In this summer issue of Episcopal Teacher, we are focusing on the promise of new life. After the turmoil of racial tension and strife in Ferguson and Baltimore and the devastating flooding in Texas and the Midwest, it is easy to only see destruction and sadness. God, however, gives us the vision to see beauty and discover new hope.

I took the photo on the cover of this issue in South Africa months after fire had ravaged the hillsides, leaving behind seeds for flowers and grasses to bloom once more.

Contributor Cindy Coe writes about the importance of preparing dying gardens each fall to ensure a productive spring that pleases the eye (page 10). She also describes how to use nature to guide a discipline of prayer on page 11.

An old concept resurrected with innovative changes is explained by Kyle Oliver on page 4. Badges, long a part of scouting for girls and boys, are now being used to provide documentation for people of all ages who are learning new skill sets.

I return to the topic of aging on page 8 to describe how to create memory boxes that help older people enter a kind and welcoming alternative reality. Our graphic designer Kate Siberine explores several children’s books to introduce saints and angels to a new generation of dreamers (page 6).

The staff at the Center for the Ministry of Teaching suggest favorite books, websites, and apps on page 12 for our readers to explore during the slower months of summer. Toward the back of the issue, you will find reviews of formational books and Whirl, a children’s curriculum produced by Sparkhouse. On p. 15 is a review of a lovely book by Anne Kitch, translated into español, that introduces Episcopal liturgy to children.

May your summer be filled with the discovery of new life wherever you are!

Dorothy Linthicum
I never fit in great as an engineer, but the transition to full-time ministry has had its own moments of cognitive dissonance and general angst. Recently, my friend Lisa Brown sent me an email that seemed to open a way toward integrating much of my experience. More importantly, I think it could help solve a bunch of problems facing not just Episcopal Teacher readers but the church as a whole.

Let me try to explain …

In engineering school, education was all about skills. The job of most teachers in most classes was to put a few more analytical methods in our toolboxes. The job of most homework assignments was to give us practice in choosing the right ones and putting them to work on particular problems.

In fact, I remember finding it strange when I occasionally ended up in a course that was primarily about knowledge acquisition. It was a fun change of pace to memorize a list of facts or imitating knowledge to learners and neglect to help them develop skills.

More recently I’ve been thinking about a related issue. I believe we are also neglect to help them develop skills. The craft of leading worship, planning events, or mentoring others in the faith?

More importantly, I think it could help solve a bunch of problems facing not just Episcopal Church leaders in different areas of parish life. It could provide youth group leaders and Vacation Bible School directors a means of honoring participants’ learning in ways that schools and other communities, groups also recognize. It could even, I say in a far-from-disinterested manner, offer incentives for follow-up and engagement in ministry professional development settings.

Indeed, the Center for the Ministry of Teaching (CMT) is in the process of designing a digital badging framework to help participants at the e-Formation 2015 Conference track their progress in developing skills for digital media ministry. Participants will be eligible to do some implementation after the conference and submit their projects for credit at work for those hoping to get credit at work for experiential modes of faith-learning, for badging in such areas as podcast production, digital storytelling, and social media management.

Like networked learning generally, digital badging is an idea whose time has come. It will take some time to catch on in church circles, and it will never appeal to those simply looking to make the adventure of learning a little more visible and fun, I say this: Get your digital backpacks ready. Badges will be coming to a church near you … or at least from your friends and co-adventurers at the CMT.

The digital badging movement recognizes that learning happens in a variety of formal and informal settings, and that you might want to demonstrate learning from one area of your life to people in another.”

I

**Earning Digital Badges for Faith Learning**

By Kyle Oliver

Knowledge vs. Skill

Of course, I’m being a bit unfair here. All teachers know that knowledge and skills are inseparable. Together they form a sort of continuum that spans the art and science of a particular discipline. Still, most instruction falls on one side or the other of that continuum’s center line. So here’s a problem statement—that most faith formation ministers will recognize—that I’ve been sitting with since I left engineering school. In seminaries and in all sorts of faith-learning settings, we lean too heavily on imparting knowledge to learners and neglect to help them develop skills. More recently I’ve been thinking about a related issue. I believe we are also better at describing our learning when the experience in question leans more heavily toward knowledge. “What have you read?” is a decent proxy for “What did you learn?” when content is our focus. And “What have you read?” is an easy question to answer. “What can you do?” is the analogous substitute for “What did you learn?” when the experience falls on the skills side of the spectrum. It’s a vague and messy question to answer, but probably even more important.

