

Group U

Female	4	Lay	4
Male	5	Clergy	5

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

Dioceses represented: Delaware, El Camino Real, Northern California, Southeast Florida, Spokane, Texas, Washington, West Missouri, Wyoming

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

What have you heard?

- It is essential to be open and that the Holy One calls us to ministry of all sorts of surprising, even shocking ways
- Even those who disagree radically can stay connected if we share our stories, have a relationship
- Mentors (even antagonists) are necessary to our faith development to be part of numinous/transformational moments

What are the implications?

- Most ministry is about relationship
- We were (most of us) invited to become Episcopalians by someone – we need to stress evangelism
- It is good to be a non-confessional church which allows a wide variety of people to be part of the Body
- Practically, we are victims of a clericalism which retards the formation work and ministry
- Formation and transformation takes place best (maybe only) in community

Anything else?

- There is no readily identifiable place to go to see actually what Christian formation, youth or children's ministry positions are available

Session II: Hospitality in Teaching & Learning

What have you heard?

- Don't make assumptions that those with whom we disagree are not faithful, faith-filled Christians. Hospitality also means welcoming those who are "the enemy"
- Take each others' faith/being seriously enough to honestly disagree and to say "no" to one another and still forebear with one another in love and hospitality

What are the implications?

- Equipping people for discipleship
- Children need to be fully integrated into worship and service opportunities, even governance. Inter-generational education/formation is good
- Give families a way to connect and learn during the week
- True hospitality, breaking bread together, can bridge great differences
- Listen beneath the words to one another. Hospitality needs to be made explicit
- There needs to be a new vocabulary to describe formation
- We still need to know the stories

Anything else?

- In an affluent, rushed world, where much is "out-sourced and professional" we need to create a safe place for "amateurs" (parents, etc.) to model, teach and share their faith
- We may be asking too little of our members in formation activities

Session III: The Stranger as Spiritual Guide

What have you heard?

- The integration of faith and life is counter-cultural
- It is scary and risky business to cry out for our vision or to lay down our mantles and risk resurrection
- We cannot assume: levels of biblical literacy; knowing the tradition and the stories; "God-talk"
- We need to throw off the mantle of consumerism, of the specialization/out-sourcing – we are all ministers in the formation process
- We must help people find their ministry gifts and not make assumptions or rush to fill gaps rather than discern gifts in relationship

What are the implications?

- We educators need to push back on doing everything – and get into the ministry development business
- Lay leaders (let alone the average laity) are marginalized
- Even in compensation, pension, wellness – lay employees are not paid in such a way to model what God's Kingdom looks like
- Lay professional networks are not as well developed as clergy networks (because they are not supported)
- We may need to shed the mantles of church buildings, paid clergy, pension fund bias toward highly compensated clergy
- Build lay ministry assets – avoid being rector-centric
- There are many ways to talk about faith issues – don't assume there is one way to do faith formation

Anything else?

- Home visits could allow us to build relationships

Session IV: Leadership for Community & Abundance

What have you heard?

- Presence, not competence counts most in building community
- Sense of shared community opens space for learning
- We have in our communities all we need to be effective
- Elements of community:
 - Humility (to learn from others)
 - Vulnerability (to be wrong)
 - Commitment to stay engaged
- Leaders need to model abundance

What are the implications?

- Humor, playfulness, acceptance help community to form a part of, or steps of, abundance
- Forming circles of trust will allow us to weather the storms of our disagreements
- “Safe” spaces in the church are NOT unchallenging
- Community does limit us, there is responsibility
- Learning takes place best when differences are accepted as a natural part of life – “different not wrong” is a model