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Female	5	Lay	5
Male	4	Clergy	4

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

Dioceses represented: California, Chicago, Indianapolis, New York, Ohio, Southern Virginia, Washington, West Missouri, West Virginia

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

What have you heard?

- We noticed that: Very often our experiences of pain & aloneness either bring us into community or evoke formative communal experience of our childhoods (family, church, school) and how we carry them with us – how crucial these experiences are for sustaining us in hard times
- Leaders must learn to distinguish facing new/various conflicts in community for the health of the whole and naming the conflicts that compromise the community's shared values and therefore, are simply disallowed.
- A leader/teacher can greatly influence the collective imagination of a community by neither subsuming nor enforcing one's own needs, but by making enough space for people to experience wholeness, as they define it.
- When we welcome (rather than cut off) our own experience (good/bad/other), it can inform all our new questions & help us dialogue with different perspectives

What are the implications?

- Attention to process: to choose to develop curricula that emphasize process over outcome and the Spirit's prompting over "control" by the teacher. To combine the movements a personal process, group sharing / process in mature ways, and to guard against toxic educational environments (opting for compassion, dignity, respect over competition)

- Ambience-Training: to be conscious in group work, about not importing cultural put-downs into the church (ie: not to mirror medical school / immigration policy / educational tenure competitiveness, etc.). In other words, to be intentional about cultivating a creative space here risk-taking is welcome, where there is communal support for “stepping out in faith,” for prayerful “gestation” of dreams / ideas and for the practice of presence.
- Wisdom training: to develop skills in patience and timing in teacher / leaders, so as to allow real learning to arise from the learner; also to recognize the role of community in the reality of “who I am today” – that my wisdom is collective wisdom (past & present).
- Compassion Training: focus on face-to-face interacting sharing pain/struggles, processing occasions when compassion releases fear/inhibition/blindness from dominating the group experience

Anything else?

- Prayer in the home was identified as an important childhood gift brought into adulthood

Session II: Hospitality in Teaching & Learning

What have you heard?

- If the church can cultivate acceptance of difference, it doesn't mean we have to agree. The “pull” to “protect things” (history of community, doctrine, people, tools) makes hospitality more difficult (a lack of graciousness)
- Until we make a home for differences, we will continue to have unresolved conflict/exclusion
- Challenge – to teach people to make room for others – hospitality
- Importance of balancing “holy discomfort” (that comes with risk-taking) with FUN and celebration and working together on common projects. People who have fun and dialogue with each other are less interested in fighting

What are the implications?

- Teach group dynamics in churches – systems models that invite whole selves into conversion
- Practice deep listening and sense of “Christ born and re-born” as a way of walking in life that creates safe space to err and be redeemed
- Teach kids they are valued and have responsibility to and for community – that the church “belongs” to children and they are full members – curriculum is less important than participation
- Take seriously the spiritual experiences of children – key to have a place to talk about it; people need it; a place to explore their perceptions and intuition if the divine and teenagers wanting to explore faith (those with no parental models) need a forum
- Don't tell – ask! (to reveal) – Just bring the questions to the table

Anything else?

- Obstacles to hospitality are ignorance of one another, shallowness, Pollyanna, idol-making, fear

Session III: The Stranger as Spiritual Guide

What have you heard?

- Importance of asking for help in curing our blindness, recognizing the need for other perspectives and support
- Habit of a rush to judgment; blame the other
- Recognition that removal of blindness is not a “once for all” = ongoing
- Liberation and peace come from viewing the other; they way I want to be viewed

- Key – per Jesus – ask questions – the rush to judgments leads us to the rush to implementation – often off-base

What are the implications?

- Reach out rather than talk about it and don't invent programs without consulting the marginalized
- Willingness to be open to giving up notions of security, safety, stability
- Let liturgy be alive – and tolerate differences in worship style
- Help model asking better & better questions

Anything else?

- Remember the tiny outlying churches with us who hope to grow

Session IV: Leadership for Community & Abundance

What have you heard?

- Interesting that the conversation rarely, if ever, turned toward the idea of abundance
- How important it is to have:
 - Desire of learner
 - Elements in learning community
 - Leadership openness to a variety of methods (including those who considered “out of fashion” methods (lectures, etc.)
- Good community experiences inevitably involved a high degree of honesty, often brutal honesty – and truth telling
- How learning happens when participants identify the thread that unites them

What are the implications?

- Keep clear boundaries / ground rules / know your limitation and know when to call in an expert (e.g. interventionist)
- Leader has an obligation to balance experiential with doctrinal or intellectual
- Balance and timing counteract the pull to “either/or” thinking
- Practicing development of safe containers for exploration of pain can be life giving for all involved – whether sharing or holding
- Short-term communities are often more intense and what happens there may galvanize people (e.g. camp or retreat) in ways that reverberates . . .

Anything else?

- Train facilitators to be weavers – to help people identify the threads and model incorporation