

STATEMENTS OF BELIEF BY KENSINGTON UNITARIANS

# **KENSINGTON QUEST**

**Statements of Belief  
by  
Kensington Unitarians**

edited by Howard Hague

Essex Church, London  
1987

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## PREFACE

A number of Unitarian congregations in Britain have now used the BUILD YOUR OWN THEOLOGY idea, which originated with our sister movement in the United States of America. This booklet is the direct result of such a course held at Essex Church, Kensington, during April and May 1986.

At first sight it might be thought that 'Building Your Own Theology' is an un-Unitarian concept, for we prize so highly our freedom from dogma and creed. However such a reaction would be misplaced, for while we should be wary of attempts to prescribe a set of beliefs for all Unitarians, it is perfectly legitimate for individuals to work out their own credo if they so wish. The purpose of our course was to assist people in formulating their own beliefs more clearly. As a participant I found the series of meetings both helpful and enjoyable. Indeed the final evening when we each read out our prepared statements of belief is one of the most spiritually moving occasions I can recall. One phrase in particular stays with me: "I am a new and unique bit of potential" – but you'll have to read the booklet to find out whose phrase it was!

The Committee of Essex Church has decided to publish these statements in the hope that they might be of interest to a wider audience, and perhaps to encourage other congregations to tackle a similar venture. We certainly found it very worthwhile. Some brief biographical notes about the participants have been included as an appendix. The variety of religious backgrounds and experience is fascinating. By way of introduction I have invited our minister, the Rev'd Francis Simons, to say something about the concept behind QUEST (as we called our version), and how the course was arranged. The participants are very much in his debt for proposing the idea initially, and for his skilled leadership.

Howard Hague

## INTRODUCTION

The QUEST course, from which these statements of belief derive, owed its inspiration to the American Unitarian Universalist BUILD YOUR OWN THEOLOGY course. Excellent though that course has proved for Unitarian Universalists it was felt to be too long, too complex and too American in style and content for use by Kensington Unitarians. I therefore set about devising a six-week programme of weekly two-hour sessions designed to help participants identify and articulate their current religious and moral beliefs, the end-product being a personal credo written down and shared with the other participants.

Quest, in this context, stood for

Questioning,  
Understanding,  
Experiencing,  
Sharing and  
Theologising.

Individually, in small groups and in plenary sessions participants were invited to look back into their own religious histories, identifying significant experiences and encounters, charting the development of their religious and moral concepts, establishing values and rejected values, examining some of the religious options, assessing the impact of Unitarianism on their development and concluding with the final sharing session which, as Howard Hague observes, was a remarkable revelatory exercise.

As a result of this shared experience in soul searching and spiritual exploration I feel that we all grew both in self-knowledge and in awareness and appreciation of one another's religious quests thus far. None of us would claim to have arrived spiritually. These statements are strictly provisional. They will soon be dated. But even as they stand they testify to the ongoing nature of the quest for meaning in life which is at the heart of the Unitarian experience.

Francis Simons

I believe there is a force, invisible and omnipresent, which works through every woman, man and child, kindling an inner light, making itself known by works of compassion. To live in this state it is important to discover the five emotions of anger, fear, depression, joy and love within, and observe what they do in our lives. To engage on such a journey requires honesty and a willingness to share in a spirit of trust. Because it is more than likely that one will encounter the shadow-self (which has its own mysteries) it should be treated with respect.

Each culture has developed and taken a different road, but because we share a common heritage these differences should be acknowledged and no person should be made an outcaste just on the strength of their outlook or personal circumstances. Wrongdoers are to be punished but should not lose dignity or suffer eternal bondage.

Because we are daughters and sons of the mother earth we have her plants, animals, water, rocks and air in trust for future generations. Our bodies are on this earth for only a short span of time but our spirit leaves its imprint on the collective conscience for the enlightenment of others.

May every being pass through this life with health, peace and happiness.

Paul Adeline

I am unable to believe in a personal God — in the sense of an incarnation — but I believe that what we call ‘God’ is an impersonal force, to be equated with “ultimate reality”, the “infinite” of Buddhism, the “ground of our being” of Tillich, the “wholly other” and various other religious definitions.

