



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, 2 July

Today's Church

Acts 2:38-47

³⁸ Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.' ⁴⁰ And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' ⁴¹ So those who welcomed his message were baptized, and that day about three thousand persons were added. ⁴² They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Life among the Believers

⁴³ Awe came upon everyone, because many wonders and signs were being done by the apostles. ⁴⁴ All who believed were together and had all things in common; ⁴⁵ they would sell their possessions and goods and distribute the proceeds to all, as any had need. ⁴⁶ Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, ⁴⁷ praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.



Attending 2 – Wednesday, 3 July

Reading Scripture

2 Timothy 3:10-17

Paul's Charge to Timothy

¹⁰ Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹ my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. ¹² Indeed, all who want to live a godly life in Christ Jesus will be persecuted. ¹³ But wicked people and impostors will go from bad to worse, deceiving others and being deceived. ¹⁴ But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, ¹⁵ and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. ¹⁶ All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ so that everyone who belongs to God may be proficient, equipped for every good work.



Attending 3 – Thursday, 4 July

Extremism

Deuteronomy 20

Rules of Warfare

20 When you go out to war against your enemies, and see horses and chariots, an army larger than your own, you shall not be afraid of them; for the LORD your God is with you, who brought you up from the land of Egypt. ² Before you engage in battle, the priest shall come forward and speak to the troops, ³ and shall say to them: 'Hear, O Israel! Today you are drawing near to do battle against your enemies. Do not lose heart, or be afraid, or panic, or be in dread of them; ⁴ for it is the LORD your God who goes with you, to fight for you against your enemies, to give you victory.' ⁵ Then the officials shall address the troops, saying, 'Has anyone built a new house but not dedicated it? He should go back to his house, or he might die in the battle and another dedicate it. ⁶ Has anyone planted a vineyard but not yet enjoyed its fruit? He should go back to his house, or he might die in the battle and another be first to enjoy its fruit. ⁷ Has anyone become engaged to a woman but not yet married her? He should go back to his house, or he might die in the battle and another marry her.' ⁸ The officials shall continue to address the troops, saying, 'Is anyone afraid or disheartened? He should go back to his house, or he might cause the heart of his comrades to fail like his own.' ⁹ When the officials have finished addressing the troops, then the commanders shall take charge of them.

¹⁰ When you draw near to a town to fight against it, offer it terms of peace. ¹¹ If it accepts your terms of peace and surrenders to you, then all the people in it shall serve you in forced labour. ¹² If it does not submit to you peacefully, but makes war against you, then you shall besiege it; ¹³ and when the LORD your God gives it into your hand, you shall put all its males to the sword. ¹⁴ You may, however, take as your booty the women, the children, livestock, and everything else in the town, all its spoil. You may enjoy the spoil of your enemies, which the LORD your God has given you. ¹⁵ Thus you shall treat all the towns that are very far from you, which are not towns of the nations here. ¹⁶ But as for the towns of these peoples that the LORD your God is giving you as an inheritance, you must not let anything that breathes remain alive. ¹⁷ You shall annihilate them—the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites—just as the LORD your God has commanded, ¹⁸ so that they may not teach you to do all the abhorrent things that they do for their gods, and you thus sin against the LORD your God.

¹⁹ If you besiege a town for a long time, making war against it in order to take it, you must not destroy its trees by wielding an axe against them. Although you may take food from them, you must not cut them down. Are trees in the field human beings that they should come under siege from you? ²⁰ You may destroy only the trees that you know do not produce food; you may cut them down for use in building siege-works against the town that makes war with you, until it falls.



Attending 4 – Friday, 5 July

Assisted Dying

Psalm 34

Praise for Deliverance from Trouble

Of David, when he feigned madness before Abimelech, so that he drove him out, and he went away.

- ¹ I will bless the LORD at all times;
his praise shall continually be in my mouth.
- ² My soul makes its boast in the LORD;
let the humble hear and be glad.
- ³ O magnify the LORD with me,
and let us exalt his name together.
- ⁴ I sought the LORD, and he answered me,
and delivered me from all my fears.
- ⁵ Look to him, and be radiant;
so your^[a] faces shall never be ashamed.
- ⁶ This poor soul cried, and was heard by the LORD,
and was saved from every trouble.
- ⁷ The angel of the LORD encamps
around those who fear him, and delivers them.
- ⁸ O taste and see that the LORD is good;
happy are those who take refuge in him.
- ⁹ O fear the LORD, you his holy ones,
for those who fear him have no want.
- ¹⁰ The young lions suffer want and hunger,
but those who seek the LORD lack no good thing.
- ¹¹ Come, O children, listen to me;
I will teach you the fear of the LORD.
- ¹² Which of you desires life,
and covets many days to enjoy good?
- ¹³ Keep your tongue from evil,
and your lips from speaking deceit.
- ¹⁴ Depart from evil, and do good;
seek peace, and pursue it.
- ¹⁵ The eyes of the LORD are on the righteous,
and his ears are open to their cry.
- ¹⁶ The face of the LORD is against evildoers,
to cut off the remembrance of them from the earth.
- ¹⁷ When the righteous cry for help, the LORD hears,
and rescues them from all their troubles.
- ¹⁸ The LORD is near to the broken-hearted,
and saves the crushed in spirit.



