

COMMISSION ON MINISTRY
Episcopal Diocese of Newark



CELEBRATING LIFE AS MINISTRY

Tools for ALL God's People

Resource Manual
January 2009

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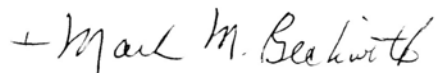
Dear Fellow Ministers,

It is my belief that this Resource Manual – *Celebrating Life As Ministry: Tools for ALL God’s People* – is unparalleled in its scope, wealth of information, attention to detail and glimpses of grace from a truly “infinite, astonishing, compassionate God.”

The world so deeply needs to hear the Good News of God that we must continually respect tradition while finding new and creative ways to “serve Christ’s mission at all times and in all places.” You will find in this Manual an unprecedented gathering of definitions, insights and opportunities for research and discernment.

I commend the Lay Subcommittee and the Commission on Ministry for the literally countless hours of work which have produced this wonderful gift to the people of the Diocese of Newark and beyond. My deepest gratitude goes to them, and my prayers and best wishes go with us all as we continue on our God-guided paths as disciples of the living Christ.

Peace,



Mark M. Beckwith
Bishop of Newark

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PREFACE

The Ministers of the Church are lay persons, bishops, priests, and deacons.

Book of Common Prayer, p. 855

Jesus invites all of his followers into ministry. The Baptismal Covenant and the Catechism in the Book of Common Prayer both clearly articulate ministry expectations for all baptized persons. In addition, the Canons of the Episcopal Church put forth a distinctive context for the facilitation of ministry – discernment and training for all baptized persons with a focus on congregations as primary discernment communities.

In 2003, Bishop John P. Croneberger established a Lay Subcommittee of the Diocese of Newark Commission on Ministry and charged the group to develop resources which would equip congregations in the diocese to meet these new expectations. This guide is a beginning. The following individuals have compiled this document and continue to serve as a guide and resource.

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It is hoped that what follows is a resource to:

- ✚ Affirm the ministry of all God's people, especially non-ordained persons
- ✚ Expand our understanding of ministry possibilities in every day life
- ✚ Equip individuals to hear what God might want them to do
- ✚ Equip congregations to affirm ministries beyond the institutional church
- ✚ Equip congregations to be discerning communities

Words like “discernment,” “call” and “ministry” do not lend themselves to simple definitions because they involve figuring out God's will. However, in the context of Frederick Beuchner's definition of vocation, “Where your great passion meets the world's great needs,” we would offer the following places to begin:

Call is a response to God's summons to participate in God's purposes for the world. This response can be specific (such as being called to be a teacher) or more general (such as how one lives one's life in the world).

Discernment is the process of discovering what God is calling one to do and exploring what gifts one has to respond to that call.

Ministry is offering oneself for others out of one's love for God. Jesus offered a model of ministry through his work of healing, reconciling, guiding and sustaining.

We are grateful to all who have assisted with the development of this manual and hope that it inspires deeper engagement with God's story.

The Lay Subcommittee of the Commission on Ministry – January 2009

TITLE III
CANON 1
Of the Ministry of All Baptized Persons

Sec. 1. Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.

- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.

(Constitution & Canons of the Episcopal Church; Adopted and Revised in General Convention, 1789-2003. *Church Publishing, New York. p. 59.*)

I. MINISTRY OPPORTUNITIES ARE EVERYWHERE

For many in and beyond the Church, the word “ministry” still connotes that which is done by a clergy person. In fact, ALL Christians serve in Christ’s name. All are called to study and reflect upon God and God’s relation to the world and so all are theologians. All are also called to follow Jesus and so all may claim the title “disciple.”

This section focuses on several areas in life in which all Christians may be called to minister. It is hoped that these sections stimulate readers to reflect upon the primary ministry areas in their own lives and to embrace the unique opportunities that each of us has each day to serve as agents of the reign of God.

Resources:

The Dream of God

Verna Dozier

We are Theologians

Fredrica Harris Thompsett

Ministry in Daily Life

Linda Grenz

*A Guide to Living the Baptismal
Covenant*

Ministry of Relationships

I give you a new commandment, that you love one another. Just as I have loved you ... by this everyone will know that you are my disciples. John 13:34-35

Ministry is found in our relationships – our everyday relationships offer opportunities to live out our faith in meaningful ways, to participate in the reconciliation of the world to God’s kingdom of justice and love.

Relationships are a crucial part of our human experience. In fact, relationships so organize our lives that we take them for granted. So what are relationships?

Donald Winnicott, a British psychoanalyst of the 20th century, probably second only to Freud in importance in the field, said that there is no such thing as a baby. Now, we know that that’s not true – we see babies just about every day, we’ve had babies, we’ve BEEN babies, each of us. So, what did he mean by “there’s no such thing as a baby.”

He meant that there is no such thing as a baby ALONE – a baby is always with a nurturer. We all start out literally as part of another person, our mother, so we enter life as part of a relationship, and that sets a pattern for our lives. A baby cannot survive without a relationship, and our lives are severely diminished without relationship. It’s pretty darn hard to go through life without any relationships, if only the grocer and dry cleaner.

In the early part of the 20th century, John Bowlby did research on infants who were orphaned and cared for in institutions. The babies who had their physical needs met — food, warmth, being kept dry, etc. — but, who were not held and cuddled tended to languish and even die. Those who were, however, held and cuddled and related to as well as cared for physically did fine and flourished.

Recent research confirms over and over again that relationships are good for us, for our physical, mental and spiritual health. Winnicott’s observation that there is no such thing as a baby without a caretaker is a paradigm for our lives. You and I need each other and each other’s care.

So, what does this all mean for us as Christians? Our baptismal covenant, what we promise when we are baptized — or what is promised for us if we are infants — is that we follow Christ and live by his words. The Book of John quotes Christ as saying, “This is my commandment, that you love one another as I have loved you,” and “This I command you, to love one another.” Loving, caring for one another is at the heart of our faith, of what Christ calls us to.

We see this throughout our religious tradition. The foundation for our faith is about relationship to God and to each other. The Ten Commandments are about loving and honoring God and about how we treat one another: Don’t steal, don’t kill one another, don’t gossip about each other; don’t commit adultery... And then in the New Testament, Jesus calls us to love God and to love each other.

We celebrate our lives as Christians in community, together. We get together to baptize new babies, celebrate love in our marriage ceremony, affirm growth and new responsibilities in the confirmation service, grieve loved ones through ceremony and ritual. Our lives as Christians affirm community and relationships over and over.

In the book, *Bowling Alone*, the author, Robert Putnam, Professor of Public Policy at Harvard, explores the state of our lives in community in America and how it has been changing in recent years. Putnam talks about two basic kinds of relationships, bonding and bridging relationships.

Bonding relationships are those with the people with whom we feel most identified and comfortable — our families, our ethnic group, our profession and so on. These relationships shore us up, make us feel strong and clarify our sense of identity. They give us support for going out into the world to do what we need to do. They give us a sense of belonging.

Bridging relationships, on the other hand, are those outside our comfort zone with people who are different from us, with different professions, different families, different ethnicity, and different ideas. These relationships stretch us and challenge us and make us deal with the larger world.

Both of these kinds of relationship are very important to us as individuals, both in our ability to belong and in our ability to understand others. Our ability to deal with both kinds of relationships makes the community, local and wider, stronger. They help us relate to others with a sense of reciprocity, that sense that how you treat others will come back to you. If we are all able to treat other people the way we know we would like to be treated, the world runs more smoothly and peacefully. Certainly, we all know that idea has been in decline for a long time! If you're not sure, just see how long it takes you to get out of the supermarket parking lot when the traffic is really heavy — unless some kind soul with a sense of reciprocity comes along and lets you in line.

Putnam tells the story of a small town volunteer department having a fundraiser party. The members of the fire department all sported tee shirts that said "Come to our fund-raiser and we'll come to your fire." The funny thing is that, of course, they're going to come to your fire whether you go to the fund raiser or not! But the point is made that reciprocity makes things work better. As Yogi Berra once said, "If you don't go to a guy's funeral, he won't go to yours."

Every day, when we encounter other people, whether loved ones, not so loved ones, people who do work for us, people for whom we work, ALL people, we, as Christians, are given the opportunity to be ministers of God's love in the world and to honor Jesus call to us to love one another.

Parenting as Ministry

Whoever welcomes one of these little children in my name welcomes me and whoever welcomes me does not welcome me but the one who sent me. Mark 9:37

As any parent knows, raising a healthy child in body, mind, and spirit is one of the most difficult and, for those of us that have seen our children grown into mature, responsible adults, one of the most rewarding 'jobs' in the world. But what parent hasn't experienced frustration while raising his or her child? Parenting is not taught but learned each and every day. Parenting is truly one of the most difficult and challenging ministries we can experience.

In any successful ministry, the key is to develop ones relationship with God and to recognize the strength we receive from this relationship for ministry. Do we see our relationship to our child as Jesus' relationship to the children...“suffer the little children come unto me.” (Mark 10:14) What a revolutionary response to children of his time! Is the time we spend with our children valued and revered? Or do we approach the time as a duty to be completed so we can do something else?

In our busy, complex world, our children need US to be fully present and attentive, just as God is present with us at all times. The influence of siblings, peers, teachers, and society can be challenging to them. Regarding parenting as ministry places an incredible value on our relationship, role and time as parent. Parenting is no longer a 'job' but a gift that is shared and developed through attentiveness and prayer.