This impersonal force, however, works ‘personally’ provided we do our bit to let the light shine through, eliminating the rubbish obscuring it.

I am unable to see God anthropomorphically and attribute human qualities such as ‘love’, ‘goodness’, even ‘mercy’ to Him, for if this ‘Being’ is all-powerful, all-merciful, it immediately raises the old theological problems: why does God allow evil, wars, suffering etc.

I tend to believe in Karma. We are entirely responsible for our acts, we have free will: there is no ‘God’ who will pull the chestnuts out of the fire for us. For the most part we ourselves are to blame for the circumstances we find ourselves in. “Know thyself” therefore, learn to be aware what you are doing and, above all, establish harmony in yourself, be at peace with yourself and the world: only then will you be able to spread it to others. “Love thy neighbour as thyself” — but it is sound psychology to start with ‘thyself’, and this often gets forgotten. If you are at peace with yourself you are less likely to harm others. If you follow your own ‘karma’, your own path, you are less likely to become a prey to negative emotions such as envy or jealousy.

Only in this way will you be in touch with the “ground of your being”. Perfect examples of beings who have eliminated ‘opaqueness’ so that the light could shine through unobstructedly are Buddha and Christ. Though life is one it manifests itself at many levels and it may require many lives to reach this stage of perfection.

Lory Alder

Life is all we have here. If there is a further life it continues from the point that we have reached spiritually in this life. I would not entirely dismiss the idea of re-incarnation.

I don't know what the purpose of life is. It seems ill-conceived. Innocent children are born mostly to ill-prepared parents and are often less than adequately provided for.

It would seem, then, we are to gain self-knowledge and sufficient experience and perception to help others. In my experience, gaining real enlightenment (in the sense of seeing the light, or ideas clicking) takes many years.

People have free will. Sometimes our actions can be the cause of great joy. Human contact can cause great distress but it is also the chief joy in life. Loving concern, respect and tolerance promote growth.

I value friendship. I try to repay the friendship I am given and also give my friendship to others.

Traditional religious doctrine tells us that our chief purpose is to worship "God" and I think that if that is re-phrased as 'to delight in Life', I agree with that. There is much in nature and art to enjoy. We do have a responsibility to care for our heritage.

Juliet Edwards

Although my faith in the established church crumbled many years ago, my faith in God remains and the life of Christ is the example I try to follow, not because I feel it is superior to other faiths but because I am rooted in it and it feels right for me.

When I realised I could no longer accept the dogmas and creed of the Church of England I turned to Unitarianism and found the freedom to explore other paths, discover the similarities and to realise that each has the same goal.

I do not believe that life is accidental. I believe that it is sacred and that there is a reason for everything, even if it is not apparent at the time.

I believe that all life is relationship — we are all involved with one another, whether by exchange of words, transference of ideas, compassion, duty, love or in numerous other ways, so human fellowship is of tremendous importance — this is one of the great strengths of our movement and one of my main reasons for belonging to it.

Meeting Jews, Buddhists, Humanists, Quakers, Christians etc within one congregation is a joy and I learn all the time from discussion and involvement with them.

I see life as both an inner and an outer journey. Sometimes I have doubts and uncertainties on the inner path — who doesn't! — and I do not always feel spiritually uplifted when I leave church, but this is doubtless a failing within myself and only I can remedy it by constantly striving to hold on to the ideals in which I believe.

To sum up, I believe that Christian Unitarian is the title I feel most at home with at the time of writing this statement.

Betty Evans

I believe in man as a physical, mental and spiritual animal. Conscience is the highest authority. I am an essential part of the universe, some of which is known to me, possibly more unknown. Because I exist, my life will have an effect on others and I have a duty to influence for good, as far as I understand the meaning of this.

Life consists of a series of needs, including intangible spiritual ones, which some describe as a 'God shaped vacuum'. God is a word used to describe this concept, which embodies the highest human values – charity, altruism, caring, concern, worth, rights etc. I believe we need each other, in order to fulfill our optimum potential in living. The experience of others and writings left by them give pointers to the direction we should go, the most influential in our culture being the man Jesus and the book called the Bible.

