

SECTION II

Theological Education and Resources for the Niobrara School Course of Study

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THEOLOGICAL EDUCATION AND FORMATION NIOBRARA SCHOOL FOR MINISTRY

Postulancy is a period of continuing discernment during which you will pursue academic studies to attain proficiency in subjects appropriate to your call, be it to the diaconate or the priesthood. A detailed explanation of what constitutes proficiency is provided in the *Standards of Learning* in this handbook (pt. IV).

This academic course of study is required canonically and traditionally obtained through graduate studies at an approved theological seminary. The renewed focus on diaconal ministry along with demographic trends that make full-time stipendiary priest positions impossible in some areas have dictated that the Diocese address the training of both deacons and priests for local, non-stipendiary ministry.

The Diocese of South Dakota has developed an ordination preparation program in accordance with Canon III. The program is designed to be completed in 4 years, but can be completed in as little as 3 years, depending upon the time you can devote to it. Your personal situation may require more than 4 years, but all units must be completed before ordination to the Diaconate or the Priesthood.

A locally trained priest is not a sub-order of clergy, or an easy fix for a church without a priest. It is a vocation not to be taken lightly, and thorough discernment and rigorous training are needed so that *all* ordained ministers in the Diocese can be effective witnesses to our faith in Christ Jesus and his transformative power. Rigorous training is needed so that ordained ministers can pass along core Christian knowledge and churchcraft, as well as adequately address questions about the Church to those with little knowledge, or distorted understandings, of the Episcopal Church and Anglican tradition.

As a student, you will be assigned a mentor who will work with you on your studies and with whom you are expected to contact at least once per month (this could take the form of a phone call or face-to-face meeting). You will also have periodic evaluations and/or projects to assess your progress. When a unit is completed, the Missioner for Leadership Development (MLD) will provide an examination (“mini-exam”). An exam at the end of your study will be given by the Board of Examining Chaplains to measure your ability to apply your learning to ministry in the Church and world. Group study (with others in the process and/or in your congregation) is highly encouraged.

You are expected to keep notes as you study. You should use the study tools provided in the section on *Iglúwinyeya* as well as the Standards of Learning to help direct and monitor your progress. You should incorporate into your IMFPs (Individual Ministerial Education Plans) what you believe to be the most helpful ways for you to understand, retain, and interpret the material that you study. This may include reflecting on how the information can be used in sermons, pastoral care situations, devotions, etc. You also should keep a written record of these notes and reflections. Even in instances where a student’s primary means of reflection/interpretation comes through conversation with a mentor or other students, summaries of these conversations should be written. All of this written material is to be submitted at regular intervals (at least once a month) to your mentor so that the mentor can track your progress and make any necessary suggestions or corrections.

Courses will use online lectures as well as printed curriculum and textbooks. You will need to have access to the internet with an email address both to access the online materials and to maintain contact with your mentor and the Diocese.

Course of Study Outline

PRIOR TO POSTULANCY: Competency in Ighwinyeya standards of learning

Suggested Schedule: This timeframe can be modified according to the specific circumstances developed in one's IMFP, but the entire process must last at least three and not more than seven years. If your process lasts longer than seven years, you will have to reestablish competency (in a way determined most appropriate for you) in the material completed outside of this seven-year window before the course of study can be considered completed.

NOTE: See below for the possibility of “testing out” of certain of these areas.

2/3 or 3/4 of this course of study, including evaluations, must be completed before applying for Candidacy. The course of study is divided into four Units that each take approximately one year. Each Unit has between two and four “areas” (Old Testament, theology, etc.). The course of study is as follows:

UNIT ONE

Interpretation/ Exegesis	2-6 weeks	Text(s), Assigned exercises
Old Testament	18 weeks	Biblical readings, lectures, and text(s)
New Testament	14 weeks	Biblical readings, lectures, and text(s)

UNIT TWO

<i>HISTORY AREA:</i>	24 weeks total	
Early Church to Reformation (c. 33-1662 AD)	14 weeks	Textbook(s)
Anglican History	3 weeks	Handouts
Episcopal Church in the USA	3 weeks	Textbook(s)
Episcopal Church in SD	Ministry Weekend	Group Exercise
Other American Religious Traditions	4 weeks	Textbook(s)
<i>THEOLOGY AREA:</i>		
Historical and Systematic Theology	18 weeks	Textbook(s)
Lakota Theology	Ministry Weekend	Texts, Handouts

UNIT THREE

Christian Ethics	8 weeks	Textbook(s)
Theory and Practice of Ministry	12 weeks	Textbooks, handouts
Liturgy & Worship	12 weeks + practicum <i>or</i> 2-6 weeks and summer seminary (when offered)	Workbook and/or textbook(s)
Preaching	10 weeks + sermons <i>or</i> 2-6 weeks and summer seminary (when offered)	Textbooks, sermon collections, handouts

UNIT FOUR

Spirituality	8 weeks	Textbooks
Individual and Community Pastoral Care	24 weeks	Textbooks, handouts
Priest/Deacon Studies	4-8 weeks	Textbook(s)
Church Polity & Administration	2-4 weeks	Texts, handouts

MINISTRY WEEKENDS

The Following Ministry Days/Weekends will be held on a rotating basis, but will be offered at least once during your course of study. You *must* attend each of them at least once, but you may repeat weekends. Weekends with an asterisk (*) completely fulfill a requirement, while the others are required *in addition to* self-study or “testing out.”

Safeguarding God’s Children*	Episcopal Church in SD*
Safe Church Training*	Lakota Theology*
Anti-Racism Training*	Dakota Experience*
Suicide Awareness Training (QPR)*	Book of Common Prayer*
Self-Care/Community Care	Polity
Exegesis	Liturgy Practicum
	Congregational Speech and Song

In addition to the above described ministry weekends, there may also be special ministry weekends that are offered by guest speakers, on special topics, or are not part of the regular rotation. Except in the rare cases where such an event is offered with less than two months’ notice, attendance by all current Niobrara School students is expected at all of the special ministry weekends.

