Trinity Church Wilmington

Annual Leadership Retreat

2013

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Note: We are not assuming that all the material in this packet will be used. It is here so we have it available if our conversation moves in a related direction. It may also be used by the parish at a later time.

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Overall Purposes of Leadership and Vestry Retreats
A yearly leadership conference that is a mix of:

1. Developing strategies and plans for the improvement of parish life & ministry. This would be based on a process of reflecting on and learning about, the whole, or some area of parish life
2. Community building among parish leaders
3. Spiritual development
4. Increasing the common competencies of parish leaders for the above. Part of our purpose is for the vestry and other leaders to increase their skills and knowledge for congregational development and leadership.

Specific areas of interest for this year
1. Increase the competence of the clergy and vestry for engaging strategic thinking and oversight as that can best be done in an Episcopal parish church
2. Membership growth

Note: Elements may be changed as needed to work with issues that emerge in the course of the work.

Friday Evening ... Feast of Saint Luke the Evangelist

6:00 Social Time
7:00 Supper
7:45 Work Session: 1) Overview 2) Connecting 3) Getting started –
9:00 Compline – beginning with intro to doing the Office in a group (Michelle); then Compline
9:30 Social time

Saturday ... Feast of Henry Martyn, Priest and Missionary to India and Persia, 1812

8:00 Breakfast
9:00 Morning Prayer
9:20 Work Session
10:30 Break
10:45 Work Session
12:00 Lunch
1:00 Work Session – 1) continue assessing work 2) how we get things done
3:00 Rest – Recreation
6:00 Supper
7:00 Work Session
9:00 Compline
9:20 Social Time

Sunday .... Twenty Second Sunday after Pentecost

8:00 Breakfast
8:45 Holy Eucharist
9:30 Work Session – 1) Wrap up as needed – next steps, 2) Evaluation 3) Routine vestry work beginning at 11:00
12:00 Lunch

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Introduction

Our primary concern this weekend is to explore the relationship between spiritual life and strategic thinking and leadership. A second concern is to seek ways to increase the membership of the parish.

Our impression is that Trinity, like many parishes, carries the mental models of management and leadership common in the non-profit and business sectors. While that orientation does provide useful resources we want to make use of, it can also confuse the process of strategic management and membership incorporation.

We, the consultants, have a great deal of experience working with the non-profit and business sectors and respect what those systems do. For many years most of Bob's clients were in the non-profit sector and Michelle's are still in the financial industry. There's much that the church can learn here.

That said, it can also cause a condition in which the parish begins to see itself as just another NPO. It's a slow, unconscious, or sub-conscious, drifting into confusion about identity and purpose. In a time when some sectors of the society have little respect for the church, there is a temptation to try justifying ourselves by standards not our own. This isn't new. People naturally bring the mental models of their daily life into play. So, some think of the church as a social service agency, or a social justice group; others want it to function like a business or well run non-profit; and there will be others who look upon the church as a kind of historical society or a club with its activities directed at serving the needs and wants of a majority of members.

People naturally make the analogy between the Church and other groups with which they are familiar: clubs, corporations, families and so on. References to "organized religion" or "institutionalized religion" reveal the assumption that the Church is just one more form of human organization. While the process of making analogies with the club, corporation, etc., is inevitable, it also creates a problem. People come to the conclusion that the Church is a "society created by human enterprise and designed to serve particular human ends," that it is created by the "agreement of a number of individual persons who presumably define the terms of their association and its goals." In fact, "....[c]hurch means, not corporation and not club, but a collection of people who have been called out together by a voice or a word or a summons which comes to them from outside." (Richard Norris, *Understanding the Faith of the Church*, Seabury Press, NY, 1979)

While understanding and managing the parish along the lines of a non-profit, voluntary, association can be a useful frame of reference, in the life of the church it needs to be secondary to the church's own understanding of its mission, task, and methods. So, for example, if a vestry is to participate in the strategic work of the parish, the vestry needs to have a reasonably good grasp of how the parish church's dynamics, purposes, and methods differ from other organizations. Without that they will end up measuring the wrong outcomes and orient resources in less than optimal ways.

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Some Key Factors

Please assess your parish using these factors:

	Low				**High**
1. **Overall satisfaction** with parish life & ministry	1	2	3	4	5
2. **Formation** of adult members as Christians in the tradition of the Episcopal Church - the total impact of Liturgy, spiritual guidance, overall parish climate, programs. At least 1/4 of those present on Sunday are very competent in the spiritual practices of the Episcopal Church.	1	2	3	4	5
3. **Vibrant** - The extent to which parish life is vibrant, creates a "buzz" that excites the congregation and spills over to the wider community; an attractive energy	1	2	3	4	5
4. **Alignment** - The elements of parish life are mostly in alignment: income-expenses, the energy and funds to carry out the vision we have; liturgical space or number of services to match the number of attendees, and so on	1	2	3	4	5
5. **Sunday** - Great Liturgy and social time together	1	2	3	4	5

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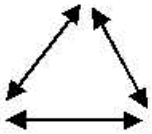
The Benedictine Promise: Overview

The three elements of the Benedictine Promise, and the whole of Benedictine spirituality, can help us see some of the hidden dynamics of parish life.

STABILITY As a parish we find God here and now in the relationships and pattern of our life together.

CONVERSTION OF LIFE As a parish we find God on our journey together and in the new places we will go as a parish; in losing life to find life; in our openness to transformation.



OBEDIENCE As a parish we find God as we listen deeply to the world; to Scriptures; to the church, now and through the ages; to each other; to the creation; and to the deepest longings and prayer of our heart.

Benedictine spirituality is part of our Anglican DNA. It's the way of the Prayer Book and is embedded in much of the way we function as parish communities. We can make use of it in the work of congregational development: 1) as a way to see and enter into the depth of our own culture as Episcopalians and 2) because it is the spirituality of particular communities that have developed a capacity, over time, to maintain their integrity while renewing themselves in adaptation to the environment.

Look at the dynamics of parish life

You might think in terms of the whole parish or of a specific event or experience.

- What is the predisposition you see in the parish's behavior toward stability, change, or listening processes? Which direction do we generally tilt towards? Which is our anxiety often focused upon?
- In the parish's expression of stability, conversion of life, and obedience what seems healthy to you, what unhealthy? Is the stability simply being static? Is the conversion simply being driven by an impulse to change? Is the obedience endless listening and process or too little listening?

Develop a parish culture that is marked by:

Stability – Especially seen in Liturgy, prayer and relationships.

Obedience – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.

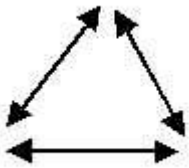
Conversion of Life – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.

Copyright Robert A. Gallagher, 1987, 1997, 2002, 2003 For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

The Benedictine Promise and the Dynamics of the Spiritual Life

I want to begin with looking at the elements of the Promise and the dynamics among those elements in a living community of people.

STABILITY To find God in the current relationships and circumstance of our life



CONVERSION OF LIFE To find God in a new life; in the changing relationships and circumstances

OBEDIENCE To find God in contemplative listening to others, self, creation, and God; to hear and respond

Each element of the Promise is rooted in recollection and has certain internal dynamics. In stability, obedience and conversion of life there comes an awareness of God's presence. Speaking of it in general usage rather than in relationship to the spiritual life Edna O'Brien, an Irish writer, said "Recollection ... is not something that I can summon up, it simply comes and I am the servant of it." It is the Spirit praying within us.

The Promise draws us into recollection of aspects of God's presence. Each also carries within it dynamics that can draw us into maturity in Christ.

	Recollection	**Inner Dynamics**
Stability	God in this community, these people, this situation	Entering into a deeper acceptance of self and others; turning away from illusions drawing us into boredom, resentment, a desire to escape. Learning about the grumbling of our hearts, about how and why we flee self, others and God.
Obedience	God in this "word" to me	Living in the reality of death and resurrection, of losing life to find life. Learning to live in relationship, to listen deeply, to respond.
Conversion of Life	God in the new community, in the new life	Being on the journey that calls us into continuous change, a life-long process of being transformed into the likeness of Christ. Learning to find joy in the new life instead of weeping for the life that has passed or never was.

