



The Dean T. Stevenson School for Ministry
*A learning community forming lay and ordained leadership for the
Church of today and the future.*

Course Catalogue 2016-2017

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A WORD OF WELCOME

The Board of Trustees, Canon David Lovelace, chair, and all the faculty and dean of The Stevenson School for Ministry welcome you.

Your vocational discernment, education and formation is very important to us, our Commission on Ministry, Standing Committee as well as our Bishop, and all of us who work to provide effective ways for your leadership development and growth in faith.

The Stevenson School for Ministry is a place where scholarship, reflection, and worship are all integrated as a way for you to shape your response to God's call to be vocational followers of the Gospel of Jesus Christ. You are on an amazing journey with those seeking ordination to diaconate, priesthood as well as those strengthening the foundations of their baptismal faith and lay leadership.

We look forward to your registration information, and encourage you to look online for the description of each course. Some of the courses have requirements before classes begin.

We look forward to working with you and being a part of your journey. Our motto is simple: **faith formation for where people are to lead the church to where it is called to be.** And our goal: **Equipping and Maturing leaders to Love and Serve Christ more deeply.**

St. Paul said it best in his letter to the Ephesians:

But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love"
Ephesians 4:11-16

Our curriculum, our formation process not only immerses you in scripture and tradition, it incorporates the best insights and methodologies of the modern and post-modern world. Our instructors are outstanding scholars. And they are also leaders—mature Christians who themselves provide wholesome examples to study and emulate. We welcome all who feel called by God to join our on line formation community.

Foundations: Orientation and Re-Orientation

Orientation and **Re-Orientation** are weekend retreats offered at the beginning and end of each fall and spring semester. Attendance at both retreats is required for students in the School for the Diaconate and the Worker Priest program, as well as for students enrolled in the Meeting God's Call Discernment Modules. Continuing Education and audit students are invited but not required to attend Orientation and Re-Orientation weekends. There are no pre-requisites to attend an Orientation or Re-Orientation weekend.

Orientation is an opportunity to spend three days with a community of learners who are engaging in academic and faith formation for their vocation and leadership. Designed to build community, the weekend experience offers Biblical Studies, worship, and theological reflection while experiencing the first class session of a ten-week course or a five-week module. This is also an opportunity to meet with faculty and classmates to enhance and support the online learning experience. Orientation is a perfect time for sharing wisdom and deepening one's relationship to God.

Reorientation is an opportunity to spend three days with a community of learners who are discovering the depth of their new learning while experiencing their last class session of the semester. This is also an opportunity to be with other members of the Stevenson School for Ministry's learning community. While engaging in Biblical Studies, worship, and theological reflection with students and faculty, learners make new discoveries, encounter practical applications of concepts, and receive support for vocational development, whether lay or ordained.

100 Meeting God's Call: Who is the God who is Calling Us?

Open to All Students

Pre-Requisite for Meeting God's Call 110 and Meeting God's call 120

Using Bishop Edward Little's book, *Ears to Hear, Recognizing and Responding to God's Call*, this module invites those who are exploring their call to lay or ordained ministry to ask, "Who is the God who is calling us?" This module looks at the stories of God's call to ordinary people, gaining a deeper understanding of their relationship to God and the nature of God's call. This is a two-week online module.

100 Meeting God's Call: A Discovery of Gifts

Open to All Students

In this four-week course, students will gain an awareness of the gifts they possess for ministry through identifying and reflecting on their experiences and telling their stories. Students will identify "solid", "emerging", and "hidden" gifts through reflection and in the context of small group interaction. They will listen to the experiences of others and reflect on those experiences, and examine and discuss the connection between gifts and ministry.

110 Meeting God's Call in Sacrament and Story I: Discernment through the Sacrament of Baptism

Open to All Students

This six-week course is an exploration of vocational call through the Baptismal Liturgy and the Baptismal Covenant. In this course, students will explore and gain a deeper understanding of the nature of the elements of the Baptismal Liturgy, reflect on and articulate their personal engagement with the vows of the Baptismal Covenant, and describe their community and their companions in Christ as a context for vocational call.

101 Morning Prayer Certification for Worship Leader

Open to All Students

This one-day workshop course is held on various Diocesan Leadership Days throughout the year, and those who complete the course may be issued a Morning Prayer Leader Certification. The purpose of this course is to guide participants into an understanding of the Morning Prayer liturgy, lead them in an instructional Morning Prayer service, and to enable them to lead the liturgy in their congregations.

110 Prayer Book Studies I

Open to All Students

Required for the Schools of the Diaconate and Priesthood

We specifically pause at central points of time—morning and evening; noon and night; Sunday and other Holy Days—to reorient ourselves towards God and the mighty acts of God, whether recalled to us through the Scriptures or experienced by us through direct encounters with the sacraments, this discipline leads us toward a habitual recollection of God.

This 10 week course will provide students with an overview of the history of liturgy in the western church, Anglican Tradition, with an emphasis on the liturgical theology of the Book of Common Prayer; Eucharist along with the Daily Office.

This course will also include an introduction to the various roles of deacons in the liturgical life of the church. Through reading, practice, reflection, and class discussion through the use of threads, the students will explore the ministry of deacons in worship. This course includes: Liturgical Practicum I: Basics of liturgical practice, dress, and leading daily offices.

210 Prayer Book Studies II

Open to All Students

Required for the Schools of the Diaconate and Priesthood

We specifically pause at central points of time—morning and evening; noon and night; Sunday and other Holy Days—to reorient ourselves towards God and the mighty acts of God, whether recalled to us through the Scriptures or experienced by us through direct encounters with the sacraments, this discipline leads us toward a habitual recollection of God.

This 10 week course will provide students with an overview of the history of liturgy in the western church, Anglican Tradition, with an emphasis on the liturgical theology of the Book of Common Prayer; Baptism, Confirmation, and deepening spirituality through the Daily Office.

