

Diocese of New Jersey Creative Strategic Session

Seattle, Washington – June 11, 2018

A revitalized parish is one in which the individual and corporate implications of the baptismal covenant of the people of God are being worked out. ..A revitalized parish is one in which the whole Faith is taught with diligence and acted on with courage. ..The revitalization of the parish means making the church a place of prayer and the people a praying people. ..It is the people of God engaged actively in their relationship with God, through Scripture, sacraments and prayer, and engaged in their work in family, neighborhood and workplace, in service to the poor and oppressed which is the sign of the coming of the kingdom. Emmett Jarrett



Today is given as an act of hospitality by the Order of the Ascension. The work of Michelle Heyne, OA & Robert Gallagher, OA and dinner are offered in thanksgiving for the life and ministry of the Diocese of New Jersey.

The packet a variety of models and theories used in our work. Some ascetical theology and practice, others organization development.

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Take Counsel – Stop Grumbling

The Invitation 2018

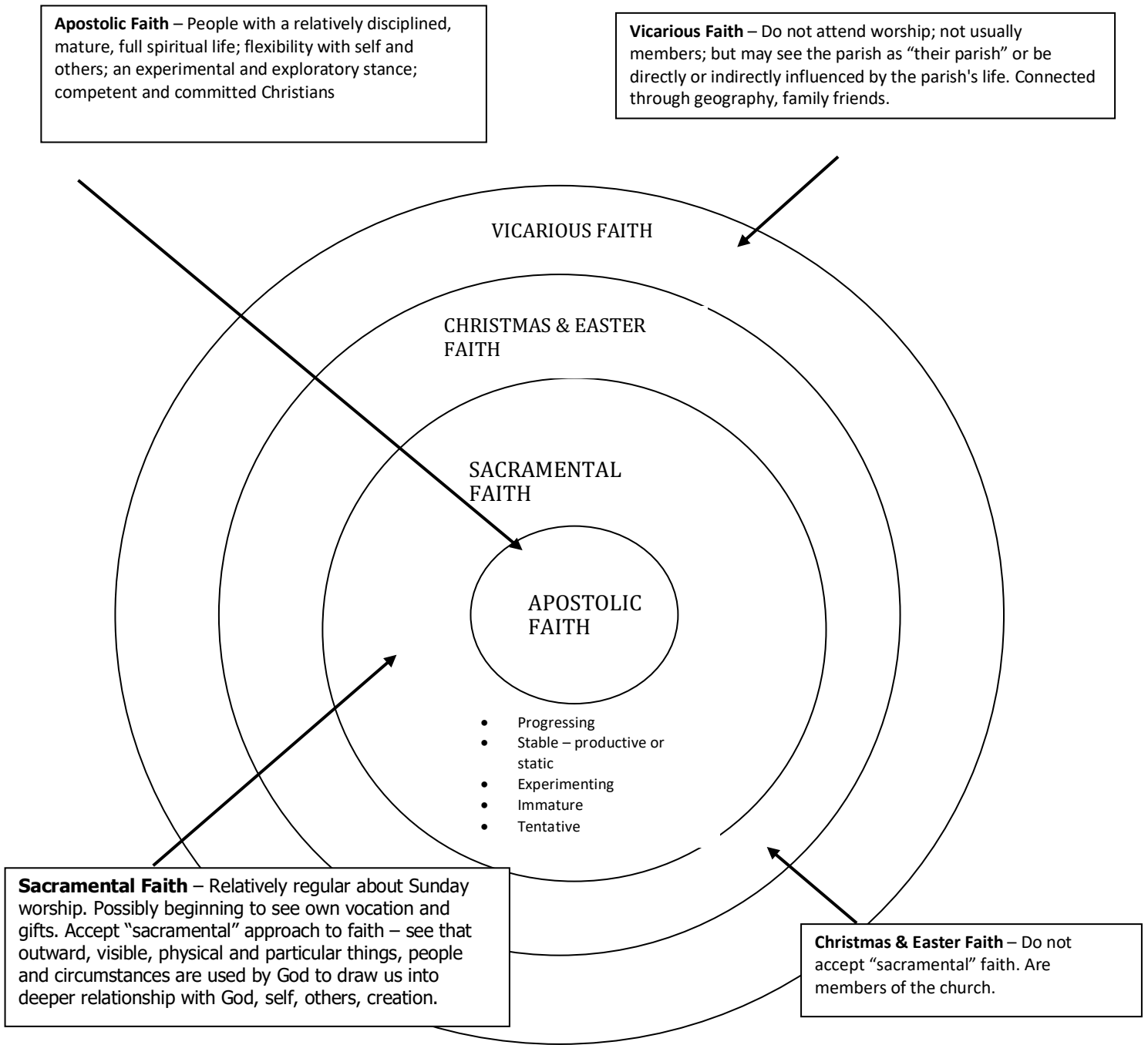
www.orderoftheascension.org/the-invitation-2018

Means of Grace, Hope of Glory

A Parish Development blog

www.congregationaldevelopment.com/means-of-grace-hope-of-glory

The Shape of the Parish



The model can be used:

