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39. Les Communautés Francophones (*French Version*)
40. HOW TO MAXIMIZE THE INPUT OF TRANSIENT MEMBERS
41. WORSHIP BECOMING MORE ALIVE AND MODERN

## **THIS CONVOCATION SHOULD BE A DIOCESE (Butterfly 2?)**

Convenor: Peter Handford

Participants: Carl Gerdau, Nancy Janin, Helena Mbele- Mbong, Erika Dolmans, George Battrick, Hanns Engelhardt, Jean-Pierre Herman, Pierre-Henry Buisson, James Hunt, Kempton Baldrige, Kouny Cieng.

- This topic has been discussed frequently over the past several years with no clear conclusion.
- A better way to frame “The Diocese question” would be to ask what is the best structure for our parishes and missions to be part of in order to facilitate the success of the missionary work which needs to be done as a result of Mission 2006 and other initiatives.
- Whether or not the Convocation should seek diocesan status will become evident when sufficient maturity has been reached – until then the topic should be put ‘on the back burner’.
- In any event, there are a number of obstacles to diocesan status, including:
  1. financial – at least \$200,000 increase
  2. geographical definition
  3. C of E objections
  4. loss of advantages of reporting direct to PB
  5. relationship with churches in full communion (e.g. Old Catholics)
  6. Competition with other parts of Anglican Community

### **CONCLUSION:**

This is not the time to seek diocesan status. Put our energy into building up the necessary elements of the Convocation and then we can revisit the topic. Begin by not discussing this item at length at our 2006 Convention.

## **BUTTERFLY SESSION I**

1. Title: Getting Our Ducks in a Row

What needs to happen

2. Convener: Christina Caughlan
3. Participants: Helena Mbele-Mbong, The Rev. Allan Sandlin, Richard Cole
4. Ideas:

Where does the buck stop in terms of implementation”? Are there structural changes that will need to occur at the Convocation level to ensure that the wonderful fruits of our labor this weekend actually result in tangible progress? What body/bodies of the Convocation (Council? Convocation staff? Parish clergy/lay? General Convention?) will be charged with priority-setting and program-implementation?

## **DEVELOP COMPANION DIOCESE RELATIONSHIP**

Theme: Develop a formal Companion Diocese Relationship

Convener: Martha Hubbard

Participants: Molly & Tyler Jones, Allan Sandlin, Helena Mbele Mbong

I Several of us have been in Dioceses w/companion relationships

The elements of the relationships we found engaging:

- Prayer in Parishes each Sunday for the Companion
- Financial support to places of need
- Exchange of experience
- Exchange trips between diocese (youth, adults, international)
- Work together on common goals
- Support around common challenges

II Possible partners?

- Haiti – already an informal relationship could be formalised – what are pros?\
- common francophone language
- also part of province II which gets forgotten easily
- we could be reciprocal in giving and receiving  
we have material wealth of experience in lay  
leadership of mission and ministry.
- Other possible partners already partnered w/convocation parishes?  
Malawi, Uganda

III Process suggested:

- Educator on what Companion Diocese is through Newsletters, websites, etc...
- Consult w/TEC center in NYC re: material available and their advice on how to proceed
- Ask support of Bishop & Council of advice
- Formalize a task force through a resolution to Convocation convention in 2005
- Task force jobs:
  1. Determine goals – what do we want from the relationship? What so we hope to receive? What do we hope to give?
  2. Receive names of possible Companions from w/in Convocation from the Episcopal Church Centre.
  3. Discern the Companion
  4. Recommend the Companion Diocese to Convocation Convention 2006.

IV Molly & Tyler are interested in spearheading moving this forward.

## **HOLD AN ANNUAL CONVOCATION-WIDE FAMILY RETREAT**

Theme: Bi-Annual Family Retreat

Convener: Raymond Hodgkinson

Participants: Christina Ashton, Allan Sandlin, Erika Dolmas, Adam Williams, Timothy Williams

### **Highlights**

Need good keynote speaker.

Location critical (interesting but affordable) for one week.

Daily worship (clergy & lay leaders) Possible choir and junior choir.

Organised youth activities

Organised Sunday school & crèche

Tessee element if possible? (leadership?)

First in 2007 (time to set-up)

Week after Easter.

For clergy and lay families

Spiritual and recreational elements in programme.

## LITURGICAL TRAINING FOR LAY LEADERS

Convener: Tom Pellaton

Participants: Laurence Moachon, Lynn Wenzl, Sonja March, Helena Mbele Mbong, Peter Handford, Allan Sandlin, Andrea d'Agosto, Raymond Hodgkinson

Calls on the European Institute for Christian Studies (calling on others – eg. Tom Pellaton) to:

- Provide a clear understanding of the various definitions of lay readers/lay assistants/lectors/etc ... and which should be licenced.
- Develop, provide, lead appropriate framing for lay readers (read/lead morning & evening prayer everywhere) including:
  1. understanding of basic structure of the liturgy
  2. understanding of the spiritual basis for the structure
  3. reader as a window through whom others see God
  4. sharing liturgical ministry
  5. reading effectively
  6. voice projection
  7. body language

## **LOCATING CENTERS WHERE ENGLISH SPEAKERS CONGREGATE**

TITLE: Locating English speaking places/centres/groups/organizations.

Convener: Tyler Jones

Participants: James Darling, Lynn Wenzl, Peter Hanlow, Catarina Cambi, Luis Quinonez, Marita Perez, Gonzano Navamo, Aldo Frazo, Hans Engelhardt.

Locating English speaking people takes a lot of regular communication with organizations, businesses and individuals. Many are listed below. These points of contact need to be consulted regularly, ideally monthly, to ensure that service information is current and is being distributed.

Anything special about a service, different music, Christmas lessons and carols, sermon topics etc., will attract more interest than simply listing service times.

The appropriate person in each congregation needs to be identified to manage this important ministry.

### **Points of Contact**

Work through Consulate offices, Colleges/Universities, English speaking schools, Tourist information centers, Hotels:-

Christmas Market, Bahnhof/bus stations , English Cinema , Shopping Centres , stores, English-oriented sports – cricket, ice-hockey, Am. Football, baseball. Language schools, International schools, International firms, European Medical Centres (that speak English) English or religious bookstores, libraries, Bilingual business organizations, Bilingual expatriats – [www.expatsingermany.de](http://www.expatsingermany.de), military radio (97.2 Nuernberg) (Heidelberg)

Word of mouth, Bus stops near Uni., restaurants, call centers, internet points, publications: Newspapers & Magazines “Want to learn English, come to church”.

### **Attractions**

Child care /use of English/deported ex-offenders/movie night/tandem learning.

