



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, 1 July

Mary

John 19: 16-27

¹⁶ Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus, ¹⁷ and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. ²¹ Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²² Pilate answered, "What I have written I have written." ²³ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, "Let us not tear it but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

²⁵ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷ Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.



Attending 2 – Wednesday, 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 through 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^[a] to all, as any had need. ⁴⁶ Day by day, as they spent much time together in the temple, they broke bread at home^[b] and ate their food with glad and generous^[c] 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 3 – Thursday, 3 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 4 – Friday, 4 July

Zionism

2 Chronicles 6: 1-10

Dedication of the Temple

6 Then Solomon said, "The LORD has said that he would reside in thick darkness. ² I have built you an exalted house, a place for you to dwell forever."

³ Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. ⁴ And he said, "Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to my father David, saying, ⁵ 'Since the day that I brought my people out of the land of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, so that my name might be there, and I chose no one as ruler over my people Israel, ⁶ but I have chosen Jerusalem in order that my name may be there, and I have chosen David to be over my people Israel.' ⁷ My father David had it in mind to build a house for the name of the LORD, the God of Israel. ⁸ But the LORD said to my father David, 'You did well to consider building a house for my name; ⁹ nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.' ¹⁰ Now the LORD has fulfilled his promise that he made, for I have succeeded my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.



Attending 5 – Saturday, 5 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, 7 July

Mental Health

1 Samuel 16: 14-23

David Plays the Lyre for Saul

¹⁴ Now the spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him. ¹⁵ And Saul's servants said to him, "See now, an evil spirit from God is tormenting you. ¹⁶ Let our lord now command the servants who attend you to look for someone who is skillful in playing the lyre, and when the evil spirit from God is upon you, he will play it, and you will feel better." ¹⁷ So Saul said to his servants, "Provide for me someone who can play well, and bring him to me." ¹⁸ One of the young men answered, "I have seen a son of Jesse the Bethlehemite who is skillful in playing, a man of valor, a warrior, prudent in speech, and a man of good presence, and the LORD is with him." ¹⁹ So Saul sent messengers to Jesse and said, "Send me your son David, who is with the sheep." ²⁰ Jesse took a donkey loaded with bread, a skin of wine, and a kid and sent them by his son David to Saul. ²¹ And David came to Saul and entered his service. Saul^a loved him greatly, and he became his armor-bearer. ²² Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight." ²³ And whenever the evil spirit from God came upon Saul, David took the lyre and played it with his hand, and Saul would be relieved and feel better, and the evil spirit would depart from him.



Attending 7 – Tuesday, 8 July

Diversity

1 Corinthians 12: 21-27

²¹ The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." ²² On the contrary, the members of the body that seem to be weaker are indispensable, ²³ and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect, ²⁴ whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, ²⁵ that there may be no dissension within the body, but the members may have the same care for one another. ²⁶ If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

²⁷ Now you are the body of Christ and individually members of it.



Attending 8 – Wednesday, 9 July

Peace and Conflict

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

Tim Perry and Daniel Kendall, *The Blessed Virgin Mary* (Wm B Eerdmans, 2013)

Topic: Mary (Tuesday 1 July)

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

Topic: Today's Church (Wednesday 2 July)

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

Topic: Free Speech (Thursday 3 July)

Michael Stanislawski, *Zionism: A Very Short Introduction* (OUP, 2016)

Topic: Zionism (Friday 4 July)

Jeremy Begbie, *Theology, Music and Time, Chapters 3 and 4* (Cambridge University Press, 2000)

Topic: God and the Arts (Saturday 5 July)

Girl, Interrupted (DVD, 1999 James Mangold (Director) with Winona Ryder and Angelina Jolie)

Topic: Mental Health (Monday 7 July)

Simon Fanshawe, *The Power of Difference* (Kogan Page, 2021)

Topic: Diversity (Tuesday 8 July)

The Arbinger Institute, *The Anatomy of Peace* (Penguin, 2016)

Topic: Peace and Conflict (Wednesday 9 July)



DISCOVERING



Tuesday, 1 July: Discovering 1

Mary and the Church; Witness among the witnesses – 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, 2 July: Discovering 2

Today's Church – The Right Reverend Dr Jo Bailey Wells

The Right Reverend Dr Jo Bailey Wells is Deputy Secretary General and Bishop for Episcopal Ministry in the Anglican Communion. This is an international role based at the Anglican Communion Office in West London, serving the 42 provinces of the Communion and in particular connecting and equipping their bishops.

