

Group N

Female	5	Lay	4
Male	3	Clergy	4

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

Dioceses represented: Alabama, Bethlehem, Easton, Maine, Maryland, West Texas

Note: Bishop only attended Monday's session

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

What have you heard?

- 'Relationships' among people in the community of faith trump 'program'
- Need to shift church's perspective from a 'program orientation' to relationships
- Can't put entire burden of formation on clergy
- Can't expect liturgy to carry entire burden of formation of people for life of faith
- Liturgy can't be a 'one-stop shop' for Christian formation – congregations need other venues in which to be formed for life of faith

What are the implications?

- When we seek practical helps for Christian formation, we need to select models (formal curricular materials) that support relationships among learners
- Since we can't put the entire burden of formation on clergy alone, we must find ways to form congregants, since they are the people who provide continuity in parishes as clergy come and go
- When contemplating practical programs for formation, need to keep in mind Palmer's contention that all we need is already here: soul, community, Christ

Session II: Hospitality in Teaching & Learning

What have you heard?

- Hospitality does not insist on having its own way
- Sometimes the feeling of safety to be bold in challenging authority – when it is wrong comes from naivety
- “In hospitality” is when people are not aware of differences, do not care about them, or refuse to listen

What are the implications?

- True open communion at Eucharist for all people who want to grow closer to God
- Opening access of educational opportunities to all people – especially those who are not “visible” (e.g.: those who live in nursing homes, those whose cognitive abilities have degenerated)
- Consciously creating a culture of hospitality that welcomes all questions, doubts, and expressions of faith or fears itself creates deeper community

Session III: The Stranger as Spiritual Guide

What have you heard?

- There are a variety of templates for healing, not just the Bartimaeus story. In some of them, relationships of community take on a positive role (the 4 friends who lower the paralyzed man through the roof, for example)
- Sometimes we throw off our mantles out of desperation at hitting bottom and there is nothing else to do
- Church is so focused on what is dividing us that we have lost track of the “Bartimaeuses” on the margins who cry out for mercy

What are the implications?

- Young people and children are on the edges of the church and we need to bring them into the center – the core of our faith community

Anything else?

- What would the church look like if we stopped, as Jesus did, and paid attention to people on the margins who cry out for mercy?

Session IV: Leadership for Community & Abundance

What have you heard?

- We live in a tension as Episcopalians:
 - We continue to support a hierarchical leadership structure
 - But, at the congregational/grassroots level, we encourage collegial community model in small groups
- Our traditional strengths are disappearing:
 - Positive Christian education
 - Involvement in overseas mission / cross-cultural experiences
 - Campus ministry

What are the implications?

- Our leaders used to be formed by 3 elements (positive Christian education, involvement in overseas mission/cross-cultural, and campus ministry). The young people going to seminary today are not formed by all 3 of these experiences any longer
- Need to respect lay leaders / Christian educators more. Why don't they have pensions equal to clergy?

- What would happen if the House of Bishops became a circle of trust?