Core Training Norms for a Diocesan CDI

Purposes of the Program

1. To provide a quality comprehensive learning experience in congregational development for participants.
2. To develop the diocese's capacity to conduct the program using local trainers who are members of CDI Trainers.
3. To generally increase diocesan capacity in congregational development.

Core Standards

The underlying interest in having some core standards is two fold:

1. Program quality among the various diocesan and national CDI's and

2. Maintaining enough common elements that CDI has a recognizable character and culture.

A. All Diocesan CDI's are to make use of these elements

Some of these items are more completely defined later in the document.

1. 110 hours (or more) of workshop hours

2. Common worship -- the Daily Office and the Holy Eucharist

3. The CDI Trainers required course of readings

4. The CDI manual as authorized by CDI Trainers. The CDI Trainers logo is to be used as part of the inside cover. The diocese may have a slipcover on the binder with something that reflects the diocese.

5. Participation in a Learning-Application Team between workshop gatherings

6. Planning three projects and implementing and writing a report on two Congregational Development Projects carried out as a leader or consultant (note: for a lay person the project may be in a workplace of other setting. In that case it would be an OD project.)

7. All participants must register for the whole program. All elements of the program are to be adequately completed by all participants. Trainers are to maintain this requirement. Trainers are also to encourage and support participants in completing all of the requirements. The basic tool in this is make-up assignments and sessions. The dates of make up sessions should be given to participants as part of the overall cycle schedule. It is reasonable to charge participants a fee when trainers need to produce a make up assignment and/or conduct make up sessions.

8. All participants are to sign the standard Learning Agreement. Trainers are to drop participants from the program if they are not keeping up with the requirements (e.g., if the second CD Project Report is not received before the participant is to begin Track Two, the participant is automatically dropped from the program. Or if all make up work is not completed the participant is dropped from the program before the next cycle (and possibly sooner).

9. An exam on the core frameworks is administered in the first weekend of each cycle. The exam and answers are sent to participants in advance. All participants must pass the exam to stay in the program. Trainers may provide several opportunities and give oral exams for participants that have a learning disability related to written exams. Prior to the first session of each cycle participants are also expected to read *Fill All Things* on the core frameworks.

10. There must be the same training team thought a cycle. All trainers on the team need to be at all sessions.

11. Trainers are expected to make the program more experiential with more emphasis on "use of self" as a congregational development practitioner. All participants in a CDI have the opportunity to work on areas such as - "Use of self", group development and dynamics, team participant and facilitation skills, and how to learn from experience. This involves weaving into every cycle frequent opportunities for feedback, time working in a team that continues over time and has the same trainer with it, reflecting on how the team works together.

12. There is a norm of one trainer/8 – 12 participants.

13. Dealing with the knowledge, skills and methods to be covered at three levels. 1) Essential material as defined by CDI Trainers (for example the four core frameworks), 2) Essential areas that need to be dealt with but in which the trainer has more discretion about the particular model or theory to use (for example, which Life Cycle model to use), and 3) Material that is at the discretion of the trainer.

14. All diocesan CDI's are to be open registration programs, including lay and clergy. Parish teams are to be encouraged while individuals may also attend.

Overall: Conducts programs in a manner that meets all CDI Trainers criteria regarding approach, spirituality, format, content, ethics, quality, hospitality, goals, evaluation.

B. Approved schedules

Done in two cycles. Participants may start the program at the beginning of either cycle. Diocesan CDI's must begin with and maintain this norm for the first four years. After that they may consider changing to conducting the program in two-year time blocks with no additional registrations at the second cycle.

- Eight long weekends
- Six long weekends
- One session/week for two years; two overnight gatherings/year

- For open registration, national CDI's -- two weeks one year, two weeks the following year

NOTE: Not approved for diocesan CDI's – week-long gatherings (four weeks over 16 - 20 months). Other schedules may be experimented with as authorized by CDI Trainers.

Sample Format with Schedule

All CDI's provide about 110 hours of workshop time, the designing and implementation of projects, work with a learning – application team, and readings in the field. The format used in diocesan CDI's has been successful in drawing significant lay participation because it limits the time a person is away from work. The format below is very intensive and requires participants to come prepared for such an experience. Other formats have been used and are possible in consultation with, and the approval of, CDI Trainers.