For 7 years she served as Bishop of Dorking in the diocese of Guildford. Previous roles include Dean of Clare College (Cambridge), associate professor of bible and ministry at Duke Divinity School (North Carolina) and chaplain to the Archbishop of Canterbury. While she has published in Old Testament theology, her real delight is in nurturing vocations, building community and equipping leaders in ministry – and the more cross-cultural the context, the more exciting!



Thursday, 3 July: Discovering 3

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.



Friday, 4 July: Discovering 4

The Church's Response to the Challenge of Zionism – Professor Philip Alexander

Professor Philip Alexander is an emeritus professor of Jewish Studies from the University of Manchester where he founded the University's Centre for Jewish Studies. He was formerly President of the Oxford Centre for Hebrew and Jewish Studies. His academic life has been centred on studying and teaching Judaism particularly in late antiquity, when Judaism and Christianity were going their separate ways. He has published numerous books and articles, and lectured widely in the UK and abroad, on various areas of Jewish Studies. But he has also been active in inter-faith dialogue, particularly between Judaism, Christianity and Islam. He engages in this not just as an academic expert on Judaism, but as an active Anglican, married to an Anglican priest.



Saturday, 5 July: Discovering 5

God and the Arts – Peter Quantrill

Peter Quantrill writes about music and musicians. As a regular contributor to *Gramophone*, *The Strad*, *Pianist*, *Bachtrack* and other journals, he has interviewed and profiled many of the world's leading classical musicians. He also writes for performing-arts organisations and record labels including the Salzburg Festival, the Enescu Festival in Bucharest, the Los Angeles Philharmonic and the Royal Ballet. He creates and presents annual seasons of chamber-music programmes in London with the pianist Reiko Fujisawa. Articles for *The Wagner Journal*, the *Catholic Herald* and *The Tablet* have focused on unconventional intersections of music and faith.



Monday, 7 July: Discovering 6

Mental Health – Dr Gary Bell

Dr Gary Bell is an experienced Consultant Psychiatrist and Executive Coach. He read Oriental Studies followed by Medicine at the University of Queensland. He came to the UK to specialise in psychiatry. He became a Member of the Royal College of Psychiatrists in 1985 and a Fellow in 2000.

His main areas of clinical interest are perinatal mental health, complex anxiety and depressive disorders and ADHD and co-existing physical ill health such as chronic pain and cancer. He is currently the Mental Health Lead for St Luke's Healthcare for the Clergy. He was previously a Lecturer at UCH and a Senior Lecturer at St Bartholomew's Hospital Medical Schools and an Examiner for the University of London and the Royal College of Psychiatrists. He has published widely in the fields of medical education and liaison psychiatry.

His work as an Executive Coach draws upon years of clinical experience but focuses on helping individuals identify a greater sense of purpose within and find the motivation to implement the necessary changes in their life to achieve this.

Away from medicine, Gary enjoys rugby (as a spectator!), music, including relearning the piano and spending time with family and friends.



Tuesday, 8 July: Discovering 7

Why Diversity and Inclusion Matter – Cynthia Davis CBE

Cynthia Davis was honoured with a CBE in 2023 for her exceptional services to Equality, Diversity, and Inclusion. She is Founder and CEO of D&I services organisation, [Diversifying Group](#), as well as co-Founder of [Diversifying Jobs](#), a collection of inclusive job boards, both proud B Corps.

As an award-winning diversity advocate and accomplished public speaker, Cynthia shares her journey and inspires others in panel discussions, workshops, and keynote speeches. She also mentors four young people from ethnically diverse backgrounds, holds a Fellowship at St. George's College Leadership, and serves as a Trustee for the children's charity Over the Wall.