## DESIGNING GUIDELINES FOR CONVOCATION GRANTS

CONVENERS: ANDREA D'AGOSTO AND NANCY JANIN

PARTICIPANTS: RICHARD COLE, CHRISTINA CAUGHLAN

This issue is urgent since forms need to be sent out next week. Deadline for submission could be July 31.

Over the years seem to have moved into using most grant money for missions. Before was for exceptional expenditures and limited seed money for starting programs, but with specific end date of funding.

Previously clearly stated that funding was available only in situations where church or mission had a budget deficit – this should be emphasized now. Convocation to be last resort, not subsidy.

Need to clarify if grants can be used for staff – only if they are involved in a new mission?

This convened group should make recommendations to Finance Committee of Council of Advice

Problem – grants allow hiring of staff but when church gets to equilibrium and money withdrawn hard to continue

Need to consider decreasing grants over years to help churches ease program into budget

Should we institute new grant category for missions?

Side issue – should Bishop's office receive financial reporting from missions? Where do plate receipts go? Would quarterly reports to Finance Committee be appropriate?

Some grants are experiments which could benefit entire convocation, for example Godly Play curriculum tested by Florence – should Convocation pay entirety regardless of church resources

Who decides which grants are given— year Finance Committee with Bishop reviewed requests and made recommendations to Council of Advice. Should review each request with person submitting it; conclusion – one person from C of A will contact submitting person by phone to understand request; will not be parishioner of the church requesting the grant

This year cannot do too much to change system, no time

Next year maybe have special grants board to include someone from COMB, Council, Mission Committee. Having Finance Committee make initial cut seems to put focus too much on scarcity, not on abundance of ideas

Increase time Council devotes to grants, to perhaps half day?

Must be sure EVERYONE knows about grants, use Mission Committee and Canon Missioner to disseminate information to missions and to help them prepare requests, put forms and guidelines on website

Deep Nets was list of things we could only finance if extra money was found – this is difficult concept for those trying to run programs, not knowing if support would be forthcoming

Who does one go to outside of regular grant request period for unexpected needs? This should not fall to the Bishop alone or maybe not even primarily

Would be interesting for churches to see others financial statements – no understanding of relative needs, situations

By their nature grant discussions awkward. We each belong to one parish and feel pressure to “deliver” for our church

Should the Convocation finance the entirety of any program or does this encourage dependency – idea of matching funds. Reduction of support over specified years good concept

Should share with convention delegates the gist of the programs/missions being supported by grants

#### ACTION PLAN FOR 2005

Acting Treasurer to revamp current forms and cover letter using suggestions in this meeting and submit to finance committee by June 21

Finance committee to discuss at June 23 conference call

Once approved all data to be posted on website by Acting Treasurer via website coordinator

Hard copies to be mailed to each church and mission

Email to same telling them of website posting

Request to be collated by Acting Treasurer and summary sent to finance committee

C of A president with Bishop to assign someone to review each request by telephone and to submit 200 word report to finance committee. Exact format of report to be determined by C of A president and Bishop

Finance.

Acting Treasurer to distribute summary to Mission Committee, Canon Missioner and COMB chairman for comment

Finance committee to consider requests including financial data, forms and reports by August 31 unless an actual meeting in Paris can be arranged at low cost

C of A to receive recommendations and reports on each request by September 7 in order to be informed before C of A conference call of September 13

C of A to approve grant requests on September 13

Acting Treasurer to prepare letters to each recipient and submitor shortly thereafter

Budget to be prepared including these approved grants

## NETWORKING WITHIN MISSION CHURCHES

Convener: Clair Ullmann

Participants: Nancy Janin, Jane Doebler, Allan Sandlin, Louise Trueheart, Tim Williams, Naashika Addo, Molly Jones, Alex Poeppel, Gooil Kang, Dale McGuire, Lora Barnabi, James Hunt, Wolfgang Poeppel, Hanns Engelhardt

Discussion:

How mission churches could network with one another and why:

1. conference calls
2. Yearly meetings
3. Chat room with translators
4. Monthly reports of successes and failures
5. Journal of services to track church growth and share with others.
6. Support and care
7. Frequent visitation by Canon Missioner, Bishop
8. Attendance at training sessions
9. support from local churches, not just Episcopal
10. newsletter
11. sub-meeting at convention
12. mission retreats

Raw discussions:

- give missions churches support to work harder
- cross-boundary, our church has not financial problems, Darmstadt does.
- other missions too far away, closer Old Catholic church and Stuttgart. Should share resources with them.
- the mission needs support of the mother church

Purpose of missions networking? Training.

The experience is of too many priests and not enough people.

Should missions continue if not growing? It would be helpful to know how to find people for the church. Take a poll at church after the service and ask the people what they want

Budapest: no support system, is working in isolation

missions should to across Europe events like the youth

Meet in geographical areas once a year for a week-end, like the parish family retreats.

CAEGG in Germany gives the churches an opportunity to meet within the Anglican

Communion

Make fund raising programs. Network them with bigger churches. Nurture churches to connect together.

Churches benefit form other missions. Cross-semination, give support, share strategies.

Smallest mission. Problem is they are so different. 20 something baptized. 15-20 on Sunday.

No money problems. Priest, non-stipendary.

A mission coordinator would be good

Send people for training to 815.

Support on small level.

Pulicize in local area where English speakers may be

Care support one another

leaders of congregations come together once a yr.

Other topics that come out of this:

How can mother churches support their missions better: in worship/music, financially, leaders/preachers, etc.

Posting resources with other Anglican Communion churches to support missions.  
train clergy in human relations/publicity

While networking (on a country-wide basis probably) will provide support there may be many other ways to achieve this: visits by canon missionary, Bishop, attendance at training. After a fixed time evaluation of mission's effectiveness should be taken.

Funds used to support missions in areas where they can't work deprive us of exploring other optimal situations.

## **YOUTH LED YOUTH ACROSS EUROPE EVENTS**

Yearly alternation of hosts (parishes & missions)

Youth led youth activities

8 year cycle – youth group of that church organises it.

Youth designed programme.

Minimum adult participation

**NO PARENTS** (that aren't leaders)!!!!

Guidelines provided by leaders – things to consider.

Can missions hold retreats?

Email info to everyone, so need up-to-date email contact info for all parishes & missions.

## **CONVOCATION-WIDE ADULT EDUCATION PROGRAMMES TO TEACH UAS MORE ABOUT OUR FAITH (so we can talk about our faith)**

Title: Adult Education. How do we equip our parishioners to go out and talk about our church and faith.

