



Robert Gallagher <ragodct@gmail.com>

Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>

Fri, Oct 21, 2022 at 4:11 PM

To: Airie Stuart <astuart@cpg.org>

Cc: Michelle Heyne <michelleheyne@gmail.com>

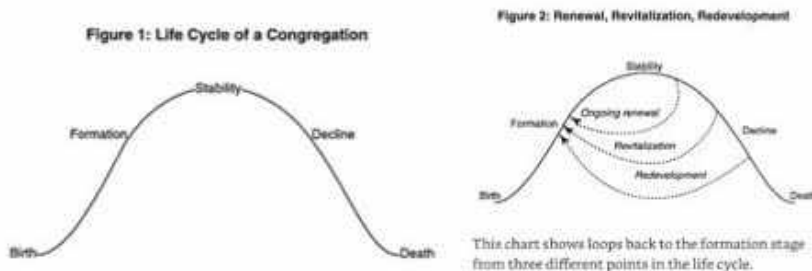
Dear Ms. Stuart,

I'm writing to call your attention to needed revisions in "Vital Christian Community : twelve characteristics of healthy congregations" by Phil Brochard and Alissa Newton, Church Publishing Incorporated. This message is only about one such needed revision. In the coming weeks I'll address several places in the book where my work is used without acknowledgement. You may also hear from Sister Michelle Heyne, editor of Ascension Press (and Presiding Sister, [Order of the Ascension](#)). She may want to discuss ways in which the needed changes can be made.

Organizational Life Cycle

In Chapter 1 "What is Redevelopment" Can Our Church Live? Alice Mann, 1999, Alban Institute Footnote on Figure 1 - 1. "Various writers have described the life cycle, including sociologists Martin Saarinen and Arlin Rothauge, and consultant Robert Gallagher. While the discussion in this section draws to some extent on each of these, the diagram comes from Gallagher."

The footnote is in reference to two images in Mann's book. Below and attached.



Please note that in A. Mann's book she acknowledges that the diagram comes from me. Something I was working on in the late 80s and early 90s. I have attached a PDF of notes I made in 1991 when working on the relationship between life cycle and board development. You'll see that the figure used by A. Mann is there.

In "Vital Christian Community" it all gets a bit confused. In Chapter 6 they write,

"In the work we do in congregational development, we are particularly indebted to Alice Mann, a scholar and practitioner of the development of congregations. In her insightful book, *Can Our Church Live?: Redeveloping Congregations in Decline*, she concisely adapts the framework of an organization's life and death to the purpose and experience of congregations."¹ Which is followed by the diagram below (also attached). They have a footnote related to all this -

1. Mann points to a series of OD and CD practitioners' iterations of this model, including Martin Saarinen, Arlin Routhage, and work done by the Congregational Development

Institute.--

You might expect the figures from Mann's book to appear. Instead there is this.