- ¹⁹ Many are the afflictions of the righteous,
but the LORD rescues them from them all.
- ²⁰ He keeps all their bones;
not one of them will be broken.
- ²¹ Evil brings death to the wicked,
and those who hate the righteous will be condemned.
- ²² The LORD redeems the life of his servants;
none of those who take refuge in him will be condemned.



Attending 5 – Saturday, 6 July

God and the Arts

Luke 1:67-80

Zechariah's Prophecy

⁶⁷ Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

⁶⁸ 'Blessed be the Lord God of Israel,
for he has looked favourably on his people and redeemed them.

⁶⁹ He has raised up a mighty saviour^[a] for us
in the house of his servant David,

⁷⁰ as he spoke through the mouth of his holy prophets from of old,

⁷¹ that we would be saved from our enemies and from the hand of all who hate us.

⁷² Thus he has shown the mercy promised to our ancestors,
and has remembered his holy covenant,

⁷³ the oath that he swore to our ancestor Abraham,
to grant us ⁷⁴ that we, being rescued from the hands of our enemies,
might serve him without fear, ⁷⁵ in holiness and righteousness
before him all our days.

⁷⁶ And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,

⁷⁷ to give knowledge of salvation to his people
by the forgiveness of their sins.

⁷⁸ By the tender mercy of our God,
the dawn from on high will break upon^[b] us,

⁷⁹ to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.'

⁸⁰ The child grew and became strong in spirit, and he was in the wilderness until the
day he appeared publicly to Israel.



Attending 6 – Monday, 8 July

AI

1 Corinthians 6:12-20

Glorify God in Body and Spirit

¹² 'All things are lawful for me', but not all things are beneficial. 'All things are lawful for me', but I will not be dominated by anything. ¹³ 'Food is meant for the stomach and the stomach for food', and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us by his power. ¹⁵ Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! ¹⁶ Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, 'The two shall be one flesh.' ¹⁷ But anyone united to the Lord becomes one spirit with him. ¹⁸ Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? ²⁰ For you were bought with a price; therefore glorify God in your body.



Attending 7 – Tuesday, 9 July

Free Speech

Genesis 11:1-9

The Tower of Babel

11 Now the whole earth had one language and the same words. ² And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. ³ And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar. ⁴ Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.' ⁵ The LORD came down to see the city and the tower, which mortals had built. ⁶ And the LORD said, 'Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down, and confuse their language there, so that they will not understand one another's speech.' ⁸ So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city. ⁹ Therefore it was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.



Attending 8 – Wednesday, 10 July

Christian Aid

Hebrews 13:1-16

Service Well-Pleasing to God

13 Let mutual love continue. ² Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. ³ Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. ⁴ Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. ⁵ Keep your lives free from the love of money, and be content with what you have; for he has said, 'I will never leave you or forsake you.' ⁶ So we can say with confidence,

'The Lord is my helper;
I will not be afraid.
What can anyone do to me?'

⁷ Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. ⁸ Jesus Christ is the same yesterday and today and for ever. ⁹ Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them. ¹⁰ We have an altar from which those who officiate in the tent have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. ¹² Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. ¹³ Let us then go to him outside the camp and bear the abuse he endured. ¹⁴ For here we have no lasting city, but we are looking for the city that is to come. ¹⁵ Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. ¹⁶ Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.



REFLECTING



Reflecting

Robert Jenson, *A Theology in Outline, Chapter 8* (OUP Oxford, 2016)

Tuesday, 2nd July: Today's Church

Luke Timothy Johnson, *Imagining the World Scripture Imagines* (PDF)

Wednesday, 3rd July: Reading Scripture

Charles Townshend, *Terrorism: A Very Short Introduction* (OUP Oxford, 2018)

Thursday, 4th July: Extremism

You Don't Know Jack (DVD, 2010, Barry Levinson (Director) with Al Pacino)

Friday, 5th July: Assisted Dying

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

Saturday, 6th July: God and the Arts

Margaret A. Boden, *Artificial Intelligence: A Very Short Introduction* (OUP Oxford, 2018)

Monday, 8th July: AI

Brian Leiter, *The Case against Free Speech* (PDF)

Tuesday, 9th July: Free Speech

Bob Brecher, *Against charity: Some preliminary considerations* (PDF)

Wednesday, 10th July: Christian Aid



DISCOVERING



Tuesday, 2 July: Discovering 1

Mary and Today's Church – The Right Reverend Dr Christopher Cocksworth

The Right Reverend Dr Christopher Cocksworth read Theology at the University of Manchester. After teaching in secondary education, he trained for ordination and pursued doctoral studies. Christopher served in parochial and chaplaincy ministry and in theological education, latterly as Principal of Ridley Hall, Cambridge, before becoming Bishop of Coventry in 2008.

