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CAMP NAMED DIRECTOR OF EfM

The Board of Trustees of the University of the South, Sewanee, Tenn., recently appointed the Rev. Johnna R. Camp as director of the Education for Ministry (EfM) Program. The Very Rev. Dr. William S. Stafford, dean of the Episcopal seminary, welcomed Camp's appointment. "Johnna Camp has proven her leadership of EfM as interim director," said Stafford. "She understands the heart and mind of EfM. She cultivates the human network that makes the program move, she sees where the printed resources need to develop, and she has vision for the future. We are fortunate to have a person of her promise in this critical position."

In 2006, EfM joined with the renowned Trinity Institute's annual National Theological Conference, offering facilitator-led discussions of the Web-cast conference for small groups of participants across the country. The Web has impacted EfM in other ways, moving the program beyond traditionally on-site small groups, to new on-line course offerings. Now laypersons in multi-state regions can take part in the EfM theological education program.

"This is such an exciting time for the EfM program," said Camp. "With 30 years of experience under our belts, we've learned a lot about how adults learn best and how that learning can be integrated with one's faith life. With technological advances and new collaborations like the one with the Trinity Institute, we are poised to reach people we've not had the opportunity to serve before. The future holds great potential for us, and we are blessed to offer our gifts to the Church."

An ordained minister of the Christian Church (Disciples of Christ), Camp joined EfM as assistant program director in February 2003, and accepted a promotion to interim director in April 2004. Prior to joining the EfM staff, Camp had a long history of service as an EfM mentor and trainer. Camp is a Phi Beta Kappa graduate of the University of Kentucky and earned her Master of Divinity degree at Lexington Theological Seminary. She currently is studying for her Doctor of Ministry degree at the School of Theology. Camp and her husband, Bryant, have three children—Noa, Malachi, and Ethan—and reside in Cowan, Tenn.



COMMON LESSONS YEAR A

Common Lessons provide for common reading experiences within and among EfM groups. Common Lessons were invented to serve three purposes. First, they provide a multi-level group six opportunities throughout the year to read the same material. Second, they each address an aspect of the common life of the seminar. And, third, the Common Lessons provide a way to for groups across the EfM network to read the common material, much like the Common Lectionary does for Sunday morning worship. One EfM trainer says, “The Common Lessons are the glue that holds the groups together.” For the 2006-2007 cycle (the year we are beginning) the network is using Common Lessons A with the theme “Developing Your Personal Faith.” The following rationale organized the six CL’s:

1. Spiritual Autobiography — Steppingstones: Lesson one asks you to look at significant points of movement in your life. The purpose of listing some steppingstones is to see the continuous movement of your life as a whole, with each step contributing to the development of your faith life.
2. Thinking Theologically — the Microscope Method: This method of theological reflection encourages looking at a moment in your life in great detail. This process can provide a lens through which to examine your personal faith.
3. Life in Christ — Sabbath Time: Each third common lesson provides an opportunity for reflecting and deepening spirituality on a personal and communal level. In Year A, the focus is on understanding your own patterns of spirituality and beginning to establish a rhythm of service and Sabbath in your own life.
4. Theological Frameworks — Mapping Your System of Theology: The purpose of this lesson is to help you organize your systems of belief about God, the world, and human life as they relate to developing your personal faith.
5. Looking into the Future — Planning Your Ministry: This lesson helps you plan your own ministry in light of the way your faith has developed and what you have learned this year.
6. Closure — Celebrating the Year: This lesson looks at the steps your group has taken together and celebrates the time you have shared.

TEXTUAL VARIANCES

As you begin reading your lessons this year you may notice slight variations between the 2006 editions and previous texts. While all students in a given group should receive the newest edition, mentors may have books from an earlier printing. The minor differences are the result of a recent review of the materials which corrected misspellings, typos, and inaccurate dates or references. The content of the texts has not changed significantly. Thus we ask that mentors continue to use the texts they have even though there may be a few differences from their students’ texts. We are in the early stages of a significant revision and we are asking for mentors to help us by not requesting new editions. If you have questions or concerns contact the program director, Johnna Camp, at jcamp@sewanee.edu.

DID YOU KNOW...?

The Right Rev. Katherine Jefferts Schori, Presiding Bishop Elect of the Episcopal Church, was an accredited EfM mentor from 1993-1998?