Jean Foster

1. Our experience of the world proposes to us the questions: "Why does all this exist rather than nothing?" and "Why is it existing, so marvellous in its vastness, beauty and intricacy?" The answer is that in some way it is intended. So I believe in a God as far as this goes.

2. We as individual human beings have a strong predisposition to believe that we are intended in some way with our own separate, unique consciousnesses and purposes. Also that we are watched and, possibly, loved from afar. This predisposition may just be a reflection of our drive for self-significance and self-importance. But we sometimes feel "Why should it not be so?" This is perhaps a hope or a feeling rather than a belief – to fit ourselves emotionally as well as physically into the world.

3. The answer to the problem may be a coming together of sections 1 and 2: that there is a little bit of the divine intention in our individual being and purposes. This is very speculative.

4. I believe there to be two principles at work in each human nature: a principle of goodness and one of evil. Evil is not just a lack of goodness. The goodness comes from God and I think this is what we mean when we talk of the supremacy of love as a human emotion. Where evil comes from I do not know.

5. I believe that without being mixed up in some way with other people, we lose our mental balance. Our love of other people is essential to our well-being and forms a good guide through life.

Paul Groves

I believe in the motive force of the universe which, in the light of my culture and upbringing, I call God. This power is like electricity, it permeates the universe. Like electricity it has negative and positive aspects. We are able, if we wish, to be in contact with the power.

I believe that life is a journey and the journey is a search for meaning. If we fail to make this journey our whole lives are unfulfilled.

I believe that it is open to all people to utilize in their search whatever myths, legends and insights speak to their condition. Science and history may not be disregarded. There may be no one answer and whatever answers there are, these are incomplete.

I believe that all people have the right to follow the quest in their own way and should be free to adopt whatever aspects of the truth might bring their fulfilment.

I believe in the inalienable right of all people to freedom of worship, conscience and tolerance. Because rights bring duties and because there is that of God in all beings, I have a duty to respect my neighbour, to love, cherish and offer peace and tolerance to everyone. I must endeavour to expel hatred and to promote love, joy and peace.

I should respect the planet and the life it bears because it is not mine.

I reserve the right to peace, dignity and justice for all beings.

Sara Groves

Although there are still differing views about the origins of the Universe, it seems to me that there is little room left for an external, creating force or being. Following on from this, my own beliefs are largely human-centred. I believe that responsibility for the fate of the earth rests with its inhabitants of today and of tomorrow, and that we have a duty to care for our world at a local, national and international level.

While much remains to be done, there are seeds of hope in our changing attitude to the environment, in the growing desire for peace amongst ordinary people, and in the recognition of the need for greater justice between nations and within nations. Could it be that these are examples of an emerging, new, global spirituality: a re-statement in modern terms of the relationship between man and his God? It seems that Africa was the cradle of mankind – perhaps it will be our melting-pot as well.

Although one's faith is often sorely tried, I do believe in the basic goodness of most human beings, and I believe in the ultimate triumph of reason, peace and justice. It is up to each of us to help create the conditions in which these qualities can flourish. This life is what we make it and, so far as I know, it is the only one we have. For me a living and loving church with its warmth of friendship is vital. I feel the need to belong to a regular worshipping community, where my spiritual batteries can be recharged and where there is the stimulation of new ideas.

For there remains much wonder and mystery in the world, and I believe there are areas of experience of which, as yet, we know little. It is fundamental to my Unitarian principles to be open to such new ideas. I believe, finally, that it is more important to strive for a goal than necessarily to achieve it, to set out on the journey rather than to arrive at a final destination, whatever that might be.

Howard Hague



Through experience and long observation I regard the Universe as half good and half evil. Taking everything into account, animal, vegetable and mineral, I came to the conclusion that all phenomena are but facades of good and evil. God (or heaven) is the sum total and source of all that is good, beautiful and desirable, and the opposing power (hell or the devil) is the sum total and source of all that is ugly, bad and undesirable. I believe these two powers are in continuous conflict, and that the world, because of this, appears and acts as it does.

