

**The Pleasure of Each Other's Company:
A Curriculum For Total Common Ministry in the
Diocese of Olympia.**

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The Pleasure of Each Other's Company

Issues and Background of Total Common Ministry in the Diocese of Olympia

Situated in western Washington State, the Diocese of Olympia reflects great diversity in its geography, economic background, population and its 103 congregations. Its location, the Pacific Northwest, is home to the nation's largest percentage of unchurched residents. It is bordered on the east by the Cascade Mountains, on the south by the Columbia River, on the west by the Pacific Ocean and on the north by Canada. In the south is Clark County, the fastest growing area in the state during the past fifteen years. The southwestern coastal communities usually have either fishing or tourism economies or both, with low incomes, high unemployment rates, and negative social statistics. The Seattle/Tacoma area is an employment hub, with current population at 3,043,878. Its traffic congestion problems make it a dividing line between the northern and southern parts of the Diocese. Puget Sound has several small island communities with numerous summer visitors but smaller winter populations. Inland from Interstate 5 small rural communities depend upon logging or agriculture. Twenty-three percent of Western Washington's population is made up of people of color, with the fastest growing group being Hispanic.

In the early 1990s the Diocese of Olympia began development of a Total Common Ministry (TCM) program. Several small rural congregations went through a period of discernment, study and spiritual development. Local clergy were ordained and teams were developed comprised of both clergy and lay leaders. Total Common Ministry is now established in South Bend (pop. 1807), Westport (2137), Elma (3060), Montesano (3312), Cathlamet (565), Allyn (1400) and Castle Rock (2150), small communities that

are both rural and remote. The TCM teams meet semiannually for retreats, continuing education, and updates on TCM.

The Strategic Plan for Mutual Ministry in the Diocese of Olympia, January 2008, produced by the TCM congregations of the Diocese, articulated the values implicit in TCM (Strategic Plan: 2008, 1). In addition to the Baptismal Covenant, which expresses our Christian values, the following four values were listed:

1. We recognize the value of a circle, as opposed to a hierarchy. It represents community, the body of Christ, and is both visual and visceral in its impact.
2. Everyone is valuable. Everyone is equal. Everyone has a ministry.
3. Every church has in it every gift necessary to be the church of God in the location where it is.
4. Every congregation has worth, no matter its size or finances.

The changes in the national church's ordination canons in 2003, which eliminated the Canon 9 track towards ordination in favor of a more standardized program of preparation, presented a range of problems to the small churches involved with TCM. While several churches desired to call new teams, in fact no curriculum was in place to provide a framework for learning. Little information was available about how these congregations' needs might be met under the new rules, nor about how the rules might affect the relationships of non-seminary trained clergy with the larger church. Even more troubling was the fact that the ordination process introduced the idea that preparation "shall take place in community," (Constitution and Canons: 2004, 64, 68) but did not, in fact, explain how that was to happen, or what that community entailed. Significantly, for the TCM congregations, the norm has been that preparation takes place within the local

church community and involves a group of persons, not all of whom are going to be ordained. In the past, recognition that each person in the group had different gifts and education led to training that was group/community oriented. While frequently ordination to the diaconate and/or priesthood would occur with one or more members of the group (though this did not always occur), in fact the training offered was community-based.

The question that arises now is, “How does the new canon work in terms of community/group training?” The canon’s stated preference is for preparation “in community,” but the requirements for ordination to either the priesthood or diaconate will now drive or at least greatly influence the training programs for TCM, and provide less flexibility than in the past. One item of concern is the stated preference for a Baccalaureate degree or substitute academic education as a prerequisite for undertaking a program of theological education leading to Holy Orders. TCM by its nature recognizes that the group itself holds the gifts, and that not all will have the same gifts or education. Success in developing ordained leadership under the new Canon will require flexibility on the part of Diocesan officials with regard to educational requirements that may not be available or achievable in rural areas or in ethnically based churches.

The recognition by the Episcopal Church of the need to reach out to ethnic communities has led to a need for training for leadership in ethnically-based churches. The requirement for a B.A. or similar academic work may be more difficult in such congregations. There is also a need for orienting congregations to the fact that the Episcopal Church is now more diverse and multi-lingual, and to learn about what that means in the context of the Pacific Northwest and their own communities. As pointed out

by one informant, “In some ethnic communities individuals may not have the formal education to meet the requirements, but they have the potential to be excellent clergy.”

Preparation for Ministry Requirements according to National Canons, 2006.

| Deacon | Priest |
|--|---|
| Holy Scriptures, Theology, and the tradition of the church | The Holy Scriptures |
| Diakonia and the diaconate | Church History, including the Ecumenical Movement |
| Human awareness and understanding | Christian Theology, including Missionary Theology & Missiology |
| Spiritual Development & discipline | Christian Ethics & Moral Theology |
| Practical training and experience | Studies in contemporary society Including...cross-cultural ministry skills |
| | Liturgics & church music; Christian Worship & music according to... BCP, Hymnal & authorized Supplemental texts |
| | Theory and practice of ministry, Including leadership & the Ministries of evangelism & Stewardship |
| Prevention of sexual misconduct | Same |
| Civil requirements for reporting & pastoral Opportunities for responding to evidence of Abuse | Same |
| Constitution & Canons of the Episcopal Church, especially Title IV (Ecclesiastical Discipline) | Same |
| Church’s teaching on racism | Same |

Note: For the purposes of TCM, while each of these subjects will need to be covered in order to comply with the ordination canons for those team members on an ordination track, the weight which each of these will be given needs to be assessed according to the individual needs of each congregation.

The intent of the revised ordination canons was to provide more flexibility, not less, than the former canons which provided for “local” priests, that is, priests who served in small rural churches or ethnically based churches. The history of the Anglican Church reveals that there have always been multiple approaches to church tradition. Article xxxiv of the Thirty Nine articles, “Of the Traditions of the Church” states: “It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times and men’s manners, so that nothing be ordained against God’s Word...Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man’s authority, so that all things be done to edifying” (Book of Common Prayer: 1979, 874).

As the Episcopal Church is now a partner in Together in Common Ministry with the Evangelical Lutheran Church of America, a comparison of the above statement from the Thirty Nine Articles may be made with Article vii of the Lutheran Augsburg Confession: “And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and 3) the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men should be everywhere alike for as Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4 5.6.”

The new ordination canons, plus the founding documents of our church, provide an opportunity to consider what kinds of preparation for ministry might be provided in order to bring all Episcopal churches, small or large, poor or wealthy, rural or urban, into the

fullness of the sacramental life that is one of the great gifts of Anglicanism. TCM is one of those approaches. It is not the only way of being church, but it is a way that has been proven in a number of U.S. dioceses and in other countries to provide spiritual growth and the sacramental life in small, often rural, churches. Living Stones is an organization of over 23 dioceses and other church agencies that support this way of being church. Currently a number of seminaries are revisiting their mission and purpose in the life of the church, and evaluating the cost of seminary training, as well as recognizing the implications of newer technologies on learning. Re-evaluating training for ministry and focusing on new and multiple ways to provide that training is now possible as never before in the history of the church.

Gifts

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. 1 Cor. 12: 27-31

This curriculum is designed to help those with gifts for ministry in the church, which is everyone, learn from others who have explored these same gifts, searching for knowledge, wisdom and insight, and a practical way to express these gifts in the congregation of which they are a part. It is designed for use in community. As stated in the Strategic Plan for Mutual Ministry in the Diocese of Olympia, January 2008, “TCM is known by many names, each of which expresses a part of the truth, though not the whole: mutual ministry, Circle Ministry, TEAM (Teach Each A Ministry), Total Ministry, and Ministry of the Baptized. The last-named is a powerful phrase, as it

recognizes that by our Baptism we are called to ministry. The circle or team supports the ministry of everyone else” (Strategic Plan: 2008, 1).

For some in the team or circle, ordination to the diaconate or priesthood may result. The curriculum encompasses the subject matter delineated in the National Church’s ordination canons for the diaconate and priesthood, but also recognizes that not every member of a team will be ordained. It was developed specifically to support TCM in the Diocese of Olympia, in western Washington State and presupposes that different models of church and clergy are welcome in the Diocese.

The curriculum recognizes that there is more than one way to the sacramental life of the church, and that clergy may be seminary trained or “home grown.” The argument in the church at large about how to provide clergy leadership should not be one of seminary trained clergy vs. non-seminary trained clergy. The issue is how to develop the life of each church to its fullest, so that none is denied the full range of the sacramental life that is so rich in the Episcopal Church. Further, to focus solely on the occupational priesthood and its concomitant issues of compensation, benefits, education, etc., is to deny the fullness of the life of the church of which the priesthood is only one part. TCM recognizes the church as a ministering community, with every baptized person being a minister.

Well into the 20th century, a number of American denominations depended upon “bivocational” clergy, who acted as clergy in their churches but who had paid jobs in fields that supported them (Bickers: 2007, 23) The Apostle Paul was what we would now call a “bivocational” minister, one who planted churches and trained leadership, but he was supported by his trade of tent-making, as well as by gifts from other churches. TCM

churches may have clergy who are retired from their secular occupation or may have bivocational clergy, whose occupations support their clergy vocation.

St. Paul's letter to the Corinthians does not end with a discussion of gifts. He says, "And yet I will show you a still more excellent way." That way is the way of love, of servant leadership; of God's faith in us, when our own faith in God may be wavering; and of being a "prisoner of hope," to quote Desmond Tutu, when all seems hopeless. Faith, hope and love are the gifts we learn or receive from employing our gifts for ministry, in companionship with fellow Christians along the way. We are a gift to each other, designed by God for lifelong spiritual development and for the pleasure of each other's company.

Learning

This curriculum is based on the principle that the deepest learning for ministry will take place in community. The following quotation summarizes this kind of thinking:

"In a Newtonian world, the teacher drives learning. The teacher transfers information and knowledge to the pupil. Accordingly, teaching has predominated the educational agenda for centuries. Today's technology renders didactic methods increasingly obsolete. Students can access more information on the Internet than the teacher can present. The learner now drives the teaching. Research into learning reveals that it is not necessarily linear or even cognitive...In this environment, teachers serve as learning coaches.

The learning revolution also applies to spiritual communities. Many congregations and their leaders continue to misassume that traditional educational and classroom models are adequate for the pursuit of spiritual formation. However, a growing number of church leaders recognize that information alone rarely changes behavior. Heart-shaping involves the presence and support of community. Effective congregations and leaders are busy creating learning venues for people, not teaching venues" (McNeal: 2000: 84).

Accordingly, each unit has a list of objectives, suggested text books, and a list of resources to support learning. These may not just be books but videos, websites and other media which may be helpful. Not every congregation will want to use all of them, nor

should the lists be considered complete. They are guides, a path to follow, but the path may be longer or shorter. Deviations from the path may occur, depending upon the community circumstances, language and history and ethnic background of each congregation. There is flexibility to allow the participants to decide what they need to further their learning in the context of their own worshipping community.

Because of the belief that learning should be life-long, in the church as elsewhere, continuing education is also factored in to the curriculum. At the end of the curriculum, students should not be saying, “Well, I now know everything I need to be a preacher, teacher, deacon, catechist, etc.” Rather, the student should have a base of knowledge, and the tools needed to continue learning. Exercises for each unit often include at least one assignment to find additional sources of information on the subject being studied. These might include videos, websites, articles, books, or a person, but in each case, the skill to find out information must be mastered.

This curriculum is intended for use in smaller churches, frequently though not always rural. While TCM may be a valid approach to use in larger/urban churches, the issues of creating community, recognition of urban culture and developing a critical mass of people committed to this way of being church in a large congregation present very different formation issues for such congregations, and may need different approaches to learning as well. Such issues need to be thoroughly explored, bearing in mind that a somewhat different curriculum might better meet the needs of such churches.

The “emergent church” movement is also an area where the precepts of mutual ministry may be relevant. To quote Dennis Bickers, the members of emergent churches:

“believe that their mission is to start new churches throughout the surrounding area to reach as many people as possible. Growth will occur through multiplying

congregations, not by adding people to the church membership list. Such churches are unlikely to grow sufficiently large to support a fully funded minister...Formal theological education will not be a requirement for...[church] leaders. Having qualities such as vision and passion and gifts of leadership and teaching will be more valuable...than the ability to read Greek and Hebrew. Much of their training will come through mentoring and coaching relationships developed with other emergent leaders” (Bickers: 2007, 99-100).

