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APPENDIX A

*Called  
To  
Discipleship*

**A Program For Officer Training  
In The  
Presbyterian Church**

*By this everyone will know that you are my disciples, if you  
have love for one another.*

John 13:35

*NURTURING  
SPIRITUAL  
LEADERS*

**A Program For Officer Training  
In The  
Presbyterian Church**

*By this everyone will know that you are my disciples, if you  
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## APPENDIX B

### ***CALLED TO DISCIPLESHIP***

#### **A Program For Officer Training In The Presbyterian Church**

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea – for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him.

Mark 1:16-18

#### **The Goals: Commitment / Knowledge / Discernment / Community**

##### **Description:**

In response to the “Session Size and Function Task Force,” (2002), Westminster Presbyterian Church provides an extensive, in depth training program for church officers. The course is designed to engage you as a whole person and to deepen your sense of commitment to the extraordinary call to service in the church. Sunday morning classes will offer you the opportunity to increase your knowledge in Bible, Reformed History and Theology, Church Mission, and Presbyterian Structure and Polity; other classes will enable you to discern more clearly your gifts for leadership and service; the overnight retreat will provide opportunities for worship, spiritual reflection and community development. Throughout, the curriculum and activities have been designed to illuminate the ordination questions that all Deacons and Elders are required to answer before they are ordained and/or installed to office. While Trustees answer different questions, knowledge and understanding of spiritual leadership is essential to effective service for all the elected offices of the church.

##### **Assignments:**

- (1) Attendance: This training program is expected to be a priority in your schedule.
- (2) Readings: You are expected to read Selected to Serve, by Earl Johnson, Jr., over the course of the training program.

(3) Practicum: This course has a built-in internship component. During your training, please make every effort to attend appropriate board meetings. You are also welcome to attend council or committee meetings to learn more about what really happens behind the scenes. For meeting dates, contact the administrative support person for the particular board.

Recommended Meetings:

1. Elders attend one Deacons' meeting and as many Session meetings as possible.
2. Deacons attend one Session meeting and as many Deacons' meetings as possible.
3. Trustees attend one Session meeting and one Deacons' meeting, and Trustees meetings as appropriate in consultation with the Director of Administration.
4. Elders and Deacons attend one Trustees' meeting as possible.

Note: Schedule visits sometime other than December and the Lenten Sabbatical month.

Note on Childcare: Childcare will be available during all Sunday sessions – please notify the leaders of your needs.

# *NURTURING SPIRITUAL LEADERS*

## **A Program for Officer Training In The Presbyterian Church**

*I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. Ephesians 4:1-3*

*Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Ephesians 5:1-2*

**Goals: Spiritual Maturity / Knowledge / Insight / Community**

### **Description:**

Nurturing Spiritual Leaders is designed for officers who have completed Phase I of the training program, Called to Discipleship. The focus of Phase II is spiritual growth in depth of faith and practice. Through study of Scripture as well as components of Education for Faith and Life, you are encouraged to go deeper in your exploration of your own faith and the presence of God in your life. Nurture your spirit through devotional reading and prayer. Nurture your mind through learning. You will grow in community with your fellow officers through the classes assigned to you and the overnight retreat in April. You will provide wisdom and the voice of experience for those who are first-time officers. You will discover the greater challenge and responsibility of those who are maturing in faith and service.

# APPENDIX C

## WESTMINSTER PRESBYTERIAN CHURCH Basic Officer Responsibilities and Expectations

### **Elders:**

Attend five months of training

Be examined by Session

Attend worship regularly (wear name tag available at Reception Desk)

Support the church financially through a pledge of any amount

Attend Session meetings – 3<sup>rd</sup> Thursday of the month, except no meetings July-August

Dinner is at 6:00pm with a small cost, worship is 6:45, meeting is 7:00-9:00-ish

Dinner reservations are needed by Kathy Fisher when requested

Agenda and other materials are emailed prior to the meeting

Serve in at least one area of the Session's ministries – on a Council, a committee or other form of ministry

Councils of the Session: Worship, Evangelism & Fellowship (includes Women's Ministries), Faith in Action,

Pastoral Care, Children, Youth & Families, Adult Education

Serve Communion the first Sunday of each month

Assist with Sunday 9:30am Communion on occasion

Participate in Session worship service on occasion

Attend Presbytery meeting once a year

### **Deacons:**

Attend five months of training

Be examined by Session

Attend worship regularly

Support the church financially through a pledge of any amount

Attend Deacons' meetings – 1<sup>st</sup> Thursday of the month

Dinner is at 6:00pm with a small cost, meeting is 7:00-8:30-ish

Serve in at least one area of the ministries of the church – Worship, evangelism & Fellowship (includes Women's and Men's Ministries), Faith in Action, Pastoral Care, Children/Youth/Families, Adult Education.

Deliver Sunday flowers as assigned.

### **Trustees:**

Attend five months of training (optional)

Attend worship regularly

Support the church financially through a pledge of any amount

Attend Trustees meetings – 3<sup>rd</sup> Monday, 12 Noon, Minneapolis Club with a cost for lunch

Serve in at least one area of the Trustees' ministries – investments, budget, property, stewardship, or endowment

## Officer Training for High School Aged Elders and Deacons

High School students who are elected to be elders and deacons at Westminster are charged with the same responsibilities and opportunities as adult officers. They are expected to faithfully attend their board meetings and find places of useful service. Their youth does not preclude them from being called to leadership.

Training for these younger officers is consistent with all who attend *Called to Discipleship*, with slight modifications, in respect for their peer commitments.

### Expected to attend:

- Orientation
- Bible I, II, and III
- Westminster Ministries and Mission
- LifeKeys & Westminster History
- Group Dynamics
- Mission of the Church
- At least one session of Reformed History and Theology
- Overnight Retreat
- Examination Preparation
- Examination with the Session
- Ordination and Installation Sunday

### May omit from the set schedule:

- PC(USA) Polity and Structure (The minister will meet separately with them on this topic.)
- Up to 3 sessions of Reformed History and Theology

When students are not with the officer training class, they are expected to be with their peer group on Sunday mornings.

**Congregational Nominating Committee:** When calling youth to serve as officers, be clear with them about expectations for their training. A letter will be sent to parents of minors outlining the above expectations.

**Ideas for service:** High School student officers can coordinate activities with peer events, such as ushering, serving \*FEAST, etc. They will be provided with a list of service opportunities from various Councils with emphasis on Sunday morning ministries to take advantage of the time they are here.