Resources:

<i>Childhood and Society</i>	Erik H. Erikson
<i>Stages of Faith:</i>	James W. Fowler
<i>The Psychology of Human Development</i>	
<i>The Moral Judgment of the Child</i>	Jean Piaget
<i>Moral Development and Behavior</i>	Lawrence Kohlberg
<i>The Making and Braking of Effectual Bonds</i>	J. Bowlby
<i>In a Different Voice</i>	Carol Gilligan
<i>Women's Way of Knowing</i>	Mary Belenky
<i>Roots of Soul</i>	Alfred B. Pasteur and Ivory L. Toldson

Ministries in the Workplace

Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. Col 3:22-25

Christians in the workplace offer witness to their faith each time they make a choice and by the ways they treat others. Any given day on the job, a believer can make a decision that will influence the lives of many other people. So, how do principles of faith translate into the realities of the workplace? What does it mean to follow Jesus in a secular job? How does what you hear on Sunday influence what you do on Tuesday?

In recent years, a number of initiatives have begun helping people make the link between their lives of faith and their workplaces...Helping them see the ministry opportunities in their places of employment. In addition to the ones listed below, interested persons are strongly encouraged to use their favorite internet search engine to search for resources related to “faith at work,” “workplace ministry”, and “spirituality at work.” The body of resources grows daily!

Organizations to explore:

The Avodah Institute helps meet the spiritual needs of people in the marketplace. Their mission is to help leaders integrate the claims of their faith with the demands of their work.

For more information: www.avodahinstitute.com/

The Center for Faith & Work was founded to equip, connect and mobilize leaders in their industry spheres toward gospel centered transformation toward the common good. Resources include events and e-newsletters for different industries: www.faithandwork.org/

The Centre for Spirituality at Work in Toronto Canada offers short courses and one day programs on savoring the sacred at work. Their website also includes articles and links.

For more information: www.spiritualityatwork.org/

The International Coalition of Workplace Ministries (ICWM) is a fellowship of workplace believers who want to ignite leaders for workplace transformation by modeling Jesus Christ. They do this by inspiring, connecting and equipping leaders who want to transform the workplace for Christ. The ICWM website (www.icwm.net) is a clearinghouse for information, resources and organizations in the faith and work movement. ICWM provides resources, information and networking to other organizations.

The Mockler Center for Faith and Ethics in the Workplace was opened in 1994 by Gordon Conwell Theological Seminary to equip the Church and its members to bring the work of Christ into the activities of daily life, especially life in the workplace. Through education, direct ministry, and research, they bring the resources of biblical interpretation, Christian theology, Christian ethics and practical ministry into the working world.

For more information: www.gordonconwell.edu/ockenga/mockler

Spirituality at Work- an organization of business professionals committed to the awakening of soul at work and the transformation of work and the workplace into arenas where life is nourished. The organization creates conversations in which participants make connections between what they do, who they are, and what they most value; and in which they are empowered and equipped as agents of reconciliation and transformation within their own organizations and workplace communities.

For more information: www.spiritualityatwork.com/home.shtml

Other Resources:

Books:

Supporting Christians at Work by Mark Greene. The Episcopal Church and the Evangelical Lutheran Church in America have together brought to press a unique publication from England now adapted for use in North America. ***Supporting Christians at Work*** is a dynamic tool to encourage and equip clergy in a much-needed ministry.

Websites for continued exploration of this topic include:

www.episcopalchurch.org/mdl.htm

www.Hischurchatwork.org

www.faithintheworkplace.org

www.faithintheWorkplace.com

(same as <http://www.christianitytoday.com/workplace/>)

www.centeredlife.org/

Ministries of Public Social Responsibility: Recycling, Rallying and Reconciling

For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven. Col.1:19-20

In Christ our relationship to God forever changed. The Book of Common Prayer is very clear about our mission as people of God — to carry on Christ's work of reconciliation. In the broadest sense that is reconciling for the world, our old human vision of darkness, scarcity, and separateness and a new vision, God's vision - of light, abundance, and community.

Our task then as God's people living in this redeemed world is to first "see" what might need to be mended or acknowledge the things that are just out of sync with the way God intended. Once seen, we then can act in ways not only in our individual lives that make it right but also move our communities towards living toward that unified vision. These actions can be simple or almost effortless like straightening a picture or moving a piece of furniture or more elaborate like the kind of remodeling that change the shape of the whole house.

Now having said that we have this grounding, how do we live in light of this revelation, how do we witness to it in concrete ways? This need not be as daunting as we sometimes feel it is. In fact Jesus promised us it would not be. "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" Matthew 28:30. God fully expects that we can do this right where we are as we engage in the world through all my connections to it (family, school, workplace, church, in nature). For example, if we take a stale piece of bread and instead of throwing it away, break it up and throw it out in the yard for the animals to feed on or put it in the compost pile that will eventually replenish the earth, we engage with the world in ways that support unification to that vision for wholeness. Recycling our cans and bottles or our old clothes and furniture can be a statement that witnesses to God's ability to transform them into something "new." It becomes a benefit or good for others that is beyond their initial purpose. In God's world nothing is wasted or thrown away that cannot be redeemed. Being cognizant of the implications of our choices from the efficiency of the cars we drive, or the food we buy and how it is grown, to the stores we frequent and whether or not they treat their employees in ways that are affirming or exploitive can all be individual choices that contribute to our common ministry of reconciliation.

Our leisure activities or "non work time" can afford great opportunities to transform our communities. Are we passionate about children and the power of education to change lives? Then bringing a voice infused with our vision and putting our energy to work for a school board or Parent Teachers Association can be part of our mission field. Being part of our government decisions – voting, working towards advocacy that better the lives of people, or even being part of the local town council can be part of our reconciling work. In short there is no part of our lives that is not intricately woven into the very fabric of God's Kingdom.

As we begin to realize all the ways that our lives witness to this new vision and act in ways that support it, we ourselves continue our own journey to wholeness. When we embrace this reality that we are all the connective tissue that unifies all of life we accept an awesome responsibility but at the same time we also embrace the truth that God wishes our lives to be filled with transforming joy.¹

Now is the time for the world to know
That every thought and action is sacred.
This is the time for you to compute the impossibility
That there is anything
But Grace.
Now is the season to know
That everything you do
Is sacred.²

¹ Parker J. Palmer, *To Know as We are Known: Education as a Spiritual Journey*.

² *The Gift: Poems by Hafiz, the Great Sufi Master*, "Now is the Time." Daniel Ladinsky Translator.

Children as Ministers

At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children." Luke 10:21

Unlike the rest of this publication, the target reader for this section is not the person ministering in the context described. Rather, it identifies ways that we adults can be attentive to the spiritual gifts represented by children, gifts that make them ministers in the world.

Human beings are theotropic, that is, we are by nature attracted to God, or to something beyond ourselves. This characteristic shows itself easily in children, for they are aware of God at an early age, although they have yet to develop language to express it. Other characteristics of children — especially very young ones—make them exemplars of spirituality, if we but take the time to notice.

First is that children love to love, and respond readily to expressions of love from others. Second is that they are quick to forgive. If we learn nothing more from children than those two qualities, we will have benefited from their ministry. But they offer more.

Children think about existential issues: life, death, meaning. In seeking answers for themselves, they make ample use of the imagination which, until they begin school, is relatively unfettered. They find it easy to be in relationship with God, most likely because their mind is not constantly causing them to doubt. Consequently, they are sincere in their prayers, never “faking it.”

Jerome Berryman suggests that young children “intuit divinity,” operating largely in a non-verbal world, or a world where verbal expression is straightforward and devoid of hidden meaning or agendas. Notice that the child Jesus presented as model is silent, not engaged in the “strife of tongues” described in, e.g., Psalm 31:20.

Children are not interested in status. This is one of the characteristics Jesus was pointing to when he proposed a child as model for the Kingdom of God (Matthew 18:3). They are unimpressed by bishops, CEOs of multinational corporations, or presidents of countries. They deal with people as people. What matters most to children is serious attention to their being, which should prevail in adult relationships, but rarely does. A corollary is that children are more interested in process than product. This means that the experience itself is more meaningful than any concrete object derived from it.

Children are creative with the simplest of objects. Despite what consumer advertising would have us believe, if children have access to basic materials, they will devise all manner of interesting objects, all the while enjoying their fabrication more than the objects themselves. Whether children continue to serve us as ministers as they grow up is to a large extent governed by the type of guidance they get from us adults. We have all seen children—both younger and older

ones—behave in selfish ways, or respond dramatically to external stimuli. How adults respond to those situations is crucial to the way children process the elements of their environment. If throughout their growth we nurture them in their faith development, they continue to be hopeful and trusting. They become strong in the confidence that enables them to confront difficulty. They develop awareness of reciprocity among individuals, and are able to articulate increasingly complex observations about their relationships and about the world. In adolescence, they continue to ponder existential questions, talking about them in language derived from whatever environment has sustained them.

Finally, one of the most valuable qualities children and young people share with adults is their idealism, their absence of cynicism. On some level, life's central challenge is to grow old without becoming a cynic, and children help us in this endeavor. Our response to their qualities and to their being will determine the kind of ministers they and we become.

Resources:

<i>The Complete Guide to Godly Play, Vol. 1</i>	Jerome Berryman
<i>The Spiritual Lives of Children</i>	Robert Coles
<i>The Spirit of the Child</i>	David Hay
<i>Ten Principles of Spiritual Parenting</i>	Mimi Doe

II. HOW TO CELEBRATE & AFFIRM MINISTRY IN THE WORLD

A Guided Meditation for Life as Ministry

This meditation is intended to help people examine closely how they go through their lives on a typical day and to reflect on whether this is how they want to live through a day. It addresses how they treat themselves and others and how their daily living can be ministry. It is most meaningful if the meditation is followed by discussion.