Developing leadership within emergent churches parallels development of leadership within TCM’s small rural congregations. The training for leadership in the emergent church movement may encourage the development of partnerships between mentors, coaches or missionaries involved with the TCM movement.

Opportunities/Challenges

Episcopal seminaries are currently in a state of discernment about their roles in Christian education in a post-modern world. According the Presiding Bishop Katherine Jefferts Schori, in her address to the clergy of the Diocese of Olympia, April 10, 2008, fewer than half of the priests ordained today have graduated from a traditional three year seminary. The expense of a seminary education has become prohibitive for many and has contributed to reduced enrollments. Dislocating a family in order to move to a seminary for several years is also difficult for many. Further, a seminary may not be the best context for some training. Few appear to do much in the way of training for rural or small church ministry. Coupled with the problem of scarce financial resources in small rural churches, it is unrealistic to expect that these churches will be able to pay for any meaningful seminary-trained clergy time in their congregations. However, a number of seminaries are now looking at the possibilities that new technologies offer for distance learning. Courses may be offered via the Internet that would dovetail well with the needs of local churches involved with TCM. Advantages to this include connection of the

isolated small churches with the larger church, and a way for seminaries to remain viable. Problems may include the lack of DSL in some remote areas, and the high costs of some of the trainings that are available. Purchase of technological equipment is also a cost that must be factored in.

A further option is the Diocesan School of Ministry and Theology, which is investigating the possibility of distance learning options. The school's emphasis is lay education, but possible courses which would be relevant to TCM congregations might include Moral Theology and Ethics, Preaching, and Christian Burial. There are undoubtedly others that would be helpful. This might also be a venue for continuing education of team members. However, the issue of sensitivity towards individual church culture needs to be addressed. Aside from occupational and ethnic cultures, the three types of culture in existence in the world today are oral cultures, written cultures and electronic cultures. Each of us and each of our church members participates in varying degrees in one or more of these. Finding the right mix of learning modes to ensure that the curriculum's subject matter is absorbed will depend greatly upon the cultural context of the individual congregations.

One caveat regarding distance learning is that it may be based on a lot of written work, which in turn presupposes that the student writes well. This mode of learning could be a problem for students from ethnic churches for whom English is a second language, and who may not be literate in their indigenous language. Further, computer literacy which is a presupposition of distance learning may not be a skill that is highly developed in small isolated rural communities or in ethnic communities, where English is a second (or even third or fourth) language. In cultures where face-to-face oral communication is the norm

and is highly valued, participants may struggle with the very concept of distance learning, which they may view as alien and hostile to their culture. Their culture, however, may be very hospitable towards the Pentecost experience, where everyone heard the Spirit speaking in their own language. Many of the assignments suggested in the curriculum provide the possibility of either written or oral communication, for flexibility for the churches involved. Use of cds, dvds or videos may help overcome literacy issues.

Loren Mead provided insight into the tug between seminary training and local training in his seminal work, *The Once and Future Church*:

The future church demands a new locus of theology, a change from the library and university to the place where the baptized person encounters the world, the place I have called the missionary frontier. The future church demands a new actor in the work of theology: the baptized lay person. The future church demands a new kind of training center for theology: the local church.

What the seminary has been for ministry in the nineteenth and twentieth centuries, the local congregation must be in the twenty-first (Mead: 1991, 57).

Each local congregation involved with TCM has its own context, whether it be its ethnic composition, its occupational composition, or its rural composition or a mix of these. That context will influence the nature of the training given so that the gifts of the congregation may be developed appropriately. Missioners and mentors should feel free to adapt the curriculum so it fits the circumstances. As Bishop Brian Farran, Diocese of Perth, Australia, Goldfields/Country Region, put it: "...Curricula should arise out of the recognized needs of congregations as they seek to be both faithful and missionary" (Farran: 1997, iv).

Questions and Issues for Discernment

Questions which have arisen during discussions with TCM congregation members and others contacted for this curriculum development include the following:

1. Should all training be local? This question might be referred back to the discussion of adult education. In this age of technology, all learning can be local. The more relevant question is: How do we incorporate a vision of the larger church into the local congregation and avoid insularity?
2. Should we be training people at regional centers? Again, as in question 1, all learning can be local. Given the isolated nature of a number of churches and the increasing price of gas, transportation issues have the potential to burden small congregations financially. Where possible, leave the training local.
3. How long should the program of study take? This issue affects those in rural churches and also in ethnic churches. Statistically, both these populations tend to have lower incomes and work long hours. Nine-to-five jobs may not be the typical economic adaptation of parishioners. In the words of one informant, people may be “too busy surviving” to devote huge amounts of time to training. Further, the Australian Diocese of Perth has had to suspend its Ministering Communities Leadership Formation program, due to perceptions about the length of time and difficulty of the training. A program of three years, with 40 weeks of study in each year and 12 weeks for rest/reflection each year, has been developed. The subject matter delineated in the National Canons is dealt with in the context of the local church, with support from the Diocese and a missionary. Commissioning of the Team or ordination might come before the end of the three years, with the understanding that the entire course of study will be completed.
4. How does the program deal with the differing levels of literacy that may be available in the local church? Since learning takes place in a group, mastery of subject matter by the group as a whole may make up for occasional individual difficulties with a particular subject. Utilizing electronic media may also help overcome literacy issues, especially in the areas of Biblical studies. Video conferencing allows for verbal, rather than written modes of study. The Bible is available electronically in a vast number of languages, and can be played on a cd player for aural rather than visual transmission. Videos and dvds are also suggested in a number of courses. The Diocesan Resource Center has resources that can supplement those listed in the curriculum. Provision should be made for participants to do oral reports if they do not have sufficient English writing skills. Consideration should also be given to the possibility that a particular church or ethnic group may have an oral culture, rather than a written one. TCM in an ethnic congregation is a way for such congregations to develop ways to quickly “bring people to the Lord’s table,” to quote an interviewee. Flexibility in interpreting the Canons will be key in ensuring that the sacramental life of these congregations is available in their own language and culture, an approach which is consistent with the 39 Articles.
5. How can Clinical Pastoral Education (CPE) be incorporated into the program of studies? CPE is not a requirement of the National Canons. It is generally, but not always, a requirement in the seminary setting for full-time students. The

Association for Clinical Pastoral Education, Inc., sets out the requirements for various levels of CPE, which consist of a significant number of hours. In recent years, the Diocese of Olympia Commission on Ministry has set 400 hours of CPE as the standard for TCM congregations. Because of the isolation of some of the congregations from any center in which CPE can be done, the lengthy period of time involved, especially for those who are employed, and the cost involved, among other issues, this requirement has discouraged a number of congregations from calling new teams. There is an issue regarding one person (a candidate for ordination) taking training in isolation from the other TEAM members. There is a sense among many of the current TCM congregations that CPE is unnecessary, since finding out how we interact with others and how we obtain peer group input regarding issues of concern is inherent in the TCM process. There is also a perception among a number of TCM participants that this requirement ignores or devalues the life experience held by many of them, which they view as a major asset in the TCM model of ministry training. The current Canons provide that in the formation for both the diaconate and priesthood, “Prior education and learning from life experience may be considered as part of the formation required for ordination.” Constitution and Canons: 2004, 64, 68). There is also some anger that the CPE requirement has been imposed upon these congregations without their input. [These perceptions regarding life experience and imposition of requirements without consultation also occurred in the Diocese of Perth, Australia, and were among the reasons why the program there was terminated]. The issue of CPE devolves around whether it is appropriate for TCM congregations, and, if so, what level is appropriate, and how is it to be conducted within the local congregation and the group. To date, the author has found no other Diocese other than the Diocese of Olympia that mandates this requirement for its TCM training.

6. How do we deal with the issues of money? While the clergy and team members who have participated in this program in the past have not received salaries or benefits, there are some moral and ethical issues regarding exploitation and boundaries that need to be brought into the open. The clergy currently in place are volunteers. The 2003 Canons now make no distinction between “local” unpaid clergy (the previous norm) and paid seminary trained clergy. Some members of the TCM community have commented that receiving a salary defeats the purpose of what TCM is about, which is to be egalitarian in its focus. The following suggestions are intended to guide TCM congregations in trying to work through these ethical questions. First, their clergy should receive mileage and expense reimbursement for church-related activities. Secondly, each church should also have a Mutual Ministry letter that is agreed to by them, TEAM members and the Diocese, that stipulates the financial arrangements appropriate for their circumstances. Thirdly, it is strongly suggested that the Diocese advocate with the Church Pension Group that unpaid clergy and team members be entitled to benefits through the Church Pension Fund. In the State of Washington, volunteer firefighters and emergency personnel enrolled in a local fire department are eligible for a small pension upon retirement. Either they or the fire department

pays into a State fund, and receives this benefit upon retirement. This model could be considered for volunteer clergy and for other TEAM members, with a view to attracting people who might otherwise have to consider the financial burden of the work, and avoiding exploitation of dedicated TEAM members. Health insurance benefits should also be considered. As the National Association For the Self-Supporting Active Ministry (NASSAM) stated in an essay by The Rev. James Short, "Outer Fringe or Cutting Edge? Worker-Priests in the Episcopal Church," "We would also call for major reforms in the Church Pension Fund, so that "tentmaker families" are not punished financially because their tentmakers have made a great financial sacrifice in support of the Lord's mission. While the Church Pension Fund may try to emulate the large commercial carriers in its practices, its main responsibility is to serve the Church...Fairness and good stewardship dictate changes in the current funding practices" (Short: 2001, 7). Please note that as this is being written, a draft resolution is in the works for Diocesan Convention 2008 to provide the option for payment for local clergy, if they and their congregation agree.

7. It is also strongly suggested that the congregations and the Diocese plan for financial support of sabbaticals and continuing education experiences for the TEAM members, as agreed upon in their Mutual Ministry letters.
8. How do we deal with the need for a missionary? The Diocesan budget will drive this issue, at least in part. The TCM Strategic Plan suggests two or more part-time missionaries, to deal with the geographic realities of our very large diocese. It is suggested that mentors, possibly previous TEAM members from within the congregation, or others as needed, be recruited to assist the TEAM where needed and supplement the Missioner's role. Advocacy for TCM at the Diocesan level by TCM congregations and others and continued education of clergy and laity of the Diocese will be needed to ensure that TCM funding needs are addressed in the Diocesan budget.
9. How are members of the TEAM to be held accountable? Issues of sexuality, money and authority exist in all congregations, and each may result in exploitation of the vulnerable if not addressed.

Recommendations for consideration by Diocese and TCM congregations

1. Involvement with Living Stones: This organization holds the larger knowledge of how TCM is evolving in the rest of the country. It is a vital component for obtaining information, resolving common issues, and discerning new ways for potential growth in this movement.
2. Acquisition of Communication Technology by each of the TCM churches: Suggestions include a television with DVD and Video players; a cd player; computers/equipment consonant with recommendations from Bishop's Technology Committee.

3. Hiring of 2-3 missionaries for different parts of the Diocese. Each TCM missionary needs to have a TEAM or circle drawn from congregations within their region for advice, prayer and support. Part of the responsibility of the missionaries is to organize regular retreats for the TCM congregations. Supplemental assistance to the TEAMS in the form of mentors, as suggested previously, should also be considered.
4. TCM churches should partner with others at the Diocesan level, e.g Diocesan Resource Center; DSOMAT. It is recommended that each new TEAM visit the Diocesan Resource Center and Diocesan House to find out what is available and make personal connections within the Diocese. A visit to St. Mark's Cathedral could be combined with the visit to Diocesan House. By establishing contacts beyond the local church, participants in TCM will be encouraged to think in terms of the larger body of Christ.
5. The Diocese should form a Commission on TCM: members to include Ethnic Ministries Missioner; DSOMAT director; TCM team members/clergy, lay people; a representative from the Commission on Ministry. This group would work on curriculum, education and formation issues, as well as being the body that approves candidates/teams for TCM ordination/commissioning.
6. A mutual ministry letter of agreement with TEAM/Circle members, congregations and the Diocese needs to be worked out for each congregation. Significant issues include salary/benefits (if any); reimbursement of expenses; expectations for each party; participation and provision of retreats/continuing education/sabbaticals; accountability; role of missionary; other items as appropriate.
7. Accountability: Each TEAM should have a Rule of Life for the TEAM. Each TEAM should meet at least monthly with all members of the team, taking intentional time together for prayer, support and information sharing. Possible formats include the Renovare meetings listed in the curriculum, or that given in *Becoming a Blessed Church* by N. Graham Standish, or some other format.
8. Credentials: How does a TEAM demonstrate that it has completed the various parts of the study program in a satisfactory manner? The question of writing an examination for this purpose has arisen in the past, but been rejected as inappropriate. Since the learning takes place as a group in community, the question of who would actually write such an examination is significant. The entire team? Ordination candidates only? Different members of the team depending upon their gifts/expertise? Further, this is an academic model, presupposing a high degree of literacy and writing skills, which may not always be the case in rural or ethnic congregations. Instead, a written evaluation of each module by each student is proposed as a requirement (See Appendix Two for Evaluation form). These forms would become part of the student's portfolio, with the originals to be kept at the home church and a copy provided to the

missioner/mentor. A records management system will need to be created to fulfill reporting requirements for individuals and teams.