Eight Weekend Sessions Over Two Years

The program is conducted in two cycles. Each cycle includes four weekend sessions. New participants may enter the program at the start of a cycle. Participants remain in the program for two cycles regardless of when they begin. Participants register on the basis of signing up for the whole program (8 weekends, readings, application projects, Learning-Application Teams, and so on.) Dioceses may have participants pay their fees in installments. If that is done it's important that most of the total fee be collected at the front end of the program. For example, you might collect an advance registration fee of around 25% of the total, another fee on the first weekend that is another 50 – 70%, and the balance at the beginning of the second cycle. This is best done as a residential event. However, dioceses have done it successfully at a parish church that hosts the weekends. In that case some dioceses have provided help with housing costs for participants driving a longer distance.

FRIDAY

10:00 – 12:00 Work Session

12:00 p.m. Lunch

1:00 – 5:00 p.m. Work Session – begin with Noon Prayers

5:15 p.m. Evening Prayer (on the 3rd weekend a Holy Eucharist)

6:00 p.m. Dinner

7:00 – 9:15 p.m. Work Session

Social Time

SATURDAY

7:30 a.m. Breakfast

8:30 a.m. Morning Prayer

9:00 – 12:00 Work Session

12:00 p.m. Lunch (sometimes this is a working lunch)

1:00 – 2:30 p.m. Work Session

C. Trainer Design Flexibility

Within the standards expressed in this document trainers may create new designs for sessions on their own initiative. All standards, program quality, and CDI culture are to be maintained. Trainers will need to revise designs to fit the requirements of conference center meal schedules.

Trainers will need to monitor and adapt designs on the spot because of:

- Discussions go on longer than expected
- Issues emerge that need to be addressed
- A "learning moment" is at hand and you want to take advantage of it

The lead trainer makes the call about any such adjustments.

Note: The need for this ability reinforces the lab-training requirement, especial the need for human interaction and design skills training.

D. Other Essential Elements of a CDI

1. The program is to be rooted in the knowledge and methods of Organization Development (OD) as presented in texts such as -- *Organization Development & Change*, Thomas Cummings and Christopher Worley, South-Western College Publishing *Organization Development*, French and Bell; "Organization Development" 2nd ed., by W. Warner Burke. *A Experiential Approach to Organization Development*, Harvey and Brown; *Practicing Organization Development: A Guide for Consultants*, Rothwell, Sullivan, Gary McLean, and the Addison Wesley OD Series; special attention is to be given to the field of organizational culture.

2. The field of OD is to be combined with traditional pastoral theology and systems (For example - the work of Martin Thornton, Bruce Reed, Ed Friedman, and John Westerhoff), ecclesiology, and congregational studies.

3. The introduction to program in the participant manual presents the program's purpose, task, topics, approach, orientation, along with a statement on what makes the program different from other programs.

4. Four core frameworks are to be used in helping participants explore dynamics in the parish --

-The Renewal-Apostolate Cycle -The Christian Life Model

-The Shape of the Parish -The Benedictine Promise

5. Worship -- The Daily Office is used as the community's regular common worship (i.e., usually three expressions of the Office per weekend in the eight weekend format -- MP and NP or EP or Compline), at least one Eucharist for each cycle. Note the document in the participant manual on "Worship as Part of the Program: Style and Rationale".

All CDI's are always to:

- Allow silence and rhythm (silence after readings, pause during the psalm in the Office) - That's partly about worship style but it is also about being congruent with the rest of the program. Do the psalms as recommended in the BCP (i.e., antiphonal recitation, verse by verse alternation between sides, and making a distinct pause at the asterisk), provide time for stillness & silence, all announcements regarding worship are made before beginning the Office or Eucharist and are not repeated during the worship,
- Use the BCP, worship sheets, or a card (samples are provided with trainer materials), Offices and Eucharist are usually to be simplified (i.e., one psalm and one reading at the Office.
- Develop congregational competence (and don't undercut it with too much activity from the Officiant or presider)
- Do it well

6. The definition of Congregational Development as provided in the participant manual; MBTI and Type as related to organizational leadership

7. The Required Reading List is used by all CDI's.

8. Use and model facilitation skills as presented in the participant manual. See readings -- "Brainstorming and Prioritizing Process", "Facilitator Skills", "Methods for Increasing Participation in Meetings", "Recording on Newsprint: Some Hints"

9. Maintain a self differentiated leadership style (especially -- stay with the CDI program as it is offered, provide ways to stay in touch with participants, deal effectively with resistance, especially sabotage -- avoid overreacting to the complaints of a few participants, use a "Testing" process to gather data about concerns you think may be widely shared. Never give away essential elements of the program; explore if you are doing something in your own style to set off resistance. If you are experiencing significant resistance -- make use of your CDI Trainers partner/mentor.