Convener: Jane Doebler

Participants: Raymond Hodgkinson, Gilles Fenga, Daniele Dubie, Joanne Dauphin, Laurent Bernard, Martha Hubbard, Laurence Moachon, Molly Jones, Roger Featherston, Christina Caughlan, Sonja March, Clair Ullmann.

### **Highlights – Ideas - Suggestions**

Identified the needs in each parish for:

- education for adults, spiritual growth
- different ways to attract adults to the offered courses
- courses on Anglicanism, The Episcopal Church
- differences between the Anglican Church and other churches

#### **shared the frustrations in each parish:**

- no one attends courses, even though as a group they would like to see more courses offered
- teaching/bible study groups always attract the same people
- some are scared off/feel threatened by the idea of bible study
- cradle Episcopalians/Anglicans don't know how to talk about their church.

### **Ideas, suggestions**

1. Each parish, as a congregation exercise, write a summary for their webpage on Anglicanism.
2. Develop, use and put on Convocation web page the resource manual from MDL, share across Europe the materials, speakers, resources we have available.
3. Clergy Exchanges – on an annual/biannual basis, swap clergy around the Convocation for a week (2 Sundays) drawing on the special talents of each clergy (teaching parables etc.,)
4. Develop a curriculum for the Convocation to be used in a confirmation/enquiries class – **WHAT IS ANGLICANISM?**
5. EICS could sponsor a mini-conference, teaching the teachers Anglicanism, EFM, DOCC, other themes identified for the whole convocation.
6. Convocation **budget** - needs to have funds identified for teaching the lay.
7. UTO grants – when a training project has been identified and properly documented, could apply for a grant for travel costs, to bring someone from the States.....
8. Develop ideas within each parish how to attract people to courses
  - a less threatening approach – evenings of simple prayers, a bible reading and supper.
  - A discussion evening with Mother Martha.....

9. Bible studies in the weekly, monthly, newsletter for those who can't travel, can't commit so much time, can't get away from work/home/children.
10. A Convocation chat Bible study on-line.
11. Use translating services at church centre to provide materials in French, Italian, German.....
12. Be aware of the cultural differences too when choosing materials less 'American jargon'.
13. Use the resources in our new missions – the 'newly' born Anglicans – why they became Anglican, a fresh and engaging approach to why we are an excellent alternative to the churches of our host countries.

## **SETTING UP INDUSTRIAL CHAPLAINCIES WITHIN LARGE INTERNATIONAL**

## **TRANSFORMING DIASPORA THROUGH CHURCH UNITY IN EUROPE**

Convener: Hanns Engelhardt,

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## **FINDING MULTILINGUAL RESOURCES FOR MINISTRY IN EUROPE**

**Conveners:** Andrea D'Agosto and Richard Cole

**Participants:** Andrea D'Agosto, Richard Cole, George Battrick, Pierre-Henry Buisson, Christina Counlan, Helena Mbele Mbong, Laurence Maoachon, and Allan Sandlin

- 1) We wish to emphasize the multilingual and multicultural aspects of our ministry in Europe, and encourage the continued translation of important documents on Anglicanism and the Episcopal Church, especially educational materials.
- 2) As we propose that Christina send a copy of the Italian and German prayer books to the new translation coordinator at the Church Center in New York, and inform him that we have already done and would still like to do.
- 3) We recommend commission from Father Nathaniel Hsieh and George Hobson to write (or record o video) brief texts orbooklets in Mandarin and French respectively on Anglicanism.
- 4) We urge the Convocationto find out and use what has already been written on Anglicanism in languages other than English, e.g. theWebsite in Italian Gianfranco Gian caterino in Pescara, or in French by theAnglican Church in Quebec.
- 5) We propose that Christinabe delegated upon approval by the Bishop and Council of Advice, to develop a relationship with publishers of books (basic texts) on Anglicanism that should be available in the Convocation's several languages. These books should include to begin with: *What Makes Us Epsicopalian?**Welcome to the Episcopal Church*, *Companions in Transformation*, The Anglican Communion brochure, and books in the Chruch's new teaching series (Cowley), *The Anglican Vision* by Griffiths, *Opening the Prayer Book* by Lee and *theology of Worship*, by Weil.

## **NEW MEMBER SUPPORT AND SPONSORSHIP**

Convener: Dale Maguire

Participants: Nancy Janin, James Darling, Caterina Cambi, Amy Roth Turnley, Theophile Rua, Maritza Perez

Considerations:

- Language, cultural, customs, expectations, personal “family” situation,
- Whether new locally vs. geographically – welcome to the church family or to the community
- Whether church shopping, permanent or tourist

To do/set up

- relationship with corporations, organizations, schools, etc. who would be aware of new people in the community, especially in advance
- Advertise the church and service we provide, important to then provide personal response to inquiries
- Have everyone wear nametags – get to know names quickly but also there if needed
- Establish welcoming/greeting committee

Provide –

Greeters – at entry way to sanctuary

- Hand out info packets
- Give name tag
- Give trinket or flower to be a visual sign to congregation that the person is new so that everyone will make an effort to make them feel welcome
- To make notes and take specifics like contact info so the Greeter can introduce the new person if there is a “Welcome Time” in the service and during coffee time and pass the information along for follow-up contact.

-Roster of resumes of people who have offered to be new member sponsors so new people can look for a match if they want to make contact. The people on the roster would be available to answer questions and follow-up.

Follow-up officials that make calls

- Provide talking points to stimulate conversation and provide some guidance

Sponsors that will

- Make initial welcome contact
- Make social contacts
- Make reminder phone calls of events and offer “a ride”
- Provide sustained/vigilant follow-up support over time until the person is settled

Because first impressions are important:

- Provide board with evidence of church-life show that it is alive
- Picture stories of events
- Pictures and names of officials/event facilitators
- Categories like Youth, Sunday School, outreach, Bible Study, etc...

**“BREAKING THE 80/20 RULE” –**

***Promoting Greater Parish Community Participation in Stewardship***

Convener: Amy Roth Turnley

Participants: Lora Bernabei, Tom Pellaton, James Darling, Theophile Rua, Susan Johnson, Richard Cole, Susan Skillen, Michael Vono, Andrea D'Agosto, Allan Sandlin, Peter Harlow

Stewardship is not just money, it is time and talent. It is also spiritual discipline. We are specifically not talking about getting people through the door.

The quality of stewardship – and the fruit of such campaigns -- will be proportional to the level of which parishioners know each other, their talents, their convictions, their allegiances. We need to know our parishioners and parishes to understand their needs, utilizing their talents, to the end of promoting a sense of welcome, belonging and ownership which breeds responsibility (for parish and others) and leads to dedication of time, talent, and treasure.