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

Copyright "Shape of the Parish" Diagram -- Robert A. Gallagher/Mary Anne Mann, 1983; Revised RAG 1999, 2003 For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

The Renewal – Apostolate Cycle

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

RENEWAL

Renewal in baptismal identity and purpose in worship, study and being equipped, for Christian action



APOSTOLATE

Participation in the work of Christ in service, evangelization and stewardship

In areas of:

- Workplace
- Family & Friends
- Civic Life
- Church



A Cycle

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

In that Cycle:

We need:

To accept our dependence on God

To accept responsibility for ordering our spiritual life

To accept our interdependence with others in the Church

Which is helped by:

Openness to spiritual guidance

Establishing a rule of life

Life in Christian community, a parish church

Which the parish helps by:

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.

Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.

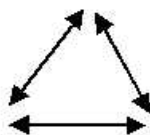
Being a healthy and faithful parish church and by helping people relate to the parish community in ways appropriate to their personality and the parish's capacities.

Copyright Robert A Gallagher, 1985. Also from *Fill All Things: The Spiritual Dynamics of the Parish Church*, Robert A Gallagher, 2008

The Benedictine Promise

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

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



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

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

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

Look at the dynamics of parish life

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

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

Develop a parish culture that is marked by:

Stability – Especially seen in Liturgy, prayer and relationships.

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

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

Copyright Robert A. Gallagher, 1987, 1997, 2002, 2003

For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

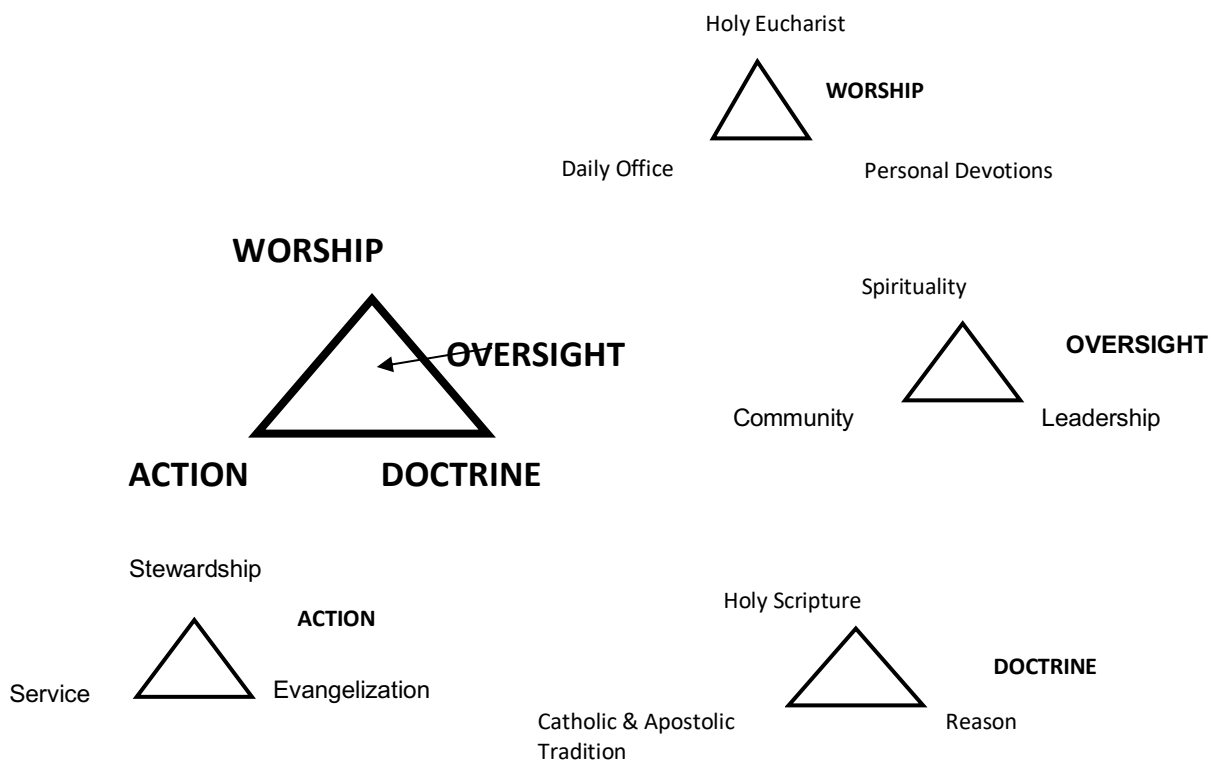
The Christian Life Model

In a world where carpenters get resurrected, everything is possible.

