

Trinity Church Wilmington

Annual Leadership Retreat

2011

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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.

Trinity, Wilmington Vestry Retreat 2011

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. Develop strategies, and if possible action plans, appropriate to:
 - a. Old Swedes Congregation
 - b. Trinity 10:30 congregation
2. Eucharistic Practices – A spiritual development opportunity

Note: This may be more than can be managed in the time we have.

Friday Evening

6:00	Social Time
7:00	Supper
7:45	Work Session: 1) Overview 2) Connecting 3) Getting started
9:00	Compline
9:15	Social time

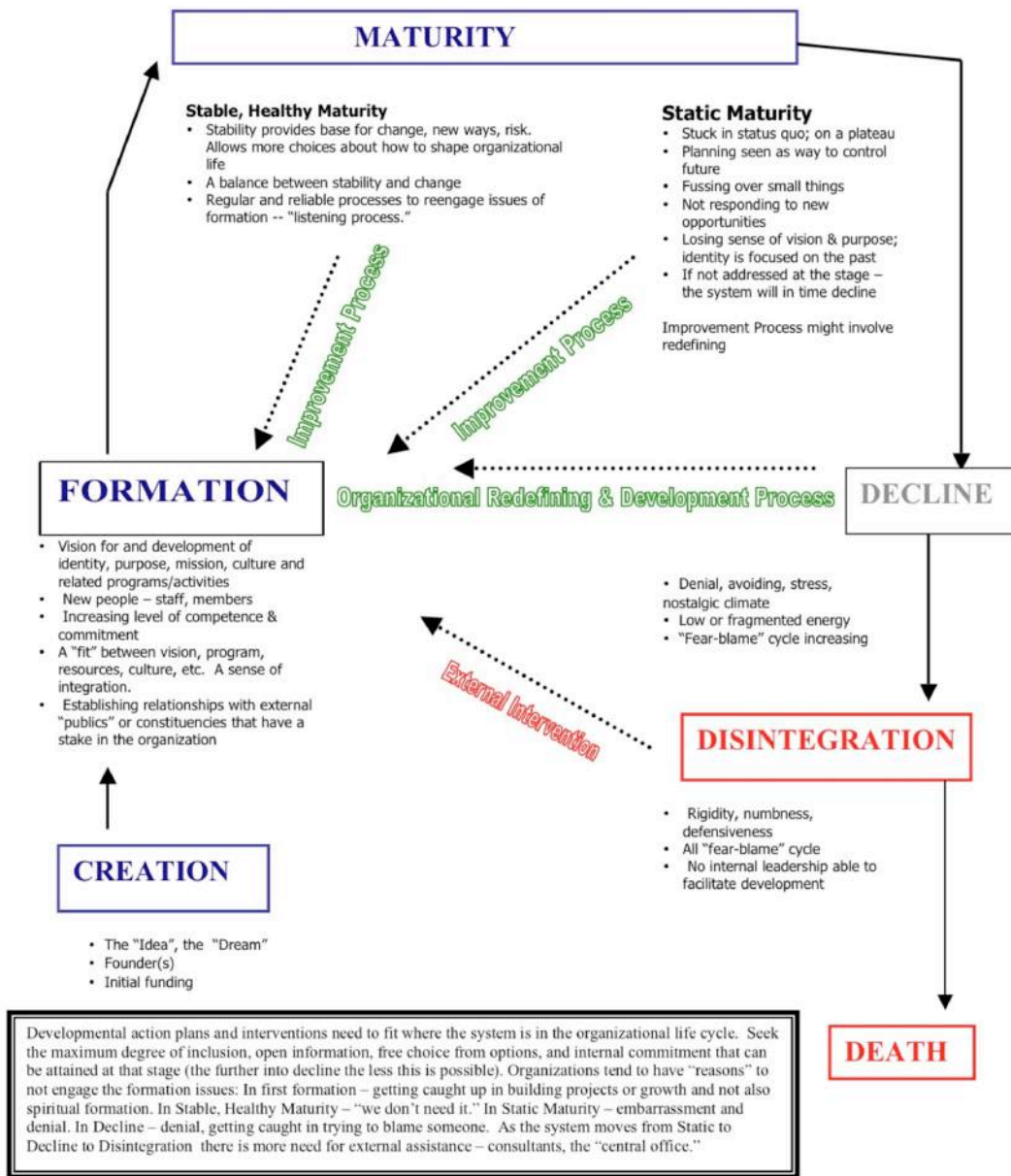
Saturday

8:00	Breakfast
9:00	Morning Prayer
9:20	Work Session – Old Swedes Note: This would require a ‘hard facilitation” style on my part.
10:30	Break
10:45	Work Session – Eucharistic Practices
12:00	Lunch
1:00	Work Session – Trinity 10:30
3:00	Rest – Recreation
6:00	Supper
7:00	Work Session – Trinity 10:30
9:00	Compline
9:20	Social Time

Sunday

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

ORGANIZATIONAL LIFE CYCLE



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The Change Formula

$$C = D \times V \times F > R$$

Change equals **Dissatisfaction X Vision X First Steps** that is greater than the **Resistance**

The idea is that if you are seeking some significant, system-wide change there are several core elements that need attention.

We need a critical mass of the organization to:

1. Be **dissatisfied (D)** with the way things are (in relationship to the proposed change). This often doesn't come until some force from outside the organization creates a crisis for the organization.
2. To have a **vision (V)**, an image or an idea of what improvement would look like, that is grounded in the hopes and dreams of employees or members. An old saying among leaders is - - "Being right is only one-quarter of the battle." It's not uncommon for leaders to have a vision of what improvements are needed. The problem is that just communicating the vision (or mission, or strategic plan) will not bring change.
3. With a clear sense of what needs to be done as **first steps (F)**. This means having a picture of what we can do differently in the short term that will move us toward that vision. Four major factors for leaders to take into account are: 1). What competencies need to be developed or strengthened for people to be able to function in the changed situation? People don't like to feel incompetent and change often creates that feeling. 2). People are often hesitant to accept and implement the change because they fear losing friends and colleagues who are in opposition. 3). Having the needed resources to make the change. 4). Beginning to create an alignment of structures, process and practices that will be in harmony with the new way.