Ways to encourage and motivate participation and giving could include:

- Sign up each year – so that people can sign down gracefully if they choose to do so
- Activities fairs
- Make coffee hour more friendly
- House churches in neighborhoods of the parishioners
- Assigning newcomers “shepherds”
- Communicating the talents and needs of the church clearly and broadly
- Periodical teaching from the pulpit on the meaning and spirit of stewardship, individuals ministries
- A ministry fair where each ministry makes a sign of their contribution or gift and presents it at the altar, the community gives thanks for it
- Involving people in something new, not getting them obliged to do something they do during the week
- Getting people to take ownership of the church, its mission, its ministry, and its parishioners
- Getting people to tell their stories – why their church is important to them
- Putting the stories in the bulletin
- Stewardship breakfasts/lunches
- A fellowship dinner with discussion on stewardship and participation
- In neighborhoods, forming new networks of friendship and support
- Social-only or fellowship only meals and/or meetings
- Giving feedback to responses to your stewardship campaign
- Reciprocal giving = meeting the needs of refugees, while also asking them to contribute to the resource pool in order to meet the needs of others
- Expectations – trying to understand the needs and desires of those who come to our churches, we must “meet them where they are” – acknowledge differences in cultures to help bring them the God-given diverse talents from all into play
- The community should be a place that empowers the cycle of repentance, forgiveness, and reconciliation – this cycle is not an individual experience, it needs a community in which to happen. It needs to be a community due to first of baptismal promises is to continue in fellowship which requires community.
- The stewardship of prayer – getting people to pray about breaking out of the 80/20, getting more people moved, inspired to get involved.
- In the bulletin, write very short testimonial from an individual each week about what they would give thanks for in the church community
- Create a Congregational Life Community to oversee all stewardship efforts

Recommendations:

- I. Have a **Stewardship Officer** for the Convocation who will provide the resources and counsel to individual parishes and missions, could be a voluntary position

- II. At Convention 2006, have a **stewardship workshop**, as well as programs such as an event on a regular basis throughout the Convocation
- III. **COMB/EICS** – to design a **stewardship study program and materials** which could be used throughout the Convocation as each parish and mission sees fit
- IV. The **Convocation Cycle of Prayer** -- each week someone could communicate who we are praying for and ask that person organization what special needs require our prayers

## **EVERY OTHER YEAR A CONVOCATION “SPIRITUAL RETREAT”**

Convener: Michael Vono and Susan Skillen

Participants: Susan Johnson, Roger Featherston, Raymond Hodgkinson, Lora Bernebei, Clair Ullmann

Why a Convocation Retreat?

To provide for spiritual building blocks to do mission

Model: What are we doing right now --- M2006

Funding: We have it. Available, personal, parish level, grants.

Purpose and goal related to mission. Community in Europe beyond parish level.

Mission has to be on the cutting edge and active

The blade needs to be continually honed so that our thrusts have a meaningful and lasting impact.

Mission is an action word. It is like an automobile trying to get started without petrol. It is impossible to discuss or do mission without spiritual fuel.

“Mission is ministry in the dimension of difference in the context of the diaspora in Europe.” Presler

Building Blocks:

1. Baptismal Covenant: “Jesus wants to meet me outside my comfort zone.” Presler
2. Eucharist – “As a community we are consecrating ourselves in Christ as hosts to feed the rest of the Body of Christ.” RH *et al*

Possible Retreat leaders – Barbara Harris, ABC, Richard Rohr, Paula D’Arcey

Retreat as: Community and individual, tools of discernment and prayer

We cannot be a church without spirituality

Length: Friday- Sunday, 3 days minimum

Does your mission statement energize people?

We are all aliens in a strange land. Anglican Spirituality.

Organizers for retreats: Michael Vono and Clair Ullmann

Europe is a spiritual desert.

Retreat support Mission to be fed, spiritual nourishment, inspire, encourage (prayer and study group on line)

Cursillo model (leaven in the lump)

Cross-fertilization of parishes, trust building, and community, spiritual disciplines, discernment tools, different types of experiences to make space for prayer, silence plus cross fertilization with people.

Make us more aware of God’s call and presence in our lives individually and in our community. Skill of listening to God.

Manifestation of public presence of Christ as aliens in a strange land.

Corporate energy. How do we hear God’s voice?

Re-equipping ourselves.

Come and learn (experience) how to survive in a foreign land.

How is this part of mission?

To offer anything to Europe, we have to have the building blocks to go beyond our comfort zones.

Incarnational spirituality of the Anglican tradition

People seek an authentic experience of God. Unless we nourish our own experience of God, we can’t go out. i.e. authentic community is incarnational.

People seek community of acceptance and belonging. Need to go beyond this.



## **MINISTRY WITH UNIVERSITY STUDENTS**

Convener: The Rev. Allan Sandlin

Participants: The Rev. Roger Featherston, Erika Dolmans, The Rev. Kempton Baldrige, Raymond Hodgkinson, Molly Jones, Susan Johnson, Sonja Marsh, Lora Bernebei

Aim: How to be more intentional about ministry to university students and faculty

1. Produce a Convocation-wide brochure aimed at university students. This would serve to inform institutions of higher learning both in Europe and around the world of our existence and opportunities available in our various locations.
2. Develop a webpage within the Convocation webpage.
3. Link to Anglican Communion website.
4. Congregations could offer a welcome kit for newly arriving university students.
5. Weekly or monthly meal at the church, including a talk about some aspect about life in Frankfurt to serve as an introduction to the church community
6. Beer and Bible - weekly Bible study
7. Organize trips to concerts, sightseeing events, but also spiritual retreat opportunities such as Taize
8. Dream: internship for Convocation for campus ministry coordinator who would help develop and support existing and new campus ministry opportunities

## RE-EVALUATION OF LITURGY IN WORSHIP

Convener: Tim Williams

Participants: Adam Williams, Jonathan Huyck, George Battrick, Lynn Wetzel, Laurence Moachon, Naatiska Addo, Louise Trueheart

Liturgy needed at all? More free form services or alternative liturgy

Attentive liturgy: What is that exactly?

Pro: thought through already, has a quality that we can maybe not create ourselves.

Danger: over-used liturgy loses its meaning, no thinking about what you are saying

Pro: Liturgy allows everything (page 400/401 BCP)

That is not real liturgy though

A lot more freedom

Example: Church in San Francisco, much freer

Quaker meetings

Pro: liturgy protects from heresy/false leading

Alternative liturgy must be authorized by the bishop

What is authorized at the moment?

Problem: who is the target group?

