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SIGNS OF THE TIMES

FEATURES, COMMENTARY AND REVIEWS FROM MODERN CHURCH

Alison Webster
explores why this year's
Greenbelt theme might
have particular resonance
for those feeling ambivalent
about organised religion
and the institutional church



*Let it
All Go?*

Life, Death,
What's it
All About?

Anthony Woollard

Why Should
We Listen to the
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Book review by Malcolm Torry

Romain's
Clear Case for
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Review by Alan Race

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Modern Church is an international society promoting liberal theology. Founded in 1898 to defend liberalism in the Church of England, we now work ecumenically to encourage open, enquiring, non-dogmatic approaches to Christianity.

SIGNS OF THE TIMES

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EDITORIAL



Anthony Woollard
Editor

LIFE, DEATH, WHAT'S IT ALL ABOUT?

This is the 'Greenbelt edition' of *Signs*, and that is directly reflected in some contributions, notably Alison's article. But there is much else of wide interest.

A particularly topical contribution is Alan Race's review of Rabbi Jonathan Romain's book on assisted dying. An issue which makes us all 'theologians' (see further below), especially those of us old enough to be confronting our own mortality, and that of those closest to us, in the face. What is the point of going on living, contributing to a distorted demography with too few young people affecting the functioning of some societies, especially when this is accompanied by personal pain and decrepitude? Each of us has to work out his or her own answer to that,

and whatever faith we may hold is surely relevant. There have been several books published recently – one reviewed in our last edition – which might be held to contribute to “a theology of old age”, but perhaps some readers would like to offer further thoughts!

Hence, I suggest, part of the relevance of our residential event in April entitled, 'I'm not a theologian, but...'. Alas, I myself did not get to this. Having read Ruth Harvey's blog post on our website, and watched most of the subsequent Modern Church Forum, I have some feel for its impact – but would like to know more.

I am fortunate enough to worship in a large congregation containing several clergy, licensed or *continued* >

Signs of the Times is published in February, May, August and November. It provides news and information about Modern Church and offers members an opportunity to communicate with each other in print. We welcome articles, notices, poems, suggestions, comments and suitable accompanying images. Articles published do not necessarily reflect a Modern Church perspective – in keeping with our commitment to liberal theology we believe that other views should be heard. Send material to the editor by 28th December, 28th March, 28th June or 28th September. Articles should not exceed 1,000 words. We prefer email but will process typed or handwritten text (phone for a postal address).



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retired, and many laity who have had relevant education/experience, blurring the distinction between 'theologians' and others. And it shows, and gives rise to some interesting discussions.

Our church book group, which I run, contains some very definite 'non-theologians' but others whose background is rather different, including a couple of clergy – and an academic expert on the thought of Rene Girard who is getting increasing mentions in theological articles in the *Church Times*. Dialogue is not always easy between such a range of participants, but, as we discuss a great diversity of novels and other literature (hardly ever explicitly faith-related), we do find ourselves 'doing theology'.

Encouraging discussion

Not all parishes or benefices are as favoured in such respects as the one to which I belong, and not enough effort is put everywhere into encouraging relevant discussion. But even when the individual on his or her own does

not feel like a theologian, groups can develop which can facilitate everyday theology. And if this little magazine could help in any way as a resource to such groups, I should be delighted to know, and encourage readers to help.

Another of the book reviews below refers to the way in which the moral authority of the Church of England has been compromised by its failure to listen to the wider community on discoveries about, notably, sexuality. This is relevant also to 'being a theologian' in everyday life. I do not want to suggest that some sorts of quasi-theology of, let us say, popular understandings of Freudianism carry some special 'authority', but they cannot be ignored.

Real resonances

If we take the category of autism – no doubt just as often misunderstood and misused as many traditional theological concepts, yet still widely recognised – we may find real resonances in theology and spirituality. Indeed, books have been written on just that, and some of them reviewed in these pages in the past. The autistic personality, we are told, finds problems in the 'reality' of other people, even those whom he or she can see, and therefore all the more in the reality of God. If I may be very personal, I know that I am somewhere on the 'autistic spectrum'; but at least, as I have grown older, I have learnt a great deal about the

reality of other people – and of God in them. Never mind about my now fading knowledge of the Church Fathers, the Reformers or other theological 'authorities' (though they can sometimes help, as, rather more often, can social

scientists). Never mind about the role that sexuality, that theologically conflicted area, can play in such discoveries. As I wrestle with 'God in people', I am surely 'being a theologian'. And that is open to most if not all of us.