In the parish's life as a community these elements of the Promise will touch and press upon one another. The static parish might find a new stability out of having listened and responded to its own fears and longings; that is to say out of being obedient and open to a new life. The excessively anxious-to-please parish might experience a conversion of life if leaders establish the stability of the Prayer Book Pattern (Eucharist, Office, Personal Devotions). Living for a time in the Rule may allow the space for the Spirit to move and be noticed. Parish development leadership involves seeing the dynamics as they exist in the parish and acting to shape parish life so the needed balance exists in its structures and processes.

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The Benedictine Promise: An Exercise

1. Thinks of an event or experience in the parish that seems significant to you. It may have been something that produced a lot of anxiety or emotional energy among people. What happen and who was involved?

2. **Stability** – In what ways did you want to flee from the experience? What did you do? What was in the experience that was graceful? How was God's presence seen and acknowledged in the relationships or circumstances?

3. **Obedience** -- What listening took place? What was it that that you didn't want to hear? What was your response? How did you experience God's presence in the listening and responding?

4. **Conversion of Life** – What was in the experience that was a call to a new way? How did you experience God's presence in that new possibility?

5. Other thoughts? For example—Is there a way in which the others compensated for a rub in one of the elements? Was there some dynamic or interaction among the elements?

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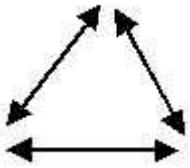
The Benedictine Promise: Key Measures for the Parish

STABILITY To find God in the current relationships and circumstance of our life

- Sunday Eucharist
- Daily Office
- Relationships



CONVERSION OF LIFE To find God in a new life; in the changing relationships and circumstances

- Adaptability that maintains parish identity and integrity
- Openness to change
- Commitment to our own maturity as a parish
- Effectively managing change and stability

OBEDIENCE To find God in contemplative listening to others, self, creation, and God; to hear and respond

- Processes of listening & conversation
- Spiritual discipline
- Listening to the Living Tradition
- Rector – Lay leadership Relationship

The key measures suggested in this model offer a strategic direction for the development of parish health, faithfulness and vitality.

Stability

A. Primary Key Measure: The Sunday Eucharist

The stability of this foundational element of Christian life involves things such as:

- It always happens (no canceling the Eucharist for a meeting or a service project)
- With the standard type of seasonal modifications the rite, ceremonies, and rhythms are the same week by week (for example - using an alteration between Rite One and Two is seasonal not weekly)
- Members are generally proficient in Eucharistic spirituality practices
- There is an overall Prayer Book spirituality pattern in the parish (Sunday Eucharist, Daily Office, training for personal devotions or reflection)
- Nothing comes before the Eucharist (the exception would be an act of mercy that is responding to an emergency; people don't miss the Eucharist to prepare a parish breakfast, they don't leave before the dismissal so they can begin counting the offering).
- The parish has a behavior pattern of facing into the difficult and challenging issues as they come along.

All in all these things allow the Sunday Eucharist to really be "common prayer."

1. Your overall assessment of where the parish is (circle number that is closest)

We get stability by avoiding conflict. Trying to satisfy the different preferences of members about their piety		We have stability along the lines described above.		We have little stability
1	2	3	4	5

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2. Rate each of the descriptors

a. The Sunday Eucharist always happens

Very occasionally we do other things				Always
1	2	3	4	5

b. With the standard type of seasonal modifications the rite, ceremonies, and rhythms are the same week by week

Very Low				Very High
1	2	3	4	5

c. Members are generally proficient in Eucharistic spirituality practices

Very Low				Very High
1	2	3	4	5

d. There is an overall Prayer Book spirituality pattern in the parish (Sunday Eucharist, Daily Office, training for personal devotions or reflection)

Very Low				Very High
1	2	3	4	5

e. Nothing in the parish's schedule or pattern of life comes before the Eucharist

Very Low				Very High
1	2	3	4	5

f. The parish has a behavior pattern of facing into the difficult and challenging issues as they come along.

Very Low				Very High
1	2	3	4	5

B. Additional Measure of Stability: Daily Office

15 – 20% of those regularly attending a weekly Eucharist **say the Office in some form.**

Few or none in the parish say the Office	Probably 5%	Probably 10%	At least 15 – 20 %

C. Additional Measure of Stability: Relationships

1. We give adequate attention to the incorporation phases of inviting, greeting, orienting and incorporating.

Not at all				Very much so
1	2	3	4	5

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2. We facilitate the speedy incorporation of new people through regular and structured orientation to the liturgical and social life of the parish and having opportunities to connect that allow them to develop relationships.

Not at all				Very much so
1	2	3	4	5

3. We seek in those coming to the parish an attitude and behavior of accepting responsibility for their own inclusion. They work at establishing their own rhythm of solitude and intimacy, apartness and togetherness.

Not at all				Very much so
1	2	3	4	5

Obedience

A. Primary Key Measure: Processes of Listening & Conversation

The parish's obedience can be measured by the extent to which it regularly and productively engages processes of listening and conversation. Methods of listening and conversation are integrated into the fabric of parish life—into meetings of the whole parish community or its congregations, of the vestry and working groups (for example: Around the circle method, use of newsprint, care regarding arrangement of physical space, testing processes). "A community of mutual listening is a community hospitable to peace and charity. Harmony breathes where people truly listen, respect and respond to one another." Laura Swan, O.S.B.

1. Your overall assessment of the extent to which the parish regularly and productively engages processes of listening and conversation (circle number that is closest)

Never	Rarely	Occasionally	A good bit	Frequently
1	2	3	4	5

2. Other Related Considerations

a. Feelings of people

Discounted or ignored				Respected and heard
1	2	3	4	5

b. Influence

Dominated by a few				All contribute adequately for group effectiveness
1	2	3	4	5

c. Climate

We are tentative with each other, too cautious				We are direct and kind with one another
1	2	3	4	5

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d. Task focus

We pay inadequate attention to the task				We pay adequate attention to the task
1	2	3	4	5

e. Relationship focus

We pay inadequate attention to the relationships				We pay adequate attention to the relationships
1	2	3	4	5

f. Respect for differences in working style, temperament and opinions

Not at all				Very much so
1	2	3	4	5

g. The congregation's practice of being still and silent in Liturgy

Poor at that				Skilled
1	2	3	4	5

h. Managing group anxiety

Poor at that				Skilled
1	2	3	4	5

i. Accepting decisions made by those responsible

Tend to second guess and resist				Accept with humility and try to make it work
1	2	3	4	5

B. Additional Measure of Obedience: Spiritual Discipline

A solid core of members (15 – 20 %) has a stable spiritual discipline that is grounded in Anglican tradition and revised in a process of personal reflection and listening to others (spiritual guide, group, reading)

Not the case				Very much so
1	2	3	4	5

C. Additional Measure of Obedience: Listening to the Living Tradition

The parish community's general awareness of what has authority in the Christian Life—Scripture, Catholic & Apostolic Tradition, and Reason. Scripture is interpreted through tradition and reason as a reliable guide in matters concerning salvation. The assumption is that we grow in faith by allowing our hearts and minds to be influenced by these sources. We recognize that people and communities may arrive at different conclusions based on the same

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sources of authority. Reason in this setting is more than rationality and logic. It also calls upon our empathy and imagination in sorting out and deciding on meaning, and on what is moral and what is to be done in a particular situation. Reason is a form of practical wisdom grounded in reality. Our willingness to learn from our experience is an expression of reason. *Circle all statements that apply.*

Few if any have this understanding	Some have this understanding	Congregation is generally aware of this approach	Congregation is generally aware of this approach and a critical-mass of members are competent in relating the sources of authority to their decision making.