10. Have and make use of a CDI Trainer coach (if you have one). Check quality issues with Bob Gallagher as needed.

11. All other topics are to be covered but the trainer may use material that is not from the manual. For example:

- Contextual issues must be covered, it needs to move beyond just demographics; the trainer may find sources other than what is provided in the participant manual and trainer materials
- Trust Development and Conflict Management -- other models may be used; participants must have the opportunity to apply the models provided to a case
- Any organizational life cycle model may be used

Evaluations

Some form of evaluation is to take place at the end of each cycle. It is usually wise to do a mid point check-in after a couple of weekends. Avoid over-evaluating. Evaluations of every weekend are likely to produce an anxious system.

There are several formats for evaluation –

1. A written form with a scale, likes, would do differently,

2. A brief discussion -- "what did we do well this weekend?" Especially when introducing Appreciative Inquiry,

3. An appreciative reflection.

This type of evaluation rarely tells us much that is significant. You usually find that some participants would like more group time, others more free time, a few more presentation or content material. If you do pick up something significant it is likely to be about your trainer style or skill, e.g., directions for tasks being clear enough, the trainer appearing to have an investment in the work or being "light" enough, or bringing enough experience into the presentations, etc.

An important form of evaluation would be measuring the impact after two years of:

- No training, vs. training
- Completing CDI, vs. not
- Some other CD or OD training program vs. CDI

-- On the person's congregation; the person

-- Also, the impact of there being a parish team

-- Also, the training schedule -- weekly sessions, weekends, summer two weeks

Evaluations can be seen as falling into the following categories:

- Reactions -- this is what we do, low time/financial cost, doesn't really tell us much
- Learning -- what can be tested in some manner, this could be added to the program, possibly as a mix of a content exam and small group exercises rated on established areas by a trainer and peers; would mean dropping some of the existing content
- Behavior -- could see some of it in on-site role plays and simulations, as above; the important information would be in the back home setting; could be done with use of assessment forms filled out by the participant, parishioners, an on-site consultant; some time and financial cost involved
- Results -- what is the impact on the parish (or diocese); development from where it was before doing CDI, where it is two and four years later; taking into account life cycle issues

Improvement of CDI

The designs provide in the trainer manual are not the finished product. As a total package they represent the current level of development. That doesn't even mean that each individual session is a good as it could be. The designs of 2008 are a great improvement over what we had in 2005 and 1999. They are more experiential and integrated. Most of what we identified in 1999 as areas for improvement have been addressed in most CDI's.

Lab Training

The organizations offering such training are LTI, NTL, and University Associates. We require CDI trainers to have at least four weeks of lab training or approved alternatives. We also encourage participants to attend lab training.

Laboratory method of learning: This form of training has *a goal of increasing your options for effective behavior in interpersonal, group, and organizational settings*. Lab Learning involves disciplined reflection on the immediate here-and-now experiences within the learning community. We make use of applied behavioral science theory to explore the patterns and dynamics present in a group or organization. This has proven itself as one of the most effective ways to learn skills involving work with people and change processes. In addition to learning in the focus of a particular lab (e.g., group development, consultation skills, etc.) all events offer the opportunity to:

- Increase your understanding of the impact of your behavior on others.
- Increase your ability to give and receive feedback.
- Increase your understanding of group development and dynamics.
- Better understand the underlying social processes at work within a group
- Experiment with changes in your behavior
- Better integrate your feelings, thinking and values
- Increase your ability to learn from your own and a group's experience.

Participants will be involved at every stage in activities which will are designed to increase self awareness, expand your awareness of choices you have in the immediate situation, and at times challenge your filters and biases. These activities involve a certain amount of stress. It is

not, therefore, advisable for persons to participate who are living in the midst of unusual stress in their personal or professional lives.