There are no right/wrong answers to these issues and questions, only answers that are appropriate to the context in which these worship communities “live and move and have their being.” Struggling with the questions and determining which path to follow in response to them is the task of all those involved with the TCM movement. Perhaps it is also the task of the entire church. To end with an observation by Loren Mead:

We are at the front edges of the greatest transformation of the church that has occurred for 1,600 years. It is by far the greatest change that the church has ever experienced in America; it may eventually make the transformation of the Reformation look like a ripple in a pond.

That transformation is occurring because of the persistent call of God that our whole world be made new, and that the church’s mission in the world be itself transformed in new patterns of reconciling the world to God.

There are enormous tasks and daunting challenges for those who intend to follow that call, but then the Lord never said it would be easy (Mead: 1991, 68).

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Mead, Loren. *The Once and Future Church, Reinventing the Congregation for a New Mission Frontier*. Washington, D.C., The Alban Institute, 1991.

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Strategic Plan for Mutual Ministry in the Diocese of Olympia. 2008. (See Appendix One)

**The Pleasure of Each Other's
Company:
A Curriculum for Total
Common Ministry Congregations
in the Diocese of Olympia.**

Compiled By The Rev. Irene Martin and the
TCM Congregations of the Diocese of Olympia

Funded by a Grant from the Roanridge Foundation, 2008.

Introduction

The pleasure of each other's company. Does that seem like a strange title for a curriculum? Yet after many years of experience in Team Ministry, finally, that is what it comes down to for me. Years of working with our team and congregation members, Diocesan friends, friends from other churches and from no church at all have caused me to marvel and rejoice in the companionship and love of the people of good will who have been part of my life in Christ.

Jesus called his disciples friends, and by extension, we are also his friends. We are companions along the way he leads us. If you stop to think about the various people in your congregation, you may realize that the odds of all of you being together are long. Yet there you are, together in common purpose. God has given us to each other as gifts, for companionship, for mutual encouragement and support, for love and transformation along Christ's way, the way of servant leadership and the way of the cross.

Is your church a small one? Has it declined in numbers in the past several decades? Has your community changed, becoming smaller and poorer, as many rural communities throughout the nation have become? Has your congregation aged, so that you sigh over the fact that there are few children left, and they are mainly the grandchildren of elderly parishioners? Do you feel discouraged when you read in the press about lively growing churches somewhere else, with youth ministries and plenty of young families? How do you relate to Diocesan campus ministries, when there isn't a college within fifty miles of where you live and all your young people leave the community, many never to return, upon graduating from high school? Are you reduced to occasional supply clergy, who preach, feed and leave?

Issues like these may lower the sense of worth that a small congregation has. Small numbers, aging facilities, difficulty reaching budget goals all contribute to a sense of failure, of not being good enough, of insignificance, of somehow being bypassed or stalled on the Christian way. A sense of loss and abandonment may be present, even a sense that God has abandoned the church and has no further use for it.

And yet: Christ died for us. He called us friends. He asked us to follow, which means he took on the hard work of pioneering the way of our faith. He valued people who were not valued by the world: a much-married woman at a well; a thief on a cross; a short man up a tree. He sought out their company and included them in the kingdom of God. He promised us life abundant and said we were blessed.

Total Common Ministry has many other names: Circle Ministry, Mutual Ministry, Total Ministry, TEAM ministry, Ministry of the Baptized. It is a way for small churches to re-shape their lives in Christ, to explore the fullness of the sacramental life of the Episcopal Church, to live into the blessed and abundant life Jesus promised. We do not do it alone. No one has all the gifts needed in a church; everyone has one or more gifts. We are the church together and by sharing our gifts, we are able to live into that abundant life God intends for us. We become ministering communities, realizing our potential in loving service to God and our neighbors.

And God has given us to each other as companions on the way. We may wonder sometimes at God's choice of companions for us, but nonetheless, there they are! They are who the kingdom looks like and who we learn to love. We learn to take joy in their successes, empathize with their disappointments, and pray for their well-being. We learn

to love their laughter, share their tears and realize that they are learning to do the same for us. And one day we realize just how much pleasure we have in each other's company.

It is my hope that congregations thinking of embracing the Total Common Ministry way of being church will find this curriculum supports and enhances their life in Christ together. The learning involved is designed not only to fulfill requirements set forth in the National Canons re ordination, for those who are called to ordained ministry in this way of being church, but to develop a community of people who learn, pray, minister and work together, and take leadership in the congregation. It is also designed as a prologue to continued lifelong learning and spiritual development of the group.

It remains for me to thank those whose company I have taken the greatest pleasure in over the years: the TEAM at St. James, Cathlamet and the congregation that I love; special friends and supporters too numerous to mention from several denominations; the many people from the Diocese of Olympia and elsewhere who made comments, met, read drafts, made phone calls, sent emails and offered their prayers, support and encouragement; the Roanridge Foundation of the Episcopal Church for its financial support and vision; and my husband for his years of faithful love and support for my ministry.

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Cheryl Dutcher; The Rev. Fred Johnson, The Rev. Rachael Wolford, The Rev. JoAnn Prestegard, Gerry Brennan, Marion "Mickey" Carver, Carol Carver, Kent Martin; all the teams at the seven TCM congregations in the Diocese of Olympia, especially Steve Brill, Christie Logan, Garby Elmore, Jim and Bonnie Campbell, Margaret Kaus, Joan Niemann, Gretchen Gunderson, Janie Cochrane, Jim and Wilma Neil, Sylvia Haas; The Rev. Mike Morrissey; The Rev. Jerry Shigaki, Ethnic Ministry Missioner, Diocese of Olympia; The Rev. Robin Moore; The Rev. Joan Anthony, Canon for Congregation Development, Diocese of Olympia; The Rt. Rev. Greg Rickel, Diocesan Bishop, Diocese of Olympia, and The Rt. Rev. Nedi Rivera, Suffragan Bishop, Diocese of Olympia; Tom Cashman; The Rev. Beverly Hosea; The Rt. Rev. Sanford Hampton, Interim Bishop, Diocese of Oregon; The Rt. Rev. Robert Ladehoff, Retired Bishop, Diocese of Oregon, Terry Kyllo; Alan Mack, DSOMAT coordinator; Sue Tait, Diocesan Resource Center.

Prayer for the small

Almighty God,

Who asks nothing more nor less from us than ceaseless praise and enjoyment of your presence in our world

Who sets in our hearts the love of your kingdom and the hope of its fulfillment

Who gives us the Christ, one like us, come into our midst to reveal your love and your way for us –

Christ,

Who promised us that where only two or three gather in his name, there he will be also

Who brought us into your family by water and Spirit

Who was made known to us in the breaking of bread

Who showed us a God who cares deeply for the one lost sheep, the one lost coin, and the one lost boy, the lilies of the field, the things the world judges to be small and insignificant

Who called each of us by name, who gave us your family in which to belong and a task to do in your Kingdom –

Bless, we pray, all those who labor for the gospel, all those whose lives and deeds faithfully witness to your love among us, that they may not weary in their efforts to serve you and your Word; so that, by their ministry and mission, your family might be perfected and your kingdom advanced.

Through Jesus Christ our Lord,

Amen.

From *Preaching and Worship in the Small Church*, by William Willimon and Robert Wilson, Nashville, Abingdon, 1980.

Prayer for Towns and Rural Areas

Lord Christ, when you came among us, you proclaimed the kingdom of God in villages, towns, and lonely places: Grant that your presence and power may be known throughout this land. Have mercy upon all of us who live and work in rural areas [especially _____]; and grant that all the people of our nation may give thanks to you for food and drink and all other bodily necessities of life, respect those who labor to produce them, and honor the land and the water from which these good things come. All this we ask in your holy Name. Amen. From *The Book of Common Prayer*, p. 825.

Linear thinking and the Circle.

We live in a time and place where we have the advantage of seeing different types of thinking modeled for us in daily Christian life. These include linear thinking and circular thinking, both of which relate to how this curriculum functions. The National Canons set forth ordination requirements in a linear way, each subject separated one from another, and ordination itself separated out as a process separate from or away from the individual's church, although the idea is expressed that it be done in community. One way of accomplishing the goal of ordination in this fashion is to begin in one's own church, attend college and obtain an undergraduate degree, move on to seminary, become ordained in one's home diocese/church and then move on to become a clergyperson in another church or diocese. A career of serving additional congregations as called may be part of the person's expectation, thus implying both upward mobility in the career track and geographic mobility in terms of being willing to move to different and often widely separated communities. While vastly simplified, this is a linear progression that involves several communities – church, diocese, university, seminary, and new church/community. It expresses values of higher education, mobility, and professionalism, and the church as a national body or concept.

In the small/rural/ethnic church, thinking may be more circular. In the TCM model, when discernment is done in the congregation to call a TEAM or circle, values such as the person's character and history in the congregation, the history of the congregation, community need and involvement in the community are paramount. Higher education, while valued, is of less importance than character and authenticity which are highly valued. Mobility is not valued. Rootedness is valued. No one is going anywhere. They've

already arrived. Church is the local expression of the body of Christ. Connection with the larger church may be sporadic, and will be expressed largely in terms of personal relationships with people in other churches whom parishioners may have met during the years at Diocesan Convention, retreats, Ministry Resource Day and other venues.

The Rev. Ginny Doctor wrote a description of Native American understanding of the circle which is quoted here:

“Many First Nations, if not all, have a deep connection to the circle. Due to the influence of a hierarchal structure imposed by those of European descent, the circle has often been clouded, some will say broken. Reclaiming the strength of the circle in our every day life and ministry is important to maintaining balance and harmony of self, others and creation. And, when you really think about it, it is the way Jesus intended us to live. We live to die; die to another birth of eternal life. Think of it in terms of the Medicine Wheel. Interpretations vary from nation to nation, but the thing that is important is that it is a circle and attributes blend into each other. It is constant perpetual movement. It is alpha and omega, it has no beginning and it has no end.”¹

Neither linear thinking nor circle thinking are “wrong.” Both have positive and negative attributes. But it should be clear that there are different ways of being church, with different values and different goals. It is not either/or but both/and. For our purposes here, the circle more closely expresses the thinking and value system of the small/rural/ethnic congregation, and so the program of studies developed for TCM in the Diocese of Olympia uses the circle to show how the whole program fits together, bearing in mind that none of the different modules or units are separate, but all blend into each other in the “constant perpetual movement” so aptly described by Canon Doctor. Each person in the team or circle may take on more or less responsibility, depending upon their gifts, the needs of the church, and the resources available. Each congregation may choose to give more or less emphasis to parts of the circle, dependent upon their circumstances.

Using the model of a circle, calling someone into an existing team looks much easier than if one thinks of it as a linear process. One need not necessarily start studies with scripture but could, in theory at least, start almost anywhere on the circle after a brief introduction to the theology of TCM and a period of discernment. If the continuing education process is indeed continuing, there will be enculturation. Class work can be taken as it is available. A TEAM could repeat a module for a new member, using different works from the bibliographies provided to enrich their own understanding.

