



PRODUCING



Throughout the Consultation we have one central question before us: how do you speak about God? In studying various themes we will have had an opportunity to work towards answers to this question in the Engaging sessions. It would be a sensible idea to keep some personal record of these sessions and other matters of interest as they crop up. Such a record will help jog your memory when you come to the Producing sessions of the Consultation.

By the final Engaging session you will have thought of three questions you wish to consider following the Consultation's Attending, Reflecting and Discovering sessions.

These questions will be shared with the other two groups for them to consider on the final morning.

We will then all come together to review the questions from the three groups followed by a review by the Facilitators and plenary discussion.

In one sense the product is what we will have been working towards during our time together. The product is a summary of various destinations we have reached at the end of this journey, this time spent together reflecting on our core question: how do you speak about God?



ATTENDING



Attending 1 – Tuesday, 5 July

Today's Church

Romans 16:17-23

¹⁷ I urge you, brothers and sisters, to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. ¹⁸ For such people do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded. ¹⁹ For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. ²⁰ The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

²¹ Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.

²² I Tertius, the writer of this letter, greet you in the Lord.

²³ Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.



Attending 2 – Wednesday, 6 July

What does it mean to be a public theologian?

Isaiah 32:1-8

- 32** See, a king will reign in righteousness,
and princes will rule with justice.
- ² Each will be like a hiding place from the wind,
a covert from the tempest,
like streams of water in a dry place,
like the shade of a great rock in a weary land.
- ³ Then the eyes of those who have sight will not be closed,
and the ears of those who have hearing will listen.
- ⁴ The minds of the rash will have good judgment,
and the tongues of stammerers will speak readily and distinctly.
- ⁵ A fool will no longer be called noble,
nor a villain said to be honorable.
- ⁶ For fools speak folly,
and their minds plot iniquity:
to practice ungodliness,
to utter error concerning the LORD,
to leave the craving of the hungry unsatisfied,
and to deprive the thirsty of drink.
- ⁷ The villainies of villains are evil;
they devise wicked devices
to ruin the poor with lying words,
even when the plea of the needy is right.
- ⁸ But those who are noble plan noble things,
and by noble things they stand.



Attending 3 – Thursday, 7 July

UK Post-Brexit

Romans 9:1-18

9 I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

⁶It is not as though the word of God had failed. For not all Israelites truly belong to Israel, ⁷and not all of Abraham's children are his true descendants; but "It is through Isaac that descendants shall be named for you." ⁸This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. ⁹For this is what the promise said, "About this time I will return and Sarah shall have a son." ¹⁰Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. ¹¹Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, ¹²not by works but by his call) she was told, "The elder shall serve the younger." ¹³As it is written,

"I have loved Jacob,
but I have hated Esau."

¹⁴What then are we to say? Is there injustice on God's part? By no means! ¹⁵For he says to Moses,

"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."

¹⁶So it depends not on human will or exertion, but on God who shows mercy. ¹⁷For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." ¹⁸So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.



Attending 4 – Friday, 8 July

Children and Young People

Luke 18:9-17

⁹He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹²I fast twice a week; I give a tenth of all my income.' ¹³But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' ¹⁴I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted." ¹⁵People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. ¹⁶But Jesus called for them and said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁷Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."



Attending 5 – Saturday, 9 July

God and the Arts

Exodus 15:1-19

15 Then Moses and the Israelites sang this song to the LORD:

"I will sing to the LORD, for he has triumphed gloriously;
horse and rider he has thrown into the sea.

² The LORD is my strength and my might,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.

³ The LORD is a warrior;
the LORD is his name.

⁴ "Pharaoh's chariots and his army he cast into the sea;
his picked officers were sunk in the Red Sea.

⁵ The floods covered them;
they went down into the depths like a stone.

⁶ Your right hand, O LORD, glorious in power—
your right hand, O LORD, shattered the enemy.

⁷ In the greatness of your majesty you overthrew your adversaries;
you sent out your fury, it consumed them like stubble.

⁸ At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

⁹ The enemy said, 'I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword, my hand shall destroy them.'

¹⁰ You blew with your wind, the sea covered them;



they sank like lead in the mighty waters.

11 "Who is like you, O LORD, among the gods?

Who is like you, majestic in holiness,
awesome in splendor, doing wonders?

12 You stretched out your right hand,
the earth swallowed them.

13 "In your steadfast love you led the people whom you redeemed;
you guided them by your strength to your holy abode.

14 The peoples heard, they trembled;
pangs seized the inhabitants of Philistia.

15 Then the chiefs of Edom were dismayed;
trembling seized the leaders of Moab;
all the inhabitants of Canaan melted away.

16 Terror and dread fell upon them;
by the might of your arm, they became still as a stone
until your people, O LORD, passed by,
until the people whom you acquired passed by.

17 You brought them in and planted them on the mountain of your own possession,
the place, O LORD, that you made your abode,
the sanctuary, O LORD, that your hands have established.

18 The LORD will reign forever and ever."

¹⁹When the horses of Pharaoh with his chariots and his chariot drivers went into the sea, the LORD brought back the waters of the sea upon them; but the Israelites walked through the sea on dry ground.



Attending 6 – Monday, 11 July

Caring and Carers

1 Timothy 5:3-14

Honor widows who are really widows. ⁴If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. ⁵The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; ⁶but the widow who lives for pleasure is dead even while she lives. ⁷Give these commands as well, so that they may be above reproach. ⁸And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

⁹Let a widow be put on the list if she is not less than sixty years old and has been married only once; ¹⁰she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. ¹¹But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, ¹²and so they incur condemnation for having violated their first pledge. ¹³Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. ¹⁴So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us.



Attending 7 – Tuesday, 12 July

Europe and Beyond after Russia's War on Ukraine

Deuteronomy 25:11-19

¹¹ If men get into a fight with one another, and the wife of one intervenes to rescue her husband from the grip of his opponent by reaching out and seizing his genitals, ¹² you shall cut off her hand; show no pity.