Expected training and experience for all CDI trainers

1. Completed CDI
2. Completed four weeklong lab-type workshops (such as human interaction, design skills, group development, conflict management, consultation skills, organization development). Interning for at least one cycle at a CDI
3. Interns are responsible for maintaining connection with CDI and LTI training. It is usually best to do things such as: do their CDI with the national CDI, intern with the national CDI, do most of the required lab training with LTI. This is both a way of insuring program quality and also of developing the needed interpersonal connections.
4. Gain substantial experience and advance training. Maintains an active relationship with the fields of Organization Development and congregational development.
5. Actively participates in CDI Trainers -- a process of continuous improvement of training designs, trainer competence.
6. Maintains a collaborative relationship with the sponsoring diocese and CDI Trainers.

All trainers functioning in a CDI must have completed a minimum of two weeklong lab type workshops before doing any training. See above for a definition of lab training. All trainers are to have a total of four weeks of lab training, or an accepted alternative, before becoming a full member of CDI Trainers (existing members need to upgrade their training experience to this level before 2008 gathering). This was not an expectation back in 1999 but is now required for all trainers to continue as CDI trainers. Members without such training need to work out an educational plan that allows them to complete the required training. If the trainer is currently leading a CDI, or about to begin one, the trainer must complete two week-long lab workshops before beginning that CDI.

Interns

Members of CDI Trainers who are authorized to conduct a CDI may recruit and use intern trainers Selection and development of the intern is to be in collaboration with the Trainer Development Coordinator. Work with the intern is to include:

1. The CDI trainer is to inform all the other members by e-mail of the intern.

2. Interns must have completed CDI and have at least two weeks of lab-training before beginning to work with a CDI. Interns that are only observing and not playing any role in working with groups may be used as long as they are in process about the required training.

3. Interns are to arrange for feedback from participants and trainers. A standard feedback form is available for use.

4. The lead trainer in a CDI is to offer feedback and coaching to the intern. This includes reviewing the feedback received by the intern.

5. The intern also needs to be in regular contact with the Trainer Development Coordinator to assess learning needs and progress.

About intern development

1. The essential issue is whether an intern is competent to move from that role to another trainer role. Just jumping through the training hoops will not suffice. There are two people who need to be able to attest to the competence of the intern – the intern's lead trainer and the TDC.

2. The lab training requirement norm is usually four five-day workshops with LTI or NTL. The LTI intensive HI weekend can serve as one lab. Other possibilities substituted for meeting the workshop norm are: serving as an intern trainer on a lab staff or doing an intern consultation project.

3. Everyone is to have done at least five days worth of T-group work (can be a week long HI or an intensive HI and an LTI conflict management lab or some other appropriate combination).

4. Additional training or experience requirements may be added on a case by case basis by a active lead trainer and/or the TDC -- more then four weeks of lab training, more interning in a CDI.

5. The requirement to serve as an intern in a cycle of CDI may happen in segments, e.g., a week with the national CDI and two weekends with a diocesan CDI.

6. Intern Consultation Projects

a) Done with a lead trainer, the TDC or another approved consultant

b) Involves at least 25 hours of active consulting in a short period of time (a long weekend, or over a week).

c) Includes significant reading (on process consultation, consultation skills, and so on)

d) Includes written feedback from two clients and the consultant worked with.

e) Includes writing a statement of – what was involved in the consultation, what the person learned about congregational development and consultation skills and process, and what they learned about themselves.

7. Interns are responsible for making sure that the TDC knows them and is familiar with their work. Possibly the best way to do this is by frequently getting feedback as a participant and an intern (at CDI, labs, when consulting), sending that feedback to the TDC, and exploring the feedback face-to-face or by phone.

8. All interns and trainers in any category are responsible for conforming to CDI Trainers standards and normative professional behavior.

Program Quality

The diocese and CDI Trainers both have an interest in maintaining program quality. This list highlights a few elements of maintaining program quality:

1. Use CDI Trainer standards in the program. These have been developed after reflecting upon ad learning from the experience of other CDI's.
2. Keep your diocesan participants linked to CDI Trainers as well as to the local diocese. Have links on your web site to CDI Trainers.
3. As you develop your own capacity to conduct a CDI keep the interns you are developing connected with CDI and LTI training. It is usually best to have them do things such as: do their CDI with the national CDI, intern with the national CDI, do most of the required lab training with LTI. This is both a way of insuring program quality and also of developing the needed interpersonal connections.
4. Work with Bob Gallagher regarding intern feedback and assessment processes

Required reading Diocesan Programs

In the Diocesan Programs these materials are assigned for particular sessions.