Correspondence

Dear Anthony Woollard,

Reading 'Articulating a God beyond existence' (courtesy of a good friend who has a subscription to *Signs of the Times*), has stimulated me to write about how deeply I regret the passing in church-speak of 'which' and 'He' when speaking of God.

As a child, I grasped easily the idea of God as beyond human, therefore not 'who' and lower-case 'he'. Ever since childhood (a loving one, and one brought up in church – different denominations acc. to where we were living and in which country) I continued to value that Which/He distinction, and it's how I've been able to continue to believe in God/the divine (as beyond us, around us, within us). Dogma hasn't ever got in the way, for which I am deeply grateful.

I like, too, your quoting of David Jenkins: 'God is as he is in Jesus.'

—Jan Michael

Dear Jan,

I have some personal sympathy with you, though also with the argument of the book (which I have not read) and even more with Ian Duffield's review, which is basically sympathetic to Markus but not unafraid to be critical of some details!

As you imply, family background can be relevant to our faith, and let's just say that my own background makes the image of God as Father a particularly difficult one for me – though I am happy to recite the Nicene Creed as at least a historical document full of 'images' of an ineffable Reality. As long as we do remember that at all times, not least our own individual prayer life as well as collective worship, we are responding precisely to our own possibly quite diverse 'images', and don't have the 'hot line to [the real] God' that more conservative believers claim, then your own position is wholly justified.

—Anthony Woollard

Alison Webster explores why this year's Greenbelt theme, 'Let it all go', might have particular resonance for those feeling ambivalent about organised religion and the institutional church

Let it All Go?



ALADIN HABBOUTI/UNSPLASH

In the eighty-ninth year of his age and the sixty-seventh year of his presbyteral ministry', so reads the rather archaic final line of my father's official obituary published this year by the Conference of the British Methodist Church. More than any other sentence in the short piece, it sums up his long life: one of complete dedication to Methodism. From his childhood at Kirby Cane Chapel in Norfolk (now a rather lovely home, but the memorial stone to my great-great grandfather, Robert Pilgrim, remains forever in its walls), through his membership of Durham Methsoc where he met my mother, to his various

The dominant story about faith identity enmeshes us in a vicious triangle where doctrine, belief and expression are inextricably linked...

ministerial roles in the UK and Zimbabwe, my dad was a Methodist Presbyter to his very core. He was dutiful, dedicated, methodical, frugal, and self-sacrificing in (almost) all things. He liked to think and be challenged, engaging critically with the latest developments in theology.

I deeply respect that. And I feel a sense of sorrow that it's not

something I could continue in quite the same way. Like my parents, I embrace without reserve Wesley's covenant prayer, 'I am no longer my own, but thine...', and I am fiercely proud of my Methodist heritage: non-conformity; social and scriptural holiness. And yet I could not fully inhabit a church that rejected, for several decades too long, those of us whose gender and sexuality were perceived to fall short of God's 'ideal'.

But there was a more fundamental mismatch at play: the very conceptualisation of what faith actually is. Institutional Christianity (not just Methodism) posits that 'being Christian' means assuming a God-given corpus of teaching ('doctrine'), which a believing subject affirms or adopts ('belief'). Once affirmed, this belief is then expressed in communal and individualised forms of religious activity: prayer, ritual, worship, social and political action and so on. The dominant story about faith identity enmeshes us in a vicious triangle where doctrine, belief and expression are inextricably linked and have a linear connection. I use the word 'vicious' advisedly, because acute spiritual pain can be felt when one finds oneself impaled on any of the three points of this triangle or, indeed, caught up in questions about how the three relate to one another ("...You can't possibly call yourself a Christian and believe/think/do that!"). These *continued* >



...to my mind, the boundaries of Christianity are defined by people – usually men. Usually White men, for particular political reasons. This has always been the case.