It’s been a rewarding process, now and since I left engineering school. Still, most instruction is heavily toward knowledge. The digital badging movement recognizes that learning happens in a variety of formal and informal settings, and that you might want to demonstrate learning from one area of your life to people in another.

And digital badges aren’t just for kids, as Maya Itah describes on the blog of Pittsburgh-area education network Remake Learning: Massive open online courses (MOOCs), high-tech employers, K–12 programs, and more than 40 universities accept them. Even NASA uses them: “There are common skill sets that NASA and other organizations are seeking,” said Leland Melvin, NASA’s former associate administrator for education. “Badging can be used in a cross-cutting way to help learners, educators, and institutions meet the demands of the future.” (November 19, 2014)

Digital badging could provide the framework for churches to train their leaders in different areas of parish life. It could provide youth group leaders and Vacation Bible School directors a means of honoring participants’ learning in ways that schools and other communities, groups also recognize. It could even, I say in a far-from-disinterested manner, offer incentives for follow-up and engagement in ministry professional development settings.

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Kyle Oliver is digital missioner for the CMT.
God Gave Us Angels
By Lisa Tawn Bergen
Art by Laura J. Bryant
WaterBrook Press, 2014

“What do angels do all day, Papa?”

“Angels live to serve God. Whatever he wants them to do, they do. And he loves us. So sometimes they bring messages from him to us. Other times they guard us or even fight for us. And they’re always worshipping God.”

God Gave Us Angels is part of a larger series of children’s picture books about a polar bear cub who has a lot of questions about God. This beautifully illustrated story continues to follow Little Bear and Papa Bear as they talk about angels.

While many children’s book with a theological bent trend towards trying to provide the younger members of our church with answers, this book is especially notable for taking Little Bear’s questions seriously. As they explore their arctic home, the bear also search for the nature of angelic beings, covering everything from why angels are often depicted with halos (because they glow with the light of God) to whether we will be angels when we die (no, but we will see them in heaven). The angels of the story mirror the biblical accounts of the angelic host as divine messengers and protectors who are perpetually praising God. The story does not shy away from children’s questions about goodness and evil: At one point Little Bear asks why God allows us to get hurt and does not always send angels to help.

The story depicts angels as one more element of a universe in which children are loved by God and by their parents, creating an environment of support in which children can ask questions while growing in faith.

Hildegard’s Gift
By Megan Hoyt
Art by David Hill
Paraclete Press, 2014

Hildegard’s gift did not come on her birthday or under the tree on Christmas morning, but “it arrived when no one was looking, not even Hildegard.” Hildegard’s Gift is an expressive and imaginative telling of the life of St. Hildegard of Bingen as she discovers her own beautiful God-given voice and shares it with the world through art, music, service, and writing. The story’s illustrations capture the vibrancy of Hildegard’s visions, while quotes from her writings inspire the imaginations of children. The story also accompanies young readers on both the ups and the downs of a journey in faith, talking about how Hildegard challenges the constrictive gender-roles of her time and struggles when God felt very far away.

A particular strength of the story is its encouragement to readers to follow the examples of the saints to discover and share their own gifts: “As Hildegard grew older, she learned that every child has a gift. Some are athletes and acrobats. Others are singers and dancer. One might be an artist, while another paints pictures with words. One explores the universe with a telescope, while another flies to the moon.

Not every gift comes wrapped in ribbons, but sometimes gifts do come wrapped. You may have to go searching for your gift, or it may come and find you, just like Hildegard did.”

The Holy Twins: Benedict and Scholastica
By Kathleen Norris
Art by Tomie dePaola
G.P. Putnam’s Sons, 2001

The Holy Twins draws on Kathleen Norris’ rich experience with Benedictine spirituality and Tomie dePaola’s incredible visual storytelling to explore holy and wholly human lives of Benedict and Scholasticca. This telling captures the love and competition between the twins in a beautiful and moving way that may speak to a reader’s own experiences with siblings. Beginning with their close relationship in childhood, the book chronicles their separate paths as Benedict founded monastic communities and Scholasticca lived a life of service and prayer with a community of nuns. The Holy Twins does an excellent job of fully embracing both the miraculous as well as the vulnerable humanness of Benedict and Scholasticca, striking an excellent via media between seeing saints as other-worldly or entirely reduced to analysis.