D. Additional Measure of Obedience: Rector – Lay leadership Relationship

A faithful and productive measure of this element includes: A generally positive and productive relationship; a trust in the rector's ability to serve in that position including acting as the presiding person in all meetings of the parish community and vestry (the exception is when a professional consultant or facilitator is engaged to facilitate the meeting)

Poor relationship and trust				Excellent relationship and trust
1	2	3	4	5

Conversion of Life

A. Primary Key Measure: Adaptability that maintains parish identity and integrity

1. *Stability and obedience as the base for healthy conversion and change*. The ground from which change develops in the parish has been conversion and change rising out of faithful stability and deep listening. Our life of stability and obedience has brought forth new challenges and opportunities related to the parish's fully living into the Church's nature and mission. We have a healthy expression of stability and obedience as seen in the ratings in those sections.

This is not true for our parish				Very true for our parish
1	2	3	4	5

2. Over the last generation or so the parish has changed in ways allowing us to make needed changes while maintaining an identity and integrity expressive of Anglican/Episcopal spirituality and the best of the parish's own uniqueness.

This is not true for our parish				Very true for our parish
1	2	3	4	5

B. Additional Measure of Conversion of Life: Openness to change

There is in the parish a spirit of openness to change more than a fear of change

There is a lot of fear of change				There is an openness to change
1	2	3	4	5

C. Additional Measure of Conversion of Life: Commitment to our own maturity as a parish

We have acted courageously and persistently toward an increased degree of emotional maturity and spiritual maturity in the Anglican/Episcopal tradition.

This is not true for our parish				Very true for our parish
1	2	3	4	5

D. Additional Measure of Conversion of Life: Effectively Managing Change and Stability

The parish has effectively and productively managed the tension between change and stability. Differences are expressed and accepted. The level of conflict has been relatively low. We have used listening and conversation processes rather than avoidance or suppression in that management.

This is not true for our parish				Very true for our parish
1	2	3	4	5

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The Benedictine Promise: Parish Climate

Stability

1. The stability of the parish is:

Static, stagnant, rigid				Healthy, alive, open
1	2	3	4	5

2. The stability of the parish is (circle or check one):

Under stable	**About right**	**Over stable**
Unreliable, chaotic, superficial		Stubborn, rigid, rote

3. Notes:

Obedience

1. The obedience of the parish is:

Aggressive, passive, resentful, a facade				Grounded, mutual, realistic
1	2	3	4	5

2. The obedience of the parish is (circle or check one):

Under obedience	**About right**	**Over obedience**
Fearful, angry, controlling		Fawning, inactive, indecisive

3. Notes:

Conversion of life

1. The conversion of life of the parish is:

Anxious, tentative, defensive				Committed, responsive, courageous
1	2	3	4	5

2. The conversion of life of the parish is (circle or check one):

Under	**About right**	**Over**
Not grounded in stability and obedience		Busyness, little follow through, not grounded in stability and obedience

3. Notes

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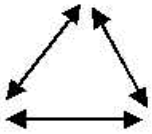
The Benedictine Promise: Overall Parish Assessment

The three elements of the Benedictine Promise, and the whole of Benedictine spirituality, can help us see some of the hidden dynamics of parish life.

CONVERSTION OF LIFE As a parish we find God on our journey together and in the new places we will go as a parish; in losing life to find life; in our openness to transformation.



STABILITY As a parish we find God here and now in the ;hips and pattern of our life together.

OBEDIENCE As a parish we find God as we listen deeply to the world; to Scriptures; to the church, now and through the ages; to each other; to the creation; and to the deepest longings and prayer of our heart.

Look at the dynamics of parish life

What is the predisposition you see in the parish's behavior toward stability, change, or listening processes? Which direction do we generally tilt towards? Which is our anxiety often focused upon?	
In the parish's expression of stability, conversion of life, and obedience what seems healthy to you, what unhealthy? Is the stability simply being static? Is the conversion simply being driven by an impulse to change? Is the obedience endless listening and process or too little listening?	

How are we doing in develop a parish culture that is marked by:

Stability – Especially seen in Liturgy, prayer and relationships.	**Very Weak**				**Very Strong**	
	1	**2**	**3**	**4**	**5**	**6**
Obedience – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.	**Very Weak**				**Very Strong**	
	1	**2**	**3**	**4**	**5**	**6**
Conversion of Life – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.	**Very Weak**				**Very Strong**	
	1	**2**	**3**	**4**	**5**	**6**

Copyright Robert A. Gallagher, 1987, 1997, 2002, 2003, 2010
For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press

The Shape of the Parish: An Exercise

I want to begin by asking you to complete an exercise. My experience is that it provides the base you will need to understand and use the model. This is an assessment of your parish.

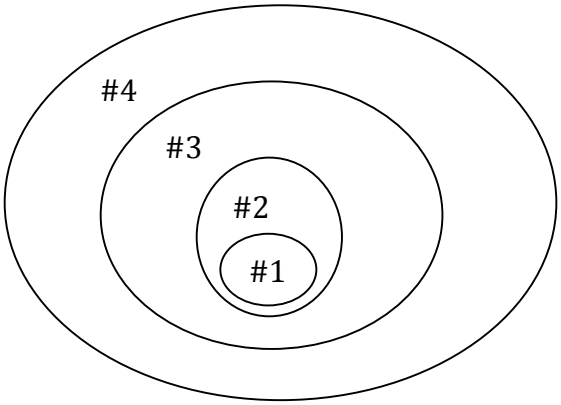
Please follow the steps below:
1. Using the circles below -- in circle #2 put your parish's average adult Sunday attendance. Be sure to include all acts of corporate worship from Saturday evening through Sunday evening. For the most part these are the people you see frequently and regularly. They may range from weekly to every few weeks in their participation in the Eucharist.

2. In circle #3 first put the parish's adult attendance at Christmas or Easter.
- Then subtract the number you have placed in circle #2. Put the result in circle #3
- This makes up those people who related to the church primarily through the major holidays; also possibly through family occasions such as baptisms, weddings and burials.

3. In circle #4 -- you will not place a number here. Instead, make a few specific notes of ways in which people relate to the parish but don't ever attend he regular corporate worship of the church (may come to worship related to the occasional family obligation). It may be people who are connected through family who are members or because they are part of a group that makes use of the property or are in some way served by the parish, etc. You may be able to name some of these people.

4. In circle #1 -- write the number of those that you see as having a deep, mature faith & practice.

5. Then subtract that number from what you have in circle #2. Place that number in circle # 2 in place of the earlier number.



The numbers now in the various circles represent "the shape of the parish". Explore ways to relate what you've done in the exercise with the one page handout on the model.