SUMMER SEMINARY

Each year there will be a week-long session called “Summer Seminary.” The topics covered at Summer Seminary will rotate depending upon who is teaching. Thus, it is possible that not every person going through Niobrara School will attend every topic covered by Summer Seminary and it is possible that others will attend multiple Summer Seminaries with the same topic. While Summer Seminary cannot completely replace guided study with one’s mentor, full participation (including all pre-assigned work) in Summer Seminary *should* shorten the time needed for such guided study. Because Summer Seminary is meant to enrich and not replace guided self-study, the courses offered will do one of these four things: address core competencies that have a practical component (such as preaching or liturgy), provide supplemental teaching, deal with special topics, or cover the content of multiple ministry weekends. You are expected to attend Summer Seminary each year that you are in the course of study, regardless of whether the topic is one that you have studied before. This expectation results from Summer Seminary’s not only being a time for topical learning, but also because it is pivotal for forming and maintaining relationships in community with other students in the course of study. Should a topic arise that you have already completed, every effort will be made to ensure that you receive appropriate resources to deepen your understanding of that topic.

ALTERNATIVE MEANS OF FULFILLING REQUIREMENTS

This course of study is meant to equip people with the tools and knowledge for the work of ordained ministry and it is possible that you will come into the process with considerable knowledge in one or more of these areas because of other courses or self-study. With this in mind, evaluations have been created – where possible – through which you may “test-out” of particular areas. There will be two pre-established dates each year on which these examinations will be administered, although the location of these evaluations will be determined by those taking them.

The procedure for taking these examinations is as follows: Should you feel adequately prepared to “test out” of one of the units, contact the MLD *no later than one month prior to the testing* in order to see if your intended area(s) can be tested out of. If the unit has an examination, you will be told the specific time of day and location of the testing no later than 3 weeks before the established date. These evaluations will be timed, closed book (no outside resources will be allowed during the evaluation), and you cannot take more than two examinations on one date (thus, a single person cannot “test out” of more than four areas in one year).

While we want to do everything to acknowledge self-study, it is also vitally important to ensure consistency of preparation for all those in the course of study, meaning that these evaluations are seek to ensure that *at least* as much time and effort has gone into outside preparation as goes into the completion of an area through the course of study. You should expect these evaluations to be as rigorous – if not more so – than those undertaken in the regular course of study. It is therefore expected that everyone desiring to test out of a certain unit should only do so after consultation with their mentors or the Missioner for Leadership Development. During such consultation, it may be determined that your outside preparation is not sufficient to warrant “testing out” of a particular unit, but such preparation may allow for a shorted time of study on that area.

“Testing out” of certain units may shorten the timeframe for the completion of the course of study, but it does not guarantee it. Furthermore, no matter how many areas you test out of, you will still be expected to spend a minimum of *two years* in the course of study and will attend all required ministry weekends and summer seminars during that time. This expectation exists because certain parts of ministerial formation can only be accomplished through hands-on practice under the guidance of a mentor. Furthermore, the Diocese of South Dakota understands ministerial formation to encompass much more than developing your knowledge. Formation also requires that you learn to work with others and to develop skills for coping with interpersonal conflict in healthy ways. These are elements of ministry formation that can only be accomplished through relationships cultivated in community over time.

However, should you demonstrate competency in multiple units from the course of study, it is not expected that you repeat units simply to fill out the required two-year minimum. Instead, such a scenario offers you the opportunity, as part of your IMFP, to either give greater attention to those areas of ministerial formation that require hands-on work or to develop a course of study that goes deeper into one of the areas of study (theology, biblical studies, history, administration, community development, etc.). The MLD is available to suggest further resources for these courses of study.

RESOURCES AND SUGGESTIONS FOR IMPLEMENTATION

The Niobrara School for Ministry understands that different mentors will be more comfortable with certain resources and that not every curriculum/text will be equally effective for every student. The focus of IMFPs and mentoring is to help students achieve certain learning outcomes rather than to have worked through specific texts. As a result, the curricula listed here are flexible enough to match the needs of the mentor with the needs of the student and to allow for substitutions if certain methods do not prove helpful.

A few points to understand about the structure of this list:

1. For certain topics, there will be a preferred resource for achieving that topic's goals. These resources will generally be the most helpful to the most students.
2. In some topics there will be several equally valuable resources. In these instances, the mentor and student may choose whatever option suits their circumstances best.
3. Required resources, in addition to asterisks being affixed to them, will receive numbered bullet points. Recommended supplemental material will not.
4. Within a numbered bullet point, texts/resources that constitute a unit will be joined by **and**, while **or** marks off different options for fulfilling an area goal.
5. This list is by no means complete, and the MLD can help guide you to or help with the development of other resources for meeting learning goals. However, please consult with the MLD before deviating from the list, and please give the below listed resources a fair hearing before deciding they are ineffective.

Because each mentor and student will possess different needs and strengths, specific outlines for how each of these resources should be studied will not be provided below. Rather, the suggested time frame to cover the required material and annotations to help mentors and students know which resources will best help them meet the learning outcomes are given. This approach should be flexible enough for you as a student to accommodate the material to your personal IMFPs and thus work quickly through material you find less challenging and slow down for material that is more challenging. As an example, someone may find that he/she takes 8 weeks to work through early and medieval Church history, but only 1 or 2 weeks to do American Christianity. Likewise, someone may need 16 to 18 weeks to work through theology, but only 8-10 for history.

NOTE WELL: While putting in the time and effort to read the assigned materials is necessary for ministerial preparation – and students deserve commendation for this effort – time and effort are not in and of themselves sufficient to establish competency, nor do they guarantee satisfactory outcomes on the mini-exams. Rather, students must also demonstrate that they have a sufficient understanding of the material based on the expectations that come with being an ordained minister. It is therefore vitally important that any difficulties you may be encountering be recognized early on in the process so that alternative strategies or resources may be used. In such cases, the Missioner for Leadership Development should be made aware of the situation as early as possible so that the burden of remedying the situation does not fall wholly on you or your mentor. Furthermore, you are not to be recommended for testing, whether at the end of each area or at the end of the course of study, unless your mentor is confident that you have sufficiently grasped the material. Taking this approach may mean that students who have worked together do not test at the same times or progress at the same rate, but it will substantially reduce the likelihood of the indignity, both for a congregation and for a minister, of placing someone into a ministerial setting for which he or she is ill- or unequipped.

