Exam -- Parish Development Clinic 2017

Complete the exam and return it to Michelle Heyne, OA

1. The Renewal - Apostolate Cycle

Fill in the primary elements of the model and describe each.

Apostolate

**Define**

Renewal

**Define**

In your parish – of these categories; what’s the most developed capacity; the least? Explain briefly.

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

**In the above what in your parish is most developed; least developed- explain**

2. The Christian Life Model Fill in the 16 elements of the model

3. Explain the active relationship among the three elements of the Worship triangle.

4. Benedictine Promise

Fill in the primary elements of the model and give an example of each.

5. List and explain three methods that can help shape a parish culture with Benedictine characteristics

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| --- | --- | --- |
| **Method** |  | **Explain** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

6. The Shape of the Parish

Fill in the primary elements of the model and state a characteristic of each.

7. List the three broad objectives that make up a strategy for shaping the parish (using the Shape of the Parish model) and explain.

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| --- | --- | --- |
| **Objective** |  | **Explain** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

8. Pastoral Oversight

*You are to complete each question as a self-assessment and statement of pastoral strategy*

Gatta writes about the shepherding metaphor of the Scriptures. How it assumes “intimate mutual knowledge between shepherd and sheep: the shepherd knows the sheep.” And how the “sheep, in turn, recognize the shepherd’s voice, follow his lead, and find true pasture and even eternal life with him”” [p. 88] Later she writes, “we usually feel a firmer, more integrated sense of vocation when distinctly priestly ministries are grounded in the regular pastoral oversight of a given congregation.” [p. 92] “To exercise oversight in our communities, we will have to know our parishioners well. Gaining this knowledge takes a long time, and we never really come to the end of it.” [p. 104]

She notes that the priest is responsible for the oversight, the tending, of the whole congregation. She writes of “the real danger of the popular understanding of the good shepherd, especially for pastors, is to lose sight of the flock as a whole.” “Oversight means, literally, ‘seeing over,’ scanning the wider horizons, looking beyond the immediate; in involves getting and maintaining the big picture.” [p. 90]

1) Knowing the congregation

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| --- | --- | --- | --- | --- | --- | --- |
| I don’t know people very well. I seem to frequently misunderstand people in the parish—what they care about, what they are willing to do. | 1 | 2 | 3 | 4 | 5 | I know the people of the parish—what they care about, where they are in their spiritual journey (including as seen in the Shape of the Parish model), [Note: It doesn’t matter how this understanding is gained, whether through regular visiting, parish gatherings and programs, or in spiritual guidance.] |

Pastoral strategy (what you see as your pathway to improving this) :

2) The congregation following my lead

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| I don’t seem to get heard in the congregation. I often feel misunderstood and/or discounted. | 1 | 2 | 3 | 4 | 5 | Members take me seriously when I propose a direction; it’s obvious that they are listening and considering what I say. I feel respected as a leader. |

Pastoral strategy:

3) My focus -- #1

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| --- | --- | --- | --- | --- | --- | --- |
| I have a tendency to get focused on individual’s in some form of difficulty, those who are angry or upset with me, or are straying, and/or those chronically critical.” | 1 | 2 | 3 | 4 | 5 | I stay focused on the congregation as a whole. Tending to those experiencing some form of distress is done within that broader task. |

Pastoral strategy:

4) My focus -- #2

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| --- | --- | --- | --- | --- | --- | --- |
| I tend to denigrate or neglect the hard work of oversight in favor of more emotional satisfying one-to-one pastoral care.” (p. 90) | 1 | 2 | 3 | 4 | 5 | I maintain an adequate focus on the general oversight and tending of the congregation. |

Pastoral strategy:

9. Pastoral Oversight and Eucharistic Presidency

Gatta quotes Austin Farrer, on the priest, “who bears the Sacrament is the sacrament himself; he is, one might almost say, himself a walking sacrament.” “The image of a walking sacrament also illuminates the expectation most people entertain of finding in their priest—the baptismal holiness to which they are themselves called.” [pp. 91 – 92]

1) Perceptions – my own (as priest)

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| --- | --- | --- | --- | --- | --- | --- |
| I see the administrative and leadership work of the priest as a distraction from my “spiritual” duties. | 1 | 2 | 3 | 4 | 5 | I see the administrative and leadership work of the priest as an essential expression of my “spiritual” duties. |

Pastoral strategy:

2) Perceptions – in the parish

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| There’s a strong perception in the parish “that the laity exist to carry on the day to day ministry if the church” – in the sense of the administration, leading the vestry and its meetings, overseeing the well being of the whole. The priest is there to do the “magic.” (Though most would find other words to say it.) | 1 | 2 | 3 | 4 | 5 | Those at the center of the parish’s life seem to intuitively grasp a relationship between the presiding of the priest in the congregation’s life and the priest presiding in the Eucharist. |

Pastoral strategy:

3) Presiding at the Eucharist

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| I am uncomfortable in the presiding role. I either withdraw from it (in hesitation and uncertainty) or I use it to overwhelm the congregation (by speaking too loudly and functioning as something of a cheerleader) | 1 | 2 | 3 | 4 | 5 | I am at ease in the presiding role. I establish the rhythm and pace of the liturgy. I see to it that there is a calm and grounded climate before beginning and during the celebration. |

Pastoral strategy:

4) Presiding in the parish community

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| --- | --- | --- | --- | --- | --- | --- |
| I seem to have an inflexible leadership style (e.g., I want everything to be participatory or I want to make all the important decisions). I lack skills for designing and facilitating meetings. | 1 | 2 | 3 | 4 | 5 | I am able to move among leadership styles with ease. I have the skills needed to design and facilitate an effective meeting. |

Pastoral strategy:

10. Benedictine Models of Leadership

Gatta suggests that it may prove useful to ponder the role of the abbot in the Benedictine community as a way of illuminating the role of the priest in charge of a parish church. She writes, “The Benedictine abbot is suppose to lead and govern his community, but Benedict insists that he wield his authority moderately, always seeking the counsel of his brothers.” “We see in the Rule the ideal blending together of the charismatic authority of personal holiness with the stable authority of ecclesiastical office.” [p. 95] The Benedictine style of leadership seeks consensus through a commonly held vision of the Christian life. Consensus can take a long time to achieve.” [p. 96]

1) Taking counsel with the community

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| I tend to take counsel with the community *too little* resulting in reactions and responses such as frustration, anger, that I’m cutting them out, that I don’t trust them; passivity, informal lobbying. |  | I seem to get the balance about right. |  | I tend to take counsel with the community *too often* resulting in reactions and responses such as being inundated, that their time isn’t valued, that I’m avoiding responsibility, and that I don’t trust myself; feeling burdened, scattered, no sense of grounding and direction. |
| 1 | 2 | 3 | 4 | 5 |

Pastoral strategy:

2) Methods

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| I don’t have the skills and methods necessary to involve the community in decision-making except in the most formal and traditional of ways. | 1 | 2 | 3 | 4 | 5 | I have adequate skills for involving the community in decision-making. |

Pastoral strategy:

3) The spirit in which I take counsel

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| --- | --- | --- | --- | --- | --- | --- |
| I am really engaged in a facade of collaboration. I use the various methods to “ensure the acceptance of (my) own view.” | 1 | 2 | 3 | 4 | 5 | I enter into the process with “genuine humility and self effacement” … an openness of ‘heart and mind to the mysterious action of God. [p. 96] |

Pastoral strategy:

11. Commonly held vision

“The Benedictine style of leadership seeks consensus through a commonly held vision of the Christian life” [p. 96] Gatta assumes that in the main this isn’t something we make up. “Parish mission statements proliferate when parishes fail to understand that their mission is the same basic mission that they share with the rest of the church: ‘to restore all people to unity with God and each other in Christ” (BCP p 855) [p. 94] “Parish congregations share a faith and theological tradition in common with other Christians. What we need to do, then, is something both more modest and more demanding: to teach and to engage the great tradition of the church and then to ponder how to live that faith I our own circumstances.” [p. 94]

1) My approach

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| I tend to approach issues of organizational culture and direction as something I and/or the congregation need to create. We spend a lot of time on mission statements, visions, and core values. | 1 | 2 | 3 | 4 | 5 | I tend to approach issues of organizational culture and direction as something we receive and need to apply to the particular life and circumstances of this parish church. |

Pastoral strategy:

2) Congregation’s grasp of the Episcopal Church’s ethos/culture.

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| My congregation has a weak understanding of the Episcopal Church’s ethos/culture. We generally have a low level of competence or proficiency for living the Christian life in our tradition. | 1 | 2 | 3 | 4 | 5 | My congregation has a strong understanding of the Episcopal Church’s ethos/culture. There is a functional apostolic core, a “Remnant,” with a high level of competence or proficiency for living the Christian life in our tradition. |

Pastoral strategy:

3) My grasp of the Episcopal Church’s ethos/culture.