The curriculum is organized under the subject headings required for ordination to the priesthood/diaconate as expressed in the National Canons. Each subject has a series of learning objectives, with recommended texts for class use. The bibliographies are guidelines for enrichment of the class work and include supplemental works and in depth material, including journals, dvds, cds and videos, as well as books, most of which are available from Diocesan Resource Center. To prepare team members for lifelong learning, assignments and exercises are proposed to develop skills for finding information. To develop the concept of the team and sharing within the group, other exercises are suggested. There is an emphasis on sharing learning results and assignments orally with the rest of the TEAM, in order to develop public speaking skills and the ability to listen to feedback from others who may hold different opinions, as well as for TEAM members to learn how to provide constructive criticism and positive reinforcement. Additionally, theological study of the Total Ministry movement has been added to the curriculum to ensure that participants clearly understand the course they are embarking upon. There is no single book that explains Total Ministry, but gifted teachers

and others have written of their experiences as they have lived the movement. We owe it to them to be familiar with their legacy.

Good Sense, Ground Rules and Guidelines

The following guidelines undergird the structure of the curriculum. The guidelines are formed around the concept of stewardship of the time, the financial resources, and the personal well-being of the participants and their churches. While individual congregations may need to change them to suit their own circumstances, it is suggested that they do so in connection with the Diocese and Missioner, in order to ensure that the intent of the learning process and stewardship is achieved.

Stewardship of Time

1. The program of studies is designed to be completed in three years. It presupposes 40 2-3 hour weekly sessions per year, plus attendance at two retreats per year. Each hour of group study time carries with it the responsibility of 1-2 hours of preparation time. It should be noted that while the program is designed to be completed in three years, commissioning of the team could conceivably occur earlier in the process, perhaps at the 2 year point, on the understanding that the three year cycle will be completed as outlined.
2. Training in anti-racism, abuse reporting and prevention, and sexual misconduct issues will be required of all team members as they are part of the National Ordination Canons. These should be completed at separate workshops, or be conducted on site by prior arrangements with presenters.
3. Congregations may choose to pursue the program of studies at a more rapid rate or more slowly; they may choose to add topics of interest but may not omit any without written permission from the Missioner.
4. Members of previous teams, or other congregation members, may choose to participate on an ad hoc basis, attending some or all of the sessions in a particular module.
5. The congregations undertaking the program of study and the Diocese covenant together that they commit to the path outlined in the curriculum and agree that no additional requirements will be added during the course of each Team's study program without the consent of both parties. This is not only a stewardship of time, it is a stewardship of commitment.

6. The Missioner will be responsible for ensuring that all required paperwork for the team, especially clergy candidates, is provided and filed appropriately. The Missioner's responsibility is a parallel track to the Team's responsibility for the learning cycle. The Team will keep the Missioner informed of progress and problems in the learning cycle via oral communication and the evaluation sheets (Appendix II). It is recommended that the Missioner attend at least one class of each of the learning modules, or, if that is not feasible, make at least three visits per calendar year to the Team. The Missioner may also wish to engage a mentor for a team to extend the possibility of deeper companionship for a team. It is suggested that the Missioner gather information on an on-going basis on distance-learning opportunities of relevance and provide it to teams in process that may wish to explore this possibility. One example is CALL at the Church Divinity School of the Pacific (www.cdsp.edu/call). The Diocesan School of Theology and Ministry may also have classes of relevance. The Missioner should also keep congregations informed of continuing education opportunities such as webinars and other distance learning possibilities.
7. It is suggested that the group covenant to meet weekly, and to keep each other informed if one of the members cannot attend. Create a phone list, address list and email list for effective communication. Weekly worship is also essential. The TEAM is responsible for keeping a file of the papers the members complete and providing them to the Missioner in order to demonstrate the learning that has taken place. Each member of the TEAM will provide a signed evaluation of each module in writing to accompany the file, using the form provided in Appendix Two.

Stewardship of Money

1. Congregational support of each team is essential, but may vary from congregation to congregation, depending upon finances. Costs that congregations may want to consider covering include books; attendance at retreats (lodging, mileage, fees); medical/psychological examinations; technologies and programs for distance learning; tuition for classes taken off-site; and child care.
2. The Diocese will cover the cost for a missioner for TCM.

Stewardship of Self

1. Rule of Life. It is recommended that each TEAM develop a Rule of Life to be followed at each meeting. At a minimum, a group would begin and end each session with prayer and/or a brief service from a resource such as the Book of Common Prayer, A Disciple's Prayer Book, or one of the Iona Celtic books. Additionally, each member might take the responsibility of intercessory prayer for the group and congregation on a rotating basis.

2. It is recommended that each person on the TEAM consider how to keep a weekly Sabbath. Recognizing that not everyone's job permits the keeping of the actual day of Sunday, nonetheless Sabbath rest is essential and should be planned in order to enjoy God's company.
3. Time has been built into the program of study (12 weeks per year) to permit summer vacations, Christmas and Easter breaks and other rest time. While some congregations may choose to continue on a year-round basis, with fewer breaks, it is recommended that the time be viewed as Sabbath, a time for rest, reflection, and preparation before each new cycle. Some of the time might be used for study or reading that is not in the curriculum, but rest time is important.

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Notes

1. The Rev. Canon Ginny Doctor. "Remembering the Circle." *First Peoples Theology Journal*, June 2006, pp. 113-117.

Outline for Each Year of the Curriculum

**Year One: Liturgy and Worship – Baptism – 4 sessions
Theology -- Christian Theology – 10 sessions
Scripture – Old Testament – 14 sessions
Formation – Gifts Discernment – 8 sessions
Church History – Church History and Tradition – 4 sessions
Total: 40 sessions**

**Year Two: Liturgy and Worship – Eucharist – 4 sessions
Scripture – New Testament – 14 sessions
Formation – Spiritual Development and Discipline (Faith and Prayer) 8
Sessions
Church History – Anglican History – 4 sessions
Theory and Practice of Ministry – Theory and Practice of Ministry – 8
Sessions
Homiletics – 2 sessions
Total: 40 sessions**

**Year Three: Liturgy and worship – Other liturgical study – 4 sessions
Theology – Ethical and Moral Theology/Total Ministry Theology –
10 sessions
Church History – Contemporary Issues – 4 sessions
Human Awareness and Understanding – Pastoral Care – 8 sessions
Theory and Practice of Ministry – Cultural Competence – 8 sessions
Homiletics – 2 sessions
Canon law/church administration – 2 sessions
Total: 38 sessions**

**Additional Requirements: Attend 1-2 retreats per year
Attend: Anti-racism training
Abuse reporting and prevention training
Sexual misconduct training
(These may be waived at the discretion of the
Missioner if the participant has already undergone such training previously.)**

The Holy Scriptures

14 sessions each year for 2 years.

Objectives:

1. Be familiar with and understand the sacred stories, e.g. Creation, Exodus, Covenant, Jesus' life and how they influence our thinking, our faith and our story.
2. Understand how changing political and religious circumstances influenced the texts of the scriptures.
3. Be familiar with new schools of thought re textual criticism and historical/archaeological work.
4. Be comfortable using different editions/translations of the Bible; know which editions of the Bible are authorized for use in the Episcopal Church.

Subject matter to be covered:

Old Testament

1. The history of Israel
2. The history of Israel
3. Textual research and criticism; Biblical archaeology
4. Genesis/Creation/Sin
5. Exodus/Covenant/The Ten Commandments
6. Exodus/Covenant/The Ten Commandments
7. Exile/Return
8. Psalms
9. Wisdom literature
10. The Prophets
11. The Prophets
12. The Prophets
13. Apocalyptic literature
14. Book-sharing assignment [Each participant will have read at least one of the supplemental books listed and be prepared to do a five-ten minute presentation to the group on learnings/findings]

New Testament

1. The Greek, Roman and Jewish background of the New Testament
2. Synoptic Gospels
3. Synoptic Gospels
4. Synoptic Gospels
5. Gospel of John
6. Who is Jesus?
7. Acts of the Apostles
8. Paul and the Epistles
9. Paul's vision of the church
10. Revelation and apocalyptic literature
11. Early Christianity and development of the Biblical canon
12. History of the Bible

13. Book sharing assignment [Each participant will have read at least one of the supplemental books listed and be prepared to do a five-ten minute presentation to the group on learnings/findings.]

Texts: Etienne Charpentier, *How to Read the Old Testament*; Charpentier, *How to Read the New Testament*; or Pheme Perkins, *Reading the New Testament*; Lawrence Boadt, *Reading the Old Testament*. Despite being a couple of decades old, all are still in print, and still considered among the best and most accessible writings on these subjects. Another possible text is *Adult Crossings: God's Journey with Us*, from Logos Productions, which comes with participant guide, leader guide and adult study DVD. Another possible text is *Engaging the Word*, by Michael Johnston.

Additional resources:

Several editions of the Bible, including *The Message Bible* by Eugene Peterson; A resource which is helpful for those who drive a lot is the Bible on tape or cd. CT 020 in Diocesan Resource Center.

Bible in different languages, e.g. Spanish, Dinka, etc., on cd or tape.

Harper Collins Study Bible

Bible Commentary e.g. Harper's Bible Commentary

Bible Dictionary

The Oxford Companion to the Bible

Revised Common Lectionary

The Unbound Bible – www.theunboundbible.com On-line Bibles in several English versions, as well as numerous other languages.

The Lectionary – www.satucket.com/lectionary Updated every Sunday night, this website hosts a variety of lectionary resources.

The Biblical Archaeology Review and website

Boadt, Lawrence. *Reading the Old Testament, An Introduction*. New York, Paulist Press, 1984.

Borg, Marcus. *Reading the Bible again for the First Time*. San Francisco, HarperSanFrancisco, 2001.

Borg, Marcus and N.T. Wright. *The Meaning of Jesus: Two Visions*. San Francisco, HarperSanFrancisco, 1999.

Charpentier, Etienne. *How to Read the Old Testament*. New York, The Crossroad Publishing Co., 1985.

Charpentier, Etienne. *How to Read the New Testament*. New York, The Crossroad Publishing Co., 1985.

Ferlo, Roger. *Opening the Bible*. Cambridge, MA, Cowley Publications, 1997. The New Church's Teaching Series, vol. 2.

Johnston, Michael. *Engaging the Word*. Cambridge, MA, Cowley Publications, 1998. The New Church's Teaching Series, vol. 3.

Nolan, Albert. *Jesus Before Christianity*. Maryknoll, NY, Orbis Books, 2001.

Perkins, Pheme. *Reading the New Testament*. New York, Paulist Press, 1988.

Peterson, Eugene. *Reversed Thunder, The Revelation of John and the Praying Imagination*. San Francisco, HarperSanFrancisco, 1988.

Walther, James, Sr. *History of the Bible in English*. DVD 010. Traces the history of the Bible from ancient manuscripts to modern translations.

Wilson, N. *Jesus, A Life*. New York, Norton, 1992.

Levine, Amy. *The Old Testament*. 2 DVDs, 24 lectures, on the Old Testament. The Teaching Company Limited Partnership, 2001. DVD 027-1 and 027-2.

- Assignments:
1. Prepare a 500 word essay on a passage from one of the Gospels.
 2. Write or orally present a parable of your own creation.
 3. Do a book report on one of the supplemental books listed above.
 4. Write a reflection on "Who is Jesus in my life? As appropriate, this may be shared with other members of the congregation, either as an article in the parish newsletter or during worship, Bible Study or other gathering.

Anglican Church History, including the Ecumenical Movement

4 sessions, Year 2

Objectives:

1. Participants will develop a knowledge of Anglican history, going back to its beginnings
2. Participants will review and reflect on the development of the Episcopal Church of the USA.
3. Participants will gain an appreciation for the Anglican Communion, its development and its current situation.

Subject matter to be covered:

1. The early English Church
2. The Reformation and the emergence of the Church of England
3. Seventeenth, 18th and 19th centuries, the Industrial Revolution and the Wesley brothers/Methodist Church
4. Development of the Episcopal Church; the ecumenical movement/ “Called to Common Mission” (relationship with ELCA).

Texts:

Griffiss, James. *The Anglican Vision*.
York, Michael. *The Story of Anglicanism*.
Evangelical Lutheran Worship

Additional Resources:

Bays, Patricia. *Anglican Diversity: Challenges for the 21st Century*. Toronto, Ont., Anglican Book Centre, 2001. A readable discussion of the Anglican Communion from a Canadian writer.

