



THE CHURCH
OF ENGLAND
Diocese of St Edmundsbury
and Ipswich

Living Faith in Suffolk



Basics

Course Book For Group Leaders

Images

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Basics is one of the Living Faith in Suffolk resources produced by the Diocese of St Edmundsbury and Ipswich and available on www.cofesuffolk.org

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Introduction

Basics is a Living Faith in Suffolk course for people who are involved in, or considering, any kind of ministry, whether local (e.g. Lay Elder ministry) or national (e.g. Reader ministry or ordination), as well as those interested in looking more deeply at expressing their faith. It replaces "Getting Started" as the required pre-commissioning training for prospective Lay Elders. The course consists of four sessions:

- Session 1: Being Disciples (page 4)
- Session 2: Being Called (page 6)
- Session 3: Working Together (page 8)
- Session 4: Sustaining Ministry (page 11)

The material has a rhythm that encourages the basic habits of living faith, through attending to God, to each other and to the world beyond the group.

This course book is intended for use by group leaders only; handouts for participants are included amongst the resources in the Appendices.

For facilitators

- Each session should last around two hours overall including the settling down and welcome. The Receiving, Reflecting and Responding sections are the core of each session.
- The room used for the sessions needs to be comfortable enough for people to be able to give attention to what they are doing together, and to have space for individual reflection. It is also important that people can hear one another.
- Each session follows the same format, explained here:
 - Ritual to mark the beginning of the session, recognising God's presence. It is helpful to use the same opening each time as a way of starting the session.
 - Relating to each other – welcoming the participants and introducing the theme of the session.
 - Receiving from God through the Bible reading. It is suggested that you use the following method of "reflective reading": read the Bible passage once, allow a silence of around two minutes, read the passage a second time, allow a silence of around five minutes, read the passage a third time. The periods of silence are for each participant to reflect on the passage, noting what stands out for them.
 - Reflecting on what has been received. This is an opportunity, after the third reading of the passage, for participants to share and discuss what has struck them from the passage. A significant amount of time can be given to this discussion. From the beginning of the session to this point should take around 30 minutes.
 - Responding to God in the light of what has been discussed, by participating in the content-driven part of the session.
 - Returning to God in prayer at the close of the session. It can be helpful, as at the start, to use a consistent way of ending the session.

Session 1: Being Disciples

Resources needed:

- Resource for opening ritual (e.g. candle and matches, or song)
- Bibles
- Appendix 1 (one copy per person)
- Appendix 2 (one copy per person)
- Appendix 3 (cut up along the lines to make individual cards)
- Appendix 4 (for leader only)

“Disciples” are not

only followers (the most common definition) but also learners, apprentices. We can see this in the way that Jesus’ first disciples learnt by being alongside Jesus day by day, not only listening to his teaching but watching what he did and trying it themselves, and living his rhythms of life alongside him.

Calling the disciples

“Christians” enabled them to be distinguished from the disciples of other teachers – Christians are the disciples of Christ.

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, an opening prayer, the singing of a song.

Relating: Welcome participants; as this is the first session, if people don’t know each other then give an opportunity to hear each other’s names. Introduce the theme of this session.

Receiving: As described in the Introduction, do a reflective reading of Acts 2:37-47.

Reflecting: (See Introduction) Discuss: What struck you during the time of looking at this passage? What did you notice; what did God seem to be saying to you/us?

Responding: Today’s session aims to develop understanding of what is meant by “discipleship” and how this shapes the whole of life, to reflect on how participants currently live and grow as disciples and develop ways of furthering this, and to consider the Big Story of our faith and its impact.

Disciples? Discuss:

- Who do we mean when we talk about “disciples”, “the disciples”, “being disciples”?
- What is a disciple?
- What did/does being a disciple entail?

During the discussion, draw out the concept of disciples as apprentices (see boxes in side bar): learning on-the-job by observation, experience, practice and rhythm of life; learning in community rather than as individuals. Christians are disciples of Christ; therefore we are disciples.

- How do you react to the idea that we are disciples, with all that entails?

Being Disciples The early disciples devoted themselves to teaching, fellowship, breaking of bread and prayer (Acts 2:42-47) – that is, to learning, community and worship. This was a witness leading to others, who saw how they lived, joining them.

- Using Appendix 1 Being Disciples, reflect (in pairs) what each of “learning”, “community” and “worship” might mean and what they might look like in practice.
- In what ways do we currently devote ourselves to these things?

We learn in different

ways. Some people like something to look at, something to hold or touch. Some want to listen, to read aloud or to discuss. Some like to be active whilst others prefer to use their imagination. It is useful to include a mixture of activities.

Silent reflection can be very difficult for some people; depending on the make-up of the group it may be that in the first session this needs to be quite short, and can be built up as people become more comfortable with it.

As people share their discussions with the wider group, ensure people remember that:

- “community” in this context means growing with other Christians, but this can be wider than the local church
- “learning” is not only intellectual but also, for example, practical
- “worship” is not only in Sunday services but also, for example, in service to others

As an example, Town Pastors could be, for some, community as it forms a group of Christians who pray and serve together; for some it could be a learning experience; for some it could be a way in which they worship. Appendix 2b gives further examples of different ways in which discipleship can be expressed.