¹³ You shall not have in your bag two kinds of weights, large and small. ¹⁴ You shall not have in your house two kinds of measures, large and small. ¹⁵ You shall have only a full and honest weight; you shall have only a full and honest measure, so that your days may be long in the land that the LORD your God is giving you. ¹⁶ For all who do such things, all who act dishonestly, are abhorrent to the LORD your God.

¹⁷ Remember what Amalek did to you on your journey out of Egypt, ¹⁸ how he attacked you on the way, when you were faint and weary, and struck down all who lagged behind you; he did not fear God. ¹⁹ Therefore when the LORD your God has given you rest from all your enemies on every hand, in the land that the LORD your God is giving you as an inheritance to possess, you shall blot out the remembrance of Amalek from under heaven; do not forget.



Attending 8 – Wednesday, 13 July

Financial Issues

1 Kings 4:22-28

²² Solomon's provision for one day was thirty cors of choice flour, and sixty cors of meal, ²³ten fat oxen, and twenty pasture-fed cattle, one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl. ²⁴For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates; and he had peace on all sides. ²⁵During Solomon's lifetime Judah and Israel lived in safety, from Dan even to Beer-sheba, all of them under their vines and fig trees. ²⁶Solomon also had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. ²⁷Those officials supplied provisions for King Solomon and for all who came to King Solomon's table, each one in his month; they let nothing be lacking. ²⁸They also brought to the required place barley and straw for the horses and swift steeds, each according to his charge.



REFLECTING



Reflecting 1 – Tuesday, 5 July

Today's Church

Anthony Trollope, ***The Warden*** (Penguin: London, 1984)

Anthony Trollope's *The Warden* is the first of his well-loved Chronicles of Barsetshire, edited with an introduction and notes by Robin Gilmour in Penguin Classics.

The tranquil atmosphere of the cathedral town of Barchester is shattered when a scandal breaks concerning the financial affairs of a Church-run almshouse for elderly men. In the ensuing furore, Septimus Harding, the almshouse's well-meaning warden, finds himself pitted against his daughter's suitor Dr John Bold, a zealous local reformer. Matters are not improved when Harding's abrasive son-in law, Archdeacon Grantly, leaps into the fray to defend him against a campaign Bold begins in the national press. An affectionate and wittily satirical view of the workings of the Church of England, *The Warden* is also a subtle exploration of the rights and wrongs of moral crusades and, in its account of Harding's intensely felt personal drama, a moving depiction of the private impact of public affairs.

In his introduction, Robin Gilmour examines Trollope's background and his influences, especially his use of contemporary newspaper scandals. This edition also includes suggestions for further reading and notes.

Anthony Trollope (1815-82) had an unhappy childhood characterised by a stark contrast between his family's high social standing and their comparative poverty. He wrote his earliest novels while working as a Post Office inspector, but did not meet with success until the publication of the first of his 'Barsetshire novels', *The Warden* (1855). As well as writing over forty novels, including such popular works as *Can You Forgive Her?* (1865), *Phineas Finn* (1869), *He Knew He Was Right* (1869) and *The Way We Live Now* (1875) Trollope is credited with introducing the postbox to England.¹

¹ https://www.amazon.co.uk/Warden-Penguin-Classics-Anthony-Trollope/dp/0140432140/ref=sr_1_3?crid=2NOEANA2BWNDY&keywords=the+warden&qid=1653397785&s=books&sprefix=the+warden%2Cstripbooks%2C72&sr=1-3



Reflecting 2 – Wednesday, 6 July

What does it mean to be a public theologian?

Rev. (Series 1), (DVD, 2010, Peter Cattaneo (Director) with Tom Hollander and Oliva Colman)

It's hell being a vicar...

Meet The Rev. Adam Smallbone. He's a Church of England Vicar, newly promoted from a sleepy rural parish to the busy, inner-city world of St Saviour's in Hackney, East London. It's a world he has no experience of. And it shows. It really shows.

Rev. is an authentic--albeit highly comic--portrait of the life of a modern, inner-city vicar. Heavily researched and supported by anecdotes from a number of working city vicars and church insiders it lifts the lid on how the modern church actually functions, and what life is really like in a dog collar.²

² https://www.amazon.co.uk/Rev-1-DVD-Tom-Hollander/dp/B003U6GZUA/ref=sr_1_2?crid=3AHA53HZZ28VG&keywords=rev.+series+1&qid=1653398222&s=dvd&sprefix=rev.+series+1%2Cdvd%2C57&sr=1-2



Reflecting 3 – Thursday, 7 July

UK Post-Brexit

William Waldegrave, ***Three Circles into One*** (Mensch: London, 2019)

As the UK's national narrative falters and trust in key political institutions is wavering what does the future hold? Is the UK set to become 'Singapore on Thames?' as some suggest? What might a future relationship with the EU look like? What would it take to rekindle a real enthusiasm for the European project, as opposed to the semi-detached relationship Britain has had with the EU? How do we rebuild trust in our institutions and create a new, 21st century national narrative for Britain?

William Waldegrave says 'Whatever happens about Brexit, Britain is going to change forever. We will have to decide what kind of country we want to be. We will need a new national narrative. I want to start people thinking about all our futures.'³

³ https://www.amazon.co.uk/Three-Circles-into-One-Britain/dp/1912914107/ref=sr_1_1?keywords=three+circles+into+one&qid=1653398719&s=books&s_prefix=three+circles%2Cstripbooks%2C64&sr=1-1



Reflecting 4 – Friday, 8 July

Children and Young People

Phil Earle, ***Being Billy*** (Penguin: London, 2011)

Faces flashed before my eyes.
And for every face there was a time that they had let me down.
Each punch that landed was revenge, my chance to tell them I hadn't forgotten what they did.

Eight years in a care home makes Billy Finn a professional lifer. And Billy's angry - with the system, the social workers, and the mother that gave him away.

As far as Billy's concerned, he's on his own. His little brother and sister keep him going, though they can't keep him out of trouble.

But he isn't being difficult on purpose. Billy's just being Billy. He can't be anything else.

Can he?