\*FEAST (Friends Eating And Sharing Together) is a monthly meal program for homeless and low income people.



## APPENDIX D

### ORDINATION QUESTIONS FOR CHURCH OFFICERS

Book of Order: W-4.4003

- a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?
- c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
- d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?
- e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
- g. Do you promise to further the peace, unity, and purity of the church?
- h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?
- i. *(for ruling elder)* Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in the government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?
- j. *(for deacon)* Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

## APPENDIX E

### *Called To Discipleship*

OFFICER TRAINING – Phase I 2009-2010

Sunday Classes: 8:45 am – 10:15 am (except as noted)

Thompson Room

#### **November**

- 8 Congregational Meeting/Election & Orientation/Lunch (Meisel Room)
- 15 All Church Breakfast (no class)
- 22 Bible I
- 29 Bible II

#### **December**

- 6 Bible III

#### **January**

- 10 Westminster Ministries
- 17 Polity and Structure of the PC (USA)
- 24 Mission of the Church
- 31 Budgets and Meetings

#### **February**

- 7 Reformed History & Theology I
- 14 Reformed History & Theology II
- 21 Reformed History & Theology III
- 28 Westminster History

#### **March**

- 7 Discover Who You Are – Myers Briggs
- 14 Discover Who You Are – Life Gifts
- 21 Group Dynamics
- 28 Paschal Story (9:15-10:15)

#### **April**

- 9-10 Overnight Retreat Friday 6pm to Saturday 1:30pm (Oak Ridge Conference Center)
- 11 Service Selection
- 13 Tuesday EXAMINATION DUE to Kathy Fisher [kfisher@wpc-mpls.org](mailto:kfisher@wpc-mpls.org)
- 15 Thursday Examination with Session (6:00pm dinner, Great Hall)
- 18 Ordination/Installation (10:30am worship – instructions at Retreat)

#### **May**

- 2 What's Coming for the General Assembly? (9:15am-10:15am – Great Hall)
- 6 Deacons Meeting – all Deacons attend (Thursday 6:30pm)
- 17 Trustees Meeting – all Trustees attend (Monday noon)
- 20 Session Meeting – all Elders attend (Thursday 6pm) 10

*Nurturing Spiritual Leaders*  
**OFFICER TRAINING – PHASE II 2009 – 2010**  
**Sunday Classes: 8:45am – 10:15am (except as noted)**  
**Wednesday Classes: 6:30pm – 8pm**

**November**

- 8 Congregational Meeting/Election & Orientation/Lunch (Meisel Room)
- 15 All Church Breakfast (no class)
- 22 Bible I
- 29 Bible II

**December**

- 6 Bible III

**January**

- 10 The Spirit-Led Leader – group book study (Hunter Room)
- 17 The Spirit-Led Leader “ “
- 20 *Spirituality and the Emergent Church* Wednesday (Meisel Room)
- 24 The Spirit-Led Leader (Hunter Room)
- 31 The Spirit-Led Leader “

**February**

- 3 *Growing in Holiness: The Role of Spiritual Disciplines in Christian Faith* Wednesday (Meisel Room)
- 7 The Spirit-Led Leader (Hunter Room)
- 10 *How Do We Notice the Spirit in Our Lives?* Wednesday (Meisel Room)
- 14 The Spirit-Led Leader (Hunter Room)

**February 21 – March 21 – Covenant Group Leaders as assigned**

**April**

- 9-10 Overnight Retreat Friday 6:00pm to Saturday 1:30pm (Oak Ridge Conference Center)
- 11 Service Selection – only if you want to select an area of service different from your first term (Thompson Room)
- 13 Tuesday EXAMINATION DUE to Kathy Fisher [kfisher@wpc-mpls.org](mailto:kfisher@wpc-mpls.org)
- 15 Thursday Examination with Session (6:00pm dinner, Great Hall)
- 18 Ordination/Installation (10:30am worship – instructions at Retreat)
- 25 *Justice as Spiritual Practice* (9:15-10:15am – Great Hall)

**May**

- 2 *What's Coming for General Assembly* (9:15am-10:15am – Great Hall)
- 6 Deacons Meeting Thursday 6:30pm
- 17 Trustees Meeting Monday noon
- 20 Session Meeting Thursday 6pm

# APPENDIX F

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(Officers are encouraged to purchase a Study Bible, NRSV, such as Oxford Annotated, Harper Collins, New Interpreter's or other. Over the weeks of training, read the Gospels – Luke, Mark, Matthew, John. Read a Psalm each day as part of your own devotional life.)
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# APPENDIX G

## *Called to Discipleship*

### OFFICER TRAINING EXAMINATION – PHASE I

Please remember that there are no right or wrong answers to these questions. They are designed to help you think about and integrate what you have learned in Officer Training. Feel free to respond in points rather than paragraphs where appropriate. Don't spend a lot of time on each question, but write what first comes to mind. Have fun!

1. Which Ordination question is the most challenging for you? (You might consider the challenge of 'buying into' the idea or 'living out' the idea.) List a few reasons for your response.
2. Scripture tells the story of Divine-Human relationships. Which of the attached texts speaks best to your relationship with God in this season of your life?
3. Share a new/fresh/surprising bit of information or insight you remember from your classes on Reformed History and Theology.
4. Depending on your interests and personality, you may have found the Polity information fascinating, boring, or just utilitarian. Which camp do you fall into? How do you understand yourself as part of the Priesthood of All Believers?
5. The Book of Order expresses the Mission of the Church to include 1) "going into the world, making disciples of all nations..." 2) "demonstrating by the love of its members for one another and by the quality of its common life the new reality in Christ" through worship, fellowship, nurture, prayer and service, and 3) participating in God's activity in the world through its life for others by a) healing and reconciling, b) ministering to the poor, c) freeing people from fear, oppression, and injustice, d) "giving itself and its substance to the service of those who suffer," and e) "sharing with Christ in the establishing of his just, peaceable, and loving rule in the world." (G-3.0300) With which of these do you resonate the most? How do these categories affect your choice of ministry?
6. What new insights or information did you gain about Westminster Presbyterian Church in your training?