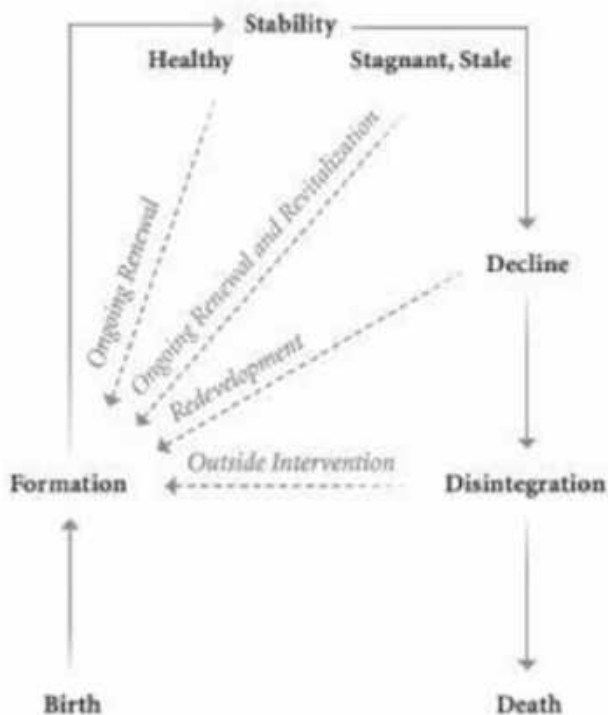
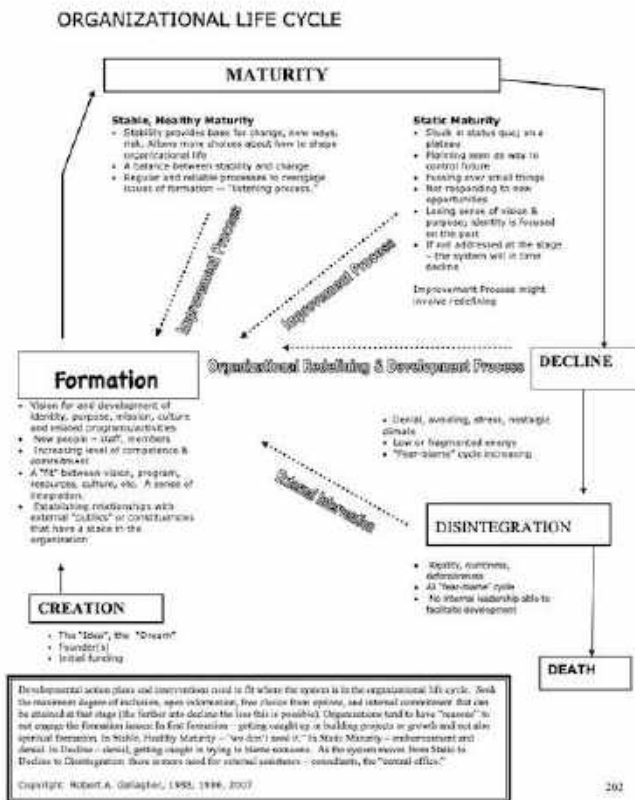


Figure 6-1

Which isn't what is in Mann's book. It is a later version of my work with a few words changed. Below and attached is the version which appeared in the 2008 Church Development Institute Participant Manual, p. 202. Also in the manual used in 2006 and 2007 page 3-164. As you can see the figure in "Vital Christian Community" is my work with a few word changes.



I have also attached a 2021 version. That version will be used in an upcoming book from Ascension Press.

I addressed the issue in a posting on Means of Grace, Hope of Glory, "Correcting Models" 2/3/18. <http://www.congregationaldevelopment.com/means-of-grace-hope-of-glory/2018/3/2/correcting-models-for-parish-development.html>

Suggested correction to the footnote:

I propose replacing the existing footnote with this --

"The diagrams used here and in Alice Mann's "Can Our Church Live?: Redeveloping Congregations in Decline" are the work of Robert Gallagher. Various writers have described the life cycle, including sociologists Martin Saarinen and Arlin Rothauge, and consultant Robert Gallagher. The discussion in this section draws to some extent on each of these."

Alissa Newton was a participant in the national Church Development Institute (CDI) in 2006 and 2007. I was the director of the program. She also served on the training staff in 2008. Later she served on the CDI staff in the Diocese of Northern Indiana where the 2008 manual was used. She would have been familiar with the life cycle from that time.

I'd appreciate you taking timely action to correct the error.

In Christ,

Robert

The Rev'd Robert A. Gallagher, OA
Order of the Ascension
Means of Grace, Hope of Glory
4752 41st Ave SW Apt 405
Seattle, WA 98116-4261

5 attachments

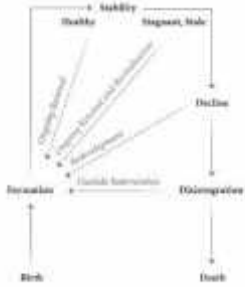






Figure 6-1

In Vital Christian Community 6-1 .png
218K

-  **life cycle figures in A Mann book.pdf**
78K
-  **Gallagher Life Cycle notes 1991.pdf**
142K
-  **CDI Manual pp 130 - 202 5-13-08 .pdf**
279K
-  **PARISH LIFE CYCLE - image 2021.pdf**
206K



