

# Shaping the Parish Participant Manual

Use of the Manual

Frequently Used Material

Weekend One: Emotional & Social Intelligence

Weekend Two: Spiritual Practices

Weekend Three: Change Theory & Methods

Weekend Four: Emotional & Social Intelligence

Weekend Five: Spiritual Practices

Weekend Six: Change Theory & Methods

## USE OF THIS MANUAL

This is a working manual. It provides worksheets and tools for use during the sessions of Shaping the Parish.

For information on the program go to the web site at [www.shapingtheparish.com](http://www.shapingtheparish.com)

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# Frequently used material



*Clearly we must work hard.*

Saint Teresa of Avila

# Feelings

## Sad

Bleak	Grim	Dejected	Moved	Ashamed
Blue	Helpless	Discouraged	Shame	Bored
Crestfallen	Hopeless	Dismal	Solemn	Cheerless
Depressed	Melancholy	Dispirited	Sullen	Disappointed
Devastated	Mournful	Down	Unhappy	Embarrassed
Disconsolate	Sorrowful	Downcast		Hurt
Empty	Woebegone	Heavy		Pained
Grieving	Woeful	Lonely		Somber
		Morose		Uninterested

## Afraid

Alarmed	Agitated	Startled	Concerned	Timid
Distressed	Anxious	Tense	Coy	Timorous
Fearful	Apprehensive	Troubled	Diffident	Uneasy
Frightened	Fainthearted	Uptight	Doubtful	Unsettled
Ghastly	Insecure	Worried	Dubious	Unsure
Panic-stricken	Jittery		Edgy	Vulnerable
Petrified	Nervous		Fidgety	
Scared	Perturbed		Restless	
Shocked	Pessimistic			
Terrified	Shaky			

## Mad

Angry	Aggravated	Animosity	Sore
Boiling	Exasperated	Enmity	"Teed off"
Enraged	Frustrated	Ireful	Uneasy
Fuming	Incensed	Irked	Unhappy
Furious	Indignant	Miffed	Unsettled
Hateful	Inflamed	Peeved	Vexed
Hostile	Vengeful		
Infuriated	Worked-up		

## Glad

Alive	Comfortable	Peaceful	Blithe
Cheerful	Content	Pleased	Blithesome
Delighted	Enchanted	Rapturous	Tranquil
Ecstatic	Exalted	Serene	
Elated	Exquisite	Spirited	
Energetic	Gay	Vibrant	
Excited	Gleeful	Warm	
Exuberant	Hilarious	Zestful	
Happy	Jolly		
Jubilant	Jovial		
	Lighthearted		

# Feedback Skills

Feedback may have several purposes – it may be information that expands a person’s information about themselves and the effect they have on others; it may expand the person’s range of choices; and it may be intended to support or discourage certain behavior.

Feedback is likely to be more effective if:

- The person receiving it acknowledges the need for it; especially if the person requests it
- It is timely; given near the time the behavior has occurred
- It is skillful

## Skillful Feedback

- Be descriptive, provide information that describes the behavior and its impact on you; restrict the feedback to what you know (e.g., behavior you have seen and how it has impacted you).
- It is about the giver of the feedback, not the person receiving the feedback. It is an exploration of the effect the person’s behavior has had on you. (note – the same behavior may not have that effect on others).
- Avoid exaggeration (“you always get this wrong”), labeling (“you are stupid”), and judgment
- Speak for yourself (“what I feel/experience when you ....”) not for others (“Everyone gets upset when you ....”)
- Don’t press the person for any immediate response
- Face to face – not by e-mail

## Skillfully Receiving Feedback

- Listen – if something helps you to listen do that, e.g., take notes, ask someone else to make notes on the feedback so you can focus on the speaker
- Ask questions to clarify – “could you give an example of that?”, “when did that happen?”, “who else was there?”
- If others were present during the behavior the feedback is about; ask them to offer feedback, what was the effect on them
- Acknowledge valid points
- Open yourself. Do not get defensive (you may feel it, don’t act it). Stay focused on hearing what is being said.
- Take time to think about what has been said; if a response is necessary tell those offering the feedback that you will think about it and offer some response on a specific date.

## A formula for giving feedback

1. “When you .....” Note the behavior; describe it as specifically as possible.
2. “I felt ....” Tell how the behavior affects you. This is just one or two words – frustrated, angry, pleased, etc.
3. “Because I ...” Share why you are affected that way.

## From Feedback to Negotiation of the Relationship

4. “I would like ...” What would you like the person to consider doing.
5. “Because ...” Why you believe it will help
6. “What do you think?” Invite and hear the response; explore options

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# Learning from Experience

It is a core assumption of lab training that we do not learn from experience itself; we learn from disciplined reflection on experience. The learning process is really one of learning about our experience from a structured reflection on our experience. The method offered here is called --- E - I - A - G.

E – Experience

I – Identify

A – Analyze

G – Generalize

This has been a core learning method in lab training. With adaptation it has been used in team development and Organization Development efforts.

**Experience** – This is anything that happens in the group. The behavior of the group or people within the group becomes the starting place for learning.

**Identify** – A specific behavior or pattern of behaviors is selected as a starting point. The group needs to identify what happen, when it happen, etc. The objective is for all the group members to adequately recall the experience so they can all contribute to the learning process. The assumption is that everyone may be able to learn from the experience.

**Analyze** – The group explores and examines the experience that has been identified. The group may look at the impact or effect of the behavior(s); sharing how they felt, what they thought, how they acted, etc. Judgments each person made may be shared – was the behavior helpful or hindering to the group’s life and work? Analysis may include relating the experience to some theory, model or research.

**Generalize** – This is an opportunity for group members to state what they have learned; to generalize what has been learned into other situations. Based on the analysis, the members state what they might do in a similar situation, what they might have done differently in this situation, what conclusions they have drawn, etc. Members will not necessarily share the same learnings. In lab training two norms are useful in the “Generalization” discussion. First – Each person has his or her own learning. That learning has its own validity. It doesn’t need to be shared by others to be legitimate. Second – It is acceptable for members to ask each other for information about the basis for stated learnings or generalizations.

# The Reflection Process

First, be clear about roles

Name those in the group who share, first hand, the experience being explored. These are the people who will need to do most of the work in the process and draw the learnings. Others serve in a support role -- offering suggestions to consider based on similar experiences and the common skills and knowledge they share. In a training group it is usually best for the learning process if the experience being reflected on is shared by all group members.

## **E - Experience**

This is the experience you have already had. It is the base for the process. The disciplined learning process really starts with **I - Identify**

## **I - Identify**

An event in the life of the group that you want to use to learn from.

1. Select an event.
2. Describe the event so everyone understands what is being discussed.
3. Each person that was present during the event share what they saw, heard, felt. What behavior did you observe in yourself and others?

## **A - Analyze**

Think about what happened

1. Share about the event -- Concerns Likes
2. What helped or hindered the group
  - in terms of its task?
  - in terms of its trust?
  - in terms of \_\_\_?
3. What was the effect on you? What did you say and do? What were your feelings and thoughts?
4. Use appropriate theory, models or research to explore the event.

## **G - Generalize**

State what you have learned

1. What would you do in a similar situation in the future? What would you repeat? What would you do differently?
2. State anything you have learned.

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# Learning from Experience: An Alternative Use of EIAG

The group goes through these steps in a disciplined process. It may help to have a designated facilitator and to use newsprint to record the group's thinking.

## A. Identify the experience

1. Select an event in the group's experience to reflect upon and learn from.
2. Describe the event (do not try to resolve issues of "true and false", if people have different descriptions, receive them all)
  - a. who was involved?
  - b. what happen, what was the sequence of events, what did we see, hear?
  - c. what did people feel, think?

## B. Analyze the experience

**1. What assessment do people have of what happened?** The concern here is with the results, outcome or consequences of the event and what effected the outcome. You might put the following on newsprint.

### Outcome/Results of the Experience

NOT						VERY
SATISFIED	1	2	3	4	5	SATISFIED

### What helped/hindered the group during the event.

**2. We are also interested in the consequences of people's behavior during the event.**

Compare the effects, impact, consequences of people's behavior during the event and --

- Its relationship to the group's goals, norms, results, etc.  
For example -- "I think that my standing up and beginning to record on the newsprint when Harry began to 'tear up', violated our norm of respecting each others feelings and contributions."

- People's intentions; the effect the person hoped the behavior would have  
For example -- "By remaining silent I hoped to avoid further upsetting Peter. What happen was that Peter's frustration grew and the group was unable to continue its work."

## C. Generalize

This involves both drawing any conclusions based on the analysis and identifying what the group or individuals might do in a similar situation.

1. Each person share what they might do differently in a similar situation. And/or
2. The group brainstorm a list of what it would "wish" for in a similar situation. Each person then identifies which of the "wishes" they could and are willing to do something about. And/or
3. Each person share "What I have learned ...+about myself" +about how groups function"

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# Learning From Experience: Worksheet

Sometime sit is useful to have group members use a worksheet in doing the EIAG.

A. The group -- Identify a significant event that it wants to explore

B. Each person uses this worksheet in an individual exploration

1. During the event what did you

- Observe?
- Feel?
- Think ?

2. What did you do during the event; what was your behavior?

3. What did you see as your choices at the time; what choices were you aware of? Was there something you thought of doing and now wish you had?

4. How did you block yourself from acting? What messages did you give yourself that interfered with your ability to act?

5. Is there anything you wish you had done differently?

C. Share what you want to share with the group.

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# The Facilitative Intervention

The facilitative intervention, and the related types of interventions, is part of Edgar Schein's process consultation approach. The practitioner, leader or consultant, is focused on helping the group make movement in the direction the group has decide on. This calls on the practitioner to set aside her own needs for showing how insightful or strategic she is; and to serve the group by facilitating the group's capacity for insight and strategy. If the practitioner is also an organizational leader, she will need to manage the need to facilitate the group and thereby build its capacity and ownership, with the need for the action to be taken to also reflect her best judgment. Not an easy task, but frequently a necessary one. Schein writes "The key tenet of process consultation philosophy is that the clients own and must continue to own their own problem.

## Types of Interventions

In general the early interventions named require less trust and relationship then the later ones. Also, in practice the interventions overlap each other.

Type of Intervention	One-on-One Use	Group & Inter-group Use
<b>EXPLORATORY</b> <b>Active, interested Listening</b> (exploratory)	Empathy, work to see the issue from the client's perspective	Observe process forces -- patterns of communication, decision making, and behaviors that assist the task or relationship maintenance, etc. Practitioner might then intervene by clarifying, summarizing or consensus testing.
<b>DIAGNOSTIC</b> <b>Forced Historical Reconstruction</b> (diagnostic)	Ask the client to reconstruct some of the events that led up to the current situation	Might use when the group is confused about the results it is getting; e.g., group can't come to agreement about direction. Intervention - could we reconstruct the past 2 hours to see what we've been doing?
<b>Forced Concretization</b> (diagnostic)	Moving the client from broad, general statements of the issue to more concrete expression, e.g., when did that happen?, who was in the room?, how has that expressed itself in other places?, etc.	Facilitate concrete descriptions to fill out general comments about the group or meeting, e.g., our problem is communication! Practitioner might ask -- What brings you to say that? Would you share a few examples? How would you describe the type of communication we have been having?
<b>Forced Process Emphasis</b> (diagnostic)	Moving the client from primarily describing the issue in content terms to process terms, e.g., what were the phases of what happen?, please reconstruct the flow? Etc.	Asking the group to describe the process in concrete ways.
<b>Diagnostic Questions &amp; Probes</b> (diagnostic, action oriented)	Practitioner test his own understanding of the issue by offering tentative statements, i.e., offers his own hunches about the situation. For example, Is this happening because ...?"; What I hear happening to you is ...? OR Invites the client to go deeper, e.g., What is your hunch about why this is happening? .. about the underlying assumptions driving this behavior?, etc.	Practitioner tests hunches with the group OR invites the group to share its hunches.

**CONFRONTIVE**

**Process Management & Agenda Setting**  
(confrontive)

Getting the client to focus the discussion/meeting in specific content or process areas, - "John, when we meet I'd like us to explore how you might stay connected with those you find frustrating.

Many OD interventions fit this category, e.g., inter-group exercise, mirroring, survey-feedback processes, open systems planning, etc. Practitioner stays focused on managing the process not offering his own solutions.

**Feedback**  
(confrontive)

Practitioner offers the client feedback in relationship to the goals the client has for herself (not just reactions the practitioner has toward the client).

Survey-feedback processes. Take care with the kinds of questions asked and to whom the information is fed back. Don't want questions in which people are telling leaders what's wrong - with the assumption that it's the leader's responsibility to "fix it." Encourages abdication of responsibility & reduces a empowerment. The group you gather information from needs to be the group that will act to improve the situation after the feedback session.

**Content Suggestions & Recommendations**  
(confrontive)

Offering suggestions in the content area - "How about stopping sending any more e-mail messages to him? You might try that and see if it reduces the tension between you and your own stress level." Possible try offering a range of options the client might consider.

For example, "I'd propose that you focus your attention on building the spirit of hospitality you discussed before you begin advertising for new members."

**Structure Management**  
(confrontive)

Change the structure of the situation, e.g., a different meeting time or place.

For example, arrange the physical space to better serve communication & decision-making. Suggesting that the group membership be changed in some way.

**Conceptual Inputs**  
(potentially confrontive)

Education client. Offering theory & models to help the client's sense of perspective & ability to see new choices. Probably avoiding making connections for the client; letting the client make his own connections between the theory and what is happening.

Educate the group ...

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Based on the work of Edgar Schein in *Process Consultation*, Vol. II, Addison-Wesley, 1987

# Active Inquiry

In Edgar Schein's *Process Consultation Revisited*, Addison-Wesley, 1999

## Purpose:

1. Build client's status & confidence
2. Gather as much information as possible about the situation
3. Involve the client in the process of diagnosis & action planning
4. Create a situation for the client in which it is safe to reveal anxiety-provoking information and feelings

## Task:

Active but non judgmental listening

## Types of Questions

The types of questions move from the client being very much in control of the process and the content of the discussion; to the consultant beginning to manage more of the process of how the situation is analyzed; to the consultant sharing ideas and reactions about the process and content of the situation (still with the form of questions).

### A. Pure Inquiry

"Tell me what is going on?"

"Can you give me some examples of that?"

"How can I help?"

"Can you offer some details of what went on?"

The consultant does not prompt with questions that presuppose a problem. Allows the client to tell the story in any manner the client wishes. Consultant uses own normal response to show attention and interest – head nodding, other acknowledgment. Encourages client to go on with the telling of the story.

### B. Exploratory Diagnosis Inquiry

#### 1. Feelings and reactions

- "How did you feel about that?"
- "What reaction did you have to that?"

#### 3. Actions Taken or contemplated

- "What did he do about that?"
- "What did he do after that?"

#### 2. Hypotheses & Causes

- "Why do you think that happen?"
- "Why did she react that way?"

Consultant begins to focus the client on issues other than what the client reported in the telling of the story. This takes the client out of her own thought processes and into those of the consultant – therefore being a stronger intervention.

### C. Confrontive Inquiry

"Did you confront him about that?"

"Could you have tried \_\_\_."

Consultant is now inserting her own ideas into the process or content of the story. Bringing the client into the consultant's conceptual arena. The consultant may move back & forth among the three types of questions. The key is to listen, stay in a helpful stance, and "to access your ignorance."

## Team Profile: Sixteen Type Preferences

1. Place members of your team in one of the preference areas.
2. Discuss – what strikes you about the result?

<u>I</u> STJ	<u>I</u> SFJ	<u>I</u> NFJ	<u>I</u> NTJ
<u>I</u> STP	<u>I</u> SEP	<u>I</u> NEP	<u>I</u> ntp
<u>E</u> STP	<u>E</u> SFP	<u>E</u> NFP	<u>E</u> ntp
<u>E</u> STJ	<u>E</u> SFJ	<u>E</u> NFJ	<u>E</u> NTJ

Underlined are the dominant function. If an Introvert – the dominant function is “introverted”; people first see the secondary or auxiliary function.

# FIRO B

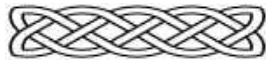
Record your scores here. This is the same as on the summary card (inside rear cover of the Participating in Teams: Using Your FIRO-B Results)

<b>Expressed</b>	<i>Inclusion</i> eI	+	<i>Control</i> eC	+	<i>Affection</i> eA	=	Total expressed need score
	+		+		+		
<b>Wanted</b>	wI	+	wC	+	wA	=	Total wanted need score
	=		=		=		
	Total need for Inclusion		Total Need for Control		Total need for Affection		Overall need score

## Insights about yourself

Notes regarding how your scores related to those you work closely with.

# Weekend One: Emotional & Social Intelligence



*What we've got here is (a) failure to  
communicate.*

Strother Martin  
as Captain in Cool Hand Luke

# Weekend One: Emotional & Social Intelligence

## First Weekend Exam: Advance Worksheet

This is a worksheet for your use in practicing before the weekend exam.

The answers to questions in “Type & Emotional Intelligence” p. 52, Bottom chart of your Type pages, In *Primal Leadership* p. 29 - 31

1. Identify the challenge for each basic type preference (total 16 points, 2/item)

<b>Extraversion</b> <i>Initiates</i>	<b>Sensing</b> <i>Is realistic &amp; concrete</i>	<b>Thinking</b> <i>Enjoys critique</i>	<b>Judging</b> <i>Likes structure</i>
<b>Introversion</b> <i>Focuses inward</i>	<b>Intuition</b> <i>Enjoys concepts &amp; patterns</i>	<b>Feeling</b> <i>Evaluates worth</i>	<b>Perceiving</b> <i>Enjoys flow</i>

2. Your own EQ to-Do's (12 points, 2/item)

This from the bottom of the pages on your Type in the “Type & Emotional Intelligence” CPP booklet

<b>Continue</b>	<b>Start</b>	<b>Stop</b>

3. Identify the Four Core EI Domains and create a map of how they interact (Total of 7 points; one point /item identified and 3 for an accurate map.)

4. In your early thinking what are the six Developmental Initiatives you are interested in pursuing (from those offered on the web site)? (Total 1 point/initiative)

Passing – 32 out of possible 41



## First Weekend Exam: Taking the Exam

This is a worksheet for your use in taking the weekend exam.

1. Identify the challenge for each basic type preference (total 16 points, 2/item)

<b>Extraversion</b>	<b>Sensing</b>	<b>Thinking</b>	<b>Judging</b>
<i>Initiates</i>	<i>Is realistic &amp; concrete</i>	<i>Enjoys critique</i>	<i>Likes structure</i>
<b>Introversion</b>	<b>Intuition</b>	<b>Feeling</b>	<b>Perceiving</b>
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4. In your early thinking what are the six Developmental Initiatives you are interested in pursuing (from those offered on the web site)? (Total 1 point/initiative)

Passing – 32 out of possible 41

**Take – Away Assignment:** *To be done as soon as possible after the weekend. No later than two weeks. Keep it simple*

Identify a new behavior/stance you want to take based on this weekend's work. Use that skill/stance several times in the next week. Reflect on your use of it (a personal EIAG)

**Make up** - No make-up permitted for this weekend

## Conditions for Laboratory Learning

A laboratory experience can help you develop clearer ideas of the consequences of your behavior. You can discover alternatives to that behavior, decide whether you want to change it, and (if you do) choose and practice alternatives. You are more likely to feel free to do these things when the following conditions exist:

**PRESENTATION OF SELF** Until individuals have had (and used) opportunities to reveal how they see and do things, they are not likely to receive information that will help them decide whether they want to make behavioral changes.

**FEEDBACK** Individuals do not learn from presentation of self alone. They learn by presenting themselves as openly as possible in a situation where they can receive from others clear and accurate information about their behavior -- a feedback system which informs them of how their behavior is experienced by others and what the consequences of that behavior are.

**ATMOSPHERE** An atmosphere of trust and non-defensiveness is necessary if people are to feel free to present themselves, to accept and utilize feedback, and to offer it to others.

**EXPERIMENTATION** Unless there is opportunity to try out new behaviors, without having to be certain in advance of what the outcome will be, the individuals are inhibited in utilizing the feedback they receive.

**PRACTICE** If their experiments are successful, individuals then need to be able to practice new behaviors so that they become more comfortable with changes they have decided to make.

**APPLICATION** Unless learning and change can be applied to back-home situations, they are not likely to be effective or lasting. Attention needs to be given to helping individuals plan for using their learnings after they have left the laboratory.

**RELEARNING HOW TO LEARN** Because so much of our traditional academic experience has led us to believe that we learn by listening to (or reading) experts, there is often need to learn how to learn from this experiential model: presentation ...feedback ... experimentation. ., presentation ...feedback ... etc.

**COGNITIVE MAP** Knowledge from research, theory, and experience is needed to enable the participant to understand his or her experiences and generalize from them. Generally this information is most useful when it follows or is very close in time to the experience.

The T Group creates a situation in which these conditions may come into being, allowing each member to play a part in his or her own learning experience and in the learning experience of others in the group

\*See also Porter, "Group Norms: Some Things Can't Be Legislated"

## Lab education norms

### What helps maximize the learning experience?

These norms are not judgments about “right” or “wrong” behavior. They represent the gathered wisdom of what seems to be most useful if you want to learn in this situation.