Booty, John. *The Church in History*. Harrisburg, PA, Morehouse, 2003.

Clark, Ken and Charlie Steen. *Making Sense of the Episcopal Church, An Introduction to its History*. Harrisburg, PA, Morehouse Publishing, 1996.

Evangelical Lutheran Worship. Minneapolis, Augsburg Fortress Press, 2006.

Giles, Richard. *Always Open: Being an Anglican Today*. Cambridge, MA, Cowley Publications, 2005.

Griffiss, James. *The Anglican Vision*. Cambridge, MA, Cowley Publications, 1997. *The New Church’s Teaching Series*, vol. 1.

Holmes, David. *A Brief History of the Episcopal Church*. Valley Forge, PA, Trinity Press International, 1993.

Holmes, Urban T. What is Anglicanism? Harrisburg, PA, Morehouse, 1982.

Lambeth Commission on Communion. The Windsor Report 2004. Harrisburg, PA, Morehouse, 2004.

Russell, Joseph, Ed., The New Prayer book Guide to Christian Education. Cambridge, MA, Cowley Publications, 1996.

Westerhoff, John. A People called Episcopalians, A Brief Introduction to our Peculiar Way of Life. Harrisburg, PA, Morehouse Publishing, 1994.

Seattle Theology and Ministry Review. Issues deal with a variety of religious perspectives, both Christian and non-Christian, in a Northwest context.

Douglas, Ian and Paul Zahl. Understanding the Windsor Report. New York, Church Publishing, 2005.

York, Michael, Narr. The Story of Anglicanism. 3 part DVD. Ancient and Medieval Foundations, the Reformation and Creating a Global Family. DVD 022.

Assignment: Write an essay on your personal history in the Episcopal Church (and other churches that may have preceded it). Be prepared to share it with the group.

Christian History and Background

4 sessions, Year One

Objectives:

1. Become familiar with the basic movements and events in Christian history, including early Christianity, the Great Councils, the Reformation, and the Great Awakening.
2. Be familiar with the different “varieties” of Christianity and how they were shaped.

Subject Matter to be Covered:

1. The early church fathers and mothers/the Great Councils
2. The Medieval Church and the Reformation, with attention paid to Lutheranism.
3. 19th century rise of science/modernism/fundamentalism (The Great Awakening)
4. 20th and 21st century developments (Biblical criticism, secularism, religious pluralism)

It is suggested that the basic texts for this module be Thompsett, and Foster, with the other volumes be considered as supplemental reading.

Additional Resources:

Borg, Marcus. *The Heart of Christianity, Rediscovering a Life of Faith*. San Francisco, HarperSanFrancisco, 1989.

Foster, Richard. *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith*. San Francisco, HarperSanFrancisco, 1998.

Lyman, Rebecca. *Early Christian Traditions*. Cambridge, MA, Cowley Publications, 1999. The New Church’s Teaching Series, vol. 6.

Peterson, Eugene. *Christ Plays in Ten Thousand Places*. Grand Rapids, MI, Wm. Eerdmans, 2005.

Thompsett, Fredrica Harris. *Living with History*. Cambridge, MA, Cowley Publications, 1999. The New Church’s Teaching Series, vol. 5.

Assignment: 1. Choose one of the saints listed in Lesser Feasts and Fasts and prepare a presentation for the group, showing how that person lived out their Christian faith in their time.

Liturgy and Worship

4 sessions each in Year One, Year Two, Year Three

Objectives:

1. Learn the basic structure of the Eucharist, Baptism and other worship services in the Book of Common Prayer.
2. Learn what options are available for enriching worship.
3. Understand the history of the development of these rites.
4. Become familiar with the range of music available to the church and options for music in the church.

Subject Matter to be Covered:

Baptism

1. Early liturgies/scriptural references/history
2. Baptismal covenant, including those of previous editions of the BCP
3. Baptismal symbols/music; comparison of Episcopal rite with Lutheran Book of Worship
4. Practicum, including lay Baptism

Eucharist

1. Early liturgies/scriptural references/history
2. Eucharist form, including those of previous editions of the BCP
3. Eucharistic symbols, music; comparison of Episcopal rite with Lutheran Book of Worship.
4. History and Function of clergy and laity in Baptism and Eucharist; The Daily Office

Other Liturgies

1. Rite of Christian burial; reconciliation
2. Healing
3. Marriage
4. Ordination; The Church Year

Texts

BCP, Book of Occasional Services, Disciples Prayer Book, Lesser Feasts and Fasts
Lee, Jeffrey. Opening the Book of Common Prayer.

Evangelical Lutheran Worship [Lutheran Book of Worship]

Additional Resources:

Book of Common Prayer; Large Print Edition of Book of Common Prayer
A New Zealand Prayer Book, 1989

Prayers books in various languages – Cambodian, Chinese, Spanish, Korean, among others; ADisciple's Prayer Book (Native American); also, prayer books and worship

resources in a number of Native American languages, e.g. Wakan, Wakan, Wakan, a cd in the Dakota language

Enriching Our Worship 1, 2, 3, and any other Supplemental texts

A User's Guide to Morning Prayer and Baptism
A User's Guide to the Holy Eucharist, Rites 1 & II
A User's Guide to Baptism and Confirmation

Awake My soul: A Liturgical Resource for use with Children and Adults

Andersen, Frank, M.S.C. Making the Eucharist Matter. Notre Dame, IN, Ave Maria Press, 1999.

Cae, Steven. The Book of Uncommon Prayer: Contemplative and Celebratory Prayers and Worship Services for Youth Ministry. Grand Rapids, MI, Zondervan, 2002.

Clark, Linda. Music in Churches, Nourishing Your Congregation's Musical Life. Bethesda, MD, The Alban Institute, 1994.

Gelley, Howard. The Ceremonies of the Eucharist, A Guide to Celebration. Cambridge, MA, Cowley Publications, 1989.

Galloway, Kathy. The Pattern of Our Days, Worship in the Celtic Tradition from the Iona Community. New York, Paulist Press, 1996.

Giles, Richard. Times and Seasons, Creating Transformative Worship Throughout the Year. Norwich, Canterbury Press, 2008.

Hatchett, Marion. Commentary on the American Prayer Book. San Francisco, HarperOne 1995.

Hefling, Charles and Cynthia Shattuck. The Oxford Guide to the Book of Common Prayer. New York, Oxford University Press, 2006.

Kavanagh, Aidan. Elements of Rite, A Handbook of Liturgical Style. New York, Pueblo Publishing Co., 1982.

Lee, Jeffrey. Opening the Prayer Book. Cambridge, MA, Cowley Publications, 1999. The New Church's Teaching Series, vol. 7.

Malloy, Patrick. Celebrating the Eucharist. New York, Church Publishing, 2007.

Mitchell, Leonell. Pastoral and Occasional Liturgies. Cambridge, MA, Cowley Publications, 1998.

Plater, Ormonde. Deacons in the Liturgy. Harrisburg, PA, Morehouse, 1992.

Webber, Robert. Planning Blended Worship, Nashville, TN, Abingdon, 1998.

Weil, Louis. Sacraments and Liturgy, The Outward Signs. New York, Basil Blackwell, 1985.

Weil, Louis. A Theology of Worship. Cambridge, MA, Cowley Publications, 2002. The New Church's Teaching Series, vol. 12.

Westerhoff, John. To Love and To Cherish Till Death do us Part: Preparing for the Celebration and Blessing of a Marriage. Atlanta, GA, St. Luke's Pastoral Institute, 1998.

Websites: National Church www.episcopalchurch.org
theworshipwell.org
Theological Education for all, www.teforall.org
Episcopal Bookshelf, Software Sharing Ministries, Juneau, Alaska

Hymnals: The Hymnal, 1982
El Himnario
Lift Every Voice and Sing
Gather
Wonder, Love and Praise
Evangelical Lutheran Worship. New Lutheran hymnal.
Voices United, United Church of Canada, 1996.

Ancient-Future Worship. Video. 2 tapes, 6 segments, 10-25 minutes each. VHS 621.

Sacraments: Participating in Signs of God's Grace. 30 minute video. Study guide. Diocese of Colorado, 1996. VHS 563.

Assignments: Plan a liturgy appropriate for your church in your community.
Write a 3 page paper on how to prepare for a funeral, wedding, house blessing or other service.
Choose a service from the Evangelical Lutheran Worship book and contrast and compare it with its equivalent in the Book of Common Prayer.

Spiritual Development and Discipline. (Faith and Prayer)

8 sessions, Year Two

Objectives:

1. Be familiar with different types of prayer and Christian practice.
2. Develop a rule of life.
3. Develop an understanding of stewardship and its place in our lives.

Subject Matter to be covered

1. Explore different kinds of prayer
2. Explore prayers in the Book of Common Prayer
3. Explore practice of meditation. (This class will need a qualified mentor for personal guidance).
4. Explore healing prayer (This class will need a qualified mentor for personal guidance)
5. What is intercession?
6. What is stewardship?
7. Develop a Rule of Life.
8. Work session, sharing prayers that each participant has written

Texts:

Book of Common Prayer

Foster, Richard. Prayer, Finding the Heart's True Home.

McKintosh, Mark. Mysteries of Faith.

Plater, Ormonde. Intercession.

Additional Resources:

Brother John of Taize. Praying the Our Father Today. Washington, D.C., The Pastoral Press, 1992 (Reprinted 2007).

Chapman, Raymond. A Pastoral Prayer Book. Harrisburg, PA, Morehouse Publishing, 1999.

Curry, The Rt. Rev. Michael. Stewardship as Liberated Discipleship: Daring to Dream the Dream of God. 2 VHS Cassettes. The Episcopal Network for Stewardship (TENS). 1997. Theology and practice of Christian stewardship.

Doherty, Jerry. A Celtic Model of Ministry, The Reawakening of Community Spirituality. Collegeville, MN, Liturgical Press, 2003. Provides guidance for developing a rule of life.

Foster, Richard. Prayer, Finding the Heart's True Home. San Francisco, HarperSanFrancisco, 1992.

Geitz, Elizabeth et al. *Women's Uncommon Prayers*. Harrisburg, PA, Morehouse Publishing, 2000.

Guenther, Margaret. *The Practice of Prayer*. Cambridge, MA, Cowley Publications, 1998. *The New Church's Teaching Series*, vol. 4.

McDaniel, Jay. *Living from the Center: Spirituality in an Age of Consumerism*. Chalice Press, 2000. Draws on diverse sources, including meditation practices and Christian traditions, to encourage sustainability in everyday living.

McIntosh, Mark McIntosh. *Mysteries of Faith*. Cambridge, MA, Cowley Publications, 2000. *The New Church's Teaching Series*, vol. 8.

McQuiston, John, II. *A Prayer Book for the 21st Century*. Harrisburg, PA, Morehouse Publishing, 2004.

Morley, Janet. *All Desires Known, Inclusive Prayers for Worship and Meditation*. Harrisburg, PA, Morehouse Publishing, 1992 (is there a more recent edition?)

Newell, H. Philip. *Celtic Treasures*. Grand Rapids, MI, Wm. B. Eerdmans, 2005.

Newell, H. Philip. *Celtic Benediction*. Grand Rapids, MI, Wm. B. Eerdmans, 2000.

Newell, H. Philip. *Sounds of the Eternal, a Celtic Psalter*. Grand Rapids, MI, Wm. B. Eerdmans, 2002.

Plater, Ormonde. *Intercession: A Theological and Practical Guide*. Cambridge, MA, Cowley Publications, 1995.

Thompson, Marjorie. *The Way of Prayer*. Nashville, TN, Upper Room Books, 2006. For individual or group use, with participant and leader guides.

Assignments:

1. Develop a form of Prayers of the People to be used in worship.
2. Choose one of the topics used in the Book of Common Prayer, Prayers and Thanksgivings (pp. 814-841), and compose a prayer that relates to the circumstances of your church/community.
3. Each individual will also be responsible on a rotational basis for choosing and/or developing the prayers used to open and close each meeting.

