

From Nigel Rooms:	Not sure I want to ever call God "it" - since "God is no thing"
From Marisa Johnson (she/her):	A trans-gender Jesus.../Christ...
From Anne G:	A gay God?
From Sheelagh:	Christa
From Nigel Rooms:	I wonder where you place Mary, the Mother of God in this conversation?
From laura:	Really interested to explore the concept of Christa. Thanks so much for a fascinating talk.
From Ann Milton:	Jesus is male, the risen Christ is beyond gender, Christ, Christa, but how do you turn the Palestinian male on the cross into a female?
From jenny:	I am surprised that you have not mentioned the figure of Wisdom from Proverbs and other places as contributing to the understanding of Jesus as Christa
From Rosie:	The nature of inclusivity at times seems to exclude.
From Rachel Seabrook:	Christa- a whole new thing to me. Would love to know more please.
From Ruth:	changing/expanding relationship with Christ- including the 'letting go;
From Joy Adams:	Practical question? Is there an inclusive version of Bible you can recommend?
From Robin Figg:	Have people come across the USPG resource 'The Christ We Share'? A set of powerful images of Christ from different cultures, traditions, themes.
From Catherine Elliott:	Jesus hung naked on the cross - he was clearly a human male. I can accept gender-free 'God' but it's challenging for me to think of Jesus as anything other than a man.
From Annabel Barber:	Where does Wisdom/Spirit fit in the conversation?
From Anna Bosatta:	You put "fluid, dynamic, 'queer'" together in one place. Can you expand on this?
From Naomi Gates:	is there a pregnant image of Christa on the cross?
From Heather Graber:	I find it thought provoking to consider a queer / queering God - what does this mean for my theology / spirituality?
From Liz Mills:	loved about 'reading between the lines. Where women are not mentioned explicitly but they would have been there. Can you give some examples Nicola
From Rosie Livingstone:	I'm struck by the enormous embrace of God's love through all these faces and manifestations, enough for us all individually and intimately.
From Annabel Barber:	Replying to "Have people come acr...": Yes
From Catherine Cowell:	I don't know how to move these wider understandings of God from my private spiritual practice into the corporate space, where calling God anything other than 'He' is often really uncomfortable for other people.
From John Price:	why on earth did Jesus keep referring to God as "father"
From Melissa Pearce:	I am reflecting on how my gendered image of God or Christ affects our relationship, and what might happen if I pray to Amma God, or Christa ... what might I be freed from, and what might open up in that space.
From Gill Sewell:	Feeling enlivened that i have been able to let go of my anger at gendered language for the divine
From laura:	There re some fantastic questions! We won't have time for them all - is there any way we can follow up?

From Nikki Jenkins:	How do we relate to trinitarian God? Do we worship God or Christ/a or both? Holy Spirit's 'role'?
From Gillian Bishop:	I'm excited by the invitation to improvise!
From Linda:	Christa who inhabits the oppression and suffering of women, yet also calls me/us into riseness, a claiming of my own power and ministry....and in that moment imagined God as midwife...soul midwife
From Charlotte Swan:	What do you think of the portrayal of Jesus in the opening Ceremony of the Olympic Games
From Stephen Hoyland:	I've been interested in the Syriac-Aramaic version of the Our Father which uses the word Abwoon, where Ab = Father and woon = womb.
From Julian Maddock:	Robin Wall Kimmerer's suggestion to use 'ki' and 'kin' (rather than 'it' or 'they') for the more-than-human creatures whose gender we do not know. Maybe we could use this for God?
From Nigel Gibbons:	What I realised as you spoke is that I've been moving away from Jesus for some time, the pantocrator, powerful figure, but nervous of making Jesus into what I want, i.e. a friend. How to transcend this has been a challenge, and to transfigure Jesus into non-binary, gender fluid, multiple racial and other identities fascinates and puzzles me.
From Heather Graber:	Replying to "Practical question? ..." The Inclusive Bible by Priests for Equality
From Richard Palmer:	My take away - There is such a problem with the embedded male language we have grown up with. It is such a difficult, lengthy and iterative process to try and change this
From Adrian Botwright:	Does anyone else use the term "Christum" for a non-gendered Christ?
From Beverley:	My life experience informs me that once you enter into inclusivity, someone/something is excluded.
From Sheena Gabriel:	Thank you so much... How healing the things you share are for those who are wounded by faith and those on the margins... we need more conversations like this and to have the courage as spiritual directors to be creative in our images of the divine across gender, sexuality, culture and creed...
From Heather Graber:	Replying to "loved about 'reading..." Womanist Midrash by Wil Gafney is a great book to read women into the Biblical story
From Valerie Pearce:	There's a lot of talk in the Church at the moment about sexuality. Jesus could have been homosexual as it's unusual that he didn't marry.
From Beverley:	Absolutely need conversations on all this
From Karen:	I wonder whether as Spiritual Directors we represent the wider picture/thinking/understanding in this area within the Church...
From Gail Bourne:	An image of Christ that calls one person into 'riseness' may clash with images that are positive for others so need for sensitivity, particularly if cultural pressures mean sanctions if someone does not agree with a culturally or politically dominant image.
From Melissa Pearce:	I am interested in the distinction between the Jesus of history and the Christ of faith/resurrection
From Nanas Callander:	Are we getting caught up in anthropomorphism? Or is this about the limits of human language to express and relate to the inexpressible.
From Rhona Knight :	It struck me you talked about representing God in our own image and I wonder about this - might this be considered to be more about western individualism and is that a problem?