- Individually, spend some time filling in side “a” of Appendix 2 Growing As Disciples.

Telling The Big Story Of Our Faith Learning can take place in all sorts of ways; this idea behind this learning activity is to encourage people to think about some of the context and themes of our faith, and to inspire them to want to know more.

- Give out the set of cards in Appendix 3 (excluding the larger ones marked “Ten Commandments”, “Covenant”, “Temple” and “Prophecy”. Ask the group to put these cards into chronological order.
- When this is done (and amended as necessary – see Appendix 4), ask the group to tell the stories of each character as far as they can.
- Put out the four remaining cards (“Covenant” etc) and ask the group to put the character cards with whichever larger cards they think appropriate, so that characters are grouped around themes (e.g. they might decide that “Noah”, “Abraham” and “Jesus” all fit with “Covenant”), then ask the group to talk about these themes and explain their groupings.
- Discuss: How does this “Big Story” of our faith shape us?

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 2: Being Called

Resources needed:

- Resource for opening ritual (e.g. candle and matches, or song)
- Bibles
- Appendix 5 (one copy per person)
- Sheets of plain paper (ideally A3-sized) (one per person)

The idea of "calling"

leads some people to feel frightened or uncomfortable. This can be because they associate it with a particular church tradition, a particular type of ministry or a feeling of being "put upon". This is a subject which may need to be handled sensitively.

Another word for

"calling" is "vocation". Although this has often been understood in a very narrow way (a vocation to ordained ministry, for example) this is not a true reflection of its meaning.

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, an opening prayer, the singing of a song.

Relating: Welcome participants. Introduce the theme of this session.

Receiving: As described in the Introduction, do a reflective reading of 1 Corinthians 12:12-27.

Reflecting: (See Introduction) Discuss: What struck you during the time of looking at this passage? What did you notice; what did God seem to be saying to you/us?

Responding: Today's session aims to develop awareness of calling as an essential part of discipleship, to consider the elements of this calling, to reflect on how skills and gifts have been developed and used in response to calling, and to be aware of the need to be listening for new ways in which this might occur.

Being Called Discuss:

- What is understood by the phrase "being called"? Is there a difference between "calling" and "vocation" (see bottom box in side-bar)?

Give each person a copy of Appendix 5 Being Called, and read the quote at the top, from Rowan Williams ("God does not create..."). Discuss:

- What are the key ideas in this quote? What might Williams mean by it?
- How do we react to this quote?
- How does this quote connect with our earlier reading from 1 Corinthians 12?

The Nature Of Our Call Our calling is four-fold: we are called

- to be disciples (a generic call which is given to all disciples) – see Jesus' calling of his disciples in each Gospel (e.g. Mark 1:16-20, Mark 2:13-14, Luke 5:1-11 and John 1:35-51.)
- to be the body of Christ (a generic call which is given to all disciples) – see, in addition to the earlier reading, Ephesians 4:1-6
- to be holy (a generic call which is given to all disciples) – see 1 Peter 1:13-16

Being "holy" can be explained as being "consecrated", "acceptable to God", a space within which God can dwell and move.

- by name (a specific call, an individual call to be ourselves – the best you that you can be – and to a specific role or task, which may be different at different points in our lives) – see for example Isaiah 43:1, Exodus 3:1-6, Acts 9:1-5.

Do some discussion, including Bible study, around these four elements, taking notes on the bottom half of Appendix 5 if wished. If there are sufficient numbers, the group could be divided into four with each sub-group looking at one of the four elements. Useful questions for discussion could be:

- (looking at "to be disciples") How do you react to the idea of being called to be disciples? How might this shape one's perspective on discipleship?
- (looking at "to be the body of Christ") How do you react to the idea of being called to be the body of Christ?
- (looking at "to be holy") What do you understand by the calling to be holy as described in the reading from 1 Peter and in the box in the side bar? How do you react to this?
- (looking at "by name") In what ways has God called you by name?

Reflecting On Our Call Give each person a sheet of plain paper and ask them to draw their individual journey reflecting their story so far (it may be that this will need to be finished at home). Ask people to think about:

- where their gifts have been used
- where their gifts have been developed
- where their journey may be taking them now.

If the group members know each other it could be useful, as part of this exercise, to ask them to reflect on each other (perhaps anonymously) – what they're good at and what they are called towards. It can be hard for people to identify their own gifts and sometimes others see different things in us.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 3: Working Together

Resources needed:

- Resource for opening ritual (e.g. candle and matches, or song)
- Bibles
- Appendix 6 (one copy of each page, cut along the lines into individual cards: it is a good idea to print each of the three pages in a different colour, and when cutting the cards on p23 to keep each column separate from the others for ease of following instructions in the activity)
- Appendix 7 (one copy per person)
- Appendix 8 (one large copy)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, an opening prayer, the singing of a song.

Relating: Welcome participants. Introduce the theme of this session.

Receiving: As described in the Introduction, do a reflective reading of Exodus 3:1-6.

Reflecting: (See Introduction) Discuss: What struck you during the time of looking at this passage? What did you notice; what did God seem to be saying to you/us?

Responding: Today's session aims to promote understanding of different models of working together and to enable practice of some of the skills necessary to move closer to collaborative working.