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experiences can feel like a strangulation of faith, and leave one feeling a profound sense of alienation from one's spiritual roots.

But to my mind, the boundaries of Christianity are defined by people – usually men. Usually White men, for particular political reasons. This has always been the case. What Christianity is said to be and what Christianity is said to teach cannot be objectively defined. Every aspect of the faith tradition has a social and political history. This matters. And everything can and does change. Other conceptualisations can reduce faith to a tool of social control and oppression. Yet the gospel is that faith is about liberation; a way to connect with the source of our being – God, and with our sense of who we are called to be as unique individuals, loved unconditionally by that God.

So I also rejected, with vehemence, the strictures of the false binary, 'should I stay or should I go?' – a dilemma many questioning Christians experience to this day. I was heartened to learn that the founder of Methodism, John Wesley, went through a similar struggle in the 1730s. He shared with his

Moravian mentor Peter Bohler, his concern that his faith was not strong enough to preach. To which the remarkably ahead-of-its time reply came: "Preach faith until you have it, and when you have it, preach faith".

In the twenty-first century, we would call this a 'queer' approach to faith. It deploys what theorist Judith Butler calls 'performativity'. If faith is performative, it simply is an effect of the spiritual practices we undertake, in all their diversity and creative manifestations. Faith is not so much something we have or don't have, 'keep' or 'let go of', but something we do and create. Now the question is not, which side of the Christian/post-Christian or non-Christian divide do I stand on, but how have I been constituted as a religious subject thus far, and what kind of spiritual person will I become in future through the practices I perform, by the ways I choose to inhabit my faith and live my life? We can hold contradictory feelings ("I love the church!", "I despise the church"), integrate past and future emotional investments, and think about ways to exercise our prophetic and subversive activities into the future. What if this process is not inimical to faith, but the very exemplification of it? The truth is, we 'have' nothing to 'let go' of.

— Alison Webster

Alison Webster is General Secretary of Modern Church

REVIEWS



Stowell Defends the "Life-Saving" Gift of the Smaller Church

Appropriately perhaps for a book about small churches, this book is little – a mere 87 pages – and yet, it contains enormous breadth and depth. It is motivated by Stowell's pastoral concern for parish priests like herself, some of whom are exhausted by the physical and mental stress of leading a smaller church. On an even more personal level, this book explores one of the 'burning questions' that has become increasingly important for Stowell in her own priestly vocation: 'At the end of my life, will I look Jesus in the face and hear the words I long to hear, "Well done, good and faithful servant"?'

Across the Church of England, Stowell intimates, there are many faithful clergy and congregations of smaller churches who for a variety of reasons do not hear these words. And so this book is



Jody Stowell
Bruised Reeds and Mustard Seeds: the gift of the small church
Canterbury Press, 2026

motivated also by her anger at an institutional church "that does not seem to understand the gift of these communities, that seems to be willing to sacrifice

them for the sake of its own maintenance."

Unrealistic expectations of self-sufficiency, faithful ministry and mission that cannot be measured

as Sunday attendance, and countless other features of small church life all seem to testify to this.

So, there is anger – but along with that anger comes not only a courageous call for justice, but also profound hope for the future. This is rooted in Stowell's central conviction that "smaller church is not something to be explained, justified, defensive about, but it is a gift." Far from being burdens to be (graciously?) endured, Stowell argues that small churches actually have something vital and indeed life-saving to offer the wider institution.

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Stowell argues that the Church of England needs to be able to face honestly the possibility of its own death, before it can reckon with the new life which may come from this.

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Stowell succinctly outlines the challenges facing smaller churches, including the ‘money problem’ of radical financial precarity, the ‘gender problem’ of small churches being associated with female leadership because they are considered less valuable, the ‘loneliness problem’ of small church leaders often not having colleagues to minister alongside them, and the ‘failure problem’, a persistent sense felt by small churches of simply not being good enough, no matter how hard they try. She suggests that all these so-called ‘problems’ are labelled as such due to the perceptions of others, and that in fact “they could be our most valuable charisms – gifts of the Spirit to us.”