'Phil Earle writes starkly but sensitively about damaged children in this brilliant page-turning novel. It moved me to tears' - Jacqueline Wilson

'Being Billy was a total page-turner - authentic and gritty. Billy's voice doesn't falter . . . spiky, brave and compassionate' - Jenny Downham, author of *Before I Die*

'Moving and powerful, I loved it' - Sophie McKenzie ⁴

⁴ <https://www.amazon.co.uk/Being-Billy-Phil-Earle/dp/0141331356>



Reflecting 5 – Saturday, 9 July

God and the Arts

Seamus Heaney, **100 Poems** (Faber: London, 2018)

Seamus Heaney had the idea to form a personal selection of poems from across the entire arc of his writing life, small yet comprehensive enough to serve as an introduction for all comers. He never managed to do this himself, and no other edition exists which has such a broad range, drawing from first to last of his prize-winning collections. But now, finally, the project has been returned to, resulting in an intimate gathering of poems chosen and introduced by the Heaney family. In *100 Poems*, readers will enjoy the most loved and celebrated poems, as well as discovering new favourites. It is a singular and welcoming anthology, reaching out far and wide, now and for years to come.⁵

⁵ https://www.amazon.co.uk/Poems-Faber-Poetry-Seamus-Heaney/dp/0571347150/ref=sr_1_1?crid=E2GQ2QBHEQU0&keywords=seamus+heaney+100+poems&qid=1653399339&s=books&sprefix=seamus+%2Cstripbooks%2C67&sr=1-1



Reflecting 6 – Monday, 11 July

Caring and Carers

Charlie Mackesy, ***The Boy, The Mole, The Fox and The Horse*** (Ebury: London, 2019)

'A wonderful work of art and a wonderful window into the human heart' Richard Curtis

A book of hope for uncertain times.

Enter the world of Charlie's four unlikely friends, discover their story and their most important life lessons.

The boy, the mole, the fox and the horse have been shared millions of times online - perhaps you've seen them? They've also been recreated by children in schools and hung on hospital walls. They sometimes even appear on lamp posts and on cafe and bookshop windows. Perhaps you saw the boy and mole on the Comic Relief T-shirt, Love Wins?

Here, you will find them together in this book of Charlie's most-loved drawings, adventuring into the Wild and exploring the thoughts and feelings that unite us all. ⁶

⁶ https://www.amazon.co.uk/Boy-Mole-Fox-Horse/dp/1529105102/ref=sr_1_1?keywords=the+boy+the+mole+the+fox+and+the+horse&qid=1653399585&s=books&sprefix=the+boy+the%2Cstripbooks%2C72&sr=1-1



Reflecting 7 – Tuesday, 12 July

Europe and Beyond after Russia's War on Ukraine

Douglas E Shoen and Evan Roth Smith, *Putin's Master Plan* (Encounter: London, 2019)

Vladimir Putin has a master plan to destroy Europe, divide NATO, reclaim Russian influence in the world, and most of all to marginalize the United States and the West in order to achieve regional hegemony and global power. Putin's unified strategy and vision for Europe has not been thoroughly discussed or articulated in any meaningful way until now. Putin's Master Plan is the first comprehensive attempt to systematically explain Putin's global strategy, which could inevitably and inexorably lead to the breakup of the NATO alliance, and potentially to war with the West. Currently, the West has no strategy, no plan, and no tactics to confront Putin's master plan other than imposing limited economic sanctions, which have done little to deter Putin's aggression—and may well have encouraged and facilitated it. The viewpoint taken here is not just alarmism, but an accurate and, for the first time, clear and sober portrayal of a frightening situation that, more and more, serious observers of European and Russian politics are openly recognizing and acknowledging.

Putin's Master Plan makes the case that it is essential to wake up to Putin's strategy to destroy Europe, divide NATO, and build a new empire in the former Soviet Union. Russia has demonstrated an extraordinary level of aggression, most boldly in its outright invasions of Georgia and Ukraine. American weakness and a divided Europe have left Russia's terrified neighbors without an alternative to Russian domination, and even once-stalwart American allies such as the Republic of Georgia are on the brink of becoming part of Putin's new empire in Europe. Putin has made it clear that he sees NATO expansion as a fundamental threat to Russian nationhood, and he is systematically challenging the NATO Alliance as well as the United States. So far, he is winning.⁷

⁷ https://www.amazon.co.uk/Putins-Master-Plan-Destroy-Influence/dp/1594038899/ref=sr_1_1?crid=3TG96VYNXDH4Z&keywords=putin%27s+master+plan&qid=1653399853&s=books&sprefix=putin+s+master+plan%2Cstripbooks%2C57&sr=1-1



Reflecting 8 – Wednesday, 13 July

Financial Issues

F Scott Fitzgerald, *The Great Gatsby* (Penguin: London, 2000)

Jay Gatsby is the man who has everything. But one thing will always be out of his reach ... Everybody who is anybody is seen at his glittering parties. Day and night his Long Island mansion buzzes with bright young things drinking, dancing and debating his mysterious character. For Gatsby - young, handsome, fabulously rich - always seems alone in the crowd, watching and waiting, though no one knows what for. Beneath the shimmering surface of his life he is hiding a secret: a silent longing that can never be fulfilled. And soon this destructive obsession will force his world to unravel.⁸

⁸ https://www.amazon.co.uk/Great-Gatsby-Penguin-English-Library/dp/0241341469/ref=sr_1_6?keywords=the+great+gatsby&qid=1653471608&s=books&prefix=the+great+gatsby%2Cstripbooks%2C78&sr=1-6



DISCOVERING



Tuesday, July 5: Discovering 1

Change or Decay – The Right Reverend David Conner KCVO

The Right Reverend David Conner, KCVO is a British Anglican Bishop and has been the Dean of Windsor since 1998. As Dean of Windsor, he holds the post of Register of the Order of the Garter and is a domestic chaplain to Her Majesty the Queen. He also held the position of Bishop to the Forces from 2001 to 2009.