Cynthia's recent awards include Women-Led Business of the Year at the British Business Awards 2023 and Inspirational Woman of the Year at the Black Tech Achievement Awards 2024.



Wednesday, 9 July: Discovering 8

Peace and Conflict – Dr Stacey Gutkowski

Dr Stacey Gutkowski is Reader in Peace and Conflict Studies in the Centre for the Study of Divided Societies and Department of War Studies, King's College London. She researches the crossroads of religion, the secular, peace, and conflict, focusing on the Arab Levant, Israel and Northern Ireland. She is the author of *Religion, War and Israel's Secular Millennials: Being Reasonable?* (2020) and *Secular War: Myths of Religion, Politics and Violence* (2014). She leads the Religion and Peacebuilding strand of the Templeton Religion Trust's Social Consequences of Religion (SCORE) initiative.



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 Rosie Amess

A Theological Reflection on Adolescence and the invitation to speak for a greater humanity in young people today.

This paper engages with the Netflix drama *Adolescence* as a lens through which to explore the many challenges confronting young people today. Drawing from my vocational experience as a mother, educator, chaplain, and priest, I find that these roles often intersect in ways that shape my understanding of what it means to advocate for the holistic flourishing of young people. The aim of this paper is to initiate a conversation and to consider how the presence of God might be meaningfully welcomed into this particular cultural moment.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Jim Barlow

'Conversations about God with the 'spiritual not religious' demographic and the desire for embodied experience'

This paper explores some different takes on 'spiritual not religious' in contemporary culture, both inside and outside the churches, and in a specific setting in the South Hams of Devon. Through the lenses of practical theology, it looks at embodiment in worship and prayer, as one way to 'speak about God', which offers fruitful ground for dialogue and mutual exploration, whilst also challenging widespread assumptions around ritual and ritualised behaviour.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Dr Kenneth Ed Brandt

Preaching Public Policy in a Polarized World

Preaching on public policy in a polarized world requires courage, wisdom, and humility. By grounding sermons in Scripture, fostering unity, and encouraging informed engagement, preachers can navigate the challenges of polarization while faithfully proclaiming God's truth. The church has an opportunity to be a beacon of light in a divided world, bearing witness to the justice, peace, and reconciliation found in Christ. As preachers take up this responsibility, they must do so with a spirit of love, seeking to build bridges rather than walls in the body of Christ.

My hope is this paper provided a comprehensive framework for preaching public policy in a polarized world while remaining faithful to biblical principles.

Facilitator Meeting: The Adams Room



The Reverend Paul Bryce

'No requirement?' A critical examination of the need for humanist chaplaincy in the Royal Navy

This essay examines the case for the expansion of chaplaincy to include humanists to meet the need of the non-religious. After examining the history and current composition of chaplaincy in the Royal Navy, the essay looks at the need and provision for humanist and non-religious chaplaincy provision. It finally explores a Christian inclusive model of chaplaincy that demonstrates whilst a Non-Religious Pastoral Officer may augment provision, there is no explicit requirement for humanist chaplaincy to meet non-religious pastoral need.'

Facilitator Meeting: The Adams Room

The Reverend Canon Jonathan Cain

The Church and the Food Pantry: opportunity or threat?

This paper uses a live example of a church-based social action project – a Food Pantry – to begin to explore a potential theological underpinning for such projects. The exploration includes a review of emerging threats to the operation and the cause of those threats. A theological perspective offered by priest-theologian Sam Wells is introduced as one that may provide a theological underpinning for the project. The provisional conclusion reached here is that the sustainability of church social action and the mission of the Church is best served when projects cultivate goods rather than simply address deficits and that this necessitates a move away from donor-recipient or *working for* models.