Resistance (R) is likely to be present in all change efforts. The combined weight of the dissatisfaction, vision and first steps needs to be able to overcome that resistance. That means if any of those elements (D, V, F) is "0", the change will not be possible.

It is useful to use Chris Argyris's intervention theory in applying the change formula. The theory suggests that the more people you get involved in diagnosing the situation, exploring options, and shaping a picture for the future, the more likely you are to develop a commitment in people that is sustainable under pressure and over time.

Dick Beckhard and Reuben Harris described the change formula in an article. They attribute its creation to David Gleicher.

Robert A. Gallagher 2005

The Change Formula Worksheet

$$C = D \times V \times F > R$$

Change equals **Dissatisfaction X Vision X First Steps** that is greater than the **Resistance**

A. What is the change you want?

B. Assess

<i>To what extent is there a critical mass of employees/members:</i>	Low				High
1. That is dissatisfied with the way it is done now	1	2	3	4	5
2. That shares a vision (sense of what an improvement would be)	1	2	3	4	5
3. That is ready for the first steps	1	2	3	4	5

C. Action

Note ways of strengthen the following among a critical mass.

1. Creating a sense of dissatisfaction --Helping people see the gap between what is and what could be. AND/OR To become aware of, and give voice to, their dissatisfaction. AND/OR To become aware of the crisis that pushes the change upon the organization.

2. Developing a shared vision. – A process for developing a shared vision, image of the improved situation.

3. A clear sense of what needs to be done as first steps.

- What we can do differently in the short term that will move us toward that vision.

- What competencies need to be developed or strengthened for people to be able to function in the changed situation

- Bring along people who are friends and colleagues with one another

- The resources needed to make the change.

- Beginning to create an alignment of structures, process and practices that will be in harmony with the new way.

- Other

Robert A. Gallagher 2006

Henri Nouwen on hospitality

Henri Nouwen wrote, “The church is perhaps one of the few places left where we can meet people who are different than we are but with whom we can form a larger family.”

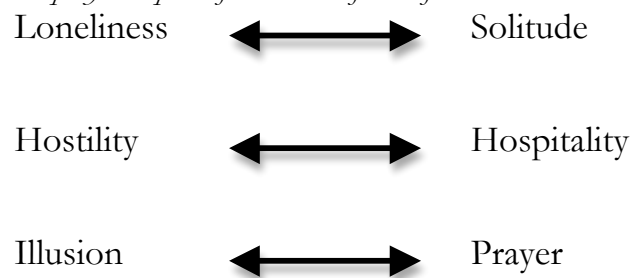
[Note: All quotes are from *Reaching Out: The Three Movements of the Spiritual Life*]

To form a healthy expression of that “larger family” the parish needs to become more and more a community of hospitality. Hospitality both for the stranger and also for the existing congregation.

His model of spiritual life might be seen in these images.

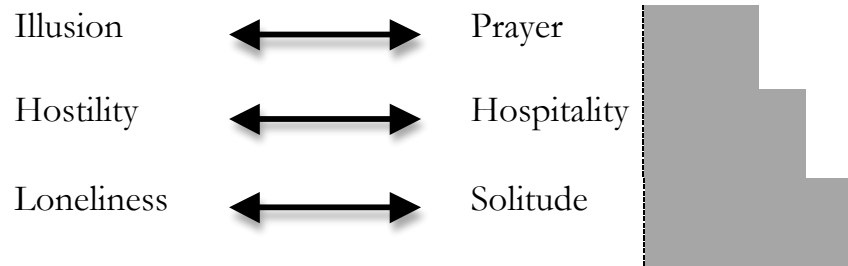
The movement between poles

The spiritual life is that constant movement between the poles of loneliness and solitude, hostility and hospitality, illusion and prayer. The more we come to the painful confession of our loneliness, hostility and illusions, the more we are able to see solitude, hospitality and prayer as part of the vision of our life.



The movement toward growth

There is a relationship among the elements. As the person, or parish, increases its capacity for solitude that provides a base for growth in hospitability. And as our hospitality increases that provides a base for deeper prayer (and connection with more reality).



Here are a few of Fr. Nouwen’s insights about hospitality.

In our world full of strangers, estranged from their own past, culture and country, from their neighbors, friends, and family, from their deepest self and their God, we witness a painful search for a hospitable place where life can be lived without fear and where community can be found.

Hospitality, therefore, means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them a space where change can take place.

Silence is such a difficult task ... We indeed have become very preoccupied people, afraid of unnamable emptiness and silent solitude.

Receptivity without confrontation leads to a bland neutrality that serves nobody. Confrontation without receptivity leads to an oppressive aggression which hurts everybody.

As long as we are lonely, we cannot be hospitable because as lonely people we cannot create free space. Our own need to still our inner cravings of loneliness makes us cling to others instead of creating space for them.

Nouwen’s assumption was that we are either moving toward hospitality or we are moving toward hostility. This is a spectrum with there being two ends that are at odds with each other. That’s as opposed to being a polarity in which each end has value and the task is to maintain and balance the two (for example: attention to visitors *and* time with those already part of the community.)