FROM THE DIRECTOR:

This past year EfM collaborated with the Trinity Institute to integrate theological reflection groups into the National Theological Conference held Jan 30-Feb 1, 2006. The theme of the conference was “the anatomy of reconciliation: from violence to healing.” Speakers included James Alison, Zohara Simmons, Miroslav Volf and Sister Helen Prejean. Our work provided opportunities for conference participants not only to hear from these gifted theologians, but also to come together for intimate conversations about what they had heard and a time to prayerfully reflect on what God might be calling them to do in response. The feedback suggested that for many participants the small group reflection experience gave life to the conference. The reflections helped them connect the content of the keynotes with their own life experiences in deeply meaningful ways.

Theological reflection is the heart of what EfM is about. Yet reflection without action is intellectualizing. The purpose of theological reflection is to bring into conversation the voices of our Christian tradition, the world around us, our life experiences and our personal beliefs, exploring the theological implications of each and their interaction. The outcome of this conversation is always meant to be intentional action which we call ministry. So, at the end of the Trinity Conference, some attendees found they were committed to further study and training, some to a process of vocational discernment, and others to engaging in the work of reconciliation in their communities.

This year EfM will again design theological reflection groups for the Trinity Institute Theological Conference. The theme is “God’s Unfinished Future: why it matters now.” This conference will examine various interpretations of Christian apocalyptic literature including works such as the *Left Behind* series. We will explore the connections between dispensational theologies and current American politics and reflect on the nature of time and eschatology while examining the actual scriptural references from which interpretations of Armageddon and Rapture are taken. From the fate of the individual soul and a model of universal reconciliation to the transformation of the cosmos and a focus on ecology, the promise of this conference is practical theology at its most important, as we explore together how a Christian perspective on “last things and things that last” can be a vital spring for moral life now. The conference is scheduled Jan. 22-24, 2007, and the keynoters include Jurgen Moltmann, Barbara Rossing and Peter Gomes. For information on locations and registration, visit www.TrinityWallStreet.org/institute or call 1.800.457.0224.

I invite you to consider participating in this conference. In 2006 EfM mentors, coordinators and trainers served as facilitators for the small groups. You may feel called to such a ministry. Or perhaps your parish could serve as a host site. There are many ways we can put the education and experience we gain through EfM into action supporting the growth of others. Theological reflection isn’t just something we do in our EfM seminar groups. It’s what we’re called to do in the world and for the world.

Shalom,
Johnna

Comments shared by participants in the 2006 Trinity Conference:

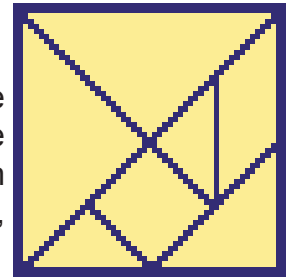
“The theological reflection groups were the most valuable asset of the conference! Sharing experiences with and hearing the experiences and observations of others while experiencing the building of trust relationships.”

“I liked the fact that the members of our small group were so respectful and supportive of one another, but not beyond challenging each other.”

“For me, the theological reflection groups brought enough intimacy to the conference to allow for real processing of the information to be done. I liked that and moving from large group to small group settings provided diversity and further group interaction.”

THINKING OUTSIDE THE BOX:

At a recent mentor training event in Maine, Jill Johnston and Rosalee Glass presented a creative way to encourage EfMers to think “outside the box” about the Tradition Source. They cut out the seven shapes of a tangram and printed a piece from Tradition on each shape – scripture, hymns, BCP, doctrine, etc.

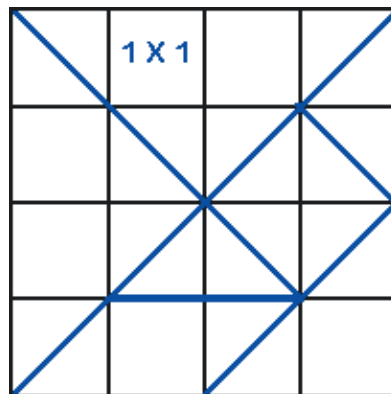


“A tangram consists of seven pieces, called tans, which fit together to form a square. The objective is to form a specific shape with seven pieces. The shape has to contain all the pieces, which may not overlap. The pieces are five right isosceles triangles, one square, and one parallelogram” (from Wikipedia, the free encyclopedia).



The trainees divided into dyads, and each dyad was given a piece of the Tradition. The pairs were asked to place their pieces together to form a box. After the box was formed, the pairs were instructed to remove their shapes from the box and form a new figure from the seven pieces. Lively conversation was sparked while we worked to reach consensus about what the figure should look like and why. As the figure was being negotiated, we incorporated themes from the Action, Culture, and Position Sources.