Facilitator Meeting: The Adams Room

The Reverend Marianne Foster

Beyond Policies: How Safeguarding Shapes the Church's Mission and Ministry

This paper addresses issues of safeguarding, abuse, and the Church's response to these concerns. Given the prevalence of abuse within communities, it is important to acknowledge that some readers may have experienced harm themselves or be affected by these topics in other ways. The content discusses sensitive material that may be distressing for some. If you find the subject matter overwhelming, please feel free to step away or reach out for support. This discussion is crucial for the Church's ongoing work in healing, justice, and love, and it is approached with care, respect, and a commitment to safeguarding the vulnerable. Please take care of yourself as you read.

Facilitator Meeting: Martin's Office, 24 The Cloisters



The Reverend Dr Melanie Harrington-Haynes
Confidence and the Articulation of Faith amongst Young People

This paper argues that young people are beginning to present a new more nuanced approach to speaking about God which could be termed as metamodernist. No longer bound by the limits of modernism and the secular 'immanent frame' where everything had to be explained, they are embracing doubt and wrestling with the mystery of God. This openness to uncertainty elicits its own sense of *freedom* and *confidence* in speaking about God. It is argued that the church should be facilitating this new discourse and provide young people with community and the opportunity for deeper engagement with scripture. This essay bases its argument on recent literature and research on young people and Christianity today – whilst this research is limited and only at early stages, I would like to offer it for further discussion within the consultation and would welcome your views.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Charles Hope
'Not in God's Name'

Jonathan Sachs 'Not in God's name' is a study in rejecting religious violence that can be advocated by adherents of the Abrahamic faiths, using a series of extended reflections on Genesis to identify other ways forward. Munthar Isaac's 'Christ in the rubble' is a reflection by a Palestinian Christian leader on the responses of Israel to October 7th and what he, and many Palestinian supporters and commentators, view as genocide and the weaponizing of biblical faith by Zionism against his people, and is a lament, a cry for justice and for solidarity with people who suffer. The essay ends by outlining three theological and practical responses to the situation, but which are also applicable to other situations of suffering and evil.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Barnaby Huish
Can (or should) a Trinitarian Church avoid binary thinking?

'We believe and trust in one God: Father, Son and Holy Spirit'. At the heart of our proclaimed faith is a mystery which challenges our logical assumptions. First-century Judaism would assert that you have one God or you have no God: a 'binary' proposition; yet the early Church proclaimed that God is one-in-three, and three-in-one. God is three and (yet) God is one: a 'non-binary' conclusion to the question of who God is. 'Binary thinking' in one way or another is highly prevalent in the world (and the church) of our time; but should scripture, tradition and reason be telling us to think differently?

Facilitator Meeting: Martin's Office, 24 The Cloisters



The Reverend Canon Sally Ingle-Gillis
A Sacramental Response to Shame

This paper is a much condensed summary of a piece of work undertaken as a response to the pastoral and sacramental considerations of those in our congregations who live with shame and mental ill health. It considers the statistics available for mental ill health in the general population, and how the church might respond to this. There follows an explanation of the need for a revision of our eucharist liturgy and argues what simple changes, within authorised liturgy, should be considered. Finally, attached as an appendix, there is a full liturgy taking into account the recommended changes. The paper is written framing the arguments loosely around the poem by George Herbert, Love III, and is in the context of the Church in Wales.

Facilitator Meeting: The Adams Room

The Reverend Canon Hannah Jeffery
The Sound of the Divine: How Music Awakens the Soul's Deepest Connection with God

This paper explores the idea that music offers a profound pathway to connect with the divine, enabling a depth of experience that is often inaccessible through words alone. It explores through the works of various composers, and those who have written about them, how music can resonate with our deepest emotion, enabling us to connect deep within our souls, in a way that words often cannot reach. This intimacy that music affords us, can in my opinion, help us to connect with God as we experience something of 'deep calling to deep', and thus help us to 'speak' of God not through the spoken word, but through the wonder of music.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Canon Dr Lorenzo Lebrija
From Toxic to Trusted: What Young Adults Are Telling Us About the Church's Future

Many young adults see the church not as a beacon of hope, but as a "toxic brand" marked by judgment, exclusion, and hypocrisy. Yet through interviews and focus groups with people in their 20s, this study finds that their disaffiliation is not rooted in hostility to faith—but in disappointment with how the church shows up. Using Osmer's four tasks of practical theology, the article explores what's going on, why it's happening, what theology invites us to do (drawing on Sam Wells' "being with"), and how we might respond. Insights from a tested synthetic audience help verify that values-based, relational approaches resonate more than institutional messaging. The path forward isn't better branding—it's deeper presence.