Because of this state, real transformation cannot be achieved by reasonable means. So-called progress is uncertain and sometimes dubious; this is the case on social, scientific and technical levels. The process of the Universe remains unchanged — natural processes bear witness to this. Therefore ultimate transformation or re-creation of the Universe must come from and through God eventually, by religious and supernatural means. From this viewpoint, I suspect the more ancient and even pagan approach was closer to the truth, especially the Zoroastrian, Buddhist, Manichean and Gnostic systems. Many of the newer humanist ideas are remote from the truth, and naive as well. What one believes does not matter so much; it is the quality in the world that is important, both on a physical and spiritual level, and the conduct of that life. Everything is either of good quality or bad quality, it is not concerned with being human or not, or with wealth, fame or social divisions.

After death all things will be added or subtracted from heaven or hell — heaven being the ultimate goal where all good things reside, and where all are transformed, transfigured and restored as it should be at the end of time.

Iain Henderson

I believe that life has evolved and that we human beings are part of this on-going evolutionary process. I believe that God is this life force of which I am a part. In the creative aspect of this force lies the key to life's meaning and purpose and from it flows the essence of being — the joy of life and living and sense of well-being.

I believe that life is sacred and that all human beings must be afforded an equal opportunity to develop and express their potential humanity. Their inviolate right to life, liberty and equality of opportunity must be preserved and protected.

I cannot believe in a personal God. For me, meaning and purpose spring from a greater understanding of the God within. I believe that faith and trust in oneself and one's fellow human beings is essential to constructive human relations and it is through cooperation and sharing with others that human fulfilment is achieved. For me, Christ has a role to play, not as the Son of God, but as a symbol of affirmation and love. His enlightened insights into the human condition help in pointing out the Way.

I do not find a concept of personal immortality meaningful. We are finite beings and our perceptions appear to be limited. I can accept that the infinite, the vast unknown is incomprehensible. I am content to make the best of life here, and let what follows remain a mystery.

I believe that the noblest of all human virtues is generosity of spirit. It is manifest in an unfettered act of giving, not of material possessions but of oneself, one's love, and if perchance I were given a measure of grace I would ask that my capacity for giving be enlarged and my store of love increased.

I believe my purpose in life is to strive for a better understanding not only of myself and my fellow human beings but also of the human condition, and together with my fellow human beings to build a more loving and peaceful social order.

In reflecting on this life and the need for meaning and purpose, for me one thought, one feeling has remained constant: it is the hope that for each of us the world might be a better place for our having lived.

Donald Hesson

Any attempt to define and state a religious belief must take some large account of the individual giving expression to that belief, and will be determined by the kind of person he (or she) is, together with their outlook and their ability to express that belief.

One must begin from the stance of subjectivism. One believes that one *is*, and, more than that, that one is the subjective centre of the universe. Everything there is revolves around the subjective person.

The universe as we know it is inexplicable apart from some concept of a 'Creator'. Who and what the 'Creator' is remains unknowable. The creation of the world was achieved through the due process of nature, and the implementation of natural laws.

However, there are individuals within the created order whose thoughts, lives and deeds reflect something of whatever it is that lies at the heart of the universe, and reveal it as spiritual truth and beauty. It is convenient to refer to such individuals as 'religious leaders', or 'Sons of God'. Each of the great world religions recognises one or more of these outstanding individuals, and was probably founded by one. For me the foremost of these was Jesus of Nazareth. I acknowledge that this view is shaped by my surroundings and upbringing. 'Sons of God' are also to be found amongst countless nameless persons of all creeds and of none who have revealed something of whatever lies at the heart of the universe to their fellows.

One's belief about life, human history and human destiny is, to a large extent, fashioned by one's own circumstances and background. Each individual is unique and is a spiritual as well as a physical being. The chief values in the community are spiritual. There is a contribution to life which each person may make. This contribution cannot be made by another.