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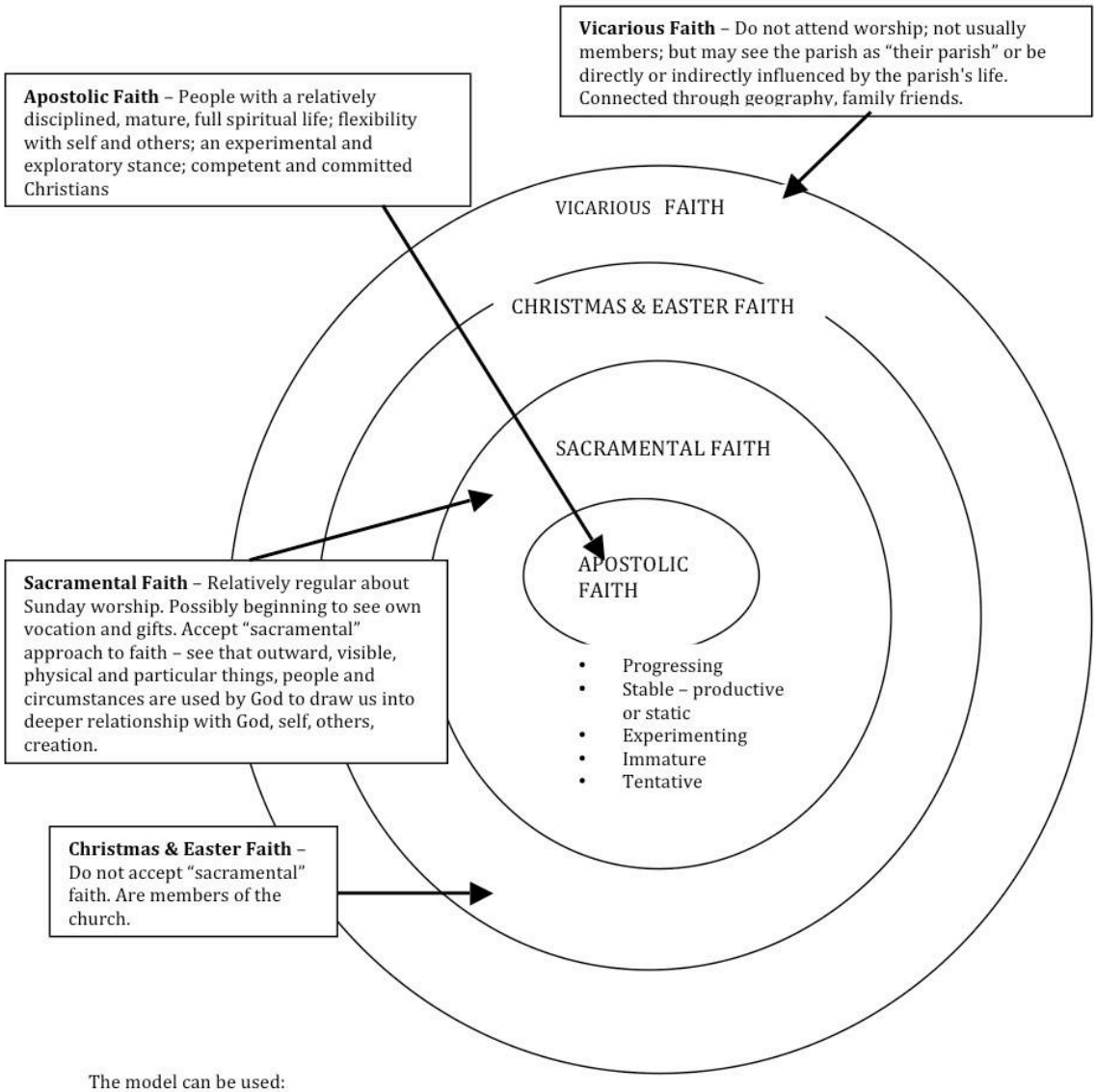
The Shape of the Parish



The model can be used:

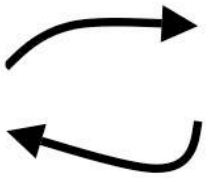
- To assess the health of a parish, and
- In developing a strategy that deepens the parish's spiritual life, while staying open the various places people are in their faith journey.

From *Fill All Things: The Spiritual Dynamics of the Parish Church,* Robert A Gallagher Copyright 2008
"Shape of the Parish" Diagram -- Robert A. Gallagher/Mary Anne Mann, 1983; Revised RAG 1999, 2003

The Renewal – Apostolate Cycle

The Renewal - Apostolate Cycle is a way of describing a central dynamic of Christian life. The Cycle focuses our attention on the Christian's movement between being renewed in baptismal identity and purpose and living as instruments of God's love and grace in daily life. The Cycle is interested in both the individual's movement and in the ways in which the parish church supports and facilitates that movement. This is the primary task of any parish church.

RENEWAL
Renewal in baptismal identity and purpose in worship, study, the parish's social life, and being equipped for Christian action



APOSTOLATE
Participation in the work of Christ in service, evangelization and stewardship
In areas of:
- Workplace
- Civic Life
- Family & Friends
- Church

A Cycle

The cycle is between a conscious and intentional attention to God, prayer life, our relationships, Christian formation **and** a subconscious reliance upon God as members of the Body of Christ, in the workplace, family, friendship, civic life and congregational life.

In that Cycle:

We need:	**Which is helped by:**	**Which the parish helps by:**
To accept our dependence on God	Openness to spiritual guidance	An emphasis in its life on worship; nothing comes before the Eucharist and Daily Office. Also, more attention to formation and spiritual growth than other programs or ministries.
To accept responsibility for ordering our spiritual life	Establishing a rule of life	Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.
To accept our interdependence with others in the Church	Life in Christian community, a parish church	Being a healthy and faithful parish church and by helping people relate to the parish community in ways appropriate to their personality and the parish's capacities. Having opportunities for social life and the development of friendships.

From *Fill All Things: The Spiritual Dynamics of the Parish Church,* Robert A Gallagher, Ascension Press, 2008

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RENEWAL- APOSTOLATE CYCLE ANALYSIS

This is a tool for conducting an analysis of the parish based on the Renewal-Apostolate Cycle. The task is to increase your understanding of the parish's dynamics and issues in terms of this model and to identify steps for possible improvement.

YOUR NAME: _____

If needed, review the model.

SELF-ASSESSMENT

If you have not recently assessed your own Renewal-Apostolate Cycle, do that, before assessing the parish's cycle.

1. How are you renewed in your baptismal identity and purpose?

2. How do you renew yourself emotionally and physically?

3. How to you get in the way of your own renewal?

- Baptismal renewal
- Emotional/physical renewal

4. How to you live your apostolate in (note specific patterns of behavior, commitments):

- Family
- With friends
- Workplace
- Civic life
- Church (parish, diocese)

5. What are two things you could do to improve your own Renewal-Apostolate Cycle?

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PARISH ANALYSIS

1.Your estimate of the percentage of regular participants in the parish's Sunday Eucharist that have a very or mostly faithful, effective and efficient cycle between renewal and apostolate (circle the closest)

0% 5% 10% 15% 20% 25% 30% more

2. An adequate cycle (circle) --

0% 5% 10% 15% 20% 25% 30% more

3. An uncertain cycle (hesitant, blocked, immature, etc.)

Less than 25% 25% 30% 35% 40% 45% 50% more than 50%

[Note: If you are unable to even estimate the percentages in the above, consider engaging in an effort to learn more about the spiritual life and discipline of parishioners. Try interviews, faith sharing exercises and small group discussions that allow people to explore their Cycle and related issues.]

4. Where is the parish strong/weak in its nurturing of people's baptismal identity and purpose?

	Low 1	2	3	High 4
a. The Sunday Eucharist				
b. Training people for --- Participation in the Eucharist				
c. Training people for -- Use of the Daily Office in a manner that fits their life				
d. Training people for -- Personal Devotions (intercessions, contemplation/ centering prayer, meditation, etc.).				
e. Helping members become grounded in the use of the scriptures, tradition and reason as the base for their discernment/decision making				
f. Helping members clarify their prayer life and ethical responsibilities in relationship to the sectors of their daily life, i.e., workplace, family/friends, civic life, church				

5. Effectiveness of parish resources to assist people in:

	Low 1	2	3	High 4
a. Finding resources for spiritual guidance directed at the deepening and enlarging of their spiritual life				
b. Establishing a spiritual discipline (rule of life) that fits their life				
c. Understanding the dynamics of the Renewal - Apostolate Cycle in their own life				

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6. How well does the parish communicate:

	Low 1	2	3	High 4
a. That the primary ministry of the baptized is with the people and in the circumstances of daily life				
b. That it is in our family, with friends, in the workplace and in civic life that we join in the work of Christ				

7. How does the parish get in the way of (sabotage, distort, block, become a barrier to) people's Renewal-Apostolate Cycle? Circle any of the below that seem to apply, add comments.

The parish gives the impression that the world doesn't matter. There may be a protective or sentimental piety involved. It's as though we are stuck on the renewal side of the cycle.

The parish has a fearful spirit. The fears generated by daily life have an emotional upper hand. The irrational reactivity of the world has a grip on people, e.g., feeling safe by getting SUVs that are big but roll-over, or intincting at communion to avoid illness when we know that to be the more dangerous practice. If a parish is absorbed by this fearfulness it is likely to nurture a form of unproductive dependency in people.