Having trained for the priesthood at St Stephen's House Oxford in 1971, he became Chaplain of St Edward's School, Oxford and later, also Team Vicar of Summertown-with-Wolvercote. From 1980-1986, he was Senior Chaplain of Winchester College and for much of this period, Examining Chaplain to the Bishop of Winchester. Prior to his appointment to Windsor, he was Vicar of St Mary's Cambridge, the University Church of Cambridge and Rural Dean of Cambridge from 1989-1994 until he was consecrated as Bishop of Lynn in the Diocese of Norwich in 1994.

He is an Honorary Fellow of Girton College, Cambridge, and was Honorary Chaplain to The Pilgrims until 2012. David was appointed Knight Commander of the Royal Victorian Order (KCVO) in the 2010 New Year's Honours.



Wednesday, July 6: Discovering 2

The Ordained Minister as Public Theologian – The Reverend Canon Dr Hueston Finlay

Hueston read Engineering and Theology at Trinity College, Dublin and pursued his doctoral studies at the University of London. Following ordination, he worked in the cathedral parish of St Canice in the County of Kilkenny, where he acted as Bishop's Vicar, Diocesan Librarian and Diocesan Registrar. While there he taught theology in the country's largest boarding school and lectured on ethics and doctrine for the diocesan adult education programme. He then moved to Cambridge when he was appointed as Curate to the University Church and Chaplain to Girton College. More recently he has served as Dean of Chapel, Director of Studies in Theology, and Tutor at Magdalene College Cambridge. He has also held an Affiliated Lectureship at the University of Cambridge, where he taught doctrine. He was appointed a Canon of St George's Chapel in 2004 and Warden of St George's House in 2008.



Thursday, July 7: Discovering 3

Morality and politics: is there such a thing as raison d'état? – Lord Waldegrave of North Hill

Lord Waldegrave is the Provost of Eton College. He is Chancellor of the University of Reading. He is a Distinguished Fellow of All Souls College, Oxford and an Honorary Fellow of Corpus Christi College, Oxford.

He served as a Conservative Member of the British Parliament from 1979 to 1997 (representing the Bristol West constituency) including sixteen years' service as a Minister, of which seven years were as a Cabinet Minister (Minister of Agriculture, Chief Secretary of the Treasury, Secretary of State for Health, and Chancellor of the Duchy of Lancaster with responsibility for the Civil Service Reform and Science).

Educated at Oxford University and Harvard (a Kennedy Scholar), before entering Parliament he worked in the Cabinet Office in Whitehall; as Political Secretary to Prime Minister Edward Heath; and for GEC Ltd.

From 1998-2008 he worked in the City, first at Deutsche Kleinwort Benson and then UBS. Lord Waldegrave was appointed Chairman of Coutts in January 2014. He is Director of a family farming business in Somerset. He was appointed as a Director of GW Pharmaceuticals plc in December 2017.

Lord Waldegrave is Chairman of the Royal Mint Advisory Committee, former Chairman of the Rhodes Trust, a Founder Trustee of the Mandela Rhodes Foundation (South Africa), former Chairman of the National Museum of Science and Industry and a former Trustee of Cumberland Lodge. He has published three books; 'The Binding of Leviathan' (1978), 'A Different Kind of Weather' (2015) and 'Three Circles into One' (2019).



Friday, July 8: Discovering 4

Children and Young People – Michelle Lee-Izu

Michelle is the Corporate Director of Development and Innovation at Barnardo's. Barnardo's is the largest UK children's charity protecting, supporting and nurturing the UK's most vulnerable children. Last year more than 358,000 children, young people, parents and carers were supported by Barnardo's through more than 800 services across the UK.

Michelle has over 30 years' experience of strategic and Operational leadership, working in both the Statutory and Voluntary sector.

Michelle has previously led the strategic direction of Barnardo's Children's Services. Her substantive post is Corporate Director of Development and Innovation. Her Directorate includes the development and delivery of Barnardo's strategic partnerships business lines including Family Placement, Health, and the Innovation Lab.

Michelle has previously been the senior lead Director for a number of Barnardo's National Projects, including the Centre of Expertise on Child Sexual Abuse National FGM Centre and the Independent Child Trafficking Advocacy. Michelle has expertise of working within a multi-agency environment, both internationally and nationally, with National and Local Government departments to effect change.

Michelle is a qualified Social Worker and has extensive experience of leading safeguarding including across Barnardo's corporate organisation. In her early career she led and managed a range of family placement services and residential provision.

Michelle has worked throughout her career to meet the needs of the most vulnerable and marginalised children and young people. Developing highly skilled teams and being committed to the learning and development of the Children's workforce.



Saturday, July 9: Discovering 5

Seamus Heaney: The Music of what Happens – Gary McKeone

Gary joined St George's House in 2008 as Programme Director. Previously he was Literature Director at Arts Council England. Before that, he worked with Field Day Theatre Company in Ireland and at the Royal Festival Hall on London's South Bank. Originally from Derry, N. Ireland, he was educated at St Columb's College and Trinity College Dublin.



Monday, July 11: Discovering 6

Social Care Matters to us All – Professor Vic Rayner OBE

Vic is Chief Executive Officer of the National Care Forum (NCF) – the leading association of not for profit care and support organisations, joining the NCF in 2016.

As CEO she is the chair of the government Strategic Advisory Forum on the social care workforce, co-chair of the National Social Care Advisory Group on social care and technology and sits on a range of government and national specialist groups with a focus on the social care workforce, digital transformation, new models of care and regulation.

Vic is a regular national and international speaker, and has extensive knowledge and expertise across a wide range of care, support, housing and social policy agendas. Prior to joining the NCF, she was the CEO of Sitra, a leading national membership body championing excellence in housing, health, care and support.

Vic is a trustee of Hestia, a leading London charity providing care and support as well as The Care Workers Charity. Vic was previously the independent Chair of the Brighton and Hove Fairness Commission, tackling inequalities and promoting social justice within the locality.

Vic has an MBA (Distinction), MA and BA (Hons) in Politics, Philosophy and Economics.