Relationships In Ministry Appendix 7a gives the completed table of ideas being built up throughout this activity – it may be useful for the leader to refer to during the activity but give copies to participants only after the activity is complete. This activity is likely to take most of the session, because of the need for conversation around the concepts. The aim is to get people thinking about what different models of ministry look like, where and how power is held, and the strengths and problems of each model. It is important, throughout, to keep people focused on the concepts and not allow them to be drawn into giving examples of the models from their own experience; this is because often such examples can be red herrings, not actually fitting the model being considered – and this is not intended as the place where people can grumble about their experiences.

- Give out the 14 cards from page 22 of Appendix 6 and ask the group to match the key terms "power"/ "manipulation"/"instrumentalism"/"mutuality"/ "union" (placed in a column in the order given here) with their definitions ("solitary ministry" etc) and descriptions ("unrelated to what parish needs" etc) (note that "union" has a definition but not a description).
- Discuss what each of these models might look and feel like in practice – consider:
 - Where does the power reside? (it could be with the "leader" e.g. priest, but it could be with the organist, the flower ladies, the choir, the PCC, the

In engaging in this

exercise no one – including the leader – is expected to have all the answers, and there may be no “right answers”. The object is to give opportunity together, as equals, to reflect on and share ideas about the issue and how we, as the body of Christ, might respond to it.

As we are together

in ministry we need to allow God space to be God. The idea to be grasped is that something divine is happening which needs to be given space rather than pinned down. In terms of relationship with each other it entails sitting in awe of the person opposite us as God happens there in that person. This contrasts with relationships which are contractual, consensual or lacking in consent.

Reader...). It is important to draw out, here, that different models can look alike but have very different power bases – for example, a ministry in which a solitary power gives other people things to do may **look** the same as a shared ministry in which many people are involved, but the power resides in the solitary power based rather than being shared.

- What kind of power is it? (authority to make and act on decisions, or to influence others e.g. by persuasion, pressure, argument, encouragement)
 - What might it feel like to be in the church where this is taking place?
 - What is positive about each model? (e.g. “solitary power” – things get done; “shared ministry” – everyone involved, shared responsibility and commitment)
 - What is negative about each model? (e.g. “solitary ministry” – isolating, lack of accountability; “shared ministry” – risk of little happening)
- Add to the card sort the column of cards from page 23 (individually cut) “not collaborative” x2, “superficially collaborative”, “collaborative” and “beyond collaborative”, asking participants to match each to the correct heading. Ask for any reactions to this so far.
 - Add to the card sort the column of cards (individually cut) “non-consensual”, “consensual”, “contractual”, “covenant” and “sacrament”, asking participants to match each to the correct heading. Ask for any reactions to this. Discuss each of the terms and how it reflects the model of ministry to which it has been allocated.
 - Add to the card sort the column of cards (individually cut) “abusive”, “pleasing yourself”, “pleasing each other”, “for the sake of the other” and “one flesh”, asking participants to match each to the correct heading. Ask for any reactions to this, being aware that using such relationship-based terminology could initiate some strong reactions. Discuss how these labels reflect the models of ministry.
 - Add the two larger cards (page 24 of Appendix 6) and discuss how the models of ministry move from separation (hiding) from God through to being one with God: ask how the “solitary ministry” end could be seen as (or enable) hiding from God.

- Put out Appendix 8 and discuss: How might this relate to today's opening reading and to this discussion of models of ministry? Draw out ideas around the need to be open, looking and listening for God, and the ways in which these models make that more or less possible.

To move towards the "mutuality" and "union" models of ministry takes time, commitment and a particular way of working together. It is also a shared undertaking.

How Might We Move Towards Collaborative Ministry And Beyond? Appendix 7b suggests some practices for ministry teams (and other groups) which, when done regularly, can help with this journey. Highlight that the *Lectio Divina* method of Bible reading is that which has been used at the beginning of each session in this course; we will practise Theological Reflection next session.

- What step might people take, with their team[s], to move towards this model of ministry?

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 4: Sustaining Ministry

Resources needed:

- Resource for opening ritual (e.g. candle and matches, or song)
- Bibles
- Appendix 9 (one copy per person)
- Appendix 10 (one copy per person)
- Flipchart and pens
- Sheets of plain paper (one per person)
- Resources for the Theological Reflection task (e.g. newspaper headlines or pictures)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, an opening prayer, the singing of a song.

Relating: Welcome participants. Introduce the theme of this session.

Receiving: As described in the Introduction, do a reflective reading of Mark 1:29-39.

Reflecting: (See Introduction) Discuss: What struck you during the time of looking at this passage? What did you notice; what did God seem to be saying to you/us?

Responding: Today's session aims to develop understanding of the importance of being rooted in God and supported by others in order to sustain one's ministry, to enable evaluation of current rootedness and support, and to provide resources for future development. It gives three tools for the sustaining of ministry: theological reflection, being supported by others, and being rooted in God.

Theological Reflection Last session it was noted that one of the ways of moving towards a more collaborative ministry is through the growth that comes with engaging together in theological reflection. The idea might seem to be rather a tall order, so it is suggested that by doing this exercise now **before** describing it as theological reflection means that when it is identified as such, the fear will have been taken out of the activity.