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| --- | --- | --- | --- | --- | --- | --- |
| I have a weak understanding of the Episcopal Church’s ethos/culture. I have a low level of competence or proficiency for living the Christian life in our tradition. I often feel at odds with that tradition. | 1 | 2 | 3 | 4 | 5 | I have a strong understanding of the Episcopal Church’s ethos/culture. I have a high level of competence or proficiency for living the Christian life in our tradition. I am comfortable in that tradition. |

Pastoral strategy:

12. Administration as Pastoral Care

Gatta assumes that “When thoughtfully executed parish administration supplies the harmony, efficiency, and beauty in which the defining ministries of the church can then occur.” [p. 99] She quotes Louis Weeks, “Congregations that effectively handle administrative work often have a transformed understanding of it. They don’t do administration *instead* of pastoral care; the engage in church administration *as* pastoral care.” [p. 100] These mundane tasks require a certain kind of reflective skill to perceive how grace might be operating in them; pastors need to cultivate their capacity to *see*.” [p. 100]

1) Overall stance

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| --- | --- | --- | --- | --- |
| I tend to get caught up in the details of administration. It takes a lot of my time as I micro manage things. |  | I tend to see how to do parish administration so it “supplies the harmony, efficiency, and beauty in which the defining ministries of the church can then occur.” |  | I tend to avoid parish administration. I see it as interfering with my real pastoral and spiritual responsibilities. |
| 1 | 2 | 3 | 4 | 5 |

Pastoral strategy:

2) Under and over managing

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| --- | --- | --- | --- | --- | --- | --- |
| I tend to under manage things. I avoid accepting responsibility. I try to “delegate” when it’s really an excuse to escape work I don’t like. | 1 | 2 | 3 | 4 | 5 | I tend to over manage things. I have a perfectionist stance that doesn’t allow others adequate space to exercise responsibility. |

Pastoral strategy:

3) Wisdom and skill for collaboration (see *Management of Organizational Behavior*, Hersey, Blanchard, Johnson; also *Fill All Things*, Gallagher, pp.151 – 1540

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| --- | --- | --- | --- | --- | --- | --- |
| I don’t have the skills needed for effective “situational leadership.” I don’t know how to assess the existing willingness and competence of individuals or groups and to provide the appropriate direction based on that assessment. | 1 | 2 | 3 | 4 | 5 | I do have the skills needed for effective “situational leadership.” I effectively assess the existing willingness and competence of individuals or groups and provide the appropriate direction based on that assessment. |

Pastoral strategy:

4) Staying grounded and integrated

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| I tend to allow the use of my time to be driven by the expectations and demands of parish busy work. I seem to not have adequate time for silence, prayer, study and relationships. | 1 | 2 | 3 | 4 | 5 | I manage the “demand system” effectively scheduling time for silence, prayer, study and relationships. |

Pastoral strategy:

## 13. The Theology of the Remnant

Martin Thorntonin *Pastoral Theology: A Reorientation* and later republished as *The Heart of the Parish: A Theology of the Remnant*

Natural Religion

Incarnational

Remnant

1. How does Thornton define each category

|  |  |
| --- | --- |
| *Category* | *Define and/or marks of fitting that category* |
| Remnant |  |
| Incarnational |  |
| Natural Religion |  |

1. Using this model - assess your parish?
2. Thornton writes about the alternatives to the Remnant Theory in Chapter 1 – multiitudinism, “the Christian element at any given time,” and a “little bit of both.”

How are each of these operative in your own thinking? – note we are assuming that we all hold incompatible mental models in our head with quite realizing what we are doing.

14. Critical Mass Theory,R. Gallagher, 1998

Cynicism &

Passivity

“Just going Along”

Supporters

High C & C

**High competence and commitment**—People invested in all aspects of the organization’s life high degree of emotional maturity, competence and commitment

**Supporters—**Wantto help be productive and healthy

**“Just Going Along”**—May have mixed feelings regarding commitment; may want to ”just do my job;” competence may be in limited areas; may “go along” with health or non-health at the center.

**Stances of Cynicism, Counter-dependency, Passivity—**Mostorganizations have people that are not able or willing to take a healthy and productive stance. This may be a stance that the person typically takes or may be situational.

**STRATEGY:** In most organizations—build a “critical mass” of people with a stance of *High Commitment & Competence* and *Supporters*. Develop organizational processes, values and norms that reinforce a productive, empowering, and humane culture. Accept people in the stance they have taken; invite them to develop their abilities and willingness to invest themselves more broadly and deeply. Place boundaries on behavior that is undermining the well being of the organization’s culture.

*Apply the model to your parish vestry. Begin with listing the primary areas in which you believe a vestry needs to be competent.*