Tuesday, July 12: Discovering 7

Putin's Dead End – Sir Andrew Wood GCMG

Sir Andrew is an associate fellow of the Russia and Eurasia programme at Chatham House. He was British ambassador to Yugoslavia from 1985 to 1989, and ambassador to Russia from 1995 to 2000, having earlier served in Moscow in 1964-66 and 1979-82. His focus at Chatham House is on Russia's domestic and foreign policies. He has acted since his retirement in 2000 from the Diplomatic Service on behalf of a number of firms with interests in Russia and other formerly Soviet countries.

Below is a link to a short article Sir Andrew wrote for Chatham House recently outlining the tragedy that has afflicted Russia in the course of the last 22 years which may be of use in this context.

Russia's tragedy is its continuing moral, political and economic degradation which Putin and his regime have neither the courage nor the ability to reform:

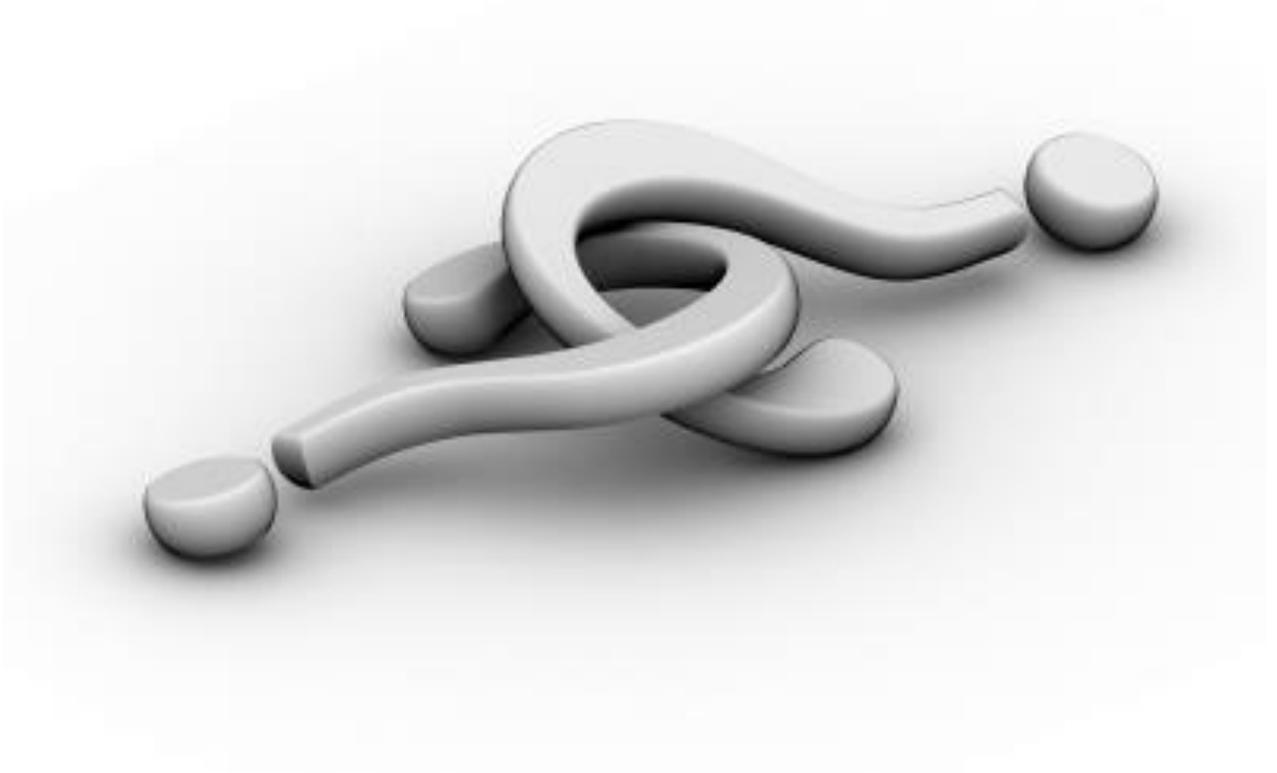
https://www.chathamhouse.org/2022/05/putins-purposes-affront-his-office-his-people-and-their-future?CMP=share_btn_em



Wednesday, July 13: Discovering 8

Doing Business with God – Sir Philip Augar

Sir Philip is an author and former investment banker. A PhD in History, he has been speaking, writing and broadcasting about the challenges of modern capitalism and banking for twenty two years. He has written seven books, contributes to the *Financial Times*, *Sunday Times* and the BBC. Philip has held a number of advisory and non-executive roles in the public and private sectors and chaired the panel reviewing post-18 education for the UK government in 2018-19. He was knighted in 2021.



ENGAGING



Over the course of the day you will have studied a passage of Scripture, taken part in a book or film review, and listened to an expert speaker. These 'Engaging' sessions are an opportunity to draw all that activity together and to consider a theological response to the issue of the day.

Keeping to task may not be easy. There is a tendency to drift into political, economic, or social discourse; the task, however, is clear and single-minded: to consider a theological response. These responses will form the backdrop for the 'Producing' session on the last day of the Consultation. This being the case, it is important that good notes are kept of your group work.

If further advice is required please do not hesitate to contact your group facilitator.



PRESENTING



There is an hour set aside for a meeting with your facilitator on the day after you present your paper to your study group. Below you will find a synopsis of every participant's paper and a schedule of meetings.

The Reverend Rebecca Allen

How to Speak of God When You Don't Know What They Think They Know. A Reflection on Pastoral Encounters Involving Infant Baptism

I am the Incumbent of St Columba's Church, Banners Gate, in Sutton Coldfield, small parish of 7,000 souls. Since lock down we have experienced an 50% increase in requests for baptism from all areas of our parish. This is a wonderful development and one that is causing us to reflect on how we speak of God and share our faith with people who have one foot in Christendom and one in a post-Christendom world. My paper is a starting point in that reflection process. It has offered the opportunity to consider two recent pastoral baptismal visits that I have undertaken. In the paper I consider some of the ways in which God's character is spoken of by the people I meet and the implications this may have for their own faith development. I also begin to reflect on the use of the words 'baptism and christening' to describe the rite I am preparing families for. This is undoubtedly a work in progress, but it is already sparking discussion within our congregation, and I hope that it will enable us to welcome people more fully and allow for a greater understanding of the journey that they are embarking on together.