"There is one body and one Spirit... The gifts he gave were... to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ."
(Ephesians 4:7, 11-13)

Choose a current issue – it could be local, national or international, such as a recent issue that has been in the news (as an example, at the time of piloting this course in January 2017 the issue was Donald Trump's response to media reporting of his inauguration). Provide resources as stimuli if appropriate (e.g. newspaper headlines as a reminder of the issue). Spend around twenty minutes discussing:

- What kind of God emerges from this?
- Where do our understandings of God fit into this?
- What, in the Bible and in our faith traditions, might help us in knowing how to respond to this?
- What understandings of church and society emerge from this and how might we, as church, respond to these?

Our preferred
spiritual styles shape the way in which we make sense of our experiences of God and life, and the way we express what is important to us. It is possible to learn to work with any style but we will engage more deeply with some than with others.

Sustaining Our Ministry "Ministry" is our service to God and to others, for building up the body of Christ. All members of the body of Christ are part of this as all have gifts for building up the body.

- To what extent do we see ourselves as part of the body of Christ, with a part to play in building it up?

Two things which are essential for any Christian – and therefore for anyone in ministry – are being supported by others and being rooted in God.

Being Supported By Others Discuss (either as a group, or in pairs and then feed back):

- Why is this important? As suggestions are made, draw out ideas such: as the need for accountability; to prevent burn-out; ministry is mutual.

Discuss:

- What kinds of support would meet each of these needs?

It is useful to spend some time reflecting on current support in order to identify strengths and address gaps.

- Give each person a blank sheet of paper and ask them to draw out their own support network (this could be as a mind map or a list) under the following headings: Faith; Pastoral/Personal; Networking.

This is a personal activity so there is no need to share what has been done, however ask people if they have identified anything, particularly gaps in their support network, which they would like to share, so that people can make suggestions to help each other to address these.

Discuss:

- How much of this (being supported) is also about being rooted in God?

Being Rooted In God As we saw in Session 1, as Christians we are disciples, apprentices, in the whole of life. This means that the whole of life needs to be lived in relationship with God.

Three areas of importance in maintaining rootedness are Stillness, Study and Support (ideas for each of these are given on Appendix 9b Sustaining Our Ministry).

- Stillness is being used here as a broad term to describe time invested in building and maintaining a relationship with God. In what ways do you currently invest in this?
- Study implies a willingness, and serious commitment, to learn in order to grow in knowledge and understanding. This can happen individually and in groups, through activities, courses, home groups, Bible study, reading, online... In what ways do you currently invest in this?

To learn more about spiritual direction/ accompaniment go to www.cofesuffolk.org/prayer-and-spirituality on the Diocesan website.

- Support includes both sustenance and accountability. This can come from formal and informal structures such as the local Ministry Team, home group or prayer partner. It is also worth considering having a Spiritual Director/Accompanist who can provide a safe place to make sense of faith and God's call, to explore issues and to be a companion on the faith journey. In what ways is your relationship with God currently supported? What has been your experience of spiritual direction/ accompaniment?

We learn, express our faith and are fed in different ways, and therefore we are not all going to find ourselves rooted in God in the same way.

- Look at Appendix 9a Spiritual Styles. Which styles best describe you (you are unlikely to fit solely into one category)? In what ways could you increase your opportunities to be fed in these ways?

While some will find the exercise of looking at spiritual styles to be unhelpful, it is important to be aware of difference: those with whom we worship and minister will relate to God, and express that relationship, in different ways and some understanding of that is useful..

Getting the balance Some people find it helpful to have a Rule of Life to help them set priorities in order to sustain their spiritual life.

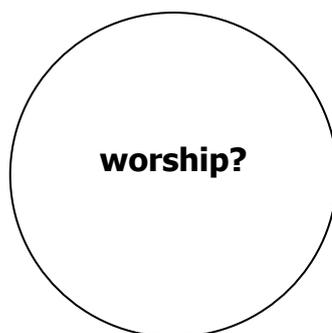
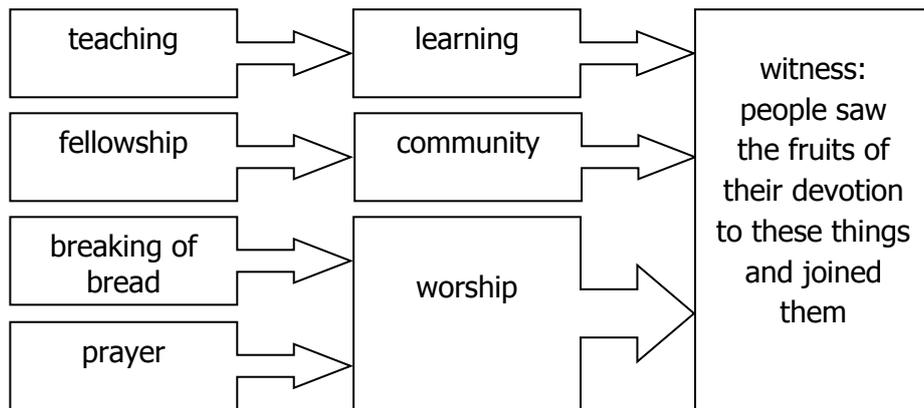
- Have a look at the examples of Rules of Life in Appendix 10a: what do you think about these?
- Spend some time individually working through the reflective task on Appendix 10b.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Having a Rule of Life helps us to be intentional about the way we live, being proactive in deciding what our priorities will be and to help us develop good habits.