KEY:

- ** Preferred Resource for Fulfilling Learning Outcomes
- * Alternative Resource for Fulfilling Learning Outcomes
- + Additional, Recommended Reading or Resource
- CTS (New Church's Teaching Series)
- Lichfield (Lichfield Curriculum Workbook)
- TEEM (Trinity Episcopal Extension Ministries)

***Iglúwinyeya* Resources**

1. Collegiate English Dictionary (**Merriam-Webster's or **Oxford American)
 2. *Essential Theological Terms*, Gutierrez
 3. Handouts on Study Skills
 4. Handouts on Critical Reading
 5. Handouts on Effective Communication
- + *Oxford Concise Dictionary of the Christian Church*, Livingstone
 - + *What to Expect in Seminary*, Cetuk
 - + *The Seminary Student Writes*, Core
 - + *Doing Theological Research*, Pazmiño
 - + *Elements of Style*, Strunk and White

UNIT I: BIBLICAL STUDIES

Bibles and Biblical Reference

A student must own at least one NRSV translation of the Bible with appropriate study notes in order to engage in biblical studies. Students are further expected to own a scholarly bible dictionary (the *Harper Collins Bible Dictionary* is highly recommended) as their training in exegesis will be oriented toward exegeting passages primarily for the purpose of preparing sermons. While not required, having at least one other reputable translation of the Bible will facilitate more in-depth understanding of the language of Scripture since it allows one to see ranges of meaning in the original Hebrew, Aramaic, and Greek that are not captured by any single English translation (no resources are provided here for the study of biblical languages such as Greek, Hebrew, and Latin, but a student with a strong desire to acquire some capacity in biblical languages can work directly with the MLD; foreign language study will, however, in most cases lengthen one's study time).

1. Annotated Study Bible with Apocrypha (NRSV):
 - **The New Oxford Annotated Bible with Apocrypha* (NRSV), Oxford University Press
 - or **The Harper Collins Study Bible* (NRSV), Harper Collins Publishers
 2. *Harper Collins Bible Dictionary*
 3. *Exegesis handouts or
 - **Biblical Exegesis: A Beginner's Handbook*, by Hayes and Holladay
- + Bible Atlas
 - + Bible Concordance
 - + Other scholarly biblical translations for comparison, including:
 - The New Jerusalem Bible
 - The Revised Standard Version
 - The Contemporary English Bible

Biblical Interpretation

This section should be completed before beginning Old or New Testament studies to ensure an understanding of the various frameworks for Christian (particularly Episcopalian) readings of the Bible. You can reasonably expect to spend between two and six weeks working through the principles of biblical interpretation. One or more of the following texts should be used to help you understand that the texts of the Bible are always interpreted and so that you are familiar with the range of ways that the Bible can be interpreted by Episcopalians. The student should work toward forming his or her own interpretive lens for scripture that fits within this appropriately Episcopalian range. Furthermore, the student should be able to have a sense of those modes of interpretation that go beyond what our tradition has deemed appropriate (possibilities could include, from opposite ends of the theological spectrum, that the Bible may be inspirational or historically important but is neither authoritative nor normative for today's Church *or* that one's salvation is dependent upon believing that the Bible is completely free from errors of any sort). The student should also understand how his or her interpretive framework allows him or her to understand and apply the texts of scripture to contemporary ethical, homiletical, pastoral, and social situations.

1. ***Scripture and the Authority of God: How to Read the Bible for Today*, Wright
or **Getting Involved with God*, Davis
or **The Cambridge Companion to Biblical Interpretation*

The first two texts are preferred because they come from within the Anglican tradition and they are generally more accessible. The *Cambridge Companion* benefits from dealing with a wide range of traditions, and may aid students who prefer a more academic approach. One can also draw on certain article from the *Cambridge Companion* to supplement either of the other texts.

- + *Imagination Shaped: Old Testament Preaching in the Anglican Tradition*, Davis

Much of how exegesis and interpretation is taught in this course of study is to equip ministers to prepare informed and contextually relevant sermons. With that goal in mind, this work provides models of how Anglicans throughout history have engaged with the Bible for preaching.

- + *Captive to the Word*, Volf

A nice collection of essays on theological interpretation of the Bible from one of the 21st century's most influential theologians.

Guiding Principles for both Old and New Testament

Once students have a satisfactory grasp of the principles of biblical interpretation, they can turn to specific study of the Old and New Testaments. One can expect to spend 14-16 weeks on the Old Testament and 12-14 weeks on the New Testament, although it may be necessary to allocate more time for one or both sections. For both Testaments, it is expected that the course of study will entail reading the Bible in conjunction with a textbook and audio/video lectures (the MLD has the Great Courses lectures for distribution). In the case of the lecture components, it is essential that the student not listen passively, but actively take notes for later review. The texts and lectures begin with general introductions to the social and historical contexts of the Old and New Testaments, and it is preferable to have completed these sections prior to reading the books of the Bible. The books of the Bible should be read in conjunction with their corresponding textbook chapters and lectures. It is expected that students read the entire New Testament and it is preferable for them to read the entire Old Testament. If that is not possible they will need to have read in their entirety: *Genesis, Exodus, Deuteronomy, Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings, Ezra, Nehemiah, Job, the Psalms* (preferably both in the BCP and the NRSV), *Song of Solomon, Isaiah, Jeremiah, and Daniel*, as well as selections from all remaining books.

Students will have successfully completed the Scriptural component of the course of study when they can demonstrate competency in the standards of learning associated with A. Holy Scripture (Section IV of the Handbook), with particular emphasis on the ability to interpret scripture for ministry, as

demonstrated by the capacity to retell major stories, events, and theological themes of the Bible in their own words and explain how these impact contemporary Christian life in a local context. If a mentor is unsure whether a student has adequately met these requirements, he or she should consult with the Missioner for Leadership Development (while it will not be explicitly stated in all subsequent sections, this holds true for every area of study).

Old Testament

1. Textbooks:

***The Old Testament: A Very Short Introduction*, Coogan

The “Very Short Introductions” series by Oxford provides accessible, accurate, and concise introductory materials, making them the preferred choice for most students. They also provide extremely helpful “further reading sections” that allow students to go deeper on particular topics. Because Coogan’s work focuses less on the importance of the Old Testament for the Church and more on its Historical-Critical study, using this book requires that one take more initiative in thinking critically about the theological and pastoral importance and authority of the Old Testament.

or **Old Testament Theology: An Introduction*, Brueggemann

While longer than Coogan introduction, the strength of Brueggemann’s work is that it is consciously an introduction to the Old Testament as it relates to the Church. It is recommended that if Brueggemann’s book is used for the Old Testament, Dunn’s introduction should be attempted for the New Testament since they are intended to function as a complete unit.

