

Adrian Worsfold's
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Magazine



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*A mural adapted from St Sernin Toulouse Empty Tomb
It would decorate the new Independent Serpensea Chapel*

Writing a novel like the one [highlighted](#) here (and I do not describe all the sub-plots, nor in order) is similar to doing a Ph.D thesis, in that, in the end, you 'know' the novel as you get to know a Ph.D thesis. I had no fear of the viva, the oral examination of the thesis, simply because I knew from all the research and editing what was in it. I knew its one central argument and the parts. Although I do forget parts of the novel, the process of editing brings them back and forces some rearrangement and indeed dropping of parts as new sections get added. In fact, the more I get to know my first person narrating main character, the more I'm wondering if next edit I'll make her an unreliable narrator!

Otherwise [in this magazine](#) is my final contribution to the Hull Unitarian Magazine. As of May 2017 I'll take my knowledge of religious Unitarianism into my novel.

Creating a Novel about Truth; and about Identity, Economy, Society, History and Theology

A Novel About Truth

Back in the early 1990s I wrote a novel called *Affairs with Truth*. It was actually printed out, from an Amstrad 8256 Word Processor. It got 'lost' electronically in the transfer to having a Personal Computer with Windows 95. So did my Ph.D of 1989, but this was recovered via a library image and text .PDF that I have since edited into textual correction. No such luck with the novel. I did have a method to change the Amstrad CP/M to DOS, but the disks were dodgy as the Amstrad 3" drive became unreliable in the transfer of material to an innovation of an added 3.5" Drive B.

In those days I could write a lot very quickly: I had written, for example, a 50,000 word justification of Unitarian ministry in my own time at Unitarian College within an academic year (1989-90). Some of its arguments are only now appearing within the denomination in its decline into only tens of active ministers.

In a sense the novel was a way to 'use' religious knowledge picked up through to my time at Unitarian College. The novel concerned a set of students and in particular one university lecturer, a Thatcherite figure. Each student relationship with other students (they weren't really 'affairs' in the disloyal sense) involved some exposition of religion, thus the Baha'i control of its own history that it releases for public consumption, Christian theology and Unitarian duplicity. Otherwise I was teacher training on Business Studies and teaching ICT.

In 2013 I started writing another novel and I am still doing this one. The fact that it is taking so long does not concern me, as it is an exposition of ideas and the

imagination. It is currently going through a substantial revision. It is why that, although it is on my website as a rolling project, it has not been revised for a while. If you read it now, it would change part of the way through to an earlier version, but even the first part is not as it was.

It is not as if I write any less quickly. This novel is approaching 600 pages long single lines at 12pt Arial equicalent text. It requires a lot of mental effort to 'hold it' in its various strands and phases. Once again, however, it is about the subject of truth.

The process of writing has involved researching what people write advising about constructing the novel. It even involved an online course about writing, although that was mainly to check it against what I was already doing. So there is that side of it. It has also involved and drawn upon far more in depth and subtle knowledge on religions. It is more in depth. Along the way, specifics require research. But then there is its shape and dynamic. The latest revision, for example, sets it closely to the Anglican liturgical year, which has forced changes in novel order for it to be 'correct' and these have been carried out with plot revisions. This is quite something to handle.

Some revisions have required reordering in such a way that some sections have been lost. The more direct narrative in some cases removes some subplots. Then there are bits I forgot, and along they come, either to be re-placed, or rewritten or indeed dropped. I have even changed some names of characters: thus Jones became Wickenby because I wanted the name of a place in real life Lincolnshire that has described the economy in Roman times. Today, we manufacture cheap and employment depends on services: then, manufacture was expensive so value adding was in repair and renewal. Calling Rev. Linda and husband Keith 'Jupitas' is not because I like a particular comedian but because Jupiter is a planet.



The Wickenby twins, nieces of George

Almost all my surnames should have a purpose. Many of them are thus based on the solar system, and others indicate some meaning or other.

The story is preposterous: surely there would never be a bishop like it. Maybe not, but there are those even in the past who have abused or taken advantage of their position. How far can one go with getting away with such a cover-up for gratification, where people are sucked into a vortex that is the underbelly of a corner of the county of Fosse?