Appendix 1: Being Disciples

Acts 2:42-47 – The early disciples devoted themselves to:



Appendix 2a: Growing As Disciples

	This helps me to grow	Worth trying – it might help me to grow
Attending church/worship regularly		
Trying to put faith into practice in daily life		
Listening to sermons		
Praying by myself		
Music in church worship		
My closest friendships or relationships		
Participating in communion / Mass / Eucharist / Lord's Supper		
Being part of my church's social life / fellowship		
Reading / studying Bible by myself		
Being part of a small group / Bible study group / similar		
Reading Christian / spiritual / theological books (not Bible)		
Seasons and shape of the Christian year		
Conversations with people whose faith / beliefs are different		
A familiar pattern of worship		
Christian conferences, festivals, events or pilgrimages		
Liturgy in church worship		
Listening to Christian music (tape / CD / video / radio / online etc)		
Experiencing different churches / Christian spiritualities		
A particular person e.g. missionary, teacher		
Direct call or experience I believe was from God		
Spiritual director / mentor / soul friend / prayer guide		
Hobbies, leisure or cultural activities not connected with church		
Leading others (in worship, Sunday School, small group etc)		
Listening to Christian teaching (tape / CD / video / radio / online etc)		
A Christian course offered by a local church		
Taking part in my church's outreach (e.g. evangelism, social justice)		
Taking part in Christian service / mission beyond church		
Going on retreat		
Christian education from a college, university or denomination		
Taking part in social justice / campaigning beyond church		
Taking part in online discussions including social media		

Taken from: Foster, Simon *What Helps Disciples Grow?* (St Peter's Saltley Trust, Birmingham 2016)

Appendix 2b

Four paths of discipleship; people have tendency to be based primarily in one, perhaps two, of these.
Discipleship through:

<p>Group Activity</p> <ul style="list-style-type: none"> - Being part of a small group / Bible study - Being part of my church's social life / fellowship - Taking part in my church's outreach - A Christian course offered by local church - Leading others in worship / small group / prayer - Going on retreat - Christian conferences, festivals, events, pilgrimage 	<p>Individual Experience</p> <ul style="list-style-type: none"> - Listening to sermons - Praying by myself - Reading/studying the Bible by myself - A spiritual director / mentor / soul friend - Listening to Christian teaching, discussion, talks on tape etc - Reading Christian / spiritual / theological books - My closest friendships or relationships - A particular person (e.g. missionary or teacher) - Trying to put my faith into practice in daily life - A direct call or experience I believe was from God
<p>Public Engagement</p> <ul style="list-style-type: none"> - Taking part in online discussion or conversations - Taking part in a social justice / campaigning activity beyond my church - Taking part in a practical Christian service or mission project not connected with my church - Christian education provided by college, university, denomination - Experiencing different churches / Christian spiritualities - Conversation with others whose faith or beliefs are different from mine - Hobbies, leisure or cultural activities not connected with church 	<p>Church Worship</p> <ul style="list-style-type: none"> - Attending church / worship regularly - Music in church worship - Liturgy in church worship - Participating in communion / Eucharist / Mass / Lord's Supper - A familiar pattern of worship - Seasons and shape of the Christian year

Taken from: Foster, Simon *What Helps Disciples Grow?* (St Peter's Saltley Trust, Birmingham 2016)

Discipleship: 'disciple' as 'follower', 'learner', 'apprentice'.

- For the first disciples this entailed learning on-the-job, through observation, experience/practice, rhythms of life, learning - by living - what it means to live in the Kingdom of God. They did this as individuals, as part of a community.
- Early on (Acts 11:26) the early church disciples became known as 'Christians' – this showed that they were Disciples of Christ, rather than disciples of anyone else.
- As Christians we, too, are Disciples of Christ – followers, learners, apprentices.

"In the early Church, people were attracted to it not so much by the preaching, but by the fact that they saw Christians as a community, living a new life as if what God had done was important, and had made a difference. They saw a community of those who, whether poor or rich, male or female, free or slave, young or old – all quite unbelievably loved and cared for each other. It was the lifestyle of the Christians that was witnessing." (Desmond Tutu)