Far from being the 'final phase' of this world's history, this present age could, in fact, be the misty dawn of human experience and life, and that at a time thousands of years from now, men and women may look back to this troubled age as the early morning of a long, bright day in which the present teething troubles are the birth pangs of a new age to come.

Although I can neither prove it nor describe it, I believe in — and have experienced — a spiritual power which is both beyond me and within me, and which, when I allow myself to be open to its promptings, inspires, guides and supports me in whatever circumstances I find myself to be. I further believe that this holy spirit — or whatever name we choose to give it — is available to every human being and is active in that person. I am therefore compelled in my daily life and work to respond to other people with total respect and loving concern, acknowledging each one to be unique and precious, and regarding each one's interests as being quite as important as my own.

I rejoice in being a physical creature in a physical world, despite the pain and strife and confusion that mankind has created within that world. I delight in all that appeals to the physical senses, in human companionship and interaction, in the joy of language and humour and ideas, but I realise that all or most of that must end with death. Even so, I believe that in some way that is beyond my understanding, the spiritual entity within me will survive my physical demise and that my spiritual journey, begun in this life and being pursued in the here and now, will eventually lead me into new realms of which I have only fleeting and incomplete glimpses at my present stage of development.

Jill Inskip

- God I believe that God is potential
- Chance I believe in chance. Without the possibility of loss, failure, defeat and death there would be no point in doing, creating or loving anything.
- Self I believe I am here by chance. I am a new and unique bit of potential and I must express it as fully as I can. Though limited by genetic inheritance and childhood experience I must work with the material I have been given.
- World I believe that the world and all life exists by chance. Nevertheless it is still awe-inspiring and I must do all I can to protect it and preserve all forms of life.
- Religion I believe that the man we call Jesus comes nearer than any other prophet or teacher to expressing the truth about the God I worship by his teachings as recorded in the New Testament, and by the example of his way of life. He fully expressed his potential without the limitations of pragmatism. Jesus said "Resist not evil". I regard this as the most difficult of all his teachings. He came not with solutions or comfort but with a challenge to meet the persecution he knew he must suffer.
- Beauty I believe that beauty is essential to human beings. Other animals do not have this need. Physical well-being satisfies them completely.
- Logic I believe that logic cannot encompass spiritual matters. Logic can conceive an idea such as eternity but imagination is needed to comprehend the idea and accept it as truth.
- Action I believe that everything we do counts and that we can influence our destinies.
- Doom I believe that this planet Earth and all life on it could disappear either through chance or through man's folly but that God, potential, would still exist and find some other way of self-expression.

Meg Lynn

The thing that has greatest meaning for me is the relationship between human beings. Because life is so difficult I am concerned that the life of every human being should be made easier and that, I believe, is the reason I am here on earth. I believe I must constantly seek ways to solve problems, ease the lives of others and also ensure that I do not make things more difficult for them. The word that has the greatest meaning for me is compassion.

For the moment, at least, I do not need to know what comes after this life. For the moment it does not bother me. Neither do I feel the need to know where we have come from. I believe that everyone is unique and of equal value and worth. I believe this planet is sacred and that it is essential to conserve it because any deterioration in it will harm the humans who live here now and will live here in the future. Life enhancement for all, peace, ecology and conservation — these are the essence of my religion.

Patricia Walker

## BIOGRAPHICAL NOTES

### **Paul Adeline**

Paul has been a member of Essex Church for some five years. He particularly values membership of the church because he says that there is always space to disagree in harmony. In his spare time he enjoys walking, music, reading, films and conversation.

### **Lory Alder**

Born in England into the Jewish faith, Lory was educated in Vienna. She became an Anglican, but has now been interested in Buddhism for twenty years. An interpreter by profession, Lory enjoys art, books and travel. She has recently visited India. The Bible and Buddhism have been important influences in her thinking.

### **Juliet Edwards**

Juliet has been a Unitarian for the past fifteen years, coming to it from an Anglican background. She is a teacher in a multi-cultural primary school in west London, and is the mother of four children. She has been a member of Essex Church for about two years.