Eleanor in *The Lion in Winter*

For many years Mother Mary Laney was vicar of Saint Gabriel’s Church in the Olney neighborhood of Philadelphia. Olney is a community of African Americans, Asians, Arabs, Africans, Hispanics, and some whites, the remains of a once large German American population. It’s one of the most diverse communities in Philadelphia. It’s also a community struggling with crime, affordable housing, and employment. It was a small parish dependent on the diocese for assistance, serving the Olney community with efforts of community organizing, employment and education, and holding together a diverse membership. Saint Gabriel’s had a motto “With God all things are possible”. What held them together and allowed them to move forward in service? Liturgy and prayer were certainly at the heart of it. Another one of the tools Mary Laney used was this Christian Life Model. It offered a way of thinking about the elements and dynamics of life in a Christian community.

THE CHRISTIAN LIFE MODEL



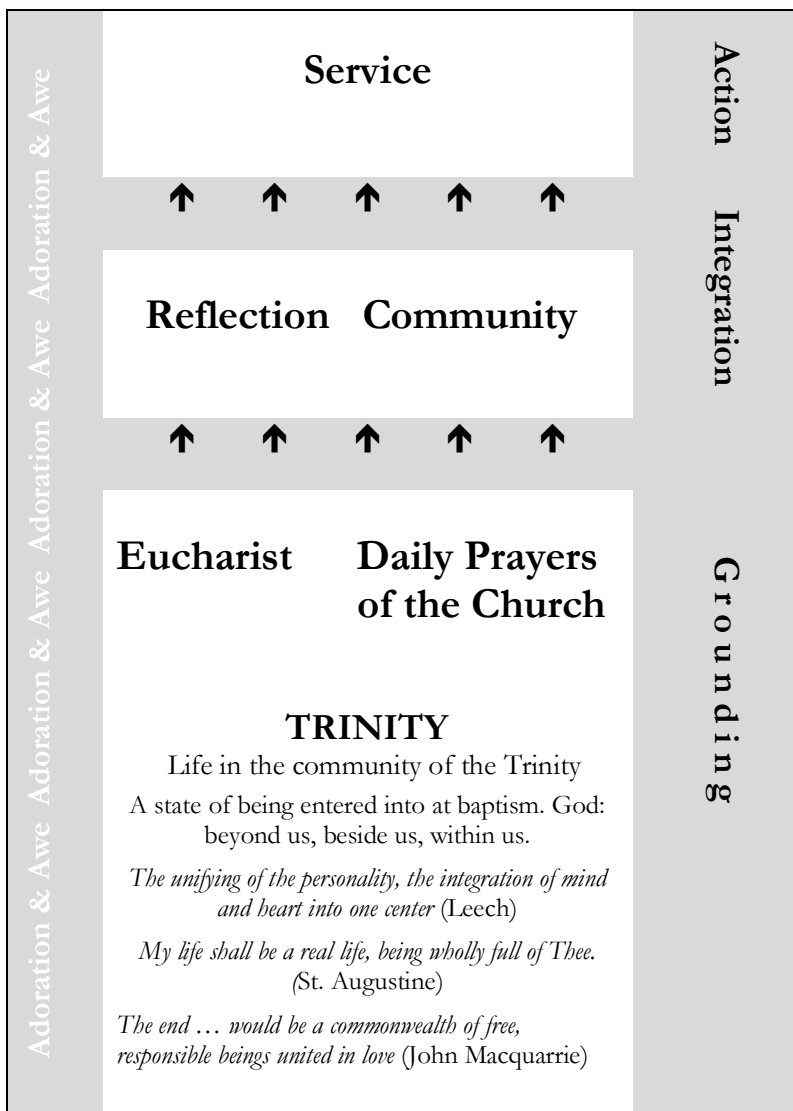
- Each element is a way in which Christ comes to us and in which we seek Christ. Each is an entry into, and participation in, the unity to which we are called. In them we are called into a deeper relationship with Jesus Christ - the heart of Christ, the mind of Christ, the work of Christ.
- The model can be used by parishes for self-assessment, as a framework for planning, as a way to focus the parish on the essentials of the Christian life, and as a resource to individuals in shaping a Rule of Life. Each triangle is a system of mutual influence in which the elements strengthen and impact the other elements.

Copyright Robert A. Gallagher, 1985, 2006

For more on the model see Robert Gallagher’s *Fill All Things: The Dynamics of Spirituality in the Parish Church*, 2006 and *Power from on High: A Model for Parish Life and Development*, 1982

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In Your Holy Spirit Model



Weekly Practice: Holy Eucharist

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.

Daily Practice: The Daily Prayers of the Church

There are two things to do here. The first is to equip and support parishioners in saying the Daily Prayer of the Church on 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.

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 its own life as a community. The beginning place for this is to create an environment with significant space for stillness and silence.

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.

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. This is a call to a wise and generous love.

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 or experimentation and learning from experience. It can teach methods that allow people to face change.

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From:

In Your Holy Spirit: Shaping the Parish Through Spiritual Practice

Robert A. Gallagher, published by Ascension Press, 2011

In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life

Michelle Heyne, published by Ascension Press, 2011

The Threefold Rule of Prayer

Our worship tradition as Episcopalians is based on a three-part structure. Michael Ramsey, the one-hundredth Archbishop of Canterbury, referred to it as the “Benedictine triangle.” Martin Thornton called it the “Catholic Threefold Rule of Prayer.” It is the Prayer Book Pattern. The three elements, Eucharist, Daily Office, and Reflection/Personal Devotions, comprise the fundamentals of a disciplined Christian spirituality in the Anglican tradition. The use of this pattern can help individuals and parishes move away from the attempt to base our prayer life on a self-made, unintegrated list of "rules" toward an integrated Rule grounded in the Book of Common Prayer.