Bishop Christopher has written several books and articles in the area of Christian theology and worship, most recently *Mary: Bearer of Life*. He was granted the Lambeth Doctorate of Divinity in 2010, having been awarded an honorary degree of Doctor of Divinity by the University of London in 2010.

Christopher has served on a number of Church of England Groups and Commissions, including chairing its Faith and Order Commission from 2012 – 2022. He was a member of the House of Lords from January 2013 until he became Dean of Windsor in November 2023, contributing in a number of areas including international matters, education and AI.

Christopher is the recipient of the Großes Verdienstkreuz of the Federal Republic of Germany for his work on peace and reconciliation.

Christopher is married to Charlotte and they have a large family of sons, daughters-in-law and grandchildren.



Wednesday, 3 July: Discovering 2

Reading Scripture – The Reverend Canon Dr Hueston Finlay

The Reverend Canon Dr Hueston Finlay 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. Later he served as Dean of Chapel, Director of Studies in Theology, and Tutor at Magdalene College Cambridge. He 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. He is currently an Honorary Research Fellow at the University of Aberdeen where he studies the connections between Schleiermacher and Barth. He also has an association with the University of Jerusalem and is a member of the Irish Theological Association.



Thursday, 4 July: Discovering 3

Transnational Far-Right Extremism and Terrorism (FRET): Mapping the Threat and Response – Dr Simon Copeland

Simon is a Research Fellow in the Terrorism and Conflict research group at RUSI. His research focuses on violent extremist narratives and networks. Prior to joining RUSI he worked as a researcher at Swansea University examining online terrorist propaganda, in particular, how jihadist and right-wing groups attempt to inspire their supporters. He has also worked as a Research Associate at the Centre for Research and Evidence on Security Threats (CREST), where he produced a series of reports on issues related to extremism and the UK counter-terrorism strategy (CONTEST). Simon completed his PhD in Politics and International Relations from Lancaster University in 2019, which focused on the role of kin and peer networks in shaping violent extremists' worldviews.



Friday, 5 July: Discovering 4

The Rabbi who changed his mind – Rabbi Jonathan Romain

Rabbi, writer and broadcaster, Jonathan Romain is minister of Maidenhead Synagogue in Berkshire and one of Britain's leading rabbis. He writes for *The Times*, and *The Jewish Chronicle* and is often heard or seen on the BBC. His many books include *The Jews of England* and *Faith and Practice: A Guide to Reform Judaism Today*. In 2004, he received the MBE for his work nationally in pioneering a more welcoming attitude to mixed-faith couples, a theme covered in his book *Till Faith Us Do Part* (HarperCollins). He is chaplain to the Jewish Police Association, President of the Accord Coalition (which campaigns for inclusive education) and chair of Dignity in Dying (which calls for assisted dying to be legal in the UK). For several years he was a judge for both *The Times* Preacher of the Year Award and the BBC's Frank Gillard Awards, and was a member of the BBC's Standing Conference on Religion and Belief (2009-12). He was editor of *Assisted Dying: Rabbinic Responses*. He is a past Chairman of the Assembly of Rabbis UK (2007-9) and was on the Council of St. George's House, Windsor Castle for several years. His recent books, *Confessions of a Rabbi* (Biteback) and *The Naked Rabbi* (John Hunt Publishing) have had wide coverage in the media. In 2024, he was appointed Convenor of the Beit Din, the rabbinic court serving synagogues throughout the UK.



Saturday, 6 July: 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, 8 July: Discovering 6

The Impact of AI on Geopolitics – Verity Harding and Dani Dhiman

Verity Harding is a globally recognised expert in AI, technology and public policy. She is currently Director of the [AI and Geopolitics Project](#) (AIxGEO) at the Bennett Institute for Public Policy. Verity is also Founder of Formation Advisory Ltd, a tech consultancy firm. Her debut book '[AI Needs You](#)', will be published by Princeton University Press on 12 March 2024.

Verity's career has focused on the intersection of technology and democracy. She spent a decade at Alphabet, latterly as DeepMind's first Global Head of Public Policy, where in 2017 she co-founded the company's research and ethics unit, as well as the independent multi-stakeholder organisation, Partnership on AI. Verity was a member of the OECD's Network of AI Experts in 2018-19, the body which developed the first set of intergovernmental AI principles, later adopted by the G20. Prior to this, she was Head of Security Policy for Google in Europe covering issues such as online extremism and encryption and, before moving to the tech industry, served the British Government as a Special Adviser to the Deputy Prime Minister the Rt Hon Sir Nick Clegg.