First the presenter asks participants to get comfortable, into a position where they can get deeply relaxed. Participants are asked to close their eyes, to breathe deeply and slowly, to let their bodies go limp, their minds blank. Give these instructions slowly as time permits, to allow people to shift into relaxed and open mode. It is very important to do this meditation slowly with long pauses in between questions to give people time to focus on each part. Ask fewer questions if time is short.

Presenter:

Now, let your mind drift back to a recent ordinary day, perhaps this past Wednesday. Do this now.

- What did you do when you first awoke? Do you have a spiritual practice to begin your day? Did you spend time in prayer or contemplation, to give yourself a solid beginning to your day?
- If you live with others, how did you greet them in this new day? Did you show pleasure in seeing them (pause) or were you foggy and grumpy? Did you focus on what they were saying to you or were you distracted about what lay ahead for you that day?
- Did you begin the day with nourishing food?
- And when you left home to begin your activities for that day, how did you travel? If you were driving, were you a courteous and safe driver (pause) or an aggressive and angry one? If you traveled by bus or train or by foot, were you a courteous and friendly fellow traveler?
- Think about the people you saw during the day and how you interacted with them. Who did you talk to? How did you talk to them? Were you brusque and result focused, or did you show consideration to your fellow workers, to your children as you dropped them off at school, to your committee members, to your friends.

- At the end of the work or activity day, how did you unwind? If you live with others, did you spend time sharing your day and listening to them talk about theirs? Did you listen with interest to what they had on their minds and share what was important about what was on your mind? Did you feel re-connected to those people in your life at the end of the day? If you live alone, did you reach out to a friend to see how they were and to share your thoughts?
- In the evening, did you read a good book, take a walk, listen to music, spend time doing something nourishing for your mind and body and soul? Did you take time to pray or contemplate what is important to you in your life? Did you reflect on what had been satisfying about this day — and what you would like to do differently tomorrow?

(Long pause.) As you are ready, begin to come back to this room and this moment. Let your mind and body slowly return. When you are ready, open your eyes.

Questions for discussion might include: (Open-ended questions usually lead to more open discussion.)

- What struck you as important as you went through this process?
- Did anything surprise you?
- What are your thoughts about your everyday interactions as ministry?

Recognizing and Blessing Ministries in Liturgy

“All Are Called” Sundays

The objective of “All are Called” Sundays is to recognize, encourage and bless the primary ministries of the Baptized in the context of the worshipping community. These small additions to the regular Sunday liturgy are inserted after the Sermon and Creed, prior to the Prayers of the People, as one would do for the Commissioning of Lay Ministries.

We are all called to be ministers in the world, to follow Jesus, and to work towards the reconciliation of the world to God. This is not something that happens in isolation, but in all that we do. We recognize the diverse ways and settings in which this reconciliation occurs — at home, in our workplaces, in our relationships and in our avocations. We invite all who are called to various ministries to come before the assembly to be recognized in their principal ministries and to receive the blessing of the people of God.

Included in the “All are Called” Sundays are the ministries of:

- The Arts
- Business, Finance, and Law
- Care, Nurture, and Formation of Children and Youth
- Education
- Health Care and Healing
- Public Service
- Relationship

Note: the prayer over the ministers (after the bidding, prior to the concluding Trinitarian blessing) may be prayed in unison by the whole assembly. The basic format for “All are Called” Sundays and sample collects can be found in the Worship Resources.

Prayers of the People

Intercessions: The Book of Common Prayer offers six forms of the Prayers of the People, which are often used as standard. However, they were actually intended to be used as models. Other forms or adaptations are fully legitimate as long as we are mindful of including the particular topics that express the breadth of our concerns and celebrations as a community.³ One of those topics is to pray for our Universal church, its members and its missions (BCP, p. 359). On any given Sunday, this is realized when we pray for one member of our Anglican Communion, one particular church in our diocese and of course our ordained leadership. However, if we take seriously our understanding of praying for “our members,” would this not include all of our baptized ministers?

³ Galley, Howard E., Ceremonies of the Eucharist (p. 95).

Cycle of Prayer: Implementing a cycle of prayer for members in your congregation is one way to acknowledge the importance of each individual or family in the life of your community. As they are upheld in prayer publicly, they take their place beside the other ministers as equal partners critical to the ministry of the church. This may seem like a daunting task but it can be done fairly simply by printing out an alphabetical list of the parish and choosing how many members will be prayed for each week. By printing out the list every few months, new members are ensured inclusion as you make your way down the list.

Congregational-Based and Worldly Ministries: Lately, many congregations have begun to expand the prayers to give thanks for the work of the many ministries that emanate or have their center within the parish. Affirming altar guild members, Christian educators, or a pastoral care ministry team in prayers can recognize their contribution and the significance of the work done consistently throughout the year. These are ways in which laity “take their place in the life, worship, and governance of the Church”. However, ministry also includes representing and bearing witness to Christ and according to the gifts given us, to carry out Christ’s work of reconciliation in the world “wherever we may be” (BCP, 855). Therefore, weekly liturgies can also include prayers that affirm the ministries of members as caregivers, teachers, healers, advocates and friends. They can be simple even when using a standard prayer form. Here are a few examples:

Mothers Day: *We give thanks for the ministry of all the baptized. We pray especially for all mothers and those who give motherly care that through them all may know the healing power of Christ’s love.*

For Healers: *We give thanks for the ministry of all the baptized and especially all those who are called to a healing ministry, doctors, nurses, mental health professionals, chaplains and all others whose labor in the world reflects the healing love of God.*

For Teachers: *We pray for all those whose ministry in the world is to teach and mentor others...*

Praying for our ministry in the world or within our congregation need not be mutually exclusive ...

For parents, teachers, and youth workers, that they may live with the gospel each day, sharing their love with all. *(We give thanks for the ministry of parents and teachers as they guide and nurture our children. In our own parish we give thanks for all those on the Youth and Family Ministry Team.)*

For all members of our community, that we may recognize the gifts we have received from the Spirit and use them freely for the good of all. *(We pray for all those who exercise a ministry of discernment to friends, family, or coworkers. In our parish we pray for all those on our Discernment Ministry Team.)*

We hear in all these prayers, a reminder that Christ’s work is in the world and all of Christ’s work is important and a reflection of the gifts we each bring to our daily lives.

There are liturgical resources available that offer different model forms of the “Prayers of the People” that may help you broaden the scope of your intercessions. One such resource is “Intercessions for the Christian People” from The Liturgical Press. This rich book offers forms for each Sunday in the three-year liturgical cycle. While not completely unique each week, the prayers often echo the lectionary. Hearing the prayers as shaped by the Word, may allow you to better reflect and shape the prayers offered for all members of the Body of Christ.

Two examples of forms for specific Sundays can be found in Worship Resources.

Preaching

Preaching, the response to the reading of the scriptures, offers rich opportunities to celebrate the ministries of all baptized persons.

Above all, preachers, whether clergy or lay, can be intentional about their use of language. The "ministers of the Church are lay persons, bishops, priests, and deacons" (BCP p. 855) so preachers can clearly and consistently use terms like "ministry," "minister," "call" and "discernment" to refer to all God's people. At the same time, preachers can be very careful not to use phrases like "just a lay person."

Preachers also have the chance to frame understandings of ministry through their intentional use of sermon examples. In Biblical texts, the majority of people who hear God's call are not ordained. Stories of lay people discerning God's will for their careers or relationships and hearing God's voice in their lives can inspire other laity. Clergy preachers can be especially sensitive about how they describe their call to ordination and very intentional about telling stories of lay people hearing some other sort of call. Non-clergy preachers, by their very presence in pulpits, demonstrate the capacity of lay people to have ministries of proclamation.

Finally, preachers can challenge listeners to claim their own ministries. Whenever Jesus sent forth his followers, he challenged them to do two things-- to talk about the Kingdom of God and to do something about it. For 2000 years, these have been the tasks of the followers of Jesus. The preacher can be clear that these are the tasks for ALL baptized people.

Spiritual Parenting Groups

Spiritual parenting groups meet monthly to discuss ways to create a healthier, balanced and spiritual life for each other and our children. The focus of each session is a book chosen by the group to be read and be the topic for discussion. The meetings give parents a chance to exchange ideas and provide support for each other.

Resources: *Buddha Never Raised Kids & Jesus Didn't Drive a Carpool: Seven Principles for Parenting with Soul* by Vickie Falcone provides practical and spiritually nurturing ideas for families. The first part of the book basically deals with one idea — connection. Connection with your source, yourself and your child: this is the heart of parenting with soul.

Busy but Balanced by Mimi Doe provides practical parenting ideas written in a month by month format. Each month contains seasonal activities to be done together as a family that promotes relationships, respect and enhances the spiritual growth of a child.

Peaceful Parents, Peaceful kids: Practical Ways to Create a Calm and Happy Home by Naomi Drew outlines the following eight keys for peaceful parenting:

1. Have fair, consistent standards and limits
2. Make your home a place of kind words
3. Catch your kids in the act of doing things right (compliment them immediately)
4. Be absolutely generous with hugs, listening and love
5. Spend at least 15 to 20 minutes of uninterrupted time each day with your child interacting and being present
6. Have family meetings
7. Make a commitment to eliminating physical fighting
8. Practice anger management and conflict resolution strategies

Above All, be Kind: Raising a Humane Child in Challenging Times by Zoe Weil offer solutions to problems of apathy, materialism and dangerous peer influences by teaching parents how to raise their children to be humane in the broadest sense: to become more compassionate in their interactions with family and friends, but to grow up making life choices that demonstrate respect for the environment, other species and all people. The book outlines four elements of humane education:

1. Providing information
2. Teaching critical thinking
3. Instilling the three R's of Reverence, Respect and Responsibility
4. Offering positive choices

By using these four elements in their own lives, parents learn how to become better role models. When they bring these tools to their parenting, their children become more aware, empowered and compassionate — an upward spiral that leads to happier children, deeper family relationships, and a better world.