Makes a difference to use of liturgy

If multiple services per Sunday are not possible to show diversity...different services on different Sundays (one week very high church, the next: low, modern service, the next contemplative)

Liturgy damages/strangles lay leadership and only allows lay participation

Suggestions: yearly meeting of German churches trying lots of different service modes

Alternative liturgy only allowed if Bishop agrees.

Pierre did not agree to Common Worship(C of E)

Free service alternative: spirit-led spontaneously

Trusting God

Takes people out of their comfort zone/challenges them

Positive (or negative)

Should people have a choice about being challenged

Variety in everything possible...peace

Eucharist

Prayer

Is the problem maybe the older language?

Probably not, because repetition will still catch up

Big Problem is not liturgy:

Repetition of same....meaninglessness

Solution...new resources in other liturgies "not possible to create new liturgy"

Danger...of liturgy is the wide exclusion of congregations and no interaction

Solution: links to resources

People and ideas sharing ideas on convocation web site for other

Trying our spontaneous services as an experiment

What is the minimum for an Episcopal service?

Nothing if it works for the congregation

Just common faith. (eg Nicene Creed) Does not have to be said everyday. (also 877 BCP)

## **HOW DO WE HONOR THE MULTIDENOMINATIONAL DIVERSITY OF OUR CONGREGATIONS WHILE MAINTAINING DISTINCTLY ANGLICAN EPISCOPAL NATURE?**

Convener: Helena Mbele Mbong

How do we make our congregations aware that we are part of a larger whole?

Importance of Adult Education, inquirers' classes. How is our church governed?  
What is the role of the vestry?

Primer classes in Episcopal Church

Adult ed series on Eucharist, liturgy

Lay readers need to understand the the liturgy is put together

If clergy and church at large don't explain the role of liturgy in our worship people won't understand. Use teaching Eucharist in which gestures are explained during the service itself.

Broad spectrum problems. How do we impart what Anglicanism is all about. First vestry meeting after each AGM dedicated to vestry training. Show Convocation video at vestry meetings – Missions need to be brought strongly in this too, as they don't even have Episcopal clergy.

Started core list of basic Anglican documentation that we would like to see translated. Two basic ones: What makes us Episcopalians and Anglicans. We need to send the best resources sent to Jane Doebler for inclusion in Convocation database.

Core materials to help people to understand church they're becoming a part of. Bibliographies available in welcome packet on parish and Convocation website.

What defines us as Anglicans other than the use of the BCP.

Have worship within parishes on, What is Anglicanism in Germany/Italy/France? What is an Episcopalian?

To summarize:

- instructed Eucharist, morning prayer
- real vestry training
- adult education classes that can discuss Anglican tradition, governance
- How to tell people about Convocation, Episcopal Church?
- As we find useful things in other languages, we need to send citations to Jane for inclusion in the resources
- Manual (managed by Jane Doebler), Books, Bible studies, anything useful on Ministry in Daily Life

Fully bringing in people (usually nationals) and particularly clergy who come to us from other traditions.

Mentoring program

Have some people who want to come to church and have it just the way it is in the States

**“Jesus wants to meet us outside of our comfort zone.”** We all need to be willing to leave the comfort zone. We are not the same as we were at Mission 2000; need to be pushing constantly at the edges, challenging ourselves to be what we are.

## **YOUTH EXCHANGE PROGRAMMES TO BREAK THE ICE OF INTOLERANCE**

**Title:** Youth Exchange programme to break the ice of intolerance

**Convenor:** Naashika Addo

**Participants:** Christine Ashton, Louise Trueheart, Dale Maguire, Gooil Kang, Alex Poeppel, Kempton Baldrige Jr., Maritza Perez, Luis Quinonez, Gonzalo Navamo, Caterina Cami, Jane Doebler.

### **I Highlights, Ideas, Suggestions**

- success journal – raise money in the individual youth groups  
50% sponsor – we come up with the rest
- internal city exchange between groups of other religions
- coming out of your comfort zone – go out on a limb!
- Community programmes in the cities
- MUR – Model United Religions
- Goal(winter): find a mosque/other religious place and build contact
- Goal(next spring): have an activity with them
- Build up a relationship – trust activity – music activity – international and multi-religious pot-luck – a dance with different music
- Show the stereotypes are wrong
- Celebrate differences and similarities
- Name of programme: **I.C.E.** International Celebration of Ethnicity

Theme chant: “Alright, stop! Collaborate and listen, I.C.E. is here with a brand-new invention”

P.E.P

Priest exchange programme-to enlighten everyone to differences and similarities- to pave way to understanding by eliminating incorrect preconceptions, etc...

PEP UP YOUR CHURCH

**CHURCH'S MISSION AND ECO-CONCERN -**  
(The church and the stewardship of creation)

**Convenor:** Tom Pellaton

**Participants:** Wolfgang Poepel, Lynn Wenzl, Tyler Jones,

**NOTES & SUGGESTIONS**

We feel the Convocation needs to take seriously the world-wide ecological crisis and the lack of stewardship of creation that exists today.

We recommend that the ministry in Daily Life Committee (EICS) prepares a curriculum concerning the state of the environment that will raise the consciousness of the Convocation in this matter and suggest ways forward in supporting initiatives to rectify the deterioration of Gods' creation.

## **REACHING OUT TO BUILD UP OUR SMALL CONGREGATION**

Convenor: Lynn Wenzl

Participants: Tyler Jones, Allan, Tim, Wolfgang, Sonja, Lara

To design a new website maybe with an eye-catching logo.

To eventually have own identity.

Should the younger congregation have separate service or mix?

Visions of choirs, youth bands. Separating modern and Tradition, is it a good thing? Music should be joyful? Gospel singers? As singing is backbone of worship, it should be strong and identifiable.

Sunday school – The next generation of church-goers,. Kids books, song books, instruments.

International Kindergarten, Heroldsburg International School.

Link website [www.scriptureunion.co.uk](http://www.scriptureunion.co.uk)

## **MORE POSITIVE INVOLVEMENT BY OUR YOUNG PEOPLE IN OUTREACH PROGRAMS**

Convener:

Participants:

There needs to be a leader and there needs to be funds.

The main goal is to have children work together, organizing markets (books, food, toys) or sporting events, music.

Organizing trips.

Write letters and send pictures.

Gather money to send out. (Markets, events.)