(Here is something I thought about. Call the city and diocese Foss, but call the county Fosse. Allow the confusion. Parallels with Lincoln and Lincolnshire can't include the name: 'Fosshire' doesn't work.)

The sexual theme also comes along with gender identity. Just as my first novel attempt had discussions about the European Exchange Rate Mechanism (and thus dates it

badly), this one tackles the newsy issue of gender identity. In the truth and deception category then is the fact that this first person narrative core person, who must be childless, and responds to it, is, like her older sister, slowly revealed in the text to have Complete Androgen Insensitivity Syndrome. She keeps quiet about this, except for those who discover the giveaways that show her femaleness to be biologically 'incomplete', but there is no doubt that 'female' she is. She faces no difficulties regarding marriage and ordination as deacon (set before the novel) and priest (the process that is part of the timing of the novel).

A one year-older school friend becomes her husband after meeting again with him when at university, but after he has this affair with a woman he also knew back at school, she becomes a 'friend with benefits' with one person she and a girlfriend dabbled with at the sixth form. This was when she discovered that she never has periods, and doesn't smell when she sweats, and doesn't grow body hair. This man, Adam Magellan, whom she messed with is rediscovered, and is now an investigator after being in the police.

He is the other investigator (George Wickenby) from one used by a measuring firm, one that measures whether the measures of transporting ships and vehicles are correct. The investigating firms are local rivals, but both get used in the annual self-checking that the firm does with itself so it is honest with itself: the parallel is with the secret services that have to check themselves all the time. The firm is Systematic Measuring Services (SMS), and no relation to any firm that may have a similar or same name! This firm, with its increasing centre of gravity in Harwich, likes to have its executives and top managers enjoy the services of escorts and parties as relaxation in this out of the way location on the east coast.

Now, the partner of the main character, Keith, was before the novel period himself intending to be ordained and they thus got married for respectability. However, he was

rejected by the selection processes, including involvement of the suffragan bishop. The wife thought she would have a go, and was accepted almost by defective intention. So she becomes more theological (she was interested) whilst her husband ends up in SMS and forgets his theology. So he becomes a dealer in quantitative truth, whilst she deals in qualitative truth.

Except of course there are layers of deception involved, including the one of these concealed parties. These parties are by invitation only, and someone like Linda is being groomed towards being invited in via various characters. In other words, far from being progressive in ordaining her and not him, her ordination process is one of corruption and corrupting.

However, with her investigator lover, Adam Magellan, about whom the bishop is aware (but praises her for having him whilst keeping up appearances regarding her husband, as well as using it to pressure her), she resists being drawn in to his grasp, despite Church statements of loyalty, unaware that her husband has been drawn in to the parties via the SMS route. Indeed she knows something is wrong, for in using Adam to expose his affair in a roundabout method involving SMS, Keith uses the other investigator to undermine her for the bishop's benefit, despite the overtly friendly separation she needs to arrange to keep her ordination on track.

Linda has a training incumbent priest and he is the model of stability and wisdom. Nearing retirement, he seems to be deliberately unaware of local happenings. However, when Linda discovers that Adam is still married, and she puts up his Rumanian origin wife and Rumanian daughter for a funeral of her daughter's one time farm employer, the somewhat over concerned reaction of these two at the curate's house suggests something beyond gossip about the daughter on the farm and rumours about the mother in the parish church choir years back. In other words, even the one 'good' person is suspect.



The other central part of her life is that her family was very 'alternative' and ran a farm just north of the three joined settlements of Sutton-on-Serpensea, Serpensea and Canesee. They are naturists. They've since moved to mid-Wales. Linda is highly committed to her naturism, but of course it is concealed from the religious life. This is what the bishop used initially in his recommendation for selection. She is once asked about how few clergy will be naturists, and of

course she says her questioner would be surprised. Naturism and clergy seem to go together more often than might be imagined - they are both idealisms, and in Linda's case she seems to 'believe' more in naturism than in Christianity.

However, in her constant competition with her sister, she tries to ask her father why her sister was always his favourite. She realises that as his favourite the first born intersex child into puberty was abused by him, but still she felt as if she was less loved. Her sister married a Welshman, and Linda is quite happy to steal him when on holiday while her sister deliberately avoids her by visiting friends elsewhere. They appear to get on while all the time undermining one another. The family never really liked Keith and certainly disapprove of Linda getting ordained. Linda also has a younger sister, who is a fully formed female, and the eldest is a brother long gone on his own path. In one sense then there are three genetic brothers, but three phenotype females among the four children. Oh, the mother is just a mother!