1. Accepting responsibility for your own learning. Actively making use of the resources and methods available in lab type workshop. Putting on the shelf your impulses toward passivity and cynicism.
2. Self-disclosure, asking for feedback, working at self-observation and insight,
3. Helping to build a learning community – being on time, focusing on your own learning and being willing to assist in the learning of others by offering feedback and observations.
4. Avoiding distractions – being at all sessions and not allowing other things to interfere; taking care about drinking alcoholic beverages before a session, not getting involved in an intense relationship with another participant or trainer.
5. Staying in the “here & now” vs. the “then & there” – we learn by reflecting on the behaviors in the group. We learn from disciplined reflection on experience that we have in common.
6. Keep it in the group – Keep the reflection – learning process in the group not in outside conversations. And, don’t tell others not in the workshop about what other participants say and do.

### Standards

You will need to leave the workshop if –

1. You are very late for a session or leave early
2. You walk out of a session (for whatever reason – upset, angry, etc.)
3. You are, in the opinion of the trainers, significantly interfering with the ability of others to learn. For example, being drunk, being threatening in some manner.

### Role of Trainers – (more in LTI HI participant manual)

- To help the group and individuals analyze and learn from what is happening in the group.
- To offer theory, a model or research
- To encourage the group to follow norms that tend to serve the learning process
- To offer training and coaching in skills that tend to help the learning process
- To not offer structure or an agenda. To remain silent, allowing the group to experience its anxiety about acceptance, influence, etc.
- To be willing to disclose oneself, to be open with the group. On occasion being willing to offer feedback and challenge a participant
- To avoid becoming too directive, clinical, or personally involved.

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# T-Groups

## History

In 1947, the National Training Laboratories Institute (NTL) began in Bethel, ME. They pioneered the use of T-groups (Training –Groups using laboratory education methods ) in which the learners use here-and-now experience in the group, feedback among participants and theory on human behavior to explore group process and gain insights into themselves and others. The goal is to offer people options for their behavior in groups. The T-group was a great training innovation which provided the base for what we now know about team building. This was a new method that would help leaders and managers create a more humanistic, people serving system and allow leaders and managers to see how their behavior actually affected others. There was a strong value of concern for people and a desire to create systems that took people's needs and feelings seriously.

## Objectives of T-Group Learning

The T-Group is intended to provide you the opportunity to:

- Increase your understanding of group development and dynamics.
- Gaining a better understanding of the underlying social processes at work within a group (looking under the tip of the iceberg)
- Increase your skill in facilitating group effectiveness.
- Increase interpersonal skills
- Experiment with changes in your behavior
- Increase your awareness of your own feelings in the moment; and offer you the opportunity to accept responsibility for your feelings.
- Increase your understanding of the impact of your behavior on others.
- Increase your sensitivity to others' feelings.
- Increase your ability to give and receive feedback.
- Increase your ability to learn from your own and a group's experience.
- Increase your ability to manage and utilize conflict.

Success in these goals depends, to a large extent, on the implied contract that each participant is willing to disclose feelings that she or he may have, in the moment, about others in the group, and to solicit feedback from the others about herself or himself. The focus is upon individual learning; some participants may learn a great deal in most of the above areas, others learn relatively little.

## Method

**One way of describing what may happen for a participant is --**

1. Unfreezing habitual responses to situations -- this is facilitated by the participant's own desire to explore new ways of behaving and the trainer staying non-directive, silent, and providing little structure or task agenda
2. Self generated and chosen change by the participant - Experiment with new behaviors - Practice description not evaluation of behavior.
3. Reinforce new behavior by positive feedback, participants own assessment of whether what is happening is closer to what she/he intends, supportive environment, trust development

**Sources of Change in Groups**

- Self-observation - participants give more attention to their own intentions, feelings, etc.
- Feedback - participants receive information on the impact they have on others
- Insight - participants expand self-knowledge
- Self-disclosure - participants exposes more of themselves to others
- Universality - participants experience that others share their difficulties, concerns or hopes

- Group Cohesion - participants experience trust, acceptance & understanding
- Hope - participant see others learn, achieve their goals, improve, and cope more effectively
- Vicarious Learning - participants pick up skills and attitudes from others
- Catharsis - participants experience a sense of release or breakthrough

### **A Description**

The T-group provides participants with an opportunity to learn about themselves, their impact on others and how to function more effectively in group and interpersonal situations. It facilitates this learning by bringing together a small group of people for the express purpose of studying their own behavior when they interact within a small group.

A T-Group is not a group discussion or a problem solving group. The group's work is primarily process rather than content oriented. The focus tends to be on the feelings and the communication of feelings, rather than on the communication of information, opinions, or concepts. This is accomplished by focusing on the 'here and now' behavior in the group. Attention is paid to particular behaviors of participants not on the "whole person", feedback is non-evaluative and reports on the impact of the behavior on others. The participant has the opportunity to become a more authentic self in relation to others through self-disclosure and receiving feedback from others. The Johari Window is a model that looks at that process.

The training is not structured in the manner you might experience in an academic program or a meeting with an agenda or a team with a task to accomplish. The lack of structure and limited involvement of the trainers provides space for the participants to decide what they want to talk about. No one tells them what they ought to talk about. The lack of direction results in certain characteristic responses; participants are silent or aggressive or struggle to start discussions or attempt to structure the group.

In the beginning of a T-Group participants are usually focused on what they experience as a need for structure, individual emotional safety, predictability, and something to do in common. These needs are what amount to the tip of the iceberg in most groups in their back home situation. By not filling the group's time with answers to these needs, the T-Group eventually begins to notice what is under the tip of the iceberg. It is what is always there in any group but often unseen and not responsibly engaged. So, participants experience anxiety about authority and power, being include and accepted in the group, and intimacy.

Depending on forces, such as, the dynamics of the group, the past experience and competence of participants, and the skill of the trainers -- the group, to some extent, usually develops a sense of itself as a group, with feelings of group loyalty. This can cause groups to resist learning opportunities if they are seen as threatening to the group's self-image. It also provides some of the climate of trust, support and permission needed for individuals to try new behavior.

As an individual participant begins to experience some degree of trust (in themselves, the group and the trainers) several things become possible --

- The participant may notice that his/her feelings and judgments about the behavior of others is not always shared by others. That what he/she found supportive or threatening was not experience in that way by others in the group. That how one responded to authority, acceptance and affection issues different from that of others (more related to ones family of origin than to what is happening in the group). Individual differences emerge in how experiences are understood.
- The participant may begin to try on new behavior. For example, someone who has always felt a need to fill silence with noise and activity tries being quieter and still.
- Participants begin to ask for feedback from the group about how their behavior is impacting others.

- Participants may find that they are really rather independent and have a relatively low level of anxiety about what is happening in the group. They will exhibit a broader range of behavior and emotions during the life of the group. In fact their leadership is part of what helps the group develop.

### **The role of the trainers**

- To help the group and individuals analyze and learn from what is happening in the group. The trainer may draw attention to events and behavior in the group and invite the group to look at its experience. At times the trainer may offer tentative interpretations.
- To offer theory, a model or research that seems related to what the group is looking at.
- To encourage the group to follow norms that tend to serve the learning process, e.g., focusing on "here & now" rather than the "then & there".
- To offer training and coaching in skills that tend to help the learning process, e.g., feedback skills, EIAG, etc.
- To not offer structure or an agenda. To remain silent, allowing the group to experience its anxiety about acceptance, influence, etc.
- To be willing to disclose oneself, to be open with the group. On occasion being willing to offer feedback and challenge a participant
- To avoid becoming too directive, clinical, or personally involved.

### **Possible Problems**

- T-Group methods usually encourage self-disclosure and openness, which may be inappropriate or even punished in organizations. This was an early learning. When managers thought they could take the T-group method into the back home organization, they discovered that the methods and the assumptions of a T-group did not fit. T-groups consisted of participants who were strangers. They didn't have a history or a future together and could more easily focus on here and now behavior. Another issue was that in the organization there were objectives, deadlines and schedules related to accomplishing the work of the company or group. Groups with a task to accomplish could not take the same time that would be used in a T-Group. These difficulties helped lead to the development of Organization Development and team building. What had been learned in T-Groups was combined with other knowledge and these new disciplines emerged as ways to address the values raised by the T-Group experience.
- The T-Group experience can open up a web of questioning in a participant. Ways of behaving that the person has used for many years may be called into question by others in the group and oneself. This has in some cases brought the participant to question relationships in the family or at work. While this can be a very constructive process that leads to the renewal of relationships, it has on occasion lead to the breakdown of a relationship. While such a breakdown may have, in time, come to the relationship without participation in a T-Group, it remains a painful and possibly damaging experience.
- Participants being forced or pressured to attend, by an employer or other person with influence, are on the whole less likely to have a positive learning experience. Employers or others who want to require the participation of others may enhance the chance of having a productive outcome if -- they attend a lab themselves before sending others; they speak with the lab coordinator before the event to discuss what might realistically be expected and what the leader could do to assist in the learning process when the participant returns home.
- Very rarely there have been situations in which a participant has a psychiatric problem. One report said "The possibility of negative psychiatric effects of ST, and especially its role in inducing psychiatric symptoms, is yet to be clarified." This reinforces the value of participation based on intrinsic motivation; a norm that discourages people in therapy from attending without the approval of their therapist; and trainers staying focused on the learning areas suited for T-Group experiences.

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# THE JOHARI WINDOW

A Graphic Model of Awareness in Interpersonal Relations

by Joseph Luft

Like the happy centipede, many people get along fine working with others, without thinking about which foot to put forward. But when there are difficulties, when the usual methods do not work, when we want to learn more, there is no alternative but to examine our own behavior in relation to others. The trouble is that, among other things, it is so hard to find ways of thinking about such matters, particularly for people who have no extensive backgrounds in the social systems.

When Harry Ingham and I first presented The Johari Window to illustrate relationships in terms of awareness (at W.T.L., in 1955), we were surprised to find so many people, academicians and nonprofessionals alike, using and tinkering with the model. It seems to lend itself as a heuristic device to speculating about human relations. It is simple to visualize the four quadrants which represent The Johari Window.

	Known to Self	Not Known to Self
Know to Others	I Area of Free Activity	II Blind Area
Not Known to Others	III Avoided or Hidden Area	IV Area of Unknown Activity

**Quadrant I**, the area of free activity, refers to behavior and motivation known to others.

**Quadrant II**, the blind area, where others can see things in ourselves of which we are unaware.

**Quadrant III** the avoided or hidden area, represents things we know but do not reveal to others (e.g., a hidden agenda or matters about which we have sensitive feelings.)

**Quadrant IV** area of unknown activity. Neither the individual nor others are aware of certain behaviors or motives. Yet we can assume their existence because eventually some of these things become known, and it is then realized that these unknown behaviors and motives were influencing relationships all along.



# The Quadrants and Changing Group Interaction

In a new group, Quadrant I is very small; there is not much free and spontaneous interaction. As the group grows and matures, Quadrant I expands in size; and this usually means we are freer to be more like ourselves and to perceive others as they really are. Quadrant III shrinks in area as Quadrant I grows larger.

We find it less necessary to hide or deny things we know or feel. In an atmosphere of growing mutual trust there is less need for hiding pertinent thoughts or feelings. It takes longer for Quadrant II to reduce in size, because usually there are good reasons of a psychological nature to blind ourselves to the things we feel or do. Quadrant IV perhaps changes somewhat during a learning laboratory, but we can assume that such changes occur even more slowly than do shifts in Quadrant II. At any rate, Quadrant IV is undoubtedly far larger and more influential in an individual's relationships than the hypothetical sketch illustrates.

The Johari Window may be applied to *intergroup* relations. Quadrant I means behavior and motivation known to the group and also known to other groups. Quadrant II signifies an area of behavior to which a group is blind; but other groups are aware of this behavior; e.g., cultism or prejudice. Quadrant III, the hidden area, refers to things a group knows about itself but which are kept from other groups. Quadrant IV, the unknown area, means a group is unaware of some aspect of its own behavior, and other groups are also unaware of this behavior. Later, as the group learns new things about itself, there is a shift from Quadrant IV to one of the other quadrants.

## Principles of Change

- A change in any one quadrant will affect all other quadrants.
- It takes energy to hide, deny, or be blind to behavior which is involved in interaction.
- Threat tends to decrease awareness; mutual trust tends to increase awareness.
- Forced awareness (exposure) is undesirable and usually ineffective.
- Interpersonal learning means a change has taken place so that Quadrant I is larger and one or more of the other quadrants has grown smaller.
- Working with others is facilitated by a large enough area of free activity. It means more of the resources and skills in the membership can be applied to the task at hand.
- The smaller the first quadrant, the poorer the communication.
- There is universal curiosity about unknown areas, but this is held in check by custom, social training, and by diverse fears.
- Sensitivity means appreciating the covert aspects of behavior in Quadrants II, III, and IV and respecting the desire of others to keep them so.
- Learning about group processes as they are being experienced helps to increase awareness (larger Quadrant I) for the group as a whole, as well as for individual members.
- The value system of a group and its membership may be noted in a way *unknowns in the life of the group are confronted*.

A centipede may be perfectly happy without awareness, but after all, he restricts himself to crawling under rocks.

# Feedback

By Helene Oswald and Jacqueline Bahn

## Definition and Purpose

In an interpersonal context, feedback is a communication to a person (or to a group) which gives that person (or group) information on how her/his (or its) behavior affects others. The purpose of feedback is to help individuals become more aware of the impact of what they do and say so that they can determine if their behavior is achieving their intent. We do not cause and are not responsible for others' reactions; they choose their responses based upon their perceptions and perhaps even their projections. If interpersonal effectiveness is our aim, we may very well wish to adjust our behavior in light of the feedback received.

Categories

## Feedback may emerge in numerous ways:

**Conscious:** nodding assent

**Unconscious:** nodding asleep

**Spontaneous:** "Thanks a lot."

**Solicited:** "Yes, it did help."

**Verbal:** "No."

**Non-verbal:** Leaving the room.

**Formal:** evaluation forms

**Informal:** hand-clapping

## Criteria for Constructive Feedback

- **Descriptive** - It is descriptive rather than evaluative. With a precise description of what the other person did and said and how you felt in response, you are simply stating your perception and the other is free to use or not use the feedback. Avoiding evaluative language reduces the potential for the individual to react defensively. Evaluative statements say something about you and your interpretation, perhaps they are projections. They say nothing about the other's behavior or intent.
- **Specific** - It is specific rather than general, referring to actual words and actions. It gives the person a clear picture of what you saw, heard, felt.
- **Usable** - It is directed toward behavior, something which the receiver can change.
- **Requested** - It is solicited rather than imposed. Feedback is most useful when the receiver has asked for it or agreed to a process of giving and receiving feedback.
- **Timely** - It is well-timed. In general, feedback is most useful at the earliest opportunity after the given behavior (depending, of course, on the person's readiness to hear it, support from others, etc.).

- **Clear** - It is checked to insure clear communication. One way of doing this is to have the receiver try to rephrase the feedback s/he has received to see if it corresponds to what the giver had in mind.
- **Accurate** - When feedback is given in a training setting, both giver and receiver have the opportunity to check with others in the group the accuracy of the feedback. Is this person's impression shared by others?
- **Appropriate** - Appropriate feedback gives consideration to timeliness and to the individual's capacity to hear it. If a person indicated s/he has heard enough to work on for the moment, offering additional feedback is inappropriate. It is also inappropriate to confront another under the guise of simple feedback. Confrontation may include feedback, but it begins with a declaration of feelings, perception and the problem being experienced by the person confronting.

## Appropriate Responses to Feedback

- Clarify the questions
- Paraphrase the feedback in your own words
- Invite other's perceptions
- Ask for suggestions
- Say "Thank-you"
- Inappropriate Responses to Feedback
- Counter: "Yes, but..."
- Justify: "The reason I. ..."
- Challenge: "You don't understand that. ..."
- Discount: "Well that's because you're a man" or "Oh it was nothing" (to positive feedback)

The T-Group setting provides an excellent opportunity for individuals to practice giving and receiving feedback. In this protected environment one is more inclined to risk asking for feedback.

Once one has experienced asking for feedback, has received both positive as well as negative comments, and survived the experience with a newly formed community, the probability of risking doing it in a back home setting is increased significantly.

If the experience is unpleasant in the T-Group, the participant can call upon the facilitator and group members to help him/her work through the process and explore ways to go about making it easier next time.

-- From MATC's -- *Human Interaction Experiences: A Resource Book*, 1984

# Self-Disclosure

By Helen Oswald

**Trust**, within relationships and within groups, develops as the individuals share themselves with each other. In fact, without disclosing ourselves, we cannot form significant, personal relationships. There are basically two forms of **self-disclosure**, and in initiating and maintaining relationships, it is important to differentiate between the two and to know which is most appropriate for the given relationship or circumstance. The two forms are:

**Openness** Revealing how you perceive and react to the present situation; sharing what you are feeling or thinking or wanting at that moment; telling another person how his/her behavior is affecting you.

**Personalness** Revealing intimate, personal details of your private life.

Some people mistake being personal for being open. They try to get emotionally close to another by making highly personal confessions about their lives. Sharing information about one's past may lead to a temporary feeling of intimacy, but a relationship is built by disclosing your reactions to events you both experience or to what the other person says or does. A person comes to know you, not through your past history, but through encountering you in what you do and say in the present.

Openness requires a willingness to risk rejection. However, being open also carries the potential for being recognized as authentic, for gaining respect, and for establishing a norm of integrity in the relationship. Being open with warm positive feelings and reactions communicates caring and affirmation. The other person(s) doesn't have to wonder about being heard or feeling supported. Being open with negative feelings about

responses precludes the storing of resentments and reduces the desire to complain, gossip, or act out the negativity in other ways destructive to relationships and to groups. Moreover, it provides the other(s) with the opportunity to know and respond to what is real for you at that moment.

Sharing intimate details of one's private or past life may be appropriate to help someone understand your current behavior, but it is not a solid foundation upon which to build relationships. The sharing of intimate details is most suitable to a counseling relationship in which one person is intending to gain perspective or insight by talking about his/her life experiences. Within relationships already solidly built through openness, a greater degree of personalness is appropriate.

Below are listed several statements. Identify those which are examples of Openness by placing an "O" in the block. Identify the examples of Personalness with a "P".

1.  I appreciate your question because I thought I had given clear instructions.
2.  Lydia, I feel discounted when you interrupt me to share your opinions before I've finished my point.
3.  Even though I'm 45 years old, I can still be made to feel guilty by my mother.
4.  I often have dreams in which I'm being ridiculed by others.
5.  I'm feeling ignored because no one has responded to my suggestion.
6.  I'm feeling anxious because the rest of you are all experienced professionals and I'm not.

Answers: 1-O,2-O,3-P,4-P, 5-O, 6- O

From MATC's -- *Human Interaction Experiences: A Resource Book*, 1984

# Communication Skills

**Paraphrase** - saying back to the speaker what you heard them say. The goal is to accurately grasp the content of their idea. You may either repeat exactly what was said or you may summarize, restate the essence of what the speaker said.

- A useful method is to begin your response with *“I hear you saying ...”*

**Itemized Response** - this involves giving a full response to a person’s idea by telling them what you like/appreciate/can use in their idea and what concerns you about the idea. The assumption here is that it helps the group’s work when we enable participation and seek what may be of value in each idea. Itemized Response helps: keep unformed but possibly useful ideas alive, establish a supportive group climate, and helps us see the fullness of an idea.

- A useful method is to frame your responses using the following:  
*“What I like about it is ....”*    *“What concerns me is ...”*

**Active Listening** - trying to state the feelings and underlying message that the speaker is communicating. Stating this as something you are “testing” rather than as a “truth”. Allowing yourself to be corrected as the person restates their message.

**Making Statements Rather than Asking Questions or Sharing Opinions** - this is to enable the group to stay with the issue being worked on. Frequently questions are really hidden statements, e.g., “don’t you think it would be better if ...”. Opinion sharing may better fit after work with beer or coffee.

The use of core communication skills:

- Tends to help focus the group’s discussion. It reduces repetition and explaining “what I really meant to say ...”
- Important in de-escalating conflict; also in preventing misunderstandings. It provides everyone with a way to build agreements, clarify misunderstandings, negotiate.
- Helps the group build on each other’s ideas. Builds trust and strengthens relationships.
- Requires “group discipline” - using the skill even when it feels awkward; giving energy to it; putting aside your own judgments for the moment; being congruent in the body language and tone of voice.
- You are working to respect others and yourself in a manner that is responsive and assertive rather than evasive, passive or aggressive. The skills assume that you are ready to give positive attention to the other person rather than only appearing to be engaged and listening.

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# Developing Your Spiritual Discipline

## Assessing Your Spiritual Practices

### SUNDAY EUCHARIST

#### 1. Attendance (circle one)

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

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

I am frequently confused and uncertain about how to participate				I can “flow” with it. I mostly don’t need a Prayer Book or leaflet.
1	2	3	4	5

### PARTICIPATING IN THE DAILY PRAYERS OF THE CHURCH

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

Never	Only when offered at a meeting or retreat	Sporadically or at during some season(s) of the church year	Most days
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#### 4. Knowing how to do the Daily Office

I have no idea.				I understand how to use it in the Prayer Book and ways to innovate the use
1	2	3	4	5

### DISCIPLINED WAYS OF REFLECTING [“LISTEN TO YOUR LIFE”]

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

#### 5. Ways that work for me

I don’t have ways that work for me				I have ways that are effective for me
1	2	3	4	5

## PARTICIPATING IN THE PARISH COMMUNITY

**6. The community I seek** is one in which people are free to be themselves; to speak and listen fully and authentically. In which differences are accepted (we can fight with those we love). In which we can make decisions and solve the problems we face.

