This is a topical summary of notes transcribed from photographs that were taken of the various newsprint sheets gathered up at the November 2010 REA/APPRRE meeting in Denver, CO.

**IDENTITY OF FIELD**

What do we bring to the world?

Community

Hospitality

Voice 🡨 gospel message

Meaning

Too often we hire consultants who take us through a process but the result is the same – people become exhausted, drop out and nothing really changes.

What should we be offering our students 10 years down the road?

Sitting around the table

Who we are to each other

Allows us to discover

How does religious education contribute to society?

Post-modernity --have we forgotten our history?

And tradition – it’s been done before.

Who and what does the REA serve as an organization and a guild?

Post denominational

Interfaith

Cross cultural

**INTERDISCIPLINARY**

RE has always been about creating “third spaces”!

Practice intentional (dis)placement

(dis)orientation

How permeable are the boundaries of religious education as an “activity,” and where does religious education as an activity relate to religious education as a guild?

How can we hold together social scientific and theological study? How can we keep religious education as an academic discipline connected to a variety of other disciplines? How can we avoid a silo mentality?

**SCHOLARLY**

Publish what we present

Curricular applicability based on questions from the ground up.

How can we continue to explore the relationship between religious education and practical theology?

REA, Contextual Theology, Practical Theology

How much are we building on each other’s work?

Who is asking the questions?

Are we attentive to questions that matter to people in the community?

How do people develop their religious identity? We have to talk with the adolescents themselves.

How can we support people who are blocked by their academic institutions from bringing together religious and educational concerns?

**PRACTICE-BASED**

How can academic religious educators learn to listen to people at the pastoral level and learn to communicate effectively with them?

Religious identity has become a thing chosen now rather than given. What will it mean to be critiqued then by a religion? What does that mean for RE? What is “my” relationship to the institution when regular attendance means once or twice a month?

Most have shaped their faith ecumenically.

Is the “emerging church” our only “new” option?

Tensions: 1) Listening vs traditioning 2) Reflexive knowing vs virtuous habits

**DIGITAL**

ebooks

New techs, old teachers

Social networks

Literacy/elite

Accessibility

Digital divide

**PUBLIC / COLLABORATION**

How to participate in hopeful endeavors like IFYC, TVbyGirls, etc.

Be more public.

Helping create and sponsor new spaces where people are self-organizing for learning.

How can we reach beyond the traditional constituencies of parish/congregational leadership and educate people for leadership work in the broader community?

More welcoming ways to invite people into the conversation about their deepest longings.

Space for denominations to meet and discuss these issues.

Conversations with people in leadership in our communities

Evangelical representation in culture books/not at meeting; work on issues of poverty; this connects us.

Clarity regarding needs of various faith traditions

“It gets better” campaign applied to other areas to instill hope.

Economic distress – need for collaboration and consolidation

Into public schools

Project-based, collaborative, unconventional networks. REA is like a “mendicant community”, bridge-builders to a new way of working together.

**PLURALISTIC**

Multiple centers

How can religious education be a canvas on which people can sketch a variety of religious and education concerns?

How can we nurture religious education as a call that is experienced in a variety of ways? – call to academic work, call to pastoral work, call to administrative work, call to justice work, etc.

Educational practice may be service based or story based.

Is there a Center?

Maybe it won’t be a “field” that is uniform or unitive but is a network that is diverse. Congregations won’t be the dominant force then.

**TOPICS**

Children

Adolescents

parent/child as teaching process; help the parents teach their children

Digital divide

Poverty

Interfaith dialogue

Missiology