There is a plot driver complication of a Deacon ordinand she meets on the pre-ordination retreat, who walks out before she becomes a priest, and with a dark theology of self-sacrifice becomes a rival to the bishop and gives up her body (but becomes very rich very quickly) in participating and organising hotel escorts to the conference going firms, and indeed uses the money of the SMS Executive Chair to set up the business - this who is 'Director' of the so-called Worshipful Company of the Serpensea Ring Players and its use of theatrical terms to hide the fact that it is a front for the bishop's parties. It meets in the upstairs to a casino in what once was a theatre complex that failed. This Caroline reattaches to Linda and the investigator in what will be exposure of the bishop to the tabloid press and wider media.

Now the setting for this is also a deeply dysfunctional Foss Diocese and its theology-loving but administratively incompetent diocesan bishop, under whom there are the two

suffragans who seem to do what they like. One is relatively 'normal' and the other is completely strange.

(By the way, I don't call it Church of England but the National Church, and leave it like that.)

The novel thus goes up to the ordination, which causes Linda to recover some of her belief and outlook, and then goes from there to the exposure. The exposure is timed to go along with the publication of a long awaited report on the diocese's inefficiency. The result of the media exposure is that the suffragan bishop is kicked out, but so is Linda. (The diocesan bishop survives.) With the money from the media exposure, and the SMS boss, she forms an independent Church, as indeed Adam is able to buy new premises and advance his business. But he demands that the church must pay for itself. No surprise, maybe, then, that the corrupt bishop via his lover, who was the co-experimenter with Linda back at school (deliberately so), finds himself in her church. The revolution thus ends up with the same personnel as before. She and this bishop have joined the world of Independent Sacramental Ministry, and a gay bishop, also with schoolfriend origins, comes back to ordain her up to bishop. He was along earlier too, in an act with her that offends her parish church trainee incumbent and causes her slide, making exposure inevitable. Her new church in effect pays for itself like a brothel, by offering all sorts of dodgy services. However, the one time suffragan bishop has his own agenda, despite increasing harmony between Linda and him, as his 'theatrical' parties are now taken over by her independent church, under the umbrella of the Liberal Apostolic Ecclesia.

Now some people reading this know of my (already declared above) Unitarian connections. They might wonder whether any of known Unitarianism as historical and contemporary comes into this distorted fictional world.

Of course it does.

Its first appearance comes with the government apprentice who costs Adam Magellan nothing, an amateur magician (deception again, but deemed as anti-miracle - as in Derren Brown but at entry level). Peter Marshall has an online religious interest that is partly Unitarian, Buddhist and Pagan. She notices it with interest and is fairly accepting. She later pressurises Adam to do the right thing and employ him properly, which he does once the money comes in. (However, her independent church then has two apprentices of its own, again at no cost to the church. These workfare apprentices are not counted as unemployed, but they are.)

Then comes the ordination retreat, a week-long gathering of women deacons, and it involves one day going out into the cathedral city of Foss and finding what sort of activity other denominations are doing. Caroline and Linda accidentally find they have gone into a Unitarian chapel during its coffee morning. They end up having an extensive conversation with this gay trainee minister and finding almost no disagreement with anything he says on all sorts of theological and biblical matters, but they come away thinking that the Church that seems to believe in everything and nothing cannot possibly work. But back at the retreat this stumbling into a Unitarian chapel is treated with deep suspicion and rejection, despite all the liberal sentiments made by authority at the retreat. They try to put it across that this denomination cannot possibly work, and yet they are distrusted. The point is being made - do not go anywhere near that denomination. Of all of them, it is a pariah. Of course it is also about pressure on them: the other suffragan gives Linda a hard time for her liberalism during his interview of her, her second interview after actual approval from the corrupting suffragan.

The dozy diocesan, however, has previously been told and indeed reads her theological detail in some of her uncommunicative sermons. She gets into theological detail as

a means of hiding (including from herself) her general unbelief, and the diocesan wants more like her.