Rich insights began to flow as we claimed our gifts from Tradition and imagined how those gifts, when taken “outside the box,” can deliver a message of hope and transformation in our world today. Try using the figure below to make your own tangram:



Sissie Wile,
Assistant Program Director

The School of Theology’s 2006 DuBose Lecture series will feature the Rev. Dr. Christopher Bryan, the seminary’s C.K. Benedict Professor of New Testament and Editor of Sewanee Theological Review. In three lectures on October 24-25, at the University of the South, Sewanee, Tenn., Dr. Bryan will address “The Resurrection of the Messiah.” For the complete schedule and event details, contact the School of Theology at theology@sewanee.edu or call 800.722.1974 for more information.

“Alleluia!”

I heard it, stopped, and turned around.

Damned if it wasn’t the amaryllis,
Lined up in the window box,
Their red-striped throats open,

Praising the Lord.

Easter 2006, Margaret Minis, Trainer

“EFM IS CHANGING THE WORLD!”

Reflections on EfM and Appreciative Inquiry

One of the pillars undergirding the EfM program is a belief in the ability of an individual to work out his or her own theology sometimes even “with fear and trembling”. The philosophy of Appreciative Inquiry (AI) likewise looks favorably on the ability of human beings to name and choose to enhance places of meaning within an environment of positive regard. Both approaches emphasize careful examination of life situations. AI reminds us to shine the spotlight on the ‘positive’ when analyzing root causes, discover ‘what’s working’ as opposed to what is ‘not working’ and reinforce the place where hope lies. Common to both is radical acceptance of what is present now and, paradoxically, total belief in the call to life-giving transformation.

I always find myself naming theological connections in AI because I believe that Jesus practiced and proclaimed profound hopefulness while living into the abundance of God’s love. He saw God’s goodness working in all things and in all people.

Appreciative Inquiry is both a philosophy and a process which includes the formation of Provocative Propositions. It encourages us to envision radically audacious goals such as “EfM is changing the world.” Imagine....

The Destiny Phase of the Appreciative Inquiry process invites living into the fullness of Kairos time in the midst of Chronos. EfM and Jesus call us not just to exist, but to creatively thrive in empowerment, love and ministry. AI calls us to intentionally live into the “best” and plan it into the structures of our lives.

In EfM groups and mentor trainings questions and comments can be shaped accordingly. “What did you most like about what you did in leading that TR?” “What could make it even better next time?” “What are your wishes for your EfM group?” “How have you coped with challenges in the past that could help your group now?”

These are some of the ways that AI complements and enhances what we do in Education for Ministry. It encourages awareness of the words we use, the questions we ask, the patterns in which we find ourselves functioning, the positive regard we carry for others, how we companion with one another. EfM is dedicated to the power of each person to open to full awareness of God ministering through them. We are changing the world!

Elsa S. Bakkum, MDiv

MINISTRY OPPORTUNITY

Journey in Faith is a small group experience for those seeking meaning in their Christian life and who want to discover ways to make a difference in their church and in the world. *Journey in Faith* is a five-year program that integrates the study of the Scriptures, Ethics and History, Saints, Mission and Ministry, and Theology and Other Faiths with the practice of spirituality, leadership skills, liturgical styles, ministry skills and Christian living. For an overview of the program and a sample of the materials go to www.LeaderResources.org

A trained mentor is essential for the success of *Journey in Faith*. EfM mentors may apply to receive accelerated certification as mentors or coaches. EfM graduates and those with professional or volunteer small group leadership experience are encouraged to apply as mentors-in-training. For a schedule of trainings go to www.LeaderResources.org.

The Sewanee Theological Review: An Anglican Journal of Theological Reflection by CHRISTOPHER BRYAN

In late 1991 the former Saint Luke's Journal of Theology became the Sewanee Theological Review. The following is an extract from my editorial, "Reflections on Reflection" for Michaelmas, 1991, in which I reflected on what I believed the STR ought to be — or, at least, to try to be.

Here then is the first issue of our journal under its new name, Sewanee Theological Review. It is to be "an Anglican journal of theological reflection." What does that mean? What do we want?

For my part, I want the Review to be, in its own way, a faithful heir to that exercise of mind and heart under God which, by reasoned reflection on scripture and tradition, produced the foundational theological achievements of the first Christian centuries, the dogma of the Holy Trinity, and the canon of the New Testament. No doubt the implied comparison is in some respects ludicrous. Yet it remains a fact that the life and witness of the undivided church offers a model to which Anglicans have often referred. Not that such reference necessarily implies conservatism. Quite the reverse. As has more than once been pointed out, in disputes between Catholics and their opponents during the early centuries of the Christian era, it was in fact Catholics who were often the innovators, appreciating the need for evolution in understanding and practice, and their opponents who were the conservatives. Indeed, such willingness to innovate is no more than a continuation of that attitude to sacred text and sacred tradition which has marked the people of God from its beginning. A truly biblical theology is always an ellipse about two foci. One focus is the text, which may not be abandoned. The other is reasoned reflection on the text in the faithful community, with all the dangers and challenges that such reflection brings. This, too, may not be abandoned.