Numerical decline

Stowell goes on to consider anxiety around numerical decline, and the impact this has on parish priests. At heart, she argues, “we are anxious about being vulnerable.” All too often, clergy who express vulnerability are made to feel that they have

failed and need to build their resilience. So how should we move forward? Stowell argues that the Church of England needs to be able to face honestly the possibility of its own death, before it can reckon with the new life which may come from this. In the context of small churches, she explores how anxiety can be constricting, preventing churches from taking ‘unnecessary’ risks. If the church’s numerical decline can be reframed, perhaps this might open the door to new avenues of courage and generosity.

The theme of reframing continues into a thoughtful chapter of reflection on the small in Scripture. Stowell is wide-ranging here, considering among other things Jesus’ own self-doubt and uncertainty, the ‘golden thread’ of the small and seemingly inadequate woven through Scripture, the significance of the bruised reeds and dimly-burning wicks of Isaiah 42, and the mustard seeds which eventually become a home for unlikely outsiders. For Stowell, we are not just told to go to these places, but rather “it is from these places that we are told to expect God.”

Stowell goes on to explore how small churches might relate in a healthy way to the wider institution, especially when their important work in marginal places often goes unrecognised. Here Stowell shows great compassion for and understanding

of bishops – she argues that they cannot respond appropriately to the needs of their clergy, because they cannot acknowledge their own needs within an unsustainable system. Ultimately, she argues that small churches can help the whole institution by taking responsibility for their own integrity and boundaries. This is an act of resistance against a toxic ecosystem that prioritizes unlimited growth. But this can be joyful resistance – it can enable small congregations to recognize the good in who they are and what they do, and so to stand a little taller and take pride in their work.

Hopeful and practical

Finally, Stowell considers some ways forward. This is a deeply hopeful and practical book, and thoughtful practical suggestions are made throughout. But in this section Stowell explores in detail three new approaches. She highlights Bishop Guli Francis-Dehqani’s excellent and compelling preaching which has resonated with many across the Church of England, and also her work in Chelmsford Diocese which aims to articulate “a way of walking together that is non-anxious about growth in numbers and money as an outcome”. Within this approach, strengthening the inner lives of clergy and congregations is a key response to institutional anxiety. She also explores church partnership that

is theologically rooted in the relationships of the Trinity (rather than seen as an unfortunate necessity). Finally, she explores the pioneering creation of rural deaneries as networks of solidarity and support for small churches.

Upon putting this book down, I was left with a deep sense that this seemingly intractable situation can – and must – change for the better. This is a brave, compassionate and honest voice. Stowell does not wallow in misery over the acute issues that small churches face, nor does she point the finger of blame either at large churches or leaders within the wider institution (in fact, she counsels against this). Instead, she focuses on gently challenging assumptions, reframing narratives and encouraging small churches to nurture their inner lives, be confident in sharing their unique gifts, and seek healthy relationship with the wider institution. This book will speak into the hearts of national church leaders, parish priests, lay leaders and congregations alike. In the non-anxious and spiritually grounded environment that Stowell nurtures one word at a time, we are given space to listen for the still, small voice of God.

— *Angela Sheard*

The Revd Angela Sheard is on the staff of Queen’s College Birmingham and a Council member of Modern Church.

Romain Makes a Clear and Compassionate Case for Assisted Dying

Religious objections to Assisted Dying (AD) have traditionally been dependent on a metaphysical-type basis: ‘The Lord gave, and the Lord has taken away; blessed be the name of the Lord’, as many a funeral service proclaims. This scriptural/biblical saying is more than an acknowledgment that a person has lived and now died; it suggests that ‘the Lord’ is responsible for the beginning and end of life in some real material sense. Some religious voices continue to claim that it is somehow an act of unfaithfulness if we declare that our deaths actually rest in our own hands. We seek to put off our own demise, but the very term Assisted Dying drives a coach and horses through the

One positive virtue of Rabbi Jonathan Romain’s book is that it makes us face the realities of death very publicly, and that has got to be a good thing.