The parish seems to imply that our task is to force the society to conform to "Christian" views. The language of the parish may have an over-and-against quality. Sermons and newsletter articles attack the "secular" culture with an angry undercurrent.

The parish functions as a place to reinforce and support already established and safe religious views. There is little challenge to the culture or conventional religious views.

The parish operates as a reinforcer of secularism. It gives the impression that this world is all there is, that there is really no need for renewal beyond oneself. The focus is on achievement in this life, here and now. It may take on an activist stance for many good works of service and justice. It may have a stance that is wrapped around a desire for financial success or social status.

The parish becomes just another demand upon people for their energy, money and time. Parish life seems hectic and overly busy. There is pressure on people to take part in parish activities; e.g., to serve on the vestry, attend the potluck dinner. There may be a weak sense of the centrality of participation in the Sunday Eucharist. A productive alternate message might be, "It is okay to come to the 8:00 Eucharist, participate in the daily prayer of the church, give financially according to your means, participate in an occasional parish town meeting; and to never serve on a vestry, teach church school, come to social events, or be on a committee."

The parish has a climate that helps people avoid their deeper and broader self.

The parish doesn't challenge people's being captured by the demands and expectations of workplace, family and civic life. It may even encourage them, e.g., workaholic

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behavior, or an idolizing of the family, or a restless activism about social justice.

The parish gives the impression that the apostolate in the parish is of more value than the apostolate in the world. On the parish web site there is a lot of attention to the activities and people that serve the parish's life and there is little or no mention of the apostolate in the daily life of the laity at work, in civic activities, and with family and friends.

8. List several ways in which the parish could improve how it nurtures people in their Renewal-Apostolate Cycle.

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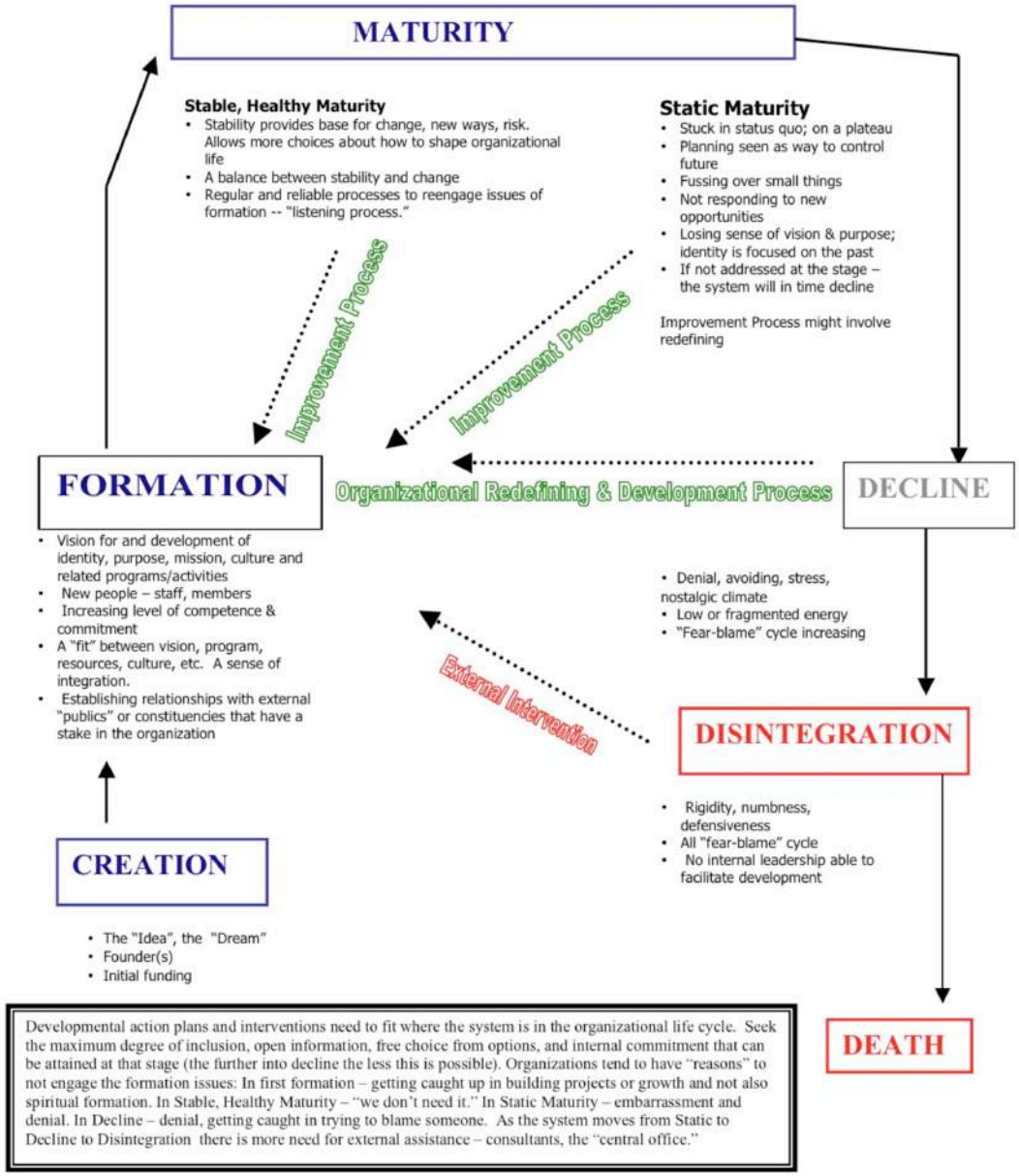
ORGANIZATIONAL LIFE CYCLE



Developmental action plans and interventions need to fit where the system is in the organizational life cycle. Seek the maximum degree of inclusion, open information, free choice from options, and internal commitment that can be attained at that stage (the further into decline the less this is possible). Organizations tend to have "reasons" to not engage the formation issues: In first formation – getting caught up in building projects or growth and not also spiritual formation. In Stable, Healthy Maturity – "we don't need it." In Static Maturity – embarrassment and denial. In Decline – denial, getting caught in trying to blame someone. As the system moves from Static to Decline to Disintegration there is more need for external assistance – consultants, the "central office."

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Type – Vestry 2012

Trinity 2012 vestry
E - 8 I – 7 S – 5 N – 10 T-8 F – 7 P- 5 J- 10

Therefore Organizational Character:
-- by the numbers - NJ
-- by clergy leadership – INFJ

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Focusing on Strategic Issues

From Interventions: Methods and Processes for Building Healthier Parishes, Vol I, coming in 2013 Michelle Heyne & Robert Gallagher

The Demand System

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. A Collect for Guidance, --*The Book of Common Prayer*

The prayer rightly assumes that we lose track of what's most important. We get caught up in all the "cares and occupations of our life." We just do, and we will.

In organization development there's an assumption that all organizations have a "demand system." That demand system is the web of expectations and pressures calling for energy, time and money. The demands may be external or internal. All parishes have the regular flow of work it must attend to. There's the occasional crisis, problems to solve and deadlines to meet. We also get caught up in work that just isn't very important to what we exist to do and be. Some meetings, phone calls and e-mail are like that. Most of us also have routines that are in fact either busy-work or time wasters. All those things, the important and the unimportant, consume most parishes and most of our individual lives.

The activities that transform parish and personal life can take a back seat to the routine business that must be done and to the unimportant interruptions and trivia of life. What renews life and develops the parish waits for when there's time. This means relationships don't get built, people don't receive training and coaching in spiritual practices, strategic issues aren't addressed, and so opportunities are missed and crises not foreseen and prevented. These transformational activities, specifically because they aren't front-and-center in most people's expectations, and specifically because no immediate disaster will take place if they aren't attended to, generally do not form part of the existing demand systems of most parish churches.