Holy Eucharist

The Gifts of God for the people of God, BCP p. 364

For the fully Christian life is a Eucharistic life: that is, a natural life conformed to the pattern of Jesus, given in its wholeness to God, laid on His altar as a sacrifice of love, and consecrated, transformed by His inpouring life, to be used to give life and food to other souls.

-The Mystery of Sacrifice: A Meditation on the Liturgy; Evelyn Underhill

Daily Office

Day by day we bless you; We praise your name forever, BCP p. 98

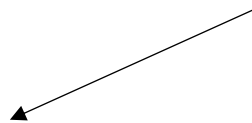
...a way by which we keep ourselves in constant awareness of the divine order an order of love and justice which embraces and underlies all order ...it is the recurring cycle of prayer and communing with God which gives, as it were, the dominant 'set' to life...the offices keep us in touch with the whole church. They do not impede the individual's spiritual growth, but both nourish it and supply a standard by which it is to be judged"we need immersion too in Christian truth if we are rightly to interpret life and culture - Paths in Spirituality, John Macquarrie



Reflection/Personal Devotions

That in all the cares and occupations of our life we may not forget you, but may remember, BCP p.100

...prayer must involve the unifying of the personality, the integration of mind and heart into one center.... Without self discovery there can be no further progress. 'In order to find God whom we can only find in and through the depths of our own soul, we must first find ourselves.' Without self-knowledge our love remains superficial. -Soul Friend; Kenneth Leech



<i>Reflection: Times of consideration; occasions of pondering, musing, and contemplation. Seeking a sense of perspective and direction.</i>	<i>Self-examination & confession: Routine times when we can in silence engage in a systematic reflection on our sin and God's mercy.</i>	<i>Spiritual reading: The Scriptures or writers on the spiritual life. Slow, reflective reading, possibly a form of Lectio Divina.</i>	<i>Other: Centering prayer, meditation, recollection, intercession, petition, stations of the cross, going on retreat, etc. whether done on our own or with others</i>
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Trust development

From *In Your Holy Spirit: Shaping the Parish through Spiritual Practice*, Robert A Gallagher, 2011, Ascension Press

We trust parish communities that exhibit certain characteristics.

- Reliability. We see consistency and dependability
- Responsiveness. There is sensitivity and empathy, an awareness of needs and openness to take action; my feelings are validated if not shared, my ideas will be respectfully responded to with dialogue, agreement and disagreement.
- Reciprocity. There is mutual exchange; I am fed and I feed others.
- Congruence. There's a feeling of harmony and unity; this community is what it claims to be.

The model I've worked with suggests four phases in trust development. My assumption is that the above characteristics become stronger as each phase develops.

1. Inclusion & Acceptance
2. Open Information
3. Shared Direction
4. Internal Commitment, Collaboration, Self-management

A parish that has a high level of commitment, collaboration and self-management can be said to be a parish that has a high trust level. The trust becomes visible in that way.

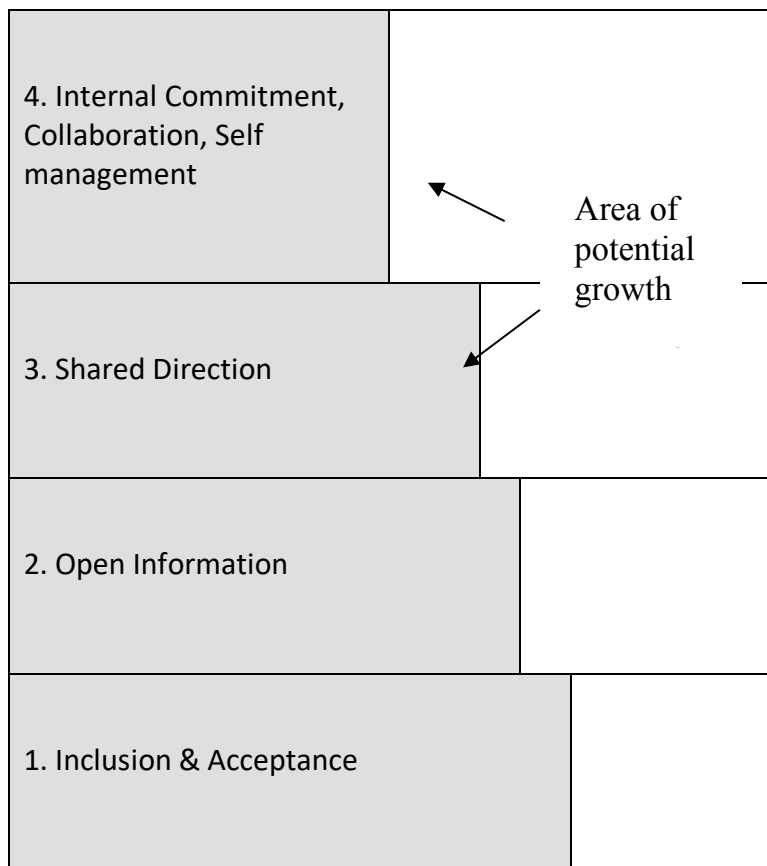
The parish always has the potential to develop and strengthen these four basic qualities of community life. These qualities "build" on each other in a sort of hierarchy, those near the bottom forming a "foundation" for the "higher" ones.