Christian Ethics and Moral Theology

120 Christian Ethics I

Required for the Schools of the Diaconate and Priesthood

This course assumes that the participants have a background in both Old and New Testament and have an evolving notion of their own theology as well as that of others. They would have a minimal understanding of the underlying logic and theology of a Christian Ethical thought process.

We would hope that in this initial ethics course they might begin

1. To develop an understanding between cultural ethics and Christian ethics
2. Begin to build a thought process that leads them to a better understanding of how our faith guides us to develop a different ethical structure or thought process.
3. Major ethical theories and major figures in the field, and how they have resolved moral issues.
4. The sources of Christian ethics and moral theology, including the Holy Scriptures; Christian tradition and experience; major ethical theories and major figures in the field; the nature, locus and justification for “the good,” including the relation between God, Christ and the good; the nature of moral agency, including the understanding of such issues as freedom, responsibility, obligation, virtue, conscience and character; moral judgment, including the knowledge of the relation between religious belief and moral judgment; the place of spirituality in Anglican teaching about the moral life; major moral issues facing Christians, past and present, and how Anglican moral theologians have resolved or might resolve them.

220 Christian Ethics II

Required for the Schools of the Diaconate and Priesthood

Effective ministry requires clergy and other church leaders to think carefully about the ethics of what they are doing and why. Some situations require us to make hard choices among a number of “right” or “good” possibilities, so we need to know how to evaluate options and alternatives and how to make responsible decisions for which we are willing to be held accountable. This course provides participants with some basic resources on ethics and concrete practice with particular situations that are part of pastoral and congregational ministry. Participants will engage with the instructor and each other to develop skills and habits for thinking about and responding to situations where ethics matter.

Specific topics will include:

- Money and ministry
- End of life issues
- Mission and resources
- Confidentiality and mandatory abuse reporting
- Personal well-being in ministry
- Clergy misconduct
- Canons on misconduct

110 Church History I: Crossroads in Christian History

Open to All Students

Required for the Schools of the Diaconate and Priesthood

Over the course of two residential retreats, eight lectures, and associated assignments and tutorials students will encounter eight crossroad moments in Christian History which reflect epic developments in the evolution of the faith community. They will come to understand the context of each crossroad, tracing aspects of the political, cultural, economic, and ecclesiastical forces which shaped that important development and be able to identify the key issues, people, and outcomes of each crossroad moment. Students will reflect on the dynamic direction which each crossroad represents in the evolution of Christianity and the Anglican Community, and learn to apply these historical crossroad moments to the contemporary life, worship, witness, and the mission of the Church.

The Eight Crossroad Moments that will be covered in this course are:

1. Conversion of Constantine, 312: The end of the persecutions and Patristic Era, establishment of the state church, and the Council of Nicea (325 CE)
2. Patrick's Mission to Ireland, 432: The Celtic Christian movement, the conversion of the British Isles and the imprint of Celtic Christianity upon Anglican theology and life
3. Benedict Establishes Monastic Order, 529: The development of the Christian Monastic Movement and its influence on the liturgy, structure, and mission of the Church
4. Martin Luther Posts the 95 Theses, 1517: The Protestant Reformation, the Renaissance, and Humanism breathes new life into Christianity while dividing the Church
5. Cranmer's First Book of Common Prayer, 1549 and The King James Bible, 1611: The Anglican Reformation charts a Middle Way
6. The Great Awakening/John Wesley's Conversion, 1735: the revival of evangelical faith in the context of a dynamic new continent and culture.
7. The Establishment of the Episcopal Church, 1789: Compromise, consent, continuity, and evolutionary polity
8. The Second Vatican Council, 1963: The opening of windows and the Ecumenical Movement

210 Church History II: The History of the Episcopal Church

Open to All Students

Required for the Schools of the Diaconate and Priesthood

This is a course in the basic history of the Episcopal Church. We will begin with a consideration of the planting of colonial Anglican churches and the struggle for stability and identity, especially in the wake of the American Revolution. Each week, in a linear sequence, we will read from Richard Prichard's, "A History of the Episcopal Church", (Morehouse, 1991) which will be used as the principle text. The course will conclude with a decade of renewal (1980-90) and some reflection on directions and developments, which continue to shape our church of the present.

101 Anglican Approaches to Scripture

Open to All Students

Required for the Schools of the Diaconate and Priesthood

The aim of this course is to introduce students to various methods of interpreting the Bible, particularly from within the Anglican tradition. Students will appreciate that there is no objective method of reading and interpreting the Bible, and will become aware of their own presuppositions which they bring to their reading.

110 Hebrew Scripture I: Scripture Methods and Pentateuch

Open to All Students

Required for the Schools of the Diaconate and Priesthood

The first part of this course deals with those background issues necessary for a proper understanding of the sacred texts, including inspiration, inerrancy, canonicity, biblical history, and how the reader is to interpret the biblical texts. The second part of the course applies these concepts to a study of the Pentateuch, concentrating on Genesis, Exodus, and Deuteronomy.

115 Synoptic Gospels I

Open to All Students

Required for the Schools of the Diaconate and Priesthood

This course introduces students to the Synoptic Gospels—Matthew, Mark, and Luke—as the basis of the Lectionary and the foundation of what most Christians know about Jesus. Students will explore how each of the three synoptics is related and take a detailed look at the Gospel of Mark and the first part of the Gospel of Matthew. Open to all, but Anglican Approaches to Scripture, Hebrew Scripture I, or equivalent scripture study course are strongly recommended as prerequisites.

220 Missiology in Acts

Open to All Students

Required for the Schools of the Diaconate and Priesthood

An introduction to both Missiology and the Book of Acts, through which students will come to understand Acts as a Missional book (in addition to the more usual understandings of pneumatological, ecclesiological, and pastoral). Topics will include the authorship, purpose, and contexts of the Acts of the Apostles; a snapshot of the Western Church in decline, and the need for a robust and vital missiology, especially in the mainline churches; an introduction to the initiatives of the Anglican Communion and the Episcopal Church, including the Decade of Evangelism, the Five Marks of Mission, and the Millennium Development Goals.