Just a note here that narrative detail is a theological technique. Some of its origins are in postliberalism based on the ahistorical narrative of biblical text, some of it is based on Radical Orthodoxy (which she rejects) and some of it is a kind of historical sleight of hand with reference to Church Fathers as seen by a certain Rowan Williams. So she gets into theological detail and it all looks like something whereas, in actuality, it is nothing much at all. She is as modern, if not more modern, as anyone. All the usual scientific and sociological narratives are hers. Of course Unitarianism is very different from this, and cannot do it, except by an immersion into some sort of chain of memory into a recent and more distant past. These then involve issues of historiography.

With the diocesan's approval on visiting, she cannot be rejected, but the suffragan who made Serpensea his own (he shouldn't - he is not an area bishop) wants her anyway. But Caroline breaks with him (and, given that it is all a first person narration by Linda, her break comes as a surprise, and Linda thinks the wrong person has walked out - she should have declined, in all honesty, due to her unbelief).

Then comes more Unitarianism, because it turns out that the investigator lover is still married, to a woman who lives now in Slough. She left after gossip and scandal involving herself when in the parish choir, and her daughter sleeping with her farmer employer. Mother and daughter had anglicised name changes due to racism (and it turns out that Linda on the farm was a bit racist herself - Agota she called 'a Goat'). Mother and daughter came from Romania, and in a surprise to Linda they were from a Unitarian village, except this Unitarianism seems nothing like the one she encountered in Foss. She is completely baffled by it, and how these two can be the same thing.

Below: Jenny, Linda's one time experimenting school friend and now evangelical Reverend, the bishop's lover.

And then it turns out that SMS money man, Sir Sanjay Bunker, was himself San Bandopadhyay of old and new Indian money, into shipping insurance that led to forming the measuring



company in a way-out place for his bought sexual desires, and Bandopadhyay is the surname linked to the Tagore family and Ram Mohan Roy, where modernist Hinduism has had its (real life) crossover with Unitarianism. She discovers this during her own self-sacrifice within a hotel based conference, as the top man becomes the man she escorts under the management of Caroline, her one time ordinand colleague.

So when Linda starts her own church, it is Liberal Catholic but has no credal attachment, and becomes itself Unitarian-compatible if on the lines of old Free Catholicism - as in Herford, Lloyd Thomas and the congregationalist King's Weigh House (where the first trinitarian woman minister was ordained being herself a high Congregationalist who upheld the significance of the Virgin Mary!).



The Independent Liberal Catholic chapel, paid for by media exposure and Sir Sanjay Bunker, including Linda's 'innovation' of a Mikveh. Upstairs is accommodation.

The novel then has three phases. There is the phase up to the ordination. There is then the priest period in the National Church as they plan the exposure of the suffragan bishop in tandem with the Report on the diocese, and then there is the aftermath of independence and what this one time suffragan bishop is actually doing.

To edit and control this enormity of plots and subplots, I have been using YWriter novel-constructing software. It divides text into chapters on the left, and each chapter into sections on the right. I have tried (but it doesn't quite work) to make the scenes like in a film, so it could be made into something like a television series. The software includes

sections for character biographies and locations, and a place for a map (see above) based initially on Mablethorpe and Sutton-on-Sea.

The novel draws on my own knowledge, but I have had to supplement it; it also draws on some experiences of mine nicely altered as well. I don't suppose this will ever be published, but I want it to that standard. I've had to improve my English. My lead character is literate and speaks well, but locals say Serpensea like 'Certainty'. There is only one dialect character, the appointed confessor and spiritual director for Linda, with a strange combination of Anglicanese and regional accent from somewhere, the Rev. Ken Osis (get it?), who fancies being at the centre of power with the bishop, but can't take the sexual preparation of one of the bishop's wife of a priest servants, and gets himself exploited by Linda and her naturist buddy to see how 'leaky' he is regarding sending confidences back to the bishop. In the end, he kills himself, and everyone exploits that as well. The novel involves the need to suspend belief that someone like Linda has a phenomenal memory for narrative conversation as she unfolds her story. And of course I am a man, an XY straight man, telling a story as if by a female. She may not be a very female female, but she is female.

