

Newsletter

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September 03

Annual Conference

January 2004



SAN DIEGO
CALIFORNIA

The Rev. Paul Fromberg 2004 Conference Keynote Speaker

Paul Fromberg is a native Houstonian. In 1990 he graduated from the Episcopal Theological Seminary of the Southwest, and was ordained to the ministry of the Episcopal Church. Prior to his studies at ETSS, he received the Master of Divinity degree with an emphasis in Marriage and Family Therapy from Fuller Theological Seminary. Paul is active in the Episcopal Diocese of Texas. He is a member of the worship committee of the diocese, planning and implementing worship for last summer's visit by the Archbishop of Canterbury. In addition he has worked as an editor and writer for the new teaching video series produced by the diocese. Before being called as the rector of St. Andrew's in Houston, Paul served at Christ Church Cathedral, Houston. Paul is a founding member of Sophia Network, a national organization for those interested in spirituality, scholarship, and liturgy.

NAECED

National Association for Episcopal Christian Education Directors

Annual Conference January 29 - 31, 2004

Keynote speaker:
The Rev. Paul Fromberg
from St. Andrew's, Houston
(See page one for picture and bio)

NAECED annual meetings focus on:

- ?? subjects which help support us in our ministries
- ?? what it means to be, to thrive, and be supported as a professional educator in the church
- ?? spiritual nourishment, renewal, and refreshment

More specifically ...

during this conference a balance of formational and professional development will be addressed. The Rev. Fromberg will examine the many ways a strong Christian Formation Program in the church is both formational and a vital parish resource to worship and liturgy. He will also speak to ways in which the Christian Formation Director can creatively partner with the clergy and other staff to help shape the parish more fully into the mind, heart and mission of Christ, thereby making the Director a person of influence and decision-making within the parish while fostering communications.

Information known at this printing:

Meetings will be at: St. Paul's Cathedral, San Diego

We will stay at: Park Manor Suites at a cost of \$99 a night
(www.parkmanorsuites.com)

Taxi and Shuttle service: available from the airport (less than \$10)

San Diego has a good transit system to get around town. To learn more about San Diego go to (www.sandiego.org)

Brochures and registration forms will be available in late September.

Seven Characteristics of Good Liturgy

Notes (somewhat cryptic) from a workshop presented by the Rev. Paul David Fromberg at the “Will Our Faith Have Children” conference in Chicago, February 2003. *Heidi Clark*

Liturgy is not just a fulfillment of self – but an extension of it. To strengthen our liturgy the one thing we could do is to encourage families to sit at table together. The truth of the table is... the truth of the table. In lieu of a Lenten series on Wednesday evenings during lent, encourage them to stay at home together and sit at the table. Share a meal. Invite members of the faith community who might not have a family to sit with them. Break bread together. Tell your stories.

Seven characteristics of liturgy done well.

1. Liturgy done well is liturgy that is continually intentional about being open to the process of conversion. Everything is changing. It is the only option available for communities, which need to be open to wherever it is that the spirit is leading them... through these changes. Only the holy spirit knows where we might be headed. Leadership especially needs to be open to these changes.
2. Liturgy done well understands rites and rituals as MEANS and not an end. The words do not matter. The words will change; from Sunday to Sunday, from prayer book to prayer book, from place to place. The words will change.
3. Liturgy done well honors affectionate experience. The primary icon of us is the gathered community. The body of Christ. Recognizing the icon of Christ in the other person. These are the “holy things for holy people”.
4. Liturgy done well is liturgy that strives to be popular, that is, of the people. The work of the people. If it is the work of the people, it is the work of the people. Period. Do we invite the whole people of God to have power in worship?
5. Liturgy done well is missionary. It must expect that someone is going to be there who doesn't know what's going on. Everything we're doing must be available to everyone there. If there's an unprepared outcast in the room, and he is welcomed, that sets the expectation of hospitality and missionary.
6. Liturgy done well is never about passive observation. Do we insist the people remain passive by what we do? The place of grace moves around the room.
7. Liturgy done well is about desire. I desire to be present, which is matched by God's desire to be present to me. It's a love feast. The beloved we've come to meet desires us.

These guidelines were created by Paul and his colleagues who comprise The Sophia Network, a group that's all about liturgy. Others in the group are from St. Gregory of Nyssa in San Francisco. See more about their work at <http://www.saintgregorys.org/> and click “liturgy”.

from NAECED President Carolyn Chilton

Eye-to-Eye With God

Isn't it interesting the places where we see the face of God? And often it is when we least expect it. Perhaps these are the times when we are most permeable to the holy breaking into our life. These thin places in our lives are when we are most child-like – aware, spontaneous, and focused on the being part of life not the doing. It's harder to see God when we're multi-taking because our focus is on so many tasks.