In her spare time, Verity serves on the Cabinet Office Digital Advisory Board, a group of independent experts recruited to provide insight on digital, data, and technology to the UK government. She is also a Director of the Friends of the Royal Academy of Arts.

Dani Dhiman is an Associate at Formation Advisory, founded by Verity Harding. She has experience working on key digital policy and regulation issues including AI governance and data privacy across the private sector, trade bodies and think tanks. Dani has a BA in Human, Social & Political Sciences from the University of Cambridge.



Tuesday, 9 July: Discovering 7

Creating a Community of Inquiry – Professor Alison Scott-Baumann and Duaa Karim

Professor Alison Scott-Baumann is Professor of Society and Belief in the Law, Media and Gender Studies department at SOAS, University of London. She team-managed SOAS's recent very successful REF impact submission. Her work represents a clear paradigm shift in British parliamentary relations with Higher Education by supporting knowledge creation between mainstream universities and Westminster. Her HEIF funded research team and Alison have developed a project with blog (Influencing the Corridors of Power (ICOP)) that communicates influential one-page briefings to each member of both Houses of Parliament on urgent topics, written by experts from SOAS, from law firms and from medical experts <https://blogs.soas.ac.uk/cop/>.

On 11 July 2022 they launched an **All-party Parliamentary Group (APPG)** in the House of Commons. Members include Bell Ribeiro-Addy, Sir Peter Bottomley, David Davis, John McDonnell, Lord Balfe. They run live and online sessions on urgent topics with experts and support parliamentarians of all parties, with good student society involvement.

Alison is leading an AHRC project on 'communities of inquiry'; helping students and staff to discuss live topics and avoid no-platforming and the chilling effect that disrupts university life.

Academically, Duaa is a Doctoral Candidate at the Faculty of Education, University of Cambridge. Her research interests revolve around examining the influence of educational and social policy on the lives of British Muslims. Her research aims to develop an understanding of how governmentality is enacted through policy within minority communities. Professionally, she is a Qualified Accountant and Legal Consultant. She served as the Chair of Governors in a public school for eight years, further contributing to her insight into educational governance and policy implementation.



Wednesday, 10 July: Discovering 8

The Future of International Development – Patrick Watt

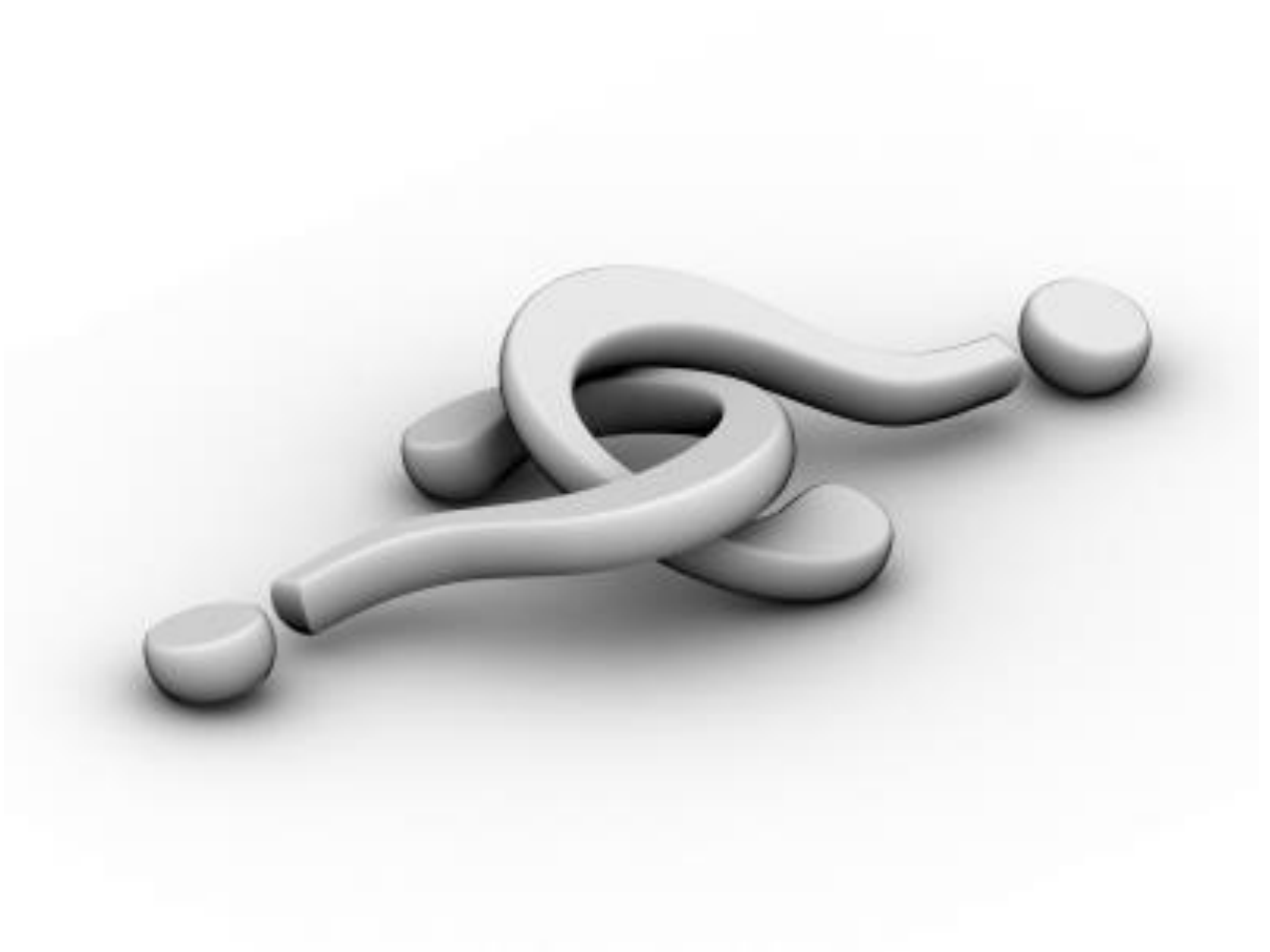
Patrick Watt is the Chief Executive Officer for Christian Aid.