Some characters: Rev. Linda Jupitas, nee Bode; Keith Jupitas (moves on to Cheryl Mould or 'Mouldy' when at school); Adam Magellan (Linda's once school friend and lover on discovering her husband's affair); Rt. Rev. Derek Imperial, Bishop of Foss (incompetent theology-loving diocesan); Rt. Rev. John Terence Barman, Suffragan Bishop of Bolingbroke ('Terry' in some settings, exploitative corrupting bishop); Peter Marshall (apprentice and learning magic); Diana de Groot (current naturist friend); Connie Wilson, wife of Rev. Jim (dirty work bishops' exploiter and recruiter); Kathleen & Kathryn Wickenby (models and archaeologists); Gretta Cox-Jenkins (corrupted now Lutheran radical queer theologian).

Whilst editing my novel it dawned on me that the first person narrator and participant Reverend Linda Jupitas could have some important characteristics and behaviours explained by Complete Androgen Insensitivity Syndrome (CAIS). So revision of the novel conformed her to CAIS and made it part of the unfolding of the plot. It was also quite possible for her older sister to be CAIS as well, and then to have a usual sex eldest brother and youngest sister. What follows is general information on the condition.

Intersex Reverend Linda

Androgen Insensitivity Syndrome (AIS) used to be called Testicular Feminisation Syndrome. The latter is certainly more suggestive of the need for surgery, whereas the newer terminology relates to cause.

Partial Androgen Insensitivity Syndrome (PAIS) leads to something of a mixture of male and female organs, and will be one of those experiences of rabbis that led to the eunuch passages in the Christian New Testament (that undermine the binary sexuality of Genesis).

There are some forty sexual Intersex variations, and there are gender variations, and then there are sexual orientations.

On one occasion, Linda's sister reveals her own CAIS to an arrogant evangelical preacher, and in support Linda refers to the passages supposedly from Jesus's mouth in Matthew. The evangelical is so repulsive he tells Lucinda that she is a man. Linda's own CAIS remains a secret, despite the competitive sisters, and not even the all-knowing suffragan bishop knows. Some, however, do know, and one passing acquaintance with Swyer's syndrome (Intersex) spots the signs rapidly. Her best friend Jenny when in the sixth form knows, but keeps it a

secret even from this bishop her lover (Jenny was targetted by him). Her husband Keith, who separates from her and makes his girlfriend pregnant, also knows. But her new lover Adam does not know and hasn't realised the giveaway absence of a cervix during handling and oral sex. Like many, CAIS is a secret because it can be a secret.

1 in 20,400 of all XY births are AIS and in the UK AIS about 1 in 10,000 are AIS, suggesting 3000, but only around 500 people are known in the UK.

Accurately speaking, CAIS (90% of AIS,) are called AIS grades 6 and 7. The PAIS 10% go from grade 5 almost completely female to grade 1 almost completely male showing degrees of reponse to testosterone. Grade 6 involves some slight body hair and grade 7 means none. So my lead character has none, which is usual. PAIS people assigned a gender near birth may discover they have the wrong or over-specific gender say at puberty, so transexuality may follow from PAIS.

So, CAIS women have a female type puberty, are as infertile as males, cannot function sexually as a man but can do as a woman. Often the discovery is made at puberty when a girl does not start to menstruate. There is nothing to menstruate from: there is no cervix and nothing beyond.

Discovery can be with a hernia as a child or with no periods at puberty. When the discovery is made there is the likely result that surgery follows. Orchiectomy removes the gonads/ testes and Hormone Replacement Therapy (HRT) substitutes for the oestrogen that the testes were producing. This is now campaigned against, because it has been done on the basis of sexual assignment, cultural assumptions and marginally increased risk of cancer: and yet results in Hormone Replacement Therapy being necessary for the rest

of the woman's life. In the novel, Lucinda was operated upon, but then her mother said no in Linda's case.

Being intersex is important given Anglican and Christian inequality attitudes to marriage, yet there has never been any issue or dispute that a CAIS woman cannot marry a man. Because she is in all appearance female, the issue gets passed over. Yet she cannot bear children, and being open to sperm to do its work in a Roman Catholic sense is irrelevant.

Puberty leads to development of the breasts, hips and genitalia. If surgery has removed the gonads/ testes, then larger oestrogen doses are given at age 12 increasing female features. In CAIS women, large breasts develop with pale, under-developed, juvenile appearing nipples. No body hair grows with grade 7.