## HOW DO WE GO ABOUT DECIDING WHERE TO FOUND MISSIONS?

CONVENER: NANCY JANIN

PARTICIPANTS: PETER HARLOW, JONATHAN HUYCK, JERE SKIPPER, TOM PELLATON, CLAIRE ULLMANN, LORA BERNABEI, PIERRE-HENRI BUISSON, CAROL BEYNON

Munich has examples of successful and unsuccessful missions: unsuccessful tended to focus on an individual clergy person, most inappropriate when founding a mission was implicitly or even explicitly given as way of accelerating ordination; successful when core group existed including lay on site, especially when Episcopalian English-speakers who knew our model, and had expectations of a full church community life

Terminology should be clarified between Convocation missions, parish missions, preaching stations (satellite of parish but providing only worship service)> Some German missions seem to be hybrids.

Where does impetus for mission come from? By nature is a voluntary discipleship activity, but is it driven from participants or from top down? Can it be purely one or the other? Transfer mode where priest coming from another denomination (Catholic) is often our model. Do we want to do demographic analysis? Do we have a goal of establishing new missions? Can we establish a mission without there being a desire expressed by individuals who by fact live in a certain community?

Need convocation policy so that founding is deliberate process with all that entails: analysis of needs of potential parishioners, training for clergy and lay, understanding of financial resources needed and over what period, provision of worship and educational resources, clear goals for attendance and other quantifiable markers set, review timetable established. Should clergy be fully funded or does this lead to idea that the Convocation will continue this ministry forever?

Is mission to indigenous people a goal of our convocation – it appears that only France is following this route although Germany is considering this. Is this appropriate with competing churches (Old Catholic in Germany, Roman Catholic for France) in area? Do we have any such mission which we can count as a success and, if not, should this give us pause?

There are great differences in missions as they have developed in Germany and France: German missions are concentrated in small geographic area whereas French are literally all over the map with great distance between them. Munich missions have population which mirrors the church; French missions don't even have the same language and have radically different socio-economic base compared to the Cathedral.

Case studies: Pierre-Henri left Catholic church and investigated the Eglise "Galican" (spelling?) Not same as Old Catholic but something similar. Disenchanted he discovered the Book of Common Prayer and felt drawn to our church. Began holding services at his home including Eucharist. About 15 people. Got connected with Bernard Vignot at Cathedral and was eventually named deacon of our church. At this point he had to cease giving the Eucharist and attendance went down to 7 or 8. Poor start to community and he feels that the grounding in the Episcopal church should have come earlier.

Darmstadt mission is close to Frankfurt and has consistently been organized around families with younger children. Some families with youth now attracted to Frankfurt because of youth group.

Idea posited that to be viable, mission needs to engage in more than just one type of ministry and more than one type of parishioner. There needs to be a critical mass of people and diversity of outreach and inreach. Life cycles of missions – may need to recognize that missions have not and maybe cannot evolve to continue being relevant. Not easy decision and time must be allowed to see if situation can be turned around. But ending a dysfunctional mission can be positive if people have choice – in Munich case people moved to main church and were delighted by breadth of offering. Psychologically hard to be in vulnerable church and once situation is clarified there is a relief.

Not clear who makes decision for starting and stopping missions. Bishop's approval always required even for "parish missions". Does Mission committee need to revamp and what might be its role in this?

Are we giving proper support to our missions so that they can thrive? Group does not believe so. Could have overt, declared support stated with timetable, provide training for lay and clergy, give worship and educational resources (discussion of using Haitian materials for French speaking congregations, contacting St. Esprit in NYC). Priests, layleaders need Convocation support to think through budgets, training possibilities, growth strategies and goals. Can also think about exchanges of our Frenchspeakers with other churches, possible pairing of each French mission with another French speaking congregation such as St Esprit.

Given that our church accepts overlapping jurisdiction should we consider aligning French speaking missions with Bishop of Haiti who would have more resources to offer to these missions?

Adoption of Mission Canons for the Convocation necessary first step before we can begin to deliberately found, support and grow these missions. Also missions need to adopt their own canons – only Royat has done this and the other missions have just learned they should do so. Canons would help missions know what is expected from them.

A model for assessing the functioning of organizations was presented as a possible way for us to start thinking about our missions. It will be discussed in a session tomorrow morning on a different topic.

Consensus that structured systematic reflection about our missions is missing; no road map, little commonality between them makes it too easy to fall back on the ad hoc style.

Military chaplaincies are puzzle – currently staffed by military chaplain paid by US Armed Forces and meet at military chapels. Many parishioners are local people, not military. In case of redeployment of military, possibly to Poland, what would we do about these Episcopalians?

## **STEWARDSHIP**

Convened by Christina Caughlan

Participants: Jane Doebler, Sonya Marsh, Susan Johnson, George Battrick, Allan Sandlin, Peter Handford, Erika Dolmans, Martha Hubbard, Amy Roth Turnley

Definition of Stewardship: Use of Time, Talent and Treasure in the service of God's kingdom.  
Noted that the inclusion of Time and Talent not always helpful in financial pledge appeals.

Target: how to reach non-pledging members in any congregation

How to encourage pledging members to revisit their pledge each year, adjusting to reflect actual annual income.

Different perspectives on Pledging: "Pay as I go," Dues, "Conversion line" where giving reflects deepening spiritual connection between giving and Christian life

Pledge campaign can use mixed approach appealing to people at various points in spiritual path.

Importance of culturally sensitive stewardship materials (possibility of using Church of England materials; translation/adaptation of materials for Convocation parishes)

Living with Money workshop started by talking explicitly about our relationship with money, role of money in relationships, family, growing up. May be helpful to have more general discussions of people and their relationship with money separate from pledge discussions.

How to present importance of pledging to newcomers? Integrating stewardship into welcome packet. How to determine how much to give?

Growth and development: stewardship as 'no pain, no gain,' if it makes you feel uncomfortable that may be OK

Giving is not a burden but a joy.

How do we work with reluctant spouses

Good ideas:

Clergy exchange: Convocation clergy teach stewardship at another parish

Fly in outside experts

Follow-up phone calls; Call center for following up on pledge letters

Proportional giving chart

'Punch Bowl' (Wiesbaden) – all pledges collected in large punch bowl

In-gatherings

Pledge forms brought to altar during offertory

Pony express (Frankfurt): stewardship saddlebags passed from one family to the next to gather completed pledge cards

Use of personal testimonials

'Stewardship moments'

## **WHY AREN'T WE EXCITED ABOUT TELLING THE STORY OF JESUS AND WHAT CAN WE DO ABOUT IT.**

Convener: Adam Williams

Participants ; Titus Presler, James Darling, Molly Jones, Christine Ashton, Ray Hodgkinson, Tyler Jones, Tim Williams, Kouny Cieng, Martha Hubbard, Gilles Fenga, Daniella Dubie, Joanne Dauphin, Hanns Englehart, Gaoil Kang, Louis Q, Catherina Cambi, Naashaka Addo, Dale McGuire, Trueheart (group split into two because so large)

Reasons for not being excited

- maybe we are not that excited
- talking about Jesus is not “cool”–people think it is weird/funny–we get embarrassed
- Germany has lots of atheists who think that they achieve everything through their own efforts –difficult to approach the bible in a way which doesn't hurt their ego
- We get confused between sharing our joy and trying to get a response
- It is not “news” anymore (for us)
- Embarrassed by the church's behaviour in history
- Worried it won't “work” for them
- People want to, but don't know how to
- We see quicker rewards by doing other things
- Churches mess up peoples faith by trying to convert them
- Hard for people to leave their comfort zone
- Because we are the only Christian in a particular situation; would we live as Christians in a Muslim community?