I don't want church to be that way				It is what I seek; and more
1	2	3	4	5

### 7. Connection with people

I don't know anyone well				I know a number of people and have a few friends in the parish
1	2	3	4	5

### 8. Participation in parish social life

Not at all				I participate regularly and frequently
1	2	3	4	5

## SERVICE

### 9. In Daily Life

I don't have a clear understanding of how I serve in my daily life				I am very clear about serving in daily life
1	2	3	4	5

## THE PROCESS OF SPIRITUAL GROWTH

### 10. Foundations

I have a poor foundation in the spiritual practices of the church				I have a strong foundation in the spiritual practices of the church
1	2	3	4	5

## 11. Experiment

I don't know how or feel confident enough to experiment with spiritual practices				I have a sense of how to innovate & experiment with spiritual practices.
1	2	3	4	5

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Found in: *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, 2011 by Michelle Heyne and *In Your Holy Spirit: Shaping the Parish through Spiritual Practice*, by Robert Gallagher, 2011

# Weekend Three: Change Theory & Method





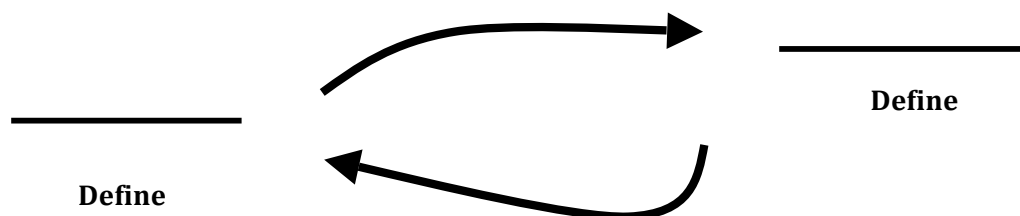
# Weekend Three: Change Theory & Methods

## Third Weekend Exam: Advance Worksheet

The answers to questions asking for a listing of the elements or some other defined response are in *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert A. Gallagher, Ascension Press, 2008. p 20, p.54, p. 56, p. 93, pp. 107 – 121, and p. 124, p. 147

### 1. The Renewal - Apostolate Cycle (4 points)

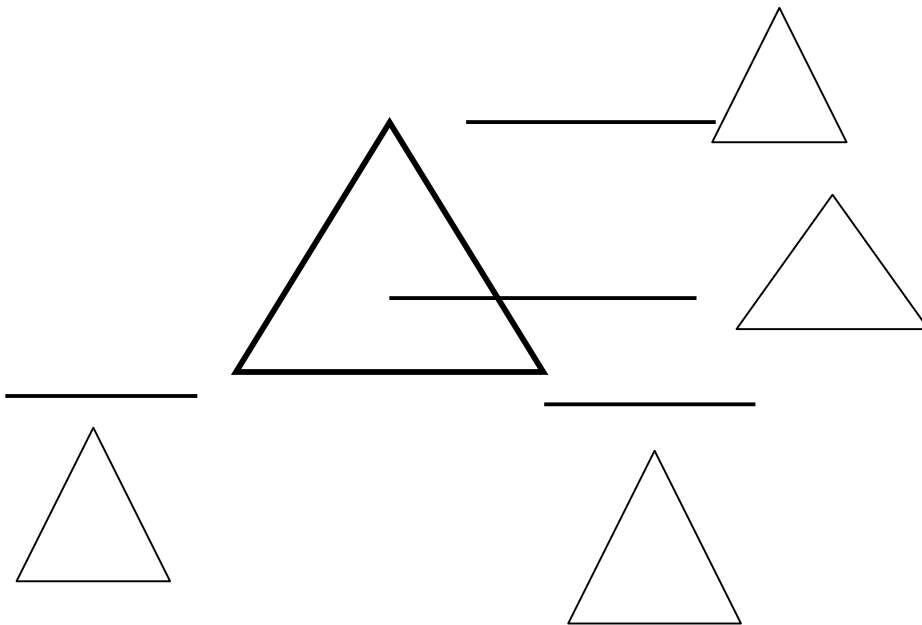
Fill in the primary elements of the model and describe each.



### 2. In your parish – of these categories; what’s the most developed capacity; the least? Explain briefly. (Total 6 points -- 3 points for each answer)

<b>We need:</b>	<b>Which is helped by:</b>	<b>Which the parish helps by:</b>	<b>Most developed; least developed- explain</b>
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.	

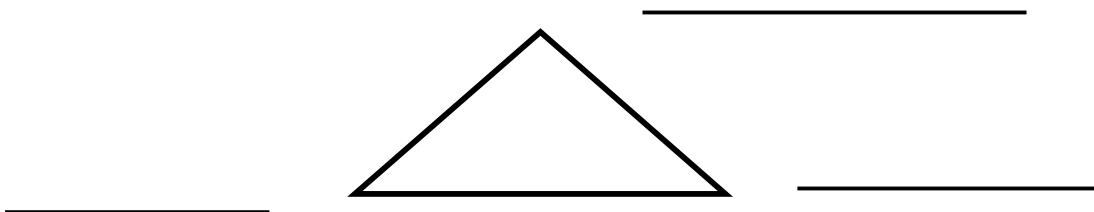
3. The Christian Life Model (Total up to 5 points; one point/triangle. Extra point for getting all) Fill in the 16 elements of the model



4. Explain the active relationship among the three elements of the Worship triangle. (5 points)

5. Benedictine Promise (6 points)

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

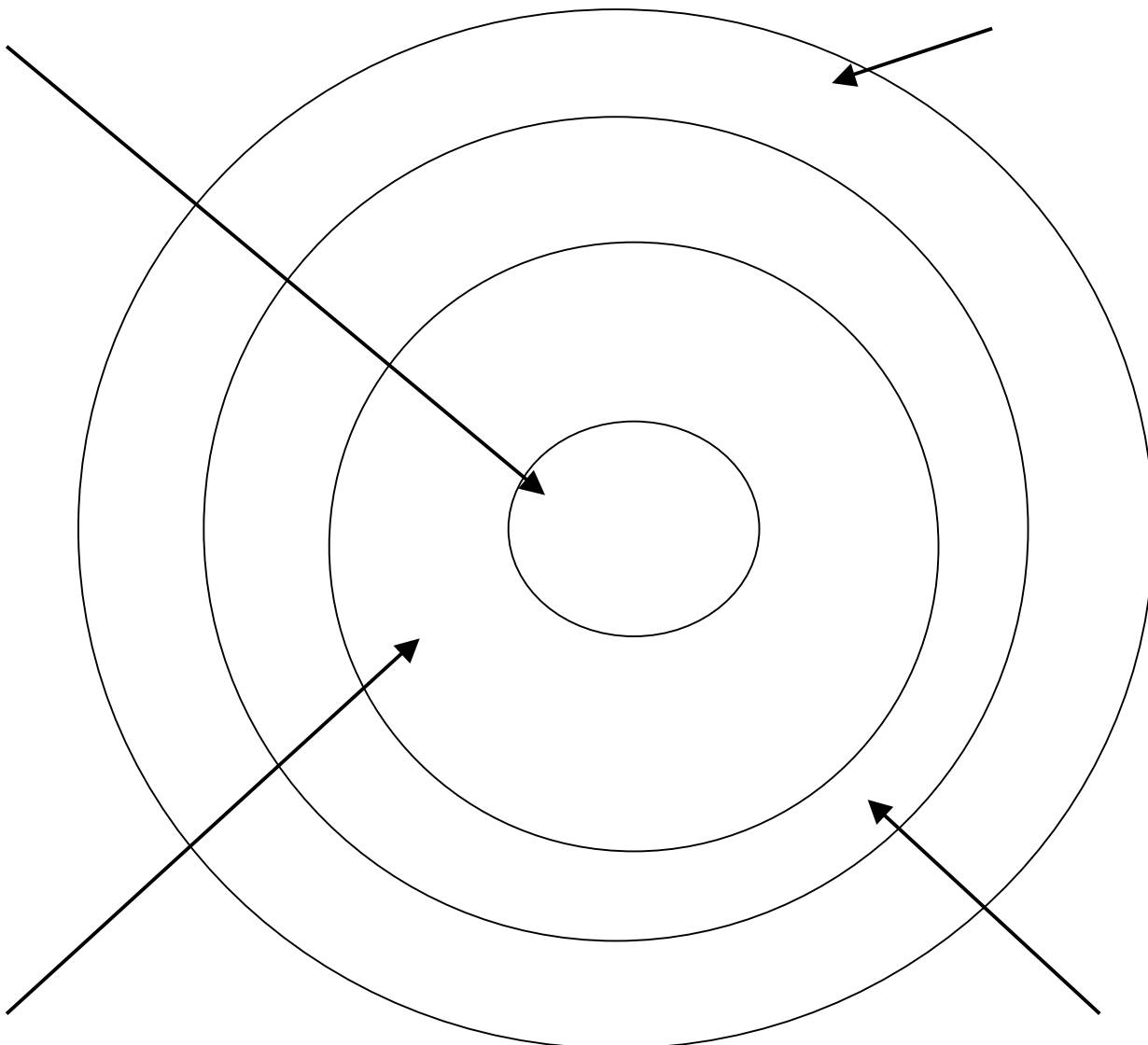


6. List and explain three methods that can help shape a parish culture with Benedictine characteristics (total of 9 points)

Method (1 point each)	Explain (2 points each)
1.	
2.	
3.	

7. The Shape of the Parish (8 points)

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



8. List the three broad objectives that make up a strategy for shaping the parish (using the Shape of the Parish model) and explain. (total of 9 points)

<b>Objective</b> (1 point each)	<b>Explain</b> (2 points each)
1.	
2.	
3.	

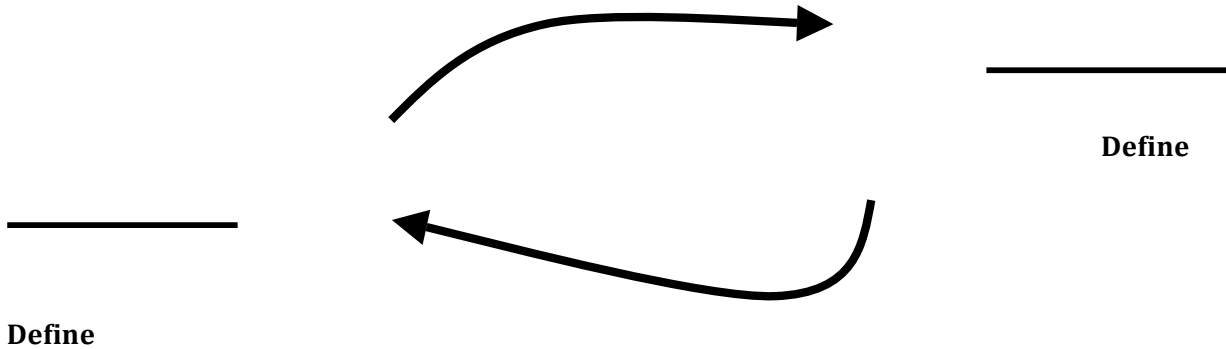
Passing – 40 out of possible 52

### Third Weekend Exam: Use in Session

The answers to questions asking for a listing of the elements or some other defined response are in *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert A. Gallagher, Ascension Press, 2008. p 20, p.54, p. 56, p. 93, pp. 107 - 121, and p. 124, p. 147

#### 1. The Renewal - Apostolate Cycle (4 points)

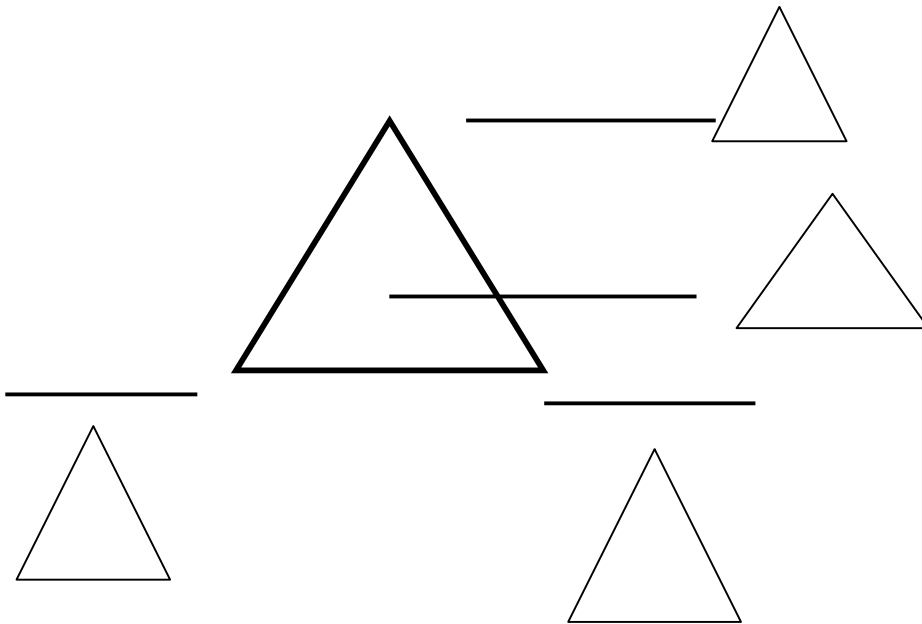
Fill in the primary elements of the model and describe each.



#### 2. In your parish – of these categories; what’s the most developed capacity; the least? Explain briefly. (Total 6 points -- 3 points for each answer)

<b>We need:</b>	<b>Which is helped by:</b>	<b>Which the parish helps by:</b>	<b>Most developed; least developed- explain</b>
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.	

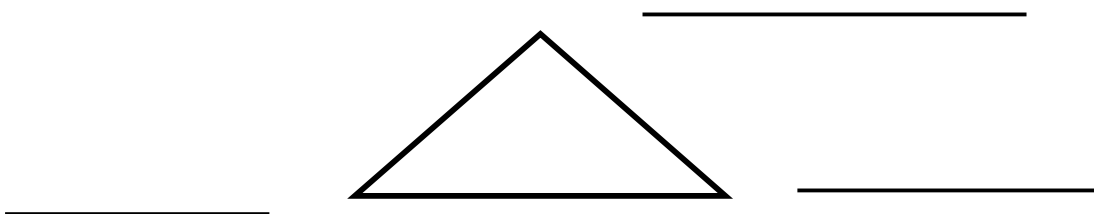
3. The Christian Life Model (Total up to 5 points; one point/triangle. Extra point for getting all) Fill in the 16 elements of the model



4. Explain the active relationship among the three elements of the Worship triangle. (5 points)

5. Benedictine Promise (6 points)

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

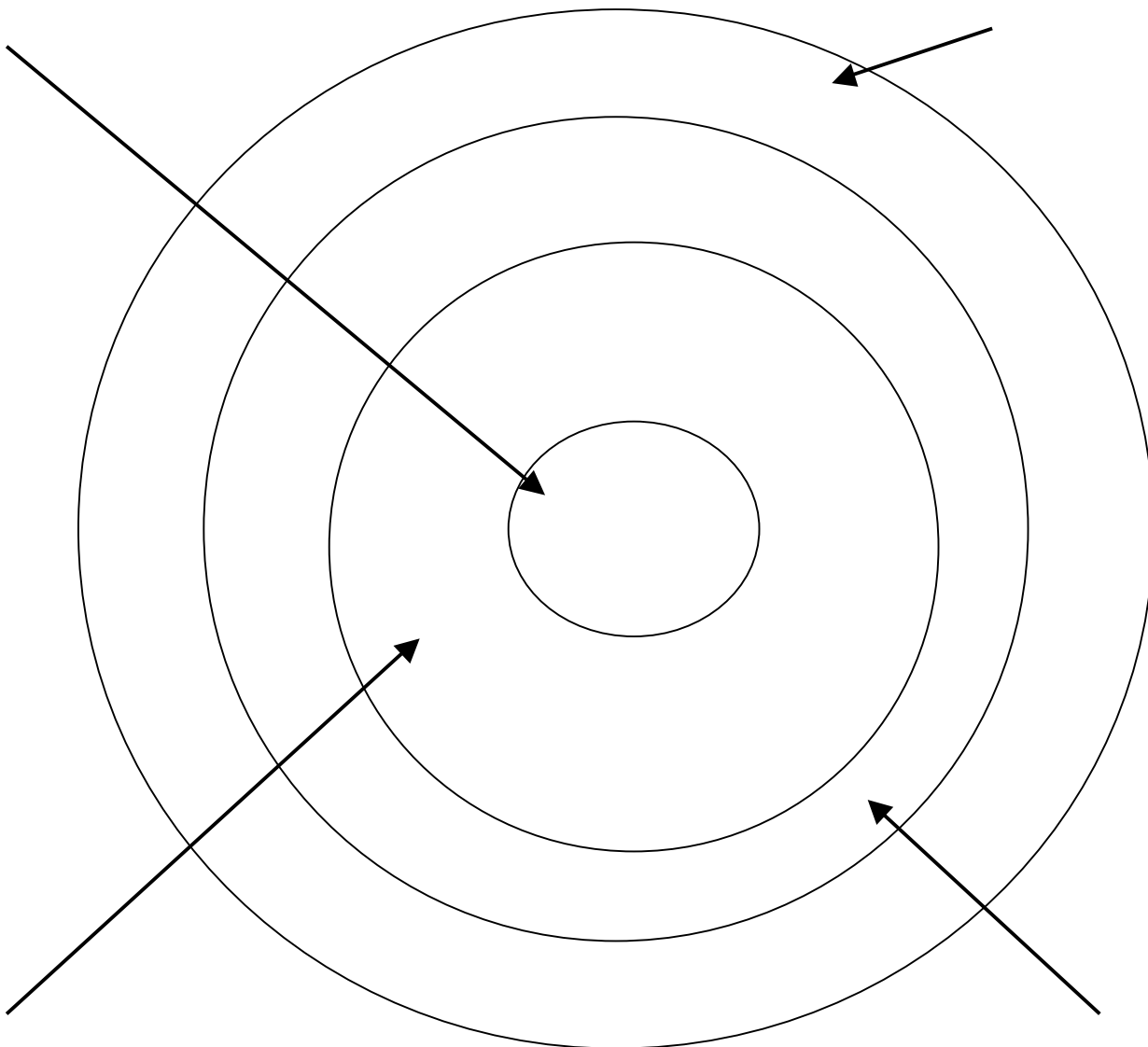


6. List and explain three methods that can help shape a parish culture with Benedictine characteristics (total of 9 points)

Method (1 point each)	Explain (2 points each)
1.	
2.	
3.	

7. The Shape of the Parish (8 points)

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



8. List the three broad objectives that make up a strategy for shaping the parish (using the Shape of the Parish model) and explain. (total of 9 points)

<b>Objective</b> (1 point each)	<b>Explain</b> (2 points each)
1.	
2.	
3.	

Passing – 40 out of possible 52

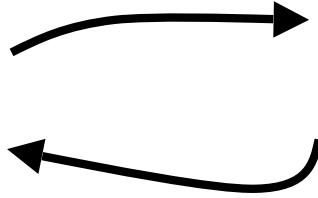


# The Renewal - Apostolate Cycle

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, the parish's social life, 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, friendship, 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. Having opportunities for social life and the development of friendships.

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

# RENEWAL- APOSTOLATE CYCLE ANALYSIS

This is a tool for conducting an analysis of the parish based on the Renewal-Apostolate Cycle. The task is to increase your understanding of the parish's dynamics and issues in terms of this model and to identify steps for possible improvement.

YOUR NAME: \_\_\_\_\_

*If needed, review the model.*

## SELF-ASSESSMENT

*If you have not recently assessed your own Renewal-Apostolate Cycle, do that, before assessing the parish's cycle.*

1. How are you renewed in your baptismal identity and purpose?
  
2. How do you renew yourself emotionally and physically?
  
3. How to you get in the way of your own renewal?
  - Baptismal renewal
  - Emotional/physical renewal
4. How to you live your apostolate in (note specific patterns of behavior, commitments):
  - Family
  - With friends
  - Workplace
  - Civic life
  - Church (parish, diocese)

5. What are two things you could do to improve your own Renewal-Apostolate Cycle?

PARISH ANALYSIS

1. Your estimate of the percentage of regular participants in the parish’s Sunday Eucharist that have a very or mostly faithful, effective and efficient cycle between renewal and apostolate (circle the closest)

0%    5%    10%    15%    20%    25%    30%    more

2. An adequate cycle (circle) --

0%    5%    10%    15%    20%    25%    30%    more

3. An uncertain cycle (hesitant, blocked, immature, etc.)

Less than 25%    25%    30%    35%    40%    45%    50%    more than 50%

[Note: If you are unable to even estimate the percentages in the above, consider engaging in an effort to learn more about the spiritual life and discipline of parishioners. Try interviews, faith sharing exercises and small group discussions that allow people to explore their Cycle and related issues.]

4. Where is the parish strong/weak in its nurturing of people’s baptismal identity and purpose?

	Low			High
	1	2	3	4
a. The Sunday Eucharist				
b. Training people for --- Participation in the Eucharist				
c. Training people for -- Use of the Daily Office in a manner that fits their life				
d. Training people for -- Personal Devotions (intercessions, contemplation/ centering prayer, meditation, etc.).				
e. Helping members become grounded in the use of the scriptures, tradition and reason as the base for their discernment/decision making				
f. Helping members clarify their prayer life and ethical responsibilities in relationship to the sectors of their daily life, i.e., workplace, family/friends, civic life, church				

Comments:

5. Effectiveness of parish resources to assist people in:

	Low			High
	1	2	3	4
a. Finding resources for spiritual guidance directed at the deepening and enlarging of their spiritual life				
b. Establishing a spiritual discipline (rule of life) that fits their life				
c. Understanding the dynamics of the Renewal - Apostolate Cycle in their own life				

6. How well does the parish communicate:

	Low			High
	1	2	3	4
a. That the primary ministry of the baptized is with the people and in the circumstances of daily life				
b. That it is in our family, with friends, in the workplace and in civic life that we join in the work of Christ				

7. How does the parish get in the way of (sabotage, distort, block, become a barrier to) people's Renewal-Apostolate Cycle? Circle any of the below that seem to apply, add comments.