7. Where did you fall in Corinne Ware's Spirituality Wheel – quadrant 1, 2, 3, or 4, or a combination? Did this surprise you? What did you learn about yourself in this exercise?
8. What do you think are your spiritual gifts?
9. How do you hope to incorporate spiritual disciplines of prayer, scripture reading, spiritual reading into your life?
10. For Elders: Duties of Elders include
  - Leadership
  - Government and Discipline
  - Strengthen and nurture the faith and life of the congregation
  - Encourage people in worship and service of God
  - Equip and renew people for tasks within the church and for their mission in the world
  - Visit, comfort, and care for the people with special attention to the poor, the sick, the lonely, and the oppressed.How do you envision yourself fulfilling these duties?
11. For Deacons: Duties of Deacons include
  - Sympathy
  - Witness
  - Service after the example of Jesus Christ
  - Minister to those in need, to the sick, friendless, and any in distress within and beyond the community of faithHow do you envision yourself fulfilling these duties?

## SCRIPTURE TEXTS FOR OFFICER EXAMINATION QUESTION #2

Joshua 24:14-15

“Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve. . .but as for me and my household, we will serve the Lord.”

Psalm 23

The Lord is my shepherd, I shall not want.  
He makes me lie down in green pastures;  
he leads me beside still waters;  
he restores my soul.  
He leads me in the right paths  
for his name's sake.

Even though I walk through the darkest valley,  
I fear no evil;  
for you are with me;  
your rod and your staff –  
they comfort me.

You prepare a table before me  
in the presence of my enemies;  
you anoint my head with oil;  
my cup overflows.  
Surely goodness and mercy shall follow me  
all the days of my life,  
and I shall dwell in the house of the Lord  
my whole life long.

Psalm 42:1-3, 5

As a deer longs for flowing streams,  
so my soul longs for you, O God.  
My soul thirsts for God,  
for the living God.  
When shall I come and behold  
the face of God?  
My tears have been my food  
day and night,  
while people say to me continually,  
“Where is your God?”

Why are you cast down, O my soul,  
and why are you disquieted within me?  
Hope in God; for I shall again praise him,  
my help and my God.



Matthew 5:2-10

Then (Jesus) began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

John 15:1-4

“I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.”

Romans 5:1-2

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.

II Corinthians 4:7

But we have this treasure in clay jars, so that I may be made clear that this extraordinary power belongs to God and does not come from us.

Galatians 5:22-23, 25

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. If we live by the Spirit, let us also be guided by the Spirit.

Philippians 4:4-7

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpassed all understanding, will guard your hearts and your minds in Christ Jesus.

## APPENDIX H

### *NURTURING SPIRITUAL LEADERS*

#### **OFFICER TRAINING EXAMINATION - PHASE II**

Please prepare a paragraph on one of the topics you have studied during this training year. You may write on your time in Phase II study, or on an Adult Education event you have attended. This is to be a reflection piece on what you have learned and how that may be connected to your role as spiritual leader.



# APPENDIX I

## EXAMINATION OF OFFICERS Material for Conducting the Oral Examination

**Begin your time with prayer.**

**Discuss** with each Phase I officer two or three of their exam responses.

**Discuss** with each Phase II officer their written paragraph.

(You will have printed copies of the Examination Question responses from each Phase I officer and Examination reflection paragraphs from each Phase II officer.)

**Ask the following questions:**

Phase I and Phase II

1. Having studied the constitution of the Presbyterian Church (USA), is there anything that would prevent you from assuming office at this time?
2. Talk about your sense of call to your office.

Phase I

1. What kind of ministry to you hope to be involved in? (Exam questions 10 & 11)
2. What are your hopes or anxieties about service and leadership on the Session or Board of Deacons?

**Close with prayer for these officers and their service.**

# APPENDIX J

## The Bible - Witness to God's Revelation

### The Books

### Languages

Hebrew (Old Testament)

LXX - Greek translation of the Hebrew Bible (250.150 BCE)

Greek (New Testament)

### Origins

Oral Tradition

Sources of written forms

Torah - JEPD Yahwist, Elohist, Priestly, Deuteronomist traditions

NT - Gospels, Epistles

### Geography

OT

Fertile Crescent

Egypt

Confederation of 12 Tribes

Israel - one kingdom (Jerusalem)

Israel and Judah - two kingdoms

Samaria and Jerusalem - two capitals

NT

Judah - Judea (GklRom)

Palestine

Samaria

### Time Frame

OT - prehistory to 160 BCE

NT - 8-4 BCE to CE 90-100

(Note: BCE = Before the Common Era; CE = Common Era; 'AD.' is a Christian designation, Anno Domini = "in the year of our Lord")

### Important Dates

1200 BCE? - Exodus.

1000 BCE - Reign of King David

722 BCE - Fall of Samaria (Israel) to Assyria

587 BCE - Fall of Jerusalem (Judah) to Babylon - beginning of the Exile

8-4 BCE - Birth of Jesus

70 CE - Fall of Jerusalem to Romans

## **Styles**

Ranging from myth to history, allegory to novella, poetry to prophecy, personal correspondence to apocalyptic (revealing)

## **Inspiration**

**Authority** - Inerrant - Infallible - Interpretive

**Interpretation** - history - culture - point of view - intent/purpose

## **Important People - OT**

Pre-history:

Adam & Eve

Noah

Patriarchs/Matriarchs:

Abraham & Sarah

Isaac & Rebecca

Jacob & Rachel

12 Tribes (Jacob's Sons):

From the wives:

Leah – Reuben, Simeon, Levi, Judah, Issachar, Zebulun

Rachel – Joseph (sons, Ephraim and Manasseh), Benjamin

From the concubines (maidservants):

Bilhah – Dan, Naphtali

Zilpah – Gad, Asher

Moses

Joshua

Samuel - last judge, first prophet

Some Kings:

Saul (first king)

David

Solomon

Hezekiah

## **Important People - NT**

12 Disciples:

Simon Peter and Andrew, James and John, Matthew (Levi), Philip, Bartholomew,

Thomas, James son of Alphaeus, (Thaddaeus in Mark, Judas son of James in Luke),

Simon the Zealot, Judas Iscariot

Paul (Saul)

**In reading ask:** Who wrote it? When was it written? What was the situation? Who read it? Where did action/event take place? Or where was information directed?