Websites that provide ongoing information:

www.spiritualparenting.com

Mimi Doe, founder of this website and author of books such as *Busy but Balanced*, *10 Principles for Spiritual Parenting*, and *Nurturing Your Teenager's Soul* provides uplifting thoughts and prayers.

www.learningpeace.com

Provides books from Naomi Drew who is a registered provider with the NJ State Department of Education and the NJ Character Education Network. She is the author of six books (including the one reviewed above). She also publishes a monthly newsletter that can be downloaded and is available through www.learningpeace.com/pages/newsletter.html. Ms. Drew offers workshops and may be reached at Naomi@LearningPeace.com.

Clergy Workplace Visitations

A way to bridge the divide between ministry in the institutional church and ministry in daily life is for parish clergy to visit parishioners in the place where parishioners spend much of their working hours — on the job. That may be in a factory, at home or in an office - wherever the people of God are engaged in their work.

The Rev. Canon Fletcher Lowe, Associate for Baptismal Living at St. Paul's in Richmond, VA refers to these as “Marketplace visits.” Being present at the workplace provides an affirmation that cannot be achieved in any other way and can have an important affect on parishioners’ sense of call and ministry.

In his book, *In Baptism: the Event and the Adventure; the Journey from the Font into Baptismal Living*, Lowe suggests that workplace conversations center on the following questions:

- What do you do here?
- What connections, if any, do you experience between Sunday and Monday, the connection with your faith?
- How did you come to that place?
- In what ways does and can the congregation and its leadership support, affirm, nourish, and equip you in your work/ministry here?

Lowe continues “It is important to share the questions with those to be visited beforehand. The results vary depending upon the person: for some it can be a learning experience - the first time they have considered the connection; for some it is an affirmation of their calling and ministry; for some it can be a challenge to struggle with a sense of ministry where they are; for some it can be an aha, when they realize that they do have a calling, a ministry. It is important to recognize that there can be a distinction between a real sense of call - God has put me in this place - and a sense of ministry - in this place I can live into the Baptismal Covenant: “seek and serve... respect the dignity....” Most important of all is that such visits affirm that the Church is supportive of the very work that occupies parishioners most of their working and waking hours.”

If it’s not practical for a clergy person to visit the workplace, then the priest might suggest sharing the parishioner’s lunch hour at a nearby restaurant.

III. WAYS TO HELP PEOPLE FIND THEIR MINISTRIES

Gifts Discernment

God gives every believer spiritual gifts that can be used in ministry. The use of these gifts enables us to participate in the reconciliation of God and the world, to fulfill God's purpose in the world.

People are often confused about their gifts. They may not be used to thinking of themselves as having gifts (Gifts are only for those, well, GIFTED people!) and don't know what their gifts are. They may not have any idea how they can use their gifts to be useful for God's purposes. We are familiar with those people who think their gifts are not special enough for God's work. Or, sometimes the gifts they most obviously have are well-worn, and the owner wants to do something new.

We often think of social workers as being the obvious people to work in the soup kitchen or other outreach. And, of course, accountants can be very well used to help with the budget issues of the church. The attorney can advise on legal issues. Sometimes, this is exactly how the social worker or accountant or attorney or whomever wants to be used. But sometimes that is as inspiring and attractive as a busman's holiday. They would like to find and use some undiscovered or undeveloped or underused gift.

The resources here described are intended to help people explore their gifts and their call to use their gifts for God's glory and for service.

Created and Called

Jean Morris Trumbauer, Augsburg Fortress

Created and Called expands the concept of "gift" and encourages examination of areas of giftedness such as heritage, life story, emotions, vulnerabilities, weaknesses, passions, and influences. The gift of this resource is its concrete, detailed worksheets to do each session. Worksheets enable participants to inventory, appraise and understand gifts, including areas that may not seem obviously positive at first glance.

Created and Called assists participants in congregational discussion groups to make connections among different dimensions of life. It gives quotations for reflection from a variety of different authors and the take home materials assist in goal setting. The resource also invites people to look at what drains or motivates them and then assists in making matches between energy and gifts.

In addition to discussion groups developed for the purpose of general ministry discernment, *Created and Called* can be used by vestries, committees, or other congregational groups that regularly work together.

To implement a *Created and Called* Discernment Group, the following steps may be useful.

- The leader acquires a copy of the resource and reads through it, developing responses to the worksheet materials, perhaps recording additional thoughts and reflection in a journal.
- Publicize the program with an emphasis on the way in which it will assist in the concrete inventorying of gifts for ministry in everyday life.
- In the first session offer an overview of the discussion group plan and distribute worksheets for the next session. Review group norms.
- Sessions should be an hour and a half.
- In group meetings, divide into smaller groups of two or three to share the work on the worksheets then re-gather in the larger (whole) group to discuss general impressions of the work.
- *Created and Called* congregational discussion groups are best designed for four weeks after the initial organizing session.
- Schedule a follow-up session a month after the last session. This allows for accountability and connection.

Using *Created and Called* assists overall in building community within a congregation and helps participants recognize experiences that are shared while focusing on gifts to be appreciated and used.

Eighth Day of Creation — Discovering Your Gifts

Elizabeth O'Connor, Faith at Work, Inc., www.faithatwork.com

Eighth Day of Creation is a very Biblically based resource on gifts discernment. Its easy to use study guide offers chapters of the Bible for reflection and has options for meditating on the scripture and Biblical characters. It offers questions and discernment themes such as: “What Do You See?” “What Do You Hear?” “Blocks to Listening,” “Your Own Gifts” and “Facing Failure,” among others. The slim and accessible volume was developed to prepare and empower people to do missional work in diverse settings.

To offer an *Eighth Day of Creation* discernment group, the following may be helpful.

- The leader acquires a copy of the resource and reads through it, reviewing the study guide, perhaps recording some initial thoughts and reflection in a journal.
- Publicize the program with an emphasis on the way in which it will propose a different theme each week aimed at preparing anyone for a next step in missional work.

- In the first session offer an overview of the discussion group plan and briefly present each of the themes that will be undertaken. The plan (including the introductory session) is for an eight-week program. Review group norms.
- Sessions should be an hour and a half.
- In group meetings, divide into smaller groups of 6 (if you have 12 or more) to do the meditations, and then re-gather in the larger (whole) group to discuss insights gained from the reading and meditations.
- Schedule a follow-up session a month after the last session to give an opportunity for reflection on the ongoing usefulness of the *Eighth Day of Creation* program.

Knowing Your Personality Style - DISC

Robert A. Rohm Ph.D., Personality Insights, Personality Insights.com

While on the journey of discerning your ministry call, knowing what motivates and inspires you will be a great help. Understanding what motivates and inspires people that you share ministry work with will help create smooth working relationships. Knowing what your personality style is and celebrating the gifts that are associated with your particular style are vital components in realizing your ministry call.

Based upon the work of Psychologist, Dr. William Marston, from Harvard University, that stated that people are inspired by four basic motivators, he was able to determine personality patterns that he called DISC.

Dr. Rohm studied Dr. Marston's work and developed the work that he currently teaches around the world which comes from his book, *Positive Personality Profiles*. Dr. Rohm's book continues the work of Dr. Marston and connects it to work in the business world as well as work in ministry.

You determine your personality style by answering the following questions:

1. Are you more outgoing or more reserved?
2. Are you more task-oriented or people-oriented?

The answers to those two simple questions will give you the basis for determining your personality style.

D Dominant Type—An outgoing, task-oriented person who is inspired by getting things done and making things happen. These people are motivated by respect and getting results.

I Inspiring Type—An outgoing, people-oriented person who is inspired by socializing, having fun, and interacting with others. These people are motivated by admiration and recognition.

S Supportive Type—A reserved, people-oriented person who is inspired by helping and supporting other people and building the team. These people are motivated by friendliness and sincere appreciation.

C Cautious Type—A reserved, task-oriented person who is inspired by consistency, quality information, and accuracy. These people are motivated by trust and integrity.

DISC is not meant to measure our values or create labels that define us. It is a tool that will help us to understand behavior patterns in ourselves and the people in our environments. Each personality type offers gifts that contribute to different ministries. The key is to understand what personality types are compatible with particular ministries as well as knowing what gifts and talents that others bring to the work that can supplement the gifts and talents that you have identified.

Everyone has traits in each of the DISC categories. Knowing what category motivates and inspires you can give you courage and strength as you continue the discernment of your ministry call.

Listening Hearts: Discerning Call in Community

Suzanne Farnham, et. al.

Listening Hearts provides a useful basis for hearing the voice of God in one's life through community. It supports the development of ministry in congregational contexts through group discussion. The book quotes Rainer Maria Rilke; "Live the questions. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer."

Specifically, the discussion approach to using *Listening Hearts* in a congregational group can have the following purposes (from the Manual for Discussion Leaders):

- To help participants clarify and expand their understanding of call, ministry, discernment, and community as they relate to one another.
- To provide participants an opportunity to grow in their relationship to God
- To increase a sense of listening to God in themselves, through others, and in everyday occurrences
- To enable participants to become more aware of the value of the support of a faith community.