### **Betty Evans**

A retired school secretary, Betty has been associated with Essex Church for some twenty-five years, but with gaps where she has explored other paths. Born an Anglican and still close to Christianity, she fell out of sympathy with Church of England dogma and doctrine. She is also interested in Buddhism and Sufism.

### **Jean Foster**

Brought up in a non-religious family, Jean was later associated with Methodism and evangelical Christianity. She came to Unitarianism two years ago when her life experiences ceased to be compatible with her previous beliefs. A nurse by profession, Jean has recently left us to work in Australia, where she is maintaining her Unitarian connections.

### **Paul Groves**

A Unitarian from childhood, Paul has been a member of Essex Church since 1969. Now enjoying retirement, he has worked as a lecturer in economics and as a clerk, and is interested in nearly all the arts. He represented the church at London District meetings for several years.

### **Sara Groves**

Brought up an Anglican, Sara was also influenced by the Plymouth Brethren. She has been associated with Essex Church since coming to London in 1969, and her teaching career has included three years spent in the Falkland Islands. Travel and photography are among her interests, and she is also an accomplished poet.

### **Howard Hague**

Howard was born into Unitarianism in Sheffield, and has also been associated with congregations in Norwich and Brighton. A librarian by profession, he spent five formative years in northern Nigeria before coming to London, and Essex Church, in 1976. He is currently chairman of the congregation, as well as honorary librarian.

### **Iain Henderson**

Born in Edinburgh, Iain was brought up in the Church of Scotland but became a Unitarian in 1961. He has been a member of Essex Church since coming to London as a newspaper librarian in 1967. His interests include history, mythology, collecting books and painting. Iain has composed a number of drawings for the church newsletter recently.

### **Donald Hesson**

Donald is a retired US barrister and lawyer. His family background was Protestant, and he attended Sunday School sporadically as a child. Describing himself as basically agnostic, he was first attracted to the Unitarian approach at university. He has been a member of Essex Church since 1978, and his interests include mythology, Jung and process theology.

### **Ashley Hills**

Now a minister in the United Reformed Church, Ashley trained for the Unitarian ministry and served in Rochdale and Larne. He was associated briefly with Essex Church during winter/spring 1986. Ashley describes himself as strongly influenced by the Bible, but totally committed to liberal religion. Books and travel are among his interests.

**Jill Inskip**

Jill spent her childhood in India, based on a Church of Scotland mission hospital, and attended Anglican and Methodist schools. After her marriage she attended a Methodist church for twenty years, but started going to a Friends' Meeting around 1975. She has been involved with Essex Church for some five years, and by profession is the case-worker for the Unity-Care project, based at the church.

**Meg Lynn**

Brought up a Unitarian, Meg became a Christian Scientist for five years. She was then attracted to both Buddhism and Islam. She was a member of a Unitarian church in Texas for four years, and sang in the choir. She has been attending Essex Church since the time of the Falklands War in 1982. In her spare time Meg enjoys reading.

**Francis Simons**

Francis has been minister to Kensington Unitarians since December 1981. His spiritual quest has led him through Roman Catholicism and Anglicanism to Unitarianism. Throughout he has had strong affinities with Quakerism and Buddhism. He adopts an unashamed and positive view of his religious history, seeing it as a constantly enriching process of spiritual exploration.

**Patricia Walker**

Patricia attended Methodist and Baptist Sunday Schools as a child, and was confirmed in the Church of England as a teenager. She has been a member of Essex Church since 1978, and now describes herself as a Humanist Unitarian. Her interests include antiques, women's and peace issues, and she has travelled widely.