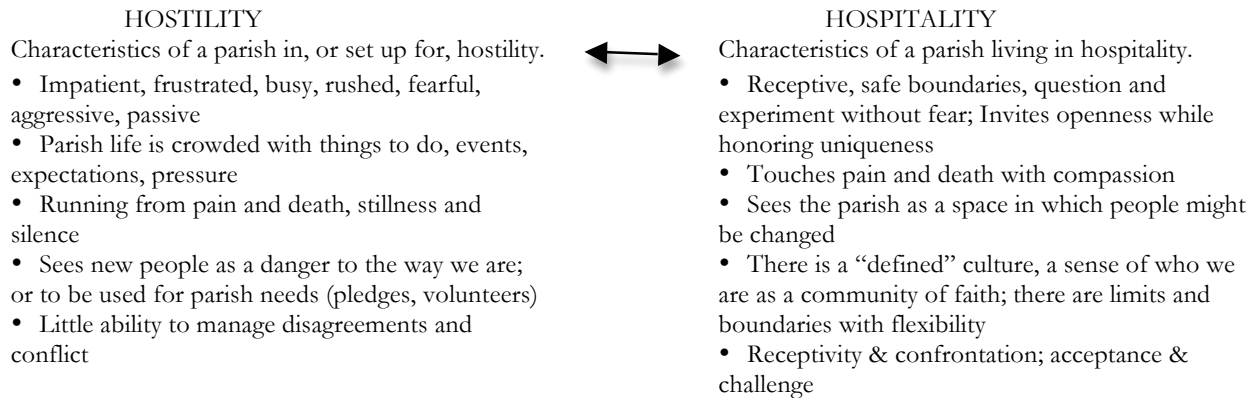
In terms of Christian spiritual life he was saying that we, as individuals and parish communities, are moving in one direction or the other.

Hostility 1 2 3 4 5 6 **Hospitality**

So a parish church may not be showing hostility in the extreme forms of aggressive anger and opposition, malevolence and malice. But it might exhibit it by being unfriendly, resentful, or having an aversion to actions that show hospitality. Or it might even show it in what seems like a more neutral way in lack of empathy for the stranger and visitor or in a failure to welcome and include.

It doesn’t have to be intentional and purposeful to be real. If you are a stranger and you walk into a parish hall where people already have places they sit with friends they know, you’re unlikely to go find a place at the table. In fact most are likely to be hesitant even if invited to join a table. However, as a visitor you may also see the value in people being with those they love and care about. But if what also happens is that no one approaches you, or someone does and you have that awkward experience of forgetting his or her name within a few seconds of being introduced – you’ll probably experience the event as uncomfortable, and may judge the parish as at best insensitive. There is a need in this to sort out our intention, or our desire, from the impact and effect of our corporate behavior.

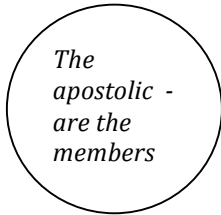
One description of the parish church’s movement between hostility and hospitality looks like this.



The movement into increased hospitality is a decision made by individuals and parish communities that takes form in rituals and habits of hospitality, a stance of kindness and welcome, and spontaneous acts rising out of the Spirit’s movement within us.

The Parish Church: three images

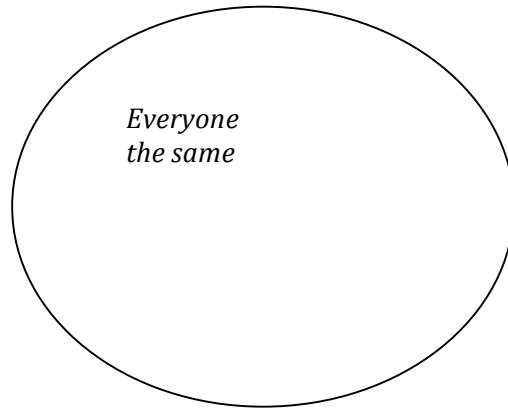
Parish as cult



Everyone else –
not members

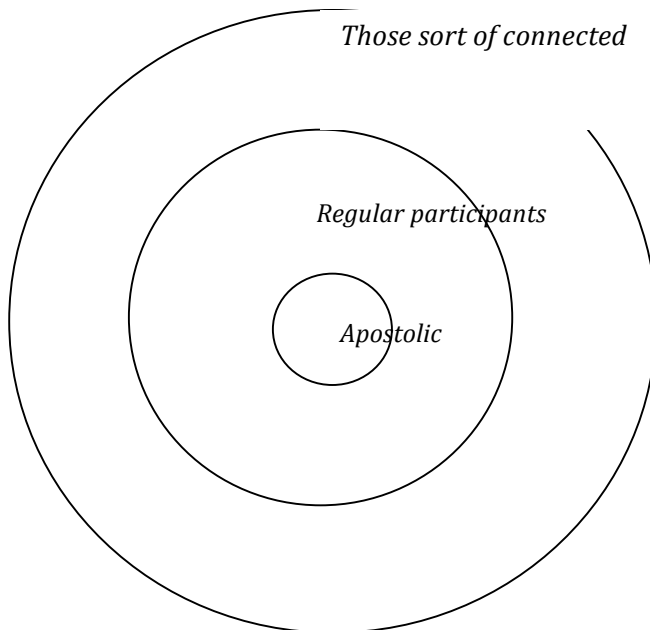
Tends toward: arcane elite; self-deception and illusion. Henri Nouwen wrote: *Confrontation without receptivity leads to an oppressive aggression which hurts everybody.*

Parish as multitude



Tends toward: conformity and conventional religion; little spiritual growth, self-deception and illusion. Henri Nouwen wrote: *Receptivity without confrontation leads to a bland neutrality that serves nobody.*

Parish as a mixed body



An Anglican pastoral theology

- The church is for all. There is a place for our Anglican humanism.
- The fully apostolic life is lived by few in each parish. There is a place for our Anglican stress on holiness.
- The practice of our faith involves discipline, and growth; both acceptance as we are and an invitation/challenge to mature and grow. There is both receptivity and confrontation.
- Our Lord obviously cared for the crowd, the multitude. He also spent most of his energies in the formation of a small group of disciples.
- How is a parish to live in such a way that it is *for* all while at the same time it forms us for holiness? Our tradition suggests an acceptance of the many with the fuzzy boundaries that accompany such a stance *and* an intentional nurturing of those ready to go deeper.

