

## Group Q

Female	6	Lay	6
Male	3	Clergy	3

  

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

*Dioceses represented:* Atlanta, Easton, East Tennessee, Iowa, Los Angeles, Ohio, Texas, Virginia

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

*What have you heard?*

- Its about relationships – when thinking about Sunday School memories it’s a person that comes to mind not curriculum
- Sharing our stories is important – not so much what we believe but HOW we believe – building communities within.
- Liturgy is about the tactile motor memory of being in community and worshipping God – worship is the primary formation tool
- Reflection on content in terms of our life experience is key

*What are the implications?*

- For years the church’s focus has been on the cognitive level – learning about the content – but what we are saying is that it is relationship and reflection that are key
- We don’t have the opportunity in our lives to reflect on an experience that could be faith forming
- There is a sense that we know within ourselves what we know about God – we need to reclaim and remember what we are already given by God

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

*What have you heard?*

- Title III places the responsibility for Christian formation on the Commission on Ministry – Education is for all the baptized.
- The CoM is the largest and most ferocious gate keepers of theological education – blocks continuing formation
- The fallacy still exists that you have to be ordained to have a ministry – discernment committees need to help people figure out what they are called to do
- Welcome people to participate fully in the eyes of the congregation regardless of age

*What are the implications?*

- We need to welcome everyone to Communion
- Rubrics in the Prayer Book need to be changed to be more hospitable
- Education is not valued in the church as it is not valued in our cultural society

*Anything else?*

- What is the link between hospitality and empowerment?

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

*What have you heard?*

- Faith is taking risky “uppity” action; but if you are “uppity” you will be marginalized
- Why can’t we have dialogue like this in our churches around the things that marginalize us?
- We as a collective group have the knowledge to name the blindness, name the mantle, name the marginalized, and can fix it if we want to
- If we are going to survive, we have to have this dialogue to listen to and be listened to

*What are the implications?*

- Asking the right question is critical
- Nothing is more hurtful than inviting dialogue and then nothing changes – need to be clear about expectations
- We need to include those who feel marginalized by the changes in the church
- We operate under different assumptions that can lead to unintended offenses and omissions

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

*What have you heard?*

- Community is about transformation
- Community takes work and energy
- True transformation takes place in communities that share gently and hold convictions loosely
- The transformation to learning communities has to come from the grass roots

*What are the implications?*

*Anything else?*

- Our dream would be that General Convention could experience this kind of community and circles of trust