**Then ask:** What does it mean for me?

## THE BOOKS OF THE BIBLE

### The Old Testament (39)

#### *The Pentateuch (Law, Torah)*

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

#### *History*

Joshua  
Judges  
Ruth  
1 and 2 Samuel  
1 and 2 Kings  
1 and 2 Chronicles  
Ezra  
Nehemiah  
Esther

#### *Wisdom and Psalms*

Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Solomon

#### *Prophets*

Isaiah  
Jeremiah  
Lamentations  
Ezekiel  
Daniel  
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

### The New Testament (27)

#### *The Gospels*

Matthew  
Mark  
Luke  
John

#### *History*

Acts of the Apostles

#### *The Letters of Paul*

Romans\*  
1\* and 2\* Corinthians  
Galatians\*  
Ephesians  
Philippians\*  
Colossians  
1\* and 2 Thessalonians

#### *The Pastoral Letters*

1 and 2 Timothy  
Titus  
Philemon\*

#### *Hebrews & Universal Letters*

Hebrews  
James  
1 and 2 Peter  
1, 2 and 3 John  
Jude

#### *Apocalyptic*

Revelation

*\*undoubtedly Pauline*

# SOURCES OF THE PENTATEUCH

## ***PENTATEUCH***

- 5 books – Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- also called Torah, which means “teaching”
- includes both story and law

## **Date and Authorship**

- material developed as oral and later written traditions
- eventually compiled into five books after Babylonian exile (587-539 BCE)
- four primary story-tellers: J, E, P and D – (Documentary Hypothesis)
- material interwoven (note two creation stories in Genesis 1 and 2)

### Yahwist (Jahwist in German) tradition

- Yahweh is name for God
- Dates from Solomon’s court around 1000-950 BCE (United Kingdom)
- Crisis is secularization and need for human responsibility
- Message: centrality and dependability of God’s promises

### Elohist tradition

- Elohim is name for God
- Dates from 850-750 BCE from Northern Kingdom of Israel
- Crisis is idolatry and need for human obedience
- Message: giving and renewal of the Covenant

### Priestly tradition

- El Shaddai (God Almighty) as name for God
- Dates from the Exile 587-539 BCE
- Crisis is the Exile: Is God still God? Has God been defeated?
- Message: God is faithful to God’s promises and will bring order out of chaos

### Deuteronomist tradition

- Yahweh is name for God
- Dates primarily from reign of King Josiah 640-609 BCE
- Crisis is need for religious reform
- Message: unmerited election; Israel should respond to love with love and obedience



# GOSPELS

## **MATTHEW**

Date: 85-90 CE

Matthean Community

- Came from Palestine, settled in Syria
- Predominately Christians of Jewish background
- Internal division, conflicting voices among the teachers
- Confusion about how to relate to its Jewish Christian heritage

## **MARK**

Date: 68-70 CE (earliest gospel; used by both Matthew and Luke)

Marcan Community

- Predominantly Gentile
- Crisis of suffering (Nero's executions ca. 62? Jewish revolt against Rome 66-70?)

## **LUKE**

Date: ca. 85 CE

Luke 1:2 separates author from the generation who were 'eye-witnesses' to ministry of Jesus. Probably not from Palestine. Locates emergence of Christianity within larger context of Graeco-Roman world. (Was Luke Paul's 'fellow worker'? Col. 4:14; 2 Tim. 4:11) Luke defends Christianity against false accusations before sympathetic Roman audience.

Discipleship characterized as 'hearing and keeping the word of God.' Disciples 'leave everything' to follow Jesus. Wealth and position are dangers to life of discipleship. Discipleship is a call to follow Jesus.

## JOHN

Date: ca. 90 CE

Not a beginner's gospel.

Johannine traditions represent independent line of development of Jesus tradition.

Christians had been persecuted and thrown out of synagogues.

Author is 'beloved disciple', but probably not one of the twelve.

Discipleship means a willingness to 'bear witness' to one's faith in Jesus in a hostile world. Faith lies at the heart of discipleship in John. Jesus' mission was to save humanity by offering his life out of love. Love is key.

BOOK OF SIGNS: JESUS REVEALS THE FATHER (Chapters 1-12)

BOOK OF GLORY: JESUS RETURNS TO THE FATHER (Chapters 12-21)

### Religious Parties and Sects in the Gospels

- High Priest: Families wealthy and aristocratic; political appointment
- Scribes: Emerged as interpreters of the law in period after exile
- Pharisees: Had widest influence on interpretation of law in Jesus' time  
Responded to threats of Hellenism by emphasizing observance of the law  
Aim of Pharisaic interpretation of the law: make every sphere of life holy  
Not always rigid conservatives  
Serious devotion to God
- Sadducees: Represented wealthy aristocracy and priestly families  
Opposed oral law of Pharisees
- Essenes: [Lived a separated life at Qumran] Saw Israel as historically unfaithful  
Believed that God's mercies to Israel would be given to faithful members of  
Essene community

*For an excellent teaching resource see: Reading the New Testament by Pheme Perkins,  
Paulist Press, 1988*

## APPENDIX K

### Our Polity Reflects Our Theology *Presbyterianism as a Priesthood of All Believers*

#### **Starting From the “Top”: Three Kinds of Church Polities**

Episcopal - governed by Bishops

Presbyterian - governed by Elders

Congregational - governed by Congregations

#### **The Roots of the Tree: Congregational Boards**

Session (Elders)

Deacons

Trustees

#### **The Trunk of the Tree: Presbytery**

Geographical

Connectional

#### **The Vines & Branches: Synods and General Assembly**

Synod – Educational and cultural Resources

General Assembly – Where changes to the constitution are voted on and then ratified by Presbyteries.

#### **The Presbyterian Church Constitution**

Part I Book of Confessions

Part II Book of Order

Three sections to the Book of Order

**G:** Governance

**W:** Worship

**D:** Discipline (follow G & W and you won't need D)

**Fun with the Book of Order**

What do Presbyterians believe about baptism?

Who is responsible for baptisms in the Presbyterian church?

Who owns a Presbyterian church?

Who is responsible for ordaining ministers?

Who is responsible for ordaining elders and deacons?