Robert Gallagher <ragodct@gmail.com>

#2 - Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>

Sun, Oct 23, 2022 at 6:54 PM

To: Airie Stuart <astuart@cpj.org>

Cc: Michelle Heyne <michelleheyne@gmail.com>

Dear Airie,

I'm going to do my best to get most of this done before surgery on Wednesday. I find it easier to break it in segments and send them as I get them done. Otherwise it would be a massive document. After what I'm sending below, there are four other places I'm concerned about.

Benedictine spirituality and organization development

On page 56 of Scott Benhase's *Done and Left Undone* (2018 Church Publishing), endnote 17 reads, "For setting the Benedictine Promise as a core framework for parish life, see the Reverend Robert A. Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*" (Ascension Press, 2008, 92 – 122)

Bishop Benhase seems to work at being generous in acknowledging the work of others.

As far as I know I was the first one to develop the relationship between Benedictine Spirituality and the knowledge and methods of Organization Development. That's what Benhase is noting.

In *Vital Christian Community*, Chapter 4 "Able to Trust" the writers explore the same territory. There's no acknowledgment even though Alissa Newton and Melissa Skelton (who's story is the example used) learned how to make this connection from me, first when they were my students in the Church Development Institute (CDI), and later when as trainers in the program they made use of my material in their own teaching.

My work is presented in the CDI manuals over many years beginning in 1987 (see 2008 manual page 24) and as a chapter in *Fill All Things: The Dynamics of Spirituality in the Parish Church* (Ascension Press, 2008, 92 – 122). I've attached a handout.

I don't know if strictly speaking an acknowledgment is required in such a case. I can say that it would be deeply appreciated.

Robert

The Rev'd Robert A. Gallagher, OA
Order of the Ascension
Means of Grace, Hope of Glory
4752 41st Ave SW Apt 405
Seattle, WA 98116-4261



Robert Gallagher <ragodct@gmail.com>

#3 #2 - Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>
 To: Airie Stuart <astuart@cpg.org>
 Cc: Michelle Heyne <michelleheyne@gmail.com>

Mon, Oct 24, 2022 at 3:29 PM

Hi Airie,

Here's another piece.

Action

In "Vital Christian Community : twelve characteristics of healthy congregations" by Phil Brochard and Alissa Newton, Church Publishing Incorporated. There is Figure 2-5 Stewardship-Evangelism-Service in chapter 2 "Reliably Transformational" followed by an exploration of the elements.

Action

Diakonia



Figure 2-5

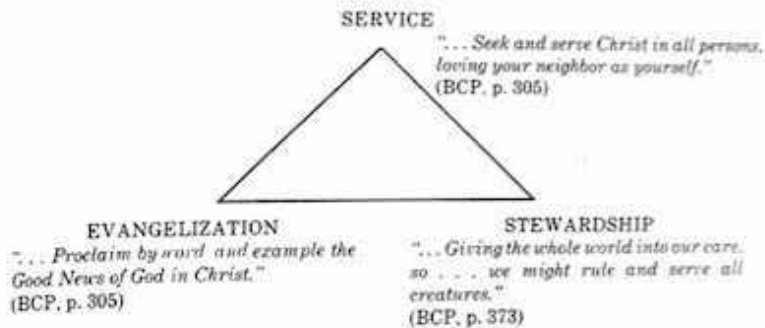
The model is my work dating back at least to 1978. There's a back story to its development.

When I was in the process of developing the Worship-Doctrine-Action model (The Christian Life Model) most of the elements were easily drawn from ideas widely known in the church. For example, Episcopalians often knew that when you were looking at "doctrine" the sources of authority were Scripture-Tradition-Reason. So that became the elements I used in explaining the doctrine corner of the Christian Life Model. That process worked smoothly until I came to "Action." There wasn't anything comparable to use. Especially if I was to stay with a triangle image.