How do people react to us talking about Jesus

- people think about religion as something to be bought rather than a relationship
- they expect things to be more tangible than they are
- there are six responses to expressions of faith, ranging from real interest through skepticism and indifference to horror
- friends think there can't be a god because of the bad past
- some people can't see “it” in Christians, but they know it is there; others don't realize they have a spiritual dimension
- the spiritual world can be frightening
- some people think the church is white light holy – why?
- People don't want to give up control, and they think the church controls

What can we do about it

- we need to understand how to do things and how to motivate people, and tailor our “presentation” to peoples responses – we don't necessarily think about this
- Jesus' emphasis was on us being witnesses – telling the story – how people respond is up to them
- Aim to share our joy; it may lead to someone becoming a Christian, but might not
- There needs to be a relationship; need to be willing to share, but in a manner which doesn't put them off
- We all have our weaknesses, but when we are aware that Jesus is speaking through us it can help us
- Need to convey the wonder that we are close friends with Jesus
- Showing by your life the positive effects of Jesus – ideally so that people ask “How does he/she do that?”
- Different cultures want to be approached in very different ways e.g. when welcoming

- Trust more – what we say may not have such a negative effect as we think; need to be prepared to sow seed and someone else may reap – don't be discouraged
- Mormon approach is off-putting
- Need to have relationships where conversation about our faith can come up, not being just ships in the night
- Relationships shouldn't be dropped when there is no positive response
- Remember that Jesus will “give us anything we ask”
- Some people think that evangelism is best through dinner
- Try to attract people instead of promoting and bothering
- We have something to offer the world, because we have moved out of our comfort zone and know what it is like
- Need rules and guidelines to guide your spirituality
- Remember that the image of God is in each and every person
- The world is searching for authentic community;
- Christianity is more than friends, dressing up and having fun
- God is always with you, and Christianity is something you can rely on.
- Don't shut any doors; don't let them get shut
- Note : Genesis fits in almost perfectly with science
- The bible is the greatest love story ever (mostly unrequited love)

#### How to help with it “no longer being news”

- cultivation of inner life - meeting Jesus on a daily basis e.g. quiet time, liturgy. We need this to ensure our own faith is kept vital and leads to us being able to talk about what is happening now, and not just what happened years ago
- prayer is important e.g. offering to pray for people; laying on of hands reminds people that although most people think religion will constrain us, in reality Jesus sets us free.
- “surrendering” = “releasing”
- Weisbaden puts on concerts, and a small percentage return to the services – need to have an atmosphere of Christ
- Can be helpful to have a group in the congregation thinking about this on an ongoing basis – including initiatives for evangelism. They could start by addressing the questions raised in the title of the session, plus the challenge from the Bishop : “We are called to proclaim Jesus to a Europe who thinks they don't need him but do”. This is a group where people could go to talk and pray about this topic.
- Consider a “St Thomas Mass” a service for “doubters and all good Christians”. Format is normally more informal, with a short sermon, and then a chance to break up into small groups for discussion, laying on of hands, or observing religious artwork, before gathering together again.
- Be more reflective on how Jesus is acting in our lives, and make time for reflection on how Jesus might be guiding our conversations, actions, plans, etc.

## **CONTINUOUS IMPROVEMENT IS A BUSINESS CONCEPT HOW CAN THIS BE APPLIED IN THE CHURCH SITUATION**

(is there a model that brings all our ideas together)

Convener: Peter Harlow

Participants: Peter Handford, Laurence Moachon, Perre – Henry Buisson, Raymond Hodgkinson, Wolfgang Poeppel

Suggestions\Ideas:

- We are a young organization - we have the opportunity to implement organizational structure
- leaders need to be persuaded to implement business processes – not their culture
- if the necessary things are done more efficiently they would have more time to do their primary tasks

Suggestion:

1. The convocation would take the opportunity of its lay resources to take care of the church's business –  
DELEGATION!!  
Sharing of responsibility and authority
2. Introduce the concept to the committees  
Council of Advice  
COMB  
Mission
3. Sensitize the clergy at their next retreat – provide an overview of the model and benefits

## **DEVELOPMENT OF HISPANIC MINISTRY IN EUROPE**

Convener: Aldo Erazo

Participants: Richard Cole, Roger Featherston, Luis Guinonez, Caterina Cambi, Nancy Janin, Andrea D'Agosto Michael Vono, Susan Skillen, Maritza Perez, Gonzalo Navarro

The Hispanic project was born 13 years ago in Rome, in this time has grown and matured every year.

The aim for this “new leaders” generation is to extend the Mission’s ministry all over Europe, with the central point in Rome. Investigations in order to identify possible locations with our churches needs in Europe were made. The most important issue is those Latin-American groups settled in Europe, mainly in Florence and Paris. Our idea is to form leaders to become into missionaries or for future vocations within the Hispanic ministry, so we need to work on projects that allow us to earn money from the Convocation and reach a main aim of this Mission in Europe.

Another important issue is to know if churches in Europe would collaborate with this project, especially in Florence and Paris.

This project is a discussion point for the Convocation, I mean it will be a discussion point, since the main problem will be the budget in order to form leaders or future vocations.

“Spanish seminars and English teaching” .

On the other hand, it would be good to investigate if other churches would receive us to promote South American communities and would share with us their budget, as San Paolo’s Church in Rome has made for 13 years now. This budget would support the local development of the Hispanic Ministry.

In order to educate leaders we would order distance-courses to the Spanish seminar SEUT, of course as a result of a vocation and for young missionaries without problems to travel to Spain. I would ask for the authorization to the Seminar SEUT, where I am studying, to become a tutor for those students in Rome or where ever in Europe.

Focus:

Implement specific projects referred to Hispanic Mission in Europe

Investigate Latin American communities in Europe

Recommendations about Latin American communities in Europe.

Recommendations for the Hispanic leaders to work into the convocation in Europe

Hispanic leaders’ formation in Spanish seminars for vocation in missions.