1. *Primal Leadership: Learning to Lead with Emotional Intelligence*, Goleman, Boyatzis, McKee, HBS Press, 2002.

2. *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, Michelle Heyne, Ascension Press, 2011

3. *Fill All Things*: *The Dynamics of Spirituality in the Parish Church,* Robert A. Gallagher 2008, Accession Press (read all with focus on understanding the four core frameworks and material on Pages 15 – 16, 50 – 51, 107 – 121, 142 – 156, 205 - 206

4. *In Your Holy Spirit: Shaping the Parish Through Spiritual Practices,* Robert A. Gallagher 2011, Accession Press

5. Survey Feedback paper Av

6. *Congregational Leadership in Anxious Times*, Alban, 2006, Peter L. Steinke

7. *Seeking God: The Way of St. Benedict*, Esther de Wall, Liturgical Press. (Read chapters 2-5)

8. *Getting to Yes: Negotiating Agreement Without Giving In* (2nd ed), Fisher, Ury, Patton

9. *Pastoral Theology: A Reorientation*, Martin Thornton, SPCK, 1961 (Out of print). [Was also issued by Cowley as *The Heart of the Parish: Theology of the Remnant*, 1989.] Chapters 2 through 8 and 18 through 22.

10. *The Corporate Culture: Survival Guide*, Edgar Schein, Jossey – Bass, San Francisco, 1999. Preface, Chapters 1 – 4 and 9.

11. *Interventions: Methods and Processes for Building Healthier Parishes, Michelle Heyne & Robert Gallagher, Ascension Press, 2011*

12. Booklets from Consulting Psychologist Press (CPP***).***

- *Introduction to Type and Emotional Intelligence*, Roger R. Pearman, CPP
- *In the Grip: Understanding Type, Stress and the Inferior Function*, Naomi L. Quenk, CPP
- *Introduction to Type and Conflict*, Killen & Murphy , CPP
- *Introduction to Type and Leadership,* Sharon Lebovitz Richmond, CPP
- All Type booklets at - **https://www.cpp.com/en/mbtiproducts.aspx?pc=155**

Reading list: Background for the work of CDI and Shaping the Parish

This reading list offers a background understanding of OD theory and methods, and the theology, undergirding what we do in Shaping the Parish and CDI.

The theology most connected to what we do is pastoral or practical theology and ascetical theology (each with a systems orientation) and Episcopal/Anglican ethos/culture.

Pastoral or practical theology reflects on and informs the pastoral oversight and functional tasks within the Christian community, especially in the parish church. So, it is interested in the functions of leadership, liturgical presiding, preaching, spiritual guidance and so on. However, the work done in this field that focuses primarily on the functions is of little use for our work in support of the broad task of pastoral theology. . It is the theological work that attempts to understand the contemporary society and human need and shape parish communities in a manner that address the real and deep needs. It's about the system of relationship between the parish system and the external environment. Or said another way, what kind of oversight, structure, and spiritual life do we need in the parish church to effectively form Christians, in our tradition, for this age?

Ascetical theology is, to use a current term, about spiritual practice. It's grounded in an understanding of the church's spiritual teachings seen in Scriptures, the writings of the early church, and the on-going task of living the life and reflecting upon it. What kind of person and human community do we want to form? What are the practices that might best do that in our time? What are the "maps" that offer us an integrated approach?

Organization Development

Organization Development & Change, Thomas Cummings and Christopher Worley, South-Western College Publishing, Cincinnati, any edition after 1997

Organization Development: Behavioral Science Interventions for Organization Improvement (6th Edition), Wendell L. French, Cecil H. Bell
Argyris, C. 1970. *Intervention Theory and Method*. Reading MA: Addison-Wesley

The Corporate Culture: Survival Guide, Edgar Schein, Jossey – Bass, San Francisco, 1999

Organization Development: A Process of Learning and Changing, 2nd Edition, W. Warner Burke
Primal Leadership: Learning to Lead with Emotional Intelligence, Goleman, Boyatzis, McKee, HBS Press, 2002.