During those years there was tension in the church between advocates wanting more emphasis on evangelism and others wanting more on service. Others saw the two as both being needed and in practice interrelated. The third element "stewardship" came into play this way. From 1970-73 I worked for Metropolitan Associates of Philadelphia (MAP). It was one of the church's industrial missions sponsored by several judicatories including the Diocese of Pennsylvania. MAP had a special focus on the role of the laity within secular organizations. We did action-research. One of the ideas popular among those doing such work was that human beings exercised stewardship as they participated in the institutions of society. As I recall there were people on the American Baptist Church national staff who were especially keen on that line of thinking. So, later in the 70s as I developed the model, I added that kind of understanding to "Action" – service-evangelization-stewardship. I had my triangle.

IV. ACTION

"... To represent Christ and his Church; to bear witness to him wherever they may be." (BCP, p. 855)






You can find the model in its earliest form in my 1978 handwritten notes for a presentation at the MATC Organization Development Training Program (attached). It also appears in the master's thesis of Mary Anne Mann "Parish Development, Building up the Body of Christ" 1981, for an MA from Goddard College, VT. Attached – see pages 94 – 130. Especially the image on p. 103. In 1982 I finish writing [Power from on High: A Model for Parish Life and Development](#), Robert A. Gallagher, Ascension Press, See attached image – p. 35. Also, on page 23 of the *Church Development Institute - 2008 Manual*, and in, pages 71 – in 81 as part of a chapter on the Christian Life Model *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert A. Gallagher, Ascension Press 2008. Alissa Newton was a participant in the national CDI 2006 and 2007 and served on the training staff in 2008. Later she served on the CDI staff in the Diocese of Northern Indiana where the 2008 manual was used, and the *Fill All Things* book was a required text.

Robert

The Rev'd Robert A. Gallagher, OA
 Order of the Ascension
 Means of Grace, Hope of Glory
 4752 41st Ave SW Apt 405
 Seattle, WA 98116-4261

3 attachments

-  **An Organizational Model for the Church. Gallagher 1978.pdf**
365K
-  **Mary Ann Mann paper 1981.pdf**
4192K
-  **Action. In PFOH 1986.pdf**
150K



Robert Gallagher <ragodct@gmail.com>

#4 Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>

Tue, Oct 25, 2022 at 10:18 AM

To: Airie Stuart <astuart@cpg.org>

Cc: Michelle Heyne <michelleheyne@gmail.com>

Hi Airie,

Some Background: As all this goes forward I want you to know that there is a history to the situation. There's been a dispute between people connected with the Diocese of Olympia and others connected with the Church Development Institute. Back around the time that Olympia started the CCD program Bishop Rickel, on one the one side, and Bishops Benhase (then Georgia) and Miller (then Milwaukee), on the other side, involved the national office of pastoral care (not sure that's the correct title) to sort things out. Here's a link based on a 2018 Living Church article - <http://www.congregationaldevelopment.com/means-of-grace-hope-of-glory/2018/3/26/two-schools-of-congregational-development.html>

I am bringing this up just so you aren't caught by surprise. I don't think it should impact your process about the issues I'm raising. I'm assuming you'll follow whatever the usual norms are in regard to acknowledging work in a text or footnote.

Apostolate

In Chapter 1 of *Vital Christian Community* there's an acknowledgment in the text and a footnote related to what the writers call the Gather function of the model being discussed.

In text - "Based on the work of Alice Mann,¹ the Gather function in GTS splits into four parts."

Footnote - "1. Alice Mann, *Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders* (Lanham, MD: Ascension Press, 1983)."

