

Group W

Female	6	Lay	3
Male	4	Clergy	7

Diocesan Christian educator	2
Parish Christian educator	4
Seminary Dean	0
Seminary faculty	1
Canon to the Ordinary	0
Commission on Ministry member	2
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	2
Professor of education / college	1
Endowed Episcopal Parish	0
Diocesan School	0
Lay leader with educational responsibility	3
Clergy with educational responsibility	3
815 staff	0
Deployment Officer / staff	0
Episcopal Camps / Conference Centers	2
Anglican / Global Relations	0
Other denomination	0
Disability Network	0
Episcopal Council for Christian Education	0
Other: University Chaplain / Bishop	1/1

Dioceses represented: Central Pennsylvania, Connecticut, Indianapolis, Maryland, Michigan, New York, Pennsylvania, South Dakota, Vermont, West Texas

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

What have you heard?

- Stories told were mostly about people feeling “impelled” to do something but not knowing why so they had no rationale explanation
- No one used the word “Jesus” but all of the stories were profoundly incarnational
- So many people said they changed the story they decided to tell because of an internal response to hearing another’s story
- God’s goodness is here in the experience, not just on the other side of the experience

What are the implications?

- We need to create environments where people can appear with their soul
- The key question everyone faces is “Do you believe God is good?” How do we support people in answering this question?
- Stories indicated the group experienced God in the different ways by
 - Asking questions
 - Certainty of the answer to a question
- Faith cannot be taught, but when as a group we share the stories, our own faith can be deepened
- The church superimposes a secular model on Christian Ed and we must transform it to encourage storytelling and experiential learning at all levels so that it is incarnate and we can live our lives from “the inside out” through heart connection

- If you have a relationship with a child, then hear their response to a story of scripture or tradition, then their response makes sense. We have to get to know the individual learning in a deep way
- We teach who we are. What are the implications for the church in forming us to be authentic?

Session II: Hospitality in Teaching & Learning

What have you heard?

- “Precious mystery of the other” – places where the hurt & harm has been is where it’s not harmful
- We need to redefine the role of leader (not just top down)
- The community organizing model has a lot to teach us
- There was a theme of hurt feelings, of people feeling treated as other – both through isms (gender, race, class, sexual orientation) but also theologically different
- Hospitality is inconvenient. It must overcome the barrier of our unwillingness to step outside our comfort zone

What are the implications?

- There is a false dichotomy between process learning and content learning. We need to do both but it needs to take place in a safe, inviting process
- We need to risk that wisdom can come from the community so ask people if they are getting the formation they need instead of just imposing programs on them
- Inclusiveness must be made explicit. Sometimes we need to make our attempts at inclusivity apparent so they become teachable moments for others to learn from this model
- The process model can be threatening than a lecture model for many listeners. We must be able to work within that tension as Jesus did and all the Incarnation to happen.
- We must find ways to overcome that many people do not want to invest the time to do what is described above

Session III: The Stranger as Spiritual Guide

What have you heard?

- We are broken. If we are the Church we need to say that it is broken. The church can be more supportive of us than it thinks it can.

What are the implications?

- The experience of the Body of Christ (in this 3rd small group session) was so deep that it is very hard to get back to the task of summarizing. We agreed that we need to resist trying to quantify and qualify. To impose the demand for an outcome to this process does not honor the process – so we trust that on this one occasion these answers must suffice if we want to follow the will of the Spirit.

Session IV: Leadership for Community & Abundance

What have you heard?

What are the implications?

Anything else?