel can establish how supportive your domestic circumstances would be to ministry, please answer the following questions about your status, relationship, history, household and financial circumstances:

5. CURRENT STATUS

Separated

6. RELATIONSHIP HISTORY

Are you married or with a permanent partner? I think a 'happy divorce' is inevitable in as far as we remain friendly and in touch.

If no, have you previously been married or with a permanent partner? Only one marriage.

If the answer to either of these questions is yes, please give the following information:

Nature of the Relationship (e.g. Marriage)	Date Relationship Started	Date Relationship Ended	Reason Relationship Ended
Marriage	2001	Has it finally?	Elena now lives in Reading, having not returned from her move to do a course

7. HOUSEHOLD

Please give the following details of all members of your household other than yourself:

Name	Relationship to You	Date of Birth	Dependent on Your Income?
(Live alone)			

8. FINANCIAL

What regular outgoings do you have?

Type of Outgoing	£ Per Month	Type of Outgoing	£ Per Month
Mortgage/Rent	About £280 but in Housing Benefit	Gas, Electricity, Water Charges, Council Tax, Mobile and Fixed Phone Charges	About £130
Other Loan Repayments	No loans	Other (please specify)	Car is roughly £120 a month added up
Child Maintenance	None	Other (please specify)	
Hire Purchase agreements	None	Other (please specify)	

What is the current total level of your debts (include outstanding mortgage, portions of loans or hire purchase agreements you have not paid off, and credit card balances)?

£ I owe no one anything

Have you ever been declared bankrupt? No

What is your current earned income?

£ zero a year/month/week

Do you have any other income? Job Seekers Allowance

If yes, how much is it a month? About £280

Do you have any income which would continue during training/ministry? No

If yes, how much is it a month?

What is the current approximate value of your assets (including savings and investments and the value of your home less outstanding mortgage)? About £2000

If these questions do not present a full picture of your financial situation, please give more details below. I inherited a car and my savings are running down, so this is a snapshot of the moment.

9. MOBILITY

Note: Ministers/lay Pastors are generally expected to be prepared to serve a congregation or congregations in any part of the UK if called.

Would you be prepared to go anywhere? Yes

If no, what restrictions would you place on your mobility?

10. CRIMINAL CONVICTIONS

Have you ever been convicted of a criminal offence? No

If yes, please give details (note: convictions regarded as spent under the Rehabilitation of Offenders Act may be omitted)

11. REFERENCES

Give the names and addresses of four people who have known you for at least five years and are willing to testify to your personal character and your general fitness to become a Minister/Lay Pastor in a Unitarian Congregational, including two Unitarians, of whom one is a British Minister. No referee should be a relative of yours.

Name	Address and Phone Number	Years of Acquaintance
Michael Tracey [Hull Unitarian Church Member]	23 Brandon Way Kingswood HULL. 01482 833143 michael.tracey@hemscott.net	Since 1984 to present
Rev. David Rowett [Vicar of Barton-on-Humber]	Vicarage Beck Hill BARTON- ON-HUMBER DN18 5EY 01652 632202 blessedgodric@aol.com	2004 to 2010 in particular
Barry Cundill [Hull Unitarian Church Member]	12 Compton Drive, Keyingham, near HULL, HU12 9RR 01964 624101	At least 1994 on
Rev. Tony McNeile [Unitarian Minister]	102 Turton Rd Bradshaw BOLTON BL2 3DY 01204 591570 07769895396	1989 on

If you have been wholly or partly trained for the ministry of another denomination, give the name and address of a referee from the educational establishment where you trained. The referee should have been partly responsible for your training.

Name	Address and Phone Number

Give the name of a Unitarian Congregation willing to approve your application. Hull

How long have you been associated with this congregation? Since the end of 1984 on and off.

Note: We will seek references from your congregation and district (through the secretaries). We will also seek a Criminal Records Bureau background check.

12. FINALLY

If you wish to give the Interview Panel any other personal information, or to clarify any of your answers, please do so here:

When my residential course at Unitarian College Manchester was finished in 1990 I was able simply to return home; the situation now is that if I was a residential college student I would have to give up this house and in a similar situation I would become homeless. Having been offered the house was one significant reason why I could not proceed in law against my sister and niece after the death of my mother.

Write on a separate piece of paper a short (not more than 1000 words) essay or statement of your basic religious/spiritual understanding. Say why you conceive to be the role of a Minister/Lay Pastor today and why you think you are fitted to become a minister to a Unitarian Congregation.

Please consider and complete the following statement:

I (name in full)

declare that I have completely, truthfully and to the best of my ability and knowledge, replied to the questions in the required sections of this form and that I understand and give assurances asked for and that I apply to the Ministry/as a Lay Pastor* of the General Assembly of Unitarian and Free Christian Churches.