While the book may be text-heavy for the youngest readers, it provides an excellent introduction to monastic spirituality, the Rule of St. Benedict, and the lives of the two incredible saints.

Kate Siberine is a VTS student from the Diocese of Chicago and the graphic designer for Episcopal Teacher.
What is comforting comes from deep memories that bring back satisfying feelings by transcending the present to enter a place of quiet joy. Entering a place of escape can bring respite and comfort, even when we are not able to live into the present because of grief, illness, dementia or other infirmity.

The ability to move from the present to a different time and place is to enter an alternate reality, where time stands still or moves rapidly from event to event. By letting go of the present, we allow ourselves and others to inhabit a place that no longer exists in a world bound by linear time.

Caregivers from many fields, such as aging, mental health and chronic pain management, no longer label movement into an alternate reality as denial. By accepting this very human need to enter a place of safety, caregivers are not forced to take a judgmental and negative role. This shift gives permission to those suffering from grief or dementia, wracked by pain, or experiencing cognitive failure to enter an alternate reality without fear of judgment.

How can people access their own alternate realities that can calm fears and even bring joy? Those working with people who have dementia have discovered the power of “memory boxes,” filled with memory cues that take the form of written stories, poetry, photos, music, scrapbooks, and other memorabilia.

Recently I worked with two groups of people over age 65 to explore the spirituality of aging. The second group asked very specifically to address the fears many expressed of facing the changes and losses of growing older. The sessions we spent together were framed in the context of memory boxes: creating a collection of objects that defined our identity for ourselves and for others.

Each time we came together we looked at scripture, statistics, and theory to give us a better understanding of aging, the meaning of spirituality, and how God’s presence is a part of our journey. Against that backdrop, we began to explore our own thoughts and fears about aging while we tapped into our memories.

Although we focused on three types of memories for our boxes — stories, photos and music — some participants added other mementos as well. One person in North Carolina brought an old skate key hanging on a string, an essential tool for tightening skates on hard-soled shoes. It reminded the group of the joy of skating and the freedom skates gave them to explore the boundaries of their neighborhoods.

Others shared photos that elicited stories, often accompanied with peals of laughter, a tender smile, or even a tear. We were gently reminded that these memories were a part of us, companions on our journey. Researchers who study the brain and the effect of Alzheimer’s and dementia on short-term memory and the ability to reason tell us that for the most part the deepest memories remain intact. Accessing them is the hard part, even for those who do not suffer from dementia.

Memory boxes provide the bridge to those experiences stored in the recesses of our minds. While more tangible items, such as photos or music, provide strong cues to the mind, more subtle ones, such as the scent of lavender or the taste of a warm, ripe raspberry, also have the power to take a person to a pleasant memory.

Music is also proving to be a powerful tool in tapping into a person’s reservoir of memories and feelings. An organization that provides iPods to nursing home patients illustrates the power of music in a youtube story about Henry (https://www.youtube.com/watch?v=fi7Qdpf73QM).

In describing the behavioral changes in Henry as he listens to music from the era of his youth, the moderator notes that the philosopher Kant referred to music as the “quickening art.” Henry, silenced for more than 10 years from seizures, reacquires his identity for a while through music and is restored to himself.

Through the gift of technology, we can create our own soundtracks on mobile devices with quality earphones that allow us to be transported to another time and place. Like Henry, we can be given a feeling of love. “I figure,” says Henry, “right now the world needs to come into music singing.” Music gives him, he says, “a band of love.”

Older people tell us that when they tap into these deep memories, they sometimes experience feelings of being a child, a young person, an adult and an older adult all in one moment. This view of time allows them to reevaluate old events to gain new perspectives, and provides opportunities to right old wrongs.

When we are confronted by the unexpectedness of the expected, we can tap into the power of our deepest memories for comfort and sustenance. With Henry we can feel a “band of love” that crosses time and space to bring us to a new reality.
An Autumn Meditation

By Cynthia Coe

Autumn is a time of great excitement in our congregations. Often after the summer break, formation programs begin anew; attendance at worship picks up, and new ministries begin for the season. In many parts of the country, the air is finally crisp and refreshing, and we look forward to fall festivals and the run up to the winter holidays.