Facilitator Meeting: The Adams Room



The Reverend Alexander Martin

In the Name of the Lord: Navigating Faith, Politics, and Prophetic Witness in an Anxious America

This paper posits that faithful Anglican witness in today's polarized American landscape requires a careful, scripturally based, theologically rooted, and prophetically courageous approach to how we speak of God. When political figures invoke the name of the Lord in ways that obviously conflict with the teachings of Jesus, clergy are called to reclaim sacred language for its true purpose: liberation, reconciliation, and hope. This must not be done in partisan ways, but by pointing to the truth of God's nature. Drawing on the insights of Walter Brueggemann, Desmond Tutu, and Rowan Williams, this paper seeks to offer a framework for clergy to consider how we navigate faith and politics from the pulpit and in our congregations, especially regarding how we make use of God's name.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Canon Aonghus Mayes

Death is a mystery

Discussion of death is increasingly taboo. Many of us are fearful of it and, in spite of its inevitability, something which we are inclined to pretend doesn't exist. Drawing largely on pastoral experience, I suggest some of the reasons for this and, with Christian understandings of death to help us, argue that while life is precious it is perhaps best appreciated when we come to terms with death.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Claire McArthur

How do we talk about God to Gen Z

This paper examines how parishes in the Church of England can more effectively communicate and speak meaningfully about God to Gen Z. It will also explore approaches to more fully integrate and engage this generation within the life and mission of the Church. The paper will culminate in a set of recommendations aimed at enhancing the quality of engagement between parishes and Gen Z.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters



The Reverend Tracey Morris

Dead or Alive: What is the Future for the Christian Funeral?

A funeral marks the end of someone's life, and is a staple part of CofE ministry, but for how long will this be the case? Church funerals in the Church of England (CofE) are falling and funeral directors receive fewer requests for church funerals. Increasingly, adverts for direct funerals are appearing, selling the idea that 'no one really wants to go to a funeral' and it's 'far cheaper for family and friends to not have the bother'! Just hand over your loved one and use your money for a good party to celebrate the life of their loved one instead, leaving the rest to the crematorium. In light of this, my paper looks at Christian funeral ministry and asks whether there is hope for the future. I will focus on CofE funerals because this reflects my own priestly ministry. I begin by briefly considering the reason for Christian funerals, followed by current statistics and surveys of church and Christian funerals. I then consider my own observations, the experiences of my team, and the observations of a well-established Funeral Director (FD). This is not a full-scale research project, rather a first step in considering this topic. My aim is to show that, although I don't think funeral ministry is on palliative care yet, more focused research and discussion are needed, and change is required for any hope of keeping Christian funeral ministry alive.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Canon Dr Christian Okeke

Talking about God with end-of-life patients and their families in an acute NHS Trust: A chaplain's perspective.

We live in a society that has fiercely attacked belief in God and God-talk. This short essay addresses how NHS healthcare chaplains engage in God-talk with end-of-life patients and their families within the context of a secular acute NHS hospital. It describes some of the challenges faced in achieving the task and proffers an approach given the secular context.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Leisa Potter

What does the church have to say about free speech in society today?

This essay explores the Church's perspective on free speech in a contemporary society. It draws on Brian Leiter's critique of liberal free speech ideology and contrasts this with a theological vision of speech rooted in truth, justice, and the love of neighbour. The essay reflects on the Church's own complicated relationship with truth-telling—particularly in areas such as safeguarding and gender inequality. The Church's challenge is not only to defend its right to speak, but to model a kind of speech that builds up society, heals division, and points toward deeper truths. Brian Leiter, in *The Case Against Free Speech*, challenges the comforting liberal idea that all speech is equally valuable in the "marketplace of ideas." He argues that the playing field is far from level. Speech that dominates is often shaped by money, celebrity, or platform—not by reason, justice, or truth. In this climate, the voices that rise to the top are often not those that are most helpful, but those that are most provocative. (e.g. Trump).