I saw God this summer. My husband and I spent a week camping and canoeing in the Boundary Waters in upper Minnesota. Late one afternoon as we were paddling quietly along a lake we saw a loon up ahead of us. She was sitting on her nest of eggs. We paddled closer to her, being very quiet. When we were within a few feet we quit paddling and let the water carry us towards her. And just as we passed by – within inches – she turned her head to look at us. Suddenly I could hardly breathe. She was exquisite. Her head was iridescent black, and she had a white and blue band around her neck. But it was her eyes that captivated me. They were bright red, and I was instantly lost in those eyes. They were so clear and so trusting. She wasn't antagonistic; she wasn't afraid. She just looked at us, giving us her full attention. Her beauty, her trust and acceptance of us, her protection for her young all spoke of God to me.

But when we returned to our campsite to rest and read, the “real world” rose up to greet me. I was reading [The Nanny Diaries](#) by Emma McLaughlin and Nicole Krauss. Perhaps you've read it too. If not, I recommend it. It's a good book, very entertaining and witty, with pieces of wisdom that sneak up on you. But back to my story...here I am, relaxing and reading my book, when suddenly the contrast between my day and Nanny's day hits me over the head. Nanny is working for the couple from h---, well, the couple from you know where, who are so caught up in making money, being seen, having all the right stuff, that they pay no attention to Grayor, their 4 year-old son, except to dress him in the proper oxford button down shirt for an outing or send him to interviews for kindergarten. Nanny is run-ragged with taking care of Grayor, and being the mother's gopher. She'd contracted for 10 hours/week, but suddenly finds herself working 40 plus hours each week (plus full-time college). It is only through her growing exhaustion and frustration that she wakes up to the beauty and grace-filled moments of being and playing with Grayor. How had she missed it for so long, she asks herself. How can these parents not see it and want to be with him? Nanny has looked into Grayor's eyes and seen God.

Eyes are the windows to the soul, one of the great mystics has told us. I believe it is true. Because when we really look at someone, look at them right in the eyes, we are giving them the gift of ourselves – we are being attentive to them, we are listening, we are holding out our hand to them, we are walking beside them. And they are giving the gift of themselves to us – they are being vulnerable and open to us. A relationship is started. A journey begins.

How often do I miss God coming to me through others, through nature, through just doing nothing? How often do I miss God because I don't slow down enough to look people in the eyes, and begin a journey with them? How often do I miss seeing or hearing God in the ordinary affairs of my day? How often do you miss God in these ways?

As Christian Educators we are coming out of a summer that, I pray, allowed all of us to focus and experience God in the world around us. But we have the contrast as we begin to get ready for the busy seasons of Pentecost and Advent ahead of us. I don't want to get to All Saints' Day and be so tired that I'm ready to strangle all the saints! Maybe this is true for you too. What can we do? Where are the loons and the quiet campfires? Dear friends, they are all around us if we will only be conscious of looking for them and seeing them when they arise. Thomas Moore writes in the August 2003 issue of *Spirituality and Health* magazine, "The spirituality of everyday life is not to be found in the application of religious ideas to ordinary circumstances. Spirituality is inherent in the homemaking, service, labor, play and community activity that is usually seen as mundane. Just as you need a special eye to see the beauty in nature, and not only its utility, so you need a special sense to perceive the spiritual in the ordinary. We all have this special sense, but we don't always use it."

To help us see and hear, to help us to be present, I encourage all of us to begin this fall season with a commitment to our own self-care – through daily prayers, reading of Holy Scripture, rest, play, exercise, and good food. And –this is very important – through the gift of companionship. The ministry of Christian education is not one to be walked alone. If you don't have a spiritual director, get one. If you don't have a mentor in Christian formation, get one. If you need help in finding these people please contact us. We are here to help you on your journey – not just with curriculum and videos, but also with our hands outstretched to meet you and walk with you. And together see the face of God around us.