Listening Hearts seeks to touch people's own experiences, and unpack and take the mystery out of call, discernment and the gift of community. It opens readers to the practice of supporting one another and living into what God calls us to do.

While some have used *Listening Hearts* in a very specific way to discern a call (such as a change in careers, change in a relationship, or considering ordination), it is generally useful in the congregational context to build the ministry of the baptized community.

To implement the use of *Listening Hearts* in a congregation, the following specific steps may be useful:

- The leader should get a copy of *Listening Hearts* and the *Listening Hearts Manual for Discussion Leaders* and read both. Allow enough time to "experience" *Listening Hearts* and perhaps use a journal for reflection on questions and insights that develop.
- Discuss the idea of the *Listening Hearts* discussion group with ordained and lay leaders in the congregation, highlighting the purposes of offering the group.
- Publicize the group in the congregation. Emphasize that the book is meant for anyone to use and is readable. Order books well in advance of the group and, as people indicate interest, offer them a book to begin reading.
- At the first gathering, review group norms and discuss. Discuss the purposes of the group. Offer a brief overview of the weeks the group will meet. Encourage everyone to read carefully the first chapter for the next gathering.
- Work with one chapter per week or meeting, and ask people to mark what spoke to them.

- Meet for an hour and a half.
- If you have more than 12, divide into two groups.
- Encourage careful listening and silence between speakers.
- Teach people to speak from their hearts, not their heads. The approach to discernment offered in *Listening Hearts* is not an intellectual process.
- Within the footnotes, participants have access to a wealth of other resources if they want to follow up a specific idea or concept.
- Meet for 7 or 8 weeks.

Generally recognize that a *Listening Hearts* discussion group is an opportunity for the Holy Spirit to speak to the individual participants and to the group.

Also available:

Listening Hearts Manual for Discussion Leaders

Grounded in God: Listening Hearts Discernment for Group Deliberations

Listening Hearts Retreat Designs

The Listening Hearts Songbook

Spiritual Direction

What is spiritual direction? Spiritual direction, most simply described, is the act of one person accompanying another in the exploration of his/her relationship with God, in the presence of the Holy Spirit. It is a three-way relationship which recognizes that our connection to God is at the core of our being and is bound up in our connections with each other. Over time, the relationship takes on the characteristics of a shared journey. The path taken belongs to the directee, while the role of the spiritual director is to observe and explore, when appropriate, the landmarks of God's activity in the directee's life.

Spiritual direction creates a unique space for observing God at work in the directee's life through regular monthly meetings. It is not unusual for the relationship between directee and director to continue over a period of years. The term "spiritual director" could just as easily be replaced by "spiritual companion," "soul friend," or "spiritual guide." However, "spiritual director" is the traditional name for this role, even though contemporary spiritual directors are not generally very directive.

Why do people go? There are many reasons people are drawn to work with a spiritual director. For some, it is an on-going spiritual hunger or curiosity that shows up in questions such as, "Where is God in my life?"; "Why does my prayer life seem dry?"; "How can I connect my faith to the events of my life?"; or "How do I know what God really wants me to do?" Having questions of faith, discernment, moral decisions or spiritual practice are some of the frequent reasons that bring people to spiritual direction. Sometimes the individual merely senses an indefinable gap or emptiness, or a feeling that even though nothing is wrong, life just doesn't feel quite right. In some instances, spiritual issues may co-exist with physical health or mental health issues. If the directee is not already attending to those challenges, a spiritual director will advise seeing an appropriate professional.

What occurs during a spiritual direction meeting? With an awareness of the presence of the Holy Spirit, the directee and director enter into conversation watching for the movement of God as experienced in the directee's daily activity of life and prayer. The conversation frequently feels prayerful and is equally likely to be leavened with laughter or salted with tears. Directees often discover a heightened awareness of God's voice and ways to respond. While a feeling of spiritual healing may occur, spiritual direction is not psychotherapy.

Finding a spiritual director: The best way to begin finding a spiritual director is to pray. God is magnificently creative in making the information we are seeking available. In addition to prayer, do some research, just as you would to find a professional in any field. Ask your priest or other clergy for names and phone numbers. Ask friends. Call retreat centers or seminaries. Contact Spiritual Directors International <www.sdiworld.org>.

Once you have acquired some names, speak to each of them to get a feel for their personality, experience and style. You may want to know their religious affiliation, training, whether or not they charge a fee or have openings available. It is usually not as important as it might seem that your spiritual director practice the same religion as you. It is important to meet with someone who includes seeing a spiritual director regularly as part of their own spiritual self-care and who is in supervision.

Resources:

Anglican Spiritual Direction, Peter Ball
***Spiritual Director, Spiritual Companion:
Guide to Tending the Soul***, Tilden Edwards
Holy Listening, Margaret Guenther
Trustworthy Connections, Anne W. Silver
Exploring Spiritual Direction, Alan Jones
Soul Friend: A Study of Spirituality, Kenneth Leech
Care of Mind, Care of Spirit, Gerald G. May
Spiritual Directors International website
www.sdiworld.org

A list of Spiritual Directors is available from:

Bishop Anand Resource Center
31 Mulberry Street, Newark, NJ 07102
973 430-9902

Discernment and Small Groups

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts.” Acts 2:44-46

Such is the earliest description of a small group within a church community! These few simple verses offer a treasure; a glimpse at the richness of the early church experience. This early group was committed to each other, sustained each other, and their belief made a certain type of intimacy possible. As time went on, these group qualities and the fact that they met consistently led to a change of life for each of its members. Their hearts were opened and their life took on new meaning. Today effective small groups can offer the same experience. A small group can be a safe place where people can encounter God, and find the resources and relationships to nurture their spiritual growth.

Neil McBride offers this as a basic definition of a church small group: A small group within the church is a voluntary, intentional gathering of three to twelve people regularly meeting together with the shared goal of mutual Christian edification and fellowship.⁴

In this definition, you can hear the echoes of our early church community. A group of people voluntarily, but intentionally meeting and agreeing to be mutually accountable to one another and committed to the shared goal of edification or “building up” or strengthening their spiritual lives. Such a group could be a powerful vehicle for discernment.

Covenant Groups

Covenant Groups are small groups created for the purpose of developing a deeper intimacy with and understanding of God. These groups which meet regularly are formed for the sole purpose of mutual discernment, accountability and prayerful support for living as disciples in the world.⁵ Each meeting is structured using a discerning bible study model as a catalyst for group meetings. This is not a traditional bible study model but rather one that focuses on reading a scriptural passage and allowing people to be open to that passage speaking to them from where they are at that moment in their present lives.⁶ Through a regular commitment to the group, members become more aware of God’s grace in their lives and find new ways to serve God and neighbor.

⁴ McBride, Neil F., How to Lead Small Groups (p. 24).

⁵ Based on the work of Louis H. Evans, Jr. and detailed in his book, *Covenant to Care*.

⁶ The Bible study method used is a common method and has been sometimes referred to as the “Lectio divina” or “African Bible model.”

Dynamics of Covenant Groups - Each member of a covenant group agrees to be present to other members of the group in a mutual journey of discernment. As such, the group forms norms or agreements for membership. Eight covenants are identified as follows:

- Covenant of Affirmation - There is nothing you have done or will do that will make me stop caring for you. I may not agree with your actions, but I will care for you as a person and do all I can to hold you up in God's affirming love.
- Covenant of Availability - My time and resources are at your disposal if you need them, to the limit of my abilities. As part of this availability, I pledge my time on a regular basis, whether in prayer or in an agreed-on meeting time.
- Covenant of Prayer - Covenant to pray for you regularly.
- Covenant of Openness - I promise to strive to become a more open person, disclosing my feelings, my struggles, my joys, and my hurts to you as well as I am able. This is to establish trust, acknowledge need and affirm your worth to me as a person.
- Covenant of Honesty - I will try to mirror back to you what I am hearing you say and feel. If this means risking pain for either of us, I will trust our relationship enough to take that risk. I will try to express this with honesty and sensitivity and with awareness of the appropriate circumstance.
- Covenant of Sensitivity - I will strive not to let my needs overshadow my sensitivity to your needs. I will try to hear you, see you and feel where you are.
- Covenant of Confidentiality - I will promise to keep confidential whatever is shared within the confines of this group.
- Covenant of Accountability - I consider that the gifts God has given me for the common good should be liberated for your benefit. I am accountable to you to become what God has designed me to be. If I should discover areas of my life under bondage for whatever reason, I will seek Christ's liberating power through his Holy Spirit and through my covenant partners so that I might live into the work God has given me to do.

Getting a Group Started - Once interest has been established in a congregation, a method of forming groups needs to be established. The specifics of how this is done will vary from congregation to congregation. However some guidance follows. New groups need not be formed based on someone's perception of "who should be with whom." Some of the most successful groups have been those whose members barely knew each other at the outset.

A group can be formed based on time available for meetings. A questionnaire exploring interest and time available can make forming these groups simple. Another method is to have a large first group meeting for all those interested in

joining a covenant group. During that meeting, form groups for the bible study portion based on any of the number of methods used for breaking up into small work groups (counting off based on number of groups one, two, three, etc.). These can form the basic foundational groups moving forward.

Setting Meetings - Once a group is formed, its members are responsible for its own meetings. A regular meeting time needs to be established as well as frequency of meetings. Meetings can be weekly, bimonthly or monthly. Intervals longer than one month are not recommended. Place also varies by group. Some meet at church, some at the homes of members. Members may wish to rotate houses or to meet at one central home that is convenient for all.