4. Internal Commitment, Collaboration, Self-management
3. Shared Direction
2. Open Information
1. Inclusion & Acceptance

For the community to become healthier and more trusting certain concerns related to each phase must be adequately resolved. Some of the concerns to be resolved as we build trust include:

4. Internal Commitment, Collaboration, Self-management	The extent to which: 1) the direction and related decisions have internal commitment, a commitment not easily changed under pressure; 2) members are open to mutual influence from one another and see themselves as mutually accountable; 3) increased authority comes from increased competence, commitment, and spiritual and emotional maturity.
3. Shared Direction	The direction of the community is shared, broadly owned. The direction is based on having explored options, is a free choice and not coming from coercion or habit, and is renegotiable if new information arises.
2. Open Information	The extent to which there is an open climate in which people feel free to share their feelings and ideas. That information is shared in a timely, useful, thorough and respectful manner.
1. Inclusion & Acceptance	How much do people in the parish community accept that others in the community belong and bring something to contribute? To what extent do people accept the parish's ways of being and doing, its espoused values and deeper underlying assumptions about God, humanity and the church, e.g., the culture?

As the concerns toward the base begin to be resolved, a foundation is built for resolving the concerns of the next phase. We can picture this as building blocks.

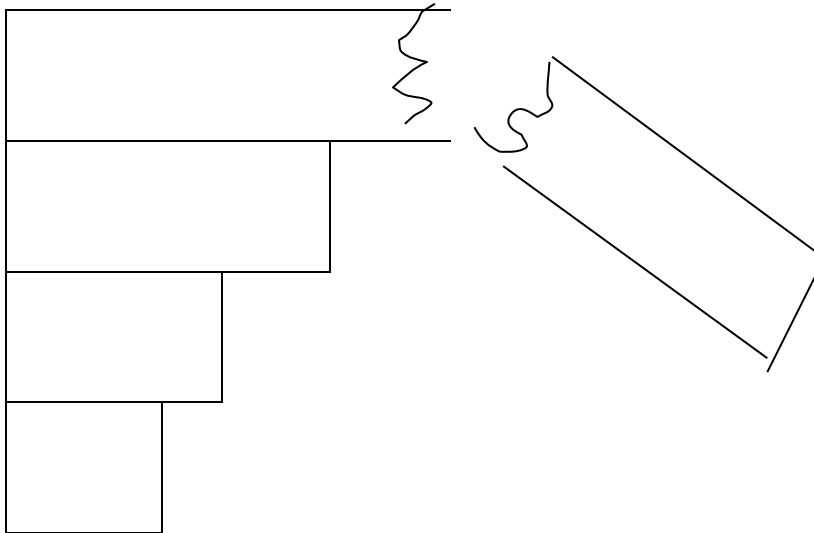


To the extent the inclusion and acceptance concerns have been resolved, members will feel free to be more open in sharing their feelings and thoughts about the community’s life and work.

To the extent the community is sharing useful information it will have the base it needs for setting direction and making decisions. This open flow of information will generate the options about the direction and way of life for the community.

The extent to which members experience a sense of choice in exploring these options will determine the degree of internal commitment they have toward the direction and culture of the parish community.