Appendix 3: Card Sort

Noah	David
Abraham	Solomon
Isaac	Elijah
Jacob	Isaiah
Joseph	Nehemiah

Moses

Ezekiel

Joshua

John

Deborah

Mary

Gideon

Jesus

Ruth

Peter

Samuel

Paul

**Ten
Commandments**

Temple

Covenant

Prophecy

Appendix 4: correct order for card sort

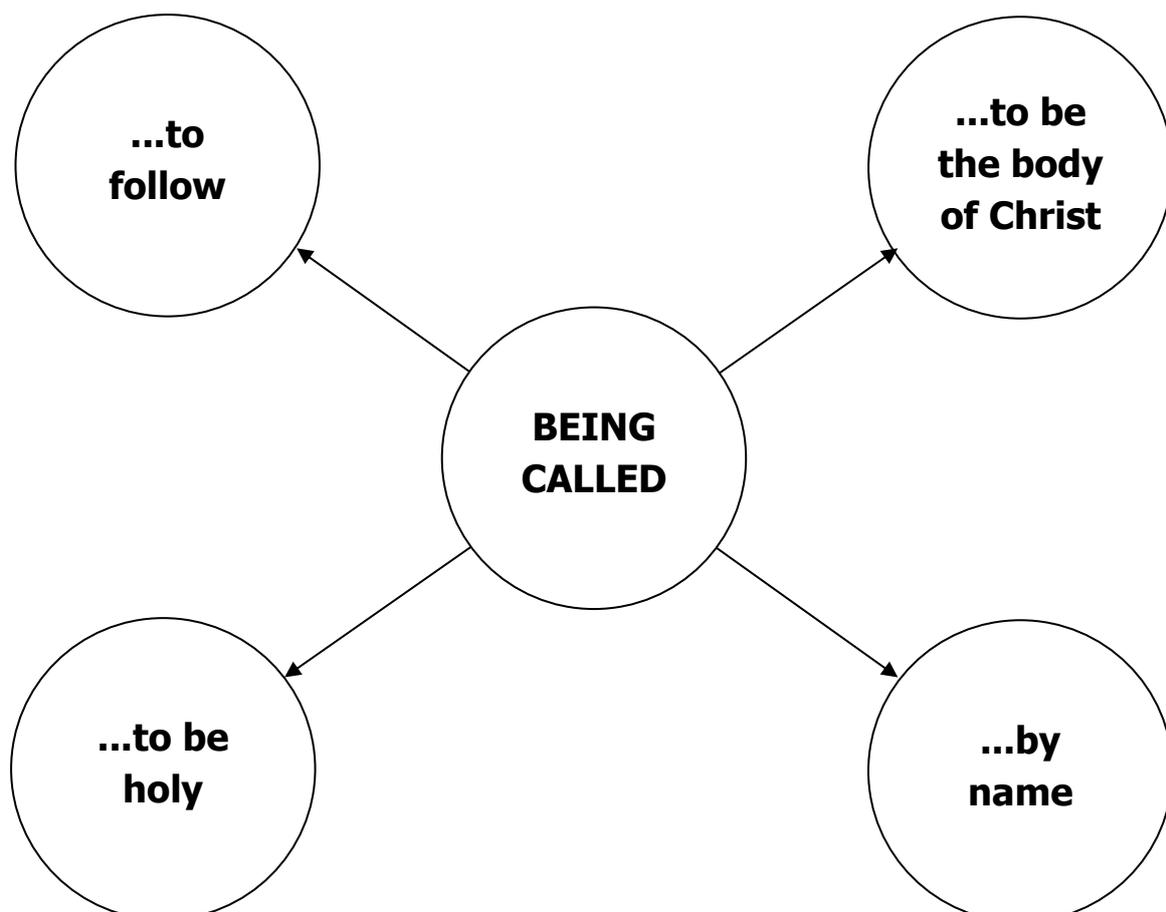
- Noah
- Abraham
- Isaac
- Jacob
- Joseph
- Moses
- Joshua
- Deborah
- Gideon
- Ruth
- Samuel
- David
- Solomon
- Elijah
- Isaiah
- Nehemiah
- Ezekiel
- Mary
- John
- Jesus
- Peter
- Paul

Appendix 5: BEING CALLED

God does not create human ciphers, a pool of cheap labour to whom jobs can be assigned at will. Each human being called into existence by him exists as a distinct part of a great interlocking web of identities. Each is a unique point in this great net. To be is to be where you are, who you are, and what you are — a person with a certain genetic composition, a certain social status, a certain set of capabilities.

From the moment of birth (even from before that) onwards, you will be at each moment that particular bundle of conditioning and possibilities. And to talk about God as your creator means to recognize at each moment that it is his desire for you to be, and to be the person you are. It means he is calling you by your name, at each and every moment, wanting you to be you.

(Rowan Williams <https://www.trinitywallstreet.org/blogs/news/rowan-williams-your-calling-you>)



“We have to listen harder than ever — to each other and to our own hearts. And what emerges is perhaps that sense of near inevitability, that obscurely authoritative impulse that crystallises for some as “a vocation,” the sense that being myself will demand of me a certain kind of commitment.” Rowan Williams (<https://www.trinitywallstreet.org/blogs/news/rowan-williams-your-calling-you>)

Appendix 6: Card Sort

Key terms	Definitions	Descriptions
Power	Solitary ministry	Unrelated to what parish needs/wants; all about a/each minister
Manipulation	Collusive ministry	Parish and minister[s] use each other to get what they want out of it
Instrumentalism	Delegated ministry	Parish and minister[s] each trying to please the other without rocking the boat
Mutuality	Shared ministry	Parish and minister[s] in it together, all have a part to play, all have gifts...
Union	One ministry	

Not collaborative	Non-consensual	Abusive
Not collaborative	Consensual	Pleasing yourself
Superficially collaborative	Contractual	Pleasing each other
Collaborative	Covenant	For the sake of the other (faithful relationship)
Beyond collaborative	Sacrament	One flesh

