

## Group R

Female	7	Lay	5
Male	4	Clergy	6

  

Diocesan Christian educator	6
Parish Christian educator	6
Seminary Dean	1
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	0
National Organization of Episcopal Resource Centers	0
Education for Ministry	1
Professor of education / college	2
Endowed Episcopal Parish	0
Diocesan School	1
Lay leader with educational responsibility	2
Clergy with educational responsibility	1
815 staff	0
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: Campus Ministry / Music Ministry	1/1

*Dioceses represented:* Alabama, Bethlehem, Connecticut, Nebraska, Newark, Northern California, Olympia, Southern Ohio, Texas, Virginia, West Virginia

*Note:* Facilitator and Scribe were enlisted at the last minute due to illness with little or no training

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

*What have you heard?*

- What we have to contribute, the stories appear different but all connected because we are all Christians (followers of Christ)
- Telling these stories might become stories in secular setting but hear it differently in context of Christian community
- Non-identical repetition – imitation of Christ creates diversity
- Our faith allows our hearts to break open to these people.

*What are the implications?*

- In creating curriculum, can't have one to fit all
- Every time we take time to tell stories, the work goes well
- Live a little bit of each other's lives through stories – engagement with others
- Intentional suspension of judging self or others' stories – bring your self – bring Christ
- Listen to each other – especially youth

### Session II: Hospitality in Teaching & Learning

*What have you heard?*

- Get to the point where people can be able to share – be more hospitable and welcoming to others

- Deep listening requires space where fear is acknowledged
- We learn from others – not the experts – we are the experts
- Always allow time for inclusion
- The traditional approach to church is experiential
- Obstacles to hospitality are also obstacles to diversity

*What are the implications?*

- Be creative with music, liturgical dance, arts in order to be inclusive (diversity)
- Be aware of obstacles that keep people (especially youth) away
- There is resistance to change
- Episcopalians don't articulate who they are
- We need to try to see our world as an outsider
- Language of liturgy (fraction, sequence hymns) is exclusive – we are always using insider language in our liturgy – confusing for non-churched and newly churched people
- We should be focused on “Who is Jesus Christ” and “Why should I care?”

*Anything else?*

- What separates church from social worker?

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

*What have you heard?*

- Ask – listen – act
- “The Episcopal Church is not ministering to young black males (and females) in urban America. The Episcopal Church is not meeting their needs.” This comment broke open our hearts and our dialogue focused on hospitality
- Marginalized people – mental illness, class issues, race
- In church, each group called the ‘other’ marginalized

*What are the implications?*

- We need to know our core identity – liturgical church, liturgical year, etc.
- We get hung up on our language – sexton vs. janitor – that can put people off
- Make worship accessible to newcomers – include the teaching of hospitality
- If we can't meet the needs of the newcomers, be honest and help a plan that meets their needs – we need to tweak our liturgy to make it work for more people
- Liturgy is a vehicle – we need to break it open to facilitate the worship of Christ

*Anything else?*

- If our tradition prevents us from welcoming, we are doing something wrong

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

*What have you heard?*

- Reason we have Holy Orders. We need some structure and order based on persons. All these formalities can manifest charismatic leadership and overlap with it
- Gifts multiply – all have what it takes within us – because we've been given the gift of the Holy Spirit

*What are the implications?*

- Hospitality and a charismatic leader (or maybe the presence of charism) is a commodity
- Responsiveness to a need – someone has to express the need
- Listening / awareness
- Need to be able to accept one another's life experiences

*Anything else?*

- There is charismatic leadership in church and that is Christ

