

Group P

Female	8	Lay	6
Male	3	Clergy	5

Diocesan Christian educator	4
Parish Christian educator	5
Seminary Dean	1
Seminary faculty	0
Canon to the Ordinary	1
Commission on Ministry member	2
National Episcopal Schools member	0
Multi-cultural ministry	2
National Association of Christian Education Directors	2
National Organization of Episcopal Resource Centers	0
Education for Ministry	3
Professor of education / college	0
Endowed Episcopal Parish	0
Diocesan School	0
Lay leader with educational responsibility	3
Clergy with educational responsibility	1
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	2
Other: Diocesan Standing Committee	1

Dioceses represented: Alabama, California, Iowa, Northwest Texas, Texas, Wyoming

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

What have you heard?

- Faith is about questions as much as answers. Faith is found in uncertainly
- The “aha” moments and the (individual and communal) recognition of them form our faith
- Faith is about “head knowledge” becoming “heart knowledge” (we had many examples of stories that moved doctrine into lived witness)
- Faith can also be experience or heart knowledge being given story/language in the Christian community

What are the implications?

- We learn by watching “attentiveness to miracles”
- We learn from the practices of family and church community
- We need places of radical hospitality (camps being one example) where outsiders can be invited into the practices of the faithful community
- We invite wonder. Especially Godly Play (cited by many) and visible public faith practices that cause people to ask, “I wonder why they do that?”

Anything else?

- Very holy storytelling process. That is the endless “aha” (also an ongoing source of wonder) for your faithful scribe!

Session II: Hospitality in Teaching & Learning

What have you heard?

- Everyone has stories of inhospitality/exclusion. It was shocking how this experience was common to all across practice of ministry / order of ministry / job description
- First impressions and peak experiences of hospitality really matter to us. Being able to witness “I know how good it can be” carries us in times of inhospitality
- Children, people of color, women – those of us who have been treated as other (or who advocate for others such as children) tell stories that can really reveal our inhospitable practices

What are the implications?

- Invitation – Many people’s stories of hospitality include having been invited individually and intentionally
- Safety – We were conscious of space (where children sit, worship, “where is it is not safe to sit at clergy conference”) and language in creating hospitality – or NOT creating with hospitality (examples of what we called “marginalized language”)
- Inclusion – We liked being asked to contribute our gifts (examples – being asked to acolyte as a teen, being invited to make tortillas in a Salvadoran home). The importance of “seeing people who look like me” in leadership; a priest asking of an allergic child, “if not bread, what can we have?”
- Formation for leadership – The hospitable (or in hospitable) practices of parish leadership really matter. We want leaders who want to serve our congregations, who visit parishioners in their homes

Anything else?

- Conversation about SIN. In high school, the sin was being different. In church camp (or whatever a hospitable gathering may be) the sin is exclusion

Session III: The Stranger as Spiritual Guide

What have you heard?

- We are blind in many and various ways – to the deeper story under a polished surface, to the legitimacy of people’s objections (some said, “I don’t like to hear ‘no’.”), to the Bible as a primary source
- Some of the things that keep us blind are self-sufficiency, self-righteousness, holding onto being right, judgementalism, anger, disappointment, fear and not wanting to see

What are the implications?

- Some things that we have done to throw off the mantle / seek mercy in our blindness include:
 - Listening to the Gospel text from different points of view
 - Sharing an unwanted mantle with others
 - Letting others assume responsibility even when we were inclined to jump in and fix something
 - Accept that there may be a time delay between shedding the mantle (of whatever stands in the way of our seeing) and the healing of our sight
 - Asking people what they want/need, but getting out of the way if they can’t yet articulate it

Anything else?

- Someone said, “My hurts are your hurts, my weaknesses are your weaknesses, my joys are your joys.”

Session IV: Leadership for Community & Abundance

What have you heard?

- Facilitated formation is often more effective than conventional teaching
- Formation integrated into the life of the community as well as done in particular places and ways
- Make community roles, boundaries and behavior open and negotiable
- Intergenerational groups are something we need to work on making happen, because they are fruitful ground for community learning

What are the implications?

- Elements that make for community – love, support, empathy, faith, taking risks, commitment no matter what (in light and dark), like-mindedness & mutuality of mission
- Things that stand in the way of abundant learning in community? Need for invitation. “Come and See.” Unfolding sense of expectation
- BUT MOST OF ALL . . . we need a radical reformation in our teaching authority! The best experiences of learning community required breaking down the clergy/professional stranglehold on adult learning

Anything else?

- Our closing blessing by Sammy Horner: “May your life in this world be a happy one. May the sun be warm and the sky be blue. May the storms that come your way clear the air for a brighter day. May the Saints and Savior watch over you. As you spend your time with your family and friends, as feel the warmth and love they have for you, as you feel the wars and hate that others radiate, may the Saints and Savior watch over you.”