An Intervention Theory

The following is largely based on the work of Chris Argyris in *Intervention Theory and Method*. It can be seen as the underlying “process outcomes” the consultant is seeking in an intervention, i.e., valid and useful information, free choice, and internal commitment.

The base of the model is at the bottom of the chart.

Internal Commitment	<ul style="list-style-type: none"> • The target is for as many people as possible to have a high level of commitment to the option that was chosen. • A high ownership and feeling of responsibility. That people are acting under the influence of internal decision rather than external forces. • More likely to hold over time and under stress • Open to re-examination (our commitment to “valid and useful information” may bring new information and new choices)
Free Choice	<p>The task is for the client to select the option with the highest probability of succeeding (within cost limits). The process needs to enable that choice to be:</p> <ul style="list-style-type: none"> • Based on an exploration of options • Voluntary, not from habit or coercion • Proactive, not reactive
Valid & Useful Information	<ul style="list-style-type: none"> • Information that can be publicly verified; that can be tested with a broad range of people; that can be openly gathered and discussed. • Is useful in the sense that something can be done with it to effect change

The theory assumes that one element builds on the other. The more the information is valid and useful, the more likely the free choice, the more there is truly free choice, the more likely there will be internal commitment.

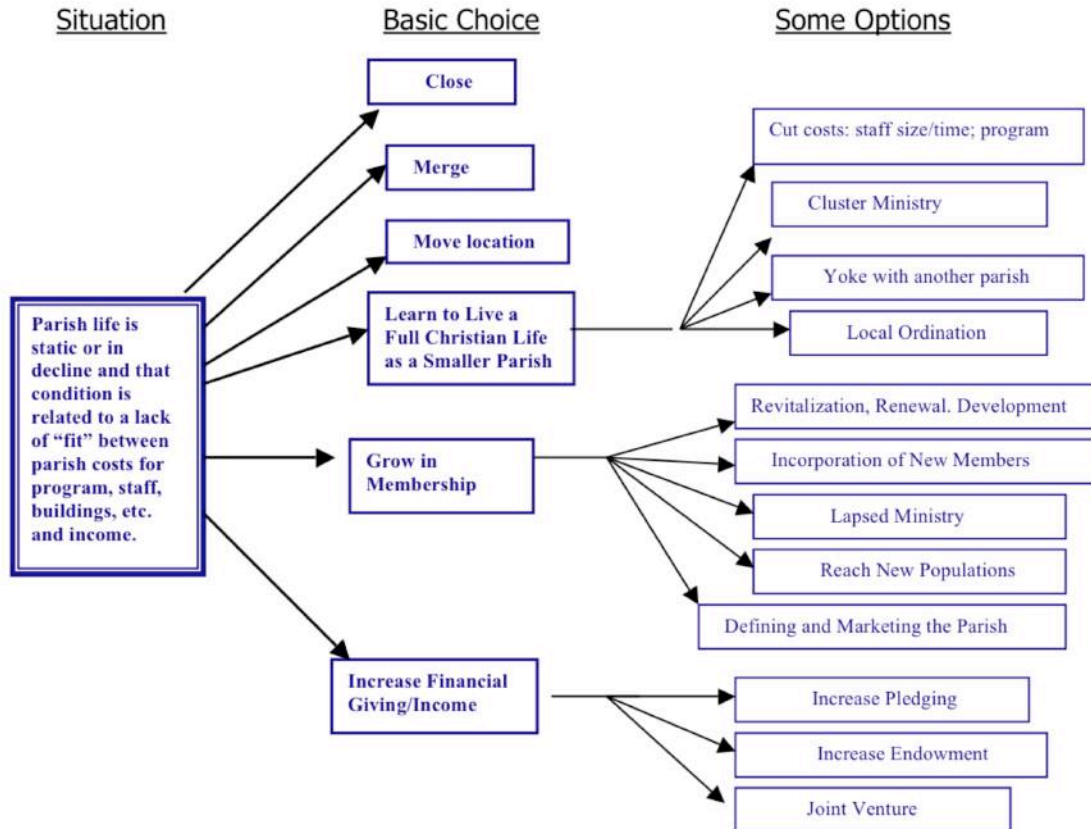
The theory also assumes that the consultant is not just trying to help the client solve a particular problem or engage a specific opportunity; but is also concerned with two other matters:

- that people end up with high internal commitment to the direction, and
- that the organizational culture is enabled to increasingly value and have the ability to generate valid and useful information, encourage free choice, and seek internal commitment.

There is a tension in an intervention between addressing the opportunity or problem at hand and pursuing the values in this intervention theory. Organizational leaders may decide to give more attention to one need over the other because of time limits, financial costs or due to holding different values.

Congregational Options

When congregations are static or in decline (see Organizational Life Cycle) they may face choices about whether to "downsize" parish structures and programs or to attempt to increase in size. This diagram offers the standard options available in such a situation. Congregational leaders can use the diagram to explore the choices before them and add, revise and drop options.



In exploring options the parish may want to consider:

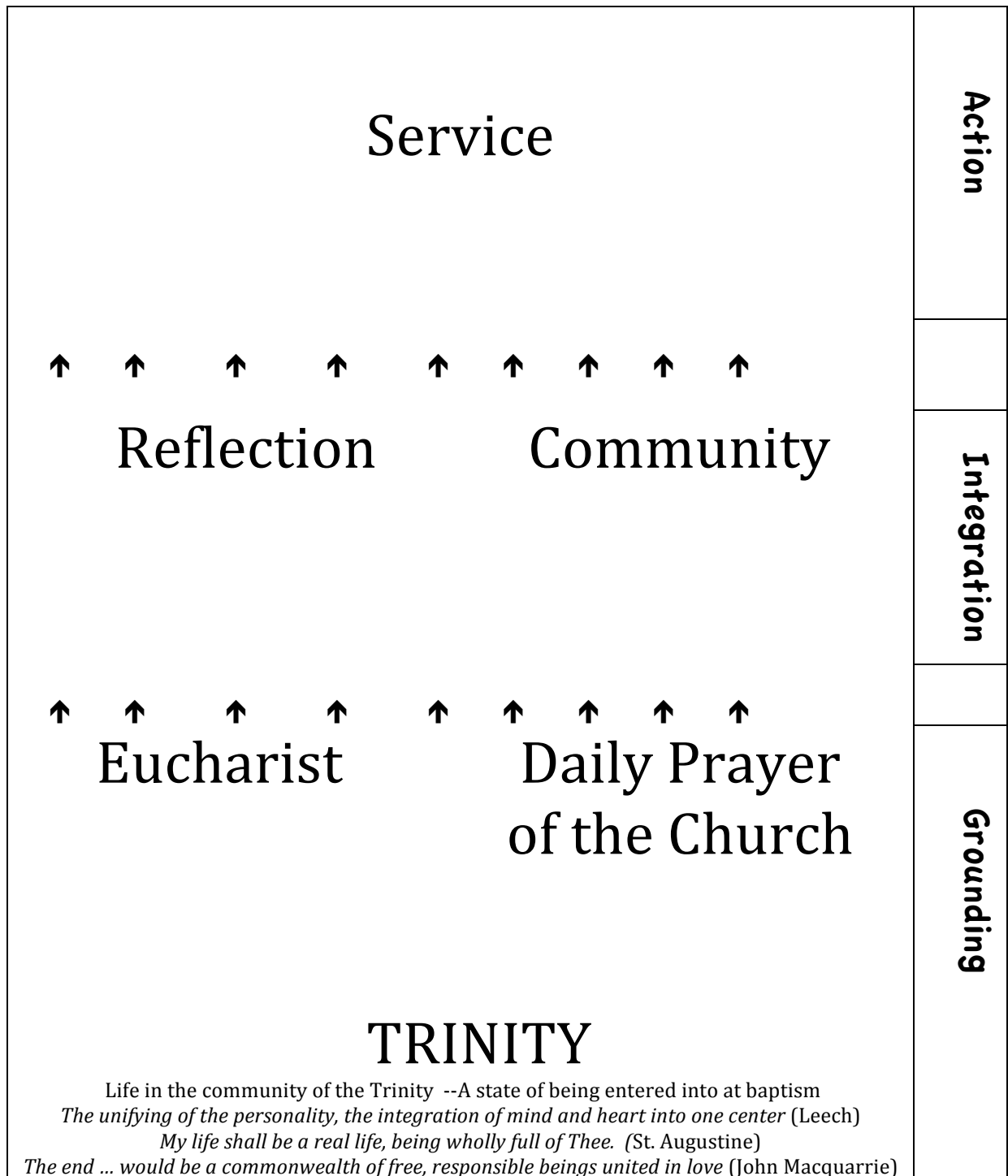
1. What are our strengths? How might they serve us in pursuing selected options?
2. What new strengths do we need to develop?
3. How do we usually undermine ourselves; shot ourselves in the foot? How might that impact this?
4. Are we prepared to act on some options more than others? Which ones? What can we do to expand our options – deal with anxieties, get information, etc.?
5. What is the level of internal commitment among leaders to the option we select? How to build commitment and ability to collaborate around the option – (develop inclusion/participation/acceptance of people and parish culture; increase participation in information flow; make decisions based on free choice and looking at alternatives rather than habit or pressure).

Copyright Robert A. Gallagher, 1994, 1999, 2007

ORGANIZATIONAL CHARACTER From *Working With Organizational Character*, Bridges & Edgelow

<p><i>Extraverted organizations</i></p> <ul style="list-style-type: none"> • Have open boundaries • Allow access to decision making • Collaborate on decisions • Act quickly • Experiment with several possible lines of action • Trust oral communication • Encourage interdepartmental cooperation • Turn outside for guidance • Seek assistance when in trouble • Invite outsiders to celebrations • Have as a motto 'The answer is out there-we just have to find it' 		<p><i>Introverted Organizations</i></p> <ul style="list-style-type: none"> • Have closed boundaries • Prevent access to decision making • Reach consensus after a decision is made • Respond only after study • Explore options in detail, then try one line of action • Trust written communication • Experience interdepartmental mistrust • Insist guidance must come from within • Circle the wagons when in trouble • Keep celebrations "in the family" • Have as a motto "The answer is within-we just have to figure it out"
<p><i>Sensing organizations</i></p> <ul style="list-style-type: none"> • Are at their best with detail • Can handle masses of data Prefer solid routines • Prefer incremental change • Make improvements • See Intuitive organizations as lost in the clouds • See the future as an extension of the present • Emphasize targets and plans • Trust experience and authority • Tend to organize functionally • Have as a motto "Change the structure'. 		<p><i>Intuitive Organizations</i></p> <ul style="list-style-type: none"> • Are at their best with the big picture • Can spot emerging trends • Are a little careless about routines • Prefer transformational change • Change "paradigms" • See Sensing organizations as stuck in the mud • Believe the future can be created • Emphasize purposes and vision • Trust insight and creativity • Often Use cross-functional teams • Have as a motto "Change the belief systems"
<p><i>Thinking organizations</i></p> <ul style="list-style-type: none"> • Make decisions based on principles • Think in terms of rules and exceptions • Value what-is-Logical • Emphasize the objective • Believe criticism leads to efficiency • Encourage employees to live up to expectations • Are a social machine • Have as a motto "Do the right (or intelligent) thing" 		<p><i>Feeling Organizations</i></p> <ul style="list-style-type: none"> • Make decisions based on values • Think in terms of particular human situations • Value what-we-care-about • Emphasize the people • Believe support leads to effectiveness • Encourage employees to do their best • Are a social community • Have as a motto "Work well together"
<p><i>Perceiving Organizations</i></p> <ul style="list-style-type: none"> • Keep options open and seek more information • May be weak in decision making • Set general standards • Leave many things vague and undefined • Are loose and fairly tolerant • Have as a motto "Don't miss a opportunity" 		<p><i>Judging Organizations</i></p> <ul style="list-style-type: none"> • Drive toward decisions • May be weak in information gathering • Set clear, specific standards • Define lots of things in detail • Are often moralistic • Have as a motto "Fish or cut bait"

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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Assessing your spiritual practices

Sunday Eucharist

1. Attendance (circle one)

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

2. My ability to participate (Circle the number that is closest to your experience)

I am frequently confused
and uncertain about how
to participate

I can “flow” with it. I
mostly don’t need a
Prayer Book or leaflet.