Structure of the Meeting Session - A suggested format of each meeting is as follows. Prior to the meeting a Bible Passage is chosen for reflection. Three versions of that same passage are used (i.e. King James, New Revised Standard Version).

1. Open with a prayer
 - a. Request guidance from the Holy Spirit
 - b. Request openness on the part of the members to whatever God's grace may seek to accomplish
 - c. Request each of us to be ready to receive God's word
2. If this is not the first meeting the meeting begins with each person being invited to share an experience drawn from the time following the last meeting.
3. One person reads the scripture slowly then group members, one at a time, identify a word or phrase that caught their attention. (This is called minimal adornment).

Another person reads the passage again, using another Bible version and each person writes about what this passage touches in his/her life today. Each person shares aloud using the phrase "I hear" or "I see."

Another person reads the passage, using a third Bible version and each person writes about what does God want me to be or do this week or how does God invite me to change.

Share aloud using the phrase, "I believe God wants me to...."

4. Close with each person praying for the person on their right repeating the goal that was shared by that person.

Existing Small Groups

A discernment quality can be introduced in the small groups that form (or have long been in existence) to accomplish specific tasks or share common interests (e.g., Vestry, Altar Guild, etc.).

Such a group may have already:

- Established trust
- Established support for each other (prayerful and/or practical)
- Identified themselves as mutually accountable
- Established consistent availability (regular meetings)

One way to develop discernment in existing small groups is to set aside time at the beginning of the meeting for Bible study. Introducing this Bible Study Model at the beginning of established meetings can:

- Affirm individual discernment
- Affirm God's presence in all things
- Provide context for mission within the community

A related possibility for existing groups is to use scripture reflection prior to taking on specific agenda items. For example, a Vestry, prior to receiving the Treasurer's report, might reflect on a scripture passage related to money. Altar Guilds might reflect on passages related to hospitality.

A third method for existing small groups is developing the norm that each gathering will include the sharing of a prayer, a reading or an original meditation. Members take turns sharing. The sharing might be used to open the meeting or as a break in the middle to help members re-focus themselves on God's will rather than the busy-ness of the group's work.

Group Spiritual Direction

Spiritual direction occurs, formally or informally, when one person helps another person become aware of the way God is moving in his or her life in the presence of the Holy Spirit. Private spiritual direction has had a long history in the Christian church. Why do spiritual direction in groups? For one thing: Jesus taught in groups, by the Sea of Galilee, on the hillside, in the synagogue. He promised that when two or three were gathered in his name he would be in the midst of them. (Matt 18:20) And one can't help but notice that the Spirit descended at Pentecost when the disciples were all together in one place (Acts 2:1), i.e., in a group. It has been wisely said that there is safety in numbers.—a positive for many who fear ceding too much authority to a director; clearly, there is also power.

The benefits of group spiritual guidance are many. There are more insights to be found in a group than in one-on-one spiritual direction. Different members of the Body bring different gifts, none higher than any other. It is a profoundly mutual ministry. The members share authority for the group as they engage in the counter cultural practice of being with others in silence: not fixing and not giving advice, rather seeking always the intention of the Holy Spirit for each person and asking God to use them to that purpose. Group spiritual direction strengthens fellowship in a parish through the sharing of vulnerability and prayerful support and serves as a lab for the experience and practice of living one's life of faith in community.

While spiritual guidance groups take many forms most tend to meet on a monthly basis and to function best, especially during their first year, when they have a facilitator who will protect the atmosphere and introduce participants to the process. That process, whatever its form, generally includes the following elements. A person shares with the group some aspects of his or her life with God. All listen prayerfully and reverently. There is a time of silence. Then any who are moved to speak encouraging or helpful words to the person do so. Finally the person reflects on what has been said, holding on to what seems sound and helpful and letting go of what does not help.

Such sharing requires a safe "container." Clear boundaries make a safe place and establishing a covenant by which the group will function is an essential first step. This will include group norms, ethics and confidentiality. Some common elements of a covenant would be agreeing to begin and end on time and to treat everyone with compassion and respect. Many excellent books are available for developing guidelines, particularly Anne Silver's *Trustworthy Connections*.

Each group should have an agreed-upon statement of purpose, for example, to deepen our spiritual lives by listening to God and to each other. To facilitate that goal, we share from our own experience and listen to what God may be saying to us through what we share, what other people share and silence. Our discussions are not about solving problems or resolving issues but opportunities to hear each other's ideas and experiences. When others are speaking we do our best to listen to what they are saying, rather than rehearsing what we are going to say when our turn comes. Eye contact during group practice is optional and we will refrain from touching, handing a tissue, etc., during group practice.

In Silver's words, the group must be safe "for all of us all the time." To that end a covenant would include that: we are not pressured to share anything that is beyond our personal comfort zone. We may elect *not* to speak and can "pass" when our turn comes. We are to listen to each other with respect. Remember not to talk in another person's space. Try to suspend our preconceived ideas or stereotypes. Refrain from judging or criticizing. Speak out of our own experience. Resist the urge to give advice or fix things. Maintain confidentiality, *never* talking about what other group members have said with people who are not in the group.

With these important supports in mind there are many possible forms used for group spiritual guidance. The ***Shalem Institute for Spiritual Formation*** offers a contemplative path. Shalem groups function with a great deal of silence. The groups are often led by a trained facilitator who keeps track of the time and assists the group in being attentive, discerning, prayerful and responsive to God's leadings and invitations. Those attracted to meditation while seeking the wisdom of the larger community may find this an attractive model. To allow enough time for silence and sharing these groups are limited to 4-5 people.

Those seeking increased knowledge about things spiritual might prefer the ***Crafton Model*** (used by the Rev. Barbara Crafton). This group can number up to a dozen. The group begins with leader led instruction in some type of prayer or practice; followed by group members splitting off into pairs acting as spiritual directors for one another through prayerful listening and reflecting back what was heard; then all reconvene as a group for a closing prayer.

Perhaps one of the most "parish friendly" models is the ***Participant-Determined Model***, offering options as broad as its name. After a period of silence, a volunteer offers a reading, poem, or a topic such as vocation, Sabbath keeping, silence, burnout, finding God in the everyday. After five minutes of silence whoever feels moved speaks for up to five minutes using the reading/topic as a jumping off point. Brief open discussion follows closing with five minutes of silence and a final prayer.

In another variation a facilitator gives a small introduction or definition of discernment, prayer or rule of life, with four differing questions following. Pick one and share: What's very alive for you right now? What gives you (or depletes your) energy? Is there something you're grateful for? What is bugging you? As comfort increases members may wish to offer to lead the group: to choose brief readings to share and then to facilitate others sharing. Anne Silver introduced group spiritual guidance to her parish by explaining briefly about spiritual direction followed by a short scripture reading followed by five minutes of silence. Then each person is given eight minutes to share, as they wish, one significant issue, incident, or question, a longing you have just noticed, some portion of where you have been or where you are going. Ask for a volunteer. The convener helps the group maintain a minute of silence between speakers to honor what's been said then the next person shares or passes without comment on what anyone else has said. The facilitator acts as a time keeper, taking a turn like everyone else. The Holy Spirit is the Spiritual Director. The session ends with a couple of minutes of silence and a closing prayer.

Those seeking discernment in call or vocation might find help in *Listening Hearts* or Parker Palmer's model based on the Quaker clearness committee. The focus person seeking discernment speaks. Only non-directive questions are allowed in response. Have you been able to pray about this? Do you have any sense of how God is in this with you? No other comments are appropriate as they may lead the speaker to feel he or she ought to go in that direction. Finally, there

are also spiritual guidance models for peer groups for those engaged in similar ministries to gather for support, clarity and problem solving.

Resources:

Holy Invitations: Exploring Spiritual Direction (particularly chapter 9: Group Spiritual Direction), Jeannette A. Bakke

The Lived Experience of Group Spiritual Direction, Rose Mary Dougherty

Group Spiritual Direction: An online version of the Shalem Pamphlet on Group Spiritual Direction - "Group Spiritual Direction: What is it?"
www.shalem.org/resources/publication/pamphlets

Group Spiritual Direction: Community in Discernment, Rose Mary Dougherty

Trustworthy Connections: Interpersonal Issues in Spiritual Direction
(Chapters 1, 2, 6, 7, 10 and codes of ethics in Appendices 1 & 2),
Anne Winchell Silver

Crafton, Barbara,

- "Group Spiritual Direction-Part 1" ***PlainViews: A Publication of the Health Care Chaplaincy***, 1:1 (February 2, 2004)
www.plainviews.org/AR/c/sd_v1n1_p.html
- "Group Spiritual Direction-Part 2" ***PlainViews: A Publication of the Health Care Chaplaincy***, 1:2 (February 18, 2004)
www.plainviews.org/AR/c/sd_v1n2_p.html
- "A Steady Beam of Love and Truth," *Almost Daily Electronic Meditations*, December 28, 2004
www.geraniumfarm.org/dailyemo.cfm?Emo=401

A Hidden Wholeness: The Journey Toward an Undivided Life, Parker Palmer

Tilden, Edwards,

- ***Spiritual Direction: Reclaiming the Gift of Spiritual Direction*** (see chapter 7: Group Direction), 1980.
- ***Spiritual Director, Spiritual Companion: Guide to Tending the Soul***, 2001
Appendix B: The Spiritual Director Peer Group Meeting

Looking into the Well: Supervision of Spiritual Directors, Maureen Conroy

Connecting to God: Nurturing Spirituality Through Small Groups,
Corrinne Ware

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IV. RESOURCES

Worship Resources

“All are Called” Sunday Liturgies Basic Template⁷

The Presider invites forward all who are called to the ministry being celebrated (e.g., for the arts: all expressive mediums including theater, music, dance, visual arts, design and literature. Artists as well as those who teach, assist and provide support in arts institutions and arts educational programs are part of this ministry. Those being prayed for and those praying in the congregation may join hands or reach out their hands in blessing.