**Hiding behind the tree
(Genesis 3:8)**

**In him we live and move
and have our being
(Acts 17:28)**

Appendix 7a: Towards Collaborative Ministry

	Relationship with others		Ministry	
Behind the tree (Genesis 3:8)  In him we live and move and have our being (Acts 17:28).	Abusive	Non-consensual	Not collaborative	Power (solitary ministry) (unrelated to what parish needs/wants; all about a/each minister)
	Pleasing yourself	Consensual	Not collaborative	Manipulation (collusive ministry) (parish and minister[s] use each other to get what they want out of it)
	Pleasing each other	Contractual	Superficially collaborative	Instrumentalism (delegated ministry) (parish and minister[s] each trying to please the other without rocking the boat)
	For the sake of the other (faithful relationship)	Covenant	Collaborative	Mutuality (shared ministry) (parish and minister[s] in it together, all have a part to play, all have gifts...)
	One flesh	Sacrament	Beyond collaborative	Union (one ministry)

Earth's crammed with heaven,
 and every common bush afire with God;
 but only he who sees takes off his shoes;
 the rest sit round and pluck blackberries.

Elizabeth Barrett Browning

Appendix 7b: How Might We Move Towards Collaborative Ministry And Beyond?

- Conscious choice to work towards that model
- Regular time spent together not dealing with business (“10 minutes on rotas, then...”):
 - *Lectio Divina* / Dwelling in the Word
 - Silence
 - Bible Study – done together rather than one person leading – learning together
 - Study – e.g. topics/themes (e.g. seasons – before Advent study together the themes of Advent – will inform preaching, activities, understanding of what’s going on amongst whole team not only those preaching)
 - Theological Reflection – see below

Theological Reflection:

- A dialogue between identified topics/issues/dilemmas and the sacred texts and traditions of the faith, asking such questions as:
 - What kind of God emerges from this and how does that interact with the ways in which God is understood in the Bible and the faith traditions?
 - What understanding of church and society emerges and how does that interact with understandings contained in the Bible and Christian traditions?
 - What understandings and practice of ministry emerges from the data collected and how does this interact with the understandings of ministry that come from the Bible and Christian traditions?
- Thick description – looking at happenings in church life and ministry, local / national / world affairs from a range of perspectives:
 - Theological: what kind of God, church and ministry are being represented
 - Sociological: how the groups interact and function as a society
 - Psychological: motivations and actions
 - all are important and, together, give a ‘thick’, or textured, understanding.

Appendix 8

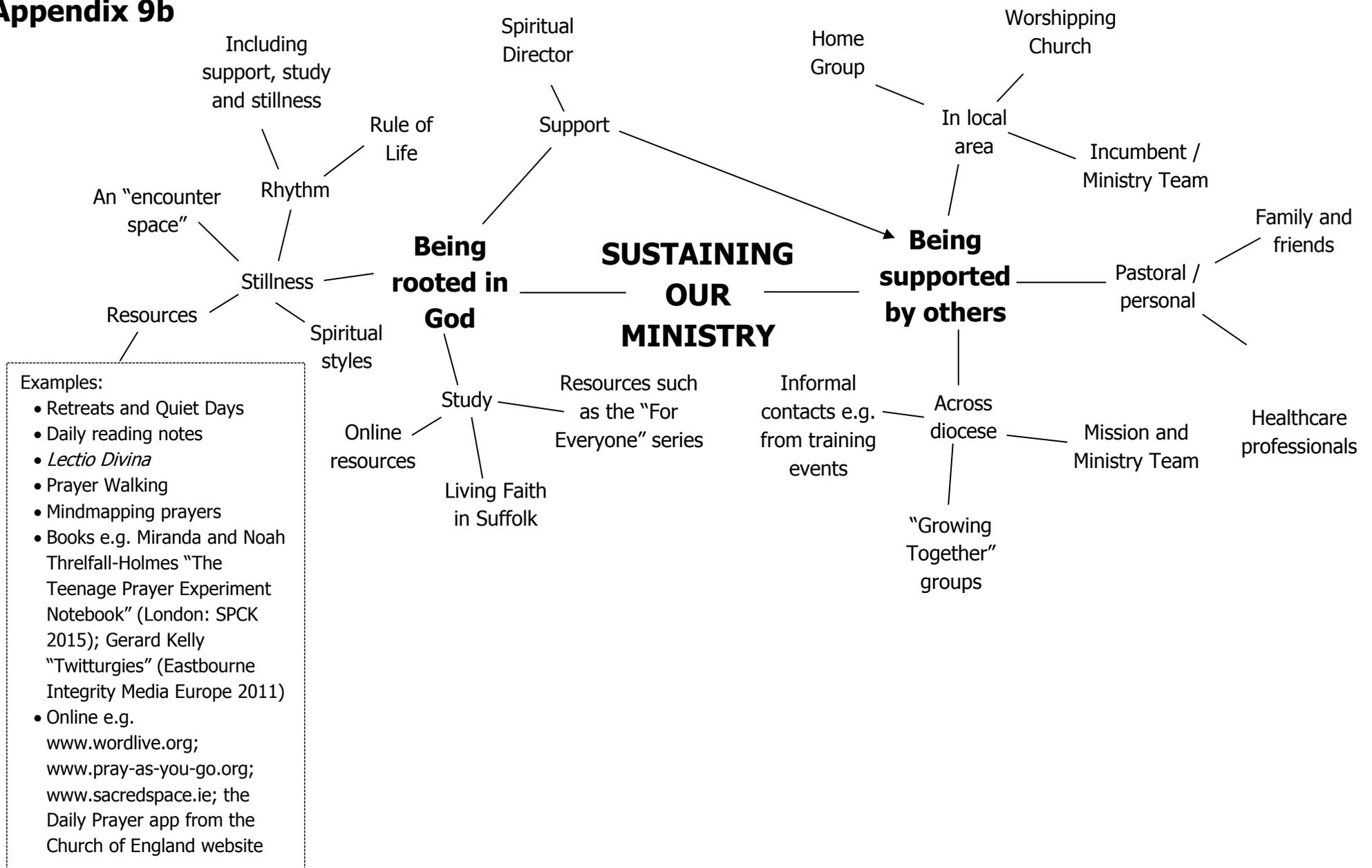
**Earth's crammed with heaven,
and every common bush afire with God;
but only he who sees takes off his shoes;
the rest sit round and pluck blackberries.**