1

2

3

4

5

Participating in the Daily Prayers of the Church

3. Doing the Office in some form on my own or with others

Never

Only when offered at a
meeting or retreat

Sporadically or at during some
season(s) of the church year

Most days

4. Knowing how to do the Daily Office

I have no idea.

I understand how to use
it in the Prayer Book and
ways to innovate the use

1

2

3

4

5

Disciplined ways of reflecting [“Listen to your life”]

Grounding/centering yourself so you can reflect. The spiritual practice of “pondering” and seeking God’s presence in the people, circumstances and things of life. Practices that connect daily life to God.

5. Ways that work for me

I don’t have ways
that work for me

I have ways that are
effective for me

1

2

3

4

5

Participating in the parish community

6. The community I seek is one 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.

I don’t want church
to be that way

It is what I seek;
and more

1

2

3

4

5

7. Connection with people

I don't know anyone well

I know a number of people and have a few friends in the parish

1 2 3 4 5

8. Participation in parish social life

Not at all

I participate regularly and frequently

1 2 3 4 5

Service

9. In Daily Life

I don't have a clear understanding of how I serve in my daily life

I am very clear about serving in daily life

1 2 3 4 5

The process of spiritual growth

10. Foundations

I have a poor foundation in the spiritual practices of the church

I have a strong foundation in the spiritual practices of the church

1 2 3 4 5

11. Experiment

I don't know how or feel confident enough to experiment with spiritual practices

I have a sense of how to innovate & experiment with spiritual practices.

1 2 3 4 5

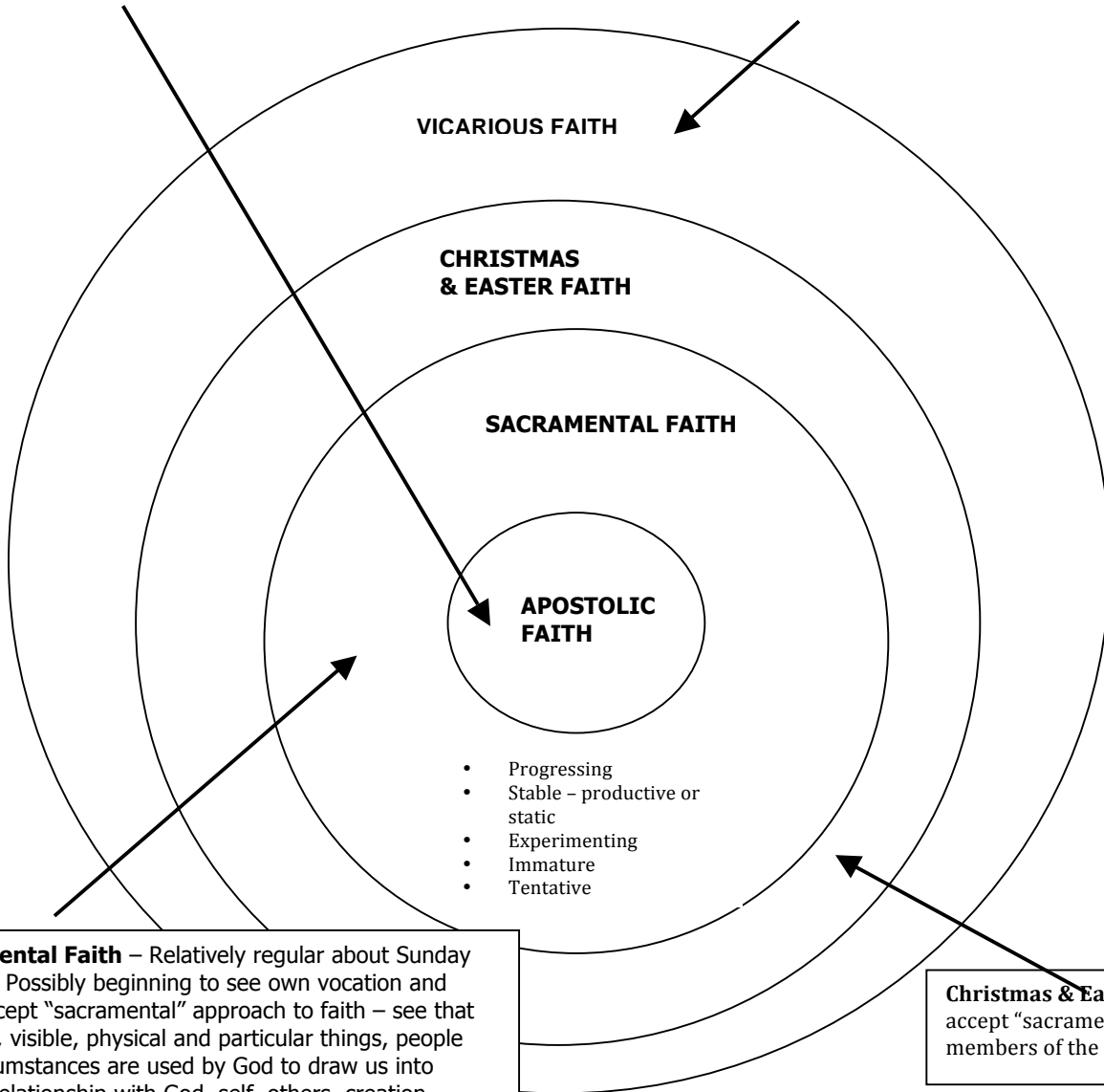
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The Shape of the Parish

Apostolic Faith – People with a relatively disciplined, mature, full spiritual life; flexibility with self and others; an experimental and exploratory stance; competent and committed Christians

Vicarious Faith – Do not attend worship; not usually members; but may see the parish as “their parish” or be directly or indirectly influenced by the parish's life. Connected through geography, family friends.