The CAIS woman may have half the depth of a usual vagina (half means under three inches) (PAIS can be even less). Thus the young woman may begin practising dilation, using a dildo-like devices of increasing sizes, creating moderate pressure for ten minute durations at a time, so that the vagina becomes deeper and wider. Linda has a set and uses them. Some CAIS, and most PAIS, need a minor surgical procedure to open up the vaginal opening, and some may have the clitoris reduced.

Clearly the topic matter is explicit, and this guides the sexual side in the novel that moves away from the romantic and even towards the damaged. In one scene before a hotel escorting scenario, Linda goes to an arranged gynaecologist. The whole clinic comes to a halt (including her colleague's gynaecologist) as a whole bunch of them gather around Linda to have a look because it's the first Intersex client they have seen. Her colleague suspects something, but Linda is silent.

There can be psychological issues arising from all this and non-reproduction. Penetration may well be avoided and less frequent. But they won't have had acne, and some can go a long time without showers with no smell from sweating. My characters seem to prefer not having children, and has a pastoral sense 'to the world' that is stronger than her belief. Her naturism is a compensation.

Otherwise AIS women are taller and slimmer. Oestrogen forms the sexual shape but the Y chromosome does growth. HRT treatment may reduce growth by bringing forward its completion. So AIS women are three inches taller than average of other women and 1 inch shorter than men. The skeleton has some masculine sense, with proportionally longer legs and arms, and larger



hands and feet and the teeth are male-like in size. There is no male pattern balding.

The upshot is a beautiful woman who is tall, and long legs, large breasts, good choppers, an incredibly clear skin, and a thick head of hair. My novel exploits this. Linda is tall and attractive; she likes to be naked, people remark on her smooth skin when they see and touch it; those having sex with her wonder how she shaves or removes hair from her pubic area so well, and men and women find her 'tight' during sex.

There is no biological effect on sexual orientation. There is no additional tendency towards lesbianism or bisexuality or indeed heterosexuality. It is possible that PAIS women (rather than CAIS) do respond to psychosexual sexual identity challenges already made. In my novel, experimentation and discovery are in the lead character's sixth form experience because of her so-called 'pouch' and absence of hair and periods. Thus Jenny knows but Adam, the male they use, doesn't know enough or how to realise.

Very occasionally in AIS women, dedicated hormonal development can stimulate growth of an embryonic uterus, and then in vitro fertilization technology (IVF) can cause pregnancy. It has been done, but usually it cannot be done. So my character Linda has no fear of pregnancy and simply indulges herself as and when she likes. However, men who are well endowed are a problem, and her friend Diana discovers that the suffragan bishop is so blessed - and there is a 'will-they won't-they' aspect to this novel as the bishop and Linda end up in the same Independent church and the parties he once ran come under her direction.

In the real world there is a suggested connection of CAIS with modelling and prostitution. Linda ends up in this situation

because of the concealed economy and corruption in the locality. She also resists what is happening.

Rumoured CAIS beauties and notable women are powerful, with rumours of Inersex among supermodels. One in five hundred women international athletes are AIS, but they don't repond to illegal drugs to pump up performance. There is no reference to sport probably because of my lack of interest!

My novel is not a campaign for the intersex; it is a fantasy, but it does try to be accurate within the boundaries of the narrative. The story exposes a private life that people would normally keep private.

Thus the picture below, similar to the one on the cover!



This is an article in extended version that was published in the Spring Issue of the Hull Unitarian Magazine. This will be my last offering into that magazine for some time.

Presbyterian Background

In general, English Unitarians emerged from the Presbyterian line of congregations. The Presbyterian Church in Hull, that turned identifiably Unitarian at the beginning of the 1800s, was part of a network of Churches that altered the British State.

Later on, Unitarians had origins in some General Baptists and Methodists, which becomes relevant for the training of ministers.

What Henry VIII achieved through his annulment from Catherine of Aragon was a State Church becoming the *National Church*. The model was comprehension. Elizabeth I also aimed for comprehension. James I and the 1611 Bible was itself an exercise in comprehension, in trying to keep Puritans on board.