Financial support to churches of the convocation in Europe to host this programme.

Creating an annual budget with the convocation’s help in order to hold this project.

Requesting support from churches of the Convocation in Europe to host this programme.

Our idea as Hispanic Ministry is to send this message related to make mission as Christ made by means of his Apostles to all the Latin Americans in Europe.

60 year ago the Hispanic Ministry was developed in South America and now there are many Episcopal people in the US and the rest of America. This project is thought to be done in Europe as Well, only with the help of the Episcopal community in Europe would it be possible.

## **FRENCH SPEAKING COMMUNITIES**

Present: Joanne Dauphin, Pierre Henry Buisson, Jean Pierre Herman  
Laurent Bernard, Gilles Feuga, Theophile Rua, Daniele Dubie

Taking into account the personal choice that has been made by some people, the great riches of Anglicanism are highlighted. This branch of Christianity is fully adapted to answer the needs of today's world. It is important to wake up all existing potential and ask the Convention to help missionaries to proclaim the Gospel.

So that the Anglican Church can live its Clergy needs to be available to the Congregation, which implies that they should be relieved from professional duties. It is preferable that the Clergy be partly or fully supported by the Convocation.

Each member of the congregation contributes what he or she can to the opening and shares it with the Convocation.

From a practical point of view, it appears that it would be preferable that.

- .The priests should be available to the congregation as much as possible, and therefore the means should be given to them (linguistic, financial, pastoral, liturgical),
- an exchange network should be set up between the different French speaking missions in Europe, then elsewhere,
- those in charge of missions should meet on a quarterly basis so as to share prayer, discuss the issues specific to their ministries. An annual retreat is also recommended,
- a pilgrimage and/or an annual retreat could be offered to the French speaking congregations but these would also be open to other congregations. During these events a time for prayer and reflection could be offered to the youth.
- it is important to publish in the media details of different activities ,
- in order to fund the common activities it is recommended to create a French speaking mission fund to which the convocation could contribute, as well as each of the missions through sponsorship – to be found on a local basis,
- it would be important that a member of the Council of Advice represent the French speaking communities . This situation could become official through the diocese canons.
- From now on we have decided to launch a quarterly bulletin to explain the activities of each mission.

## **Les Communautés Francophones (French Speaking Communities)**

Compte tenu du choix personnel de certaines personnes, il ressort que l'Anglicanisme comporte de grandes richesses. Cette branche chrétienne étant adaptée aux besoins du monde actuel. Il est important de réveiller tout ce potentiel existant et demander le soutien de la Convention afin d'être missionnaire et d'annoncer l'évangile.

Afin que l'Eglise Anglicane soit viable, le clergé doit être disponible pour la communauté, ce qui implique qu'il soit allégé de ses charges professionnelles. Il serait souhaitable que les prêtres soient pris en charge en tout ou en partie par la convocation.

Chaque membre de la communauté apporte des dons qui peut enrichir l'ouverture et le partage dans l'ensemble de la convocation.

Dans l'application, il en est ressorti qu'il serait souhaitable que .

- Les prêtres soient le plus possible disponibles à la communauté et qu'en cela les moyens leur soient donnés (linguistique, financier, pastoraux, liturgiques),
- Un réseau d'échange se mette effectivement en place entre les différentes missions francophones en Europe d'abord et ailleurs ensuite,
- Les responsables des missions se rencontrent une fois par trimestre, afin de partager, prier, discuter des problèmes inévitables à leur ministère. Une retraite spirituelle annuelle serait de bon aloi.
- Un pèlerinage et/ou une retraite annuelle pourrait être proposés aux communautés francophones qui seraient aussi ouverts à l'ensemble des autres communautés. Pendant ces temps forts un temps de prière et de réflexion pourrait être proposé aux jeunes en particulier.
- Il est important de donner à diverses activités un écho dans les médias nationaux ou locaux.
- Afin de financer les activités communes il serait bon de créer un fond (missions francophones) auquel pourraient participer la convocation et chacune des missions par la voie de sponsors à rechercher localement.
- Il serait important qu'un membre du Council of Advice soit le représentant des communautés francophones. Cette situation pourrait être officialisée par les canons du diocèse..
- Dès à présent nous décidons de créer un bulletin trimestriel relatant les activités de chaque mission.

### Personnes présentes

Joanne Dauphin  
Pierre Henry Buisson  
Jean Pierre Herman  
Laurent Bernard  
Gilles Feuga  
Théophile Rua  
Danièle Dubié

## HOW TO MAXIMIZE THE INPUT OF TRANSIENT MEMBERS

Convenor: Peter Harlow

Participants: Erika Dolmans, Kempton Baldrige, Amy Roth-Turnley, Wolfgang Poppel, Joanne Dauphin

Who are transient members?

Military (18 month), interns (6 months), government placements, contractors (11 month-2 years), refugees, non-English Nationals

Problems: If somebody is not going to be here for more than x months, is it worth investing in building up a relationship?

Develop an ethos: What can we do for you? Meet needs of loneliness, need for community

Transient Life cycle: Contact, Induction, Participation, Leaving

Useful example: Univ. Christian Union: first year: help out, second year: lead, third year: train the next person.

How do we get to belong? Warm, open, sincere welcomes, and listening/meeting needs.

Suggestions: We develop a protocol for handling various situations in which transient people find them selves, identify their needs and how we could meet them. Anticipate the needs throughout the life cycle.

Network of visitors

Web site—access to internet services.

Message home—we have arrived okay.

## **WORSHIP BECOMING MORE ALIVE AND MODERN**

Convenor: Tim Williams

Participants: Louise Trueheart, Hanns Engelhardt, Gooil Kang, Naashika Addo, Kempton Baldrige Jr., Christine Ashton, Alex Poppel, Jonathan Huyck, Bob Jones, James Hunter

Concern: modern music could be only for youth

NO: older people enjoy it as much

Buy per sheet song (just have what you want)

Congregations want tradition

Alternative worship services

Introduction through youth services

Not too difficult to realize as only guitar, piano and simple drum necessary

Danger: if too often people may grow bored of it

Bands must be both young and old so as not to make a division

Suggestion: old hymns could be 'spiced' up

Different genre of music at one service a month

Would not appeal to many

'normal' modern songs appeal to nearly all

For smaller churches: try it out in an odd service

For larger churches: evening services with alternative

Suggestion to Convocation: Nehemiah tour

Gospel workshop in every church

Material archive on Convocation web site

Just try it and not saying anything: see red impression

Change should be gradual

Suggestion: new seating/standing for more interesting experiences

Convocation can help through homepage

Create acceptance of modern worship

Pool of materials