When they get to the Send function they also see four parts to that – Family Life, Work Life, Society and Civic Life, Church Life (Figure 1 – 4 in chapter 1). The same four arenas in which the Apostolate is carried out as seen in my Renewal-Apostolate Cycle. A model Alissa Newton would have learned and taught in the Church Development Institute from 2006-. Their use of the model calls for the same kind of acknowledgment as made in regard to Alice Mann's work

From Vital Christian Community

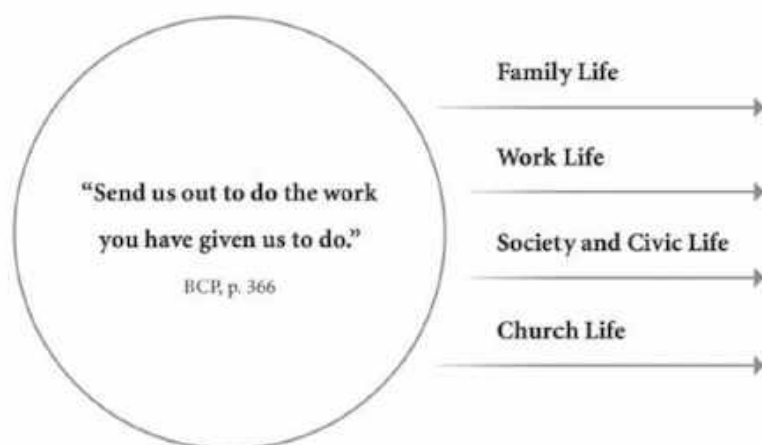
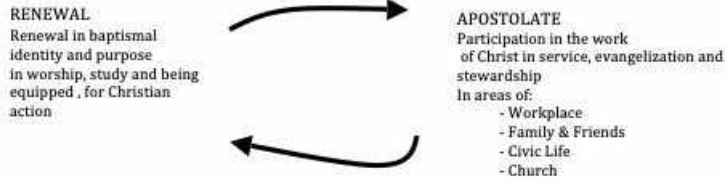


Figure 1-4

From Fill All Things & CDI Manual (both 2008)

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.



I have attached page 20 from Fill All Things. The Renewal-Apostolate Cycle is then discussed pages 19 - 52. Prior to my identification of the four arenas it was common for writers to refer to that field as "daily life."

Alissa Newton was a participant in the national Church Development Institute (CDI) in 2006 and 2007. I was the director of the program. She also served on the training staff in 2008. Later she served on the CDI staff in the Diocese of Northern Indiana where the 2008 manual was used. She would have been familiar with the Renewal-Apostolate Cycle from that time.

Robert

[The Rev'd Robert A. Gallagher, OA](#)
[Order of the Ascension](#)
[Means of Grace, Hope of Glory](#)
4752 41st Ave SW Apt 405
Seattle, WA 98116-4261

 **R-A Cycle from FAT.pdf**
249K



Robert Gallagher <ragodct@gmail.com>

#5 Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>

Tue, Oct 25, 2022 at 2:04 PM

To: Airie Stuart <astuart@cpg.org>

Cc: Michelle Heyne <michelleheyne@gmail.com>

Dear Airie,

This is as much as I'm going to get done before surgery tomorrow. There's one more piece that I'll get to you after I recover from surgery.

A useful book: Another piece of background to this is that on the whole I think "Vital Christian Community" is a helpful addition to the field of parish development. Yesterday I wrote a review on the Amazon site. While I think the errors made in acknowledging my work are important I don't want to in any way suggest that the book as a whole isn't useful.

Shape of the Parish

In *Vital Christian Community*, Chapter 3: Practitionership - the authors present a "Faith in Community" model. The related footnote says, "1. This model descends from similar work produced in the Congregational Development Institute, called the Shape of the Parish. The Shape of the Parish models draws directly on work by Martin Thornton, specifically his book *The Heart of the Parish* published by Cowley in 1989. Used by permission."

An accurate footnote would be, "This model is based on the work of Mary Anne Mann and Robert Gallagher, the Shape of the Parish model. Chapter IV of *Fill All Things: The Dynamics of Spirituality in the Parish Church* (Robert A Gallagher, Ascension Press, 2008, pp 123 – 159)." The initial inspiration for the Shape of the Parish model was from the works of John Westerhoff, Martin Thornton, and Bruce Reed.