2. Lectures:

*Yale Open Courses: The Old Testament (<http://oyc.yale.edu/religious-studies>)

or *The Old Testament, Amy Jill-Levine, The Great Courses

+ *A Theological Introduction to the Old Testament*, Birch, Brueggemann, Fretheim, and Petersen.

+ *Reading the Old Testament*, Barton

+ *A History of Ancient Israel and Judah*, Miller and Hayes

New Testament

1. Textbooks:

***The New Testament: A Very Short Introduction*, Luke Timothy Johnson

In addition to the benefits of the “Very Short Introduction” series, Luke Timothy Johnson is both one of the foremost contemporary New Testament scholars and is consciously committed to the literary integrity of the New Testament (in contrast to primarily Historical-Critical scholars who approach the New Testament as a repository of ancient data to be dissected).

or **New Testament Theology: An Introduction*, Dunn

In addition to functioning as a complete unit with the Brueggemann’s OT introduction, Dunn’s religious background is Anglican.

or **The Writings of the New Testament: An Interpretation*, Luke Timothy Johnson

This work covers much of what Johnson’s “Very Short Introduction” does, but it does so in considerably more detail.

or **An Introduction to the New Testament*, Brown

Brown’s represents the most scholarly of the introductions, as well as the longest, but this greater detail may prove appealing to certain students.

2. Lectures:

***Jesus and the Gospels* (Lectures 1-25, 35-36) and *The Apostle Paul* (All 12 lectures), both Luke Timothy Johnson, The Great Courses

If the student has the time and desire to listen to all of Johnson’s lectures on the non-canonical Gospels (lectures 26-34), this undertaking will certainly be informative and presents no problem, but it is not necessary for the completion of the course of study.

or **Yale Open Courses: The New Testament* (<http://oyc.yale.edu/religious-studies>)

If you use Johnson's lectures, it is less necessary to use one of his books as the primary textbook, although his "Very Short Introduction" will probably still prove most accessible. However, should one use the Yale lectures, it is necessary to use one of Johnson's books to ensure that the student receives an introduction to the New Testament that goes beyond Historical-Critical study to include its literary and theological dimensions as well.

+ *The New Testament World*, Malina

While this is only in the recommended section, it should be noted that this or some other social/cultural history of the ancient Mediterranean world should be used to help students contextualize the writings of the New Testament.

+ *Life, Death, and Entertainment in the Roman Empire*, eds. Potter and Mattingly

+ *Jesus Through Middle Eastern Eyes*, Kenneth Bailey

+ *Synopsis of the Four Gospels*

UNIT TWO: HISTORY AND THEOLOGY

A student can reasonably expect to take between 20 and 28 weeks to complete the total study of Church and denominational history. The breakdown for suggested amounts of time for each sub-area (Early Church, Anglican, Episcopal Church history, etc.) should provide a guideline for how much relative time should be taken in one's overall study of Church history. They are not, however, rigid expectations that must be adhered to; should a student work more quickly through one section or need more time on another, this should pose no problem so long as they meet the Standards of Learning (III.B) in this handbook.

While history includes dates, names, and events, having a good grasp of history means much more than this. Truly engaging in history, particularly for the good of the Church, is about understanding the cultural and temporal contexts in which certain events happened; it is about getting a sense of what caused people to behave the way they did and why certain events happened and others did not; it is about seeing our contemporary world as part of the stream of history and understanding that what has come before us continues to shape who we are today. Most importantly, from a Christian standpoint, the study of history is about engaging with a living reality, not merely events that are "in the past." It is about building relationships with the great cloud of witnesses who have gone before us but continue to be parts of our lives by getting to know the contexts that shaped them – just as real relationship with our contemporaries requires that we know their stories and cultural contexts. Ultimately, history is important because we worship a God who, while beyond time, has chosen to be known in and through the particular lives and events of people in history.

Successfully meeting the standards of learning for history will mean being able to explain and interpret the events and figures described in III.B. It will also require an awareness of how the study of history is important in our contemporary Christian lives and can explain how the study of history impacts the current practice of ministry.

Church History

1. *Why Study the Past?* Williams

This is an exceptional (and required) text by theologian and former Archbishop of Canterbury Rowan Williams that will provide a foundation for how one should approach the study of history as a part of theological education and of the importance of history for the contemporary Church.

2. **Telling Our Story* (Lichfield – chapters 2-5)

- or **A Brief History of Christianity*, Lindberg
 Both of these resources are accessible and provide good introductions to the history of the church from its inception through to the Reformation (and beyond in the case of Lindberg). The Lichfield curriculum may be slightly more accessible while the Lindberg text provides a somewhat more scholarly introduction. The great advantage of the Lindberg text is that if one works through it, less time needs to be dedicated to the texts for Reformation or American religious history.
3. ***The European Reformations*, Lindberg
 or **Crisis and Renewal: The Era of the Reformations*, Holder
 While the Episcopal Church, as a part of the worldwide Anglican tradition, is both catholic and reformed, it is still a Protestant church. It is therefore vitally important that a good amount of time be taken understanding the ways that the Anglican tradition is a product of the era of Reformation and how its way of being Protestant differs from other Protestant traditions. Either of these books provide good introductions to the social, political, economic, and spiritual forces that led to and drove the reformations in Europe. It may be helpful to continue using Lindberg if his was the text used as a general introduction to Church history. Both of these texts are fairly long, and only need to be read in their entirety if a student shows great interest in this history. Otherwise, the student should read closely the introductory and concluding material, as well as anything on the English and Scottish reformations, and can give a more cursory overview of the remaining material.
4. *Anglicanism: A Very Short Introduction*, Chapman
 Provides a good overview of the history of Anglicanism in England.
5. *A History of the Episcopal Church, 3rd Edition*, Prichard
6. *That They May Have Life*, Virginia Driving Hawk Sneve
7. ***Religion and American Culture*, Marsden
 or **A History of Christianity in the United States and Canada*, Noll
 or **Introducing American Religion*, Lippy
 Being in ministry in the United States means understanding not only one's own religious tradition, but also the other traditions encountered in the life of ministry. In a culture in which religious identity is increasingly fluid, it is vitally important to know the religious ideas that members of our churches are knowingly and unknowingly bringing with them. The first two texts deal primarily with Christianity, but their strength lies in being written more specifically with ministerial practice in mind. Noll's area of expertise is the history of evangelicalism, so students who may be more interested in a history that highlights the various evangelical and charismatic movements will benefit from his work. Lippy goes beyond Christianity to look at the other religious traditions that have shaped American life, but he does so with less interest in being of service to the Church. It may be advisable to use one of the two first texts and supplement it with elements from Lippy, or to look for supplemental work on other world religious traditions (as always, the Oxford Very Short Introductions should be a place to start; look for their introductions to Hinduism, Islam, Judaism, etc.)
- + *Early Christian Tradition*, Lyman (CTS)
 + *Living with History*, Thompsett (CTS)
 + Exploring the Church's Past (TEEM)
 + *Church History in Plain Language*, Shelley
 + *The Spirit of Early Christian Thought*, Wilken
 + *The Christian Tradition*, vols. 1-5, Pelikan
 Good for going deeper into Church history. These may be used as reference material or as supplements if students need/want greater exposure to certain ideas and movements.