In our gardens, autumn is likewise a very busy and exciting time. Harvest — the most time consuming part of a gardener’s year — begins in late summer and culminates in the fall. It’s a time of great abundance, when we may suddenly have too many tomatoes, corn, and okra than we ever imagine we could possibly eat.

After gathering in these gifts of the earth, suddenly our gardens have given all they can for the season, leaving patches of earth that mostly need a good cleaning out. As our gardens have given all they can for the season, leaving "vines" that will use this dead wood to grow and around our sorrows and disappointments — "trees" that will thrive. Yet there is indeed new life and growth around and through the dead tree. All of us have “dead trees” in our lives – disappointments, ministries that didn’t work out for one reason or another, losses from the deaths of loved ones. Yet there is indeed new life growing all around these losses and disappointments — “trees” that will grow over and around our sorrows and “vines” that will use this dead wood to thrive. Birds and other animals might even need the remnants of a dead tree for their survival, much as our own spiritual growth often needs a disappointment, detour, or ending in our lives before we can go forward.

What do you see when you look outside? By paying attention to God’s gifts of creation around us, we might discover a rich treasure trove of parables all around us, waiting for us to see them.

Cynthia Coe is an Environmental Stewardship Fellow of the Episcopal Church and an alumna of Virginia Theological Seminary. Her website, including Christian formation resources for Episcopal parishes, camps, and schools, is: www.spiritualearthed.org.

FOR FURTHER READING:
Chapter Four, “Read the Book of Nature,” beautifully addresses the practice of using nature for discernment.

Lectio Natura

Reading Nature for Spiritual Formation

By Cynthia Coe

We have many tools for discernment and spiritual formation — scripture, meditation, retreats, pilgrimages, and even quiet conversations with friends. A vast “toolkit” of spiritual formation that we may not have used is available in the natural world around us. Just as scripture might speak to us in the practice of lectio divina, engagement with the natural world might speak to us through the practice of lectio natura.

Simply walking through a garden or a wilderness area can help us unplug from our daily worries and distractions so that we might listen to God in silence. Time in nature, much like meditation, helps us feel calmer and less anxious. Time in nature helps us feel better, both physically and emotionally. Taking time to notice individual flowers, leaves, insects, or other small items in nature helps us to recover a sense of awe and wonder that is central to spirituality. We might also “read” parts of nature as part of our spiritual formation. Every little part of nature tells a story. Every bird, tree, flower, or animal can tell a parable.

To practice lectio natura, turn off your phone and step into a garden, a forest, a meadow, or other wild or semi-wild place. Pay attention to what interests you, calls to you, or otherwise grabs your attention. This part of nature that speaks to you may have something very meaningful to say to you on a spiritual level.

Consider how this natural object got where it is, what might happen to it, where it is going, or how it got started. Draw parallels through it to your ministry, your spiritual life, or your calling.

For instance, looking out my window, I see a dead tree. It is stark and disturbing. I don’t like looking at this dead tree in front of me. Yet I see that many other trees and vines growing up around and through the dead tree. All of us have “dead trees” in our lives – disappointments, ministries that didn’t work out for one reason or another, losses from the deaths of loved ones. Yet there is indeed new life growing all around these losses and disappointments — “trees” that will grow over and around our sorrows and “vines” that will use this dead wood to thrive. Birds and other animals might even need the remnants of a dead tree for their survival, much as our own spiritual growth often needs a disappointment, detour, or ending in our lives before we can go forward.

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Top Picks for Summer Reading from the CMT

Lisa Kimball
Director, Center for the Ministry of Teaching

Being Christian: Baptism, Bible, Eucharist, Prayer
by Rowan Williams
This is a highly accessible exploration of the central dimensions of the Christian life without being preachy.
The Road to Character
by David Brooks
Random House, 2015
This on my own summer reading list.

Matthew Kozlowski
Faith and Media

Tokens of Trust: An Introduction to Christian Belief
by Rowan Williams

Dorothy Linthicum
Program Coordinator

Like Trees Walking: In the Second Half of Life
by Jan Sagih
Cowley Publications, 2007
A collection of meditations about aging written with honesty, humor, and insight that kept me engaged throughout. Jan Sagih, a retired Episcopal priest, has a keen eye for the small moments of life, which she ties together with scripture, poetry, fiction and philosophy. A light summer companion, it provides insight about the latter years of our journeys.