The parish gives the impression that the world doesn't matter. There may be a protective or sentimental piety involved. It's as though we are stuck on the renewal side of the cycle.

The parish has a fearful spirit. The fears generated by daily life have an emotional upper hand. The irrational reactivity of the world has a grip on people, e.g., feeling safe by getting SUVs that are big but roll-over, or intincting at communion to avoid illness when we know that to be the more dangerous practice. If a parish is absorbed by this fearfulness it is likely to nurture a form of unproductive dependency in people.

The parish seems to imply that our task is to force the society to conform to "Christian" views. The language of the parish may have an over-and-against quality. Sermons and newsletter articles attack the "secular" culture with an angry undercurrent.

The parish functions as a place to reinforce and support already established and safe religious views. There is little challenge to the culture or conventional religious views.

The parish operates as a reinforcer of secularism. It gives the impression that this world is all there is, that there is really no need for renewal beyond oneself. The focus is on achievement in this life, here and now. It may take on an activist stance for many good works of service and justice. It may have a stance that is wrapped around a desire for

financial success or social status.

The parish becomes just another demand upon people for their energy, money and time. Parish life seems hectic and overly busy. There is pressure on people to take part in parish activities; e.g., to serve on the vestry, attend the potluck dinner. There may be a weak sense of the centrality of participation in the Sunday Eucharist. A productive alternate message might be, "It is okay to come to the 8:00 Eucharist, participate in the daily prayer of the church, give financially according to your means, participate in an occasional parish town meeting; and to never serve on a vestry, teach church school, come to social events, or be on a committee."

The parish has a climate that helps people avoid their deeper and broader self.

The parish doesn't challenge people's being captured by the demands and expectations of workplace, family and civic life. It may even encourage them, e.g., workaholic behavior, or an idolizing of the family, or a restless activism about social justice.

The parish gives the impression that the apostolate in the parish is of more value than the apostolate in the world. On the parish web site there is a lot of attention to the activities and people that serve the parish's life and there is little or no mention of the apostolate in the daily life of the laity at work, in civic activities, and with family and friends.

8. List several ways in which the parish could improve how it nurtures people in their Renewal-Apostolate Cycle.

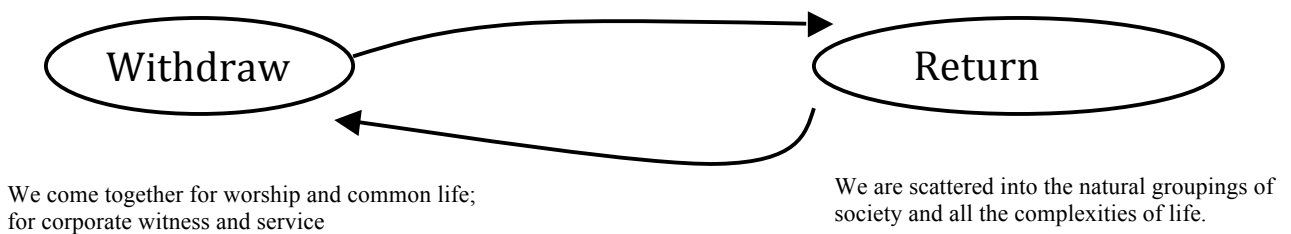
Copyright Robert A. Gallagher, 1998, 2011

## Other Models

The Renewal - Apostolate Cycle is a model that focuses on our baptismal identity and purpose. There are a number of other models that highlight the oscillation or cycle dimension of the Christian life. Each can be used to explore congregational development concerns. Other models include:

### Salty Christians

A model developed by Hans-Ruedi Weber and presented in a small booklet, *Salty Christians*, Seabury Press, New York, 1964. Weber offers a pattern of being gathered together and scattered, a rhythm of withdrawal from and return to the world—



### The Grubb Theory of Oscillation

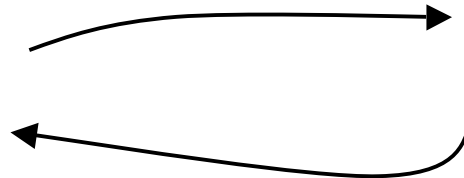
Developed by Bruce Reed of the Grubb Institute. Written up in *The Dynamics of Religion*, Darton, Longman & Todd, 1978. Reed suggests a movement between

#### Extra-dependence

A state in which I am dependent on a source outside myself. A source that is trustworthy and allows me to experience Grace.

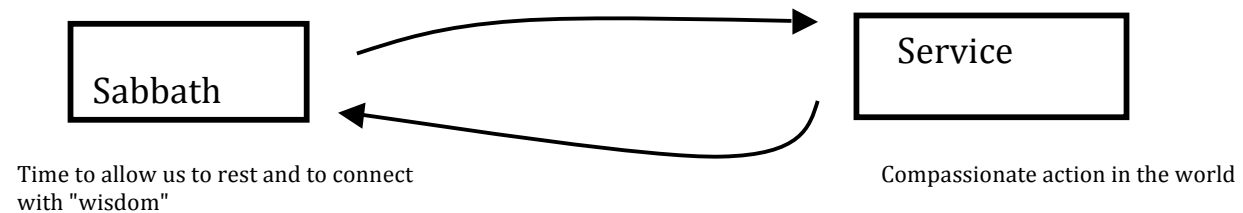
#### Intra-dependence

A state in which I am self-sufficient; having all that I need to make decisions and act responsibly in the world. I am dependent on what is inside me.



### The Eternal Rhythm

Offered by Tilden Edwards in *Spiritual Friend*, Paulist Press, New York, 1980 --



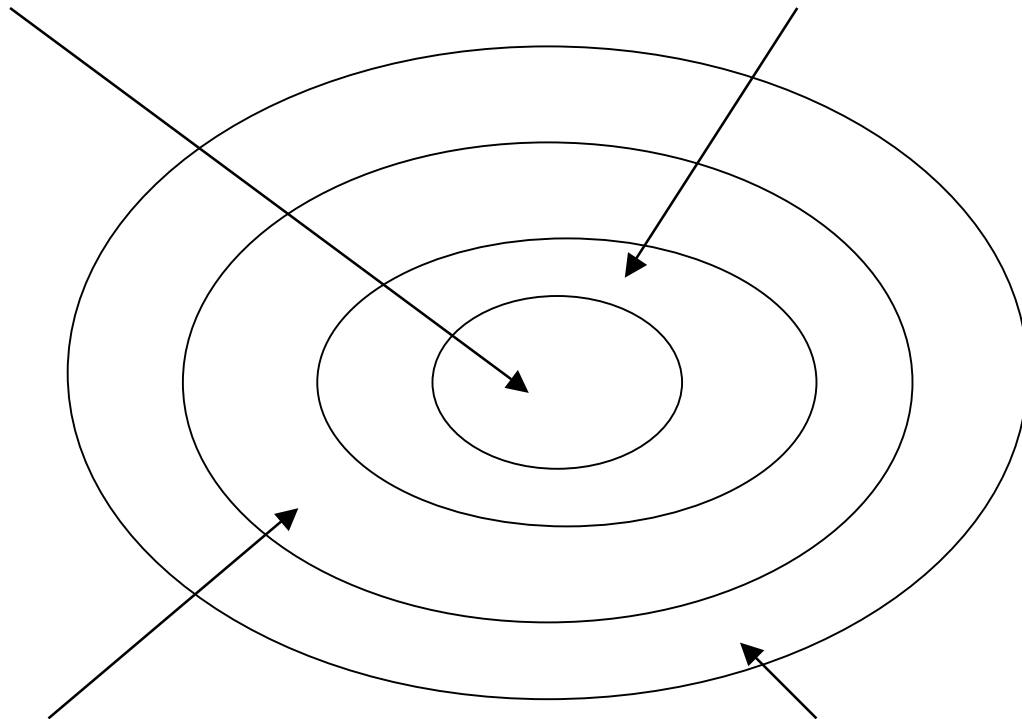
From *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert A. Gallagher, Ascension Press, 2008

## DEVELOPING CRITICAL MASS

This model is for use in an organization that is working to develop and maintain a productive and humane organizational culture.

**High competence and commitment:** People invested in all aspects of the organization's life (teams, client/customer/ member service, organizational vision & values, self care and development, carrying out tasks specific to the position); high degree of emotional maturity, competence and commitment

**Supporters:** Not as invested as the core. Possibly somewhat less competence or commitment. Yet are "with you" in the effort. Are aware of organizational norms and have decided to cooperate with the norms and serve by use their competence



**"Just Going Along":** May have mixed feelings regarding commitment; may want to "just do my job" (the job defined in very narrow terms); competence may be in limited areas; may "go along" with health or non-health at the center. People may be in this stance in some organizations while in others taking a *Core* or *Supporter* stance.

**Stances of Cynicism, Counter-dependency, Passivity** : Most organizations 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. We are all here at times.

**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.

## DEVELOPING “CRITICAL MASS”: AN ORGANIZATION DEVELOPMENT STRATEGY

### A. Build a Core of High Competence and Commitment

1. Be clear about who must be part of the core, e.g., key managers, organizational leaders, members of an internal training team, etc. People who by their position in the organization have significant influence on productivity and the organizational culture need to be part of this core group. Through training, coaching and hiring processes bring these people “on board”.

2. Acknowledge and reward those who are in this group.

3. Provide regular training and coaching to support and develop them.

B. Focus on Developing and strengthening a “Critical Mass” of people with *High Competence and Commitment* and *Supporters*. Avoid getting caught up in trying to “fix” people in *Stances of Cynicism, Counter-dependency, or Passivity*. Do set boundaries on behavior that undermines what is healthy in the organization’s life. Take a stance of accepting people in the stance they have taken; invite them to develop their commitment and competence, and to invest themselves more broadly and deeply.

### C. Develop Organizational Processes, Values and Norms that Develop and Maintain a Productive, Empowering, Humane Organizational Culture

Develop a clear vision that includes your mission, primary task, core values and broad direction. Create processes for organizational listening to its own life and the external context. Nurture a capacity to maintain organizational integrity while adapting to new forces in the organization or environment.

### D. Including Everyone

1. *Supporters* - Offer ongoing training and coaching; seek and encourage people ready to go further.

2. *“Just Going Along”* - All of us are in this stance in relationship to some organizations. Include them in activities around the mission, core values, etc.; invite them to develop increased competency; engage them through the regular processes of the organization (not in special one-to-one sessions) --- listen to them in the processes of assessment/channeling/focus groups/MBWA ----> sharing the vision with them, saying to them what you need/expect -----> inviting them to move forward with the organization; do not over react to their low commitment or competence.



3. *Stances of Cynicism, Counter-dependence, Passivity* - Ignore their stance if possible; if the stance needs to be challenged engage people one-to-one by listening to their views ----> sharing your vision for the organization's direction and culture ---> invite the person to join in making the vision work; if their stance and activities threaten the organization's direction and culture seek ways to create boundaries that limit their influence in the system.

4. There may be people who appear to vacillate among stances, e.g., at times seeming to be *High Competence and Commitment*, at other times just *Supporters*. It may be possible to stabilize this by inviting the person to maintain a more consistent stance and offering help as required.

## E. Address the Situation if There is an Inversion of the "Emotional" System

If the emotional center of the organization is held by those with *Stances of Cynicism, Counter-dependency, Passivity* the task will be to displace those at the current center and establish a "critical mass" as described. Organizations or subsystems of organization can find themselves captured by a form of emotional coercion by people caught up in one of these stances. Others who may be more committed, competent or emotionally mature back away from leadership.

## F. Decide on the Shape of the System that is Needed Given the Organization's Work

Most organizations can tolerate a certain amount of "*Just Going Along*" and a *Stance of Cynicism, Counter-dependency, Passivity*. You may not have the resources for consistently selecting or rewarding people of higher commitment and competency. Some organizations expect to include these people because of the mission of the organization, i.e. some religious groups. Other organizations have missions that require all its members to have high commitment and competence, e.g., Navy Seals, the bishops of a church.

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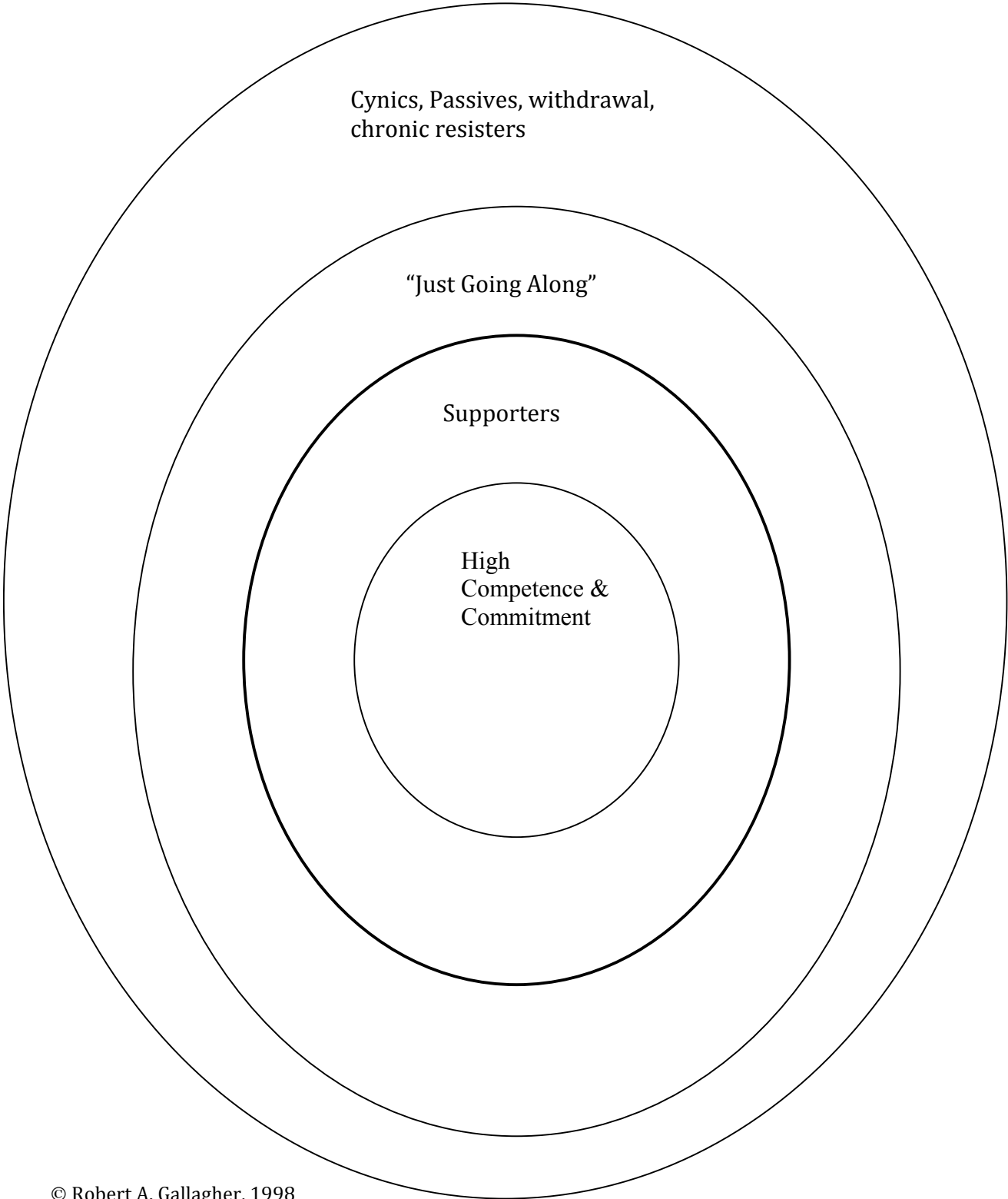
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From: *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*

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. New and unskilled leaders are especially inclined to focus on the "difficult people" or those who constantly demand personal attention, or the crisis of the moment.

A critical mass model suggests that we should give much more of our time and energy to developing the center. Support and build the capacity of those willing and able to more fully give themselves, whether to the overall health of the parish or to a particular project that moves toward health.

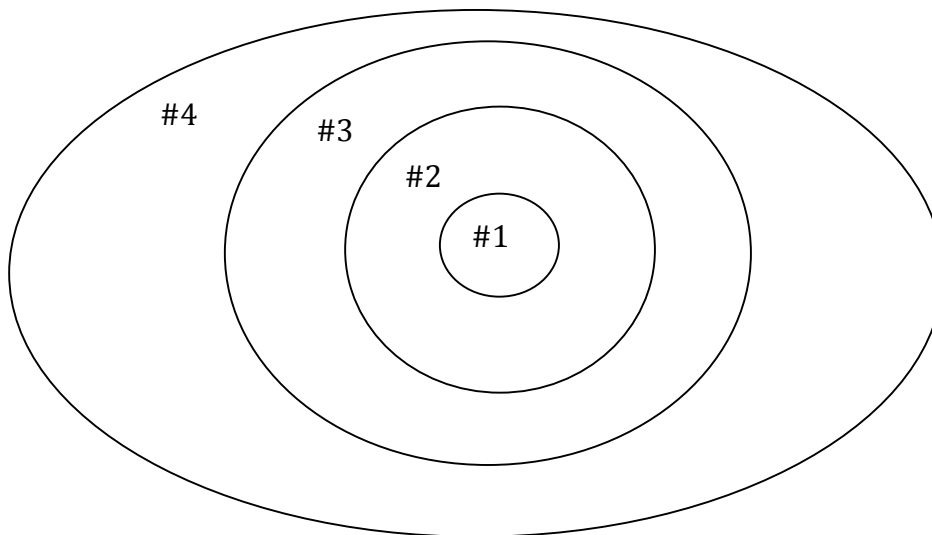
CRITICAL MASS WOKSHEET



## The Shape of the Parish: An Exercise

Following is an exercise for assessing your parish. My experience is that it provides the base you will need to understand and use the model. Please follow the steps below:

1. Using the circles below, in circle #2 put your parish's average adult Sunday attendance. Be sure to include all acts of corporate worship from Saturday evening through Sunday evening. For the most part these are the people you see frequently and regularly. They may range from weekly to every few weeks in their participation in the Eucharist.
2. In circle #3, first put the parish's adult attendance at Christmas or Easter.
  - Then subtract the number you have placed in circle #2. Put the result in circle #3
  - This makes up those people who relate to the church primarily through the major holidays; also possibly through family occasions such as baptisms, weddings and burials.
3. For circle #4, you will not place a number here. Instead, make a few specific notes of ways in which people relate to the parish but don't ever attend the regular corporate worship of the church. It may be people who are connected through family who are members or because they are part of a group that makes use of the property or are in some way served by the parish. You may be able to name some of these people.
4. In circle #1, write the number of those that you see as having a deep, mature faith & practice.
5. Then subtract that number from what you have in circle #2. Place that number in circle #2 in place of the earlier number.



The numbers now in the various circles represent "the shape of the parish". Continue reading the document to explore the dynamics, issues and strategies that can emerge. I'll begin with the basic diagram.

From: *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

## Your Parish's Dynamics, Culture and Issues: Action-Learning Process

From: Edgar Schein's "Kurt Lewin's Change Theory in the Field and in the Classroom: Notes Toward a Model of Managed Learning" [www.solonline.org/res/wp/10006.html#two](http://www.solonline.org/res/wp/10006.html#two)

### "You Cannot Understand a System Until You Try to Change It"

The change and consulting literature is filled with the notion that one first diagnoses a system and then intervenes to change it. I learned early in my own consulting career that this basic model perpetuates a fundamental error in thinking, an error that Lewin learned to avoid in his own change projects and that led him to the seminal concept of "action research." The conceptual error is to separate the notion of **diagnosis** from the notion of **intervention**. That distinction comes to us from scientific endeavors where a greater separation exists between the researcher and the researched, particularly from medicine where the physical processes are assumed to be somewhat independent of the psychological processes (an assumption that is not even holding up in many parts of medicine). ...

It is my contention that Lewin was correct and that we must all approach our consulting work from a clinical perspective that starts with the assumption that everything we do with a client system is an intervention, and that, unless we intervene, we will not learn what some of the essential dynamics of the system really are. ... The best information about the dynamics of the organization will be how the organization deals with the consultant, because his or her very presence is de facto an intervention.

Yet the focus in many traditional consultation models is on the "objective data obtained in the interview" with nary a reference to how the interviewer felt about the process and what could be inferred from the way he or she was received. The irony in all of this is that Lewin was by training a physicist and knew very well the rules of scientific inquiry and objectivity. For him to have discovered that human systems cannot be treated with that level of objectivity is, therefore, an important insight that is all too often ignored in our change and consultation literature.

In actual practice what most change agents have learned from their own experience is that "diagnostic" activities such as observations, interviews, and questionnaires are already powerful interventions and that the process of learning about a system and changing that system are, in fact, one and the same. This insight has many ramifications, particularly for the ethics of research and consulting. Too many researchers and consultants assume that they can "objectively" gather data and arrive at a diagnosis without having already changed the system. In fact, the very method of gathering data influences the system and, therefore, must be considered carefully. For example, asking someone in a questionnaire how they feel about their boss gets the respondent thinking about an issue that he or she might not have focused on previously and it might get them talking to others about the question in a way that would create a common attitude that was not there before.