As society becomes more polarised—with figures like Andrew Tate and J.K. Rowling either lionised or demonised—the Church faces a unique challenge: how to speak wisely, truthfully, and courageously in a noisy and fragmented world. To do so, it must reflect critically on its own record while drawing on a deeper theological vision of speech that shapes how the church speaks afresh into the controversies of the day.

Facilitator Meeting: The Adams Room

The Reverend Matt Rodgers

A case for local churches to engage in community organising

The practise of community organising has a proven track record of empowering local people, through an alliance of institutions, to effect social and economic change in their locality. In this essay, I make a case for local churches to engage in community organising as a means of witnessing to the Risen Christ in the world, through word and action, and as a vehicle for which the Church can engage in the mission of God today. It comes with the caveat that community organising cannot avoid political engagement, whilst it has the potential of working proactively to bring lasting change in a society with a fragmented political identity. Engagement in community organising offers a providential opportunity to speak about God in a wide sphere of influence today, if we are willing.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Graham Stacey

My God, your God, our God - talking about God in a hyper-individualised society.

The question "How do you speak about God?" is both perennial and pressing. It is asked afresh in every generation, but especially now in a cultural moment profoundly shaped by individualisation. This paper recognises the journey of individualisation we have been on and suggests the need to recover and rearticulate a theology of God that calls people out of isolation and into communion. Drawing on theological, cultural, and liturgical insights, I will show that while the Reformation birthed a rich legacy of personal faith and conscience, it also seeded a theology that enabled—and perhaps sanctified—the long cultural project of individualisation. This project now bears fruit in a hyper-individualised West, where the church's own artefacts of liturgy and hymnody often reinforce the very condition from which the Gospel, arguably, seeks to deliver us. Our response must be both theological and practical, addressing not only the mind but also the rhythms of our shared life, our practices of formation, and the shape of our worship.

Facilitator Meeting: The Adams Room



The Reverend Rachel Wakefield

How can the Church speak about God, unless it re-examines itself and exemplifies what it means to be the Body of Christ, held together by tensions and difference, rather than a broken body?

In the paper Rachel asks whether the Church can only speak of or show God, if it acknowledges and accepts all our various differences. If by doing so we can then be a truly vibrant Body of Christ helping to reveal the unfathomable glory of God, which reflects all people, instead of a flatter, duller God who we have created in our own image, rather than the other way round.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Hazel White

How do we speak of God in order to promote wellbeing in ministry?

This essay aims to offer theological reflection on the importance of attending to wellbeing in ministry, beginning with the Biblical narrative of creation, looking at wellbeing in the life of Jesus, and concluding with some observations on wellbeing in the church today. The framework of the 'five ways to wellbeing' developed by the New Economics Foundation are used as a lens through which to read scripture and reflect on how we might speak of God in order to promote wellbeing in ministry and in the church today.

Facilitator Meeting: Small Meeting Room, 25 The Cloisters

The Reverend Dr Harri Williams

Reclaiming Mary in the Anglican tradition

'When Mary speaks the cosmos shakes, history reverberates, and we see afresh that God remembers His people. Truly she is to be called blessed.'¹

These words from the former Archbishop of Canterbury signal that the Blessed Virgin Mary is a figure within the Christian tradition who should be celebrated and revered. In the ecumenical conversations of the past fifty years a substantial amount of progress has been made in seeking to affirm Mary as a figure of unity, to acknowledge and support the theological claims relating to her, and to enable her to serve as an example of holiness of living for all Christians.

This essay will seek to address how Mary needs to be reclaimed in the Anglican tradition drawing on the heritage, writings and liturgies which have characterised the Church of England over several centuries.