Jonathan Romain
A Better Death: the case for assisted dying
Reaktion Books, 2026

assumption that it is not OK that we might have a say in the wherefores of our own deaths. One positive virtue of Rabbi Jonathan Romain’s book

is that it makes us face the realities of death very publicly, and that has got to be a good thing. Yet the fact that the agonising about AD – as exemplified by the filibustering antics in the UK’s House of Lords, leading to the recent defeat of the ‘Terminally Ill Adults (End of Life) Bill’, in spite of its acceptance in the House of Commons – suggests that fears about death are alive and well.

It is often assumed that religious believers are bound to object to AD on the grounds that it represents the final nail in the coffin (pun gravely intended) of any divine role in the management of human affairs more generally. But this is a mistaken view according to Jonathan Romain. For the rabbi the divine offer of human freedom, together with the godly recommendation of compassion as the

Much of the agonising over AD questions the virtue of the choice argument when fears are raised about the dangers of the slippery slopes – slopes that terminally ill people may come under pressure from unscrupulous relatives, or may feel moved to lessen the demand on relatives who are sinking under the demands of offering ceaseless care...

ethical driver upholding the best of human intentions, is more reflective of the divine gift of life that respects choice as an intrinsic quality of being human. In this way, Romain has a high regard for the virtue of choice, but is it sufficient in the context of the ethics of AD?

Much of the agonising over AD questions the virtue of the choice argument when fears are raised about the dangers of the slippery slopes – slopes that terminally ill people may come under pressure from unscrupulous relatives, or may feel moved to lessen the demand on relatives who are sinking under the demands of offering ceaseless care, or may ask for relief from an encroaching attack of depression. Romain faces these objections squarely and finds them all wanting: strong protective safeguards can be readily made available, and the

evidence from places where AD is lawful have proved their worth.

A Better Death approaches all of these discussions with sensitivity, clarity, compassion, thoughtfulness and a deep awareness of our human frailty.

Changed mind

Romain’s support for AD is not theoretical only; he changed his mind from ‘against’ to ‘for’. His experience of exercising pastoral care as a rabbi led him to encounter some occasions where palliative care, human warmth, and even prayer brought no relief from the desperation of untreatable suffering. On reading these stories, and echoing Romain’s pastoral experience, I find it hard not to agree with him. In these circumstances, allowing a person the legal choice to end life seems close to being an act of love.

It was an inspired choice to enlist the TV personality and trailblazer for AD, Esther Rantzen, to pen the Foreword. She writes: “I completely trust in Jonathan to deal with this sensitive issue extremely well. Thank you so much, Rabbi Romain, for entering this debate.” This is a much-deserved commendation.

— Alan Race

Alan Race is a former Chair of Modern Church and currently Chair of the World Congress of Faiths (WCF). This review also appeared in the journal of the WCF for the June 2026 edition.

The C of E and the Nation's Moral Compass: Essays Underline Need for Coherence

This timely book asks the question: On what basis does the Church of England engage with the nation's public life? The editors' and contributors' responses to this question are structured according to four themes: faith (the Church of England is first of all the Church of England, so loyalty to its faith in God is foundational); history (the Church of England is the guardian of the religious aspect of England's history); place (the Church of England is responsible for the cure of souls in every square inch of England); and transcendence (the Church of England is a constant reminder of a transcendence represented by all of England's religions).

Disestablishment

The 'faith' theme begins with Jonathan Chaplin's call for disestablishment of the 'high' establishment constituted by bishops in the House of Lords, parliamentary scrutiny of General Synod measures, the Archbishop's coronation of the monarch, and so on (but not of



Joshua Hordern and Graham Tomlin (eds)
A Voice in the Wilderness: Why should we listen to the Church of England?
SCM Press, 2026

the establishment constituted by the parish system), and with John Ritzema's objections to that part of Chaplin's argument that claims that nations cannot exercise

religious agency. On the basis of her experience in New Zealand and the UK Eleanor Sanderson asks for love of both England and the Anglican Communion; and Edward Dowler calls for a Church of England voice that is theological, spiritually grounded, pastoral, beautiful, eschatological, truthful, and affirming of human dignity, and makes an interesting assumption that 'many clergy' have on their bookshelves the 'three series of the ante-Nicene, Nicene and post-Nicene Fathers' (the 37 volumes are now available cheaply on Kindle). Finally in the 'faith' section, Joshua Hordern finds that the Church of England's 'ecclesio-political infrastructure' can facilitate loyalty to the Christian tradition, enable doctrinal discipline to hold the Church and the nation together, and offer both a prophetic critique and an invitation to bring all of our loyalties into our loyalty to Christ.