Human Awareness and Understanding (Pastoral Care)

8 sessions, Year Three

Objectives

1. Understand purpose and ministry of pastoral care.
2. Develop skills in pastoral care of the individual and the church.
3. Be familiar with conflict resolution strategies.
4. Be familiar with different cultures, gender issues, and age issues and how they determine what appropriate pastoral care is.
5. Be aware of boundary issues, when to refer people
6. Discuss loss and bereavement, grieving.
7. Be aware of appropriate self care strategies, including observing the Sabbath

Subjects to be Covered:

1. Types of pastoral care e.g. hospital, nursing home, home visiting
2. Sensitivity to culture, language, gender, sexuality and age issues.
3. Boundary issues, when to refer people. Conflict resolution.
4. Loss, bereavement and grieving
5. Self care, including observing the Sabbath
6. Confidentiality issues; discretionary fund policy
7. Community resources for pastoral care
8. Work session for sharing learning gained from reading one of the supplemental texts below.

Texts:

Pitaris, Peter. Study of Pastoral Care Network Strategies Utilized by Churches in the Episcopal Diocese of Olympia: Guidelines for Developing an Effective Pastoral Care Organization. Medina, WA, St. Thomas Episcopal Church, 2004.

Additional Resources:

Callahan, Kennon. Visiting in an Age of Mission. San Francisco, Jossey-Bass, 1994.

Dunn, Greig and Christ Ambidge, Eds. Living Together in the Church, Including our Differences. Toronto, Ont., Anglican Book Centre, 2004. Sexual diversity in the church, and reconciliation.

Hunsinger, Deborah. Pray without Ceasing, Revitalizing Pastoral Care. Grand Rapids, MI, Wm. Eerdmans, 2006.

Normile, Patti. Visiting the Sick, A Guide for Parish Ministers. Cincinnati, OH, St. Anthony Messenger Press, 1992.

Savage, John. Listening and Caring Skills: A Guide for Groups and Leaders. Nashville, TN, Abingdon Press, 1996.

Slape, Gene et al. Caring for People. Series of Videotapes on pastoral and hospital care from the Pastoral and Hospital Care commission, Diocese of Olympia. Videos 067, 068, 069, 070, 071, 072, 073, 074, 075, 076, 078, 081, 094, 095, 096, 097.

Spirit-Health Connections. Website sponsored by the Templeton Foundation Press. Includes resources for medical professionals, patients, spiritual care providers and others on integrating health and healing. www.spirit-health.org.

Stang, Vivian. Open Hearts, Open Arms: A Resource Guide for Pastoral Care to Gay, Lesbian, Bisexual, Transgender (GLBT) Persons and their Loved Ones. Toronto, Ont., ABC Publishing, Anglican Book Centre, 2007. How communities of faith can offer a place for GLBT persons to explore spiritual issues, and experience acceptance, concern and communion.

Wrestling with Angels. 6 video tapes on prayer, forgiveness, doubt, guidance and love. Trinity Television. 1993. VHS 451.

Assignment: 1. Each participant will examine at least one of the above mentioned resources and prepare a presentation of 5-10 minutes for the group.

2. Work as a group on creating or updating a prayer chain for your congregation.
3. Evaluate pamphlets/tracts that may be useful in dealing with congregational and pastoral care issues, e.g. CareNotes, Forward Movement publications and those from the Diocese, including those on substance and alcohol abuse.

Theory and Practice of Ministry, including leadership and the Ministries of Evangelism and Stewardship (and Diakonia and the Diaconate)

8 sessions, Year Two

Objectives:

1. Participants will understand the role and function of a deacon and of a priest.
2. Participants will understand the dynamics of churches and the evangelical possibilities in utilizing the gifts of the congregation.
3. Participants will be familiar with different leadership styles, and gifts they bring to being a spiritual leader.
4. The concept of servant leadership will be emphasized, as opposed to hierarchical leadership.

Subjects to be covered

1. Servant Leadership
2. Leadership styles
3. The Diaconate
4. The Diaconate
5. The Priesthood
6. The Priesthood
7. Lay leadership
8. Church dynamics

Texts:

McNeal, Reggie. *A Work of Heart, Understanding How God Shapes Spiritual Leaders*.

Plater, Ormonde. *Many Servants, An Introduction to Deacons*.

Standish, N. Graham. *Becoming a Blessed Church*.

Additional Resources:

Farran, The Rt. Rev. Brian. *Discerning Leadership for a Ministering Community*. Perth, Western Australia, Diocese of Perth, n.d.

Barnett, James. *The Diaconate, a Full and Equal Order*. Valley Forge, PA, Trinity Press International, 1995.

Brown, Rosalind. *Being a Deacon Today: Exploring a Distinctive Ministry in the Church and the World*. Harrisburg, PA, Morehouse Publishing, 2005.

Collins, John. *Deacons and the Church, Making Connections between Old and New*. Harrisburg, PA, Morehouse Publishing, 2002.

Dugliss, Roderick. *Seeing the Deacon in Our Midst*. Berkeley, CA, The Episcopal School for Deacons, Jan. 2004.

Greenleaf, Robert. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, NJ, Paulist Press, 1983.

McNeal, Reggie. *A Work of Heart, Understanding How God Shapes Spiritual Leaders*. San Francisco, Jossey-Bass, 2000.

Plater, Ormonde. *Many Servants, An Introduction to Deacons*, Cambridge, MA, Cowley Publications, 2004.

Rothauge, Arlin. *Making Small Groups Effective: Notes on Fellowships, Home Cell Groups, and House Churches in the Episcopal Tradition*. New York, Episcopal Church Center, 1992. *Congregational Vitality Series 4*.

Sims, Bennett. *Servanthood – Leadership for the Third Millennium*. Cambridge, MA, Cowley, 1997.

Standish, N. Graham. *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence, and Power*. Herndon, VA, The Alban Institute, 2005.

Assignment: Do a 3-5 page paper on your views on leadership, your gifts and what you see as your leadership possibilities in the congregation utilizing your gifts. Present to the group and ask for feedback on what the group sees.

Cultural Competency (Studies in Contemporary Society)

8 sessions, Year Three

Objectives.

1. Participants will understand recent religious phenomena, including secularism, the emergent church movement, and the environmental movement.
2. Subjects such as multi-culturalism; multi-abilities; multi-ages will be discussed, so that participants may learn to hear the Gospel from differing points of view. Issues of welcome and inclusiveness will be discussed.
3. Rural/small community issues and the church. The sociology of the small church.
4. Native American theology and the church.
5. Participants will learn how to find out information regarding their own communities and how to start ministries that are needed in their communities.

Subjects to be Covered:

1. Rise of secularism, the environmental movement, the emergent church movement
2. Multi-culturalism, ability issues
3. Native American theology
4. The Children's Charter and the Church: role of children. How to work with children.
5. The spiritual geography of the Pacific Northwest
6. Sociology and anthropology of small and rural communities: fishing, farming, logging, mining, tourism
7. The history of the Total Common Ministry movement
8. Ministry in small and rural communities
9. Evangelism in small and rural churches
10. Sharing of assignment re TCM reading

Texts:

Bass, Diana Butler. Christianity for the Rest of Us.

Killen, Patricia and Mark Silk. Religion and Public Life in the Pacific Northwest: The None Zone.

Additional Resources:

Bass, Diana Butler. Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith. New York, HarperCollins, 2007.

Children's Defense Fund. A Little Child Shall Lead us: A Christian Guide for the National Observance of Children's Sabbaths. Washington, D.C., Children's Defense Fund, 1992.

From this Valley: On Defending the Family Farm. Video. On the benefits of and hopes for family farms. VHS 697. Useful for agricultural communities.

Killen, Patricia O'Connell and Mark Silk, Religion and Public Life in the Pacific Northwest, The None Zone. Walnut Creek, CA, Altamira Press, 2004.

Kutz-Mellem, Sharon. Different Members, One Body, Welcoming the Diversity of Abilities in God's Family. Louisville, Kentucky, Witherspoon Press, 1998.

Lewis, Harold. Christian Social Witness. Cambridge, MA, Cowley Publications, 2001. The New Church's Teaching Series, Vol. 10.

MacDonald, The Rt. Rev. Mark. The Chant of Life: Inculturation and the People of the Land. New York, Church Publishing Inc., 2003. Liturgical Studies Four. Discussions by various authors regarding liturgical renewal and development in Native American churches and the larger church.

Martin, Irene. A Social Snapshot of the Columbia River Gillnet Fishery, Astoria, OR, Salmon For All, 2005. Relevant for fishing communities of Washington and Oregon. An analysis of fishing community fishing and social dynamics, history and cultural resilience

Pappas, Anthony. Entering the World of the Small Church. Washington, D.C., The Alban Institute, 1988. (Is there a more recent edition)

Pappas, Anthony. Money, Motivation, and Mission in the Small Church. Valley Forge, PA, Judson Press, 1989.

PERCEPT or other demographic information. The current service used by the Diocese of Olympia is MissionInsight.

Skjegstad, Joy. Starting a Nonprofit at your Church. Washington, D.C., The Alban Institute, 2002.

Skjegstad, Joy. Winning Grants to Strengthen your Ministry. Washington, D.C., The Alban Institute, 2007.

Stephanie Spellers. Radical Welcome: Embracing God, The Other and the Spirit of Transformation. New York, Church Publishing, 2006.

West Coast Poverty Center, wcpc@washington.edu

Westerhoff, John. Will our Children have Faith? Harrisburg, PA, Morehouse, Rev. ed., 2000.

Whitney-Brown, Caroline. Jean Vanier, Essential Writings. Maryknoll, NY, Orbis Books, 2008. An introduction to the writings of Jean Vanier, founder of the L'Arche communities for people of disability, and of the Faith and Light movement.

Website for National Episcopal Church, www.episcopalchurch.org Look under Ethnic Congregational Development; Native American ministries, etc., for topics relevant to small churches.

Assignment: Find at least 5 web sites that provide data about your community. Find and visit the location of the food bank, clothing bank, and at least 2 social services (e.g. community mental health clinic, free dental clinic, tribal or ethnic services, etc.). Write a report on the two social services you visit for presentation to the group.

Each participant will read one of the Total Ministry books listed in the Bibliography at the end of this curriculum and provide an overview to the class about findings/insights.

Christian Ethics and Moral Theology

10 sessions, Year Three

Objectives

1. Assist in discerning ethical issues in contemporary society, with particular focus on the culture of money and economic justice.
2. Become familiar with sexual boundaries and abuse issues, including sexual abuse and domestic violence.
3. Be familiar with moral issues such as environmental sustainability, and medical and health care ethics and scientific questions concerning birth, death and sexuality.

Subjects to be covered:

1. The culture of money; personal responsibility, including wills
2. Economic justice
3. Sexuality, gender issues, boundaries, and sexual violence
4. Power and authority. Exploitation.
5. Environmental ethics
6. Medical and health care ethics, including right to die, and advance directives
7. Domestic violence
8. Share findings from assignment 2.
9. Choose one of the video series to watch as a group and hold a group discussion.
10. Do a report (written/oral) on one of the supplemental works for presentation to the group.

Texts: Brill, Earl, *The Christian Moral Vision. The Church's Teaching Series*
Foster, Richard. *The Challenge of the Disciplined Life: Christian Reflections on Money, Sex and Power.* San Francisco, HarperOne, 1989.

Additional Resources:

Brill, Earl. *The Christian Moral Vision.* New York, Seabury Press, 1979.

Campolo, Tony. *Curing affluenza.* 6 Videos. VHS 587. Examination of American consumerism and the ethic of simplicity.

Fortune, Marie. *Love Does No Harm: Sexual Ethics for the Rest of Us.* New York, The Continuum Publishing Group, 1995. A discussion of sexual and domestic violence in a Christian context.

Holmgren, Stephen. *Ethics after Easter.* Cambridge, MA, Cowley Publications, 2000. *The Church's New Teaching Series*, vol. 9.

Needleman, Jacob. *Why Can't we be Good?* New York, Jeremy Tarcher/Penguin, 2007.

Schut, Michael. *Simpler Living, Compassionate Life*. Denver, CO, Morehouse, 1999. Living the Good News series. A search for the abundant life, and what it takes to live ethically and develop a simpler, less ecologically damaging lifestyle.

Sedgwick, Timothy. *The Christian Moral Life, Practices of Piety*. Grand Rapids, MI, Wm Eerdmans, 1999. Practices include hospitality, forgiveness and doing justice.