Elizabeth Barrett Browning

Appendix 9a: Spiritual Styles (David Csinos)

<p>Word-centred people value thinking. They learn about God and grow spiritually through spoken and written words. Preaching, Bible study, clearly-articulated beliefs and rational argument are important to them. The words that are used are crucial – they need to be properly thought-out and carefully chosen. These people may like to participate in the reading – or writing – of words used in the service. Learning is important.</p>	<p>Symbol-centred people value images, symbols and metaphors. They see God as the ultimate mystery, beyond all human understanding. They look to nature, art, silence and meditation to open up the reality of God for them. They may like being alone with God. They are likely to be uncomfortable with the use of lots of words.</p>
<p>Emotion-centred people value feelings. They learn about God and grow spiritually by getting in touch with their deepest emotions. The performing arts (music, dance and drama), close personal relationships, the experience of conversion and testimony all feature in their spiritual world. They may like to be actively involved in church worship and to be able to discuss their experiences.</p>	<p>Action-centred people focus on justice, healing and social transformation. Their relationship with God is lived rather than spoken or felt. They express their faith in what they do, both in their involvement in church activities and in their daily life, listening for the cries of the poor and identifying with the needs of the world. They are likely to be uncomfortable with the use of lots of words, and with thinking conceptually as they prefer concrete actions.</p>

Appendix 9b



Appendix 10a: Living by a Rule of Life

The Iona Community: <http://iona.org.uk/movement/the-rule/>

Members share a common Rule which includes:

- Daily prayer and reading the Bible
- Mutual sharing and accountability for our use of time and money
- Regular meeting together
- Action and reflection for justice, peace and the integrity of creation

The Northumbria Community:

<http://www.northumbriacommunity.org/who-we-are/our-rule-of-life/>

'The Rule we embrace and keep will be that of AVAILABILITY and VULNERABILITY.'

- We are called to be AVAILABLE to God and to others: seeking him, exercising hospitality caring for others
- We are called to intentional, deliberate VULNERABILITY: being teachable through prayer, study of Scripture and accountability to others; speaking out when necessary; living openly amongst unbelievers and believers as a church without walls.

The Benedictine Rule: <http://www.benedictfriend.org/article/3/the-rule-of-st-benedict>

- Stability: the importance of community and commitment in life
- Conversion: acknowledging that God converts continually, and being open to this
- Obedience: cultivating a disciplined life that is obedient to God

The Rule revolves around five practices: Prayer, Work, Study, Hospitality and Renewal.

The Community of Etheldreda:

<http://www.elycathedral.org/worship-music/cathedral-groups/rule-of-life>

- Listening: to God, through the Bible, silence, retreats, others, prayer and corporate worship
- Obedience: the Latin root means 'to listen intently to God', letting it shape life
- Stability: belong and be content within a stable Christian community, living together in love
- Work: reflect God's creative activity, including practical service, for the benefit of all
- Transformation: commit to being open to being changed by God's love and grace in order to realise potential and become more Christ-like

"When a rule of life is successful it has served as a kind of 'scaffolding' to build into us a life that flows from us naturally in the pressure cooker of life."

Jim Baker <http://sacredstructures.org/movement/a-rule-of-life-changing-the-way-we-live/>

Appendix 10b: Getting the Balance – Living by a Simple Rule

(taken from document of the same name by Canon Alan Hargrave, former Canon of Ely Cathedral)

What do you <i>actually</i> do every day, week, month, year to sustain and grow:	Every day	Every week	Every month	Every year
1. Your relationships with loved ones, family and close friends?				
2. Your relationships in your church community?				
3. Your relationships with work colleagues, neighbours and wider community?				
4. Your spiritual life / relationship with God / your own soul?				
5. Your own personal health and well-being?				

What areas do you need to work on?

What *one thing* would you like to change in order to get a better balance?

In one sentence, what is your personal Rule of Life?