

*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.

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.*

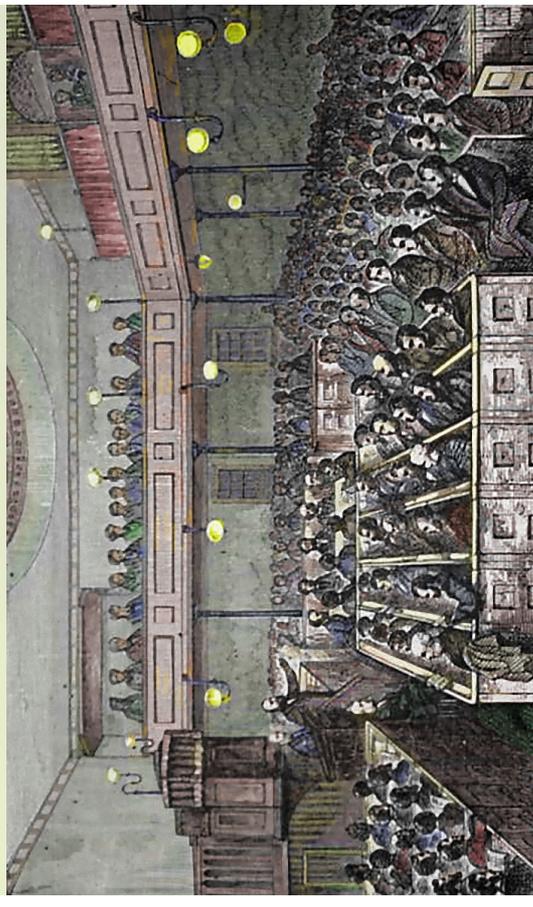
imagination. It is currently going through a substantial revision. It is why that, although it is on my website as a rolling project, it has not been revised for a while. If you read it now, it would change part of the way through to an earlier version, but even the first part is not as it was.

It is not as if I write any less quickly. This novel is approaching 600 pages long single lines at 12pt Arial equivalent 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.

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

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

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.



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 Canesea. 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

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!*



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.

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 seems 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



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.

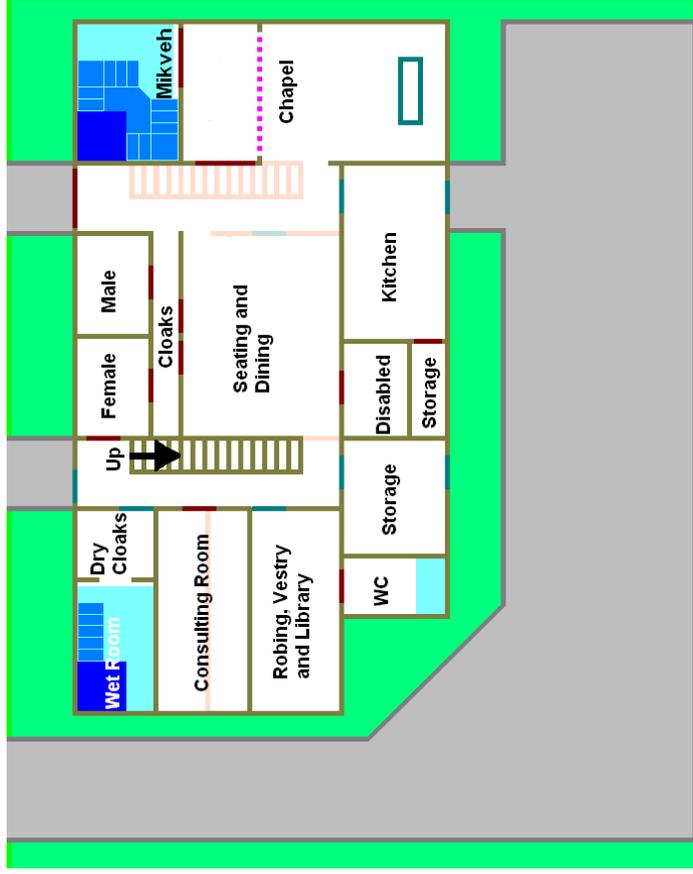
secret even from this bishop her lover (Jenny was targetted by him). Her husband Keith, who separates from her and makes his girlfriend pregnant, also knows. But her new lover Adam does not know and hasn't realised the giveaway absence of a cervix during handling and oral sex. Like many, CAIS is a secret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



*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).