We can turn all that around by consciously adding elements to the demand system. We need to add activities and resources into parish life—literally put them on the calendar—that keep the important, transformative matters in front of us. In congregational development it means things like a yearly leadership retreat that works only on strategic matters; having a skilled external consultant; leaders receiving in-depth leadership training for congregational development, and developing a richer parish life of prayer through the Daily Office, and increasing the ability of members for participation in the Eucharist and their own personal devotions.

In relationship to spiritual practices it may mean taking actions such as:

- Scheduling Evening Prayer Monday through Friday and recruiting teams of two or more people to cover each evening.
- Parish clergy changing their schedule so they can be at Evening Prayer most days.
- Creating and scheduling a Foundations Course, with at least three units of three sessions each per year.
- As Stephen Covey said, "The key is not to prioritize what's on your schedule, but to schedule your priorities."

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There's a need for partnership with the diocese

Partnerships between parish and diocese can be simultaneously supportive and frustrating. Will Schutz, who has worked with NASA, AT&T and the World Bank, maintains that all such relationships need to attend to three recurring phases:

Inclusion	Accepting the need for all parties being at the table, that each brings something necessary. From the diocese: an acceptance of the validity and need for this parish and this initiative. From the parish: a need for the perspective and resources of the diocese.
Control	The need for both parish and diocese to have appropriate influence in the relationship. From the parish: a sense that they are maintaining control over their own future, that they aren't being micro-managed from "above." From the diocese: a sense that they are able to have enough influence to be responsible stewards of the diocese's resources and reputation.
Openness	The need for a direct, timely, respectful, and thorough exchange of feelings and thoughts.

Both parties have some common needs, including that they end up with a parish large enough to be financially self-sustaining in a reasonable period of time. To do this requires, 1) that the initial decisions be set up to maximize the likelihood of adequate growth; and, 2) that the parish and the diocese create an ongoing mutual accountability in their efforts to get to a size that is self-sustaining.

There's a need for the parish to live within a context of health & growth

This is about creating a context that keeps drawing Trinity back to the issues of health, viability and growth. Leaders need to identify the resources available locally and nationally to help establish such a context. Many dioceses have consultants available. It's worth getting information on the training and experience of the consultant before agreeing to a contract. Some dioceses have a program in congregational development, such as Shaping the Parish™ or the Church Development Institute.

We can be unmindful of the web of expectations, pressures, and beliefs that inhibit our ability to do what's necessary for a healthier parish. We get driven along through the weeks and years by the routine demands of parish life. We assume there will be a time when we have the time to work on all the strategic and truly important developmental possibilities. It's a never to arrive time in the future. Developmental work occurs when we make it part of our demand system by creating a parish development team, using a skilled external consultant, having a yearly leadership retreat that is only about strategic and developmental concerns, and attending a program like Shaping the Parish™.

For a parish, or any organization, to develop, it needs to give attention to strategic issues, including building its capacity through the development of its members and staff, capital improvements, and attending to long- range or systemic concerns. The chart below draws on the thinking of Stephen Covey. In Organization Development terms it explores the way the demand system works.

What the chart shows is how some things have urgency because the system is arranged in a manner that draws our attention. The parish has certain routine activities and existing groups that "demand" our energy and time. Because we expect coffee hour on Sunday some members do the shopping and setting up. Many participate because it's there to participate in. Because there is a financial committee meeting very third Wednesday people commit the evening and some do the needed advance work. Because June is agitated about the selection of hymns two members listen to her for 20 minutes after Mass. The parish's routine business, and even the interruptions, have a built in urgency that call on us to pay attention to them.

Other things can wait. They don't press themselves upon us. They are not urgent matters; even if they are important; even if we acknowledge their importance when asked. Few people notice if we don't do them. Creating and conducting an adult formation program, increasing Eucharistic competence, coaching people in prayer life, may all be seen as worthy activities. But if they aren't done few object.

In understanding how this works we can confuse ourselves by using the word "should." As in - "people 'should' feel an urgency about developmental matters." Maybe we "should" but we rarely do. Developmental work doesn't get experienced as pressing.

	URGENT	***NOT URGENT***
IMPORTANT	**I. Normal Parish Business** • The regular flow of work that the parish exists to do and does in support of that (such as the Eucharist and the choir rehearsal) • Crises • Pressing problems	**II. Parish Development** • Building parish capacity for health and the primary task • People development, an increase in competence for managing their spiritual life or doing the institutional work of the parish • Relationship building and trust development • Establishing a direction to move in (planning, visioning, identifying the three things that would most improve parish life) • Engaging new opportunities
NOT IMPORTANT	**III. Interruptions** • Some mail, phone, meetings, reports. • Other people's inconsequential issues.	**IV. Trivia** • Busy work • Some mail, phone calls, meetings • Time wasters

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How to Improve the Parish's Health:

	URGENT	*NOT URGENT*
IMPORTANT	**I. Normal Parish Business** **MANAGE**	**II. Parish Development** **FOCUS ON**
NOT IMPORTANT	**III. Interruptions** **AVOID**	**IV. Trivia** **AVOID**

Ways to Focus the Parish on Strategic Issues

Manage the parish's routine life and business in a competent, thorough and efficient manner. Take care of what must be taken care of and do that well.
In order to get at the developmental issues work at establishing structures and processes (i.e., organizational behaviors) that focus on quadrant II. Examples include:

- A yearly leadership retreat focused on strategic issues, with at least the vestry and rector and perhaps with other key leaders.
- Use of a congregational development consultant.
- Placing on the parish schedule things like: Adult Foundation Courses sessions in the winter, spring and fall, annual quite days and spiritual retreats,
- Establishing a pattern of only dealing with strategic matters during every other vestry meeting or creating a strategic management group to focus on those matters while the vestry attends to more routine issues related to property and finances.
- Form and train a parish development team. If your diocese has a Shaping the Parish program or a Church Development Institute use the program to support and equip the team.

What you're doing when you do these things is creating a new "demand system." A yearly leadership retreat will usually generate energy among those attending. People will want to follow through on the ideas and decisions of the retreat. Things will be accomplished in the following months. And after several months the momentum created by the retreat will lessen. But for a few months it will have served as a demand system for important issues.

Giving adequate time to strategic issues is likely to result in an organization that has a sense of vision, balance, discipline, and fewer crises. Again, one of Covey's central propositions is that a key is learning to schedule your priorities rather than trying to prioritize your schedule. Organizational leaders need to strive for about 25% of their working time in Quadrant II.

Processes and structures to help a parish stay focused on developmental and strategic issues

- Have the person with passion about an issue take the lead. This assumes that the person is willing to work within a process of listening to the larger community and be responsive to the priest's views on priorities and action.
- Recognize that nothing will happen if the rector (vicar, priest in charge) isn't committed to it. This is a simple reality of organizational life.
- Working Groups. Create groups based on the energy of the moment. Assume two to four months of work before the energy fades. Create objectives for the group that can be accomplished in that time frame. Assume work will get done in spurts of energy.
- Leadership Conference/Retreat. A weekend with two other parishes around a specific issue they have in common. Time at the conference will shift between all of the parishes simultaneously receiving some training or instructions from the consultants, to each parish doing its own work with the consultant moving among the parishes. Possibly have follow up check-in meetings a few times over the next year, something that specifically creates an external demand system to support strategic initiatives. Assume a second conference/retreat the following year. Consider opening the retreat to others in the parish beyond the vestry, especially to people who might follow through on the work. The agreement needs to be: Come to the retreat if you will fully participate and be willing to do follow up work for the next two to four months.
- Structure the vestry's time use. Try doing every other meeting on only developmental and strategic issues (no routine reports or business), OR use the first half of all meetings for developmental work. Don't meet every month. Don't have a vestry meeting in the same month the vestry has a leadership conference.
- Have focused times of check-in, input and testing with the whole congregation. Don't do so much of this that there's little time for getting work done.
- Use the consultant's time. The consultant's presence can help draw attention to the strategic issues. There may also be a value in having the consultant focus on any special areas of expertise he or she brings.