+ *Greek East and Latin West*, Louth

Our curriculum necessarily has to limit itself and unfortunately this means spending less time on the development of Eastern Orthodoxy. For students who wish to look more deeply at the forces that led to the early division between the Western and the Eastern churches, this is one of the best available.

+ *Recultivating the Vineyard*, Hendrix

A more in-depth exploration of how the ideas of the reformers were received and implemented on the ground in early modern Europe.

+ *The English Reformation*, Dickens

+ *Theology in America*, Holifield

Theology

Theology is an area that may take significantly longer to get through because, as an academic discipline, it can be much more foreign to people and deals with some of the more intricate and, at times, difficult concepts of all of the material under consideration. At the same time, some people may find thinking theologically very intuitive and will go very quickly through this material. One should not be surprised if the time to read and comprehend this material ranges widely, from 8 or 10 to 25 or more weeks. However, it is necessary to truly take the time for students to become competent in the formal study of theology because theology is the area that unites and informs all other areas of ministerial study, even as it is informed and shaped by them. Even though this may seem the most “abstract” of the fields that will be studied, it is one of the most basic since all people, whether they know it or not, already do theology, because theology, at its core, is talking and thinking about God and God’s relationship to the world.

This study of theology focuses both on contemporary systematic/comprehensive theology (that is, thinking about how one’s theological concepts inform and affect each other) and the historical development of Christian thought. Depending on the student’s needs, it may be better to begin with historical theology and then do contemporary work, or it may make sense to first establish a sense of the nature and task of theology and then go back and see how it has developed. A student will be considered competent in theology when he or she can fulfill the standards of learning III.C, with particular attention being paid to the capacity to explain the relevance of thinking critically about one’s theological beliefs and the ability to demonstrate how one’s theological beliefs impact how one engages in more “practical” disciplines such as pastoral care, preaching, and ethics.

1. ***Tokens of Trust and Being Christian*, Williams

or **Theology: The Basics*, McGrath

or **Introduction to Christian Thought*, Gonzalez

The two Williams texts are preferred because Williams writes with the explicit purpose of providing an introduction to theology from an Anglican perspective. The advantages of the other two texts are that they may prove more descriptive and expose students to a wider range of theological positions. However, this wider range means it will be necessary to clarify a more distinctively Anglican/Episcopalian approach to theology.

2. *A History of Christian Theology and Readings in the History of Christian Theology*, vols. 1 and 2, both Placher

Placher provides a good introduction, with excerpts from a variety of primary source theology, to the development of Christian thinking. It is not necessary to read every primary source, but every effort should be made to read from a wide variety of theological viewpoints and time periods.

+ *Confessing Our Faith* (Lichfield)

+ *Mysteries of Faith*, McIntosh (CTS)

+ *Christian Theology: An Introduction*, McGrath

+ *Practicing Theology*, Volf and Bass

This collection of essays may be helpful in demonstrating how theology as a discipline does and should inform other areas of ministry and life.

+ *On Christian Theology*, Rowan Williams

For those students who are interested in deepening their understanding of Rowan Williams' theological vision, this will be the text to use. Be advised that this is a much more technical and dense piece of theological writing.

For those who want to go *considerably* deeper into the study of theology, or to read more from a single theologian, there is an abundance of possibilities. Rather than listing them here, a better place to start would be to identify certain theological figures or themes from the Placher readings that were of particular interest and then consult with the MLD for the best works to engage.

NOTE: As with any discipline, it is only advisable to enter into much deeper study of a topic if this further study will not slow down one's overall course of study. It is better to note an interest in a particular subject and then seek further resources to continue one's education after the course of study than to spend too much time in one area during the course of study once one has met the competency requirements for that area.

UNIT THREE: ETHICS AND MINISTERIAL PRACTICE

Christian Ethics

So long as a student has demonstrated a command of theology and has completed this study shortly before beginning ethics, this area should not take as long as other areas. This is because Christian Ethics, while not exactly "applied theology," in many ways fills out the more theoretical theological framework developed in the previous area. So, it should not be unusual for a student to take four to eight weeks studying Christian ethics. If, on the other hand, the study of Christian ethics proves to be a considerable challenge, this may indicate that more work needs to be done in theology.

A student will demonstrate competence in Christian Ethics and Moral Theology when he or she can fulfill the standards of learning in III.H. While students need to demonstrate that they understand how one's system of ethics impacts one's behavior, it is vital that they understand that ethics and moral theology are not merely a set of rules dictating good and bad behavior.

***A Textbook of Christian Ethics*, Gill

or **Ethics After Easter*, Holmgren

Both of these texts are written by thinkers in the Anglican tradition, although Gill's work provides a more comprehensive introduction both to the major currents and problems in Christian Ethics than does Holmgren. The advantage Holmgren's work has is that it presents a single unified vision of Christian moral theology, although if the goal is to help lead a student to developing their own Christian ethical framework, assuming it is appropriately within the Episcopal tradition, Gill's work may still be preferable.

Theory & Practice of Ministry

While everything that is undertaken in in the course of study is "practical" in the sense that everything should be done with an eye to how it impacts the practice of ministry, the last two units turn to explicitly imparting the practices necessary for effective ministry, and the theory that underlies those specific practices. One may also consider these areas to be those that are most explicitly related to the practices specific to work as an ordained minister (while ordained ministers should have a sufficient understanding of theology, the bible, history, and ethics to help lead their congregations to deeper appreciations of these things, these are areas of knowledge that all Christians really have a

responsibility to cultivate). At the same time, there are certain areas here that are specifically related to practice, but which still remain the responsibility of all Christians (spirituality, prayer, and participation in the liturgy for instance), even if the ordained minister may play specific roles in these areas.