Over the course of two residential retreats, eight lectures, and associated assignments and tutorials, students will

1. Trace the development of Christian mission in the Book of Acts
2. Explore events and principles in the biblical text that inform parish ministry in Central Pennsylvania today.
3. Become acquainted with missional movements, theories, and initiatives that inform contemporary congregations.
4. Develop the tools to critique a congregation's missional strategies.
5. Learn the skills of engaging in culturally appropriate ways in the parishes they serve.

210 Hebrew Scripture II: Prophetic and Apocalyptic Literature

Open to All Students

Required for the Schools of the Diaconate and Priesthood

The first part of this course concentrates on the phenomenon of Old Testament prophecy and its place within the history and religion of ancient Israel, as well as within other cultures of the Ancient Near East. The principal prophetic books are studied with exegesis of selected passages. The second part of the course focuses on a critical study of apocalyptic literature concentrating on the Book of Daniel.

215 Synoptic Gospels II

Open to All Students

Required for the Schools of the Diaconate and Priesthood

This course introduces students to the Synoptic Gospels—Matthew, Mark, and Luke—as the basis of the Lectionary and the foundation of what most Christians know about Jesus. Students will explore how each of the three synoptics is related and take a detailed look at the second half of the Gospel of Matthew and the entirety of the Gospel of Luke. Open to all, but Anglican Approaches to Scripture or an equivalent course and Synoptic Gospels are strongly recommended as prerequisites.

310 Hebrew Scripture III: Wisdom Literature and Psalms

Open to All Students

Required for the Schools of the Diaconate and Priesthood

This course studies the Wisdom Literature of the Old Testament. Some attention is paid to intertestamental Wisdom texts in preparation for Wisdom passages in the New Testament. Secondly, the Book of Psalms is studied with attention to the Old Testament theology and the use of the Psalms in Christian worship.

315 Encounters with Christ in John's Gospel

Open to All Students

Required for the Schools of the Diaconate and Priesthood

Over the course of two residential retreats, eight lectures, and associated assignments and tutorials students will

1. Gain a thorough knowledge of John's Gospel, in particular
 - a. Learn how the eight "I am" statements of Jesus encapsulate John's Christological foundations and,
 - b. Discover how the "I am" statements are exemplified in dynamic encounters between Jesus and individuals in the Gospel
2. Identify essential ministerial skills, particularly those associated with priestly ministry, and gain an overview of how those skills may be practiced in parish settings, using Jesus' encounters with people in John's Gospel as a guide

101 Lay Eucharistic Visitor

Open to All Students

This one-day workshop course is held on various weekends throughout the year. Participants in this course may receive a Lay Eucharistic Visitor certification upon completion. The course covers

1. Theological and historical overview of the ancient practice of lay Eucharistic visitation;
2. Pastoral concerns regarding hospital and home visits;
3. Practical concerns regarding the administration of the sacrament.

S110 Introduction to Adult Learning in the Church Community

Five-week Module

Open to All Students

In this course, begin a process of exploration that will enrich your understanding of adult learning and inform your role as educator in church community. This foundation course provides an overview of the major theories and philosophies of adult learning, as well as hands-on experience in teaching. The structure of the course is intentionally designed using experiential learning, in order to highlight this particular adult learning theory.

S115 Dynamics of the Small Church

Five-week Module

Open to All Students

This course will focus on the dynamics of The Small Church, stressing the prophetic voice of the small church for the wider church today. The participant will observe the small church and leadership dynamics of the small church, listening and gathering the stories of small churches. Participants are expected to read the required reading, engage in discussion, meet together at the beginning and the end of the course, and prepare a portfolio of their work in the course.

200 Paul and Leadership

Open to All Students

Over the course of two residential retreats, eight lectures, and associated assignments and tutorials students will

1. Gain a good knowledge of Paul's epistles
2. Learn the characteristics of the Christian communities to which Paul wrote, and the events that precipitated his letters.
3. Become familiar with the principles of sound congregational leadership.
4. Discover the tools to identify, analyze, and heal congregational anxiety.
5. Develop the skills to achieve and maintain personal health and maturity as a congregational leader.

220 Homiletics & 410 Advanced Homiletics

*Homiletics Required for the Schools of the Diaconate and Priesthood
Advanced Homiletics for Clergy Only*

How do you proclaim so that others may believe? Deepen your exegetical practices, strengthen your preaching, challenge yourself to reflect on your practice of preaching.

225 Recovering and Claiming Celtic Spirituality

Open to All Students

This course will undertake a pilgrimage into traditional and contemporary Celtic Spirituality. We will examine the rich and deep traditions of the Celtic Christian movement with particular attention to the dynamics and rhythms of connectiveness, presence, and engagement in a spirituality we can claim as our own in this 21st century.

300 Anglican Practical Theology

Open to All students

Required for the Schools of the Diaconate and Priesthood

Practical theology is the application of theological principles and ideals in daily life and ministry. In this course students will become familiar with concepts such as ‘via media,’ ‘scripture, reason and tradition,’ and ‘journey’ by engaging in the writings of John Westerhoff and other contemporary authors. Students will explore how these concepts interact with each other to form the foundation for Anglicanism. This course will include

1. Exploration of things such as how we apply our understanding of Scripture to our ministry,
2. How we worship,
3. How we disagree and how we reconcile.

In the process of this course exploration, students will learn ways to apply these concepts to their own lives and their own spiritual journeys and ministry.