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A Map: Spiritual Practices

Copyright 2009 Robert Gallagher & Michelle Heyne
From *In Your Holy Spirit: Shaping the Parish Through Spiritual Practices* Robert Gallagher, Ascension Press, 2011

A map of spiritual practice for the parish

I. Weekly Practice

The Holy Eucharist celebrated several times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

II. Daily Practice

There are two things to do here. The first is to equip and support parishioners in saying the Daily Prayer of the Church in their own in the course of daily life. The second is to offer the Daily Office in some routine form on most days of the week.

III. Reflection

There are two primary acts for the parish to take. One is to offer members assistance in identifying and maintaining ways of being reflective. The second is for the parish itself to engage in reflective processes -- ways of listening to and learning from it's own life as a community. The beginning place for this is to create an environment with significant space for stillness and silence. This kind of reflectiveness can naturally take a community into experiments with new ways to adapt what it has received.

IV. Parish Community

The parish needs to provide opportunities for social life among parishioners and create an environment in which they may find and live what Augustine called a “real life;” a life in which they might be genuine, be open and honest about themselves, and still be in deep relationship with others and God. This is a community where our differences can be expressed and will be accepted; in which we can fight with those we love without fearing the loss of the relationship.

V. Serve

The parish can hold in front of its members the moral vision of Christian Faith. The primary place, the most effective place, of service for the Christian is in his or her daily life. We serve within our friendships, families, work, and civic life. The parish can help members identify how they serve, how they may better serve, and the gifts each brings to that task. The parish can also have at least one service ministry that is done as a parish.

VI. The process of change

The parish can provide a foundations program that equips people to take responsibility for their own spiritual life and moral action in daily life. It can also model an approach to change of experimentation and learning from experience. It can teach methods that allow people to face change

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From *In Your Holy Spirit: Shaping the Parish Through Spiritual Practices* Robert Gallagher, Ascension Press, 2011

Assessing the Parish's Spiritual Practices

Your name: _____

A. Your Attendance at the Sunday Eucharist (circle one)

About 1/4 of the time	Half the time	¾ of the time	Just about every Sunday

B. Your Spiritual Discipline—I have a spiritual disciple grounded in the church's tradition

No				Very much so
1	2	3	4	5

OVERALL

1. The degree of awareness of spiritual practices **and proficiency** among regular attendees *(circle one)*

No idea	15% of the adult average Sunday attendees are aware of the core spiritual practices and few are proficient	40% of the adult average Sunday attendees are aware of the core spiritual practices and 5% are proficient	80% of the adult average Sunday attendees are aware of the core spiritual practices and 30% are proficient

SUNDAY EUCHARIST[1]

2. Members' ability to participate

Most are frequently confused and uncertain about how to participate.			A critical mass of people "flow" with it. Mostly don't need a Prayer Book or leaflet.
1	2	3	4	5

3. Congregation or audience

We are like an audience. We wait for instructions and prompting before participating.			We are a congregation—competent in the liturgy. There are no instructions during the Eucharist.
1	2	3	4	5

[1] There is a longer Eucharistic Assessment available in Robert Gallagher's *Eucharistic Spirituality: From Audience to Congregation*, Ascension Press, 2011

4. Competence of liturgical assistants—We effectively equip those with a special role in the celebration, e.g., cantor, lector, ministers of the altar, acolyte.

We do a poor job				Done well
1	2	3	4	5

5. Liturgical presence of the presiding priest—A sacramental presence. The person and the role are held together. The priest's personality doesn't overwhelm the role; the role doesn't make the personality disappear. Graceful, attentive.

Awful				Done well
1	2	3	4	5

6. The liturgy is usually well done. It has the structure, climate and rhythm of Apostolic faith. It requires some competence. It has the potential to catch people up in something beyond themselves; to feed wonder and awe. The congregation knows how to participate without prompting.

Not at all				Very much so
1	2	3	4	5

7. The **preaching** usually has a good pace, style, sense of ease, and length. It connects the tradition with life. There is an authenticity about the preacher and what is said.

Not at all				Very much so
1	2	3	4	5

8. The **Liturgical Space** is graceful, not cluttered; is beautiful; fits the congregation's size and style of worship. Those serving at the altar can move about without awkwardness.

Not at all				Very much so
1	2	3	4	5

9. The Holy Eucharist is celebrated on **enough occasions**, at times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

Not at all				Very much so
1	2	3	4	5

PARTICIPATING IN THE DAILY PRAYERS OF THE CHURCH

10. The parish offers a **public form of the Daily Office**

Never	Sporadically or at during some season(s) of the church year	A few days each week	Most days of the week

11. Those **participating in officiating** at the parish's public offering of the Daily Office are:

There is no public offering of the Office				Both clergy and lay members officiate on a regular basis
1	2	3	4	5

12. The **parish equips and supports** parishioners in saying the Daily Prayer of the Church on their own in the course of daily life by offering training and guidance.

Not at all				Regular and frequent training and guidance are provided
1	2	3	4	5

13. 15 – 20% of those regularly attending a weekly Eucharist **say the Office in some form.**

Few or none in the parish say the Office				At least that many
1	2	3	4	5

DISCIPLINED WAYS OF REFLECTING

14. The **parish provides members assistance** in identifying and maintaining ways of being reflective.

Not at all				Regularly
1	2	3	4	5

15. The parish **engages in reflective processes**, ways of listening to and learning from its own life as a community.

Not at all				Regularly
1	2	3	4	5

16. The parish's reflective processes have helped it **become more flexible and adaptive.**

Not at all				Very much so
1	2	3	4	5

PARTICIPATING IN THE PARISH COMMUNITY

17. This is a parish community in which people are free to be themselves; to speak and listen fully and authentically. In which differences are accepted (we can fight with those we love). In which we can make decisions and solve the problems we face.

Not at all				Very much so
1	2	3	4	5

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18. Connection with people.

Most don't know anyone well				Regular attendees usually know a number of people and have a few friends in the parish
1	2	3	4	5

19. Participation in parish social life is easy for members to engage. The climate is one of acceptance whether you participate or not.

Not at all				Very much so
1	2	3	4	5

SERVICE

20. Service in Daily Life (within our friendships, families, work, and civic life):

Few have a clear understanding of how they serve in daily life				Most regular attendees are very clear about service in daily life
1	2	3	4	5

21. As a parish community we have a form of serving beyond the parish's needs that is **sustainable and in proportion** to what we can manage.

We are overwhelmed by it				It's easily managed
1	2	3	4	5

22. Our parish's corporate service ministry **fits our gifts** as a parish.

Not a fit				Fits us
1	2	3	4	5

The Process of Change

The parish can also model an approach to change or experimentation and learning from experience. It can teach methods that allow people to face change

23. An adult foundations course is offered regularly and frequently in the parish.

Never				Regular & frequent
1	2	3	4	5

24. The parish has a climate and an approach to the spiritual life that encourages **experimentation *and* the engagement** of the tradition.

Not the case				Very much so
1	2	3	4	5

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Incorporation Process Assessment

This assessment looks at the incorporation process as three phases: welcoming, orienting, and integrating. They are distinct phases as well as ongoing, overlapping processes.

The bias of this assessment is that parishes need a way that incorporates people that increases the likelihood that people will become mature, adult Christians in this tradition of the Church.

Welcoming & First Contact

These very initial encounters provide the visitor with an opportunity to experience what being part of this community will be like.