Getting to Yes: Negotiating Agreement Without Giving In (2nd ed), Fisher, Ury, Patton

Covert Processes at Work : Managing the Five Hidden Dimensions of Organizational Change, Robert J Marshak (Author), Ed Schein (Foreword)

Large Group Interventions: Engaging the Whole System for Rapid Change (Jossey-Bass Business & Management Series), Barbara Benedict Bunker , Billie T. Alban

The Handbook of Large Group Methods: Creating Systemic Change in Organizations and Communities (Jossey-Bass Business & Management) , Barbara Benedict Bunker , Billie T. Alban

Leadership on the Line: Staying Alive Through the Dangers of Leading, Martin Linsky , Ronald A. Heifetz

The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World,
Ronald A. Heifetz, Marty Linsky , Alexander Grashow

Future Search, Marvin Ross Weisbord , Sandra Janoff

Appreciative Inquiry: An Emerging Direction for Organization Development, David L. Cooperrider, Peter F., Jr. Sorensen, Therese F. Yaeger, Diana Whitney

Appreciative Inquiry: Change at the Speed of Imagination, Jane Magruder Watkins , Bernard J. Mohr

Thin Book of Appreciative Inquiry (2nd edition) (Thin Book Series), Sue Annis Hammond

Flawless Consulting: A Guide to Getting Your Expertise Used, Peter Block

The Flawless Consulting Fieldbook and Companion : A Guide Understanding Your Expertise, Peter Block , Andrea Markowitz

Organizational Diagnosis: A Workbook Of Theory And Practice, M. R. Weisbord

Process Consultation books by Edgar Schein
Process Consultation Revisited: Building the Helping Relationship (Prentice Hall Organizational Development Series
Process Consultation: Its Role in Organization Development, Volume 1
Process Consultation: Lessons for Managers and Consultants, Volume II

OD Web sites

http://en.wikipedia.org/wiki/Organization_development
Note the "Important Figures" links on the page and the "OD Topics" list at the bottom

http://www.odnetwork.org/

OD applied to church systems

Congregational Leadership in Anxious Times, Alban, 2006, Peter L. Steike

Interventions: Methods and Processes for Building Healthier Parishes, Michelle Heyne & Robert Gallagher, Ascension Press, 2011

Generation to Generation: Family Process in Church and Synagogue, Edwin Friedman, The Guilford Press, 1985

Moving Your Church Through Conflict, Speed Leas, Alban Institute

Type theory

Booklets from Consulting Psychologist Press (CPP***).***

Introduction to Type and Emotional Intelligence, Roger R. Pearman, CPP
In the Grip: Understanding Type, Stress and the Inferior Function, Naomi L. Quenk, CPP
Introduction to Type and Conflict, Killen & Murphy , CPP
Introduction to Type and Leadership, Sharon Lebovitz Richmond, CPP

Systems Oriented Pastoral Theology

By Martin Thornton

Thornton is the Anglican who has done the most thoughtful work in this field. Explores the relationship between the deeper needs of contemporary people and Christian spirituality. His work is in the context of England in the 60's and 70's. As with any such work it can't be simply slid over into the American setting. But it can help us understand the kind of thinking needed to make the connections. Writing can be technical.

Copies are available at www.alibris.com

Pastoral Theology: a Reorientation, SPCK, 1961, – Discussion of his remnant model. Connects with Shape of the Parish

Reissued as *The Heart of the Parish: A Theology of the Remnant*, Cowley Publications, Cambridge, 1989

Christian Proficiency (1959) – A map of spiritual practice – threefold rule of prayer. A classic on spiritual growth for Christians who are "proficient" in spirituality, neither beginners nor advanced in the life of prayer. Thornton covers the importance of spiritual direction, spiritual discipline, the mechanics of prayer, choosing a confessor or spiritual director, and making retreats.

Prayer: a New Encounter, Cowley, 1988 – Thornton's newer map. Useful connecting to MacQuarrie's theological work. Some elements based on false assumptions about what people will engage in their spiritual life. Some thought he gave up on his earlier map ten years too soon.

The Rock and the River: An Encounter between Traditional Spirituality and Modern Thought (1965). Differentiates Anglican from liberal protestant thought and spirituality.

Spiritual Direction, Cowley Publications, Cambridge, 1988 – primarily of interest because Thornton looks at how his approach to spiritual life relates to Bruce Reed's behavioral science approach on extra dependence – intra dependence

English Spirituality, SPCK, 1963. Comprehensive; traces the roots.