I understand and accept that the Ministry Commission reserves the right not to disclose any reason for its decision in respect to my application and I agree that their decision and any reasons they may choose to give for it and anything said or written for the purpose of enabling the Commission to arrive at a decision, shall be deemed to be absolutely privileged and shall not directly or indirectly be made the subject of any legal proceedings of any kind.

Statement of Religious Position

I retain the position, as explained in my 1998 MA Dissertation and talk to the *Hull and District Theological Society*, that I promote the 'gospel of plurality in proximity': that is the witness of difference coming together and not seeking particularly an ideological or faith-position consensus. This is a social gospel because society is highly diverse and yet diversity can be shown to come together and share.

The idea behind this is communicative reasoning in an arena of ideas, but not that of Jurgen Habermas as if to achieve an instrumentally unaffected point of reason. Although I am not a thoroughgoing open-postmodernist, I am so in religion in that I regard it as being like one of the arts. No one can say, in the arts, what is most true or the best. There are crafts and skills, qualities and satisfactions, but there is either a clash of truths (Isaiah Berlin) or a relativity of shaping and in the end it comes down to the latter.

I am not a thoroughgoing open-postmodernist like Don Cupitt (though his *Jesus and Philosophy* was a later realist wobble due to his Jesus Seminar attachment), who says he follows the dominant narratives provided by science and social science simply because they are the large scale successful narratives. Rather, one can carry out deductive experiments in sciences and social sciences and receive answers one would not like. This anchors them and offers some small scale realism and even objectivity. Larger explanatory paradigms will shift but the investigated details matter. Religion cannot do this: it can only borrow some techniques when it moves into history (e.g. the historicities or houses of history) and defy this when generating in pseudo-science.

In taking a theology discussion group in an Anglican church, I came to the view that at no point did liberal Christianity actually work, in terms of securing Christ at a centre, although I had slightly altered my religious position to that at the borderline between non-realism and real absence, and I was able to use the language of transcendence more easily. This has been carried forward in a more relaxed manner in a Unitarian setting. I'm well versed in the language of Christianity and can use it, but I don't believe in any of its core claims and also think it gives us no information.

I did have an anthropological view of religious ritual that was dangerously structuralist. I still think there is mileage in the notion that we come together in material cost and hope to gain spiritual benefit via the practice of some ritual, often strange and indirect, for which a product is a binding together communally and an intention to go out and serve the world. The problem is that this 'universal' can be deconstructed, in the actual particular, as to what people think they are doing and do: in other words, nothing beats a bit of qualitative ethnography to undermine apparent structural universals.

Rather than providing information or indeed locating universal gift-exchange (but nothing prevents these: they are just unreliable when based on myth systems), religion is about praxis, about using resources and effects towards a spiritual goal - a discipline found in worship that I understand as reflection and contemplation. Like art, it is about being appreciative and worthwhile. I have moved slightly towards the position of John Hick, but retain the notion that each of us has dialects of languages that means translating across different understandings is problematic. When pushed, I revert to signals of transcendence and not a Real and these are contained within our understandings.

I have no time for conservative forms of postmodern religion because in their postmodern bubbles their premodern claims contradict the research that social scientists (and scientists) do. Even less strident postliberal positions (like Lindbeck; Liechty is an open postliberal) that claim to be cultural-linguistic only freeze culture to some past idealised point. It denies wider cultural anchoring (indeed it denies the objectivity of this world, as it is in a line from Karl Barth). I see hints of this even when some Unitarians say that our chapels should be recognisably Christian in what they do even if not in what they believe. Religion, even as art, must relate to the common narratives ordinary people use, which are increasingly this worldly and practical, driven by a sociology of knowledge that derives from technology doing things.

If Karl Barth leads to one kind of postmodernism, then James Martineau leads to the other. He argued for the subjective centre of religious authority, yet retained a more conserving collective language of liturgy. I have my own interest in liturgy (not complete in the book lists above). These two, collective objective and individual subjective when pressed against each other collapse into a kind of postmodernism of faith, and do so as chapels continue to give pulpit led reasoned services. The collective forms clash with individual sentiment, and force the language into being more poetic and less precise, and signs that are increasingly of their own pointing. The upshot is the positive impact of what these words and artistic forms of support do to one's own spiritual road. In a situation evolving liturgy, the upshot is one towards where *lex orandi lex est credendi* (the Alexander Schemann position) and yet must be incomplete for individuals and therefore only a rough guide to collective identity. I remain arguing for more artistic support of all kinds, and less of the long Puritan shadow. There is a shift more towards a Buddhist style praxis and individualism, through the practice of worship.

Adrian Worsfold 1 October 2011