A generous and fuller footnote might be: "This model is based on the work of Mary Anne Mann and Robert Gallagher, the Shape of the Parish model. Chapter IV of *Fill All Things: The Dynamics of Spirituality in the Parish Church* (Robert A Gallagher, Ascension Press, 2008, pp 123 – 159). In *A Wonderful and Sacred Mystery: A Practical Theology of the Parish Church* (Ascension Press, 2021) Michelle Heyne and Robert Gallagher give a chapter to a comparison of Thornton's Remnant Theory, the Shape of the Parish Model, and Gallagher's Critical Mass Theory.

The primary point here is that the model was not a "work produced in the Congregational Development Institute." But was initially the work of two practitioners and over time revised by Robert Gallagher. It's also worth mentioning that the name of the Institute is the Church Development Institute. The authors get the name wrong in a couple of places in their book.

As I recall it, Mary Ann Mann and I started a conversation sometime in 1980-81 about seeing the parish church in terms of the kinds of spiritual practice and life seen in those participating in parish life. We had both been reading Martin Thornton's "Pastoral Theology: A Reorientation," as well as material from Bruce Reed and John Westerhoff. We both had been through the Organization Development program of the Mid-Atlantic Training Committee. I had become a trainer in that program.

In Thornton's book on page 21 he writes, "The parish seen as an organism, elaborated into what I proposed to describe as the Remnant Concept, arranges its three strata as concentric circles in which power from the center pervades the whole." Mary Ann included a chapter of her master's paper in Organization Development to Thornton's concept. I had been using his thinking in my consulting and training work with churches.

While deeply appreciative of Thornton's work we ended up thinking that it didn't adequately address, in simple enough terms, a variety of issues. We developed the Shape of the Parish model which we saw as a more accurate picture of the parish, especially when considering ways to intervene in the parish system. Over time, I revised the initial model several times. Chapter IV of *Fill All Things: The Dynamics of Spirituality in the Parish Church* (2008, pp 123 – 159), presents the model in some detail. I've attached the diagram from that book. In *A Wonderful and Sacred Mystery: A Practical Theology of the Parish Church* (Ascension Press, 2021) Michelle Heyne and I give a chapter to a comparison of Thornton's Remnant Theory, the Shape of the Parish Model, and my Critical Mass Theory.

It's rather obvious that the model in "Vital Christian Community" is the Shape of the Parish model with slight adjustments in wording. Here are the two images.

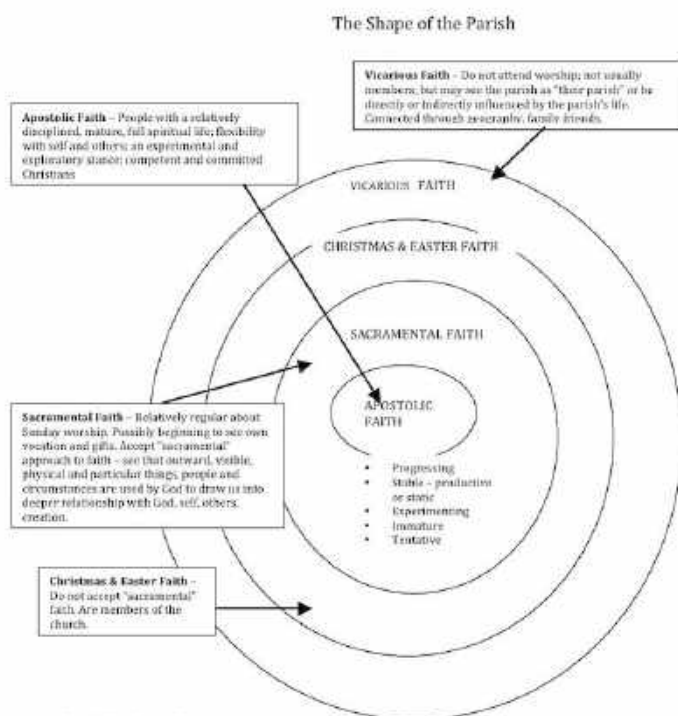
Faith Development in Community (2022)

Faith Development in Community



Figure 3-1

Shape of the Parish (1983 to 2003)



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 to the various places people are in their faith journey.