The Teachings of Jesus put to the Test of Time. BBC and Vision Video, 2001. 2 videos on Commitment, Inner Peace, Money, Forgiveness. VHS 779-1 &2.

Living with Money. DVD. 4 programs. Examines money in the context of the Christian faith. DVD 024.

Sacred Trust: Boundary Issues for Clergy and Spiritual Leaders. FaithTrust Institute. 2003. DVD 029.

Wink, Walter. *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis, MN, Fortress, 1992.

Earth Ministry www.earthministry.org

Assignment: 1. Attend workshop put on by Earth Ministry or similar agency regarding an aspect of spirituality and the environment. [May be done any time during course of study]
2. Choose one of the following issues: capital punishment, abortion, cloning, stem cells, violence, death, the role of science in contemporary society, or other prominent issue, and research and write a 3-5 page paper for presentation to the group.

Christian Theology, including Missionary Theology and Missiology
10 sessions, Year One

Objectives

1. Participants will become familiar with key concepts in Christian theology, including the Trinity, Salvation, Grace, the Communion of Saints, Covenant, Resurrection and Church.
2. Participants will become familiar with key documents of Christian theology, including the creeds and the Lutheran Augsburg Confession.
3. Different approaches to theology including missionary, environmental theology, liberation theology, feminist theology, Celtic theology, creation theology, will be presented to provide a broad picture of varieties of Christian theologies.

Subjects to be covered:

1. Trinity, Salvation, Grace
2. Atonement, Resurrection
3. Covenant
4. The Creeds; the Augsburg Confession
5. The Catechism; Lutheran Catechism
6. Missionary theology; Missiology
7. Celtic theology, creation theology, environmental theology
8. Liberation theology; Feminist theology
9. TCM theology
10. Sharing assignment

Texts:

Book of Common Prayer, especially the Catechism

Doherty, Jerry. *A Celtic Model of Ministry: The Reawakening of Community Spirituality*. Collegeville, MN, The Liturgical Press, 2003.

Presler, Titus. *Horizons of Mission*. Cambridge, MA, Cowley Publications, 2001. Vol. Eleven, *The New Church's Teaching Series*.

Additional Resources

Cultural Blessings. Curriculum on Cultural Diversity. 5 Videos on North

American spiritualities, including Native American, Hispanic, Asian, European and Black. VHS 526: 1-5

First Peoples Theology Journal. Articles on indigenous peoples' spiritualities.

Jim Friedrich. *Thin Place: Iona and the Celtic Way*. Cathedral Film and Video Productions. 1998. DVD 020. Celtic spirituality, filmed on the Scottish island of Iona, where St. Columba founded one of the great centers of Celtic Christianity.

MacDonald, The Rt. Rev. Mark. Aboriginal Christianity/Ecological Christianity: A Church of and for Turtle Island. Forum on Religion and Ecology, Newsletter, Sept. 2007. Available on www.anglican.ca/im/2007-09-06

McFague, Sallie. Models of God: theology for an Ecological, Nuclear Age. Philadelphia, PA, Fortress Press, 1987.

Mine Eyes have seen the Savior: 400 Years of Black Episcopal Ministries. 2 video tapes, 60 minutes each. A collection of oral and historical stories that shape Black Ministries in the Episcopal Church. VHS 717-1, 717-2.

Open Hearts, Open Minds, Open Doors. Video. 21 min. Includes ways to include persons with visible and invisible disabilities. VHS 591.

Ruether, Rosemary Radford. Women-Church: Theology and Practice of Feminist Liturgical Communities. San Francisco, Harper and Row, 1985.

Schussler Fiorenza, Elixabeth. In Memory of Her: A Feminist Theological Reconstruction of Christian Origins. New York, Crossroad, 1984.

To Every Nation...From Every Tribe: Native Americans and the Episcopal Church. Video, 27 minutes. Episcopal Church Center, Office of Communication and Office of Native American Ministries. VHS 487.

World Religions. 5 videos. Delphi Productions, 1994. VHS 475. Hinduism, Judaism, Islam, Buddhism, Christianity.

Assignment: 1. Choose one of the supplemental resources and prepare a 5-10 minute written/oral report for the group.
2. Choose a passage or service from the BCP and write a brief summary contrasting it with a similar passage from the Lutheran Book of Worship.

Gifts Discernment and Spiritual Formation

8 sessions, Year One

Objectives:

1. Members of the group will identify their spiritual gifts. In-depth study of the gifts described in scripture will form part of this module. It is recommended that everyone in the church take part in individual gift discernment, and that this subject be addressed by sermon, Bible Study and other means to ensure that the congregation as a whole is cognizant of the basis for undertaking the transformational program of study involved with Ministry of the Baptized.
2. Ongoing spiritual formation of the group will be based in a group process such as Renovare, outlined in the James Bryan Smith book listed here, or some other group-based process that will become the basis for continuing group meetings after the study process is complete. Another process with potential for continuing group meetings is the Cursillo group reunion format. It is recommended that all TEAM members attend a cursillo.

Subjects to be covered:

1. Use James Smith's A Spiritual Formation Workbook for the first seven sessions.
2. Session 8. Examine Appendices in N. Graham Standish's book, Becoming a Blessed Church, particularly those involved with discernment (C,D,M).

Texts: Smith, James Bryan. A Spiritual Formation Workbook; Standish, N. Graham, Becoming a Blessed Church. (particularly the appendices).

There are several tools available for the purpose of individual gift discernment, including but not limited to the following:

Additional Resources

Doughty, Stephen and Marjorie Thompson. The Way of Discernment. Nashville, TN, Upper Room Books, 2008. For individual or group use, with participant and leader guides.

Edwards, Lloyd. Discerning Your Spiritual Gifts. Cambridge, MA, Cowley, 1988.

Palmer, Parker. Let your Life Speak: Listening for the Voice of Vocation. San Francisco, Jossey-Bass, 2000.

Penn, John. Rediscovering Our Spiritual Gifts, A Workbook. Nashville, TN, Upper Room Books, 1996.

The following is recommended for group study and formation:

Smith, James Bryan. *A Spiritual Formation Workbook: Small Group Resources for Nurturing Christian Growth*. San Francisco, HarperSanFrancisco, 1993. This is a significant resource both for spiritual formation and the ongoing life of the circle. It provides direction for spiritual growth, and a format for continuing with regular meetings after the original TEAM process is complete. Seven sessions.

Ackerman, John. *Listening to God, Spiritual Formation in Congregations*. Herndon, VA, The Alban Institute, 2001.

Standish, N. Graham. *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence and Power*. Herndon, VA, The Alban Institute, 2005.

It is also recommended that the entire congregation watch Segment I, the Address of the Most Rev. Katharine Jefferts Schori, on the DVD *Creative Models of Sacramental Leadership in Small Congregations*.

Assignments are found in the *Spiritual Formation Workbook* that is the text for the class.

Canons

- Objectives: 1. Become familiar with structural undergirding of the Episcopal Church as an institution.
2. Understand administrative issues relevant to the local church.

Text: Diocesan Constitution and Canons (latest edition)
National Canons (latest edition)

Subjects to be covered:

1. National and Diocesan Canons, how they develop. Diocesan Convention, National Convention.
2. Local decision making, e.g. vestry/Bishop's committee. Voting procedures, operating by consensus; church administration and record-keeping.

Homiletics

Objectives: 1. Build skills in oral communication via homilies.
2. Learn to discern who the audience is (e.g. adults, children, unchurched) and develop the appropriate message.

Subjects to be covered:

Year Two

1. Review of the Revised Common Lectionary. Choosing the homily topic. Resources.
2. Practicum in writing and delivering a homily to the group, with feedback from the group.

Year Three

1. Practicum in writing and delivering a homily to the group, with feedback.
2. Preach homily to the congregation and obtain group feedback.

Please note that there is no assigned text for this course, but the presence of the Missioner or a Mentor will be essential. During the three years of this curriculum, participants will deliver various oral reports to the group, as well as share written assignments with the group and congregation, in order to prepare them to speak publicly and become comfortable with expressing their thoughts to the congregation and the public.

Resources for Total Common Ministry

- Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Lutterworth Press, 2006.
- Allen, Roland. *The Spontaneous Expansion of the Church: The Causes that Hinder it.* London, World Dominion Press, 1956.
- Bickers, Dennis. *The Work of the Bivocational Minister.* Valley Forge, PA, Judson Press, 2007.
- Borgeson, Josephine and Lynne Wilson, Eds. *Reshaping Ministry: Essays in Memory of Wesley Frensdorff.* Arvada, CO, Jethro Publications, 1990.
- Countryman, William. *Living on the Border of the Holy: Renewing the Priesthood of All.* Harrisburg, PA, Morehouse Publishing, 1999.
- Doctor, The Rev. Canon Ginny. "Remembering the Circle." *First Peoples Theology Journal*, June 2006, pp. 113-117.
- Dozier, Verna. *The Calling of the Laity.* New York, Alban Institute, 1988.
- Dozier, Verna. *The Dream of God: A Call to Return.* Cambridge, MA, Cowley, 1991.
- Dozier, Verna and Celia Hahn. *The Authority of the Laity.* Washington, D.C., Alban Institute, 1982.
- Dudley, Carl. *Next Steps in Community Ministry: Hands-on Leadership.* Bethesda, MD, The Alban Institute, 1996.
- Farran, The Rt. Rev. Brian. *A New Vision for Our Church: Becoming Ministering Communities.* Diocese of Perth, Western Australia, Jan. 2005. 4th Ed.
- Farran, The Rt. Rev. Brian. *Discerning Leadership For a Ministering Community.* Diocese of Perth, Western Australia, n.d.
- Fenhagen, James. *Mutual Ministry.* New York, Seabury Press, 1977.
- Forrester, Kevin. *Leadership and Ministry within a Community of Equals.* San Jose, CA, Intercultural Ministry Development, 1997.
- Forrester, Kevin "I have Called You Friends..." *An Invitation to Ministry.* New York, Church Publishing, 2003.
- Greenwood, Robin and Caroline Pascoe. *Local Ministry: Story, Process and Meaning.* London, England, Society for Promoting Christian Knowledge, 2006.

Johnson, Sarah, Ed. Creative Models of Sacramental Leadership in Small Congregations. DVD of Oct. 2007 gathering of church leaders to discuss sacramental leadership in the small church. www.veriteproductions.net

Jones, Ci . Total Ministry, A Practical Approach. Helena, MT, Archegos Publishing, 1993.

McLaughlin, Nancy Ann. Do you Believe? Living the Baptismal Covenant. Harrisburg, PA, Morehouse, 2006.

Mead, Loren. The Once and Future Church. Washington, D.C., The Alban Institute, 1991.

Meyers, Ruth. Total Ministry and Liturgical Ministries. Open, Journal of the Associated Parishes for Liturgy and Mission, vol. 42, no. 1, Spring 1996, pp. 1-4.

Nichols, Alan, Ed. Building the Mission-Shaped Church in Australia. Anglican Church of Australia, General Synod Task Force, Rainbow Books, 2006.

Ott, E. Stanley. Transform Your Church with Ministry Teams. Grand Rapids, MI, Wm. Eerdmans, 2004.

Page, Patricia. All God's People are Ministers: Equipping Church Members of Ministry. Minneapolis, MN, Augsburg, 1993.

Pappas, Anthony. Entering the World of the Small Church, a Guide for Leaders. Washington, D.C., The Alban Institute, 1988.

Pappas, Anthony. Inside the Small Church. Washington, D.C., The Alban Institute, 2001. Harvesting the Learnings Series.

Pater, David and Charles Long, Eds. The Compulsion of the Spirit: A Roland Allen Reader. Grand Rapids, MI, Eerdmans, 1983.

Ray, Thomas. "The Small Church: Radical Reformation and Renewal of Ministry." Anglican Theological Review, vol. 80, no. 4, Fall 1998, pp. 615-627.

Russell, Letty. "Authority in Mutual Ministry: Paternalism, Autonomy, Partnership." Quarterly Review, vol. 6, no. 1, Spring 1986: 10-23.

Schwab, A. Wayne. When the Members are the Missionaries: An Extraordinary Calling for Ordinary People. Essex, NY, Member Mission Press, 2002.

Standing Committee on Ministry Development. Toward a Theology of Ministry. Office of Ministry Development. www.ecusa.anglican.org/mdl Paper commissioned pursuant to

Resolution A086, 1997 General Convention, in preparation for revision of ordination canons.