SIVA – NATARAJA  
THE LORD OF DANCE

IMAGES OF DEITY by Iain Henderson: SIVA NATARAJA, The Lord of Dance

The eternal dance of Siva reflects the dynamic flow of life in its various stages and the union of humankind with God's cosmic energy



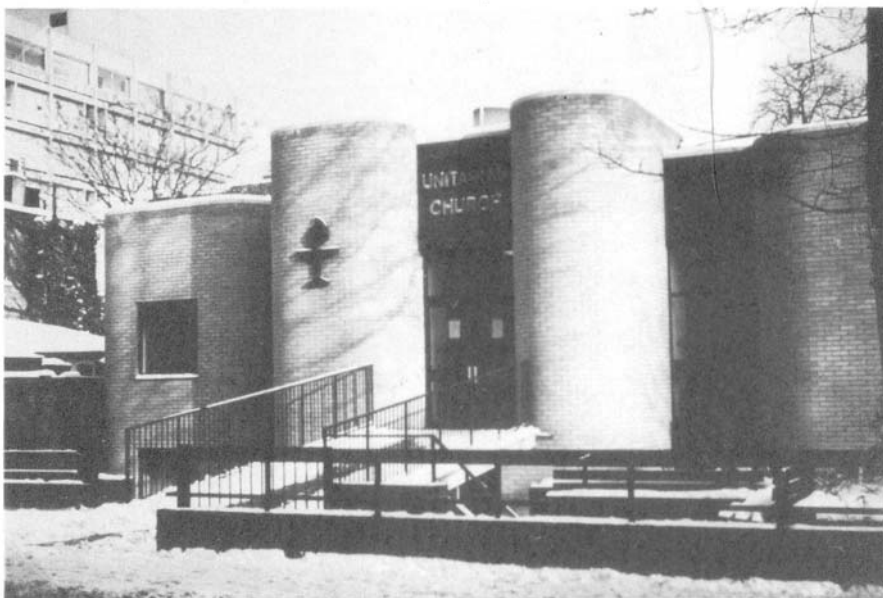
## Essex Church – A Historical Note

The congregation traces its origins back to 1774, when the Reverend Theophilus Lindsey opened the first avowedly Unitarian place of worship in Britain in Essex Street, just off The Strand, in London. That first meeting on 17th April attracted some two hundred people, including Joseph Priestley and Benjamin Franklin. The previous year Lindsey had resigned his living as vicar of Catterick because he could no longer subscribe to the Thirty-Nine Articles of the Church of England. In March 1778 a purpose-built Essex Street Chapel was opened, and the congregation remained there until the 1880's. By that time however, because of population changes, the number of worshippers was small. Meanwhile the recently-formed Unitarian cause in Kensington was looking for a permanent home, and it was decided that the two congregations would join. A fine new church, designed by T. Chatfeild Clarke, was erected in The Mall (now Palace Gardens Terrace) and opened in May 1887.

That building continued in use until the early 1970's, and was a landmark in this part of Kensington. People still enquire about the 'Boy Monument' which stood in front of the church (and which had been transferred from the Essex Street site). Sadly it no longer exists. By this time the building was in need of major repairs, the steeple already having been removed in 1960 because of its dangerous state. It was decided reluctantly to demolish the church and rebuild on the same site. This new Essex Church, designed by Thomas Atterton, opened for worship in July 1977, and has been much praised for the dignified simplicity of the interior. Further details about the development of the church will be found in a leaflet available free of charge, and in the much fuller history recently compiled by Raymond Williams.

Today, as in the past, Essex Church is a community of individuals looking for spiritual truth and meaning without the constraints of doctrine or creed. We pursue this quest through worship, fellowship, the examination of ideas from many sources, self-awareness and personal growth. The focal points of our community life are Sunday morning worship and the Wednesday evening Midweek Fellowship meetings. Further details about these and other activities are available from The Minister, Essex Church, 112 Palace Gardens Terrace, London W8 4RG (tel 01-221 6514). Visitors are always welcome at the church.

Howard Hague



A winter view of Essex Church, the home of Kensington Unitarians

Although church-going remains a minority pursuit in this country, there is evidence of increasing interest in religion and spiritual matters at the present time. But what do individuals actually believe about God, about the world and about their relationship to each of these and to each other? This booklet presents fourteen statements of belief, arising from a course of enquiry and study which took place at Essex Church in 1986.

The Unitarian approach to religion is essentially liberal and individualistic, rejecting the ties of dogma and creed, and instead welcoming the experience of a variety of traditions, both Christian and non-Christian. This is the background to Kensington Quest.