

## Group BB

|        |   |        |   |
|--------|---|--------|---|
| Female | 8 | Lay    | 5 |
| Male   | 2 | Clergy | 5 |

  

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

*Dioceses represented:* Atlanta, Chicago, Connecticut, Kentucky, New York, North Carolina, Oklahoma, Spokane, Texas, West Texas

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

*What have you heard?*

- Our understandings of faith come out of the reflection in the event, the meeting etc. – as can our recognition of God’s presence and that occurs best in community
- Faith has many definitions – its almost a “non-definition”

*What are the implications?*

- That often our discussion in education is around “what speaker/program” should we bring in and ultimately that can be irrelevant
- How do we “get” that the curriculum is actually the context, the real “stuff” of our lives?
- We need help linking “our” stories to the biblical stories (or else we’re just another self-help group)

*Anything else?*

- The extent to which clergy can be isolated from their families, congregations, and brother/sister clergy

### Session II: Hospitality in Teaching & Learning

*What have you heard?*

- Hospitality means:
  - Recognizing that the “other” may be the presence of Christ in our midst
  - The power of relationship, because people are starved for presence

- Taking time to find what the “other’s” experience of the divine has been
- The feeling of belonging, which comes from discovering common beliefs, experiences
- When we told our stories this morning, it was important and powerful. That creates a hospitable environment – can’t do that unless you’ve experienced it
- We must be careful not to marginalize children – do we really welcome each one of them to the table?
- Our common ground is that we are looking for ways to express our faith
- We need to feel safe enough to take risks, because that’s where transformation happens

*What are the implications?*

- To be hospitable we need to be attentive to different physical needs. Also needs of time.
- We need an “intermediate” level offering between the basic (Alpha, Via Media) and the daunting (EFM, DOCC)
- How do we make everyone responsible for creating the environment of hospitality? For making sure no one’s falling through the cracks?
- We need to learn how to become aware of others, uncover where the barriers are, what baggage they may be carrying

*Anything else?*

- Transformation is by definition “unsafe”
- It is difficult to find “oxygen” in an environment where lines are being drawn and orthodoxy is being challenged/defended

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

*What have you heard?*

- We marginalize those with whom we should be in solidarity and from whom we stand to learn much: cheerleaders ((how to have fun in the Body of Christ); un-churched young adults (what their experiences of the divine have been); people out doing stuff on Sunday mornings (what’s ‘out there’) – their gifts/assets
- We feel like Bartimaeus when we’re asked Big Questions we can’t answer, and we feel like we’re waiting for the Healer too
- Throwing off mantles of pride, prejudice, being wedded to tradition, in order to be able to ask questions and see God more deeply

*What are the implications?*

- That we are each the curriculum from which others may learn about Christ: we have to learn how to be the Healer for one another. How do we strengthen educators (and others) to be able to “be” curricula?
- It’s important to call others to an encounter with Christ (or to someone who can be the Christ to them) just as the crowd did to Bartimaeus and Philip did in this morning’s Gospel

*Anything else?*

- One participant observed that he didn’t see any “Big Question” about “Windsor Report issues” when those are the questions tearing us up.

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

*What have you heard?*

- The most meaningful communities we have experienced all had in common that they began (and continued to) find what people hungered for, what their deep needs were – be it a need for presence or validation or even the basics of food & shelter or literacy skills.

Attending to these hungers let everyone in the community feel valued – leveled the playing field – and from there they became powerful

- Our life together, in its vulnerability, transcends “programs”

*What are the implications?*

- A two-part effort is required to begin to transform “education” into lifelong “formation”
  - Upfront – we must give our congregations the tools for storytelling, caring, pastoral skills, being present . . .
  - Second – learning how to reflect on, learn, and draw on the experience and incorporate it into who we are
- We’re creating a different kind of learning. It’s a paradigm shift away from “speaker with credentials” into mutual resourcefulness – in teaching and learning and ministry to one another. It’s radical – we’re no longer reserving certain vocabulary and certain roles for the professionals

*Anything else?*

- It seems to us that we have created here, in the work we have been doing, a model – a method to spread – in a grassroots sort of way – we have an abundance of experience and competence. Let’s bring this framework home.