Westerhoff, Caroline. *Calling: A Song for the Baptized*. Boston, MA, Cowley Publications, 1994.

Westerhoff, John and Caroline Hughes. *Living into Our Baptism: A Guide to Ongoing Congregational and Personal Growth in Christian Faith and Life*. Wichita, KS, St. Mark's Press, 1992.

Willimon, William and Robert Wilson. *Preaching and Worship in the Small Church*, Nashville, TN, Abingdon, 1980.

Zabriskie, Stewart. *Total Ministry: Reclaiming the Ministry of all God's People*. Herndon, VA, The Alban Institute, 1995.

Other Resources

Associated Parishes for Liturgy and Mission www.associatedparishes.org
Church of England Fresh Expressions website www.freshexpressions.org.uk
College for Congregational Development www.cdcollege.org is a new venture in the Diocese of Olympia for leadership training for clergy and laity.

Living Stones Partnership www.livingstonespartnership.org

National Association for the Self-Supporting Active Ministry (NASSAM)
www.nassam.org

Office for Ministry Development www.episcopalchurch.org/ministry

Office of Rural and Small Community Ministry www.episcopalchurch.org/smallchurch

Rural Ministries Network. www.ruralministriesnetwork.org Publishes periodical called Crossroads, with news of small Episcopal/Anglican churches in Canada and the U.S.

Other denominations, such as the Lutheran Church (ELCA) and Roman Catholic Church have websites which have sections on rural churches and ministry.

The Five Stones is a newsletter edited by Anthony Pappas which focuses on the small church of all denominations.

Episcopal Church's website, Lesson Plans for Small Congregations.
www.episcopalchurch.org/lessonplans.

Other Curricula

Anglican Diocese of Newcastle. Course Handbook, The Bishop's Diploma in Theology for Ministry. 2 vols. Newcastle, New South Wales, Australia, Newcastle School of Theology for Ministry 2008. A training course for the program "Becoming

Ministering Communities in Mission.” An excellent resource, particularly in the area of studying the world’s religions. While centered on the Australian experience, its focus on community, mission and ministry provide insights into a vision of the future of the Anglican church. Its somewhat academic approach may present difficulties for some, and its limited use of source material and lack of reference to distance learning and access to the Internet are drawbacks.

Life Cycles: Christian Transformation in Community. LeadershipResources, ongoing. www.LeaderResources.org. This outstanding resource sets up a process, with some room for adaptation to individual congregation needs, although it does not appear to reference the needs of ethnic or multi-cultural congregations. It also does not appear to contain information regarding small or rural church sociology and culture. It covers well the foundational needs for theology, history and other topics, though it may not meet all the current National Ordination Canon requirements. It can be carried out in congregations which already have teams, without the need for extensive oversight by a missionary. A major strength is that Life Cycles is based on experiences over a lengthy span of time with several dioceses, and continuing dialogue among them, so it is constantly adapting. The source materials suggested could be amplified, and it does not as yet deal with options such as distance learning and the possibilities available for learning through the Internet. It is a work in progress, continually evolving, so this annotation may already be obsolete!

Diocese of Northern California, Total Ministry Team Education and Development Curriculum.

Developed by the Diocese of Northern California, but does not appear to address all the components needful in the National Ordination Canons. A two-year process, with emphasis on team work and skill building, as well as demonstrating competencies.

Wade in the Water (Episcopal Divinity School)

DVD Developed by Episcopal Divinity School for use in small churches to discuss Baptismal theology and leadership. Not useful for this diocese.

The Gospel in Four Directions

The Episcopal Church in Province VIII. The Gospel in Four Directions. Los Angeles, Cathedral Center Press, 2008. Developed by Province VIII Indigenous People’s Ministry to reflect Native spirituality. Workbook plus 3 dvds on scripture and Native theology, taught by Steve Darden, and with The Rt. Rev. Mark McDonald, Indigenous Bishop of Canada. Of great value for indigenous congregations and non-indigenous alike, in showing enculturation of the Gospel in another culture’s cosmology and way of thinking.

Appendix One

Strategic Plan for Mutual Ministry in the Diocese of Olympia, January 2008

“For I know the plans I have for you, says the Lord, plans for good and not for evil; plans to give you hope and a future. Jer. 29:11

The following Strategic Plan expresses the vision, concerns, and hopes of the gathered body of Total Common Ministry (TCM) congregations in the Diocese of Olympia. TCM is known by many names, each of which expresses a part of the truth, though not the whole: mutual ministry, Circle Ministry, TEAM (Teach each a ministry), Total Ministry, and Ministry of the Baptized. The last-named is a powerful phrase, as it recognizes that by our Baptism we are called to ministry. The circle or team supports the ministry of everyone else. It is not a ministry in itself.

At the suggestion of one of the TCM participants, the following quotation is included from The Most Reverend Katharine Jefferts Schori’s book, *A Wing and a Prayer*, p. 24, as a rich expression of our understanding of the Ministry of the Baptized.

“A baptismal ecclesiology begins in the belief that every member of this church is gifted for, and called to, ministry. It asserts that no ministry is more important than another, but that all are equally valued expressions of members of the Body of Christ. And this ecclesiology announces that the reign of God is our end.”

Values: Our Baptismal Covenant expresses the overarching Christian values that we are committed to. In addition, the following represents our understanding of what being in Mutual Ministry is about:

1. We recognize the value of a circle, as opposed to a hierarchy. It represents community, the body of Christ, and is both visual and visceral in its impact.
2. Everyone is valuable. Everyone is equal. Everyone has a ministry.
3. Every church has in it every gift necessary to be the church of God in the location where it is.
4. Every congregation has worth, no matter its size or finances

Vision: Where there is no vision the people perish. Prov. 29:18

1. Every congregation will have access to the sacraments of the church, and move beyond “survival” mode, discerning its gifts and embracing abundance.
2. The Diocese will be a welcoming place for different models of church and clergy, including both seminary and community trained priests. We believe that the mutual ministry movement can enhance the larger church and strengthen Diocesan ties. We are community and our relationships in our own congregation and with each other is a gift to the larger church.

Goals: “Not by might, and not by power, but by my spirit,” says the Lord. Zech. 4:6

1. Support the ongoing formation of the teams and the life of the circle.
2. Develop a way to incorporate new members into an already formed team.
3. Expand awareness of program throughout the Diocese.
4. Develop teams in churches that have expressed interest; work with congregations who appear to be candidates for this model of ministry.
5. Expand this model of ministry so that it is accessible for ethnic congregations.
6. Improve communication and networking among TCM congregations
7. Strengthen our ties with the Diocese.

Strengths.

1. Finances. Currently all TCM churches are self-sustaining and paid up on their Diocesan assessments.
2. The theological shift from hierarchy to mutuality ensures that church is not just dependent on one person, who is perceived as “the minister,” but is the body of Christ gathered in community. It moves the church out of “survival” mode and into “abundance” thinking.
3. Gifts-based ministry, which relies on those who have the gifts to use them for the whole community.
4. Freedom. Because TCM clergy are not paid, they are free to act without fear of losing financial support from the congregation.

Weaknesses

1. Finances. The small congregations are unable to support a missionary on their own, and need assistance to provide this leadership.
2. While all expressed that they “did not want to go back to the old way of doing things,” all admitted that it would be easy to slip into the old model again.
3. Accountability. Because of the voluntary nature of TCM, it is hard to hold accountable those in roles of responsibility who do not or cannot fulfill their obligations.
4. Work schedules. All of our clergy are either retired or bi-vocational, with many having full-time employment outside the church. Such employment limits access to Diocesan clergy meetings, and also strains schedules when unexpected church-related crises occur.
5. Perception of inequality between clergy and lay people, and between TCM clergy and seminary-trained clergy.
6. Communication. It is difficult to maintain communication among TCM congregations due to isolation and lack of access to some of today’s more sophisticated technologies.

Strategies: For just as the one body is one, and has many members, and all the members of that one body, though many, are one body: so it is with Christ. For by one Spirit we are all baptized into one body, Jews or Greeks, slaves or free, and all were made to drink of one spirit. 1 Corinthians 12: 12-13

1. Develop a team that supports the missionary(s). What gifts are needed? Who has them?
2. Form ties with other TCM dioceses, through organizations such as Living Stones, Syndicators, etc.

3. Develop curriculum that will reflect concerns such as formation/discernment, continuing education, cultural competence and flexibility of the process.
4. Develop distance learning capability, to be able to take advantage of courses/teachers outside the local community, both for training new teams and for continuing education.

Action Plan: Now you are the body of Christ, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. 1 Cor. 27-31.

1. Develop job description of TCM missionaries.
2. Develop support team from TCM congregations for the missionary(s).
3. Develop 2 part-time missionaries, one for the northern part of the Diocese and one in the south, with a coordinator at Diocesan House. Plan for mission development for ethnic congregations.
4. Develop curriculum in order for missionaries to begin their work in congregations.
5. Acquire distance learning equipment that is usable in rural areas that may not have access to a number of services available in urban areas (many still rely on dial-up service for computers, thus eliminating streaming video as an option).
6. Ensure active presence at COM meetings to ensure that concerns are heard. Issues such as the COM's requirements regarding CPE (400 hours) and the possibility of an examination do not take into account the nature of small rural church communities, the life experience of the participants, and the lack of opportunities to fulfill these requirements
7. Develop budget and plan to finance expansion of TCM, with Diocesan support and other funding sources such as grants.

Maranatha! Come, Lord Jesus.

Appendix Two

Evaluation Sheet for Each Module

Church Name _____

Module title _____

Name of Team Member and list of assignments completed: _____

Evaluation: Please comment on how course content strengthened your previous understanding of the subject; how your personal experiences impacted your understanding of the subject; whether other assignments would have been more helpful; what you learned that you will find most useful; how group process shaped the learning; what additional resources were used, if any; any other comments that are relevant.

Signature _____ **Date** _____

Missioner signature _____ **Date** _____

Appendix Three

Recommended Reference Resources for Small Churches

Small churches contemplating beginning a TCM program should assess what resources they have to support the program and the kind of lifelong learning anticipated by the curriculum. The following list of basic reference resources is not comprehensive, nor should every church purchase any or all of them. There is a wealth of material available online, by searching under terms such as “online Bible atlas,” “online Bible dictionary,” “online Bible concordance,” etc. Further, some resources, particularly Bibles, are available as oral presentations from online sources. The choice of whether to purchase a volume or access the information online or by some other means, such as borrowing from the Diocesan Resource Center or perhaps a local library, will depend upon each church’s context, culture and community. No price list is given, as prices will vary depending upon the source from which an item is obtained. Additionally, it is recommended that each church have a dictionary.

Atlas.

Curtis, Adrian. *The Oxford Bible Atlas*. New York, Oxford University Press, 2007.

Bible Dictionary.

Achtemeier, Paul, Ed. *Harper’s Bible Dictionary*. San Francisco, HarperSanFrancisco, 1991.

Doob, Katherine et al., Eds. *The New Interpreter’s Dictionary of the Bible*. Nashville, TN, Abingdon Press, 2008.

John Pilch, *The Cultural Dictionary of the Bible*. Collegeville, MN, Liturgical Press, 1999.

Bible Concordance

Strong’s *Exhaustive Concordance of the Bible*. Peabody, MA, Hendrickson Publishers, 2007.

Bible Commentary

Mays, James, Ed. *Harper’s Bible Commentary*. San Francisco, HarperCollins, 1988.

Meeks, Wayne. *The Harper Collins Study Bible*. San Francisco, HarperSanFrancisco, 1997.

Metzger, Bruce and Michael Coogan, Eds. *The Oxford Companion to the Bible*. New York, Oxford University Press, 1993.

Book of Common Prayer

Hatchett, Marion. *Commentary on the American Prayer Book*. San Francisco, HarperOne, 1995.

Christianity

Coogan, Michael, Ed. *The Oxford History of the Christian World*. New York, Oxford University Press, 2001.

McManners, John, Ed. *The Oxford Illustrated History of Christianity*. New York, Oxford University Press, 2001.

Rousseau, John and Rami Arav, Eds., *Jesus and His World, An Archaeological and Cultural Dictionary*. Minneapolis, MN, Fortress Press, 1995.