## **PRESYTERIAN CHURCH (U.S.A.)**

### **General Assembly**

G-13.0000 – G-13.0203

Highest governing body of the church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the PC(USA). GA consists of equal numbers of elders and ministers from each presbytery

### **Synod**

G-12.0000 – G-12.0306

Intermediate governmental unit responsible for the mission of the church throughout its region. Westminster is in the Synod of Lakes and Prairies, which includes North and South Dakota, Minnesota, Wisconsin, Iowa, and part of Nebraska. There are 16 Synods nationwide. Presbyteries send minister and elder commissioners to Synod

### **Presbytery**

G-11.0000 – G-11.0503

Corporate expression of the church consisting of all the churches and ministers of Word and Sacrament within a certain district. Westminster belongs to the Presbytery of the Twin Cities Area. There are approximately 8 to 12 Presbyteries in each Synod. All clergy are members of Presbytery. Each Session sends elder commissioners to Presbytery so that governance is executed by both ministers and elders.

### **Session**

G-10.0000 – G-10.0401

Responsible for the mission and government of the particular church. Session members include ordained elders elected by the congregation and ordained ministers called by the congregation.

### **Deacons**

G-6.0400 – G-6.0407

Board of Deacons is organized under the jurisdiction of the Session of a particular church. Deacons, like elders, are elected and ordained by the congregation.

### **Congregation – The Particular Church**

G-7.0000 – G-7.0404

Made up of all the members on the active roll of a particular church. Meets annually to elect officers and address matters related to pastoral relationships. (For other business roles, see G-7.0304)

## APPENDIX L

# OUTLINE FOR WORKSHOP ON HOW TO RUN A MEETING

### I. PURPOSE OF WORKSHOP

- Inform you about principles for good meetings
- Inform you about the basics of parliamentary procedure
- Answer questions about both

### II. HOW TO RUN A GOOD MEETING

#### A. Why

1. Proclaiming the Good News of Jesus Christ
2. Advancing the ministry and mission of this church
3. Carrying out a set of responsibilities
  - Book of Order (body or committee)
  - Articles & By Laws of this church
  - Defined committee responsibilities or charges
4. Achieving specific short term objectives

#### B. Who

1. Moderator or Chair
2. Every member of body or committee
3. Holy Spirit
4. Collective wisdom – two heads are better than one
5. Inspiration – listening for the Holy Spirit can lead to new visions for ministry and mission

#### C. How

1. Invoke the Spirit's presence
  - Opening prayer
  - Read scripture if appropriate
  - Benediction
2. Use an agenda
  - Topics

- Objectives
  - Time allotments
3. Speak up during the meeting [NO GRIPING AFTER THE MEETING]
  4. Listen carefully
    - To each other [NO SIDE CONVERSATIONS]
    - For the Holy Spirit
  5. Involve everyone in the discussion
    - Politely hold back those who are overly vocal
    - Invite participation by those who are hanging back
    - Break up into smaller groups (vocal together and quiet together)
  6. Make decisions
  7. Give and accept clear assignments – who, what, where, and when
  8. Review assignments at next meeting
  9. Make the Minutes work for you
    - Report decisions, not debate
    - List assignments and who is responsible
    - Report assignments accomplished
  10. Remember shorter is better [BALANCE OPEN DEBATE WITH PROGRESS]
  11. Think food
  12. Have fun

### III QUESTIONS ABOUT GOOD MEETINGS

#### IV. BASICS OF PARLIAMENTARY PROCEDURE

##### A. Defined And Limited

- Body of historical conventions and customs used to aid decision-making in deliberative bodies
- Codified common sense and courtesy
- Constitution of the Presbyterian Church (U.S.A.) specifies use of Robert's Rules of Order (Newly Revised)
- Subordinate to the bylaws of this church and Constitution

##### B. Theology Of Parliamentary Procedure

1. Presumption of the overwhelming desire for unity as a visible expression of the Body of Christ (G-4.0200);

Leads to the tenacity and patience to live and work with differences of opinion

2. Presumption of the necessity of tension between majority and minority views as the means by which the Spirit is present in our meetings (G-1.0304-1.0305);

Leads to protections of individual rights and minority rights

##### C. Protecting The Unity Of The Body

1. Will of the majority prevails
2. Changing decisions already made, or limiting fundamental rights, usually requires a two-thirds vote
3. Decisions already made cannot be repeatedly challenged

##### D. Protecting Individual And Minority Rights

1. Right to know what is going on
  - Notice of meetings and other activities
  - Presentation and approval of minutes
2. Right to attend meetings
  - Notice
  - Quorum requirement
3. Right to make motions
  - Only two persons to put motion on floor
  - One motion at a time, i.e., one subject at a time



4. Right to speak
  - Debatable motions must receive full debate
  - Two-thirds requirement to cut off debate
  - Point of order
5. Right to vote
6. Right to hold office
  - One person to nominate – no second required

#### **E. Using Parliamentary Procedure**

1. Rigor of use adjusts
  - To size of body
  - To degree of controversy and contention
  - To need for formality
2. Use of motions
  - Central to deliberative process
  - Facilitate dealing with one subject at a time
  - Rigor of use
3. Types of motions
  - Main motion – proposal that an action be taken or an opinion expressed
  - Subsidiary motions – used to perfect main motion [MOTION TO AMEND]
  - Privileged motions – deal with rights and privileges of body and its members [MOTION TO ADJOURN]
  - Incidental motions – intended to clarify other motions [POINT OF ORDER]
  - Motions that bring a question before the assembly again [TAKE FROM THE TABLE]
4. Rules about quorum and order of business
5. Rules about speaking and closing debate
6. Rules about nominations and elections
7. Resources
  - *Robert's Rules of Order Newly Revised* (10<sup>th</sup> Edition)
  - *Parliamentary Procedures in the Presbyterian Church (U.S.A.)* by Marianne L. Wolfe, P.R.P.
  - *Parliamentary Procedure at a Glance* by O. Garfield Jones