Ideas for comprehension came from such as Matthew Parker, Archbishop of Canterbury from 1559 until his death in 1575. He based English Anglican ecclesiastical thought on the nationality of the *Thirty-Nine Articles*, the *St. Augustine Gospels* book, and Version A of the *Anglo-Saxon Chronicle*. However, the accepted Foxe's *Book of Martyrs* had a different view of nationality: it based legitimate monarchs and Protestant martyrs *on the the same faith for which earliest Middle East and beyond Church believers had died*. That's an important shift to primitive Christianity and religion alone,

and therefore toleration by which Puritans could also argue for their own place in the religious landscape.

Furthermore, during Elizabeth's reign in particular, many Anglican ministers travelled to and from Europe and learnt their Protestantism from Lutheran German states and especially Calvinist parts of Switzerland. She warned James VI in Scotland (James I) about their influence. When Charles I was deposed during the Civil War, a whole range of Calvinists took power in a time of what is sometimes called 'Hebraic nationalism'. The Hull Church was part of the Calvinists' Presbyterian party, a party that was intolerant and sought State power through parliament supported by Scotland, but was held at bay by Oliver Cromwell, an Independent. Indeed he went to battle against the Scots' Presbyterians to hold them at bay.

Whiggish history is too kind to the Presbyterians, and Unitarians often assume their moderation and tolerance. When they sniffed power, or exercised it, they were just as interested in snuffing out the opposition as were the powers they sought to replace. The Presbyterian focus on the parish rather than the gathered community of the Independents was a geography of intolerance as well as a longer term moderation of religious expression.

When these elite groups based on merchants and sympathetic barons fell from power, the Restoration under Charles II also aimed for Anglican comprehension. Thus the Hull Presbyterians among others were suppressed. However, comprehension had to be replaced by toleration of trinitarians beyond the one Church, first by James II and, after his overthrow, by William and Mary. Thus the Presbyterians could meet legally.

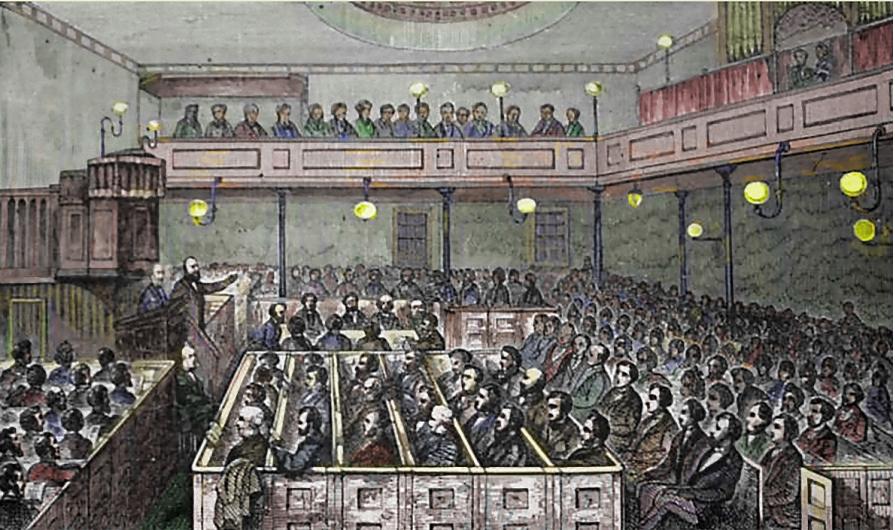
Had the Presbyterians achieved political power, as in Scotland, they arguably would have had a full system of ministers' councils and control, and become part of the State-Church nexus. But oppression meant they were as separated as the Independents, and when Presbyterians had the chance to set up councils they didn't bother: chapels existed already with their foundations on the basis of confidence in the *Bible alone* and *assuming the Trinity*. But the Presbyterians *parish mentality* with *ministerial authority* allowed for change in doctrines.

Ejected by the State, these various Puritans could not be contained within comprehension. Even disagreeing amongst themselves, Presbyterians and Independents used to meet in different parts of Holy Trinity in Hull for worship, until at toleration they were removed and went to early respective Presbyterian and Independent chapels.