Presider All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of the world. This ministry of making Christ known and renewing the world is the ministry of all the baptized, an extraordinary calling for ordinary people. Ministry in the world is you and me, following Jesus, and working for the reconciliation of the world to God, everywhere we are: in our relationships, in our avocations and public service, and especially in our workplaces.⁸

Presider We will recount to generations to come the praiseworthy deeds and the power of the Lord.

All *And the wonderful works God has done.*⁹

Presider Let us pray.

[Insert Appropriate Collect from one of the following pages]

May Christ's holy, healing, enabling Spirit be with you every step of the way, and be your guide as your road changes and turns, and the blessing of God our Creator, Redeemer and Giver of life be with you always. Amen.¹⁰

⁷ This liturgy is used after the sermon and creed in a celebration of the Holy Eucharist after the form for “Commissioning of Lay Ministries” in *The Book of Occasional Services*. It was developed using a variety of sources (noted) for St. Mark's Episcopal Church, Teaneck, New Jersey by The Rev. Randall C.K. Day and The Rev. Denise Harper Bennett. The liturgy was inspired by the teaching of The Hon. Byron Rushing and the practice of the people of St. John's and St. James' in Roxbury, Massachusetts.

⁸ The address is based on an article by The Hon. Byron Rushing: “The Challenge of the Ministry of the Laity in Today's World” in *Ministry in Daily Life: A Guide to Living the Baptismal Covenant*, (ed. Linda L. Grenz and J. Fletcher Lowe, Jr.; The Episcopal Church Center, 1996) pp. 69-78.

⁹ The verse and response are adapted from *The Book of Occasional Services*, “Commissioning of Lay Ministries,” The Church Hymnal Corporation, 1995, p. 181.

¹⁰ The blessing is a {Pentecost blessing from *A New Zealand Prayer Book*, The Anglican Church in Aotearoa, New Zealand and Polynesia, 1989, p. 542.

Collects

The Arts¹¹

Infinite, astonishing, compassionate God, you meet humanity in creativity. Bless the creators, O God of creation, who by their gifts make the world a more joyful and beautiful realm. Through their labors they teach us to see more clearly the truth around us. In their inspiration they call forth wonder, surprise and awe in our own living. In their hope and vision they remind us that life is holy. Bless all who create in your image, O Divine Imagination. Reveal the Light of Truth, pour your Spirit upon them that their hearts may burn and sing and their works be fulfilling. Feed hungry souls through these who are called to the ministry of the arts; resurrect our species. Lord, make us all see your glory in every place. *Amen.*

The Ministry of Business, Finance and Law¹²

Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with these your people as they work in their vocations in business, finance, and the law; help them to be ever more responsive to your will. Strengthen them in times of fatigue. Enlighten and inspire them in times of confusion and when they feel their work lacks sacred meaning. May they recognize that their gifts are essential to maintaining the fabric of society and the world. Grant them grace fearlessly to contend against evil and to make no peace with oppression; and, that they may reverently use their freedom, help them to employ it in the maintenance of justice in their communities and among the nations, to the glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Ministry of the Care, Nurture and Formation of Children and Youth¹³

Almighty God, you have blessed us with the joy and care of children. Give us calm strength and patient wisdom as we care for and nurture children in an unsteady and confusing world. Help us to teach our children to love whatever is just and true and good and to show them that your ways give more life than the ways of the world. Forgive us when we wallow in our children's problems rather than exalt in their strengths and possibilities. So often, we dwell on things that seem impossible rather than on the things that are possible. So often, we are depressed by what remains to be done and forget to be thankful for all that has been done. Help us to weave a tapestry of love and not hate in our children, a spirit of tolerance and caring and a dedication to freedom for all and not just some. Gracious and loving God, help us to sow seeds of peace and justice in our children's hearts, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

¹¹ This prayer is based on the writings of Bienna Cobb Anderson, Matthew Fox, Alex Gray and Michangelo.

¹² The collect is adapted from the Collect for Commerce and Industry and the Collect for Social Justice, *The Book of Common Prayer*, The Church Hymnal Corporation, 1979, p. 259 - 260.

¹³ The collect is adapted from the Collect for the Care of Children and the Collect for Young Persons, *The Book of Common Prayer*, The Church Hymnal Corporation, 1979, p. 829 and from *Guide my Feet: Prayers and Meditations for Our Children* by Marion Wright Edelman, New York: Harper Collins, 1995, pp. 13, 15.

The Ministry of Education¹⁴

Almighty God, the fountain of all wisdom: Enlighten by your Holy Spirit all who are called to the ministry of education: those who teach, train, assist, support and administer in schools and educational programs and those students and program participants who learn, that, rejoicing in the knowledge of your truth, they may worship you and serve you from generation to generation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

May Christ's holy, healing, enabling Spirit be with you every step of the way, and be your guide as your road changes and turns, and the blessing of God our Creator, Redeemer and Giver of life be with you always. *Amen.*

The Ministry of Health Care and Healing¹⁵

Lover of souls, we bless your Holy Name for all who are called to mediate your grace to those who are infirm, distressed or seeking wholeness of body and mind. Sustain them by your Holy Spirit, that they may bring your loving-kindness to those in pain, fear, and confusion. In their acts of compassion, may they know that they are your instruments. In their concerns, fears, and challenges, may they know your peace. In their prayer may they know your steadfast love. Give them wisdom and skill, that through their work the health of the community may be advanced and your creation glorified. Uphold them in times of fatigue and banish their despair. May they not grow weary or faint-hearted; that with renewed energy and compassion, they may bear one another's burdens following the example of our Savior Jesus Christ. *Amen.*

The Ministry of Public Service¹⁶

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives. So guide these who are called to the ministry of public service in the work they do, that they may serve you in serving the common good. Give them courage and foresight to provide for the needs of all our people. Bless all who give themselves to the service of others; that with wisdom, patience and courage, they may minister in your Name to the suffering, the friendless and the needy; for the love of your Son our Savior Jesus, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

¹⁴ The collect is adapted from the Collect for Education, *The Book of Common Prayer*, The Church Hymnal Corporation, 1979, p. 261.

¹⁵ The collect is based on various prayers in *Enriching Our Worship 2: Ministry with the Sick or Dying*, The Church Pension Fund, 2000, pp. 93, 94.

¹⁶ The collect is adapted from the Collect for Social Services and the Collect for Labor Day, *The Book of Common Prayer*, The Church Hymnal Corporation, 1979, p. 260 – 261.

The Ministry of Relationship¹⁷

Christ our beloved, whose persistent care for us is painstaking and joyful; we raise before you those who are called to the ministry of sharing deep intimacy with another. Pour into their hearts, O God, the Holy Spirit's gift of love, that clasping the hand of another, they may share the joy of profound friendship, human and divine. We ask your blessing on them as their hearts sing with surrender, when they find it easy and obvious to give of themselves and when love is embraced. Bless them, as well, when tough compassion must surpass common sense. May they be strengthened to seek commitment over despair in times of challenge, pain, and loss. Knit together in constant affection those who are companions on unknown roads, whose arms have been for one another your glorious and sacred arms. May their lives of loyalty and devotion be sources of hope and happiness to all with whom they share them. Encourage, enlighten, and strengthen those who seek a friend, spouse, or partner that they may know that all good gifts come from your hand and that in seeking they may find their hearts desire. *Amen.*

Prayers of the People

The following examples are from *Intercessions for the Christian People* (Copyright, Liturgical Press). They are examples of prayers designed for Transfiguration Sunday and Good Shepherd Sunday. Models for other occasions can be found in this resource.

Transfiguration Sunday

Bidding: The word of God calls us to see that all the places and occasions of the world, are transfigured by the presence of the glory of God in Christ Jesus. Let us now call to mind all who are in any need and commend them to God's transforming care, saying: O merciful God, hear our prayer.

Lay Reader:

For this assembly, feeding on the word of Christ,

O merciful God *Hear our prayer.*

For the church and its leaders, formed by the life-giving word of Christ,

O merciful God *Hear our prayer.*

For artists and writers, and for all who think on the edge of society,

O merciful God *Hear our prayer.*

For the people of our nation, our city, and our community,

O merciful God *Hear our prayer.*

¹⁷ The collect is based on various sources including the collect for Aelred in *Lesser Feasts and Fasts 2000*, Church Publishing Incorporated, 2001, p. 122; Janet Morley in *All Desires Known*, Morehouse Publishing, 1992, p. 63; *Courage to Love*, compiled by Geoffrey Duncan, Pilgrim Press, 2002, p. 291; *The Book of Common Prayer*, Church Publishing Incorporated, 1986, p. 829.

For those who are sick, imprisoned, in need, and for all who are alone

O merciful God

Hear our prayer.

With Moses and Elijah and all the people of God, with the church throughout the ages bearing witness to the great light of God shining in dark places, we commend to you all for whom we pray.

Good Shepherd Sunday

Bidding: In this Eastertide, we rejoice together at the resurrection of Christ. That the world may be commended to the care of the Good Shepherd, let us pray for all people according to their needs saying: Lord, hear our prayer.

Lay Reader:

When we share with one another, we make a new world. May we build a new community on earth which knows God as home. [*We give thanks for*_____.]

Let us pray to the Lord

Lord, hear our prayer.