By "reasoned reflection" I mean, of course (as did Anselm and Richard Hooker), not human reason trusted as if by its own power it could compass divinity, but reason in the service of faith, reason exercised by those who pray for the Holy Spirit's guidance, *fides quarens, intellectum* (Anselm, *Proslogion* 1, 104, 5ff; cf. Richard Hooker, *Of the Lawes of Ecclesiastical Pofityl.* 2.5; 111.8.18).

There is no such thing as theology (in the church's sense) without prayer. Those who exercise reason in this way—in the service of faith, praying for the Holy Spirit's guidance—neither fear nor may refuse any honest question which intellect raises. They do not fear such questions, because they believe that the Catholic faith is true, and, therefore, can only profit by honest inquiry. They may not refuse such questions, because to do so is to treat an area of human experience as if it were not subject to God's sovereignty, and such a concession is finally atheistic, however reverent its motives. For this reason, incidentally, a truly Christian theology cannot be divorced from life or any aspect of it. Christian theology bears on the Incarnate and therefore must have regard to the world; Christian theology bears on the God of Sinai and, therefore, must have regard to justice.

I am sure that an Anglican journal of theology does not mean a journal of theology written only by Anglicans. Anglicans have never claimed to be the whole church, and it is not Anglican to claim monopolies of faith or truth either for ourselves, or for the Scriptures, or for anything created.

It is not Anglican, I think, to look for certainty, or anything like it, in every question that vexes or concerns us. The Christian church is, indeed, infallible in several important ways. It possesses the truth it needs, and it is finally promised guidance into all truth. But that does not mean that we can have certainty in all our questions now. For the present, we know in part. Only hereafter shall we know as we are known. So in our theological reflections, and especially in questions doubtful and debated (and what age does not have them?)—in this we are not different from those who were before us), we do our best to be faithful and accurate, we treat courteously those who differ from us, and we leave the rest to God. How else can we behave, who believe that we and our theological opponents are finally justified no more by the accuracy of our opinions than by our works, but only by God's grace through Jesus Christ our Lord?

Being who we are and being what we have made of ourselves, we do not and shall not live up to this. Sometimes we look to our heroes and heroines to remind us of our hope and of the One before Whom we stand. We have many such: from the Bible, from ancient and medieval Christianity, and from

within and beyond the sphere of the Anglican reformation. Yet even as we look to the saints, we know perfectly well that they, too, did not consistently live up to the vision by which they inspire us. And although in one way this matters very much (so that we must constantly strive for the perfection which will, nonetheless, ultimately be God's gift), yet in another way it does not matter at all. As Lady Julian observed,

God did not say, "You will never have a rough passage, you will never be overstrained, you will never be uncomfortable," but God *did* say, "You will never be overcome." God wants us to pay attention to these words, so as to trust him always with a strong confidence, through thick and thin. For God loves us and delights in us; so God wills that we should love and delight in him in return, and trust him with all our strength. So all will be well (Julian of Norwich, *Revelations of Divine Love: Short Text 12*. Translation cited from Brother Kenneth CGA, *From the Fathers to the Churches: Daily Spiritual Readings* [London: Collins, 1983], 681).

Here we pass beyond religion to the Living Presence. On what else, finally, shall theological reflection, Anglican or any other, take its stand?¹

¹ Christopher Bryan, *Sewanee Theological Review* 34.4 (1991): 3—6. Copyright the University of the South, Sewanee, Tennessee.

The Rev. Dr. Christopher Bryan is the C.K. Benedict Professor of New Testament at the School of Theology. In addition to serving as editor of the *Sewanee Theological Review*, he has also contributed significantly to the writing of the second year of the EFM texts which focus on the New Testament.

Sewanee Theological Review makes available theological reflection for the interested non-specialist. Quarterly issues are devoted to a single theme and explored in some depth. We invite EFM students and mentors to subscribe to this publication, a journal of religious thought for clergy and laity who wish to relate theological studies to contemporary issues.

Subscriptions:	\$19 one year	Foreign subscriptions, add \$8 per year to cover postage. This includes Canada and Mexico.
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Many helpful resources can be found on the EfM web site. These include the course prospectus, sample lessons and the common lessons for 2006-07, the most current mentor training schedule and an archive of recent newsletters. Visit us on the Web at: <http://www.sewanee.edu/EFM/EFMhome.html>