In addition, political parties reflected the memory of the King and Barons in 1215, so that the Tories were the King's Party (comprehension) and the Whigs favoured the Barons. The removal of James II was in essence a Whig victory. Out of the Whigs would come the Liberals (toleration), and the Liberal Party was the closest to the Unitarians. Out of the adjusted Tories came the Conservative Party, via its temporary economic liberalism of Corn Laws reform in the same time period (up to 1846) as Parliament granted Unitarian congregations (like Hull) full use of once Presbyterian Puritan funds. The Hull Church was a leading agitator for middle class Parliamentary Reform in 1832, itself an attempt to break the remnants of the old regime towards greater political and civil toleration.

The change from Presbyterianism to Unitarianism was quite quick. The reason is this. Under the Presbyterians holding to doctrines did change, but rather like today in the mainstream

they will have assumed they were keeping to the essence of the faith. However, Presbyterian churches were emptying and disappearing, and the social change from mercantilism to capitalism and a new scientific materialist revolution assisted a newer unitarian (small u) insight, a change that became Unitarian in biblical reading. This biblical reading still involved the Father, the Son and the Holy Spirit, but the unhooking that they were coequal and coeternal simply through reading the biblical texts. They still believed in biblical miracles, the resurrection, and Christ as chosen. It was the Calvinist belief in the sufficiency of the Bible that led to the Bible as sufficient in a unitarian reading.



*Essex Church London 1874 - 100 years on
It started with a modified Arian liturgy
Intended to be post-Anglican it joined the Presbyterian line*

Socinianism first ran under the political surface, propagated by a tiny number of unrelated congregations and the printing press. Socinianism undermined toleration (implying *toleraters*): it wanted *harmless freedom* instead. Socinian theology was late into Presbyterianism, by which time it was

morphed into the described denominationalist identity as a biblicist, materialist and liberal ideology.

It came into the academies, and was a known force of ideas, and it slowly affected the education of ministers. However, many Presbyterian academies closed, leaving few Unitarian ones; the ministry was increasingly drawn from other denominations and their Socinian sympathies (if they had them) could only be expressed with full rein in former Presbyterian churches that went 'heterodox' (some resisted and retained their Calvinism), and in General Baptist chapels in the main. The Hull Chapel was defined as Unitarian from the early 1800s, and it was denominational, but later it moved to a more high status, Victorian Gothic, romanticist, Free Christian outlook that was in competition with the older biblical school. Liturgy became increasingly Anglican-like.

Presbyterianism itself was restored in Hull in Dagger Lane by attachment to the Newcastle Synod of the Scottish national Presbyterians in 1846. It took until 1972 for this 'Presbyterian Church of England' and most Independents to achieve unity, in the United Reformed Church, obviously after Unitarianism had evolved further from within former Presbyterian chapels and elsewhere. Whereas the Hull Unitarians moved once to Park Street, the Presbyterians moved twice, similarly to Spring Bank and then further to Chanterlands Avenue. Each of these moved with the movement of the suburbs, but today the Hull Church is close to the city centre shopping complex and transport interchange. Chanterlands Avenue itself is not a suburb either, any more, but a shopping street and residential area. However, the URC has its presence along with Methodists out to the west of Hull in Swanland where the joint congregation is more successful in numbers, although nowhere near the charismatic Anglican church in that place, that serves as a cross-denominational yet sectarian pull for its informal worship experience.

The historical basis of these Churches is therefore complex, and closely aligned with developments in State and Society. Change in the Sociology of Knowledge is evident throughout - how comprehension became toleration, and how precious beliefs were morphed and later relaxed in favour of views broader and less disciplined.

With a less obvious relationship between State and Society and religious culture, churches are unanchored from such changes. The sense of offering everything and therefore nothing reflects the none relationship with the State - except on important but residual matters like some rites of passage. The Liberal Church now needs some kind of definitional description in order to market itself, while the others become more sectarian and narrow, tolerated but irrelevant in broader terms. Part of that definition comes through historical description as well as the parties of belief thrown up in a liberal Church - the liberal Christians, religious humanists, Easterns and neo-Pagans, some of which represent rationality, some romanticism, and some a combination. My own view is that these groups can supply well-written liturgical frameworks that complement hymns in defining what is believed in these places.

All text and images in this magazine are by Adrian Worsfold. Let me know if you'd like to contribute. The next magazine should appear sometime around August as the Summer issue.

This is entirely my own work and there is no connection with any Unitarian body nor is it to promote Unitarianism.



Can you spot nineteen changes?