One may think of this specific area, Theory & Practice of Ministry, as the place in which the theory and practice of specifically Christian leadership and administration of the church as an institution is undertaken. One should expect between 12 and 16 weeks to go through all four sub-areas, although this may be shorter or longer depending on the student and does not necessarily have to be split up evenly.

A student will be considered competent in Theory & Practice of Ministry when he/she can fulfill the expectations of the standards of learning for III.E. Specific attention should be given to how a distinctively theological understanding of leadership, and pastoral leadership in particular, differs from how leadership may be conceived of in the secular world while also demonstrating how tools from other conceptions of leadership can be brought to bear on pastoral ministry.

I. Pastoral Theology and Theory

1. *Serving Christ Today*, Lichfield
 2. *In the Name of Jesus*, Nouwen
- + *Wounded Healer*, Nouwen

One of Nouwen's most recognized and important works, it is slightly longer than *In the Name of Jesus*, and covers similar ground. However, use of this book will also constitute considerable headway in the section on spirituality.

- + *Pastor: The Theology and Practice of Ordained Ministry*, Willimon

Willimon has written a comprehensive approach to understanding the appropriate and inappropriate ways in which one functions as an ordained minister, but it is important to note that his work is both written from a United Methodist understanding of ordained ministry (albeit from a rather Anglican approach to Methodism) and from a *very* specific theological standpoint, that of Postliberalism. This still proves to be an important resource, but one must be careful to recognize that Willimon often speaks more authoritatively and definitively on subjects that, especially for Episcopalians, may be open for debate.

- + *The Pastor*, Lathrop

This is a similar type of book to that written by Willimon, although it is considerably shorter. Like Willimon, Lathrop is not Anglican (he is Lutheran), but also like Willimon his approach is congruent with Anglicanism (his primary field of study is liturgical theology). It may be most helpful to take portions of these two works to supplement the primary texts as needed.

II. Pastoral Leadership and Systems Theory

1. *Leading God's People*, Beeley

Beeley's work bridges the gap between a theory of pastoral leadership and the practice of this leadership. Beeley is particularly helpful because his work shows how the study of history and theology continue to inform our conceptions of "practical ministry" and because he writes as an ordained and practicing Episcopal priest. Furthermore, this work is valuable because it can be used to work with lay leaders in helping them come to a deeper appreciation of a theologically informed conception of leadership in congregations.

2. *How Your Church Family Works*, Steinke

Understanding the ways in which a church community takes on characteristics and dynamics that go beyond the sum of its members is necessary for navigating conflict and encouraging congregational health. Systems theory lets clergy recognize how to navigate the specific group dynamics and dysfunctions of congregations and the groups that

make up those congregations. Systems theory is something that has consistently been flagged by practicing ministers as highly valuable in their ministerial formation or which they wished they had received more training in. It should receive considerable attention in the course of ministerial preparation.

3. **Heart, Mind & Strength: Theology and Practice for Congregational Leadership*, Jones
or **Leadership in Congregations*, Bass, ed.

Both of these works provide tools for leading and managing people in a congregation as well as suggestions for how the congregation can relate to one's larger community. The second work is an anthology of articles, so therefore provides a wider lens for looking at this work, but may less helpful in presenting a coherent system.

+ *Never Call Them Jerks*, Boers

An excellent work for dealing specifically with conflict and difficult personalities.

+ *Holy Conversations*, Rendle and Mann

+ *The Reformed Pastor*, Baxter

Even though this is from a 17th century English theologian, it is never harmful to look to the history of congregational leadership, and it very well may provide insights that remain applicable to contemporary congregations.

III. Church Administration

1. *Church Administration*, Bacher and Cooper-White

Think of this as more of a reference guide for how to approach the management of the organizational aspects of a congregation. Not everything will be applicable to every ministry context, but it will be important to identify what from this work *will* be needed once one enters local ministry and to gain some expertise in this area. Administration is another of the areas that has consistently been flagged as important but overlooked in ministerial formation, so this component should not be given short shrift.

+ *The Vestry Handbook*

IV. Multi-Cultural Ministry

1. **Being the Church in a Multi-Ethnic Community*, McIntosh & McMahan
or **Ministering Cross-Culturally*, Lingenfelter

Even if one's primary ministerial location will be in an ethnically homogenous location, the larger church, not only in the world, but here in South Dakota, is ethnically diverse. Ethnic and cultural diversity bring many opportunities for growth and joy, but they also make ministering more complex by introducing a number of additional variables to which the minister must be sensitive. Even if one *is* primarily in an ethnically homogenous local setting, we exist as a relational and connectional church, and local congregations will be in contact with other groups that are different ethnically and culturally. While expectations like Dakota Experience and anti-racism can help with multi-cultural ministry and cultural sensitivity, being able to adapt as necessary to changing cultures and congregations requires some knowledge of the theory behind multi-cultural ministry. Both of these works are written from more evangelical perspectives, so that must be taken into account when working through this material.

2. *Cultural Intelligence*, Livermore

+ *Leading Cross-Culturally*, Lingenfelter

Liturgy & Worship

It is expected that prior to even entering the ordination process one will already have practice serving in various liturgical capacities in one's congregation and will be familiar with the 1979 *Book of Common Prayer*. Therefore, working through this material should not, in most cases, mean beginning from scratch. However, there is also the possibility that precisely because of one's familiarity with one's local worshiping styles and practices, coming to understand when these practices may need some

correction or to appreciate the diversity of worship styles and liturgical theologies may add more time to this unit. A reasonable expectation is 10-14 weeks of work in this area, and during this time there should be, in addition to the required practicum weekend, greater engagement in one's worshipping community as well as greater critical engagement with one's worship style. This time will require greater physical contact time between mentor and student.

Students will be considered competent in worship and liturgy when they can fulfill the standards of learning in III.D and parts of E. Specific attention should be given to recognizing the range of liturgical and sacramental theologies that are present among Christians and how these compare to the range that is generally considered appropriate within the Episcopal Church. Furthermore, emphasis should be given to learning a variety of worship styles in order to fit one's worship leadership to the piety of one's congregation.