From FW All Things: The Spiritual Dynamics of the Parish Church. Robert A. Gallagher. Copyright 2008
 "Shape of the Parish" Diagram - Robert A. Gallagher/Mary Anne Maher, 1988; Revised DAG 10/9, 2003

Alissa Newton was a participant in the national Church Development Institute (CDI) in 2006 and 2007. I was the director of the program. She also served on the training staff in 2008. Later she served on the CDI staff in the Diocese of Northern Indiana where the 2008 manual was used. She would have been familiar with the Shape of the Parish model from that time.

Robert

The Rev'd Robert A. Gallagher, OA

10/25/22, 2:04 PM

Gmail - #5 Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Order of the Ascension
Means of Grace, Hope of Glory
4752 41st Ave SW Apt 405
Seattle, WA 98116-4261



Shape of the Parish in F.A.T..pdf

522K



Robert Gallagher <ragodct@gmail.com>

#6 Corrections needed in "Vital Christian Community : twelve characteristics of healthy congregations"

Robert Gallagher <ragodct@gmail.com>
 To: Airie Stuart <astuart@cpg.org>
 Cc: Michelle Heyne <michelleheyne@gmail.com>

Tue, Oct 25, 2022 at 3:47 PM

Dear Airie,

I got a second wind and decided to finish this today. I think this is the last item I have a concern about. If anything else emerges, I'll let you know.

Worship-Doctrine-Action Model

In "Vital Christian Community : twelve characteristics of healthy congregations" Chapter 2 is this paragraph,

“Congregational development, like its cousin organizational development, is an iterative discipline. Melissa had been working with similar models, like Martin Thornton’s model “Worship, Doctrine, Action,” and realized that at the heart of congregational life is transformation. That’s why Transform is at the center of the Gather-Transform-Send model that we explored in chapter 1.”

As far as I know I’m the person who first developed a Worship – Doctrine – Action model for use in the field of parish development. I called it The Christian Life Model.

I am suggesting that the paragraph needs to be rewritten to provide proper credit. Along these lines.

“Congregational development, like its cousin organizational development, is an iterative discipline. Melissa had been working with similar models, like Robert Gallagher’s model for “Worship, Doctrine, Action,” and realized that at the heart of congregational life is transformation. That’s why Transform is at the center of the Gather-Transform-Send model that we explored in chapter 1.”

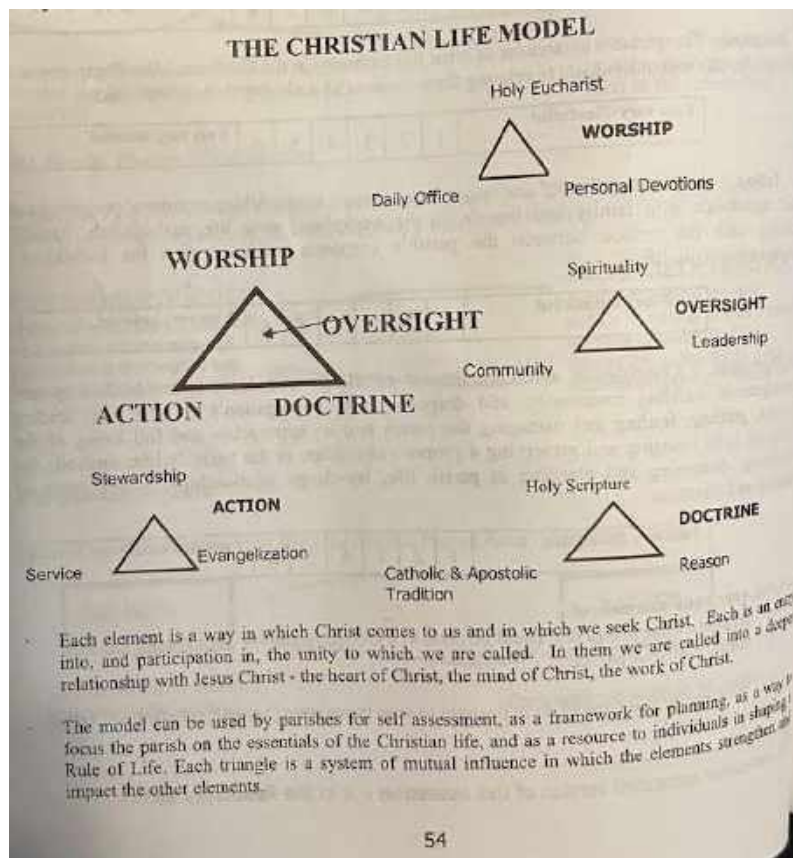
The notion in ascetical theology that worship, doctrine and action were interdependent and essential was common in Anglican thought. For example,