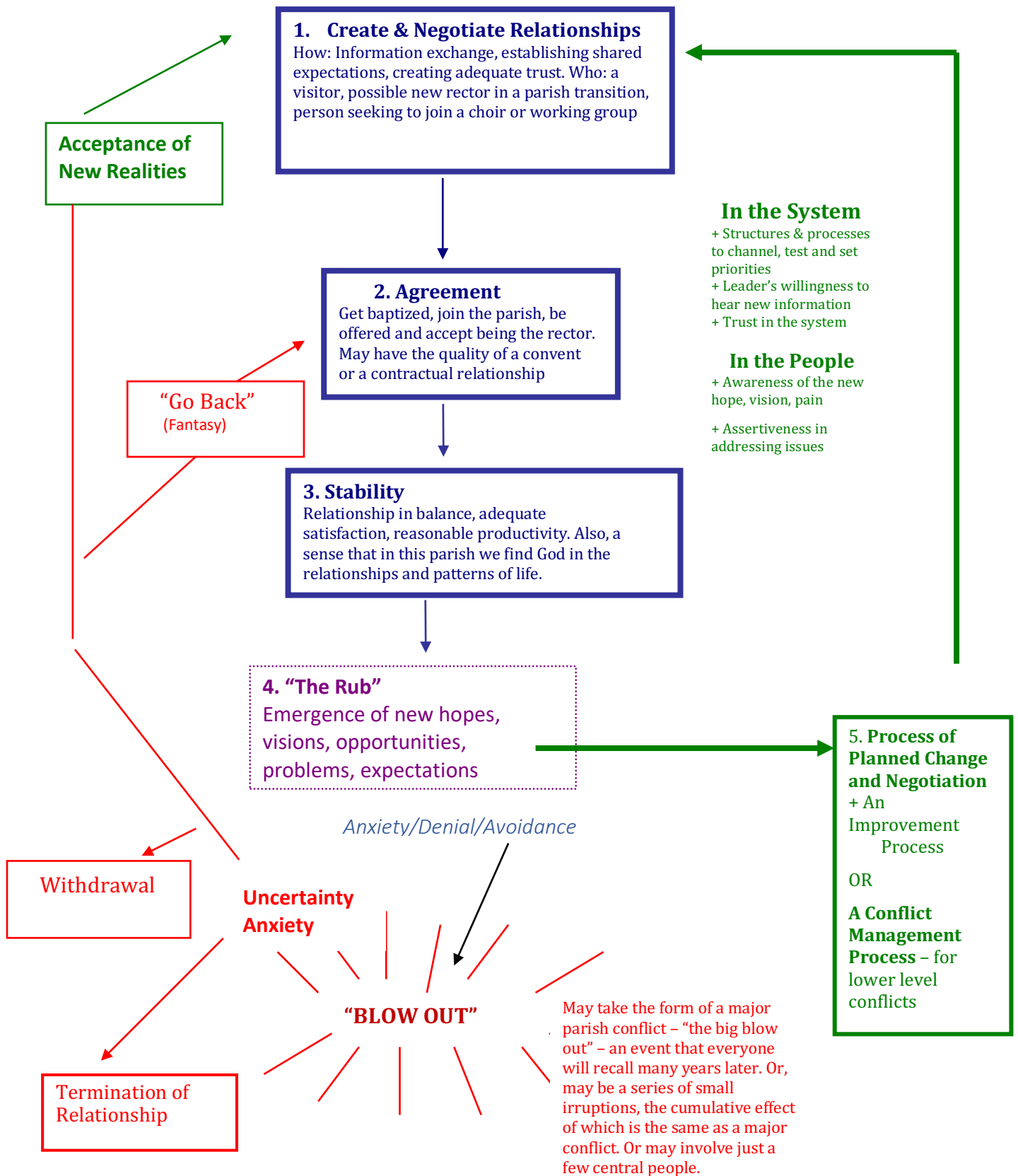
When the community neglects the need for adequate resolution of “prior” concerns before taking on later concerns, an unstable relationship is the likely result. The blocks are likely to topple over! This is why things fall apart when leaders try to produce commitment and collaborative action by pressure, and insisting that we need 100% commitment from everyone.



In most parishes, indeed most organizations of any kind, trust is an afterthought. We take note when it’s missing. The blocks have tumbled over because we didn’t pay attention to building the foundation. The idea that trust is something we can intentionally and successfully create is a new and foreign idea for many people.

Based on “Trust Development in Organizations,” Robert Gallagher, 1995.