**V. QUESTIONS ABOUT PARLIAMENTARY PROCEDURE**

## APPENDIX M

### Reformed History & Theology

Notes provided by the Rev. Dr. Paul Capetz

#### I. Q. What is the gospel from a Protestant perspective?

##### A. Justification by faith alone (not, as the Roman Catholics taught, faith plus works of love).

1. It is important to recognize that Protestants and Catholics define crucial terms differently.
  - a. "Grace" is defined by Catholics as a supernatural substance infused into the soul by the sacraments which are understood as "the means of grace." This grace is like a spiritual medicine which heals the soul of its sickness of sin.
  - b. Protestants define "grace" as God's mercy or forgiveness; hence, grace is not a substance (a thing) but denotes the character of God as one who is merciful and forgiving.
  - c. Catholics define "faith" as belief, i.e., intellectual assent to the truth of Catholic doctrine. As such, it is not sufficient for justification since it has to be supplement (or "formed" as they say) by works of love.
  - d. Protestants define "faith" as trust or confidence (hence, it's an affective term, not primarily an intellectual belief). Its object is the gospel, understood as God's promise to forgive sinners for the sake of Christ. To say we are justified by faith alone is to say that we trust God's forgiveness as the sole and sufficient basis of our salvation.
2. In Roman Catholicism, sanctification is the premise of justification. That is to say, we must first become saints (perfected in faith, hope and love, the 3 theological virtues) in order to stand before a holy God. Sanctification is made possible by grace which "makes the sinner pleasing to God" by transforming the sinner into a saint (one who is holy).
3. In Protestantism, sanctification is not the premise of our justification. We are justified while yet sinners (simul iustus et peccator). This is a contradiction in the terms of Catholic theology since we can only be justified (accepted by God as worthy of salvation) when we are no longer sinners. Hence, in Catholicism, salvation is a pilgrimage, a journey that can extend into the afterlife (purgatory). For Protestants, this is not the case since God declares sinners justified solely for the sake of Christ and his righteousness which God gives us as a gift since we don't have a righteousness of our own of which to boast 34

(Luther's crucial new understanding of what "the righteousness of God" means in Rom. 1:17).

## II. Q. What is the nature of authority in Protestantism?

### A. Scripture alone (not, as in Catholicism, scripture and tradition).

1. Scholars make a distinction between the "material principle of the Reformation" (sola fide or justification by faith alone) and the "formal principle of the Reformation" (sola scriptura or scripture alone).
2. The material principle tells us what the Reformers think the content of the gospel is (its matter or material) whereas the formal principle tells us where they locate authority.
3. Both of these phrases or slogans that include a sola are making a negative statement about something affirmed (an "and") in Catholicism: "faith alone" means not "faith and works of love" and "scripture alone" means not "scripture and tradition."
4. Like the Protestants, Catholics believed the Bible to be the divinely inspired or revealed Word of God. But unlike the Protestants, the Catholics believed that their official tradition (of which the pope or the magisterium [teaching office of the papacy] is the final arbiter) is also divinely inspired. Hence the tradition simply continues in unbroken continuity what the Bible teaches by spelling out its implications for a later time. In the Catholic scheme, therefore, there can never be a contradiction between what scripture teaches and what tradition teaches.
5. By contrast, the Protestants "historicized" the post-biblical Christian tradition by saying that "popes and councils can err." Thus all tradition, however revered, has to be tested for its truth according to what God has taught in the Bible.

## III. Word and Sacrament: Redefining the nature of sacraments within a Protestant framework and why this proved to be a problem.

1. Given how Protestants redefined the nature of grace, it is a necessary consequence that the sacraments would be demoted from their central place in Catholic worship. Now the sermon (understood as the contemporary actualization of the Word of God or the gospel's promise of forgiveness for Christ's sake) obtains center place. There can never be a Protestant service of worship without a sermon, though there can be such a service without a sacrament. The reverse is the case in the Catholic church.
2. The Protestants declared five of the Catholic sacraments (confession, confirmation, marriage, ordination, and extreme unction) to be not truly sacraments. Their biblicism led them to teach that Jesus only instituted two sacraments: baptism and the Lord's Supper (communion).
3. All Protestants were agreed that the Roman interpretation of the Supper (the Eucharist) was flawed. Hence, they rejected the Roman doctrine of transubstantiation according to which the bread and wine are literally transformed into the body and blood of Jesus. They also rejected the idea of the Mass as a

sacrifice with the priest re-offering Christ's body and blood to God as an atonement for sin.

4. But Luther and Zwingli (in the first generation of the Reformation) could not agree among themselves as to how the Eucharist should be understood. They split over what Jesus meant at the Last Supper when, holding up the bread, he said "This is my body." Zwingli believed that Jesus was speaking figuratively, i.e., "This bread symbolizes my body." Luther disagreed and believed that Zwingli's interpretation undermined what Christ had promised to his disciples, namely, real participation in his body and blood when partaking of the Eucharistic elements of bread and wine. Hence, he came up with an alternative to the Roman Catholic doctrine of transubstantiation which is called "consubstantiation." According to this doctrine, the bread and wine are not transformed into the body and blood of Christ, but the body and blood are present "in, with, and under" the elements of bread and wine so that Christ is truly bodily present in the sacrament. For Zwingli, there is no "real presence" of Christ's body in the sacrament since the Supper is basically a memorial of Christ's last supper with the disciples and of his passion. Calvin (in the second generation) also disagreed with Zwingli's view and affirmed Luther's intention to preserve a real communion with Christ's body; but he thought that Luther's view was too similar to the Catholic error by tying the body and blood too closely to the Eucharistic elements. His alternative has been called a "spiritual communion," whereby the Holy Spirit lifts our souls up to heaven during the Eucharistic celebration so that we may commune with Christ's body in spirit.
  
5. Behind these disagreements over the Eucharist sacrament in particular, there was disagreement about the nature of sacraments in general. Luther and Calvin retained (albeit in modified form) the Catholic notion of the sacraments as 'means of grace.' But given their new definition of grace, this obviously can't mean the same thing as it does in Catholicism. For them, the sacraments are means of grace in the sense that they serve to "confirm" our faith in the content of the sermon (the gospel's promise of forgiveness). They are, in other words, visual illustrations of the content of preaching. Strictly speaking, they add nothing that is not already contained in the sermon. But their function is auxiliary, namely, to confirm us in the assurance of the truth of the gospel (sort of like a wedding ring is a visual reminder of the promises exchanged during a marriage). Zwingli, however, rejected the idea of sacraments as means of grace altogether as a vestige of medieval Catholicism. For him, sacraments are opportunities for the church to express its faith publicly. Hence, when Christians celebrate the sacraments, they confess to all the world that they are Christians. Hence, we are the actors in the sacramental action. Luther and Calvin were willing to concede that Zwingli's definition of the purpose of the sacraments is a secondary purpose of them but not their primary purpose which is the means by which the Holy Spirit confirms our hearts in the truth of the gospel. Hence for them we are primarily acted upon in the sacraments, not the actors.
  
