

## Group AA

|        |   |        |   |
|--------|---|--------|---|
| Female | 9 | Lay    | 5 |
| Male   | 2 | Clergy | 6 |

  

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|---|-----|
| Diocesan Christian educator                           | 4   |
| Parish Christian educator                             | 4   |
| Seminary Dean   | 1   |
| Seminary faculty                                      | 1   |
| Canon to the Ordinary                                 | 0   |
| Commission on Ministry member                         | 3   |
| National Episcopal Schools member                     | 0   |
| Multi-cultural ministry                               | 1   |
| National Association of Christian Education Directors | 3   |
| National Organization of Episcopal Resource Centers   | 0   |
| Education for Ministry                                | 2   |
| Professor of education / college                      | 1   |
| Endowed Episcopal Parish                              | 0   |
| Diocesan School                                       | 3   |
| Lay leader with educational responsibility            | 5   |
| Clergy with educational responsibility                | 2   |
| 815 staff   | 1   |
| Deployment Officer / staff                            | 1   |
| Episcopal Camps / Conference Centers                  | 0   |
| Anglican / Global Relations                           | 0   |
| Other denomination                                    | 0   |
| Disability Network                                    | 0   |
| Episcopal Council for Christian Education             | 0   |
| Other: Diocesan Ministry Developer/Pastoral Care      | 1/1 |

*Dioceses represented:* Atlanta, Connecticut, Massachusetts, New Jersey, Northern Michigan, Ohio, Oklahoma, Oregon, Southern Virginia

### **Session I: Christian Faith & How We Learn to Live It**

*What have you heard?*

- Real learning happens in the world of hands-on engagement
- Real leaning takes place in intimate relationship with one another
- Learning is a life-long process full of challenges and conflicts and bumps as well as great joy and success

*What are the implications?*

- We need church leaders to help the congregation that this is a life-long process
- Maintain “a long view” of the formation process – 1<sup>st</sup> grade teachers need to see this as a beginning, for example
- Theological schools need to be more “in sync” with congregations / parishes; needs to be collaborative effort rather than seminaries leading parishes down the “right road”

### **Session II: Hospitality in Teaching & Learning**

*What have you heard?*

- The church must be honestly open to the diverse range of life styles and needs that folks bring to our shared life
- All that we do in our life together must be revelatory. As we reach out to the stranger, we ask, “Who are you? Who are we together? Who is God among us?”

- There is a mutuality in the art of hospitality – we extend the gift of welcome to the stranger; that gift of welcome and care often comes back to us
- Expect to be changed by the encounter with the stranger

*What are the implications?*

- Our actions and our words of welcome need to match. Avoid mixed messages.
- Don't expect our education programs to meet everyone's needs
- We need to appreciate and understand how our youth communicate with one another using various technologies and use those technologies effectively

*Anything else?*

- The experience of being marginalized can help us know how to welcome the stranger
- People come through our doors with a desire for connection; with a curiosity about God

### **Session III: The Stranger as Spiritual Guide**

*What have you heard?*

- Our various forms of fear keep us from fully professing/exploring our shared faith, from growing more deeply in our faith
- In reflection on this Gospel passage, it occurs to us that the church is NOT the great multitude on the road, but is actually a marginalized community, living/operating on the edges of society. This can work against us, silencing us, but also for us, and helps us stand in solidarity with those who are outcasts
- Formation ministry in the church must empower us for ministry in the world

*What are the implications?*

- It's never enough to preach and teach the Gospel; we (Christians) have to enliven it in the world
- We need to help people integrate their daily lives with their lives in the church. There's too much of a divide!
- Church must stop hiding behind established structure and existing programs and think outside the box
- Transparent decision-making and clear communication keeps people from feeling excluded, silenced

*Anything else?*

- The church needs to claim its authoritative voice in the culture!

### **Session IV: Leadership for Community & Abundance**

*What have you heard?*

- Shared crisis and joys bring us into community with one another where folks just know what to offer for the common good
- Transformation emerges from genuine community
- Intense visiting with one another creates community
- Build trust

*What are the implications?*

- Leaders are called to constantly listen and observe – to know their communities and to remind folks that they possess necessary resources for the task at hand
- Pay attention to habits – calling volunteers “ministers” can open the way for those folks to understand themselves – new ways
- Create opportunities for small group affirmation – encourage story-telling!