Facilitator Meeting: The Adams Room

The Reverend Wendy Bausman Gray

"Becoming Like Jesus: Connecting Head and Heart".

For me, being a Christian/Christ-follower means becoming like Jesus which is a life-long journey. An aspect of becoming like Jesus is living into a way of life that brings one's head and heart together. A Gospel example of being like Jesus in this regard is the compassion that Jesus has for people. Jesus feels deeply for hurting people and so Jesus responds by healing, teaching and feeding those in need.

Facilitator Meeting: The Adams Room

The Reverend Aran Beesley

Children and the Seven Sacraments

An explanation of how teaching the Children about the seven Sacraments is being employed to grow Church across a group of rural villages in Lincolnshire.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



The Reverend Grant Bolton-Debbage

How we speak about God

My paper looks at what could be coined 'Pragmatic Piety.' In this paper, I propose to look at the tension between our primary calling as a church - to seek justice, love mercy and walk humbly with our God - whilst recognising the challenges that we face post-pandemic which has raised to the surface concerns about relevance as well as economic, political and technological issues.

Facilitator Meeting: The Adams Room

The Reverend George Briggs

"Who told you...?" The question of Pluralism, Postmodernism and Redemptive Participation in Culture and Ideology.

Beginning with the Creation stories in Genesis 1-3 this paper explores the presence of pluralism within the narrative of Scripture. I consider the legacy of the question "Did God really say....?" (Genesis 3.1) as a moment at which a responsibility to discern between narratives became part of human experience. The question "Who told you...?" (Genesis 3.11) becomes integral to that discernment. An awareness of the source of ideas and narratives is then examined briefly in relation to sharing faith, and as a foundational to postmodernism's interrogation of narratives and power and our cultural moment. This is illustrated briefly through the personal reflections and projects of 20th Century critics Walter Benjamin and Jacques Derrida. A final analysis of what it means to speak of God in a pluralist context affirms the value of sharing postmodernism's inquiry into the constructs of modern life, but concludes that recognizing "who told you...?" is not necessarily a redemptive experience. In conclusion, other questions are invited which more readily open space to encounter with the one who pursues and speaks to us in the midst of our pluralistic world.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Canon Jutta Brueck

How do we listen to young people speak about God?

Leading youth work practitioners and writers like Andrew Root and Dr Mark Scanlan argue that young people are the interpreters of culture around us and that the church benefits from being in dialogue with them, enabling conversation and listening, recognising that we always have to learn from each other. They maintain that adolescence is a specific time of human development and identity formation during which faith and relating to God is expressed in particular ways that can be inspirational for the rest of the Church. Therefore, listening to young people speak about faith and God is important for the health and future of the Church. How do we do that when many churches do not have young people in their midst and research is showing that among young people the curiosity about questions of faith, religion and God is low.



In this essay I am briefly drawing on the work of Mark Scanlan and Andrew Root who show the importance of engaging with, listening and learning from young people. I address the question of 'how' we listen by referring to research by Youthscape, a Christian charity that resources youth ministry in the UK and drawing on two extended conversations with Christian youth work practitioners.

I conclude that listening to young people speaking about God is vital for young people's spiritual and emotional development and for the health of the Church, as it is wrestling with new questions and interacting with people in new ways. The 'how' we listen is primarily about creating safe spaces, tools and structures that enable young people to reflect on their experience and integrate knowledge to enable understanding. It is equally important that they feel valued and understood.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Adeola Eleyae

Prophetic proclamation – Preaching God's justice and hope in an intercultural context

Whilst arguably the words such as social justice, equality, fairness and equity should be part of the lingua franca of the whole church, this has not always been the case. Over the past two years there has been a growing awareness of the Church's responsibility to speak out on these matters. But how can it do so in a way that is meaningful and effective? This paper will briefly explore the challenge of how to speak prophetically about racial justice in the Church of England. It will do so by considering the difficulties of doing so across the whole range of its churches and provide tentative suggestions on how to approach these issues in an intercultural context.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Martyn Evans

Financial Challenges facing today's Church

Ten years ago in 2012 Lord Harries produced a report on the future of the Church in Wales and strongly recommended that their survival depended on them being bold and creating Ministry / Mission Areas.

This paper looks at its progress to date and some of the financial implications it has encountered.

It concludes that it is too early to say whether or not this has been successful as the six dioceses in Wales are at different stages of their journey. What can be said is that so far there has been a very mixed response to Ministry / Mission Areas.

As it did ten years ago the Church in Wales finds itself at a major crossroads, with finance at the very heart of the issues. The finance strategy currently being discussed will determine the look of the Church in Wales in ten years' time!

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



The Reverend Prebendary Stephanie Fountain

Women and Girls' Music Making in Cathedrals

Since 1991, when Salisbury Cathedral first recruited girls as choristers, there has been significant progress towards ensuring that it is now possible for girls to have the opportunity to sing in our Cathedral choirs. This paper looks at the progress which has been made towards providing equal opportunities for boys and girls to make music. However, it notes that there is still a marked disparity between the numbers of men and women employed as musicians in our Cathedrals at the same level of professional expertise. It recognises that there are still practical and cultural barriers for women to overcome if they are to embark on trying to pursue a professional career in Church music. Some suggestions are offered as ways to help Cathedrals ensure that they are doing all they can to foster the talents of women, so that when we offer worship, it uses and is representative of the gifts which God has given to all.