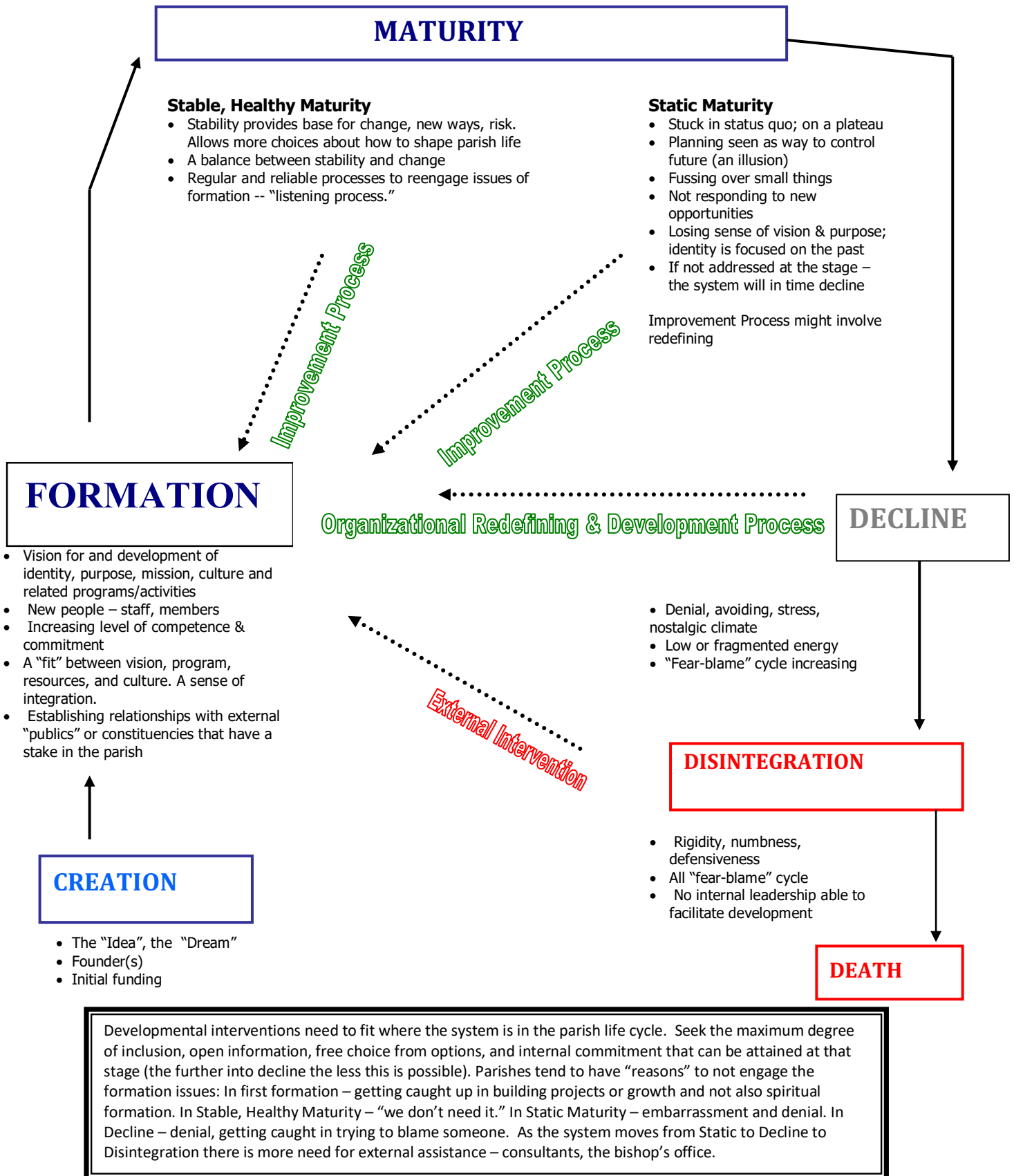
RELATIONSHIP CYCLE IN PARISHES



© Robert A. Gallagher, 1996, 2010, 2018 Acknowledgment – this model was in part inspired by "Planned Renegotiation: A Norm-Setting OD Intervention", John J. Sherwood and John C. Glidewell, 1971

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PARISH LIFE CYCLE



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Where are we in the life cycle?

The perspective in this model is to determine the position of the parish in its life cycle by taking into account several factors:

- How well the parish focuses on the church's mission and the parish's primary task of worship and formation. For more background see *Fill All Things: The Dynamics of Spirituality in the Parish Church*; Page 10 - 14
- How healthy the parish is in terms of spiritual practice and emotional intelligence.
- How strong the parish is in terms of institutional factors such as finances and property upkeep.

These elements are all interdependent. Strength or weakness in one will feed strength or weakness in the others.

The best starting place in making this assessment is to work with the descriptors in the diagram above.

Going a bit further might include seeing a healthy and faithful parish as one that continues to develop its capacity to:

- Renew people in their baptismal identity and purpose and send them, in Christ, for an apostolate with friends and family, at work, in civic life and in the church.
- Foster a strong life and ministry of worship, doctrine, action and oversight.
- Enable people to seek the presence of Jesus Christ in the people, things and circumstances of

life, through stability, conversion of life and obedience.

- Nurture the Christian life of people at all phases of maturity; give special attention to guiding

and equipping those of apostolic faith; and encourage all toward a more prayerful disciplined and compassionate Christian life.

-- From *Fill All Things* page 18.

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The marks of parish development

From the Order of the Ascension formation of novices

The marks of parish development we seek in our parishes are:

1. The daily life and ministry of the baptized is at the center of parish energies

The central rhythm of all parish churches is the movement of members from renewal in their baptismal identity and purpose to life and ministry in their workplace, civic involvements, and with families and friends. The parish church is called to support people as instruments of God's love and light in all of life. It's really about us learning to better cooperate with the organic processes of the parish—people become salt and light in Eucharist, prayer, learning and community so they might be salt and light in daily life.

For many parishes this involves a shift from asking lay members to focus on the institutional needs of the parish to a focus on the daily life of its members in the world. This calls for leadership that attends to the parish's institutional needs in an effective and efficient manner while giving more attention to and respect for the baptized person's daily life.

2. The parish is an effective community of formation in Christ

This is a process of formation that accepts people where they are and invites them to grow. We assume that the most significant way in which that happens is as people participate in a healthy parish community. It is the total culture of the congregation that shapes the person. So, we give our attention to shaping the parish in a way that has a critical mass at the center of faithful people, proficient in the Christian life; and that makes space for the whole variety of people in all stages of spiritual growth—the stable as well as the more immature and tentative, the Christmas and Easter person as well as the vicarious person connecting through their family of special occasions.