310 From Discipleship to Apostleship

Open to All Students

Find your love for God, God’s Church, and God’s mission revived. Become acquainted with the Missional Church Movement and how it can help you develop a fruitful model for ministry. In this course, students will gain a comprehensive understanding of the post-Christian nature of their locations and discover how many methods of addressing the Church’s decline have failed to halt the marginalization of the Church and the Gospel. For clergy and lay leaders with significant hands-on leadership in their parishes.

Requirements: Licensed Lay Ministry Program for Pastoral Leaders

Pastoral Leadership: Title III, Canon 4, Sec. 3. A lay person licensed (3 years) to exercise pastoral or administrative responsibility in a congregation under special circumstances by the Bishop. A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop

Those seeking to become licensed lay pastoral leaders must demonstrate the following:

- A commitment to following Jesus Christ;
- Approaches the Christian way as a continual opportunity for growth;
- Is a respected member of the congregation (not necessarily a long-term member);
- Is faithful in prayer and bible study;
- Is compassionate, committed, dedicated, sensitive, open, not rigid, has interpersonal skills in stressful situations;
- Approachable, a good listener, willing to hear different points of view;
- Is faithful in worship;
- Is willing to be a model of Christian living—with vulnerability and humility;
- Responds sensitively in pastoral situations;
- Understands and appreciates the ministry of all baptized persons;
- Is willing to serve as a member of a team and/or under appropriate supervision.

Course Offerings

- Meeting God's Call Discernment Modules
- The Holy Scriptures, contents and background
- Liturgy: Morning Prayer and Daily Office; practical aspects such as bulletins and music choices; the conduct of public worship and use of the voice
- Church History
- Anglican Theological perspectives
- Ethics
- The Book of Common Prayer and the Hymnal Liturgics class (Prayer Book I and II)
- Worship Preparation (3 Diocesan Leadership Day workshops on worship leadership)
- The church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism
- Parish Administration
- Pastoral Care
- Polity of the Episcopal Church; knowledge of the canons

Diocesan Leadership Day Training Content Areas

- Church management: budget, stewardship, fund raising in theological terms, administration skills, Parochial report, use of technology
- Communication as evangelism and speaking faithfully
- Congregational development: developing infrastructure, assessing leadership styles

Requirements: Licensed Lay Ministry Program for Worship Leaders

Worship Leadership: Title III, Canon 4, Sec. 4. A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of Clergy or other leader exercising oversight of the congregation or other community of faith.

Those seeking to become licensed lay worship leaders must demonstrate the following:

- A commitment to following Jesus Christ;
- Approaches the Christian way as a continual opportunity for growth;
- Is a respected member of the congregation (not necessarily a long-term member);
- Is faithful in prayer and bible study;
- Is compassionate, committed, dedicated, sensitive, open, not rigid, has interpersonal skills in stressful situations;
- Approachable, a good listener, willing to hear different points of view;
- Is faithful in worship;
- Is willing to be a model of Christian living—with vulnerability and humility;
- Responds sensitively in pastoral situations;
- Understands and appreciates the ministry of all baptized persons;
- Is willing to serve as a member of a team and/or under appropriate supervision.

A Worship Leader must also demonstrate the following abilities:

- Ability to use effectively the contents of the Prayer Book and the Book of Occasional services, especially those services which may be led by lay persons. These include Morning and Evening Prayer, Compline, the Great Litany, Ministration to the Sick, Ministration at the Time of Death, and Burial of the Dead; a familiarity with the special forms for lay leaders
- Ability to read and interpreting rubrics;
- Ability to determine ecclesiastical dates;
- Ability to use the lectionaries of the Prayer Book to find assigned lessons and find those lessons in the Bible;
- Ability to read liturgy and lessons orally;
- Ability to plan a service of worship, with or without hymns;
- Knowledge of vestments which may be used by lay persons in these services, and their care
- Knowledge and respect for local liturgical customs
- Completion of three Diocesan Leadership Day workshops on worship
- Completion of a Diocesan program of Safeguarding God's People and God's Children

Course Offerings:

- Holy Scriptures (Anglican Approaches to Scripture)
- The Book of Common Prayer and the Hymnal Liturgics class (Prayer Book I and II)—and Worship Preparation (three workshop on worship leadership at Diocesan Leadership Days—Morning Prayer and Daily Office, Evening Prayer and Compline), and practical aspects such as bulletins and music choices; the conduct of public worship and use of the voice
- Church History
- Parish Administration (Diocesan Leadership Day Workshop)
- Anglican Practical Theology (Pastoral Care)
- Ethics I
- Meeting God's Call Discernment Modules

Provisional Standards and Learning Outcomes for the General Ordination Examination

The following Provisional Standards and Learning Outcomes provide direction and guidance for all involved in the assessment of theological education in preparation for ordained ministry in The Episcopal Church. This includes students, instructors, bishops, Commissions on Ministry, examining chaplains (GBEC and local), exam readers, and others. The standards and learning outcomes describe clearly what types of content, method, and application should be expected in each of the canonical areas (Holy Scriptures, Church history, Contemporary Society, Christian Theology, Christian Ethics and Moral Theology, Liturgy and Church Music, and Theory and Practice of Ministry).

All answers should show a balance of:

- Perception and analysis of the issues
- Application of resources and training
- Demonstration of knowledge and pastoral sensitivity
- Articulation of the candidate's views.

They should be clear, concise, and accurate, with appropriate extrapolation and coherent argument. Conversely, the following are considered weaknesses:

- Factual error
- Irrelevant information
- Fallacious reasoning
- Unfounded opinion

The Holy Scriptures

1. To reflect a knowledge and understanding of the content of the Bible.
2. To identify and analyze the literary, historical, and theological characteristics of biblical texts.
3. To apply and evaluate the Bible's message in relationship to contemporary issues and challenges, with special attention to its place in Anglican tradition.