Charlotte Hand Greeson
Faith and Media Consultant

odysseynetworks.org/on-scripture-the-bible
On Scripture is a multimedia resource for anyone interested in exploring the relationship between the Bible and their lives. Vdos/bible studies are excellent. Short, contemporary-issue videos are followed by short essays that connect video content with lectionary readings for Sunday, reflective questions for individual or group use, and links for further information. My one complaint is the challenge of finding essays and questions from the main page.

Kyle Oliver
Digital Missioner

vibrantfaith.org/blog
Not light but short, and thorough: John Roberto’s recent series of blog posts about the new faith formation ecology on the Vibrant Faith blog. I’m assuming they’re a distillation of another book that is coming out soon. John is in a career mode of “passing on wisdom.” I hope many of us will soak up as much of it as we can.

churchwork.com
I also recommend Nurya Love Parish’s churchwork blog. Her passion for making disciples, caring for the environment, and thinking carefully about important church and secular issues of the day is tough to beat. And anyone who cares about the Christian Food Movement (churchwork.com/christian-food-movement) should check out her evolving resource booklet of the same name.

Whirl Lectionary Sunday School

If you are looking for a lectionary-based Sunday school curriculum for children prekindergarten through age 6, check out Whirl, published by sparkhouse, a division of Augsburg Fortress of the ministry Evangelical Lutheran Church in America. It is a three-year curriculum that follows the Revised Common Lectionary.

As with many lectionary-based curricula, the primary focus is on passages from the Gospels; only about 15 percent of the three-year cycle comes from the Old Testament. Children and teachers using lectionary-based resources often miss the richness of the Hebrew scripture and its role in faith and tradition.

“Using a curriculum like Whirl can bring worship and Sunday school together for families, and help children explore the life of their parish.”

The materials are designed to use technology, language, and active learning concepts that match 21st-century lifestyles. The goal is to provide thought-provoking, Bible-based learning that combines creativity, collaboration, and humor.
The design team works with leaders from several different denominations and perspectives. While the curriculum does not provide explicit references to Episcopal traditions, formation leaders can help teachers adapt materials with specific language and activities that reflect Episcopal beliefs. Practitioners and congregations from around the world are consulted in creating the sessions, resulting in materials that, for the most part, are culturally sensitive and inclusive.

Whirl includes lesson materials for fall, winter, and spring quarters each year for four age groups: PreK-kindergarten, grades 1-2, grades 3-4, and grades 5-6. Through the use of color and icons, Whirl also makes it easy for leaders and children to follow the seasons of the church year.

As with other lectionary-based resources, Whirl is not a set curriculum. The Director Guides include a large group opening for each lesson where the children sing together, hear a scripture passage, make connections to the liturgical season, discover the day’s theme, and pray. After this general opening, children are divided into the different age groupings.

Specific ideas for each age group, which use the same four-part sequence, are available in separate Leader Packs. Smaller churches with single classrooms for children of different ages can use the Director Guides, which have suggested children’s messages and worship bulletins for each week that can be reproduced for each child. Music is available in a songbook and CD, which includes vocal and instrumental songs for each week. Music recommendations from the songbook range from spiritual messages to silly vocals to songs about serving others.

After the general gathering each week, groups start their time together by identifying where they are in the church year and watching an animated video to set up the lesson. Then they look at the story in the Bible. Whirl story Bibles for younger children and Whirl NRSV Bibles are excellent, but not necessary if other Bibles are available.

Activities for each age group are tied to the learner leaflets, although creative leaders can develop their own activities. Printed lesson materials are available for purchase or through an online subscription. Purchasing all the resources, including videos, teacher guides, student leaflets, music CD and songbook and the Director Guides, is costly.

Using a curriculum like Whirl can bring worship and Sunday school together for families, and help children explore the life of their parish. Learner leaflets, which children take home every week, have seven different ways families can put their faith into action throughout the week. Whirl is a well-rounded, theologically sound lectionary curriculum for children. Check out the website for sample sessions and other information to see if it would work in your setting.

Dorothy Linthicum
The Rev. Canon Jadon D. Hartsuff serves at Saint John’s Cathedral in Denver.