Sacramental Faith – Relatively regular about Sunday worship. Possibly beginning to see own vocation and gifts. Accept “sacramental” approach to faith – see that outward, visible, physical and particular things, people and circumstances are used by God to draw us into deeper relationship with God, self, others, creation.


Christmas & Easter Faith – Do not accept “sacramental” faith. Are members of the church.

The model can be used:

- To assess the health of a parish, and
- To develop a strategy that deepens the parish's spiritual life, while staying open to 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, 200

Creating Culture

- Interaction regularly over a significant period of time
- Relatively successful in what they are doing
- Patterns of behavior and solutions that seem to work to become a culture
- Leader / founder is primary shaper
- Issue  defining success

Early Growth

- Evolution (incremental change)
- Insight through organization development and coaching/training to build behaviors/climate and intentional envisioning, values work, etc.

Midlife

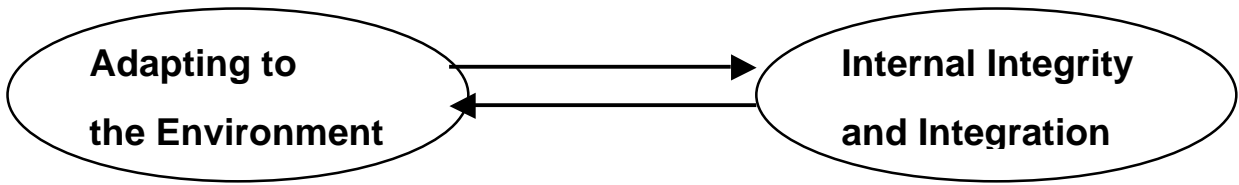
- Systematic promotion of people
- Planned change - OD projects, parallel structures

Decline

- Infusion of outsiders
- Scandal or myth explosion
- Coercive persuasion
- Death --> recreate something in its place

THE PRIMARY ISSUE

The need of the organization to do two things



Is about "success"

Environment has impact

Listen, understand, respond

Response is - where to go?
How to get there? Needs
consensus

Leaders -

- success at this or "out"
- so how to define "success"

Common language

Boundaries

Influence

Intimacy

Rewards

Myth

The Research: What does it say?

Which elements are primary? Which are secondary?

[Circle those you think are primary in shaping organizational culture]

Organizational structure

How leaders react to critical incidents and crises

Rites & rituals

Physical space

What leaders pay attention to, measure, work to influence regularly

Statements of belief, values, etc.

Stories, myths

Role modeling, teaching, coaching

Observed criteria by which leaders allocate rewards

Observed criteria by which leaders allocate scarce resources

Observed criteria by which leaders recruit, promote and exclude

Troubled Organizational Cultures

According to Deal and Kennedy

1. An Inward Focus

Not paying attention to contextual trends and forces

2. Short Term Focus

Need adequate time on strategic issues

3. Morale Problems

People are chronically dissatisfied, feel like victims; high turnover

4. Fragmentation/Inconsistency

Different standards regarding dress, speech, work, etc. for groups of people. They do not come together when common effort is needed.

5. Emotional Outbursts

Anger, a pattern of crisis – drinking, couple in trouble, health issues

6. Subculture Issues

- Subcultures ingrown – the needed regular exchange across subcultures does not take place
- Subcultures clashes surface – different subcultures try to “outdo” the others
- Subcultures become exclusive
- Subcultures preempt shared organizational values

The Organizational Culture of Anglicanism

Anglicanism has a culture, an ethos. The interest of congregational development is:

1. How that culture shows itself in parish churches
2. How that culture is responsive to the influence of the social culture in which it exists.

What follows is a taste of the organizational culture of Anglicanism. Please understand that these are shortened statements of the writers more complete view. Participants may benefit from reading the full text.

From *The Anglican Way*, James Fenhagen, Forward Movement

1. **Comprehensiveness** -- “rather than doctrinal uniformity ...being able to hold together seeming opposites”
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”
3. **Holy Worldliness** -- “life affirming rather than pleasure denying...; calls people to faith not out of guilt or fear, but of a vision of God..”

From *A People Called Episcopalians*, John Westerhoff, St. Luke's, Atlanta.

Describes Anglican Spirituality as having these characteristics:

1. **Liturgical/Biblical** -- “rooted in communal daily prayer ... intended to shape our relationship to God”
2. **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”
3. **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”
4. **Pastoral** -- “our relationship to God is measured by our relationship to our true self, all people, and the natural world”
5. **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”
6. **Mystical** -- “emphasizes a long slow journey into union with God”

Describes Anglican temperament with these characteristics:

7. **Comprehensive** -- “truth is known and guarded by maintaining the tension between counter-opposite statements concerning truth ...personal freedom and communal responsibility, ...sacred and secular”
8. **Ambiguous** -- “living with what may appear to be irreconcilable differences ... tolerate theological and ethical messiness ... wait patiently ... pray with a discerning heart, and to listen with an open mind”
9. **Open-minded** -- “encourage a searching, questioning, reasonable mind always open to new insights and change”
10. **Intuitive** -- “prefer art to philosophy and are more at home in the world of symbol, myth and ritual than systematic theology”

11. **Aesthetic** -- "Truth, goodness, and beauty are related to each other in that the presence of one is judged by the presence of the other two"
12. **Moderate** -- "model a temperate, balanced, reasonable approach to life. It is a life in which prayer, work, study and play have a rhythm"
13. **Naturalistic** -- "reverence for and take delight in the natural earthy rhythm of life ... contributions of natural sciences... using live flowers, real candles"
14. **Historical** -- "learn from a careful reflection on the past ... strive to maintain our roots"
15. **Political** -- "affirm free, peaceful, public debate as a basis for political unity ... church should influence social, political, and economic life"

From *What is Anglicanism?*, Urban Holmes, Morehouse Publ.

