

## Group L

*This group was bi-lingual with a translator*

Female	7	Lay	8
Male	3	Clergy	2

Diocesan Christian educator	5
Parish Christian educator	6
Seminary Dean	0
Seminary faculty (formerly)	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	4
National Organization of Episcopal Resource Centers	1
Education for Ministry	3
Professor of education / college	2
Endowed Episcopal Parish	1
Diocesan School	1
Lay leader with educational responsibility	3
Clergy with educational responsibility	0
815 staff	1
Deployment Officer / staff	0
Episcopal Camps / Conference Centers	0
Anglican / Global Relations	0
Other denomination	0
Disability Network	2
Episcopal Council for Christian Education	3
Other:	0

*Dioceses represented:* Arizona, Chicago, Colombia, Dominican Republic, Florida, Iowa, New Jersey, Puerto Rico, Southeast Florida, Southern Virginia

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

*What have you heard?*

- People are afraid to be vulnerable – because they might have to be who they are
- It's risky to leave everything for God
- We human beings make things too complicated-need to reduce to the simple – what we are called to be.
- There was great power of spirit in the room. Sometimes we need to proclaim – our renewed life-the power we've experienced

*What are the implications?*

- Our parents – both negative & positive – and grandparents – were powerful influences. We need to work with parents.
- Some of most unchristian behavior happens in the church – we don't know how to create safe spaces
- Teach our children to take advantage of safe spaces. Safe space has to be a space of love.
- We wear too many masks in church.

*Anything else?*

- How do we let the “untamed tiger” loose in it? (the church) (come out of the box that encloses us in this space)

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

*What have you heard?*

- Two in our group were not welcomed – nor were their ministries – because select groups controlled everything, and new ones were not included
- Some people had been ostracized because they have spoken the truth against the authority of the “church’s truth”
- The Episcopal Church has welcomed some who were able to find their voice due to warmth, personal touches, and encouragement
- The welcome to the Eucharist (insist on it) in the Episcopal Church is important to many – intentional welcoming ministries can be very successful

*What are the implications?*

- We need to teach hospitality and drop assumptions – find discernment of gifts
- A church does not create those spaces where one can be hospitable to oneself. We need to.
- Warmth and hospitality are very important factors that many look for – and inclusion into ministry and activities. The church should be a “mother” and embrace all who feel like sinners
- Must create a process of inclusion of all . . . (priests) must have hospitality in the heart
- A dream: Church needs to be more creative – a Eucharist that includes storytelling or sharing after the sermon that includes personal story
- Congregation separated into groups like this (consultation) so that sharing can take place through the healing of storytelling

*Anything else?*

- Priests must learn how to create a space to nurture the spirit – practice prayer and study of Word; then we would not all complain so much – transformation could then happen!

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

*What have you heard?*

- The Church is blind to the needs of its people in the world – too interested in hierarchy and politics. It has lost the essence of the primitive church
- We are so attached to the world that we try to live double life – one in church and one outside
- We don’t want to see the Bartimaeuses and we seldom listen to their pleas
- We come from under all kinds of mantles of fear – fear of truth telling, fear of rejection
- Much of our woundedness comes from perfectionism – fear of being imperfect, fear of change

*What are the implications?*

- We must teach people how to stop living “double lives” and start new integrated ones
- We need to accept and hear the pleas of each Bartimaeus by taking leadership and inviting them into our churches – making leadership changes in old attitudes
- We need safe places to be able to step outside our fears. And to find our own voices. We throw off mantles every day in small ways; and wonderful changes happen when our faith allows us this
- If we remember how much God loves us, we can let go of our blindnesses and love ourselves
- The church’s blindness in its goals need to be replaced by recognizing the needs of the world – healing, friendship, happiness in salvation, sharing our stories, the great good news of Christ!

*Anything else?*

- We've let our identity be stolen by others. We need to get over ourselves! God is in love with you, and that changes the whole world.

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

*What have you heard?*

- Community can be formed around a common passion and purpose – enables love as well as arguments
- Strongest sense of community comes when people gather in service – to help meet needs of illness, hunger, suffering – everyone went beyond self to serve God and others
- Being honest, real is very important to forming community
- The community of church has come to mean an absolute love from others
- In our ministries – loaves and fishes – what is needed is provided
- Classes can become close communities
- An illness within a community can continue deep, deep family connections – connections that remain even when separated for years and by miles
- Sometimes close community does not need words – just love and action
- Every Sunday – the power of community changes lives – through others' stories – sadness, richness – it produces miracle of satisfaction, not of food, but of life