-----  
*To engage these exercises it's important to take a stance that assumes that the responses and reactions you see in your parish, belong to your parish, they are not universal. Other parishes have other responses. Failure to take that stance will undercut your ability to learn about the parish. That will often take the shape of focusing on what you or your team might have done differently or how the program itself might be done differently. Both worthy activities but different from learning about your parish.*

# Worksheet #1

A. Identify significant events, moments, turning points in the process of designing and implementing the Developmental Initiative

1. Among the congregation
2. For the clergy
3. For other leaders
4. In some sub-group
5. In yourself

B. Is there some broader pattern you've observed? What is that? Something that appears to be true about the parish's culture and dynamics? This might take the form of a hunch or wonderment.

[You might especially pay attention to how change is managed in the parish, leadership exercised, and how the dynamics shown in various models are expressed – Shape of the Parish, Benedictine Promise, Renewal-Apostolate Cycle, Christian Life Model.]

C. Describe the pattern or dynamic—when, how, who, why? How does it seem to function in the parish system?

## Worksheet #2

### A. People & Groups in the Parish

1. Who was your developmental initiative directed toward?
2. What other groups or individuals were related to the initiative (for resources, authorization or in some other way)?

### B. How would you characterize the responses?

- Lots of energy, excitement
- Resistance, anxiety
- Good follow through
- Initial resistance, then cooperation
- Resistance within myself
- Started and then stopped dead
- Didn't get off the ground
- Much more responsiveness than I expected
- Other (describe):

### C. What feelings did you experience in yourself?

[See page 3 "Feelings" in Frequently Used Material]

### D. What feelings did you see others express?

[See page 3 "Feelings" in Frequently Used Material]

### E. Does the above suggest to you any patterns or dynamics of your parish's culture? What?

## Worksheet #3

A. In your developmental initiatives work you probably experienced people having a variety of responses to your efforts and/or to the Shaping the Parish program. What were the responses you recall?

B. Which responses seemed to have traction with some others? Note if any had a lot of support.

C. Recall other occasions when the parish used an outside consultant or program in an effort to help the parish improve its life health and functioning.

Is there any pattern you can see in the responses?







# Weekend Four: Emotional & Social Intelligence

*We've seen repeatedly that when teams (and entire organizations) face their collective emotional reality, they begin a healthy reexamination of the shared habits that create and hold that reality in place. In fact, for leaders to extend emotional intelligence throughout their teams and organizations, that's precisely where they need to start: by taking a hard look at reality, rather than focusing first on an ideal vision. ... Groups begin to change only when they have fully grasped the reality of how they function.*

Daniel Goleman



## Weekend #4 Emotional & Social Intelligence

### **The schedule will be:**

Friday 10:00 a.m. - 8:30 p.m.

Saturday 9:00 a.m. - 2:30 p.m.

**Emphasis:** Self-differentiation as a member and a leader, working effectively with groups & teams

**Advance Assignment for Weekend #4:** Read *Congregational Leadership in Anxious Times*, Alban, 2006, Peter L. Steike; Review *Primal Leadership* pages 171 - 190; "Shared Leadership" (see Free Documents); "Introduction to the FIRO-B Instrument", Waterman and Rogers, CPP

## Fourth Weekend Exam: Advance Worksheet

*The answers are partly from the assigned readings and partly in your ability to apply the ideas to your situation. In most of the questions there are likely to be several "correct" answers (as well as many incorrect answers).*

A. Statement from *Primal Leadership*: "We've seen repeatedly that when teams (and entire organizations) face their collective emotional reality, they begin a healthy reexamination of the shared habits that create and hold that reality in place. In fact, for leaders to extend emotional intelligence throughout their teams and organizations, that's precisely where they need to start: by taking a hard look at reality, rather than focusing first on an ideal vision. ... Groups begin to change only when they have fully grasped the reality of how they function." (P 172; also quote by Steinke p. 73)

1. How does this relate to the situation in your parish? (5 points)
2. The authors also write about the influence of norms on group functioning. Identify times when your interventions were aligned with the parish's or a group's norms and times when there was a lack of alignment. (5 points)
3. The author discusses the leader's own fears in dealing with the group emotional reality and norms. What's the nature of that fear? How have you experienced it? (5 points)
4. What is your Type preference and how is it likely to influence your ability to help the parish take "a hard look at reality, rather than focusing first on an ideal vision?" (5 points)
5. How does the above statement from *Primal Leadership* regarding teams differ when applied to individuals (in the view of the *Primal Leadership* authors)? How has that worked in your situation? (5 points)

6. What is the challenge in this view (in the statement) to the popular understanding and use of Appreciative Inquiry (AI)? How might you combine the view with using AI; or make use of an AI approach while taking the *Primal Leadership* view into account? (5 points)

[Note: If you are not familiar with AI look at the links on this page, especially the “AI: An Overview” by Kendy Rossi and the “AI: Theory and Critique” by Bushe: [www.shapingtheparish.com/web-sites/](http://www.shapingtheparish.com/web-sites/) ]

B. Steinke makes a distinction between:

*Being reactive*—Blame more often, criticize harshly, take offense easily, focus on others, want instant solutions, can't see the part they play in problems.

*Being responsive*—More thoughtful and reflective, act on principle not instinct, can stand back and observe, intent and choice characterize their behavior.

He assumes that the leader's capacity to be responsive rather than reactive affects the well being of the community. Such responsiveness is related to the capacity for “thoughtful reflection.”

1. Consider your FIRO B results. How is your profile likely to influence your reactivity vs. responsiveness? (5 points)

C. Steinke notes anxiety around growth and survival as one of the most common triggers of anxiety in churches. He assumes it's an opportunity. Whether it serves us or not depends on the leadership's response to the situation. “Thoughtful reflection leading to responsible action” is the process objective.

The Episcopal Church is declining in membership and average attendance—more than 16 percent since 2000; average Sunday attendance across the church in 2010 was 657,831 in the United States. That compares to 856,579 in 2000. Sixty-eight percent of Episcopal Church congregations have an average Sunday attendance of 100 or less and 286 of the church's 6,794 parishes and missions have an ASA of 10 or less. The median ASA is 65. See - [http://www.episcopalchurch.org/80263\\_130420\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/80263_130420_ENG_HTM.htm)

1. How does the Episcopal Church typically avoid experiencing its anxiety about this? (See the news release) What are some healthier ways we could respond? (5 points)

2. Why might people in most parishes not have much anxiety about it? (5 points)

D. Steinke quotes Edwin Friedman: “Actually religious institutions are the worst offenders of encouraging immaturity and irresponsibility. In church after church some member is passive-aggressively holding the whole system hostage, and no one wants to fire him or force her to leave because it wouldn’t be ‘the Christian thing to do.’ It has nothing to do with Christianity. Synagogues also tolerate abusers because it wouldn’t be ‘the Christian thing to do.’ (p. 13)

1. How true is the statement in your parish?

<b>Not at all true</b>					<b>Very much the case</b>
1	2	3	4	5	6

Identify two of the most significant forces holding this approach in place (to the extent it is in place). Be specific to your parish. (5 points)

E. Steinke believes that “the leader is always in a position to influence the emotional field.” (p 68) He assumes that “the leader’s being (demeanor, spirit, and poise)” and “the leader’s thoughtful functioning” is how the influence is shown.

1. In each area self-assess as well as assessing how parish leaders in general function.

Self = S

Parish leaders in general = PL (Note: to points for this work)

a. Being calm in a crisis (reflection, thoughtful action in the face of own anxiety)

Very poor at this				Excellent at this
1	2	3	4	5

b. Having focus when the situation is bewildering (related to understanding the primary task of a parish church, clarity about direction)

Very poor at this				Excellent at this
1	2	3	4	5

c. Challenging in the face of parish stagnancy (taking into account readiness)

Very poor at this				Excellent at this
1	2	3	4	5

d. Helping the parish engage needed Change when faced with new situations (rather than focusing on tranquility, unity, not upsetting people)

Very poor at this				Excellent at this
1	2	3	4	5

2. In each case what is an example of a behavior or stance used in your parish, including by you, in place of being calm, focused, challenging, change oriented? A patterned attempt to address the circumstance other than what Steinke suggests. (1 point for each, extra point for reasonable answers to all four)

Crisis -

Bewildering -

Stagnancy -

New situations -

TOTAL possible 55 points. Passing is 40 points

## Fourth Weekend Exam: Use in Session

*The answers are partly from the assigned readings and partly in your ability to apply the ideas to your situation. In most of the questions there are likely to be several "correct" answers (as well as many incorrect answers).*

A. Statement from *Primal Leadership*: "We've seen repeatedly that when teams (and entire organizations) face their collective emotional reality, they begin a healthy reexamination of the shared habits that create and hold that reality in place. In fact, for leaders to extend emotional intelligence throughout their teams and organizations, that's precisely where they need to start: by taking a hard look at reality, rather than focusing first on an ideal vision. ... Groups begin to change only when they have fully grasped the reality of how they function." (P 172; also quote by Steinke p. 73)

1. How does this relate to the situation in your parish? (5 points)

2. The authors also write about the influence of norms on group functioning. Identify times when your interventions were aligned with the parish's or a group's norms and times when there was a lack of alignment. (5 points)

3. The author discusses the leader's own fears in dealing with the group emotional reality and norms. What's the nature of that fear? How have you experienced it? (5 points)

4. What is your Type preference and how is it likely to influence your ability to help the parish take "a hard look at reality, rather than focusing first on an ideal vision?" (5 points)

5. How does the above statement from *Primal Leadership* regarding teams differ when applied to individuals (in the view of the *Primal Leadership* authors)? How has that worked in your situation? (5 points)

6. What is the challenge in this view (in the statement) to the popular understanding and use of Appreciative Inquiry (AI)? How might you combine the view with using AI; or make use of an AI approach while taking the *Primal Leadership* view into account? (5 points)

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He assumes that the leader's capacity to be responsive rather than reactive affects the well being of the community. Such responsiveness is related to the capacity for "thoughtful reflection."

1. Consider your FIRO B results. How is your profile likely to influence your reactivity vs. responsiveness? (5 points)

C. Steinke notes anxiety around growth and survival as one of the most common triggers of anxiety in churches. He assumes it's an opportunity. Whether it serves us or not depends on the leadership's response to the situation. "Thoughtful reflection leading to responsible action" is the process objective.

The Episcopal Church is declining in membership and average attendance—more than 16 percent since 2000; average Sunday attendance across the church in 2010 was 657,831 in the United States. That compares to 856,579 in 2000. Sixty-eight percent of Episcopal Church congregations have an average Sunday attendance of 100 or less and 286 of the church's 6,794 parishes and missions have an ASA of 10 or less. The median ASA is 65. See - [http://www.episcopalchurch.org/80263\\_130420\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/80263_130420_ENG_HTM.htm)

1. How does the Episcopal Church typically avoid experiencing its anxiety about this? (See the news release) What are some healthier ways we could respond? (5 points)

2. Why might people in most parishes not have much anxiety about it? (5 points)

D. Steinke quotes Edwin Friedman: "Actually religious institutions are the worst offenders of encouraging immaturity and irresponsibility. In church after church some member is passive-aggressively holding the whole system hostage, and no one wants to fire him or force her to leave because it wouldn't be 'the Christian thing to do.' It has nothing to do with Christianity. Synagogues also tolerate abusers because it wouldn't be 'the Christian thing to do.' (p. 13)

1. How true is the statement in your parish?

Not at all true						Very much the case
1	2	3	4	5	6	

Identify two of the most significant forces holding this approach in place (to the extent it is in place). Be specific to your parish. (5 points)



E. Steinke believes that “the leader is always in a position to influence the emotional field.” (p 68) He assumes that “the leader’s being (demeanor, spirit, and poise)” and “the leader’s thoughtful functioning” is how the influence is shown.

1. In each area self-assess as well as assessing how parish leaders in general function.

Self = S

Parish leaders in general = PL (Note: 20 points for this work)

a. Being calm in a crisis (reflection, thoughtful action in the face of own anxiety)

Very poor at this					Excellent at this
1	2	3	4	5	

b. Having focus when the situation is bewildering (related to understanding the primary task of a parish church, clarity about direction)

Very poor at this					Excellent at this
1	2	3	4	5	

c. Challenging in the face of parish stagnancy (taking into account readiness)

Very poor at this					Excellent at this
1	2	3	4	5	

d. Helping the parish engage needed Change when faced with new situations (rather than focusing on tranquility, unity, not upsetting people)

Very poor at this					Excellent at this
1	2	3	4	5	

2. In each case what is an example of a behavior or stance used in your parish, including by you, in place of being calm, focused, challenging, change oriented? A patterned attempt to address the circumstance other than what Steinke suggests. (1 point for each, extra point for reasonable answers to all four)

Crisis –

Bewildering -

Stagnancy -

New situations -

TOTAL possible 55 points. Passing is 40 points

## I-C-O Group Development Model Inclusion – Control – Openness

Will Schultz’s “The Human Element” model provides an approach to group development grounded in emotional intelligence.

**Movement is from bottom to top.** There is a sequence to interpersonal and leader – member relations. Adequate resolution of a group development issue allows the group to attend to the next stage up. As inclusion grows the group’s capacity for handling control grows. To the extent there is resolution the group may deal effectively with the next stage issues.

Resolutions are all temporary.

Issue	Am I?	Group Development	Underlying feeling	Fears
<b>Openness</b>	Open/Closed	How open will I be? How close can I get?	Likeability, lovability	Being rejected. Being unlikable, unlovable
<b>Control</b>	Top/Bottom	How much influence, power and responsibility will I have? Issues of leadership and decision-making processes.	Competence	Being humiliated, embarrassed. Being incompetent, phony
<b>Inclusion</b>	In/Out	Inclusion compatibility is central in the early stage. How will I fit in this group?	Significance	Being ignored. Being insignificant, worthless

Note: Openness - Earlier version called this affection

Issue	Compatibility Ability of people to work well together	Concordance decision making criterion
<b>Openness</b>	A primary issue in long term relationships	Everyone on team agrees to be totally open about their feelings and thoughts on the issue
<b>Control</b>	A primary issue I moderately long relationships	All on team have equal power. Each person has a veto.
<b>Inclusion</b>	A primary issue in short term relationships	Team consists of those with the most knowledge and those most impacted

**Compatibility** - Ability of people to work well together; ability of our personalities to enhance and support each other, be complementary. Having differences in personalities or positions doesn’t cause problems. Rigid adherence to positions rooted in low self-awareness and self-esteem does cause problems.

### **For more information**

There’s a great deal more to Schultz’s model. It’s worth reading his book and exploring the web site.

Book – *The Human Element*, Will Schultz, Jossey-Bass, 1994.

Web site - [www.thehumanelement.com](http://www.thehumanelement.com)

# Stages of Team Development

When a group of people are first formed into a team, their roles and interactions are not established. Some individuals may merely act as observers while they try to determine what is expected from them while others may engage the process immediately. There are many models that describe team developmental progression. They are similar and suggest that the process occurs in four predictable stages. Each stage is characteristically different and builds on the preceding one. The implication is that all teams must develop through this predetermined sequence if they are to be fully functioning teams.

## ***Four Stages of Team Development***

Stage 1: Forming

Stage 2: Storming

Stage 3: Norming

Stage 4: Performing

### ***Stage 1: Forming***

The Forming stage of team development is an exploration period. Team members are often cautious and guarded in their interactions not really knowing what to expect from other team members.

- ◆ They explore the boundaries of acceptable behavior.
- ◆ Behaviors expressed in this early stage are generally noncommittal.

Some questions raised during this stage of development are:

- ◆ Do I want to be part of this team?
- ◆ Will I be accepted as a member?
- ◆ Who is the leader?
- ◆ Is the leader competent?

### ***Stage 2: Storming***

The Storming stage of development is characterized by competition and strained relationships among team members. There are various degrees of conflict that teams experience but basically the Storming stage deals with issues of power, leadership, and decision making.

- ◆ Conflict cannot be avoided during this stage
- ◆ It is the most crucial stage the team must work through.

Some questions raised during this stage of development are:

- ◆ How will I seek my autonomy?
- ◆ How much control will I have over others?
- ◆ Who do I support?
- ◆ Who supports me?
- ◆ How much influence do I have?

### ***Stage 3: Norming***

The Norming stage of team development is characterized by cohesiveness among team members. After working through the storming stage, team members discover that they in fact do have common interests with each other.

- ◆ They learn to appreciate their differences.
- ◆ They work better together.
- ◆ They problem solve together.

Some questions raised during this stage of development are:

- ◆ What kind of relationships can we develop?
- ◆ Will we be successful as a team?
- ◆ How do we measure up to other teams?
- ◆ What is my relationship to the team leader?

### ***Stage 4: Performing***

The Performing stage of team development is the result of working through the first three stages. By this time, team members have learned how to work together as a fully functioning team-

- ◆ They can define tasks.
- ◆ They can work out their relationships successfully-
- ◆ They can manage their conflicts.
- ◆ They can work together to accomplish their mission.

From The ASTD Trainer's Sourcebook: Teambuilding, by Cresencio Torres and Deborah Fairbanks. McGraw-Hill, 1996. Used with permission.

# Group Development Theory: Leadership Issues

## Dependence

The formation stage. The group and leader come together; gather initial impressions of each other, make initial judgments. A new group is being formed. There is usually a time of tentativeness and uncertainty. The leader and members of the group are concerned about being accepted by the other and what the cost of that acceptance will be. The relationship is superficial. Anxiety increases as different styles of working and making decisions begin to become evident. Dependency may be either productive or unproductive. The leader is expected to deal with the group's anxiety and the ambiguity of the situation. This stage will be managed more or less smoothly depending on 1) The degree of working style similarity between the leader and key group members; 2) Their tolerance for ambiguity and 3) The leader's ability to stay present as a person and at the same time as the leader.

## Counter-dependence

The group and leader experience a time of tension over influence and control. What one model calls the storming stage. There are more disagreements (some real, some manufactured). People may get more aggressive in attempts to gain influence; others may withdraw. People may begin to focus on differences in order to reestablish their individuality. There is a negative reaction to the feelings of earlier dependency that emerges. There may be a lot of "testing" the leader (or the leader testing the group); initiatives by the leader are commonly resisted. As with the first phase – counter-dependency may be dealt with in a manner that is more or less productive or unproductive. This process continues until the leader and key group members begin to act in more independent and interdependent ways. Beginning to listen carefully, and to offer reasonable suggestions to resolve issues, are critical factors in the group's ability to move beyond this stage.

The degree of struggle and conflict involved usually needs to be contained if the group is to be productive. But this phase is both inevitable and necessary if the leader and the group are to negotiate ways of dealing with power and decision-making. Attempts to escape this stage will cause a cycle of moving between the two stages of dependency and counter-dependency.

## Interdependence

Leader and group sort out roles and processes for communicating and deciding. Norms emerge for how we will treat each other and work together. There is more collaboration and a focus on the work to be accomplished. There is a lot of functional behavior that contributes to the task and maintaining good working relationships. A sense of belonging emerges; an acceptance of each other with strengths and weaknesses. Trust is stronger. At higher levels of functioning there is a strong sense of interdependence; of the value of the leader and the member's differences in temperament and skills; of deep appreciation and even affection; and of high productivity. Stages of "norming" and "performing"

**The dynamics involved:** There is no avoiding the phases. The leader and group may move through the phases more or less quickly; may get stuck at a phase. They may cycle back to earlier stages -- there may be times of regression when group members are experiencing a period of high anxiety, threat or helplessness; the recycling may bring deeper insight, increased spiritual and emotional maturity, and closer bonds.

# Theory of Interpersonal Relations

## Basic Concerns of Any Group

by Bill Schutz

One of the ways of looking at what happens when people gather in a group includes three basic concerns:

**Inclusion:**    *Who else is here?*  
*Who can I be in relation to them?*  
*What will it cost to join?*  
*How much am I willing to pay?*  
*Can I trust my real self to them?*  
*Will they hold me up if I am falling?*

**Control:**        *Who is calling the shots here?*  
*How much can I push for what I want?*  
*What do they require of me?*  
*Can I say what I really think?*  
*Can I take it if they say what they really think?*

**Affection:**    *Am I willing to care?*  
*Can I show my caring?*  
*What will happen if I show I care for one person before I show caring for others?*  
*What if no one cares for me?*  
*What if they do?*  
*What if I don't really ever care for some people in the group?*  
*Will the group be able to bear it?*

When confronted by the end of its life together, the process tends to reverse itself from I-C-A to A-C-I.

- We begin to pull back a little from affectional ties we know have no real future.
- We begin to get embroiled again in a game of "Who's boss here anyway?"
- We start to wonder if we really want to put in the time and effort to stay with the group.

It is important to realize that these concerns overlap during the life cycle of a group, although one of the three concerns may be more dominant than the others at any given period of time.

**Trust development** <sup>i</sup> *From In Your Holy Spirit: Shaping the Parish through Spiritual Practice*

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.

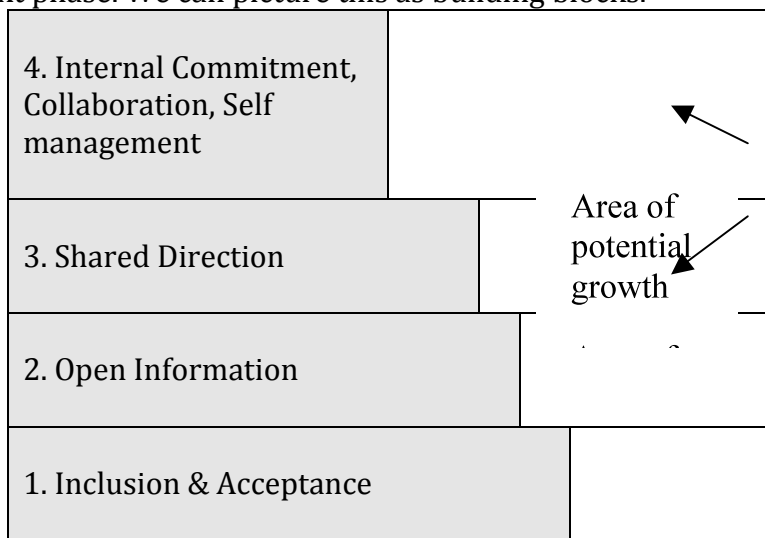
4. Internal Commitment, Collaboration, Self-management
3. Shared Direction
2. Open Information
1. Inclusion & Acceptance

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.