John Macquarrie - “There are three major factors combined together in the living unity of the Christian religion: doctrine, worship and deeds. I am reminded of a saying in the Old Testament: a threefold cord is not quickly broken. The strength of the Christian religion lies in this complex texture embracing the whole of human life. The three factors are intertwined, so that each strengthens the other. Together they form something that can stand up to the greatest strains without giving way. But if we allow the strands to become separated, then any one of them in isolation begins to show weakness and will not maintain itself for long.” Macquarrie, John. *Paths in Spirituality*, SCM Press, 1972.

“Martin Thornton points to it in *The Rock and the River* and in his description offers a process and systems perspective: ‘Moral action only flows from doctrinal truth by grace and faith, that is through prayer.’”1965

Lambeth Conference 1978 “This inextricable fusion of worship, of doctrine, and of action constitutes the distinctive contribution the churches of the Anglican Communion desire to make to the Universal Church of God in Jesus Christ.”

All three of those quotes were sources that inspired the idea of a W-D-A model. W-D-A isn’t Thornton’s model. It’s first a long standing way in Anglicanism of thinking about the “major factors.” And secondly, the development of a *model* in the sense used in organization development was my work. Below is from *Fill All Things*, 2008, page 54.



You can find the model in its earliest form in my 1977 handwritten notes "Faith, the Church and OD" (attached.) This was for a presentation in the MATC Organization Development in Religious and Voluntary Systems program. I was the first OD trainer to begin making connections between the fields of ascetical theology and organization development. Also attached are my 1978 handwritten notes for a presentation in the same program. It also appears in the master's thesis of Mary Anne Mann "Parish Development, Building up the Body of Christ" 1981, for an MA from Goddard College, VT. Attached - see pages 94 - 130. In 1982 I finish writing [Power from on High: A Model for Parish Life and Development](#), Robert A. Gallagher, Ascension Press, Also, on page 23 of the *Church Development Institute - 2008 Manual*, and in, pages 53 - 91 as a chapter in *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert A. Gallagher, Ascension Press 2008. The elements are also mentioned in my booklet [Stay in the City](#) p. 14, 1981



If you want to engage in a bit of internet fun, Google, "Worship, doctrine, action." Look in the Images. Note what you find. Change the search to "Worship, doctrine, action. - Martin Thornton" or "Worship, doctrine, action - Robert Gallagher" and look at the images.

Alissa Newton was a participant in the national Church Development Institute (CDI) in 2006 and 2007. I was the director of the program. She also served on the training staff in 2008. Later she served on the CDI staff in the Diocese of Northern Indiana where the 2008 manual was used. She would have been familiar with the Christian Life Model (Worship-Doctrine-Action) model from that time.

Robert

The Rev'd Robert A. Gallagher, OA
 Order of the Ascension
 Means of Grace, Hope of Glory
 4752 41st Ave SW Apt 405
 Seattle, WA 98116-4261

5 attachments

-  **An Organizational Model for the Church. Gallagher 1978.pdf**
365K
-  **Worship-doctrine-action PFOH 1982.pdf**
258K

 **Faith. The Church and OD presentation ODEVS 11-17-77.pdf**
1496K

 **Christian Life model - individual spirituality.pdf**
2602K

 **Mary Ann Mann paper 1981.pdf**
4192K