In the final 'transcendence' section of the book... Malcolm Brown argues, with George Orwell, that belief in life after death, and in the justice that that will bring, helps to preserve us from totalitarianism

In the 'history' section Dominic Grieve discusses the constitutional function of the established church and the coronation oaths and finds that the Church of England fulfils a State-foundational role that would be difficult to fulfil by other means; and Catherine Pepinster suggests that the recent changes to what remained in many ways a traditional coronation service reflect a changing relationship between Church and State. Mark Chapman worries that the gap between the nation's moral instincts and the Church of England, particularly over gender equality and human sexuality, threatens the legitimacy of the Church's voice in the public square; and Tom Holland takes a historical perspective and asks whether the Church of England should be the religious expression of our diverse society or clearly distinct from that society.

In relation to 'place', the story that Jill Duff tells of the Church at work in Lancashire shows how the Gospel takes root differently in each locality; Marcus Walker defends the parish as the place

where the Church engages with the nation, and asks that the nation's parishes should be properly resourced; James Newcome defends bishops' role in the House of Lords on the basis of their being rooted in particular communities; and Graham Tomlin describes the tension between the Church of England's relationship with England's more secular and liberal culture and its relationship with other Anglican Communion churches located in more conservative cultures.

Transcendence

In the final 'transcendence' section of the book David Fergusson explores the Church of Scotland's role as an essential expression of transcendence and of the subsidiary nature of secular authority; Malcolm Brown argues, with George Orwell, that belief in life after death, and in the justice that that will bring, helps to preserve us from totalitarianism; Daniel Greenberg, from a Jewish perspective, finds that the Church of England's transcendence-representing establishment benefits all of the UK's faith communities and society as a whole; the Muslim Dilwar Hussain values the Church of England's role as 'moral convenor' and 'sacred mediator'; and Shermara Fletcher-Hoyte emphasises the Church of England's ecumenical responsibility to be a prophetic voice. The editors' conclusion is that the Church of England represents *continued* >

What the book shows is that for the high and earthed establishments to be maintained, the constituent parts of the Church have to remain broadly coherent with the nation's moral compass...

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a benign form of Christian nationalism.

Every one of the essays in this collection is worth reading, but they do not add up to a response to the question 'Why should we listen to the Church of England?' That will always be a difficult question to answer because the Church of England is not a single coherent organisation: it is a federation of parishes, synods at various levels, boards of finance, bishops, clergy, churchwardens, and so on, each of which has their own voice. What these essays do add up to is an important cumulative argument for both the 'earthed' (parochial) establishment and the 'high' establishment and for the relationship between them. What the book shows is that for the high and earthed establishments to be maintained the constituent parts of the Church have to remain broadly coherent with the nation's moral compass, which raises in an acute form the current vexed question about same sex marriage. This really is an issue that matters, and the longer a solution is not found

the more relationships between Church, State, and nation will be damaged.

We could put this another way: there need to be sufficient mediating institutions with which both the State and the Church of England can relate, a vital institution is marriage, and Church and State no longer relate to the same institution. This makes vulnerable both the high and earthed establishments, which in turn compromises the Church's ability to serve the nation. It is time for every possible solution to be considered, and an option not mentioned by either Mark Chapman or Graham Tomlin in the chapters that touch most closely on this issue is that the Church should insist that two people in a same sex relationship should marry, and that they should regard that marriage as lifelong: a position that would conform to the Christian tradition and realign the moral compasses of Church, State, and nation. Such a move could enhance the Church's establishment and enable it better to fulfil both its servant and its prophetic role.

It is this kind of question that this important book forces us to think about.

— *Malcolm Torry*

Revd Dr Malcolm Torry is Chaplain of St Mary Abchurch, City of London.