6. The sacramental controversy became even more complicated on account of the Anabaptist rejection of infant baptism. The Anabaptists first emerged out of Zwingli's circle in Zurich and can be taken to express with greater consistency 36

Zwingli's notion of the sacrament as giving expression to our faith. Obviously an infant can't confess its faith. The Anabaptists (which means "rebaptizers" since according to Zwingli they were baptizing themselves a second time but for them it was really the first baptism since they didn't recognize the validity of the infant baptism) argued that nowhere does scripture point to a case where an infant was baptized but Zwingli claimed that baptism is the NT's equivalent of the OT's circumcision, namely, a rite of entrance into the covenant of grace.

#### **IV. The Christian life and the third use of the law.**

1. Luther distinguished between "law and gospel" as the basic hermeneutical principle to be applied to the interpretation of the Bible.
2. Luther recognized two uses of the law: civil and theological.
3. The civil use of the law is simply the recognition that societies need laws to protect people from evildoers. This has no religious or moral significance.
4. The theological use is that we are confronted by our inability to save ourselves by our works. When we are thus confounded and driven to despair by the law, we are ready to throw ourselves upon the mercy of God revealed in the gospel.
5. Calvin acknowledged yet a "third use" of the law. This is the pedagogical use of admonishing and exhorting Christians to live the Christian life. For Calvin, this was the primary use of the law. Lutherans have always been nervous about Calvin's third use as presenting the danger of reintroducing works righteousness back into Protestantism.

## APPENDIX N

### SPIRITUAL GIFTS - 1 Corinthians 12

*Now there are varieties of gifts but the same Spirit; and there are varieties of services, but the same Lord... To each is given the manifestation of the Spirit for the common good. (vss 4-7)*

Wisdom

Knowledge

Faith

Healing

Miracles

Prophecy

Discernment

Tongues

Interpretation of Tongues

*God has appointed in the church...*

Apostles

Prophets

Teachers

Deeds of Power

Healing

Forms of Assistance

Forms of Leadership

Various Kinds of Tongues

*But strive for the greater gifts. And I will show you a still more excellent way: Love.*

### **Guidelines for Table Discussion on Spiritual Gifts:**

Share with the group what you have learned about your own spiritual gifts in your leadership service as a Deacon or Elder.

Reflect on whether that gift showed up full-blown, or if it has grown through your time of service.

Invite the group to talk about what might be their spiritual gift(s). Thinking about what they've learned regarding their life gifts may be helpful (artistic, realistic, social, investigative, enterprising, conventional).

Share how your own spiritual gifts have benefited your area of leadership.

Invite the group to talk about how their gifts may flourish in their time of service. Help them to be creative in thinking about what their gifts are. Helping (behind the scenes) and administration (organizing and managing) are not always seen as spiritual gifts because they don't seem 'spiritual.'

*Phase II officers serve as facilitators for this discussion.*



## APPENDIX O

### **SPEAKING OUR FAITH Nurturing Spiritual Leaders - Phase II Workshop for Overnight Retreat**

What are barriers to expressing your faith or religious values/priorities?

What are some situations in which you might want to express these things?

What could you say in those situations if you knew you were 'safe'?

What vocabulary is off-putting to you?

What vocabulary could you use instead?

How could you express your faith/religious values/priorities in a way that is true/authentic for you?

How would you describe the meaning of your faith for your life?

.....the role of Jesus in your life?

.....the meaning of the Holy Spirit in your life?

How would you describe what God is like?

What ways can you 'witness' to the love of Christ other than using words?

## APPENDIX P

## THE PRAYERFUL LIFE

## When to pray

- A set time every day
- Your best time
- All the time

## Elements

- Praise-Adoration
- Confession
- Thanksgiving
- Intercession
- Petition

## Prayer as Action

- Song
- Dance
- Touch
- Service

## Prayer as Silence

- Solitude
- Importance of listening
- Simply being

## Prayers of Others

- Psalms
- Books

## Praying the Scriptures

- Spiritual Formation Bible
- Reading as prayer

## Community

- Corporate worship
- Praying with others
- Conversation as prayer

## APPENDIX Q

### *CALLED TO DISCIPLESHIP*

#### **Journal Orientation**

*To this end we always pray for you, asking that our God will make you worthy of God's call and will fulfill by God's power every good resolve and work of faith, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ. 2 Thessalonians 1:11-12*  
(Hymn: Here I Am, Lord # 525)

#### **Journal Bible I**

**Ordination Question b:** Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

**The Word Spoken:** *In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. Genesis 1:1-3*

**The Word Written:** *Your word is a lamp to my feet and a light to my path.*  
Psalm 119:105

**The Word Incarnate:** *In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1*  
(Hymn: O Word of God Incarnate #327)

## Journal Bible II – Old Testament

**Ordination Question b:** Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal and God's Word to you?

*Make me to know your ways, O Lord;  
teach me your paths.  
Lead me in your truth, and teach me,  
for you are the God of my salvation;  
for you I wait all day long.  
Be mindful of your mercy, O Lord, and of your steadfast love,  
for they have been from of old. Psalm 25:4-6*

(Hymn: When Israel Was in Egypt's Land #334)

## Journal Bible III – New Testament

**Ordination Question b.** – Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

*I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ....And this is my prayer, that your love may overflow more and more with the knowledge and full insight to help you determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God. Philippians 1:6, 9-11*

(Hymn: God, Whose Giving Knows No Ending #422)

## Journal Ministries of Westminster

**Ordination question h:** Will you seek to serve the people with energy, intelligence, imagination, and love?

**Ordination question i (for Elders):** Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in the government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

**Ordination question j (for Deacons):** Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

*Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart . . . we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. 2 Corinthians 4:1,7*

(Hymn: Today We All Are Called to Be Disciples #434)

## **Journal Westminster History**

**Ordination question g:** Do you promise to further the peace, unity, and purity of the church?

*Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith ... Hebrews 12:1-2a*  
(Hymn: The Church of Christ in Every Age #421)

## **Journal Structure and Polity of the Presbyterian Church (USA)**

**Ordination question e:** Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

*So, my friends, be eager to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order. I Corinthians 14:39-40*  
(Hymn: Called As Partners in Christ's Service #343)

## **Journal Budgets & Meetings**

**Ordination questions I and j:** Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in the government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

*All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Acts 2:44-45*  
(Hymn: We Give Thee But Thine Own #428)

## **Journal Mission of the Church**

**Ordination Question f:** Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

**Ordination questions i and j:** . . . in your ministry will you try to show the love and justice of Jesus Christ?

*Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?*

*Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not hide yourself from your own kin? Isaiah 58:6-7*

*Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Matthew 25:37-40*

(Hymn: Lord, You Give the Great Commission #429)

## **Journal Reformed History & Theology**

**Ordination question c:** Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

**Ordination questions d:** Will you fulfill your office in obedience to Jesus Christ under the authority of Scripture, and be continually guided by our confessions?

*Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. Hebrews 10:23*

(Hymn: Take My Life #391)

## **Journal Discover Who You Are**

**Ordination question f:** Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

*I praise you, for I am fearfully and wonderfully made. Psalm 139:14a*

(Hymn: O For A World #386)

## Journal Group Dynamics

**Ordination question e:** Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

*In everything do to others as you would have them do to you; for this is the law and the prophets.* Matthew 7:12

(Hymn: Take Thou Our Minds, Dear Lord #392)

## Journal Worship

**Ordination question i & j:** Will you be a faithful elder, watching over the people, providing for their worship, nurture and service . . . . . ?

Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the . . . . . ?

*Day and night without ceasing, they sing, "Holy, holy, holy, the Lord God Almighty, who was and is and is to come." And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever, the twenty four elders fall before the one who is seated on the throne and worship the one who lives forever and ever. . .*

Revelation 4:8b-10a

(Hymn Sing Praise to God, Who Reigns Above #483)

## Journal Spiritual Gifts

**Ordination question h:** Will you seek to serve the people with energy, intelligence, imagination, and love?

*Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.*

I Corinthians 12:4-7

(Hymn Though I May Speak #335)

## Journal The Paschal Story

**Ordination question a:** Do you trust in Jesus Christ you Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

*The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord – the King of Israel!"* John 12:12-13

# NURTURING SPIRITUAL LEADERS

## Journal Orientation

*For this reason I bow my knees before the Father, from whom a every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. Ephesians 3:14-17*  
(Hymn: Here I Am, Lord #525)

## Journal Jesus as Leader

**Ordination question f:** Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

*"...whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many..." Matthew 20:26b-28*

## Journal Public Prayer

**Ordination question h:** Will you seek to serve the people with energy, intelligence, imagination, and love?

*He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray..."*



# APPENDIX R

## Evening Worship

### OFFICER TRAINING RETREAT

#### **Be Not Afraid**

Table of Plenty, Favorite Catholic Songs, sung by John Michael Talbot, ODP Publications, 1997 5536 NE Hassalo, Portland, OR 97213, All rights Reserved, Tack 2.

#### **Call to Worship** Psalm 138:1-3

One: I give you thanks, O Lord, with my whole heart;

**All: before the gods I sing your praise;**

One: I bow down toward your holy temple

**All: and give thanks to your name for your steadfast love and your faithfulness.**

One: On the day I called, you answered me,

**All: you increased my strength of soul.**

*Stay with Me*

Songs & Prayers From Taize' #8

**Psalm** 138:4-8

#### **Litany for Disciples**

**Reading from Holy Scripture:** Ephesians 4:11-16

“Gifts for Our Life Together”

**Prayer**

**The Lord's Prayer**

*Bless the Lord*

Songs & Prayers from Taize' #9



# ***Closing Worship***

OFFICER TRAINING RETREAT

## **Here I Am, Lord**

Table of Plenty, Favorite Catholic Songs, sung by John Michael Talbot, ODP Publications, 1997 5536 NE Hassalo, Portland, OR 97213, All rights Reserved, Tack 6.

## **Call to Worship** Isaiah 6:3, 8b

One: Holy, holy, holy is the Lord of hosts;

**All: the whole earth is full of God's glory,**

One: The voice of the Lord said, "Whom shall I send, and who will go for us?"

**All: And I said, "Here am I; send me!"**

*Sing Praises*

Songs & Prayers from Taize' #48

## **Prayer of Confession and Assurance of Forgiveness**

Holy God, Maker of all

**HAVE MERCY ON US.**

Jesus Christ, Servant of the poor

**HAVE MERCY ON US.**

Holy Spirit, Breath of Life

**HAVE MERCY ON US.**

Let us in silence remember our own faults and admit our frailty...

## ***Silence***

Before God, with the people of God, I confess to my brokenness:

to the ways I wound my life, the lives of others, and the life of the world.

**MAY GOD FORGIVE YOU, CHRIST RENEW YOU, AND THE SPIRIT  
ENABLE YOU TO GROW IN LOVE.**

Amen.

**BEFORE GOD, WITH THE PEOPLE OF GOD, I CONFESS TO MY BROKENNESS:  
TO THE WAYS I WOUND MY LIFE, THE LIVES OF OTHERS, AND THE LIFE  
OF THE WORLD.**

May God forgive you, Christ renew you, and the Spirit enable you to grow in  
love.

**AMEN.**

**Readings from Holy Scripture:** I Samuel 3:8-11  
Matthew 4:18-22  
Galatians 2:19-20

**Spirit Come**

Mountains of My Soul, Gregory Norbert, OCP Publications, 1989, 5536 NE Hassalo, Portland, Or,  
copyright 1989, Gregory Norbert, Track 5.

**Meditation**

**Litany for Disciples**

**Service of Holy Communion**

Invitation

Great Prayer of Thanksgiving

One: The Lord be with you.

**All: And also with you.**

One: Let us pray....

The Lord's Prayer

Words of Institution

Distribution

*One Bread, One Body*

Table of Plenty, Favorite Catholic Songs, sung by John Michael Talbot, ODP  
Publications, 1997 5536 NE Hassalo, Portland, OR 97213, All rights Reserved, Tack 8.

*In the Lord*

Songs & Prayers from Taize' #47

**Benediction**



## LITANY FOR DISCIPLES

One: Let us pray:

**All: O God, why have you chosen me to follow you?**

One: My child, you are more precious than gold.

**All: Holy Spirit, what treasures have you planted within me?**

One: My child, I will show you my purpose for you.

**All: O Jesus, what does it mean to be your disciple?**

One: My child, take up your cross and follow me.

**All: O Jesus, where will you lead me?**

One: My child, my road is the way of love.

**All: O God, why have you called me to be a leader?**

One: My child, I long to give you a new name.

**All: O God, how shall I lead?**

One: My child, watch and pray.

**All: O God, how will I know your voice?**

One: My child, read my word.

**All: O Jesus, how will I know if I am following you?**

One: My child, springs of living water will flow through you.

**All: O Jesus, who are you and where are you leading me?**

One: My child, come and see.

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