1. The parish has a **defined parish culture**. We know who we are as a community; we have ways of being and doing that are widely "owned" in the parish. We have a sense of identity and integrity. [Note: Without the boundaries of a defined parish culture we have nothing to welcome people into]

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

2. Visitors are **invited to find a space** in which they make themselves at home. The tone is receptive and open rather than impatient, intrusive or passive. It is an invitation to join a community with worthy way of life; a life in which the person may be changed.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

3. The visitors' first impression is usually of **a grounded, calm community** rather than of busyness and rush. The **focus is around the Eucharist and coffee hour**. There are usually no meetings or adult education activities competing for attention.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

4. On entering there is **just enough information** handed a visitor to allow making sense of how things are about to be done (information on the parish is available but not pushed upon people). An example of "just enough information" is the Sunday bulletin and a sheet saying:

– Participating in the Worship: You are welcome to enter into the Liturgy or if you prefer to allow the congregation to carry you as you become familiar with the flow and pattern.
– *Children:* Children may stay with their family during the Eucharist or participate in the child care (located at ___) or church school (located at ___)
– *Communion:* If you would like to receive communion .....
– *Coffee hour* - There is a time of community and social contact just after the Eucharist. Please join us. (Give directions to the location)

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

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5. **The liturgy is usually well done.** It has the structure, climate and rhythm of Apostolic faith. It requires some competence. It has the potential to catch people up in something beyond themselves; to feed wonder and awe. The congregation knows how to participate without prompting.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

6. The **preaching** usually has a good pace, style, sense of ease, and length. It connects the tradition with life. There is an authenticity about the preacher and what is said.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

7. The **Liturgical Space** is graceful, not cluttered; is beautiful; fits the congregation's size and style of worship. Those serving at the altar can move about without awkwardness.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

8. We have a way of **getting visitor contact information** that is easy for the visitor to respond to (for example, asking for the minimal amount of information needed for a next step – name, e-mail, phone). The process is quick and easy, for example – we don't bother to ask for information that fits a later stage - about participation in parish groups. [Note: If the person gives you basic contact information they know you'll be in contact]

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

9. We are good at **getting visitors to come to coffee hour**.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

10. The **coffee hour** is well attended, lively; people appear to be glad to be together. The beverages and food served is at least as good as what people would receive in a successful coffee shop.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

11. We provide **attention to visitors**, and newer attendees, by making sure that they are not abandoned. We have lots of nametags available for members and visitors to put on. There's a person or two who accept responsibility for this (they have the gift and some training in hospitality and listening). [Note: A coffee hour is primarily about the community's need for connection. It's a mostly informal time allowing people to wander the room and talk with a variety of people. That needs to be protected while visitors are paid attention to]

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

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12. The **priest makes contact** with visitors at coffee hour and follows up with the person within the week.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

13. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

14. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

Orienting

An opportunity, in a very basic and initial manner, to become familiar with and connected to the people and ways of this parish. The person is trying to get a sense of whether he or she will fit in here. Early on they begin to explore a place within the community and to develop the core competencies needed to live in the community. This is the beginning of the parish's effort to orient people for a fuller relationship with Christ and his Church. As known and lived in the Episcopal Church.

1. **Information on parish life is available**. This may be a packet or a handbook with information on parish guilds and organizations, educational & spiritual formation opportunities, sacramental standards, and so on. The information is also on the web site.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

2. There is an **orientation to participation in the Eucharist** available on a regular basis (might be an occasional session of 40 minutes just after the Eucharist and/or booklets that describe the ways in which members of the congregation can participate) [Note: This is not an "instructed Eucharist" that cuts across the community's usual worship and is theoretical in tone. It is about how people in the congregation can participate – in the spoken parts, in silence, in the use of the body]

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

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3. **A gathering** that is partly social and partly educational; done as needed, at least once every 3 – 4 months. It may be a social event at the rectory – with priest and 2 – 3 parish leaders who are good at such events. Or it could be a newcomers class in the parish hall.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

4. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

5. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

Integrating

This is about integrating a person into a healthy and faithful community. It assumes there is ongoing attention to the formation of the parish community and that people may be integrated into that process. The parish needs an ability to help people enter more deeply into the Christian life; to assist them in forming a spiritual discipline (rule of life;) and in developing increasingly mature habits for Christian living. A very useful resource in doing this is a foundation course for adults. A foundations course is a substantial educational and training program that is repeated over the years and is used to incorporate people into the parish and the spirituality of the Episcopal Church.

1. New people and long-term members have regular opportunities to **develop a spiritual discipline** and a rationale for it.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

2. New people and long-term members have regular opportunities to build **relationships and friendships** with others.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

3. New people and long-term members have regular opportunities to **learn the tradition, especially the daily and weekly rituals** -- Holy Eucharist, praying the daily prayers of the church with the church (Office), and forms of personal devotions that fit the person's personality and provide ways of reflecting that allowing us to see our experience in relationship to who we are as baptized members of the Body

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

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4. New people and long-term members develop an awareness that we are **representatives of Christ and his Church wherever we may be**; seeing that most people's ministry is in their family, with friends, and work and as citizens.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

5. New people and long-term members are helped to **establish a responsible form of participation in parish life**. For some that will be focused on the basics of Sunday Eucharist, pledging and attending a few parish meetings; for others it will involve accepting a leadership role.

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

6. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

7. Other:

Not at all				**Very much so**
1	**2**	**3**	**4**	**5**

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Episcopal Ethos

Anglicanism has a culture, an ethos. What follows is a taste of that Anglican ethos.

In his short tract, *The Anglican Way*, James Fenhagen emphasized three elements: comprehensiveness, personal holiness, and holy worldliness.

1. **Comprehensiveness**. "Rather than doctrinal uniformity...being able to hold together seeming opposites." In this, Fenhagen picks up on our appreciation for paradox and synthesis.

John Westerhoff wrote, "truth is known and guarded by maintaining the tension between counter-opposite statements concerning truth, ...personal freedom and communal responsibility, ...sacred and secular." This stance toward truth goes hand-in-hand with our tradition's valuing of ambiguity and openness. We tolerate a certain kind of theological messiness as we wait to see more clearly. We live with differences.

2. **Personal Holiness.** "Emerging from the inter-relationship between liturgical participation, solitude and compassion...weaves together a concern for personal freedom with an emphasis on beauty and joyfulness and awe." Terry Holmes spoke of "the mystery of the ordinary" in that the extraordinary shines through in the ordinary people and circumstances of life. We tend to see the journey as a long gradual journey into becoming our unique selves in union with God and one another.

3. **Holy Worldliness**. "Life affirming rather than pleasure denying...; calls people to faith not out of guilt or fear, but out of a vision of God.." Our tendency has been to value a moderate, balanced, practical approach to life. There's a balance and rhythm among prayer, work, and learning. We assume that Christians are involved in all the sectors of society as instruments of God's love and that the church should involve itself in and influence political, cultural, social, and economic life.

Evelyn Underhill in *Concerning the Inner Life* saw the spiritual life this way:

"One's first duty is adoration, and one's second duty is awe and only one's third duty is service. And that for those three things and nothing else, addressed to God and no one else, you and I and all other countless human creatures evolved upon the surface of this planet were created. We observe then that two of the three things for which our souls were made are matters of attitude, of relation: adoration and awe. Unless these two are right, the last of the triad, service, won't be right. Unless the whole of your...life is a movement of praise and adoration, unless it is instinct with awe, the work which the life produces won't be much good.

For the real saint is neither a special creation nor a spiritual freak. He is just a human being in whom has been fulfilled the great aspiration of St. Augustine – "My life shall be a real life, being wholly full of Thee." And as that real life, the interior union with God grows, so too does the saints' self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him."

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John Westerhoff, in *A People Called Episcopalians*, describes Anglican Spirituality as having these characteristics:

Liturgical/Biblical. "Rooted in communal daily prayer...intended to shape our relationship to God."
Communal. "Communal prayer always comes before personal prayer, which is to be shaped by communal prayer...before decisions are made…the community gathers in the context of communal prayer and meditation on the Scriptures so that the Holy Spirit might inform and influence our decisions."
Sacramental. "Outward and visible signs of inward and spiritual grace...informs our conviction that just as Christ was the sacrament of God, the church is called to be the sacrament of Christ in the world...implies that our spirituality is political, combining both the contemplative and the active."
Pastoral. "Our relationship to God is measured by our relationship to out true self, all people, and the natural world."
Incarnational. "Emphasis on God's entry into human life...has resulted in an earthy spirituality...affirm life in this world and believe that the body, pleasure, and material reality are fundamentally good."
Mystical. "Emphasizes a long slow journey into union with God."