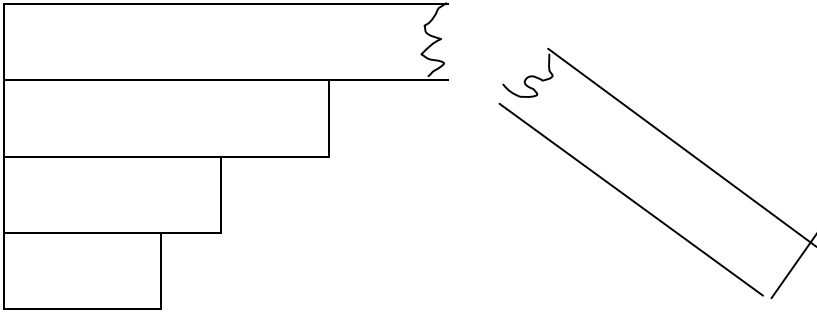
To the extent the inclusion and acceptance concerns have been resolved, members will feel free to be more open in sharing their feelings and thoughts about the community's life and work.

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. For more on the model see *Interventions: Methods and Processes for Building Healthier Parishes*, Michelle Heyne & Robert Gallagher, Ascension Press, 2011.

# Type and Teams

## Team Profile: Sixteen Type Preferences

1. Place members of your team in one of the preference areas.
2. Discuss – what strikes you about the result?

<p><b><u>ISTJ</u></b></p> <p>Eva-Marie Nye Michele Hagans Dustin Trowbridge Bruce Crane</p>	<p><b><u>ISFJ</u></b></p>	<p><b><u>INFJ</u></b></p> <p>Kathleen Schotto Susan Adam</p>	<p><b><u>INTJ</u></b></p> <p>Anne-Marie Jeffery (E) Susan Thon</p>
<p><b><u>ISTP</u></b></p>	<p><b><u>ISFP</u></b></p>	<p><b><u>INFP</u></b></p> <p>Michelle Heyne Bob Gallagher Susan Latimer</p>	<p><b><u>INTP</u></b></p> <p>Ray Barry</p>
<p><b><u>ESTP</u></b></p>	<p><b><u>ESFP</u></b></p>	<p><b><u>ENFP</u></b></p> <p>Erika Meyer Julianne Clarke Sara Timlin (J) John Ball Emily Guthrie Christopher Wilkins David Wacaster Gini Gerbasi Sandy Miller</p>	<p><b><u>ENTP</u></b></p> <p>Pam Collins</p>
<p><b><u>ESTJ</u></b></p> <p>Hannah Dowdy (P)</p>	<p><b><u>ESFJ</u></b></p> <p>Sharon Bartram</p>	<p><b><u>ENFJ</u></b></p> <p>Adrien Dawson (T) Joey Rick (T) Bill Hague Nan Hildebrand Barbara Svenson</p>	<p><b><u>ENTJ</u></b></p> <p>Tara Ramsey (F) Kim Fletcher Tom Purdy (F)</p>

Underlined are the dominant function. If an Introvert – the dominant function is “introverted”; people first see the secondary or auxiliary function.

# Type Profiles

Used in assessing team functioning.

What is the team's

- Strength
- Blindside
- Dynamics
- Potential areas of tension

## Quadrants

Change, team or organizational culture; looking at relationships with people you are serving (clients, members, customers); leadership styles; work styles

## Temperament

Leadership style & competence; issues around the leader; roles/authority/responsibilities

## Functions

Communication issues, team direction

## 16 Types

Exploring interpersonal effectiveness; issues of personal fit for a task; looking at team strengths/blindsides

## Decision Making Dynamics

Exploring dynamics in decision making, problem solving

**For more information** see *Introduction to Type in Organizations*, Sandra Krebs Hirsh and Jean Kummerow, CPP and *Introduction to Type and Teams*, Sandra Krebs Hirsh, CPP

## Quadrants Profile

*Change, team or organizational culture; looking at relationships with people you are serving (clients, members, customers); leadership styles; work styles*

<p><b>IS</b></p> <p>Holds onto what has worked and served the group in the past. Pays attention to details. Good at administration; developing and using procedures. Tends to be quiet, reflective, practical. Helps systems maintain continuity. In change efforts will help the group hold onto what has worked and see what needs to be preserved. May resist change if the process isn't appreciative enough and clear about what we will maintain as well as what needs to be changed.</p>	<p><b>IN</b></p> <p>Has a vision for a new way of approaching things. Is usually thoughtful, reflective, internal. Can help the group think about things differently, open up new ways of doing the work. Makes good use of research and speculative ideas. In change processes is motivated by an internal vision of what might be; wants to reflect and think about the possibilities before acting. May be helped in a change process by being able to read relevant material before moving into action.</p>
<p><b>ES</b></p> <p>Wants to take action and be focused on achieving results. Energetic, outgoing, practical. Frequently wants to move quickly. Values making things "work"; being effective and efficient. In change efforts wants to see how it will improve how things are done; that the change will bring better results.</p>	<p><b>EN</b></p> <p>Enjoys trying new things; likes change. Usually outgoing, high energy, active, can be sporadic. Talks about new ideas, ways of working and being. Is focused on change; wants to move into action promoting and implementing a new way or project. In a change process is helped by making the change and seeing what happens; wants to "just try it!"</p>

## Team Profile: Temperament

*Leadership style & competence; issues around the leader; roles/authority/responsibilities*

1. Place members of the team in the grid.
2. Explore leadership styles – what are the team’s strengths, weaknesses, possible areas of tension, other dynamics?
3. How might the team make best use of its leadership gifts? How to compensate for its blindside(s)?

<b>SJ</b>	<b>SJ</b>	<b>NF</b>	<b>NT</b>
<b>SP</b>	<b>SP</b>	<b>NF</b>	<b>NT</b>
<b>SP</b>	<b>SP</b>	<b>NF</b>	<b>NT</b>
<b>SJ</b>	<b>SJ</b>	<b>NF</b>	<b>NT</b>

**SJ**—Guardians: Help stabilize parish, consolidate strengths. Strong sense of responsibility. Want to be seen as reliable and dependable. May be too bureaucratic; keep using same approach when something new is needed.

**SP**—Artisans: Troubleshooter; want to do things as they see fit. Want to be seen as risk takers, clever, resourceful, being spontaneous and playful. Can be too utilitarian and practical.

**NF**—Idealists: Catalyst; focused on values, vision, dreams, possibilities. Seeking something unique, special. Want to be seen as authentic, inspirational, and inclusive. Can be too optimistic, naïve.

**NT**—Rationals: Architect and builder of systems; logic and originality. Want to be seen as competent, logical, as good at analysis. May be too competitive and aggressive.

## Team Profile: Functions

*Communication issues, team direction*

1. Place team members in the appropriate function area.
2. Discuss – in terms of communication processes --- what are the team’s likely strengths, weaknesses, areas of tension, and other dynamics?

<b>ST</b>	<b>SF</b>	<b>NF</b>	<b>NT</b>
<p>What steps are needed to get the job done? What will the cost be? What information is needed?</p>	<p>What will be the impact on people? What can be done to help people?</p>	<p>Who will be involved in the decision making? What are our core values in this work?</p>	<p>What new ways of approaching this are available? What are related theories and models?</p>

## Team Profile: Sixteen Type Preferences

*Exploring interpersonal effectiveness; issues of personal fit for a task; looking at team strengths/blindsides*

3. Place members of your team in one of the preference areas.
4. Discuss – what strikes you about the result?

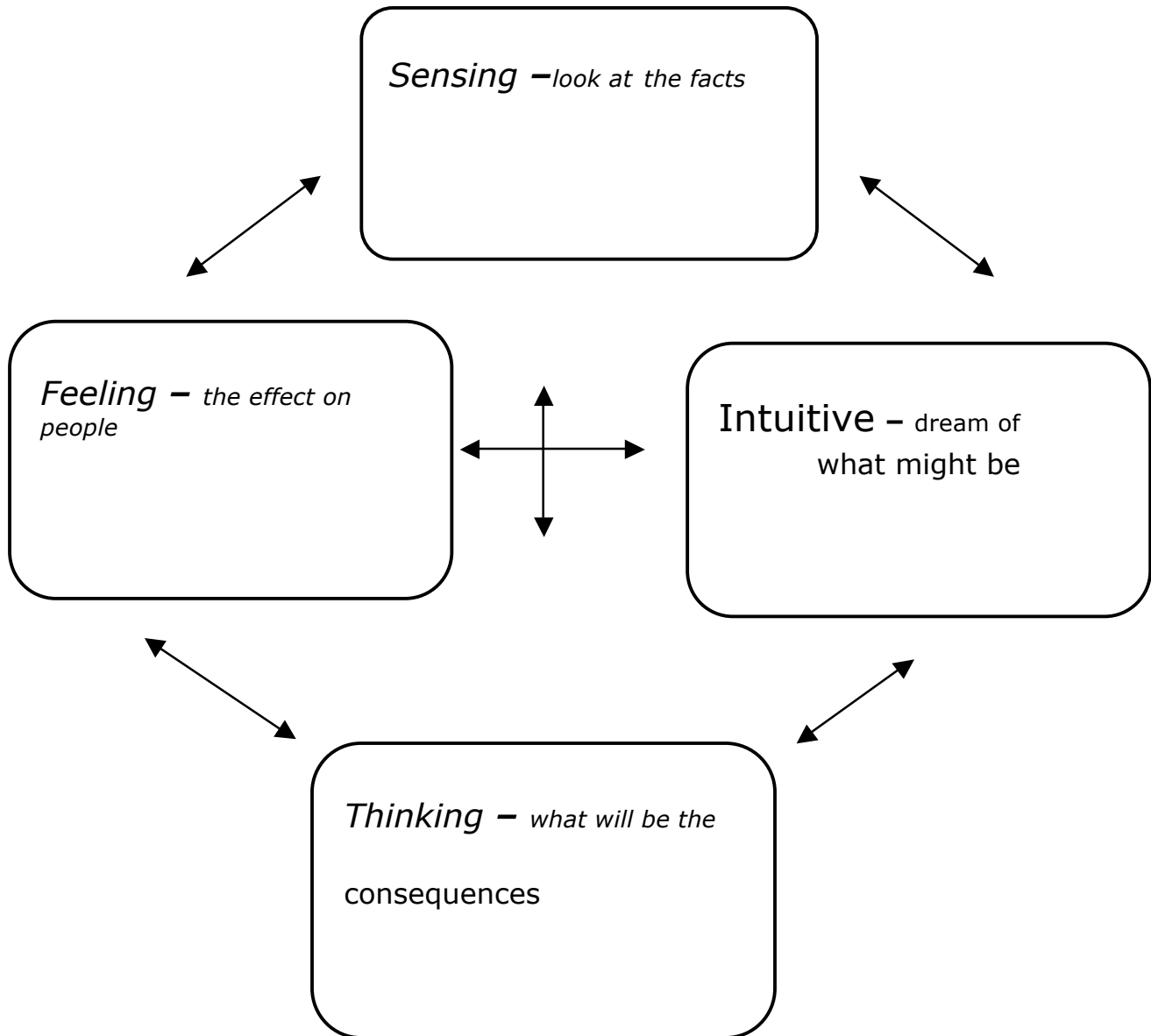
<b><i>ISTJ</i></b>	<b><i>ISFJ</i></b>	<b><i>INFJ</i></b>	<b><i>INTJ</i></b>
<b><i>ISTP</i></b>	<b><i>ISEP</i></b>	<b><i>INFP</i></b>	<b><i>INTP</i></b>
<b><i>ESTP</i></b>	<b><i>ESFP</i></b>	<b><i>ENFP</i></b>	<b><i>ENTP</i></b>
<b><i>ESTJ</i></b>	<b><i>ESEJ</i></b>	<b><i>ENEJ</i></b>	<b><i>ENTJ</i></b>

Underlined are the dominant function. If an Introvert – the dominant function is “introverted”; people first see the secondary or auxiliary function.

# Team Profile: Decision Making

*Exploring dynamics in decision making, problem solving*

1. Place team members in relationship to their dominant function (might also note auxiliary)
2. How could the team accept and use the strengths it has while also paying attention to all functions in decision-making?





## MBTI and Team Culture

A team culture that expresses **Extraversion** is more likely to -

- Offer a variety of experiences
- Seek and value input from many stakeholders
- Respond to external expectations
- Look for outside assistance when having difficulty

A team culture that expresses **Sensing** is more likely to -

- Flourish using well-established procedures
- Prize specifics and realism
- Rely on and trust experience
- Appreciate practicality

A team culture that expresses **Thinking** is more likely to -

- Use principle-centered decision making
- Be crisp and businesslike
- Want critical feedback to improve
- Prefer to apply policies consistently

A team culture that expresses **Judging** is more likely to -

- Find steadiness and thoroughness important
- Adhere to routines
- Want defined goals and outcomes
- Put work before play

A team culture that expresses **Introversion** is more likely to -

- Offer in-depth experiences
- Seek and value input from a chosen few
- Stay focused on internal objectives
- Rely on inner resources when having difficulty

A team culture that expresses **Intuition** is more likely to -

- Flourish using creativity and innovation
- Prize hunches and insight
- Rely on and trust inspiration
- Appreciate imagination

A team culture that expresses **Feeling** is more likely to -

- Use values-centered decision making
- Be warm and friendly
- Want positive support for efforts
- Prefer to make exceptions to policies

A team culture that expresses **Perceiving** is more likely to —

- Find flexibility and adaptability important
- Maintain a minimum of routine
- Want general parameters and openness
- Combine work and play

# Organizational Character

## 1. Rector/Vicar is

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## 2. Other Key Leaders

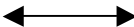

<b>E -</b>	<b>I -</b>				
<b>S -</b>	<b>N -</b>				
<b>T -</b>	<b>F -</b>				
<b>J -</b>	<b>P -</b>				

## 3. From Hearing Description

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# ORGANIZATIONAL CHARACTER

From *Working With Organizational Character*, Bridges & Edgelow, CPP

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

## ST, SF, NF, NT Organizations

What is ideal in each organization varies for each person according to psychological preference: Sensing types value stability in organizations, Intuitive types value change, Thinking types value productivity, and Feeling types value integrity.

### ST organizations value:

Productivity, efficiency, profitability, maximization of resources, statistical validation, empirical problem solving, control, thoroughness, and certainty. An organization should provide stability and consistency and meet practical needs in a matter-of-fact way.

### SF organizations value:

Emotional well being of employees, the appropriate actions taken on behalf of individuals, productivity, service orientation, clarity of role and function, and good communication with an emphasis on the correct management of actual details. An organization should provide a family-like atmosphere where friendliness prevails.

### NF organizations:

Community, independent yet harmonious groups working both toward task and relationship issues, products and services which meet human aspirations and goals, flexibility, enthusiasm and insight in problem solving, and centralized responsiveness. An organization should empower its members and be responsive to both internal and external human needs.

### NT organizations:

Strategic planning, competition, big picture focus on the external market, determination of new business plans, and setting appropriate strategies, goals and objectives, and a focus on global concepts and procedures based on logical foundations. An organization should concentrate on long-term outcomes and employ ingenious people focusing impersonally on efficient and effective problem solving.

Adapted from Ian Mitroff presentation, national Meeting of Association for Psychological type, Evanston, IL, 1985.

From Using the Myers-Briggs Type Indicator in Organizations (2<sup>nd</sup> edition) by Sandra Krebs Hirsh. © 1991 by Consulting Psychologists Press inc. Permission is hereby granted to reproduce this worksheet for workshop use. Duplication for any other use, including resale, is a violation of the copyright law.

# SHARED LEADERSHIP: The Maintaining of Task and Relationship Functions

## Shared Leadership

A group functions more effectively when all its members accept responsibility for the work and life of the group. This shared sense of responsibility is also known as shared leadership. Much of the work done in recent years on establishing self-managing teams in the workplace is based on the assumption that employees and members are able and willing to accept more responsibility.

This doesn't in any way diminish the need for skilled, effective team leaders. People who have a designated role in decision-making and/or facilitation of team decision-making. While most work teams will continue to make use of designated leaders, team effectiveness can be significantly enhanced by shared leadership, the resources of all can be engaged. In this understanding it becomes part of the designed leader's role to equip others for shared leadership.

There is no reason why it must fall to the designated leader to be the proposer of goals, the clarifier of the task, the timekeeper, and the emotional encourager of the group. Any one who sees the need for these functions at a particular time may perform those functions.

One way of looking at shared leadership is in terms of the various functions that people play in an effective group and the tension among three aspects of the group's life.

## Three Aspects of a Group's Life

All working groups are dealing with three elements that may work together in harmony or may come into tension:

- **Task** – the group needs to accomplish some task, it needs to engage in behaviors that help it accomplish that task
- **Relationships** – the group is a network of relationships; attending to relationship needs allows for both a more effective and more satisfying experience.
- **Individual Needs and Wants** – each member of the group brings with them their own needs for acceptance, influence, and intimacy.

All groups have these three elements. They each require attention if the group is to be productive in its work and satisfying to its members. There is a tension among them. A group that is excessively task-oriented may get the job done but may build up resentments among its members because relationship and individual needs are not adequately addressed. A group that is overly relationship-oriented may enjoy being together, but let its task drift. The most effective groups are those that learn how to attend to all three aspects of the group's life.

## Task Functions

Behaviors that help a group to accomplish its task. This might include checking out the team's acceptance of the task and objectives, helping to organize the work, or testing the group's readiness to move to a next step. Here is one way of looking at the functions.

**Initiating** -- Making suggestions, proposing group action, suggesting a decision making process, or a way to accomplish the work E.g. – "I'd like to get started, is that acceptable?"

**Information seeking** --Asking for facts, or clarification that is related to the group's task. E.g. - "What is the funding for the new project? Will it be adequate?"

**Information giving** -- Offering valid and useful information that is relevant to group decisions. E.g. - "Receipts have increased an average of 10% over the last three years. "

**Opinion seeking** -- Inviting others to share their beliefs or preferences and assessment of matters before the group. "Do you think we need to try a new approach to new member orientation this year?"

**Opinion giving** -- Expressing personal opinions or assessments of alternatives. E.g. - "I don't think the members are interested in half of the programs we are offering."

**Clarifying** -- Interpreting or explaining facts or opinions; identifying issues before the group, defining terms, paraphrasing other's statements, illustrating ideas or suggestions. E.g. - "You're saying we need to find a new way to discover what programs might best serve our members."

**Elaborating** – Expanding on ideas and suggestions that have been made. E.g. – “I’d like to see us have focus groups each year to explore member’s interests.”

**Setting standards** – Helping the group establish norms and standards related to getting the task accomplished. E.g. – “Can we agree to always assess proposals by asking for what we like about them, as well as what concerns us?”

**Summarizing** -- Pulling together related ideas, restating suggestions after the group has discussed them, reviewing major points in the discussion. E.g. - "So far we have come up with three different ways we could approach this. "

**Consensus-testing** – Asking if the group is ready to make a decision; offering a process by which the group might test agreement or investment in a proposal. E.g. – “Could we go around the group in a circle, having each of us share what we are ready to agree to.”

## Relationship Functions

There are a number of member functions that build and maintain the relationships of the group. Initiative can be taken to facilitate inclusion and acceptance, provide encouragement and support, and manage conflict.

**Encouraging** -- Being open and responsive to others; recognizing and supporting contributions; inviting comments. E.g. -- "I think that's a very useful idea. I can see how it will help us move beyond the disagreement."

**Expressing group feelings** -- Testing hunches about the mood of the group; doing so in an open, exploratory fashion; offering your own feelings as related to the group climate or need. E.g. - "I'm not feeling much energy for this project. Where are the rest of you?"

**Harmonizing** – Negotiating or relieving tension when appropriate; suggesting ways of accommodating differing views; helping others explore their disagreements; seeking appropriate compromise solutions that “slit the difference” or make some type of trade-off. E.g. - "Both sides have a strong investment in their approaches. Let's see if we can work this out in a view that uses the best of each and respects all parties."

**Gate-keeping** -- Facilitating the participation of others, inviting less active members to contribute. "Several of us have expressed our opinions on this. I'm interested in what you think about it, Charlie?"

**Setting standards** – Helping the group establish norms and standards related to maintaining relationships. E.g. - "I think it would be helpful if we spent a view minutes at the end of each meeting commenting on our work together."

## Individual Needs & Wants

The members of any group come with their own mix of needs and wants around being included, having influence, being close to others, etc. These needs and wants are essential to groups' healthy functioning. They provide some of the motivation, energy and glue for group life.

Most of the time people meet their own needs while also contributing to the groups work and the maintaining of relationships. At other time group members may engage in "self-oriented behavior" that is at the expense of the group and others. It may show up in behavior such as arriving late or leaving early from team meetings, ignoring team norms, having side conversations or withholding information that the team could use.