¹ Justin Welby, Sermon at the National Pilgrimage to the Shrine of Our Lady of Walsingham 2019, accessed September 18, 2020, <https://www.walsinghamanglican.org.uk/wp-content/uploads/2019/06/WelbySermon.pdf>, p.2



As the parish Priest of the Walsingham Benefice it is important for me to identify to the reader that I stand within the Catholic tradition of the Anglican Church. In seeking to write this essay I have deliberately sought to derive a significant amount of my research from the authors of the Assumptiontide Lectures. This lecture, which has been held annually in St Mary's & All Saints' Little Walsingham since 1979, has engaged the minds of many notable Anglicans,² and it is from the depth of that collective knowledge that I have sought to inform my own argument and display how Mary is an inherent part of the Anglican identity.

Facilitator Meeting: Martin's Office, 24 The Cloisters

The Reverend Dr Philip Wilson

How might the contemporary Church speak about peace in a world of increasing military conflict?

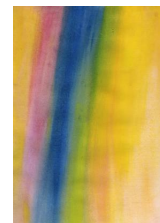
The world seems a less predictable place, and a more dangerous one than it once did. Russian forces fighting in Ukraine have seen the return of something many people, even a few years ago, would have never anticipated: a full-scale war in Europe. This paper will explore in some depth the unique place within Russia of the Russian Orthodox Church and how it is an important part of the war effort in Ukraine, before considering how Western societies and churches have responded. The paper concludes with a brief consideration of how the predominant values of Western society are less clear than once assumed. Whilst there are no easy answers as to how the Church may respond in such a crisis, what follows is offered as a foundation for group discussion. Indeed, the paper will conclude that discussion is central if one is to arrive at a common understanding, from which may emerge the possibility of truth, grace and peace.

Facilitator Meeting: The Adams Room

² Although some have since converted to Roman Catholicism.



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:

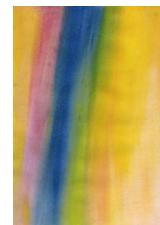
Holy Communion	08:30
Mattins & Sermon	10:45
Sung Eucharist	12:00
Evensong	17:15

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.

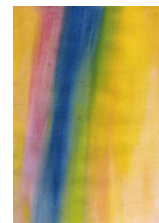


Daily Eucharist

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, 1 July	The Reverend Hazel White
Wednesday, 2 July	The Reverend Canon Aonghus Mayes
Thursday, 3 July	The Reverend Canon Sally Ingle-Gillis
Friday, 4 July	The Reverend Charles Hope
Saturday, 5 July	The Reverend Paul Bryce
Monday, 7 July	The Reverend Dr Melanie Harrington-Haynes
Tuesday, 8 July	The Reverend Canon Dr Lorenzo Lebrija
Wednesday, 9 July	The Reverend Rosie Amess
Thursday, 10 July	The Reverend Canon Dr Christian Okeke



Intercessions

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

Tuesday, 1 July	The Reverend Rosie Amess The Reverend Canon Sally Ingle-Gillis The Reverend Matt Rodgers
Wednesday, 2 July	The Reverend Jim Barlow The Reverend Canon Hannah Jeffery The Reverend Graham Stacey
Thursday, 3 July	The Reverend Dr Ed Brandt The Reverend Canon Dr Lorenzo Lebrija The Reverend Rachel Wakefield
Friday, 4 July	The Reverend Paul Bryce The Reverend Alex Martin The Reverend Hazel White
Saturday, 5 July	The Reverend Canon Jonathan Cain The Reverend Canon Aonghus Mayes The Reverend Dr Harri Williams
Monday, 7 July	The Reverend Marianne Foster The Reverend Claire McArthur The Reverend Dr Philip Wilson
Tuesday, 8 July	The Reverend Dr Melanie Harrington-Haynes The Reverend Tracey Morris
Wednesday, 9 July	The Reverend Charles Hope The Reverend Canon Dr Christian Okeke
Thursday, 10 July	The Reverend Barnaby Huish The Reverend Leisa Potter