Church History, including the Ecumenical Movement

1. To identify and describe major events and movements within the history of Christianity and to explain their importance for the development of Christianity in general and the Anglican Communion/Episcopal Church in particular.
2. To explain or analyze the subject, content, historical context and importance of major events and movements through study of a primary text.
3. To evaluate and assess the impact and influence of a major event or movement on Christianity and/or the Anglican/Episcopal Church.

Christian Theology, including Missionary Theology and Missiology

1. To display an accurate knowledge of the basic theological concepts and doctrines of the Christian faith.
2. To demonstrate an understanding of the historical, conceptual, methodological, and doctrinal issues behind the formation of basic theological ideas in the history of Christian thought

3. To illustrate how theological ideas can make a difference in living out the Church's mission in the contemporary world.

Christian Ethics and Moral Theology

1. To demonstrate an informed awareness of the principal spheres of ethics (subject, object, context) and moral theology.
2. To describe and illustrate the principal categories of ethics and moral theology (major approaches and basic terminology).
3. To demonstrate an informed awareness about how Christian ethics and moral theology apply the structure and content of faith (Christian or other) to intentional preparation for, and reflection upon, individual and communal living.

Studies in Contemporary Society, including the historical and contemporary experience of racial and minority groups and cross-cultural ministry skills

1. To demonstrate knowledge of relevant basic themes, values, and structures of American society that affect how the Church lives and practices in local, national, and international mission contexts.
2. To analyze contemporary societal issues, conflicts, or mission priorities facing local congregations and communities, dioceses, the wider Church and Communion, or other relevant contexts.
3. To integrate social analysis with understanding of other GOE canonical areas in evaluating societal and cultural issues, demonstrating how our faith can be lived out across cultural similarities and differences.

Liturgies and Church Music

1. To identify, distinguish, and articulate the major characteristics of the history and praxis of Christian liturgy and of Anglican and U.S. Episcopal liturgy in particular.
2. To examine and analyze the ways in which liturgy, church music, and theology have been brought together in addressing ancient and contemporary worship praxis.
3. To observe and analyze liturgical history and praxis and apply them to contemporary situations in ways that are pastorally and musically sensitive and ritually effective.

Theory and Practice of Ministry, including leadership, and the ministries of evangelism and stewardship

1. To understand and describe how contemporary cultures affect the practice of ministry in particular situations.
2. To identify the theological, pastoral, and practical issues and methods pertinent to the contemporary practice of ministry in specified situations.
3. To illustrate and analyze the issues and challenges for ministry, applying them in a response to a contemporary situation.

Stevenson School for Ministry Final Course Grading and Evaluation

Excellent is an A which means exceptional work, outstanding or surpassing achievement of course objectives. Completes all assignments, demonstrates ability to engage others on line, responds to on line tasks, integrates information and asks questions, and demonstrates faith growth in terms of relationship to God and to the community.

A 95-100

A- 92-94

Pass is differentiated in the comment box, and indicates that the student has completed all basic requirements. In terms of comments a B means good work, substantial achievement of course, completes all assignments, demonstrates an ability to apply knowledge to practical situations as well as responds to on line tasks. C means acceptable work, essential achievement of course objectives, is prepared to pass canonical exams.

B+ 89-91

B 86-88

B- 83-85

C+ 80-82

C 77-79

C- 74-76

Anything lower than a 73 is failing which means unacceptable work, failure to complete course objectives, does not have a grasp of the subject matter, and in terms of comments, could take the course again.

The following categories also exist:

I (Incomplete) The instructor may assign a grade of "I," provided the student has satisfactorily completed at least 70 percent of the course requirements and the student has a grade of passing but a life/work situation

W (Withdrawal), within the first three weeks of the course, if a student's work/life schedule changes and they cannot complete the course, they may choose to withdraw from the course.

Audit Enrollment as an auditor is subject to permission of the instructor, provided that enrollment in a course as an auditor shall be permitted only after students otherwise eligible to enroll on a credit basis have had an opportunity to do so. Auditors are subject to the same fee structure as credit students and regular class attendance is expected.

I. Categories for graded evaluation based on Student's work and participation in this course. Please include comments when possible.

_____	Grade	Category
_____		Completed all Assignments Comments:
_____		Group Work Competency Comments:
_____		Growth in Knowledge Comments:
_____		Growth in Spiritual Tradition Comments:
_____		Love of Church Comments:
_____		Participates in Anglican Spirituality Comments:
_____		Practical Understanding of Application of Content Comments:
_____		Recommend student to continue Comments:
_____		Student engaged in their learning goals Comments:

II. Categories for overall evaluation of student's vocational call. This includes student's performance in this course as well as other courses in which you've instructed this student.

Vocational Call in Christ:

Displays Capacity to Listen Responsively:

Demonstrates Open Desire to Share:

Respects People:

Sense of Responsibility, Leadership:

Demonstrates Balanced, Prudent Judgment:

Possesses a Generous Spirit:

Demonstrates a Desire and Ability to Build and Be Part of Christian Community:

Vital and Effective Leadership Institute

Purpose

The Vital and Effective Leadership Institute provides an opportunity for newly ordained priests and priests new to their cures to come together to learn and grow in faithful leadership. At its core the Vital and Effective Leadership Institute (VELI) recognizes that:

1. Being a leader differs from understanding how to lead.
2. Effective theological education and spiritual growth takes place in an incarnational manner.
3. Transformational community often involves
 - a. challenging institutional complacency
 - b. Developing gospel-based vision,
 - c. Uncovering and overcoming hidden assumptions,
 - d. Mobilizing commitment in others, and
 - e. Creating effective planning mechanisms.

We have designed VELI to assist clergy and participating lay leadership in making congregations stronger, healthier, and more deeply rooted in Anglican spirituality by seeking to:

1. Equip leaders to serve their respective congregations through integrated learning and training experiences,
2. Strengthen the spiritual community and organizational life of participating congregations, and
3. Encourage congregations to engage with and deepen service to the wider community.