1. *The 1979 Book of Common Prayer*
 2. *The Book of Common Prayer: A Biography*, Jacobs
An extremely accessible, well researched, and fair analysis of the development and use of the Book of Common Prayer in the Anglican world.
 3. *Worship for Today's Church* (TEEM)
 4. **Introduction to Christian Worship*, White
or **Liturgy*, Burns
Either of these will give a good overview of both ritual theory as it applies to the liturgy and to the theology of worship. The White book is a classic and full of detail, although not written in an overly academic style. Burns' book is shorter and may be easier to study and make notes in.
 5. **The Worship Architect*, Cherry
or **Grand Entrance*, Humphrey
While the focus of this area is to enable proper understanding and use of the Book of Common Prayer in worship, these works provide additional resources for how one may introduce other elements into the worship service, as well as providing an appreciation for how other faith traditions structure their worship.
 6. *The Singing Thing Too: Enabling Congregations to Sing*, Bell
Whether a student will be returning to a congregation in which they are solely responsible for leading the music or to a congregation with a multi-person music team, the ordained minister needs to be familiar with how to select, teach, and lead singing. This book also provides insight into why people may not sing in congregations and aids in promoting congregational singing.
- + *Speaking of the Church: Handbook of Ecclesiastical Words & Phrases* (.pdf)
 - + *Opening the Prayer Book*, by Jeffrey Lee (CTS)
 - + *Commentary on the American Prayer Book*, Hatchett
 - + *The Oxford Guide to the Book of Common Prayer*
A very good collection of essays on the history, development, and worldwide variety of Books of Common Prayer.
 - + *Praying Shapes Believing*, Mitchell
A liturgical theology of prayer book worship
 - + *A Priests Handbook*, Michno
A detailed look at additional practices, such as manual acts and how to lead processions or use incense in a congregation. However, one must be careful with the use and authority of this work. While it gives options for how to lead prayer book worship, it often portrays practices that are truly optional as though they are rubrical. It may be important to own this work if for no other reason than because some priests will present information from this book as though it were necessitated from the BCP and it will be helpful to reference this to see if that is the case in any given situation (liturgical colors are a good example of this phenomenon).

- + *Elements of Rite*, Kavanagh
- + *Book of Occasional Services*, Church Publishing
- + *Accompany Them with Singing: The Christian Funeral*, Long

An extremely valuable theological exploration of the nature of the Christian funeral from one probably the preeminent homiletician of the last 20 years. It is highly recommended that this be used as at least as a reference.

- + Holy Women, Holy Men (<http://generalconvention.org/ccab/files/2>) (<http://ebookbrowse.com/holy-women-holy-men-pdf-d125368989>)
- + *A Theology of Worship*, Weil (CTS)
- + *Christian Worship in North America*, White

Preaching

While it can often be neglected in Episcopal churches in favor of an emphasis on the service of the Table, the proclamation of the Word, of which preaching is a key component, is just as important in our services. It is therefore expected that students will become competent both in preparing the content of a sermon and in delivering that sermon.

Competency in preaching will be established when the mentor, in consultation with the MLD, believes that a student can appropriately exegete a passage of Scripture for preaching, craft a sermon with a clear central message that can be understood and followed, and deliver it clearly and confidently. It is likely that the student will not only need to prepare a manuscript (along with an explanation of sermon preparation process), but will need to provide either a recording of a sermon or arrange for an opportunity for the Missioner for Leadership Development or the Bishop to observe the student's preaching.

1. **The Witness of Preaching*, Long
or **Preaching*, Craddock

Both of these are standard texts for teaching the craft of homiletics and take a student through the whole process of preparing, crafting, and delivering a sermon. Assuming a student has successfully completed their exegesis component and the [TEP] communication competency, the main focus in using these texts should be on the specific nature of a sermon as a means of communication. Craddock's book is older than Long's but it also may be more accessible. Both Craddock and Long are some of the most important and influential homileticians of the last 50 years.

2. *Patterns of Preaching*, Allen
This collection of sermons provides detailed explanations of the various structures that a sermon can take and explains how they can most appropriately be employed.
 3. **The Collected Sermons of Fred Craddock*
or **The Collected Sermons of William H. Willimon* (or both)
 4. *The Preaching Life*, Brown Taylor
 5. Installation Sermon of Presiding Bishop Curry
 6. Sermons That Work: <http://episcopaldigitalnetwork.com/stw/?menu=menu7285>
- + *The Homiletical Plot*, Lowry
 - + *Preaching from Memory to Hope*, Long
 - + *The Preaching of Jesus*, Brosend

UNIT FOUR: SPIRITUALITY, PASTORAL CARE, and POLITY

Spirituality & Prayer

It is expected that those in the ordination process, especially by the time they have gotten to the fourth unit of the course of study, will already have developed a regular practice of devotional biblical reading (in contrast to critical study or reading for sermon preparation) as well as a habit of regular prayer and meditation. The purpose of this unit is *not* to introduce students to practices of piety for the first time. Instead, the focus should be on deepening their understanding of the nature of Christian spirituality and being introduced to a range of devotional practices and spiritual disciplines so that they may best help the members of their congregations find appropriate spiritual disciplines and spirituality practices. This area should also help equip students to do some degree of spiritual direction with their congregants.

The length of time that students spend in this area will be determined in large part by how many different spiritual disciplines and devotional practices they have tried in the past. One can therefore expect a fairly large range of times, from 3-12 weeks, depending upon the particularities of the student. **NOTE:** this area should not take longer because the student has yet to have developed any personal spiritual practices. If it becomes apparent at this point that a student has no familiarity with spiritual disciplines or devotional practices, this should be flagged as highly problematic and will warrant a reevaluation of whether the student should remain in the ordination process. However, there should be no instances in which this is the case because students should be making their mentors aware of their devotional practices throughout the entire educational process.

Competency in this area will be demonstrated when a student can show familiarity with a variety of spiritual disciplines, be able to give an account in their own words of how they understand Christian spirituality its role in the life of faith, and can propose a course of spiritual practices in response to different hypothetical congregants' needs.

1. *The Practice of Prayer*, Margaret Guenther (CTS)
2. *The Holy Longing: The Search for a Christian Spirituality*, Rolheiser
3. *Spiritual Direction*, Nouwen

+ *Prayer*, Foster

+ *Sacred Reading: The Ancient Art of Lectio Divina*, Casey

This book should be considered highly recommended, and will be required if the student does not have any familiarity with devotional bible reading.

+ *Approaches to Prayer*, ed. Morgan

+ *The Ignatian Workout*, Muldoon

An excellent contemporary introduction to the Spiritual Exercises of Ignatius of Loyola.