Facilitator Meeting: The Adams Room

The Reverend Daniel Frett

An Introduction to Multivocal Conversations about God in the Bible

For many conservative Jews and Christians it has been long held that the Bible speaks of God with a unified voice. Large sections of Rabbinical dialogue as well as many voluminous Christian books implement various arguments to show that apparent discrepancies are indeed not so, and a clear meaning can be arrived at. What I would like to argue in the paper is that there never was a unified voice, but rather a dialogue between different voices, which has somehow been lost in the shuffle. In order to keep within the parameters of this assignment I am going to limit myself to the Pentateuch.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Mark Gallagher

Speaking beyond verbal language

Instead of using the written text as the primary tool of evangelism, why are we not concerning ourselves with artistic images describing faith, God, and the texts of the bible? Science speaks in pictures but calls them graphs and models. Social media speaks in single word hashtags alongside pictures, videos, memes and emojis, and you would be hard pushed to find a text or direct message, which does not rely on an emoji somewhere in it as a means of conveying the intended emotion or tone. The world at large is in the process of rejecting the written word for the visual, the aesthetic, the spoken, and the audible. For once, the church should be ahead of the curve, and in anticipation, be ready to teach through pictures once again, both visual and auditory. The church has the lexicon, resources, and general knowhow of thousands of years of cumulative knowledge in this area, and although the world at large may not know it, they already speak in some of these languages. Let's continue our dialogue together, but relying less on the words on the page.

Facilitator Meeting: Martin's Office, 24 The Cloisters



The Reverend David Gerrard

'Paying the price for the Church's Collusion with Secularisation'

The paper seeks to argue that many of the values of the West have grown out of the Christian faith. The paper focuses on the value of equality as an example. It also argues that the division of the world into the 'sacred' and 'secular' is also a product of our Christian history. As such, through the processes of history, the church has 'de-Christianised' many of its own values, leading to our current situation in which many people believe in Christian values, without believing in the roots of these values. This presents dangers in society and the church and, the paper argues, it is time to reclaim that which has been de-Christianised.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Carol Green

How do you Speak about God in a parish context?

The Church of England has historically said it is a "Christian presence in every community" and that definition is still prominent on its website. Having a presence is different from speaking about God and it hasn't been the habit for many churchgoers to find a voice to talk about him. We are seldom the Church Militant and often can't be said to: 'Go into all the world and proclaim the good news to the whole creation' (Mark 16.15); we have more often been like the title of Ysenda Maxtone Graham's book of the 1990s "the Church Hesitant". There are many good people in our churches who do speak to people by their actions of God's loving kindness but the task for the future church is to teach others how the understanding we have of scripture informs and strengthens us in our daily living.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend David Howell

Is there a future for the small rural church?

This essay begins with a brief description of the current situation in the Diocese of Hereford. Looking at some of the evidence gathered from a recent diocesan consultation and also considering the recent diocesan statement of needs.

There is a general description of the Benefice of Ariconium and the churches and villages that make up the community.

A brief reflection on the theology of creation and that is part of the worship in a rural church. Also thinking about how the green agenda fits in with ministry in the countryside.

A look at the role of the clergy in a multi parish benefice, and how this might compare with an idealist view of country clergy.



A summary of some of the methods of evangelism that have proven to be successful in a rural context.

Conclusion; small churches and important and are worth keeping.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Barnaby Huish

A Eucharistic Constitution? How the nation encounters God in the Coronation rite.

How do we speak about God? One of the more unusual ways in which the Church of England speaks about God is through the liturgy of a Coronation. A coronation is a rare event, but what it lacks in frequency it makes up for in reach. This paper will reflect on the coronation liturgy, as it currently stands, and explore what it says about God, our monarch and ourselves.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Canon Jacqui Hyde

The Oberammergau Passion Play: Reflections on Factors that Affect The Way We Speak About God

The Oberammergau Passion Play was first performed in 1634 and continued to speak about God through a dramatic presentation of the story of Christ's Passion ever since. Over the centuries, the context in which the Play is performed has changed in many ways. In this paper, I consider the impact of two factors: firstly, speaking about God in a commercialised environment and, secondly, the role of prejudice and unconscious bias in speaking about God. I reflect on the impact of these two factors on the Oberammergau Passion Play and then on what the Passion Play might teach us as we speak about God ourselves.

Facilitator Meeting: The Adams Room

The Reverend Dr Jeremy Ive

Christian Peacebuilding

This paper sets out an approach to peacebuilding which suggests a systematic approach to "Track Two" peacebuilding on a Christian basis. It identifies two complementary roles which are involved: that of a catalyst identifying and suggesting ways around sticking points, and that of a consensus-builder, providing a non-partisan framework that all can provide a common basis for a peaceful future for all. How this can work through the pre-negotiation, negotiation, and implementation phases is sketched out briefly.

Facilitator Meeting: The Adams Room



The Reverend Gary McMurray

Synopsis of Toil and Troubles: The Bubbling Cauldron

Using the metaphor of a bubbling cauldron, the current political landscape of Northern Ireland is discussed with the aim of considering how we can minister in and to a divided community. Twenty-four years since the Good Friday Agreement, the past is with us in the present and the cauldron is in danger of bubbling over, while the intensity of emotion and political identity increases.

Facilitator Meeting: The Adams Room

The Reverend Prebendary Dr David Nixon

Grumpy Theology: what is it and why do we need it now?

Talking about God needs to be rooted in our everyday experiences, and one of those currently is a sense of dissatisfaction, or being out of sorts with the world, the Church and perhaps with God. Grumpy Theology is an attempt to think about this state of affairs more reflectively, to consider how we can write about our own feelings and at the same time avoid self-absorption, and how we can present interestingly the fruits of that labour. It does not seek to be systematic, but to invoke a series of snapshots, perhaps to build up a more coherent image, perhaps simply to feed into a stream of provisional theology.

Facilitator Meeting: The Adams Room

The Reverend Carey Saleh

My Tongue Shall Be The Pen Of A Ready Writer

A brief comparison between the role of priest and the role of writer in finding meaning, and how the search for meaning and creativity has been expressed through written narrative – by those seeking to speak of God.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Kate Strange

Deliver us from evil

The Lord's prayer appears in two forms in the New Testament: the shorter version in the Gospel According to Luke 11:2–4 and the longer version, part of the Sermon on the Mount, in the Gospel According to Matthew 6:9–13. The GCSE religious education syllabus states that, the Lord's prayer has an aim to help Christians achieve a deeper understanding of the bible, the life of Jesus and Christian teachings. It is recited in most Christian services and is a prayer which Jesus used to help teach his followers to pray. This is a fundamental starting point when we think about how we speak of God – and how God speaks to us, through prayer. Therefore, this paper seeks to ask the question 'what do we mean when we pray, deliver us from evil' in the context of the Lord's prayer?