VELI offers:

1. A collegial learning environment,
2. Resources for engaging engaged in models of shared ministry, parallel development and adaptive leadership,
3. Strategic coaching in leadership development, and
4. Continuing spiritual formation.

Structure

VELI employs a modular approach where each module is a self-contained unit of content or technique. Each module will articulate its objectives, a sequence of learning activities, and provide a means for assessing whether or not the objectives were attained. Each module hopes to assist participants in internalizing specific concepts in service to the overall purpose of VELI.

Each module will be conducted over a four-week period:

1. Week 1: 3-4 hour in-person session
2. Weeks 2-4: on-line work.

Each module will employ a variety of techniques including but not limited to readings, instructional presentations, and face-to-face and on-line discussions. Participants will receive an establish well-defined syllabus that sets student expectations for a three-four hour face to face session, with three weeks of on line follow up.

Each module will specify:

1. Desired outcomes/learning objectives.
2. Clear expectations concerning time frames for completion of module components.
3. Faculty availability and contact information.
4. Checklists or assignment roadmaps.

Online Components

VELI currently uses Moodle for its online components. VELI will provide guidelines and instructions for effective use of the Moodle platform to all participants throughout the course of participation.

Learning Strategies

Depending on the nature of the specific module, learning strategies may include:

1. Asynchronous discussions—use of threads, and blogs on MOODLE
 - a. Application of theory to personal and professional experiences
 - b. Case studies
 - c. Sharing news items for peer review of work
2. Group work
 - a. Private group discussion board
 - b. Group synchronous chat tool
 - c. Application/file sharing area or tool (e.g. Dropbox)
3. Wikis designed to collectively compile knowledge

Instructional Personnel

In the modular system, the role of module instructor is better understood as a facilitator that coordinates, evaluates, counsels, guides and helps with logistical requirements. Presenters with specialized knowledge in covered areas may be employed.

Faculty Biographies

The Rev. Ingrid Andersen

Theory and Practice



The Rev. Ingrid Andersen comes from South Africa. An Episcopal priest for twelve years, she has a Master of Adult Education with a focus on healing through transformative learning and has been involved in higher and adult education in one way or another for as long as she can remember. She has worked in community development, human rights, peace-building, healing and reconciliation in post-apartheid South Africa. She is a trained facilitator in a number of transformative processes, including the workshops of the Healing of Memories Institute, the Dependable Strengths Articulation Process and the Alternatives to Violence Project.

Ingrid's research interest lies in exploring ways to build the capacity of lay and ordained church leadership to respond to the needs of parishioners, enabling churches to become transformative learning spaces that facilitate healing and change in and through liturgy and worship. She is engaged in a Doctor of Adult Education degree at Penn State - Harrisburg.

Ingrid has a son, Michael, who is engaged in his PhD studies at UC Berkeley. She has two cats.

The Rev. Canon Dr. Jay Geisler

Theory and Practice



The Rev. Canon Dr. "Jay" Geisler is well known in Pittsburgh for leading the J&L Steelworkers in a series of protests in the 1980's when their health benefits denied and their pensions threatened. The steelworkers protests culminated in several U.S. Congressional "Pension Reform" bills and a U.S. Supreme Court decision in their favor. Jay worked with the Roman Catholic labor priest Monsignor Charles Owen Rice. Dr. Geisler has been a frequent guest on Cornerstone Television and Word FM in addition to hosting the Saturday morning Christian business talk show "Focus on the Mon Valley" on WMNY and as a podcast on Talkshoe.com.

"Father Jay," as he is known to his Catholic friends, co-founded the Pittsburgh Pastoral Care Conference to educate clergy and lay leaders. In addition, he has taught Biblical Studies in a local Community College and has taught at two local seminaries. Canon Geisler continues to mentor the next generation of Christian religious leaders and provides Pastoral Counseling to seminarians at the evangelical Trinity School for Ministry in the former steel town of Ambridge, Pennsylvania. In addition, he is supervising the renewal of and reopening of Episcopal parishes.

Dr. Geisler earned a Doctorate in Ministry from the Pittsburgh Theological Seminary and a Masters of Divinity and a Masters of Biblical Studies (Summa Cum Laude) from the Roman Catholic Pontifical College Josephinum.

The Rev. Rowena Gibbons
Vital and Effective Leadership Institute



The Very Rev. Rowena Gibbons is a bi-vocational Episcopal priest. She is Dean of the Northern Tier and West Branch Convocations as well as Convener of the Northern Tier and has served St. James, Mansfield for 10 years. Rowena is also a certified holistic health coach working with both clergy and lay people to reclaim their health through basic lifestyle changes. She works with both individuals and groups, local and long distance, as well as teaches classes and facilitates workshops on a variety of topics around physical and spiritual wellness. She is a graduate of The School of Theology at Sewanee, and The Institute for Integrative Nutrition.

Dr. Deirdre Good
Holy Scripture



Dr. Deirdre Good, a Canon and friend in the Diocese of Central PA, serves as Interim Associate Dean for Academic Affairs at Drew University. Prior to her position at Drew, Dr. Good retired as the academic dean at General Theological Seminary in New York City. She served as academic dean at General Theological Seminary, and prior to that had been on the faculty at General from 1986-2015 as Professor of New Testament. She is a graduate of St. Andrews University, Cambridge University, Union Theological Seminary and Harvard University, where she completed her doctoral studies. Dr. Good is the author of many scholarly articles and the author and co-author of numerous books, including *Jesus' Family Values*, *Jesus the Meek King* and *Mariam, the Magdalen, and the Mother*.

The Rev. Canon Katherine G. L. Harrigan
Meeting God's Call Discernment Modules



Canon Harrigan has been involved with the Stevenson School for Ministry, then the School of Christian Studies, since 1995. She led Exploring Your Ministry for 18 years and was Dean of the School for 10 years and has developed the new Meeting God's Call Discernment Modules. She has led discernment workshops and retreats in other dioceses, including several years in the Convocation of American Churches in Europe, where she has also been a consultant to their Commission on Ministry. Canon Harrigan also directed the program for the diaconate in the School of Christian Studies.