If you are interested in learning the power of innate, God-given talent, then I highly recommend the book Living Your Strengths: Discover Your God-Given Talents and Inspire Your Community by Albert L. Winsman, Donald O. Clifton, and Curt Liesveld. Morehouse Publishing, 2008

The research that lies at the heart of the Living Your Strengths approach is the StrengthsFinder assessment tool focusing on natural talent called StrengthsFinder. I was introduced to a secular book and assessment tool focusing on natural talent called StrengthsFinder many years ago as I studied management theory as a graduate student. By Albert L. Winsman, Donald O. Clifton, and Curt Liesveld. Gallup Press. 2008

I immediately saw deep connections between StrengthsFinder and the spiritual gifts work I had done before, but it was difficult to get my church friends to overcome their general skepticism about importing management tools into the church.

Clearly the people who developed the approach also saw the religious and spiritual connections (if they were not originally motivated by them), and they developed a faith-oriented channel for their approach called Living Your Strengths. It is both the name of an introductory book and a more extensive program than can be implemented in a church setting.

The first two chapters lay out the basics of a strengths approach within a theological framework. A strength is the ability to provide consistent, near-perfect performance in a given activity. The key to building a strength is to first identify your dominant themes of naturally recurring, God-given talent and then complement those talents with knowledge and skill.

The authors argue (with data) that it is both more productive and more fulfilling to focus on a mindset of building strengths rather than one obsessed by identifying and fixing weaknesses. The third chapter envision a church that might look like if leaders and members embraced a strengths-based approach to ministry. The remainder of the book explores the specifics of 34 distinct themes of talent that have been identified through research. Included with each book is a code for one online StrengthsFinder assessment which reveals a person's top themes of talent.

Perhaps the greatest strength of this approach is the non-biased science that drives it, developed by the Gallup organization. After successfully predicting the 1936 election of Franklin Roosevelt to the presidency, Gallup has become a trusted and respected household name. But the famous Gallup Poll is only one small aspect of the organization’s mission of providing analytics and advice to help leaders and organizations solve their most pressing problems.

The research that lies at the heart of the Living Your Strengths approach was grounded in more than three decades of the study of success, with data from more than two million individuals. There is, quite simply, no other “spiritual gifts” assessment that offers this kind of academic and scientific credibility. The book’s final section of Research FAQs describes the methodology in great detail.

The book is based on the authors’ experience at Grace Episcopal Church, Oak Park, Illinois. It begins with the history of its family-oriented service and the theology of the service. They describe why music is integral to a Rite Place service and provide an extensive explanation of an instructed service. Also included are worship guides for seasons of the year and special occasions, as well as service music.

The Rite Place is firmly grounded in scripture, the Episcopalian Baptist Covenant, and the Book of Common Prayer, including the Catechism. The Order of Service follows An Order for Celebrating the Holy Eucharist in the Book of Common Prayer, pages 400-409. These services could be adapted for non-Episcopal services.

The primary value of The Rite Place is the instructed services, which include sidebars explanations and icons, as well as point-by-point explanations of why Grace Church chose these ways of being church. Each part of the service is designed to highlight both the theological background for “formational Eucharists” and practical suggestions to implement an accessible service.

Who is this book for? The Rite Place is for church leaders who are looking to make the Eucharist more personal and accessible to the youngest of children. It offers both the theological background for “formational Eucharists” and practical suggestions to implement an accessible service.

The Rite Place invites children into age-appropriate ministry where they learn responsibility by participating fully in worship. It also invites parents to learn about worshiping joyfully, both through the instructions each week in the service bulletin, and as they celebrate the experience of Christ through Eucharist.

For “formational Eucharists” and practical explanations of why Grace Church chose these ways of being church, each part of the service is designed to highlight both the theological background for “formational Eucharists” and practical suggestions to implement an accessible service.

Charlotte H. Greeson is the Associate for Building Faith

The Rite Place: Kids Do Church! Adults Do, Too! By Shawn M. Schreiner & Dennis E. Northway Morehouse Publishing, 2014

Living Your Strengths: Discover Your God-Given Talents and Inspire Your Community By Albert L. Winsman, Donald O. Clifton, and Curt Liesveld Gallup Press. 2008

Cómé Participar en la Liturgia By Anne Kitch Ilustrado por Dorothy Thompson Perez Traducido por Oswald Pérez Martell Morehouse Publishing, 2008

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The e-Formation website is now more than just a source of information about our annual June conference and regional bootcamps. Bookmark or subscribe to eformationvts.org for the latest on digital media for ministry. Regular content includes blog entries, links to innovative projects and programming, opportunities to learn and connect with other practitioners, and resources from our in-person e-Formation events. Join our growing learning community for ministry in a digital world!