For preachers of the word, that they may follow in the tradition of Paul and speak out boldly to the edification of all people. [*We pray for the Church, for*_____ *Archbishop of Canterbury; for* _____, *our Presiding Bishop. In the Anglican Cycle of Prayer* _____ *. In our own Diocese we pray for* _____.]

Let us pray to the Lord

Lord, hear our prayer.

For all mothers and those who give motherly care, that they may follow the example of the Good Shepherd who leads his children to good pasture. [*We give thanks for the ministry of all the baptized and we pray especially for all caregivers. In our own parish we give thanks for our Pastoral Care Ministry Team.*]

Let us pray to the Lord

Lord, hear our prayer.

Conscious of the Good Shepherd's voice, may we speak God's word of reconciliation and peace to all we meet. [*We pray for peace in conflicts around the world* _____ *. We pray for our men and women now serving in the Armed Forces* _____.]

Let us pray to the Lord

Lord, hear our prayer.

For those in need, that they may find comfort in the one who shelters them with holy presence, guides them to springs of living water and wipes away every tear from their eyes. [*We pray for the special needs and concerns of this congregation* _____.]

Let us pray to the Lord

Lord, hear our prayer.

In thanksgiving for the holy apostles Barnabas and Paul, and all those in our community of saints especially _____. [*We pray for those who have died, _____.*]

Let us give praise to the Lord *Lord, hear our prayer.*

Group Process Resources

Small Group Norms

From *Living With Money Leaders Guide*, Morehouse Publishing, 2003, p. 11-12.

1. Begin and end each session with prayer. Christ is present in all that is heard, said and done.
2. Agree on starting and ending times – one of the ways in which we show respect for one another.
3. Listen to others. This means not formulating responses while others are still speaking; really focus and listen. Listen without refuting. Small group discussions allow us to rub shoulders with people of differing views.
4. Everyone has permission to “pass” in any discussion. Sometimes we need to just listen and not enter the conversation ourselves.
5. Respect the person talking (no cross-talk, muttering, or under-the-breath comments while someone else is speaking).
6. What is said in the group stays in the group. We can talk to others outside the group about what we have personally learned but we are not to represent what we think others said.
7. Ask for clarification. Do not assume to know what everyone means, but ask him or her to explain what it is she or he is saying. No mind-reading.
8. Respect and love one another (no ridiculing other speakers or those in the video or printed resources). Know that others’ feelings are felt as strongly as your own.
9. Use the first person pronoun as much as possible (I feel . . . I believe . . . I think . . . etc.)
10. Encourage one another to see things in new ways. We all have new things to learn in these discussions.
11. Remember that when citations of scripture or scholarship are offered it is all right to support your own view, but accept that others read the Bible and scholarship differently from you. Discussion, not debate is the goal.

12. Group time is time with Christ, the Spirit, and others; please turn off cell phones and pagers and minimize other distractions as best you can.

Do not use these norms as a hammer.

Eric Law's Mutual Invitation

Eric H.F. Law, *The Wolf Shall Dwell with the Lamb*, St. Louis, Chalice Press, 1993, pp. 79-88.

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:

- The leader or a designated person will share first. After that person has spoken, he or she then invites another to share.
- Whomever you invite does not need to be the person next to you. After the next person has spoken, that person is given the privilege to invite another to share. If you don't want to say anything, simply say "pass," or "pass for now," and proceed to invite another to share. We will do this until everyone is invited.
- If there is still time after everyone has been invited, those who "passed for now" may be invited again.

Divide the time available by the number of people in the group to determine the length of time for each person to share. Leave a minute or two at the end to conclude.

Other Dioceses' Discernment Models

A number of dioceses have moved toward models of discernment for all of the baptized. Examples of these processes can be found for the following dioceses:

Diocese of Maine

http://www.episcopalmaine.org/coho/discernment_process.html

Diocese of Rochester

<http://www.rochesterepiscopaldiocese.org/pdfs/2006/COM%20book.pdf>

Diocese of Washington

<http://www.edow.org/diocese/clergy/deployment/DiscernmentProcess2007.pdf>

Resources Referenced in this Manual

Discernment Models

Anglican Spiritual Direction	Peter Ball
Care of Mind, Care of Spirit	Gerald G. May
Connecting to God: Nurturing Spirituality Through Small Groups	Corrine Ware
Covenant to Care	Louis H. Evans, Jr.
Created and Called: Discovering Our Gifts for Abundant Living	Jean M. Trumbauer
Eighth Day of Creation: Discovering Your Gifts	Elizabeth O'Connor
Exploring Spiritual Direction	Alan Jones
Group Spiritual Direction Community in Discernment	Rose Mary Dougherty
Holy Invitations: Exploring Spiritual Direction	Jeannete Bakke
Holy Listening	Margaret Guenther
Listening Hearts: Discerning Call in Community Listening Hearts Manual for Discussion Leaders	Suzanne Farnham
The Lived Experience of Group Spiritual Direction	Monica Maxon & Lynne Smity. Rose Mary Dougherty (editor)
Looking into the Well: Supervision of Spiritual Directors	Maureen Conroy
Soul Friend: A Study of Spirituality	Kenneth Leech
Spiritual Direction: Reclaiming the Gift of Spiritual Direction	Tilden Edwards
Spiritual Director, Spiritual Companion: Guide to Tending the Soul	Tilden Edwards
Trustworthy Connections	Anne Silver

Faith Work

www.faithwork.com

Group Spiritual Direction: An online version of the Shalem Pamphlet on Group Spiritual Direction –

“Group Spiritual Direction: What is it?”

Rose Mary Dougherty

www.shalem.org/resources/publication/pamphlets

Crafton, Barbara

- “Group Spiritual Direction-Part 1” ***PlainViews: A Publication of the Health Care Chaplaincy***, 1:1 (February 2, 2004)
www.plainviews.org/AR/c/sd_v1n1_p.html
- “Group Spiritual Direction-Part 2” ***PlainViews: A Publication of the Health Care Chaplaincy***, 1:2 (February 18, 2004)
www.plainviews.org/AR/c/sd_v1n2_p.html

Spiritual Directors International website

www.sdiworld.org

**A Steady Beam of Love and Truth
Almost Daily Electronic Meditations**

Barbara Crafton

www.geraniumfarm.org/dailyemo.cfm?Emo=401 -

Specialized Ministries

Bowling Alone

Robert Putnam

Childhood and Society

Erik H. Erikson

The Complete Guide to Godly Play, Vol. 1.

Jerome Berryman

The Dream of God

Verna Dozier

In a Different Voice

Carol Gilligan

The Making and Breaking of Effectual Bonds

John Bowlby

**Ministry in Daily Life – A Guide to Living
The Baptismal Covenant**

Compiled and Edited by
Linda Grenz

Moral Development and Behavior

Lawrence Kohlberg

The Moral Judgment of the Child

Jean Piaget

Roots of Soul

Alfred Paster

The Spirit of the Child

David Hay

The Spiritual Lives of Children	Robert Coles
Stages of Faith: Psychology of Human Development and the Quest for Meaning	James W. Fowler
Supporting Christians at Work	The Episcopal Church & The Evangelical Lutheran Church in America
Ten Principles of Spiritual Parenting	Mimi Doe
We are Theologians	Fredrica Harris Thompsett
Woman's Way of Knowing	Mary Belenky
Avodah Institute www.avodahinstitute.com	
Centered Life – Connecting Sunday to Monday www.centeredlife.org	
Centre for Spirituality at Work www.spiritualityatwork.org	
International Coalition of Workplace Ministries www.icwm.net	
Mockler Center for Faith and Ethics in the Workplace www.gordonconwell.edu/ockenga/mockler	
Spirituality at Work www.spiritualityatwork.com/home.shtml	

Affirming Ministries

Above All, Be Kind: Raising a Humane Child in Challenging Times	Zoe Weil
In Baptism: the Event and the Adventure; The Journey from Font into Baptismal Living	Fletcher Lowe
Buddha Never Raised Kids & Jesus Didn't Drive A Carpool: Seven Principles for Parenting with Soul	Vickie Falcone
Busy but Balanced	Mimi Doe

Intercessions for the Christian People Liturgical Press

**Peaceful Parents, Peaceful Kids:
Practical Ways to Create a Calm
and Happy Home** Naomi Drew

Reference website from author Naomi Drew
www.learningpeace.com

Spiritual Parenting
www.spiritualparenting.com

Additional Resources

19 Gifts of the Spirit: Which Do You Have Are You Using Them?	Leslie B. Flynn
Co-Creators with God	Martin Smith
Discerning Your Spiritual Gifts	Lloyd Edwards
Discovering Your Spiritual Gifts: A Personal Inventory Method	Dr. Kenneth C. Kinghorn
Discovering Your Spiritual Gifts Women of Faith Bible Study Series	Phyllis Bennett
The Dream of God	Verna Dozier
The Dynamics of Spiritual Gifts	Dr. William J. McRae
Finding Your Spiritual Gifts: Wagner - Modified Houts Questionnaire	C. Peter Wagner
Hearing with the Heart, A Gentle Guide to Discerning God's Will for Your Life	Debra K. Farrington
A Hidden Wholeness: The Journey Toward an Undivided Life	Parker Palmer
Let Your Life Speak: Listening for the Voice of Vocation	Parker Palmer
Living on the Border of the Holy Renewing the Priesthood of All	L. William Countryman
The Other Six Days: Vocation, Work and Ministry in Biblical Perspective	R. Paul Stevens
Rediscovering Our Spiritual Gifts	Charles V. Bryant
Your Spiritual Gifts Inventory: Rediscovering Our Spiritual Gifts	Charles V. Bryant

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