The group and designated leaders can help people use there needs and wants in a productive way by:

- Engaging in shared leadership; taking common responsibility for the task and relationships of the group
- Inviting members to share needs and wants.
- As possible working to address the needs and wants expressed by members
- Using tools such as MBTI and FIRO-B to explore and respect differences

Examples of self-oriented behavior that is likely to interfere with the group's functioning:

- **Controlling or aggressive behavior** - Intimidating other group members, stating a position in a way that brooks no opposition.
- **Condescending** – Putting down the contributions of others
- **Blocking** - Arguing too much on a point; rejecting ideas without considering them; resisting stubbornly, reiterating a point after it has been discussed and rejected, changing the subject or continuing to raise objections when the group attempts to settle on a decision.
- **Dominating** - Asserting authority, status or superiority, excessive talking, interrupting or overriding others' comments.
- **Avoiding** - Ignoring relevant information, ideas and feelings.
- **Recognition seeking** - Horseplay, recounting unrelated personal experiences, pontificating.
- **Withdrawal** - Refusing to participate in group discussions, giving off non-verbal signals of disapproval or opposition; missing meetings; arriving late, leaving early
- **Pairing up** – Creating a caucus within the group of people who protect and support one another while ignoring the relationship functions
- **Dependency – Counterdependency** – A pattern of leaning on or resisting anyone in the group whom represents authority or expertise.

Robert A. Gallagher, 2001 This document is a revised version of earlier writings on group functions that has appeared in training manuals of MATC, LTI, NTL and other groups for many years

# Self- Differentiated Leadership

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Leadership that adequately attends to three tasks:

**1. Staying connected to the system** – staying in touch with the people and culture of the organization; taking in information

As a Participant -- Sharing yourself – feelings and ideas. Use of communication/listening skills (paraphrasing, active listening, referencing another’s ideas, saying what you like about an idea as well as what concerns you), non verbal attention (eye contact, posture, showing active interest, etc.)

As a Team Leader -- Action to invite participation in listening to each other, gathering information about the task or the group, mutual assessment/diagnosis; sensing the climate of the group and enabling the team to do the same, etc.

As an Organizational Leader -- - Establishing structures/process/climate that: a. Enables communication and shared assessments of organizational life including channeling, testing, use of OD consultants, regular management retreats, etc and b. Enables the organization to listen to the trends and forces in its external context

**2. Setting Direction** – taking non-reactive, reflective, data based, well thought out positions about direction

As a Participant -- Own sense of being “grounded”, “centered”; taking clearly defined positions that are not reactive; sharing your own wishes regarding the task and team relationship maintenance in appropriate ways, etc.

As a Team Leader -- Action to help the team define the task, get organized and act on it; responding to the team’s climate, etc

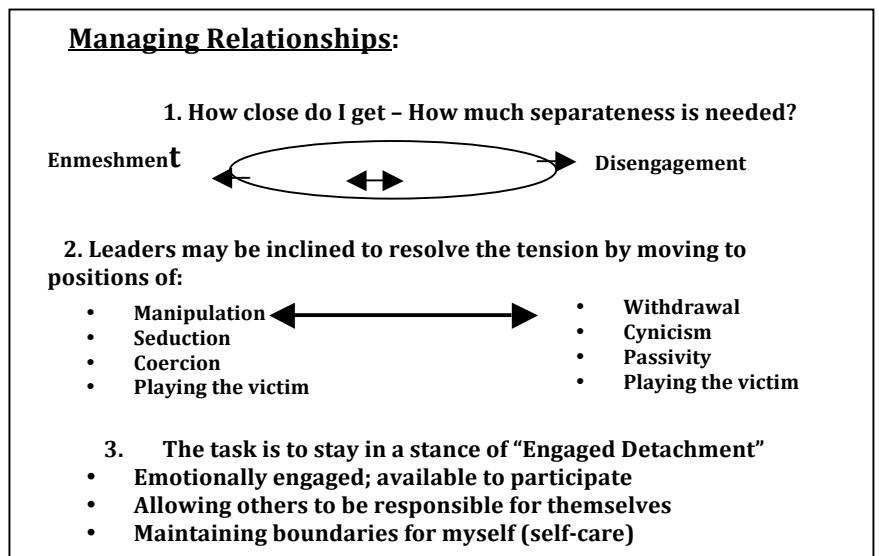
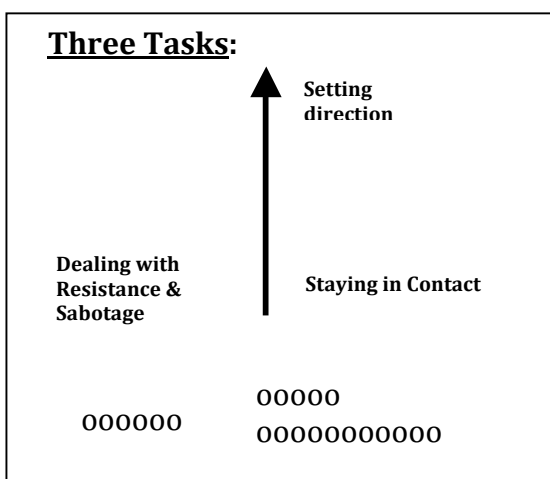
As an Organizational Leader -- Action planning; leader being open about her/his vision regarding direction and organizational culture; moving issues to a decision, alignment of values/intention/action

**3. Dealing with Resistance and Sabotage** – the essential issue is not getting distracted from the direction by the resistance while also not “cutting off” from those resisting

As a Participant -- Managing your own tendency to be a cynic, go “passive”, etc.; managing your own anxiety about pleasing or taking care of others; not colluding with attempts to pull the team away from its task; dealing with your own desire to withdraw, quit, fantasize about “going back to how it use to be”

As a Team Leader -- Acknowledging the other’s position; stating your own position and your desire to move forward, even with your own doubts; invite others to join you in moving ahead; as appropriate “test” options with the team; etc.

As an Organizational Leader -- Establishing norms of “no threats”, dealing directly with concerns, “no surprises”; as appropriate, directly confronting destructive behavior, etc.





# REFLECTIONS ON LEADERSHIP

This can be used to reflect on your leadership style as it shows itself as a participant or leader in a team or in your leadership of the larger organization.

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## **AS A PARTICIPANT**

1. **Staying in Touch** - Use of communication/listening skills (paraphrasing, active listening, referencing another's ideas, saying what you like about an idea as well as what concerns you), non verbal attention (eye contact, posture, showing active interest, etc.)

2. **Setting Direction** - Own sense of being "grounded", "centered"; taking clearly defined positions that are not reactive; sharing your own wishes regarding the task and team relationship maintenance in appropriate ways, etc.

3. **Dealing with Resistance/Sabotage Toward the Task, Leader or Team** - Managing your own tendency to be a cynic, go "passive", etc.; managing your own anxiety about pleasing or taking care of others; not colluding with attempts to pull the team away from its task; dealing with your own desire to withdraw, quit, fantasize about "going back to how it used to be", etc.

## **AS A TEAM LEADER**

1. **Staying in Touch** - Action to invite participation in listening to each other, gathering information about the task or the group, mutual assessment/diagnosis; sensing the climate of the group and enabling the team to do the same, etc.

2. **Setting Direction** - Action to help the team define the task, get organized and act on it; responding to the team's climate, etc.

**3. Dealing with Resistance/Sabotage Toward the Task, Leader or Team** - Acknowledging the other's position; stating your own position and your desire to move forward, even with your own doubts; invite others to join you in moving ahead; as appropriate "test" options with the team; etc.

## **LEADERSHIP IN THE ORGANIZATION**

**1. Staying in Touch** - Establishing structures/process/climate that: a. Enables communication and shared assessments of organizational life including channeling, testing, use of OD consultants, regular management retreats, etc and b. Enables the organization to listen to the trends and forces in its external context

**2. Setting Direction** - Action planning; leader being open about her/his vision regarding direction and organizational culture; moving issues to a decision, etc

**3. Dealing with Resistance/Sabotage Toward the Task, Leader or Organization** - Establishing norms of "no threats", dealing directly with concerns, "no surprises"; as appropriate, directly confronting destructive behavior, etc.

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# FIRO B Group profile

## Diocese of Washington Shaping the Parish 2011

/ Participant  
 x Intern staff  
 m Michelle  
 r Bob

		<b>Inclusion</b>	<b>Control</b>	<b>Affection</b>
<b>Expressed</b>	<b>H</b>	///	///	//// ///
	<b>M</b>	//// // // // // // // // xxx	//// // r m xx	//// // // // // r m xx
	<b>L</b>	// r m	//// // // // // // // x	//// x

<b>Wanted</b>	<b>H</b>	//// x	/	//// // // // //
	<b>M</b>	//// // // m	//// // // // // // // // r m xx	//// // // // // r m xx
	<b>L</b>	//// // // // // r xx	//// // // // x	// x

*Inclusion- Med expressed low wanted p 13 (Introduction to the FIRO B Instrument )*

*Control -Low expressed med - high wanted p20, 21*

*Affection – med expressed – Med - high wanted p 32, 33*

## Saint Luke's Parish: exploring options for the future

You are a consulting team. You will be meeting with the rector and vestry of Saint Luke's. It is a historic African American parish that has been declining in membership for many years. There is now an average Sunday attendance of 60 adults and occasionally a few children. The diocese has been providing loans to help the parish manage over the past two years. Parish leaders are clear that the financial situation will overwhelm them this year. All the current members commute to the parish. They come from areas across the diocese.

The parish is in an area that has become populated with people who are: mostly white, professional couples, gay and straight, with children. The cost of property has doubled several times in the past 12 years.

The diocese has now insisted that the parish enter into a process in which it develops a way forward that seems workable to parish leaders and the bishop.

They want a process to help them explore the choices they face. They have agreed to a two-hour meeting next week with the rector and vestry. They are expecting a second longer meeting after that. They have agreed to do some work in between the meetings. They are willing to do more beyond that point.

*Phase One:* Develop a broad overview of the two meetings and the work in between meetings?

*Reflection:* EIAG, Feedback

*Phase Two:* Design the first meeting in detail –

Objectives if the meeting:

Activities	Time	Notes re materials, resources needed
------------	------	--------------------------------------

*Reflection:* EIAG, Feedback

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# Use of Self ... Self Assessment

Skill area	Don't even understand what it means	Weak ability	Working on it	Some improvement	Significant improvement
<b>Awareness of &amp; Management of filters</b> (e.g., increased awareness of the web of feelings and thought patterns that you bring into a situation; its impact on decision making; etc.)					
<b>Adaptability</b> (e.g., Flexibility in handling change; able to see several ways of understanding a situation; seeing options for intervention; etc.)					
<b>Political awareness &amp; skills</b> (e.g., Reading a group's emotional currents and power relationships. Effective use of influence; Wielding effective tactics for persuasion; presentations to appeal to the listener; etc.)					
<b>Communication</b> (e.g., Effective in give-and-take, registering emotional cues in attuning your message; Listen well, seek mutual understanding, and welcome sharing of information fully; Foster open communication and stay receptive to bad news as well as good; using core communication skills, etc.)					
<b>Collaboration and cooperation</b> (e.g., Working with others toward shared goals; Balance a focus on task with attention to relationships; Promote a cooperative climate; etc.)					

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## Anxiety Assessment—Leader and System

1. I am mostly aware of and can name my feelings in the moment, or I can figure out what they are pretty quickly.

1	2	3	4	5
Almost never		Sometimes	Most of the time	

2. When I'm in a leadership role and other people express distress about something I intend to do, I take that into account but the feelings of others are *not* the primary determinant of what I will end up doing.

1	2	3	4	5
Not true for me— I usually change my plans OR I change if they bring it up with me personally		Depends on the extremity of the reaction—the expression of stronger feelings will affect my decisions	Mostly true for me	

3. If I test an idea about something I'd like to change or implement, I am likely *not* to go forward if I hear negative reactions.

1	2	3	4	5
Mostly true.		Depends on the extremity of the reaction—the expression of stronger feelings will affect my decisions	Mostly not true, but I may shift direction if the feedback reveals something I hadn't thought of or comes from people who are otherwise strong supporters	

4. I am comfortable testing ideas and values with appropriate groups of parish leaders or members.

1	2	3	4	5
No OR Don't know because I don't do it.		Sometimes.	Yes.	

5. We spend a lot of time in my parish anticipating and responding to reactivity from *members*.

1	2	3	4	5
Yes		Sometimes, around bigger issues.	No	

6. We spend a lot of time in my parish anticipating and responding to reactivity from *lay leaders*.

1	2	3	4	5
Yes		Sometimes, around bigger issues.	No	

7. We spend a lot of time in my parish anticipating and responding to reactivity from *the rector*.

1	2	3	4	5
Yes	Sometimes, around bigger issues.			No

8. Parishioners frequently make threats when they don't get their way—e.g., say they'll leave the parish, not pledge, etc.

1	2	3	4	5
Yes	Sometimes, around bigger issues.			No

9. My leadership decisions or recommendations are directly influenced by threats.

1	2	3	4	5
Yes—I will routinely change direction or modify decisions.	Sometimes, around bigger issues.			No, although I will take steps to contain the influence and impact of threats on the community.

10. When people disagree with me over serious issues I am able to stay connected to them emotionally and continue to discuss the issue or negotiate to some point of shared understanding, if not agreement.

1	2	3	4	5
Usually not—I mostly ignore it, avoid it or give in.	Sometimes, depends on the relationship and the intensity of my feelings or their feelings.			Usually I can.

11. I generally have a clear sense of the underlying principles and strategies behind my decisions.

1	2	3	4	5
No	Sometimes			Yes

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## Anxiety Assessment—Awareness and Response

1. I am aware of consciously accessing my curiosity in times of anxiety and reactivity.

1	2	3	4	5
---	---	---	---	---

Almost never

Sometimes

Often

2. I can identify in the moment physical changes associated with anxiety (e.g., increased respiration, muscle tightness, shoulders hunched, stomach pain, etc.)

1	2	3	4	5
---	---	---	---	---

Almost never

Sometimes

Often

3. I am usually aware of and can name my feelings, or can become aware of them pretty quickly.

1	2	3	4	5
---	---	---	---	---

Almost never

Sometimes

Often

4. I can usually share my feelings and perceptions in the moment with important work groups (“openness”). (This is different from “personalness,” in which you reveal personal details or tell stories.)

1	2	3	4	5
---	---	---	---	---

Almost never

Sometimes

Often

5. I can be candid in giving feedback or relaying my own views, while mostly being aware that others may have a different experience and different feelings or perspectives.

1	2	3	4	5
---	---	---	---	---

Almost never

Sometimes

Often

6. I am developing habits around *noticing* when I don’t say what I think/feel or when my external behavior is inconsistent with my internal thoughts/feelings.

1	2	3	4	5
---	---	---	---	---

Not really

I’m sometimes  
aware of this  
but reflecting  
on it is not a habit

Yes

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# Inter-group Team Building Process

## This process can be used when:

- Two groups want to improve their working relationship
- As a way of establishing clearer expectations between two parties
- As a team building process between two parties sorting out roles, needs, and hopes.
- As a tool in managing conflict in a low – middle range conflict

## The Process

### A. Advance Work

1. Arrange for an overall facilitator, possibly also a second facilitator. A third party is often needed for this process. The degree of tension between the parties is taken into account in determining whether the groups can self-manage the process, can use an external or internal facilitator, or need a professional consultant.
2. Those designing the meeting decide on the objectives of the total process and of the meeting(s). Decide on how each group is to be represented.
3. Arrange for any needed background material to be provided to participants.
4. Arrange for needed materials – three “pads” of newsprint for each group (to be hung side-by-side), magic markers (dark colors), masking tape.

### B. The Meeting

1. Introduce the objectives of the process and the meeting(s).
2. Provide an overview of the process
3. Each group goes to its own room or area.
4. Each group prepares lists on two (or possibly three) pads of newsprint
  - One list is about what the group’s desires (that might be expressed as – wants, expectations, hopes, etc.
  - A second list is an “empathy list.” This is the group’s hunches about what the other group wants, expects, or hopes for.
  - If there is a third list it would be around a theme that affirms the relationship between the two groups – What we value (affirm, like about) our working relationship.

The group needs to prioritize the first two lists.

5. The two groups come together and share the lists.
  - A presenter from each group shares that group’s work with a focus on the priority items.
  - The facilitator has the groups share in a matching sequence, i.e., group “A’s” list of its desires followed by group “B’s” empathy list. A brief exploration of similarities and differences takes place. Clarification of meaning work takes place.
6. The whole group might then develop a follow-up list. (What might easily be done together to improve the work? What needs exploration and/or research?) Or the session might end with step #5. The action at this point will depend on factors such as the capacity of the parties to work together, roles and responsibilities, the time available and the importance of the issues.

### C. Follow-up

Possible follow up activities: None may be needed, form inter-team working groups in a few areas, each group act on items as agreed, arrange for a second meeting of the participants.

Copyright Robert A. Gallagher, 2005 For this version of the process.

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<sup>i</sup> Based on “Trust Development in Organizations,” Robert Gallagher, 1995. For more on the model see *Interventions: Methods and Processes for Building Healthier Parishes*, Michelle Heyne & Robert Gallagher, Ascension Press, 2011.

# Participant Manual

## Weekend Five: Spiritual Practices

### March 2012

*Because abbots and abbesses exercise their ministry for the sake of the community, they must take that community into account whenever they are faced with decisions, both great and small.*

Julia Gatta, "The Nearness of God: Parish Ministry as Spiritual Practice"

The schedule:

- Friday 10:00 a.m. - 8:30 p.m.
- Saturday 9:00 a.m. - 2:30 p.m.

Emphasis: The dynamics of Benedictine Spirituality in self and parish, shaping the parish climate and culture

Advance Assignment for Weekend #5: Read *Seeking God: The Way of St. Benedict*, Esther de Wall, Liturgical Press (Read chapters 2-5). *The Corporate Culture: Survival Guide*, Edgar Schein, Jossey – Bass, San Francisco, 1999. Preface, Chapters 1 – 4 and 9.

## Contents

Fifth Weekend Exam	2
Organizational Culture	
Overview and Schein	3
Organizational Culture of Anglicanism	9
Three Movements of the Spiritual Life	18
Saturday Retreat Resources	22
Progressing one of your DIs	27

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## Fifth Weekend Exam

*This exam differs from what we have done in the past. You will take the initiative in preparing one question (or interrelated set of questions) for another participant to answer.*

### Instructions:

- You are to create an application question. If you need examples of what an “application question” is, look at the exam for weekend four. All those questions are forms of application questions.
- The question will be based on the required readings for this session (*Seeking God*, de Waal and/or *The Corporate Culture*, Schein)
- The question will not be dependent on memorization
- You should have your own reasonable answer to the question you come up with.
- Have a readable copy available that you can hand in to the trainers.

### That day:

- 1) You will be answering a question provided by someone else
  - 2) There will be a process in which you explore the answers
-

# ORGANIZATIONAL CULTURE

Organizational Culture is:

The web of shared assumptions

1. Which define “reality” for people in the organization
2. Which is expressed in and supported by organizational structures, values, processes, symbols and style
3. Which was learned in adapting to the environment and establishing internal integration
4. Which is taught to new members

## Examples of Organizational Culture Expressions

Open <-----> Closed

Authoritarian <-----> Democratic

Trusting <-----> Suspicious

Competent <-----> Not competent  
(in the individual or team) (needs tight supervision or work that doesn't matter)

Cooperative <-----> Competitive

Vision <-----> Details

## Creating Culture

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

## Early Growth

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

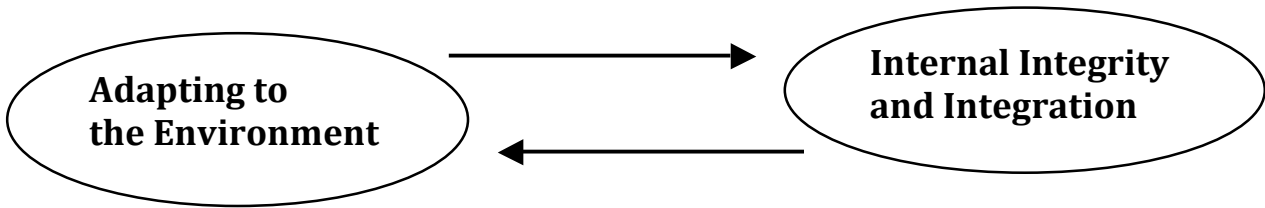
## Midlife

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

## Decline

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

**THE PRIMARY ISSUE**  
The need of the organization to do two things



Is about "success"

Environment has impact

Listen, understand, respond

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

Leaders -

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

Common language

Boundaries

Influence

Intimacy

Rewards

Myth

## The Research: What does it say?

Which elements are primary? Which are secondary?

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

Organizational structure

How leaders react to critical incidents and crises

Rites & rituals

Physical space

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

Statements of belief, values, etc.

Stories, myths

Role modeling, teaching, coaching

Observed criteria by which leaders allocate rewards

Observed criteria by which leaders allocate scarce resources

Observed criteria by which leaders recruit, promote and exclude

# Edgar Schein: Ways of Working & Exploring Deeper Shared Assumptions

## Ways of Working

- How decisions are made
- What is it like to be part of this group?
- Dress
- Level of formality
- Communications – how we find out about organizational events, norms, etc.
- How disagreements are dealt with
- Ways of inclusion, influence, intimacy
- Times of work
- Jargon, identify symbols
- Balance of work, family, leisure, etc.
- Social events
- Meetings – frequency, degree of self-management of task issues, of relationship management

Issue: What is driving the observed “ways of working”

- Look at roots in a national culture
- What is the relationship between humans and Nature? – blend in, change it, etc.
- Assumptions about Human Nature – e.g., Theory X – Y
- Assumptions about Human Relationships – focus is on group or individual
- Assumptions about the Nature of Reality & Truth – pragmatic, religious/moral tradition, etc.
- Assumptions about Time & Space – hard to get at – use calendars, being “on time”, open work spaces vs. offices, what is “privacy”, how close to stand/sit near others, etc.