Prior to this, he was Policy and Campaigns Director, responsible for leading Christian Aid's influencing, mobilisation, and research and evidence in the UK and internationally, on issues of economic, environmental and social justice.

The Policy, Public Affairs and Campaigns department works with Christian Aid supporters and partners, to create public pressure for political change, shape policy, and create platforms where people in poverty are listened to and can claim their rights.

Patrick has widespread experience of working in development and humanitarian organisations, including Oxfam, ActionAid and Save the Children, on education, global health, aid policy, and debt and trade. He has engaged extensively with the UN, EU, and African Union, as well as with UK government and parliament.

He is committed to Christian Aid's strategy of using prophetic voice to confront injustice, and of working with churches to achieve lasting change. He has degrees in Theology, from the University of Cambridge, and in Development Studies from the London School of Economics. He is married, and has three children.



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 Canon K Paul Arthur

The relevance of ecclesiastical law in today's church – theory verses reality: perceptions from within the last twenty years

As a basis for my essay "the relevance of ecclesiastical law in today's church – theory verses reality: perceptions from within the last twenty years". I am going to look at aspects of liturgical law, consider the relevance of its regulation and think about what that has to say to us about the relevance of our Ecclesiastical law today.

I intend to examine the appropriateness and the practicalities of the parish as the centre of liturgy in the 21st Century through consideration of why some liturgical duties are placed on parishes and through the response of some clergy to these responsibilities.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Venerable Stella Bailey

In what way does scripture offer a lens through which to interpret the research and findings on the impact of income inequality by Richard Wilkinson and Kate Pickett in their book Spirit Level

In 2009 two social epidemiologists Richard Wilkinson and Kate Pickett, published the results of their findings around inequality in society with their book Spirit Level. It was further published in 2010 addressing some questions raised by critics and in a form more widely accessible away from academic circles. It has since been translated into 23 different languages and continues to have an influence in the social and political discourse around the world today. The basis of their conclusion is that where inequality has flourished to drive up economic growth, then the impact has been to worsen outcomes for everyone, rich and poor, in relation to objective parameters such as life expectancy and subjective well-being outcomes such as mental health, educational outcomes, obesity etc.

This essay offers a scriptural lens on how we might respond to their findings.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Nicholas Bowry

Assisted Dying: Is It Against God's Will?

In our society death is something that normally happens away from the rest of us, in a hospital or hospice. We seldom talk about death either, and many people have never seen a dead person.

Facilitator Meeting: Martin's Office, 24 The Cloisters



The Reverend Canon Ian Coulter

The influence of God on Human Creativity: A glance into the Creative Arts

Human creativity is a profound and intricate phenomenon, often perceived as a divine gift or a reflection of the divine nature itself. Throughout history, the concept of God has significantly shaped human creativity, particularly in the realm of the creative arts. This essay explores how the idea of God has inspired and influenced various artistic endeavours, including literature, music, visual arts, and architecture, and examines the theological bedrocks that have driven artists to create works that reflect their spirituality and faith.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Suzanne Cousins

God and Allah: One God or two? Speaking of God in diverse communities

'If [...] they ask me, "What is his name?" what shall I say to them?' (Moses, in Exodus 3:13-15)

To talk about God with integrity necessitates reflection on how God speaks about God's self in Scripture. Christian understanding of God rests heavily on such self-revelation in the Bible, interpretation of which is moderated for many Anglicans by Tradition, Reason, and a healthy sprinkling of Experience. The Church's context today typically and increasingly multi-religious and pluralistic, and so consequently, several questions become pertinent if not urgent, for example: How then do we speak about God meaningfully and with equity in contexts of cultural and religious diversity? Might we gain insight from humble consideration of the theologies of other faith traditions?