+ *Praying Our Days*, Griswold

A selection of prayers, mostly from the Prayer Book, with some commentary, for use in individual prayer.

+ *Five Models of Spiritual Direction in the Early Church*, Decapopoulos

+ *Spiritual Friend*, Edwards

Pastoral Care

In addition to teaching and administering the sacraments, a central responsibility of the ordained minister is the ability to help provide guidance to individuals and their communities on matters related to their well-being. Because we believe that humans are not disconnected from material reality, and we believe that the psychological, physical, and communal dimensions of a person are interconnected with the spiritual, it is necessary to take an approach to pastoral care that guides individuals into greater wholeness in all of these areas.

While it is vitally important to recognize that ordained ministers are not the same as licensed counselors, community developers, or public health consultants, it is also necessary to acknowledge the realities of the communities in which we are called to serve. Unfortunately, many of these services are unavailable or under-available. Furthermore, the difficulties faced by many members of our congregations, which may include racism, economic poverty, addiction, violence, physical, emotional, and sexual abuse, and chronically under-treated depression and other mental illnesses make the lack of these resources that much more harmful and put greater stress on the physical, emotional, and spiritual health of our congregants. Thus, while our ordained ministers cannot be expected to completely fill the vacuum left by the lack of these other services, it does mean that pastoral care in certain communities will entail finding creative ways to help people secure these physical, emotional, and mental health resources more often than will be expected of ordained ministers in other contexts.

One can think of pastoral care in the Niobrara School course of study as consisting of three components. The first is traditional practices of pastoral care, such as marriage counseling, conflict management, the ability to impose church discipline, and grief counseling. The second component is self-care. While this is often not thought of as a component of pastoral care and counseling, it plays a key role. Aside from the fact that clergy who have appropriate self-care practices and keep themselves mentally, physically, and spiritually healthy are better able to do all the required tasks in their ministries, living a healthy lifestyle allows the ordained minister to model such a lifestyle for members of his or her congregation. The third component is the capacity to accurately recognize the elements that are causing physical and mental harm to people in our communities and have some capacity to point people toward solutions. This third element does not mean that clergy are expected to be experts in community development, nutrition, or mental health, but they need to know how to seek out the people or resources that can provide such expertise.

A student can expect to spend between 16 and 20 weeks working through various components of pastoral care and developing the capacity to find resources for individual and community health.

A student will have demonstrated competency in Pastoral Care when he or she meets the standards of learning associated with pastoral care. These standards will depend upon whether one is seeking ordination to the diaconate (III.F) or the priesthood (III.G). Students will also need to demonstrate an awareness of their own health and well-being needs in order to practice proper self-care (if one's health consistently prevents one from attending required events, keeping up with one's studies, or meeting with one's mentor, this may be an indication that one is not equipped for ordained ministry). Finally, students need to demonstrate an awareness of the forces that diminish the individual and communal health of their communities and the capacity to at least point people toward resources that may diminish the power of some of those forces.

I. General Pastoral Care

1. * *An Introduction to Pastoral Care*, Gerkin
**Giving Counsel*, Capps
or **Caring for God's People*, Culbertson
Any of the above texts are excellent introductions to standard practices of pastoral care and counseling.
2. *Counseling Troubled Youth*, Dykstra
While this resource focuses on youth, it has insights that can be applied to more difficult counseling scenarios for people of all ages.
3. *Eat, Drink, and Be Healthy: The Harvard Medical School Guide to Eating Healthy*, Willett & Skarrett
4. Handouts on Teaching and Modeling Healthy Lifestyles
+ *Counseling Women*, Neuger
+ *Clinical Handbook of Pastoral Counseling, vols. 1-3*, Wicks, Parsons, and Capps

- An excellent reference work that is specifically oriented toward the intersection of pastoral care and clinical counseling.
 + *A History of Pastoral Care in America*, Holifield

II. Pastoral Care: Community Health and Development

1. *Community Organizing and Community Building for Health and Welfare*, Minkler
 This reference work can help provide a starting point for entering into or beginning the conversation within one's local community about how the human and material resources already within one's community can be marshalled to help meet the needs of that community.
 2. *Toxic Charity*, Lupton
 An exploration of the ways that Church communities' good intentions can often harm the people they intend to help, as well as suggestions for how to avoid such harmful patterns.
- + *Community and Growth*, Vanier
 + *Worlds Apart: Politics and Poverty in Rural America*, Duncan
 + *Hollowing Out the Middle: The Rural Brain Drain and What It Means for America*, Carr and Kefalas
 The two above resources focus mainly on rural Appalachia, the South, and New England, and so do not perfectly fit the situation in South Dakota, but they may nevertheless provide helpful insights and possible solutions.
 + *Start a Community Food Garden: The Essential Handbook*, Joy
 + *Planning Local Economic Development: Theory and Practice*, Leigh, et al.

Deacon and Priest Studies

The ministries of those called to be permanent deacons and those called to be priests share certain similarities, but they remain distinct vocations with distinct roles within their respective communities. One can expect 6 to 10 weeks on exploring the specific natures of these callings (those who are discerning a call to the priesthood will still need to have an understanding of diaconal ministry in order to fulfill their standards of learning). One can expect 4-8 weeks of study for those entering the diaconate and 6-8 weeks for those entering the priesthood.

Students will demonstrate competency in this area when they can fulfill the learning remaining standards of learning appropriate to their calling (III.F for deacons and III.H for priests)

1. *Deacons in The Liturgy*, Plater
 2. *Many Servants: An Introduction to Deacons*, Plater
 3. *The Diaconate: A Full and Equal Order*, Barnett
 4. *On Being a Priest Today*, Brown & Cocksworth
- + *The Servant Church: Diaconal Ministry and the Episcopal Church*, Booty
 + *Deacons and the Church*, Collins
 + *Unexpected Consequences: The Diaconate Renewed*, Epting

Church Polity

Students will demonstrate competency in the structure and governance of the Episcopal church when they can fulfill the standards for learning III.I point 1. NOTE: This does not mean that they need to have memorized the Constitution and Canons either of the Episcopal Church or of the Diocese, but it does mean that they should be able to give a summary, in their own words, of the structure of the church, and should know where to look to resolve particular questions of order and governance in the Church.

1. *Shared Governance*, House of Deputies Special Study Committee
2. *Many Parts, One Body: How the Episcopal Church Works*, Dator
3. Current Constitution & Canons
4. Current Diocesan Constitution & Canons