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



The Reverend Andrew Thomas

Need & Want: How do we speak of God into the pastorally sensitive encounter?

When thinking about how I might speak of God in this opportunity I have been given, reflecting on the pastoral encounter and the imperative of being true to oneself, saying what needs to be said, while at the same time balancing it with what one might want to say, I began by spending time thinking and reflecting on parochial ministry, its many facets and how one might speak of God in some of the multitude of different encounters.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Nick Watson

Local, vocal and focal

In the setting of structural and missional changes in the Church of England, a brief look at the trends and research that have informed the rise of *Funding the Future* programmes and in particular of the emergence of models of 'Focal Leadership' or 'Focal Ministry' as a measure to resource the local church as a discrete part of a wider team for mission and ministry.

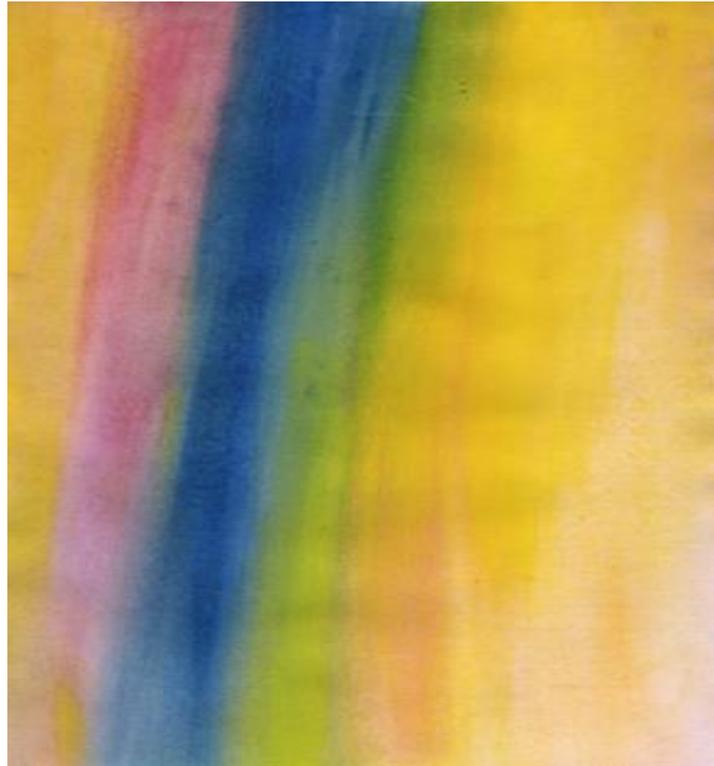
Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Graham Wilkins

"He Loves the foreigner" – God's heart for the Sojourners of the World'

The forced migration of people has a long history which unfortunately has not yet ended. This paper will look at Scripture and elements of Catholic Social teaching to take a quick survey of what has been revealed to the church about God's heart for the dispossessed. From there we will briefly look at what the church might be called to say and to do in the face of contemporary conversations regarding those who need to leave their homes and flee to another country.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



WORSHIPPING



Chapel

Regular worship in Chapel is a mainstay of our community life at St George's and we invite you to share with us in that life of corporate prayer. There is, of course, no compulsion to attend services; you should choose a level of attendance with which you feel comfortable.

On Sunday our services are at the following times:

Holy Communion	08:30
Mattins & Sermon	10:45
Sung Eucharist	12:00
Evensong	17:15

On all other days the services are:

Mattins	07:30
Holy Communion	08:00
Evensong	17:15

Quiet Time

Sunday afternoon is set aside as a period for quiet reflection. From after lunch until 18:00 we would ask you to respect that period of quietness and use it as an opportunity for personal reflection. There is no prescribed way for how best to use the time; some will wish to take a walk, some will want to read, some will choose simply to rest.



Daily Eucharist

Some participants are requested to read the 'first reading' at the Eucharist on all days except Sunday (08:00). The readers are listed below. The appropriate book, marked-up, will be provided by the duty sacristan.

Those listed below are at liberty to exchange days with someone else but are responsible for ensuring that a reader is present.

Tuesday, 5 July	The Reverend Gary McMurray
Wednesday, 6 July	The Reverend Kate Strange
Thursday, 7 July	The Reverend Carey Saleh
Friday, 8 July	The Reverend Andrew Thomas
Saturday, 9 July	The Reverend Barnaby Huish
Monday, 11 July	The Reverend Martyn Evans
Tuesday, 12 July	The Reverend Prebendary Stephanie Fountain
Wednesday, 13 July	The Reverend Mark Gallagher
Thursday, 14 July	The Reverend Wendy Bausman Gray



Intercessions

Participants will be remembered by name at the daily service of Holy Communion.

Tuesday, 5 July	The Reverend Rebecca Allen The Reverend Daniel Frett The Reverend Prebendary Dr David Nixon
Wednesday, 6 July	The Reverend Wendy Bausman Gray The Reverend Mark Gallagher The Reverend Carey Saleh
Thursday, 7 July	The Reverend Aran Beesley The Reverend David Gerrard The Reverend Kate Strange
Friday, 8 July	The Reverend Grant Bolton-Debbage The Reverend Carol Green The Reverend Andrew Thomas
Saturday, 9 July	The Reverend George Briggs The Reverend David Howell The Reverend Nick Watson
Monday, 11 July	The Reverend Canon Jutta Brueck The Reverend Barnaby Huish The Reverend Graham Wilkins
Tuesday, 12 July	The Reverend Adeola Eleyae The Reverend Canon Jacqui Hyde
Wednesday, 13 July	The Reverend Martyn Evans The Reverend Dr Jeremy Ive
Thursday, 14 July	The Reverend Prebendary Stephanie Fountain The Reverend Gary McMurray