Blessings on your journey,
Carolyn Chilton

Faith Formation at the 74th General Convention of the Episcopal Church

The 74th General Convention recently held in Minneapolis was an historic occasion for reasons that you may not have heard reported in the press, your parish or diocese. It was historic in that a child read the Scripture during the opening worship on Wednesday morning. It was historic in that children were present during the daily liturgies, engaging in table conversation just as the adults were. It was historic in that children had a program especially designated for them, called “Begin with Me.” It was historic in that a “Life Long Christian Formation Center” was part of the Exhibit Hall. It was historic in that the word “formation” was part of the vocabulary of resolutions, committee hearings, meetings, and bishops’ conversations. It was historic in that there is now a recognition of all the wonderful work that Christian educators have been engaged in – and the acknowledgment that more support is needed for those called to this ministry. Over 17 resolutions passed both Houses of General Convention that should be of particular interest to parish Christian educators. Contact your diocesan staff and provincial leadership (Province coordinators and Provincial educational network) to confirm your desire for these initiatives; below are several:

A077 – Youth: Trained Leadership

This adopts the vision that there will be effective, well-organized ministries with children, youth and young adults in every congregation where appropriate. Provincial networks (youth ministries, Christian education ministries, and higher education ministries) are to develop and implement such training goals working in conjunction with dioceses for education in leadership development, sharing of technology, training resources, curricula, theological and multi-cultural resources, practical application for life long Christian formation and the strengthening of the existing networks in dioceses and provinces. \$1,000,000 has been allocated through the Episcopal Church USA’s budget for this work to be accomplished.

A083 – Articulate Faith Story

This resolution urges dioceses and congregations to create opportunities for every Episcopalian to be able to articulate his or her faith story.

A121 – Clergy and Lay Professional Continuing Education

Each diocese is encouraged to develop a plan and make provisions for the continuing education of all clergy and lay professionals. Dioceses that do not

have continuing education policies or programs are urged to participate in a pilot program for the development of such a policy.

A128 – Ministering to “At Risk” Youth

Recognizing that many aspects of our culture work to obscure the image of God in young people, thus all young people are “Youth At Risk,” the Church reaffirms its commitment to support the development of caring, competent, faithful and loving young people and human and financial resources should be provided to challenge, inspire and support dioceses and parishes in their work with young people. Many programs and educational possibilities for local implementation were recommended.

B008 – Protection of Children and Youth from Abuse

Following a recommitment to “The Children’s Charter for the Church,” each diocese is to develop and adopt policies for the protection of children and youth from abuse, including screening and selection processes, behavioral standards, training, and guidelines for response.

B024 – Task Force on Life-Long Christian Education and Formation

Authorization of the creation of a Task Force of Executive Council that will develop a comprehensive vision and strategy to strengthen Lifelong Christian Education and Formation throughout the Episcopal Church and equip people of all ages to experience, to tell about and to invite others into the Good News of the Gospel and integrate Christian formation into every area of the church’s mission and ministry, recognizing that learning occurs in multiple ways throughout the entire life cycle.

For a full transcript of the 17 education-related resolutions and a listing of your Provincial representatives, e-mail Sharon Ely Pearson at SelyP@aol.com.

Copy for friends **OR** fill out if your membership has lapsed

Mail to: Laurie Bailey, NAECED
1406 University Drive
Hammond LA 70401

NAECED Membership Form

(please print or type. Information will appear in directory exactly as it appears here.)

Name:

Institution, if applicable:

Mailing address:

City, State, Zip Code:

Phone, Fax:

Primary E-Mail:

Secondary phone, if applicable:

Publish Yes/ No (circle one)

Secondary e-mail, if applicable:

Publish Yes/ No (circle one)

Diocese, Province:

Office Use Only

Date received:	Check#	Dues	Gift	Total
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Who are you?

Please complete the following: (Mark all that apply)

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|--|---|
| <input type="checkbox"/> Clergy | <input type="checkbox"/> Resource Director |
| <input type="checkbox"/> Lay Person | <input type="checkbox"/> Diocesan Staff |
| <input type="checkbox"/> Paid part-time # of hours _____ | <input type="checkbox"/> Diocesan Education Committee |
| <input type="checkbox"/> Non-paid part-time # of hours _____ | <input type="checkbox"/> Seminary Staff |
| <input type="checkbox"/> Paid full-time # of hours _____ | <input type="checkbox"/> Consultant |
| <input type="checkbox"/> No-paid full-time # of hours _____ | <input type="checkbox"/> Serving other denomination _____ |

Average Sunday Morning Worship attendance (if applicable) _____

How long have you worked in Christian formation/ education? _____

Annual Membership Dues: new renewal

Paid professional	\$40
Non-paid professional	\$15
Retired	\$25
Additional Contribution	
Total enclosed	

Dues are for a calendar year. If you pay after October, dues will be considered the next year's dues.