In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life, Michelle Heyne, Ascension Press, 2011

Fill All Things: *The Dynamics of Spirituality in the Parish Church,* Robert A. Gallagher 2008, Accession Press

In Your Holy Spirit: Shaping the Parish Through Spiritual Practices, Robert A. Gallagher 2011, Accession Press

Power from on High: A Model for Parish Life and Development, Robert Gallagher, Ascension Press

Interventions: Methods and Processes for Building Healthier Parishes, Gallagher & Heyne, Ascension Press, 2011

Eucharistic Spirituality: From Audience to Congregation, Robert A. Gallagher, Ascension Press, 2011

Evelyn Underhill

Worship, Fontana Library, 1936. Comes at the map in another manner; detail on the Eucharist.

Leadership

"Pastoral Leadership Today" - Martin Smith, in the CDI manual

Ministry and Management: The Study of Ecclesiastical Administration, Peter Rudge, Tavistock Publ, 1968. Looks at several models of church leadership from a behavioral science stance.

The Dynamics of a Religion, Bruce Reed, London: Darton, Longman and Todd, 1978.

On the "oscillation theory" -- a process whereby we return each week from daily life to a kind of symbolic wholeness in worship.

Anglican Spirituality

Concerning the Inner life, Evelyn Underhill, 1926. On strengthen inner resources

True Prayer: An Invitation to Christian Spirituality, Kenneth Leech, Harper & Row, 1980

Soul Friend: An Invitation to Spiritual Direction, Kenneth Leech, Harper, 1080

In Constant Prayer, Robert Benson, Thomas Nelson, 2008. On the daily office. Has forward by Phyllis Tickle

Benedictine Spirituality

Especially books by Norvene Vest, Esther de Waal, and Joan Chittister

On the reading lists for both programs -- *Seeking God: The Way of St. Benedict*, Esther de Wall, Liturgical Press.

Other useful resources

The Benedictine Handbook, The Liturgical Press, 2003. Reflections on spirituality, experience of God, the Rule.

Benedict's Rule, The Liturgical Press, 1996. Commentary on the Rule

Basic theology – Here are a few books that may be useful in avoiding being absorbed by the latest fad in church conversations.

Subversive Orthodoxy: Traditional Faith & Radical Commitment, Kenneth Leech, Toronto, Anglican Book Centre, 1992

Experiencing God, Kenneth Leech, (London, Sheldon Press, 1985)

Modern Heresies, John Krumm, Seabury Press, 1961

Explores contemporary distortions of Christian thinking and connects that with ancient tradition.

Other

Reaching Out Without Dumbing Down, Marva Dawn, Eerdmans Grand Rapids, 1995

Three books that were on the CDI reading list for many years

Maybe we should offer prizes for those who "get" the connection between these books and CDI.

The Priest and Community, Urban Holmes, New York: Seabury, 1978.

Challenges the identification with the professional or clinical model of priesthood. Draws from anthropology and the history of religion to re-examine the role of the holy person, the *shaman,* who acts as the linkage person between the community and God. Challenges the functional view of ministry.

A Canticle for Leibowitz, Walter Miller, Bantam, 1959

Considered one of the classics of science fiction, it has never been out of print and has seen over 25 reprints and editions. Appealing to mainstream and genre critics and readers alike, it won the 1961 Hugo Award for best science fiction novel.

All Hallows' Eve, Charles Williams, 1948

Williams's novels are often termed supernatural thrillers. Plot is that of a thriller with the spiritual assumed as normal. Explores the meaning of human suffering and empathy by dissolving the barrier between the living and the dead through both black magic and divine love.

Keep in mind

- Participants must be present for all sessions; no late arrivals or early departures. Please allow yourself adequate travel time at both ends of the program.
- The program is not intended for leaders in congregations experiencing significant conflict. The staff is willing to suggest resources that may be useful in such situations
- The program is very demanding. Those having a difficult time coping with stress or who are experiencing significant emotional difficulties should postpone attending the program.
- You are asked to accept responsibility for your own learning process. One aspect of that is for you to make sure that this fits your needs. On occasion we have a participant seeking a lot of lecturing, or on the other hand a participant seeking a lot of time on "group processing." Shaping the Parish includes both and more. Please do not register if you are not sure that the program's approach is what you want.
- Participation in in the program does require a certain amount of personal flexibility and a willingness to work with the learning process as it is. If you begin to

participate in the program and find that the approach is wrong for you, you may leave the program and we will explore a partial refund. If the training staff decides that your difficulty with the learning process is distracting others from learning what is offered, you will be asked to leave the program and a partial refund may be offered.