Holmes sees Anglicanism as "a unique way of looking, making sense and acting in the experience of God .. At its best in liturgy, poetry, music and its life" not in writing great theology. Note characteristics such as:

Sensibility -- taking into account the whole of experience, ambiguity and all

Mystery of the ordinary -- in that the extraordinary shines through in the ordinary

Feminine -- comprehensiveness, darkness and light

In *The Anglican Vision*, James Griffiss, Cowley

He speaks of -

- **Tension of continuity and change**
- **Incarnational**
- **Roomiest church** -- tolerant of doctrinal differences and a diversity of practice

In *The Future of Anglicanism*, Robert Hannaford, ed., Gracewing, Leominster, Herefordshire

Paul Avis notes -

- **Affirmation (of central truths) and restraint**
- **Practical not speculative faith**
- **Liturgical rehearsing of faith**

In *The Renewal of Anglicanism*, Alister McGrath, Morehouse He notes -

- **Live with differences**
- **Dynamics among:**
 - Mainline: Apologetics** -- to make Christianity credible and relevant
 - Evangelical: Evangelism** -- vitality of the Gospel
 - Catholic: Spirituality** -- resources needed to grow in faith

Robert A. Gallagher, 1999

Episcopal Spirituality

The Episcopal Church has developed a particular form of Christian spirituality that has emerged from its roots in Anglicanism and in the American experience. That spirit can be found in most parishes and dioceses of the church (but not all). What follows is just one attempt to describe that spirituality.

A Christian Spirituality

Grounded in the love of God for humanity as seen in the incarnation of Jesus Christ. Christian Life is life lived in Christ: "Christ in us and we in him." Worship, doctrine and action are the means by which we participate in the life of Christ's Body, the Church; in her unity, holiness, catholicity and apostolicity. They are the means by which we participate in the Church's mission, "to restore all people to unity with God and each other in Christ." We are restored to unity as we are drawn into the prayer of Christ, the mind of Christ, and the work of Christ. In prayer, study, and work we become instruments of God's holy mission.

A Spirituality of Beauty

We tend to take delight in the natural rhythm of life. We rejoice in the beauty of creation and have a strong commitment to environmental protection. Our worship strives for good music, a sense of flow and grace, and poetry and drama. We seek beauty in our worship space using artists, live flowers, and real candles in creating an appropriate climate.

A World Embracing Spirituality

- Our tendency is to **affirm life and this world**. Those things in life that give us pleasure are understood as being fundamentally good. Fun, our bodies, material things, good food are all accepted as part of living a full life. Our call to faith is linked to hope and love rather than fear and guilt.
- For most of us the **Christian life is lived in the context of our family, work and civic life**. Those are the places in which the love of Christ may flow through us to offer light and hope in the world. We generally see that process as organic rather than planned. To the extent we have been touched by the love of God we will show that love in our daily life.
- We see Christian faith as **having political implications**. Episcopalians have a long history of involvement in the civic life of communities and the nation. The individual Christian is called to both inform and act on their conscience. The church doesn't usually ask its members to accept particular political views but it does ask members to consider in their thinking process what might be understood from the Scriptures, what the church has learned over the centuries (as seen in the Tradition and the contemporary councils of the church) and in their own Reason. As a church we take positions on public issues. Those positions are usually on the liberal side of the political spectrum.

An Adult Spirituality

We value **personal responsibility and freedom** in the process of shaping and living life as a Christian. Adults are invited to **explore and experiment with** the resources of Christian and Anglican spirituality to discover ways that best nurture them in the Christian life. We understand that what feeds one person may not feed another. We each work out our relationship with God, each other, creation and self in unique ways. The adult Christian shapes a spiritual life that fits his or her own personality and circumstances. Please note -- this isn't about whether children are included (they are) but about what kind of adults we hope children will become.

A Balanced-Holistic Spirituality

We are moderate, seeking a balanced, reasonable approach to life. It is a life in which prayer, work, study and play have a rhythm, taking into account the whole of experience, ambiguity and all.

An Organic Spirituality

We understand individual spiritual development to be rooted in communal daily prayer that shapes our relationship to God. Decisions are made in the context of communal prayer so the Holy Spirit fills and enfolds us. We are sacramental - "outward and visible signs of inward and spiritual grace;" as Christ was the sacrament of God, the church is the sacrament of Christ in the world.

An Open-Minded Spirituality

- Our way has stressed **an open-minded, searching approach** to faith. Engagement with God and the church is intended to open us to the mystery that is God. So doubt, questioning, exploration and openness to new insights is a path to God and wholeness of life. This involves being open to what may be learned: from studying and praying the Scriptures, from the wisdom gained as the church has struggled with life's issues in the past, from the councils of the church today, from the insights and views of other people, and from the application of our own reason and what we have learned from our experience.
- We see value in **comprehensiveness and ambiguity**. Our way includes holding opposites in tension, appreciating paradoxical thinking, assuming that what appears to be irreconcilable differences may contain a balanced truth, allowing a certain messiness and grayness in our theological and ethical thinking. Living in this way means developing a tolerance of differences in thinking and practice. It also calls for a capacity to listen deeply and respectfully, to have courage in expressing one's own understanding, to wait on God in silence and with patience. Our unity is not the unity of sameness of thought but a unity of trust in God and God's wisdom. This makes for a roomy church with space for many (as long as they will accept allowing space for others).