Formation is also helped by:

-The Sunday morning experience is consistently excellent and focused on the Eucharist and an opportunity for community life such as coffee hour.

-There is a systematic learning process for adult members including basic orientations to participation in the Eucharist and Anglican Spirituality, assisting members to accept responsibility for their spiritual lives by shaping rule of life that fits their personality and life circumstances, and a core foundations course made up of several modules offered over several years.

3. The parish is grounding in, and expresses, an Episcopal/Anglican ethos

The Anglican tradition offers tremendous opportunities for individual choice and innovation, while also providing the stretch and challenge that each of us needs to grow up into the full stature of Christ. Anglicanism has a culture, an ethos. The

descriptions of that ethos will vary in emphasis and working but they tend to all point in a common direction. We hear of comprehensiveness, personal holiness, worldly holiness, of being rooted in communal daily prayer; sacramental, pastoral and incarnational.

4. The parish has an emotionally healthy climate

There is a critical mass of members with the skills of self-awareness, empathy, self-control and the exercise of leadership.

5. The parish is vibrant

Parish life has energy; it creates a “buzz” that excites the congregation and spills over to the wider community. It is an attractive energy and impacts membership growth. The Sunday morning Eucharist and community time is consistently wonderful.

6. Parish leaders have the skills they need to effectively manage the polarity of adaptation to address the contemporary society while maintaining institutional integrity, identity and integration.

7. The parish is addressing areas that are barriers to health

Things that are “out of whack” are acknowledged and dealt with. The elements of parish life are mostly in alignment: income-expenses, the energy and funds to carry out the vision we have; liturgical space or number of services to match the number of attendees, and so on

The Process of Change

Excerpts from “The Process of Change” Chapter Seven, -- *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice* by Robert Gallagher © 2011 by Robert Gallagher and Michelle Heyne
Published by Ascension Press

Understand and use a critical mass strategy

Critical mass theories are about building the level of commitment, competence and emotional maturity at the center of the organization so that it grounds the system in a mission orientation and an organizational culture that supports the mission. This will take the shape of a series of circles, one within the other. Those at the center will share more of the “common language” of healthy and useful skills, knowledge, attitudes and values.

Critical mass models invite leaders to attend to building the center and to stop the tendency to obsess about “fixing” the problems and dysfunction at the edges.

Begin with what’s easy to do

Start in places that are both strategic and “easy.” That could include working with groups of people of apostolic faith in mutual spiritual guidance and exploring their vocation in the family, workplace and civic life; begin and maintain an adult foundations course; train the congregation for participation in the Eucharist; begin using the Daily Office during the week. Work with promising areas—begin in the places of health, strength and success.

Use of Self

The presiding priest of the community needs to establish habits and skills that help her or him be a centered and healthy presence as leader of the community in its life and worship. This certainly means being part of those who share the “common language.” The priest needs to engage the map—Eucharist and Office, Community and Reflection, and Service.

It also means accepting oneself as a person on a journey to wholeness and holiness. We need to assume that we need to be changed. This is true for all parish leaders, but especially so for the clergy.

The parish priest engaging parishioners around their spiritual life

By ordination the priest carries the primary responsibility for the pastoral oversight of the parish church. The priest is there to shape the parish. Others may, and hopefully will, share in that ministry and collaborate with the priest. But finally the priest needs to accept this oversight role if the parish is to become healthier and more faithful.

In fact, a strong lay role in shaping the parish is unlikely if the priest fails to personally engage the oversight responsibility to “equip the saints for the work of ministry and the building up of his body.”

Assumptions Regarding the Spiritual Life

From *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, Michelle Heyne, OA,
© 2011 by Robert Gallagher and Michelle Heyne, Ascension Press

1. We all have a spiritual life.
2. It is a significant act of spiritual growth when we accept responsibility for our spiritual life.
3. A healthy spiritual life assumes engagement, rather than escape; an interest in the life of the world instead of spiritual sentimentality or being caught up in illusions.
4. We are seeking a spiritual practice with roots in ancient ways and useful in modern life.
5. We need a spirituality that is both solid and resilient.
6. Our spiritual life serves us best when we understand that it is to evolve over time. What serves us when we are 11 differs from when we are 18 and still again from when we are 35 or 60. A fertile evolution unfolds out of forms of spiritual life that are complex, rich, and paradoxical. They continue to grow as we increase our self-awareness, insight, and in response to changing circumstances.
7. It requires efficiency if it is to serve modern daily life.
8. It requires attention and time if it is to serve modern daily life.
9. Our spiritual life and discipline is to be based on an integrated system, a pattern, rather than series of random practices. We are to live our spiritual life by Rule, not rules.
10. It is possible for the average church member to become competent and proficient in spiritual practices.
11. We must decide to base our spiritual life on persistence, courage, and competence, rather than on feelings—whether we feel like praying or not. A useful and faithful spiritual life requires critical reasoning and intelligences. We need to intentionally turn away from spiritual fads and fast food.
12. The parish church's primary task is the spiritual formation of its people.