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Lucas Dorion

The Shrinking of Moderate Spaces in American Religious Life

For some time now, I have been concerned about the shrinking of the available common ground for collaboration and cooperation in American life. This center space, which is often occupied by those individuals and organizations who hold moderate or centrist political views, seems to have less square footage available every passing year. We can read and watch this in our news coverage of current events, but the place I have seen and experienced this first hand is in the evolution of my own work these past 10 years. In a lot of ways, it feels as if we are living in a different world than when I began my work with the Alabama Cooperative Baptist Fellowship back in April of 2014. In these next few pages, I would like to explore the shifts I have observed and use snapshots from the lives of the ministers and churches I serve to both illustrate and suggest possible causes for this contraction of moderate space in American religious life.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



The Reverend Raphael Duckett

Speaking about God during War

We live in a time of geopolitical churn, established norms of Nation State behaviour are being challenged and land and resource grabs more pronounced. Inside the traditional Christian paradigm of Just War Theology we are increasingly disturbed by the emergence of non-traditional and hybrid war which seems to mix peace (absence of violence) with war. Non-state and shadow state actors are increasingly present in the conflict zone. How then do Christians speak about God during war.

The stated aim of the UK military is to wage war proportionally and not wage indiscriminate attacks; the doctrine of armed conflict is ingrained in UK military personnel. Chaplains respond to this structure by developing the concept of the moral warrior. Challenges emerge in implementing these concepts when conflict emerges with states that do not share these paradigms.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Brenda Forrester

'How Can Ecumenical Partnership Reflect God's Speaking into Today's World?'

Pope Francis says, 'Love will unite us'. What better way of showing God's love than uniting with our ecumenical kin? In this paper we explore some of what it means to work well together, in order to reach out into a broken world with God's love. We delve into the 'why' and 'how' of effective ecumenism, with a nod to pitfalls along the way. As a faithful remnant, growing and bearing together in love and unity must surely demonstrate something of God speaking into today's world.

Facilitator Meeting: The Adams Room

The Reverend Canon Richard Frith

Speaking about God, Speaking to God: Liturgy and Mission in a 'Secular' Age

This paper explores some of the difficulties posed for our attempts to 'speak about God' by the context of 'secular' modernity. Drawing on the work of Catherine Pickstock, as well as on my own pastoral experience, I suggest that the Church's traditional liturgy, and especially the Eucharist, provides an alternative logic for understanding reality as a divine economy, and thus offers the possibility of a different language for speaking about, as well as for speaking to, God.

Facilitator Meeting: Martin's Office, 24 The Cloisters



The Reverend Barry Jackson

Building on solid foundations

"Would you be willing to come in and teach year 4 about 'The Fall'?"

I'd been chatting with the school RE coordinator in the staff room over lunch. I'd offered to come in to help with some RE lessons and she was quick to take me up on it. I've never been comfortable with the resources available for teachers on Genesis 1-3, and believe that the way it's expected to be taught is one of the many reasons why children move away from faith as they grow older.

'Creation and fall', or the doctrine of original sin, is one of a number of paradigms that shape how people understand the big story of the Bible. It sets up the overarching narrative of paradise lost and the hope of paradise being regained at the end of this age. In the middle we have Jesus' atoning death on the cross, through which God and man are reconciled; the barrier of sin between us and God is removed as Jesus takes the punishment that was due to humanity and so sets us free.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Matthew Jackson

Speaking about God through Music

There seems to be something in music which connects with something deep in our souls. Church music can educate us in the ways of faith almost without us noticing that we are learning. My essay attempts to present a rather basic theology of music and to explore how music might be a tool for mission in our day as it has been in the past. No matter where or how we worship, we come together for the same reasons—to feed our souls, to shape and strengthen our faith, to be reminded of who God is. We retell the stories of our faith, we remember God's promises, we claim God's victory over the world, we pray and praise and recite what we believe. And we can do it all, I assert, through music.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Derek Kerr

Pastoring the persevering. Caring for the casualties. Ministering in a border parish in Northern Ireland and giving time for forgiveness

Forgiveness is tough for the best of us. It is not given without some cost to the one offering it. Even God did so at the cost of His Son. Living in a part of Northern Ireland where there have been many atrocities, forgiveness is still required by God and also by ourselves, even if we don't know it at first. To move on and live a worthwhile life we need to forgive. This paper looks at the rudiments of that process.