She has a BSEd in Education from the University of Georgia where she graduated Magna Cum Laude, an MA in Theatre and Education from Michigan State University and an MDiv from Yale Divinity School where she was the first recipient of the E. William Muehl prize in preaching. She was elected to the Kappa Delta Pi honor society in education and is a member of the Phi Kappa Phi honor society.

In the wider church, she has been a deputy to General Convention for 6 conventions, has served on several legislative committees and chaired the legislative committee for Small Churches. She is currently appointed to the Standing Commission for Small Churches, of which

she is vice-chair. She is elected to the board of the Association for Episcopal Deacons and is a member of the Vocational Committee for Life Long Formation. She was also elected to serve a term on the board of the Berkeley Divinity School at Yale.

In the diocese, Canon Harrigan serves as the Canon for Liturgy. She has also served on various diocesan committees and commissions, including the Commission on Ministry. She is the former rector of St. Michael and All Angels in Middletown and is currently rector at St. Paul's in Harrisburg. She is the Chaplain at St. Stephen's Episcopal School where she designed the religious formation program and currently teaches religion, directs the religious formation program and serves ex officio on the board of the school. She is the 2012 recipient of the Bishop's Lifetime Award for Distinguished Servant Ministry.

The Rev. Dr. Duncan Johnston
Holy Scripture, Theory and Practice



Duncan has been the rector of Mt. Calvary, Camp Hill since January 2011. Ordained in the Church of England in 1993, he came to the United States twelve years ago.

Duncan is especially interested in preaching, church growth, the ministry of evangelism, and spiritual formation. In 2013 he was awarded the Doctor of Ministry degree from Virginia Theological Seminary, focusing on how intergenerational worship can nurture the faith of young families.

Duncan has three adult children—Tim, Alex, and Rob. He enjoys sports, especially cricket, golf, and the English Premier League. He is a huge supporter of the Chicago Cubs. Duncan is an eager road cyclist and also takes a keen interest in popular culture, including film, music, and media.

The Rev. Wanda Kloza
Music and Liturgy



Rev. Wanda Kloza is the daughter of a post WWII Polish refugee imprisoned by the Russians and who fought at the Battle of Monte Casino. Kloza grew up and was educated in London, England where she was formed and nurtured by the Anglican Church in the Diocese of Southwark. She married a Polish- French American and lived in Northern New Jersey for over twenty years. Now residing on a thirty-four acre farm just outside of Carlisle, PA, along with two donkeys and other farm creatures.

Kloza is a student of iconography in the Russian tradition as directed by iconographer and teacher Xenia Pokrovsky. She is firmly anchored in the Benedictine practice of life and is educated, nurtured and sustained by a pilgrimage within the boundaries of the Episcopal Church in the Diocese of Central PA.

She was ordained to the diaconate in the Episcopal Church on April, 22nd, 2012. Appointed by the Bishop of Central PA to be a voice for those who are marginalized by hunger of body, mind, and spirit, Kloza founded and heads a ministry called "Feed My Sheep," which articulates and supports parishes and communities who feed the needs of the poor.

Mr. David Miron
Vital and Effective Leadership Institute



David is an educator and facilitator who uses his life experiences to inform his work. He grew up in a Jewish family; served as a Mennonite pastor; and is now in the Episcopal Church. Academically, he earned a Certificate in Biblical Studies from Eastern Mennonite Seminary, graduated from Temple University, summa cum laude, with a degree in Religion and a Certificate in Jewish Studies and he holds a Masters Degree in Human Resource Development from the American University/NTL Masters Program.

David's current work has him consulting with congregations and their leaders, helping to coordinate the work of the Clergy and Congregational Care program of the Samaritan Counseling Center and facilitating classes in comparative religion for Elizabethtown College. He also occasionally drives a motor coach for Elite Coach.

His wife is the Archdeacon for Deacons in the Episcopal Diocese of Central Pennsylvania; he has two children, two grandchildren and one extremely independent cat.

The Rev. Jane Miron
Music and Liturgy



The Venerable Jane Miron was born and raised in the Mennonite Church and was the daughter of a Mennonite minister. Jane and her husband (who was raised in a Jewish family and later served as a minister in the Mennonite church) and children joined St. Thomas Episcopal Church in Lancaster, Pa. in 1986. After serving as a Vestry member, Junior Warden and in other roles at St. Thomas, Jane began to feel a tug toward ordained ministry. She was ordained to the permanent diaconate in February of 2005. In 2011, Jane retired from a career as first an elementary school and then a middle school history teacher.

When not involved in church-related work, she spends her time with her grandchildren, reading, being with people, bicycling, writing skits and whatever else seems like fun. Her family includes her husband, David, an instructional facilitator in comparative religion at Elizabethtown College and coordinator of clergy and congregational care for the Samaritan Counseling Center in Lancaster, two children, Hannah and Nick, two grandchildren, Sierra and Christian and a not very well behaved cat.

The Rev. Canon Mark A. Scheneman
Church History



The Reverend Canon Mark A. Scheneman retired from full time ministry in January 2015 following 40 years of service, including 28 years as Rector of St. John's Episcopal Church, Carlisle Pennsylvania. He serves in part-time ministry in retirement as Priest-in-charge of historic Bangor Episcopal Church, Churchtown, Pennsylvania as of February 2015. Prior to coming to the Diocese of Central Pennsylvania, he served in three Philadelphia area congregations, including nine years as Rector of Saint Peter's, Broomall. In 1994 he was inducted as an honorary canon of St. Stephen's Cathedral, Harrisburg. In the Diocese of Central Pennsylvania he has served on several diocesan committees, including the Commission on Ministry which he has chaired for seven years. An Associate of the Order of the Holy Cross, he has been a frequent retreat and seminar leader. He has been invited to be the featured preacher for Holy Week in March 2016 at Carlisle Cathedral, England.