From Marisa Johnson (she/her):	Peterson Toscano has done work on gender non-conforming characters in the bible, particularly eunuchs, and how scriptures show them to be used by God in God's work. Also, Jacob's son Joseph's garment - the ketonet passim in Hebrew - the garment worn by the virgin daughter of a King (as in 2 Samuel, Tamar's story)
From Melissa Pearce:	Replying to "There's a lot of tal..." I wonder if it matters what his sexuality was? The fact that we do not know means there is a certain freedom and open-ness for people across the spectrum to relate to Jesus, perhaps.
From Helen Warwick:	<a href="http://www.holyroodhouse.org.uk">www.holyroodhouse.org.uk</a>
From Bill Bazely:	Thank you for the picture of the Emmaus encounter which enhanced my thinking about one of my favourite stories.
From Rosie:	AN inclusive church I used to know was <a href="http://www.stmaryaldermary.com">www.stmaryaldermary.com</a> . In central London The Minister Paul Kennedy
From Melissa Pearce:	We had an interesting discussion in our small group about masculinity and femininity, what it means to be man and woman and the idea of there being a spectrum, or perhaps even better, a Venn diagram whereby male and female overlap. Also about our assumptions about what it means to be masculine and feminine.
From Nigel Rooms:	this is a fairly new network of churches <a href="https://opentable.lgbt/our-communities">https://opentable.lgbt/our-communities</a>
From Pauline Shepherd:	Emmanuel and St James churches Didsbury Manchester is also inclusive
From Heather Graber:	you can find inclusive churches (gender, race, class, ethnicity, etc) through <a href="https://www.inclusive-church.org/">https://www.inclusive-church.org/</a>
From Sarah Lear:	I like the idea of different images of Jesus you talk about. For me, I met a new (and better) facet of Jesus when I did the Spiritual Exercises of Ignatius. Walking through his life with him helped me relate to him as a real human being who was my friend and my brother. I'm aware that I am using male pronouns but that was my experience at the time. At other times, I'm really happy and excited to explore the feminity of all aspects of God.
From Michele Simms:	Inclusive church in Birmingham: <a href="https://inclusivegathering.org.uk">https://inclusivegathering.org.uk</a>
From di hollow:	What's the name of the artist for the Emmaus Christa? Thanks
From Susannah Riley:	There's also open table service in Reading Minster, Berkshire
From Hilary C:	And Middle Eastern women are extremely feisty! I wonder how "silent" they were at the time these texts were written ..
From Nigel Gibbons:	In Bristol Inclusive church is at Cotham Parish Church and St Paul's Clifton, a joint Anglican benefice, we have a monthly Open Table too.
From Rhona Knight :	It is also about a liturgy that cares for those for whom the word father is a trigger..
From Melissa Pearce:	Nicola, I would like to thank you for your open sharing of your own faith journey. You've inspired me to reflect on the various images of God I have held at various times in my life.
From Alan & Lindy Spicer:	And women were the first witnesses of the resurrection - Mary was the apostle to the apostles
From Alan & Lindy Spicer:	Aquila and Priscilla

From Ian and Karen Shapey:	Apologies, I need to leave to go to another meeting. A very informative evening.
From Julie Dunstan:	Thank you Nicola. Really appreciated your input.
From Valerie Pearce:	Phoebe and Lydis
From Alan & Lindy Spicer:	See Paula Gooder's 'novels', Lydia, Phoebe
From Catherine Elliott:	I've always thought Jesus told the disciples about what happened to him eg before Pilate and Herod...?
From Penny Sherrington:	thank you so very much Nicola, so very thought provoking and stimulating
From Rhona Knight :	Thanks so much Nicola
From Ruth Crompton:	thank you for a great evening
From Robin Figg:	Thank you for an enjoyable evening; very good.
From Richard Palmer:	Nicola, many thanks
From Caro:	thanks for a great evening, ... blessings!
From Rachel Seabrook:	A really wonderful evening. Thank you.
From Naomi Gates:	thank you this has been a brilliant evening, really engaging and equipping.
From Catherine Cowell:	Thankyou! It's been brilliant
From Stephen Hoyland:	Thank you Nicola for tonight, and others for hosting/welcoming.
From Demelza:	Thank you - so much to think about
From Sarah:	thankyou everyone for a wonderful, thought provoking evening.
From Janet Bone:	Thank you all, and especially Nicola, for such a valuable evening
From Melissa Pearce:	Love this closing prayer 'genderful God', thank you Nicola ??
From Gail Bourne:	Thanks Nicola, Nick and everyone - it has been very thought provoking and helpful for spiritual direction.
From Penny Sherrington:	amen
From Lynda Fisher:	Thought you for a thought provoking evening
From Helen Thorp:	Thank you Nicola for a thought provoking training
From Gill Sewell:	Huge gratitude
From Sarah Lear:	You've made me think - thank you.
From Naomi Gates:	how do we donate Nick?
From Nigel Gibbons:	Thank you very much. very moving.
From Jean Pienaar:	Thank you so much.
From Liz Mills:	so good to see you again Nicola. yes a very rich evening. Come to us again Please!!!
From di hollow:	Thanks very much!
From Heather Graber:	thank you so much for sharing your wisdom and story, Nicola, and to Henrietta, Nick and Catherine for hosting and tech!
From Beverley	Thank you to all who manage the Forum for this incredible event.
From Teresa:	Thank you for this evening's full (inclusive!) richness
From Sister Bridget:	Thank you so much a very enriching experience
From Adrian Botwright:	Replying to "Thanks very much!" Thank you so much, Nicola
From Anne G:	Thanks to everyone, especially you Nicola
From Bill Bazely:	Thank you
From Annabel Barber:	Thank you!
From Pauline Hart:	Thank you

From Sheena Gabriel:	Wonderful - thank you ??
From Beverley:	Thank you everyone
From Gill Yellowlees:	Thank you, It's been really helpful. Gx
From Nikki Jenkins:	Very rich session. Thanks to Nicola all who made it happen