Facilitator Meeting: The Adams Room



The Reverend Iain Lothian

LET US LISTEN WITH OUR HEART:

A call for the church to engage with the re-emergence of Jewish prophetic voices in order to reignite its own prophetic voice

I recently supported a Palestinian doctor who was arrested and charged at a rally while peacefully protesting against the war on Gaza. Outside the court I talked to his wife. She asked me what I did. I told her I was a priest in the Scottish Episcopal Church, and then found myself deeply embarrassed and apologising that the church I was part of was silent on the Israel-Palestine situation, and, at the time, not even calling for a ceasefire. She looked at me with both compassion and confusion in her eyes, and asked this simple but profound question: *'Why can't they listen with their hearts?'* I realised that I had been asking this very question when in conversation with many colleagues, parishioners and friends.

First and foremost, a listening heart requires us to engage with the cries of the afflicted, to put ourselves in their shoes and feel their pain, and be in solidarity with victims of injustice and oppression. In short it requires us and the church to re-ignite our prophetic voice by not only listening to Jesus and a long line of Old Testament prophets but to also listen to modern day re-emerging Jewish prophetic voices speaking into the present crisis.

A helpful framework and road map to navigate this call to both listen with and speak from our hearts and re-ignite our prophetic voice can be found in Walter Brueggemann's seminal book, *The Prophetic Imagination*, where he describes the conflict between royal consciousness and prophetic imagination.

Facilitator Meeting: The Adams Room

The Reverend Hannah Mears

Safe, Solid, Holy

In this paper I engage with questions around the character development of ministers using a brief, three-part summary: *safe, solid, and holy*. As someone involved in the formation of those who offer themselves for licensed ministries, I have found this a powerful expression of the character to which Christian leaders are called and an articulate reflection of the God they represent. The paper speaks to current trends in the Church and draws on resources from Christian spirituality and pastoral psychology to evaluate this character summary.

Facilitator Meeting: The Adams Room



The Reverend Melanie Otto

How do we talk about God to a Windrush community given the historical connections of the established church to African chattel enslavement?

This paper is reflecting on the historical relationship of the Church of England with the African chattel enslavement and the impact this has had on sharing the gospel with those who continue to be affected by its ongoing legacy. I have consulted with stakeholders within my parish, reflected on their responses and offered some thoughts on a way forward. My hope is that an open dialogue and honest interrogation of the subject will enable us to speak of God in the way that will help all in our community to flourish.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Bradley Page

Speaking about God: Perspective, Priority, and the Architecture of Reassurance

As a bi-vocational clergyman I am often in situations where I am not known as an Anglican priest. In fact, most of my week is spent in secular employment and most of my interaction with other people is as a production manager in a large multi-national entertainment corporation: The Walt Disney Company. In faithfulness to both my baptismal and ordination vows, I call my congregation to speak about God and make Christian Faith findable in the modern world. The intersection of this call and the context of my secular employment provide a unique way to consider how we, and the larger ecclesiastical structures of which we are part, convey the central themes and guides of our Faith. In our telling of this story God is the main attraction and his love and truth in Jesus Christ are always at the center.

Facilitator Meeting: The Adams Room

The Reverend Tomos Reed

Reflecting on an end-of-life pastoral encounter: why the Church of England needs to start taking queer lives seriously

I begin by relating a pastoral encounter with a young queer man who had recently been diagnosed with terminal cancer before going on to record my initial intense response to our conversation. After briefly exploring the wider social context of our encounter, I turn to the three mainstream responses offered by the Church of England and argue that all fail to take account of the lived reality of his sexuality and relationships and of the wider trends in society he represents. I go on to argue that such failure is also linked to a failure on the part of all actors in the sexuality debates going on in the Church of England to be honest about the way we interact with Scripture and tradition. Before concluding, I tentatively suggest some qualities that a Church which wishes to pay serious attention to human sexuality, Scripture, and tradition might embody.

Facilitator Meeting: The Adams Room



The Reverend Mary Rolls

How do we speak about God with those spiritually seeking through the practice of Mindfulness?

We are living through a significant cultural moment in which people around us are increasingly open to and seeking spiritual experience, but are unlikely to look to the Church for this. As Christians, we know the living God who people are looking to experience. How do we enter into conversations with people who are spiritually seeking, in order to introduce them to Jesus?

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Neil Shaw

Is the Church of England doomed to death? Discuss.