Canon Scheneman is a graduate of Moravian College, Bethlehem Pennsylvania and holds masters degrees from the General Theological Seminary and Temple University. His Doctor of Ministry in Pastoral Ministry degree was granted by the Eastern Baptist Theological Seminary in Philadelphia where he also served as an adjunct faculty member. His dissertation concerned Destructive Religious Cults and he has lectured widely on the subject for over twenty years. He has also traveled six times to the Holy Land and while on sabbatical in 1995, he served as the Interim Chaplain of Saint George's College, Jerusalem.

He currently serves as Vice President of Historic Carlisle, Inc., an organization he helped to found twenty years ago and has served multiple terms as President. A member of the Cumberland Star Lodge, F&A Masons, he serves as Chaplain to the lodge. He is a past President of the Carlisle Rotary Club and also serves as a liaison member of the Downtown Carlisle Association. He has served on the boards of the Cumberland County Historical Society, Cumberland Crossing Retirement Village, Carlisle Cares About Youth, Carlisle Employment Skills Center, and the 250th Cumberland County Anniversary Commission. He is a bagpiper and an 18th century reenactor with the Royal Highland Regiment, the "Black Watch", serving as both regimental piper and parson. His interest in "things celtic" extends to celtic music, spirituality, and several trips to Scotland and Ireland. His sabbatical in the summer of 2001 included the Celtic Studies Seminar at Durham University in England and leading another pilgrimage to Ireland. He participated in an archeological dig in Scotland in the summer of 2004 with students from the Classic Department at Dickinson College. Representing the Diocese of Central Pennsylvania, he traveled in August 2005 to Sao Paulo, Brazil, to attend their diocesan convention.

The Rev. Dr. Kara Slade
Ethics



The Rev. Dr. Kara Slade is a PhD student in Christian theology and ethics in the Graduate Program in Religion at Duke, with interests in the intersections of science, technology, and theological anthropology. A former specialist in the dynamics of nonlinear and complex systems, she earned the BSE, MS, and PhD in mechanical engineering and materials science at Duke's Pratt School of Engineering (and served on the faculty there) before joining the National Aeronautics and Space Administration as a research engineer. After leaving government service, she returned to Duke in 2009 as a student in the Divinity School. Her current research project is focused on theological engagements with modern, scientific narratives of temporality. Ordained as a priest in the Episcopal Church, she currently serves as Vicar of St. David's Episcopal Church in Laurinburg, NC, and has worked as a chaplain intern in palliative care/oncology and adult psychiatry at Bellevue Hospital Center in New York, NY.



The Very Rev. Robyn Szoke-Coolidge
Dean

Robyn has served on diocesan staff in the Diocese of Central Pennsylvania since 2011, first as Canon for Formation and, most recently, as Dean of the Stevenson School for Ministry and Assistant to the Bishop for Leadership Development, a role in which she has served since 2013. As Dean, Robyn has worked to form a Board of Directors for the school, expanded the internship and mentorship opportunities for students, and is overseeing the expansion of the school to include the School for the Diaconate, a Pilot Priesthood program, further opportunities for continuing education for both clergy and lay leaders, and the Vital and Effective Leadership Institute for newly ordained clergy and clergy who are new to their cures.

Before joining diocesan staff, Robyn served seven years as associate rector at St. John's Episcopal Church in Carlisle, PA. She also served on staff of Episcopal Church Center as Staff Officer for Children's Ministries and Christian Education from 1998-2004 and, from 1994-1998, was the Assistant to the Bishop for Christian Education and Director of the Christian Education Resource Center for the Diocese of Bethlehem. Other positions include ten years as adjunct professor at Moravian University for MDiv students, five years as Associate to the Rector at Trinity Episcopal Church, Pottsville, and one year as Assistant to the Rector at St. Stephen's Episcopal Church, Wilkes-Barre, PA.

Robyn is a graduate of West Chester University (BS, Health and Physical Education) and holds masters degrees from Lehigh University (Education), Moravian Seminary (MDiv, Theology), and General Theological Seminary (STM, Liturgical Theology). She was the invited keynote speaker at the International Anglican Formation Advisors Conference in London, England in March 2004. In 2000, Robyn received the John Hus Award for outstanding life achievement in Christian Formation and Education by an Alumnae of Moravian University. She is a member of the National Council of Churches MCE Board, the National Association of

Ecumenical Resource Center Directors, the National Catechesis of Good Shepherd, the Ecumenical Child Care Network and FORMA, the National Association of Episcopal Diocesan Christian Education Directors Children's Defense Fund.

The Rev. Dr. David Zwifka
Holy Scripture, Internship Formation Advisor



The Rev. Dr. David A. Zwifka currently serves as Interim Rector of St. Luke's Episcopal Church in Lebanon, PA. Until the summer of 2015, he had served as Rector of St. Mark's Episcopal Church, Lewistown, PA and the Dean of the Harrisburg Convocation of the Diocese of Central PA. Zwifka has been active on various diocesan commissions and committees [Congregational Development Commission (old iteration), Commission on Liturgy and Music (now the Committee for Liturgy and Music), Ad Hoc Commission on Same Gender Blessings]. He served as Director of the Office of Finance and Diocesan Administration from 2011-2013. Since 2008 he has served as a member of the faculty in the Stevenson School for Ministry and currently leads the formation section for ministry interns. Most recently, he began service on the Diocesan Formation and Mission Commission.

His education has included studies at the Catholic University of America (JCD), Christ the King Seminary (MAT/MDiv), and Houghton College (BA). He has been active in ordained ministry in the diocese since he was licensed in 2008.