I recognise the title of this paper is far from positive. However, I am interested in this subject for a whole host of reasons, personally, professionally and spiritually. The Church of England is the one I work for, where my spiritual life is fed from and whom I am employed by. It is the one I have dedicated myself to as a priest. I, along with many other priests and parishioners, keep asking myself; will there come a day, in the not-too-distant future, when the Church of England will be gone? Doomed to death? There is a growing sense that change is needed and many of us have been trained and ordained into an institution that is rapidly adapting to try and buck this trend of decline and ultimate death.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Angie Smith

Mutuality or marginalization: What effect have the 5 guiding principles had on the vocation of women?

Across the Church of England this year we have celebrated the anniversary of 30 years since women were ordained priest. Last Saturday the liturgy we used in Winchester Cathedral included the lamenting and repenting of times where women's voices have been muted, vocation has been obstructed or denied, reminding us that there still is sexism and discrimination in the church as in society. But in the same liturgy we also affirmed in a beautiful sung litany written for the service, the place of female biblical characters and historical figures in the salvation story arc, who we walk in the company of. In the 2014 House of Bishops Declaration it acknowledges that 'matters might need to be considered afresh in the light of experience and new developments' (39¹). So, were the 5 Guiding Principles just the starting point and is this the time to reconsider them? In the interests of transparency, I currently lead an all female clergy team (4 of us) and the retired priest who plays an active role in church life was one of those ordained 30 years ago.

Facilitator Meeting: The Adams Room

¹ <https://www.churchofengland.org/sites/default/files/2017-11/gs-misc-1076-women-in-the-episcopate.pdf>



The Reverend Canon Becky Stephens

In light of feminist theology, do the words of the Eucharistic Prayers of Common Worship influence how we speak about God?

Common Worship (CW) contains eight standard Eucharistic Prayers; A – H.² They tell the story of the Last Supper where Jesus asks his disciples to "do this in remembrance of me". They speak of Jesus' "sacrifice for all" which leads to our salvation and of the "eternal heavenly banquet" at which we all hope for a place.

This paper aims to discern how the texts of the Eucharistic Prayers, as set within Common Worship, portray God, particularly in light of a feminist theology.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Chrys Tremththamor

Do I Bear Guilt for the Holocaust? Personal and Institutional Sin

Are individuals and/or institutions guilty for the sins of their forebears? Anti-Semitism developed during the history of Christianity, and is blamed for the Churches (both Protestant and Catholic) not protesting against the persecution of the Jews during the years of the Third Reich in Germany. More recently, institutions have been analysing their links to the historic slave trade. The Church of England has announced the creation of a fund to invest in communities affected by this past. Should reparations be required for historic injustices?

Facilitator Meeting: The Adams Room

The Reverend Julie Willmot

'Abide with Me' The persistent popularity and importance of church funerals in rural communities.

In this essay I will be questioning why the church building and churchyard remain so important to rural communities, especially to those who profess to having no faith. Bereavement and the grieving process will be given consideration, together with information provided by funeral directors. I will look at the pastoral care given by small rural church communities with minimal resources and also by those who minister within the difficulties of multi-parish contexts.

Rural communities are diverse and varied and yet each resident belongs by virtue of living there. Do they feel the same connection with the church, its traditions, rituals and liturgy and how do we speak about God in the valuable mission opportunity that funerals present and where pastoral needs are so great?

Facilitator Meeting: Martin's Office, 24 The Cloisters

² <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion-service#mm7c3>



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, 2 July	The Reverend Canon Becky Stephens
Wednesday, 3 July	The Reverend Bradley Page
Thursday, 4 July	The Reverend Suzanne Cousins
Friday, 5 July	The Reverend Mary Rolls
Saturday, 6 July	The Reverend Chrys Tremththanmor
Monday, 8 July	The Reverend Dr Richard Frith
Tuesday, 9 July	The Reverend Angie Smith
Wednesday, 10 July	The Reverend Matthew Jackson
Thursday, 11 July	The Reverend Raphael Duckett



Intercessions

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

Tuesday, 2 July	The Reverend Canon Paul Arthur The Reverend Dr Richard Frith The Reverend Mary Rolls
Wednesday, 3 July	The Venerable Stella Bailey The Reverend Barry Jackson The Reverend Neil Shaw
Thursday, 4 July	The Reverend Nicholas Bowry The Reverend Matthew Jackson The Reverend Angie Smith
Friday, 5 July	The Reverend Raphael Duckett The Reverend Derek Kerr The Reverend Canon Becky Stephens
Saturday, 6 July	The Reverend Matthew Burns The Reverend Iain Lothian The Reverend Chrys Tremththanmor
Monday, 8 July	The Reverend Canon Ian Coulter The Reverend Hannah Mears The Reverend Julie Willmot
Tuesday, 9 July	The Reverend Suzanne Cousins The Reverend Melanie Otto
Wednesday, 10 July	The Reverend Lucas Dorion The Reverend Bradley Page
Thursday, 11 July	The Reverend Brenda Forrester The Reverend Tomos Reed