## Some of Schein’s Assumptions about Assessing Organizational Culture

### PROCESS

- Define a “Business Problem” – something you want to fix, improve
- Review the Concept of Culture
- Identify Artifacts – “ways of working”
- Identify Espoused Organizational Values
- Compare Values and Artifacts
- Identify Shared Assumptions – how do they help/hinder?

Also --

- Useful to have outside consultant
- Use individual and group interviews
- Culture can not really be assessed by surveys – they don’t get at deeper underlying shared assumptions
- Easier to draw on organizational culture’s strengths than to overcome the constraints
- Look for subcultures and their impact



# Troubled Organizational Cultures

According to Deal and Kennedy

1. **An Inward Focus**  
Not paying attention to contextual trends and forces
2. **Short Term Focus**  
Need adequate time on strategic issues
3. **Morale Problems**  
People are chronically dissatisfied, feel like victims; high turnover
4. **Fragmentation/Inconsistency**  
Different standards regarding dress, speech, work, etc. for groups of people. They do not come together when common effort is needed.
5. **Emotional Outbursts**  
Anger, a pattern of crisis – drinking, couple in trouble, health issues
6. **Subculture Issues**
  - Subcultures ingrown – the needed regular exchange across subcultures does not take place
  - Subcultures clashes surface – different subcultures try to “outdo” the others
  - Subcultures become exclusive
  - Subcultures preempt shared organizational values

## Organizational Moral Development<sup>1</sup>

<b>STAGE 1. Social Darwinism</b> Fear of extinction and the urgency of financial survival dictate moral conduct. The direct use of force is the acceptable norm.
<b>STAGE 2. Machiavellianism.</b> Organizational gain guides actions. Successfully attaining goals justifies the use of any effective means, including individual manipulation.
<b>STAGE 3. Cultural Conformity.</b> A tradition of standard operating procedures and caring groups. Peer professional pressure to adhere to social norms dictates what is right or wrong behavior.
<b>STAGE 4. Allegiance to Authority.</b> Directions from legal authority determine moral standards. Right and wrong are based on the decisions of those with legitimate hierarchical power.
<b>STAGE 5. Democratic Participation.</b> Participation in decision making and reliance on majority rule are organizational moral standards. Participative management is institutionalized.
<b>STAGE 6. Organizational Integrity.</b> Justice and individual rights are moral ideals. Balanced judgment among competing interests shapes organizational character which, in turn, determines right and wrong behavior.

From “Organizational Ethics Development and the Human Resource Professional” by Joseph A. Petrick, Summer, 1992, in *The Human Resources Journal*

# The Organizational Culture of Anglicanism

## EPISCOPAL ETHOS

Anglicanism has a culture, an ethos. What follows is a taste of that Anglican ethos.

In his short tract, *The Anglican Way*, James Fenhagen emphasized three elements: comprehensiveness, personal holiness, and holy worldliness.

### **Comprehensiveness**

"Rather than doctrinal uniformity ... being able to hold together seeming opposites." In this, Fenhagen picks up on our appreciation for paradox and synthesis.

John Westerhoff wrote that "truth is known and guarded by maintaining the tension between counter-opposite statements concerning truth ... personal freedom and communal responsibility ... sacred and secular." This stance toward truth goes hand in hand with our tradition's valuing of ambiguity and openness. We tolerate a certain kind of theological messiness as we wait to see more clearly. We live with differences.

### **Personal holiness**

"Emerging from the inter-relationship between liturgical participation, solitude, and compassion ... weaves together a concern for personal freedom with an emphasis on beauty and joyfulness and awe." Terry Holmes spoke of "the mystery of the ordinary" in that the extraordinary shines through in the ordinary people and circumstances of life. We tend to see the journey as a long gradual journey into becoming our unique selves in union with God and one another.

### **Holy worldliness**

"Life affirming rather than pleasure denying ... calls people to faith not out of guilt or fear, but out of a vision of God." Our tendency has been to value a moderate, balanced, practical approach to life. There's a balance and rhythm among prayer, work, and learning. We assume that Christians are involved in all the sectors of society as instruments of God's love and that the church should involve itself in and influence political, cultural, social, and economic life.

Evelyn Underhill, in *Concerning the Inner Life*, saw the spiritual life this way:

"One's first duty is adoration, and one's second duty is awe, and only one's third duty is service. And that for those three things and nothing else, addressed to God and no one else, you and I and all other countless human creatures evolved upon the surface of this planet were created. We observe then that two of the three things for which our souls were made are matters of attitude, of relation: adoration and awe. Unless these two are right, the last of the triad, service, won't be right. Unless the whole of your ... life is a movement of praise and adoration, unless it is instinct with awe, the work which the life produces won't be much good.

For the real saint is neither a special creation nor a spiritual freak. He is just a human being in whom has been fulfilled the great aspiration of St. Augustine: 'My life shall be a real life, being wholly full of Thee.' And as that real life, the interior union with God grows, so too does the saints' self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him."

John Westerhoff, in *A People Called Episcopalians*, describes Anglican spirituality as having these characteristics:

- **Liturgical/Biblical.** "Rooted in communal daily prayer ... intended to shape our relationship to God."
- **Communal.** "Communal prayer always comes before personal prayer, which is to be shaped by communal prayer ... before decisions are made ... the community gathers in the context of communal prayer and meditation on the Scriptures so that the Holy Spirit might inform and influence our decisions."
- **Sacramental.** "Outward and visible signs of inward and spiritual grace ... inform our conviction that just as Christ was the sacrament of God, the church is called to be the sacrament of Christ in the world ... implies that our spirituality is political, combining both the contemplative and the active."
- **Pastoral.** "Our relationship to God is measured by our relationship to our true self, all people, and the natural world."
- **Incarnational.** "Emphasis on God's entry into human life ... has resulted in an earthy spirituality ... affirm life in this world and believe that the body, pleasure, and material reality are fundamentally good."
- **Mystical.** "Emphasizes a long slow journey into union with God."

From <http://www.orderoftheascension.org/episcopal-ethos/>

## EPISCOPAL SPIRITUALITY

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

### **A Christian spirituality**

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

### **A spirituality of beauty**

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

### **An adult spirituality**

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

### **A world-embracing spirituality**

Our tendency is to affirm life and this world. Those things in life that give us pleasure are understood as being fundamentally good. Fun, our bodies, material things, good food are all accepted as part of living a full life. Our call to faith is linked to hope and love rather than fear and guilt.

For most of us the Christian life is lived in the context of our family, friendships, work, and civic life. Those are the places in which the love of Christ may flow through us to offer light and hope in the world. We generally see that process as organic rather than planned. To the extent we have been touched by the love of God we will show that love in our daily life. We see Christian faith as having political implications. Episcopalians have a long history of involvement in the civic life of communities and the nation. Individual Christians are called to both inform and act on their conscience. The church doesn't usually ask its members to accept particular political views but it does ask members to consider in their thinking and decision-making what might be understood from the Scriptures, what the church has learned over the

centuries (as seen in the Tradition and the contemporary councils of the church) and in their own Reason. As a church we take positions on public issues. While these positions are often on what is seen as the more liberal side of the political spectrum, they frequently exhibit an Anglican comprehensiveness in affirming the complexity of a situation.

Our way includes a concern for social justice and openness to new learning. For us this is grounded in a sense of the interdependence of all things. We are bound together: humanity, creation, and God in vibrant interaction.

Two early Anglican divines spoke to this understanding. Richard Hooker wrote, "God hath created nothing simply for itself, but each thing in all things, and of every thing each part in other have such interest, that in the whole world nothing is found whereunto any thing created can say, 'I need thee not.'" And John Donne wrote, "When the Church baptizes a child, that action concerns me, for that child is thereby connected to that which is my head too, and ingrafted into that body whereof I am a member ... No man is an island, entire of itself; every many is a piece of the continent, a part of the main ... any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee."

### **A balanced, holistic spirituality**

We are moderate, seeking a balanced, reasonable approach to life. It is a life in which prayer, work, study, and play have a rhythm. We seek to take into account the whole of experience, ambiguity and all. We attend to the whole and the interdependence of its parts in how we live as people and parish communities. We are interested in the whole person — mind, body, and spirit — and the whole of faith, in all its complexity and with all its paradox.

Fredrica Thompsett expressed it this way: Anglicans "ground the Church in the created order as the sphere of God's continuing operation." Anglicans hold that the emotional, psychological, intellectual, physical, mystical, and spiritual dimensions of our humanity are all important in interpreting life and doing theology. Anglicans tend to retain an "overall tone of optimism about creation and humanity."

### **An organic spirituality**

We understand individual spiritual development to be rooted in communal daily prayer that shapes our relationship to God. Decisions are made in the context of common prayer so the Holy Spirit fills and enfolds us. We are sacramental — "outward and visible signs of inward and spiritual grace." As Christ was the sacrament of God, the church is the sacrament of Christ in the world. Martin Thornton put it this way: "The prayer and life of each member is wholly dependent on the health of the total organism." It's a very radical statement about the holiness of the church.

This organic, systems view of life is expressed in other ways. Evelyn Underhill saw it in regard to our serving one another: "One's first duty is adoration, and one's second duty is awe, and only one's third duty is service. And that for those three things and nothing else, addressed to God and no one else, you and I and all other countless human creatures evolved upon the surface of this planet were created. We observe then that two of the three things for which our souls were made are matters of attitude, of relation: adoration and awe. Unless these two are right, the last of the triad, service, won't be right. Unless the whole of your...life is a movement

of praise and adoration, unless it is instinct with awe, the work which the life produces won't be much good."

### **An open-minded spirituality**

Our way has stressed an open-minded, searching approach to faith. Engagement with God and the church is intended to open us to the mystery that is God. So doubt, questioning, exploration, and openness to new insights is a path to God and wholeness of life. This involves being open to what may be learned: from studying and praying the Scriptures, from the wisdom gained as the church has struggled with life's issues in the past, from the councils of the church today, from the insights and views of other people, and from the application of our own reason and what we have learned from our experience.

We see value in comprehensiveness and ambiguity. Our way includes holding opposites in tension, appreciating paradoxical thinking, assuming that what appear to be irreconcilable differences may contain a balanced truth, allowing a certain messiness and grayness in our theological and ethical thinking. Living in this way means developing a tolerance of differences in thinking and practice. It also calls for a capacity to listen deeply and respectfully, to have courage in expressing one's own understanding, to wait on God in silence and with patience. Our unity is not the unity of sameness of thought but a unity of trust in God and God's wisdom. It's the unity of the Eucharist and a shared life. This makes for a roomy church with space for many (as long as they will accept allowing space for others).

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From <http://www.orderoftheascension.org/episcopal-spirituality/>

## WORSHIP CATEGORIES in the Episcopal Church

### Your Parish:

These categories are based on those suggested in Episcopal Life, April 1999.

Review the categories below and fill in the chart.

CATEGORY	<i>Place a check mark next to those strongly expressed in your parish</i>	<i>Place a mark next to those you found helpful in sustaining your spiritual life over time</i>	<i>Place a mark next to one that you wish were more expressed in your parish (you may also leave this empty if there are none)</i>
<p><b>Prayer Book Catholic:</b> “full, rich liturgy, good music, beautiful ceremonial, good use of building, nice visual stuff, icons” ...”Strong congregational music, a broad spectrum of the church’s orders participating (lay, priest, deacon), and thoughtful preaching... when the liturgy gets too fussy or too casual, its beauty and its ability to transform is largely lost” (Neil Alexander)</p>			
<p><b>Anglo Catholic:</b> Everything as in “Prayer Book Catholic” but with more attention to sensual elements - incense, bells, images; sing the liturgy; attention to the beauty of the liturgy; sense of mystery and rhythm usually strong. “From a Catholic viewpoint, worshipping Christ present in the Sacrament of the Eucharist is an experience so profound that words become inadequate and ceremonial gestures, such as the sign of the cross and genuflections, serve to express some of what we cannot put into speech.” (Church of the Advent, Boston, web site)</p>			
<p><b>Broad Church:</b> Desire to be as comprehensive as possible; broad, liberal spirit. Broad church is more difficult to define because each parish will interpret liturgy in different ways.</p>			
<p><b>Evangelical:</b> “...worship has got to be grounded and rooted in broadly evangelical preaching; .. marked also by an appreciation of good music ..We affirm the Western tradition of hymnody and liturgical music because it is time-tested and has been fed by many artist of genius; dignified. This is to say, ordered, objective; predictable or better consistent; and most importantly, vertical and transcendent. It is God centered, not minister-centered (Paul Zahl)</p>			
<p><b>Charismatic:</b> “may be prayers for healing... speaking in tongues .. Freer style of prayer.. Uplifted hands” (Ruth Meyers)</p>			
<p><b>Innovative:</b> Moving beyond the Prayer Book or adding to it. Reordered space, liturgies, elements borrowed from other denominations.</p>			

The following are comments by people interviewed for the article that describe “bad” and “good” liturgy. How are they present in your parish?

<i><b>COMMENT -- description of “bad” or “good” liturgy</b></i>	<i><b>HOW IS IT PRESENT IN YOUR PARISH?</b></i>
Sloppiness	
Inattention	
Anything that makes the congregation into an audience	
Just going through the motions... focused on the mechanics	
Lost of mystery	
Not plumping the depths of what is before us and we rush on to quickly to create something new	
Maintain recognizable pattern - a stability within the variations (in any category)	
Transcendent and Immanent	
Worship that speaks of another age and connects us with the past, and worship that is immensely contemporary	

What is your response to Bruce Jennecker’s statement below? Do you share it? How would you change it? Have you experienced it?

“I pray earnestly for the time when we would not name our liturgical styles. Why should Anglo-Catholics have all the pageantry and all the mystery? And why should the evangelicals have the quiet time and the focused response to the word? And why should the social gospel activists have all the good slogans and all the energy for changing the world? My hope is that we will have the potential for worship that is all of those things.”



## THE CHURCH: ANALOGIES AND IMAGES

People naturally make the analogy between the Church and other groups with which they are familiar: clubs, corporations, families and so on. References to "organized religion" or "institutionalized religion" reveal the assumption that the Church is just one more form of human organization.

While the process of making analogies with the club, corporation, etc., is inevitable, it creates serious problems for the proclamation of the Gospel. People liken the Church to "various associations which are consciously and voluntarily formed for the pursuit of common interests, ideals or goals. The idea is that a group of individuals band themselves together because they find they have convictions, needs or aims of a similar, if not identical, sort; and they are prepared to cooperate in the cultivation of their shared purposes." People come to the conclusion that the Church is a "society created by human enterprise and designed to serve particular human ends," that it is created by the "agreement of a number of individual persons who presumably define the terms of their association and its goals."

The New Testament word for "Church" - ekklesia in Greek - conveys a different set of assumptions. It refers to a gathering of people who have been "called out," summoned, to be something and do something together. This is the term the ancient Greeks used to describe the calling of a "town meeting." The Greek version of the Old Testament used this term to refer to the "assembly" of Israel, summoned at God's command by a leader like Moses or Joshua. "Church means, not corporation and not club, but a collection of people who have been called out together by a voice or a word or a summons which comes to them from outside." (Last emphasis added).

The Church is not a club-like-minded people who gather to pursue a common interest. It is not essentially a corporation (even though parishes may be legally incorporated) -a structure of human design which organizes labor and resources toward the end of producing a product and making a profit. It is not an agency -a human structure for identifying and meeting material and social needs. It is not a political movement -an association of persons who share a cause. It is not even a family, as attractive as that image may be -a group of people tied together by kinship, or adoption of one another, who sustain these relationships for their own sake. The Church shares elements in common with all of these groups, but if any of these images overshadows the understanding of "called community" in the ordinary language, methods and behavior of the parish, the Gospel is being negated.

All quotations in this subsection are from *Understanding the Faith of the Church*, Seabury Press, NY, 1979, Chapter 10.

Alice B. Mann, *Incorporation of New Members in the Episcopal Church*, Ascension Press, Philadelphia, 1983

[Also see page 200 in \*Fill All Things\* for a group process](#)

## CONGREGATIONAL CULTURE: TENSIONS IN SOME CONGREGATIONS

These tensions have been observed in congregations by participants in the Church Development Institute.

<b>A spirit of abundance &amp; generosity</b>	←-----→	<b>Do with little, save, the less expensive way</b>
<b>Hospitality</b>	←-----→	<b>“Take care of me”</b>
<b>Hospitality</b>	←-----→	<b>Anger, rage toward each other, hostility</b>
<b>Complex, rich culture -smells, sound, silences, sights; beauty</b>	←-----→	<b>Nothing that is offensive</b>
<b>Adult - people make choices</b>	←-----→	<b>People are protected from what makes them anxious</b>
<b>Widely owned</b>	←-----→	<b>Turf</b>
<b>Long term health</b>	←-----→	<b>Short term satisfaction</b>

Note: even the “healthier” cultural characteristics can become harmful if they do not continue to adapt over time. Therefore, it is important that adaptability and flexibility become characteristics of the culture. Otherwise this year’s “healthy” culture may become next year’s problem.

# THREE MOVEMENTS OF THE SPIRITUAL LIFE

This model is based on the work of Henri Nouwen in *Reaching Out*, Doubleday & Co., 1975

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

## REFLECTION ON THE PARISH

This is an opportunity to contemplate your congregation by using the framework of “the three movements”. Circle phrases or add your own comments in the various categories. Your objective is to see clearly. Try to avoid getting into how to change things.

### LONELINESS

- Greedy, needy, clinging, exploitative, dependent, sentimental
- A place of rivals and competition
- Seem to be driven by a need for words and events that bring immediate satisfaction
- Seem to assume that togetherness is “the solution”
- See parish as a place to take away our loneliness
- Not OK to be “closed” for now, have difficulty honoring and projecting our own inner life

### HOSTILITY

- Impatient, frustrated, busy fearful, aggressive, passive
- Parish life if crowded with things to do, events, expectations, pressure
- Running from pain and death
- Sees new people as a danger to the way are; or to be used for parish needs

### ILLUSION

- Discussion and prayer seems trivial, full of platitudes
- Illusion of immortality; sentimentality, violence, overly serious
- Making idols of our dreams
- Seeking quick healing; sense of desperation for fulfillment
- Illusion of control of self and others; church (parish) the result of human efforts
- Prayer is an “add on” to our togetherness

<---->

### SOLITUDE

- Mutual respect, consideration, for individuality, allows aloneness
- Capacity to be still and silent together
- Capacity to listen uncomfortable words
- Value those who listen to their inner voice

<---->

### HOSPITALITY

- Receptive, safe boundaries, question and experiment without fear; Invites openness while honoring uniqueness
- Touches pain and death with compassion
- Sees the parish as a space in which people might be changed
- Children are valued
- There is a “defined” culture, a sense of who we are as a community of faith; there are limits and boundaries with flexibility
- Receptivity and challenge

<---->

### PRAYER

- Longing for “reality”
- Acceptance of our own and life’s complexities; humor, life as fragile gift
- Community provides training and support for prayer and spiritual life
- Patient, a waiting community, acceptance of God’s presence and absence
- Parish’s depth is by God’s Initiative
- Prayer is at heart of parish life

A Map: Organizational Culture, Contextual Issues, Organizational Self-Definition and Marketing

**BASIC ORGANIZATIONAL ISSUE**

Adaptability in the Environment



Organizational Integrity and Integration



Contextual Issues

**Larger Society**

- Value Groupings
- Generational

Groups

- Ethnic & Racial
- Trends & forces

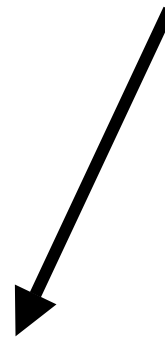
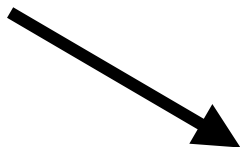
**Regional**

- Dynamics
- Issues
- Groups
- Competition

**Larger Institution**

Organizational Culture and Mission

Organizational Self-Definition



Membership Growth

**Marketing**

- Image
- Positioning
- Communication

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## A Parish Culture - In the most concrete terms

### 1. The Sunday morning experience

**Liturgy** – That is rich and beautiful; that is graceful and enchants people. In which the congregation is competent and therefore “owns.” You want to be blown away by the experience. [Some will be blown away and never return – too scary, or too deep, or too unfamiliar. But others will be hooked and drawn into the parish’s best self more quickly]

Therefore, need

- Liturgy in which people have learned how to participate without any prompting
- Liturgy in which the ministers of the altar and all servers are competent and have a good liturgical presence.
- Great or at least good preaching
- Music that stretches the heart – hymns, sung psalms and so on that connects with the inner depth of people

**Social time** – That connects people to individuals and small groups as well as to the whole parish community.

- Therefore time for all or most announcements and time for mixing.
- An attractive, workable physical space
- Coffee shop quality coffee and tea; options; snacks that are good quality (get the better cookies not the cheaper ones)

Not educational programs or forums on Sunday. These are not hooks for most people as they visit on a Sunday.

### 2. The total parish experience

- Healthy
- Forms people in Christ
- Not a lot of negatives – nasty emotional climate

## Avoid

Buzz and hooks that are not congruent with who you are or that seem like stunts.

# Your Parish's Dynamics, Culture and Issues: Action-Learning Process

**From: Edgar Schein's "Kurt Lewin's Change Theory in the Field and in the Classroom: Notes Toward a Model of Managed Learning"** [www.solonline.org/res/wp/10006.html#two](http://www.solonline.org/res/wp/10006.html#two)

"You Cannot Understand a System Until You Try to Change It"

The change and consulting literature is filled with the notion that one first diagnoses a system and then intervenes to change it. I learned early in my own consulting career that this basic model perpetuates a fundamental error in thinking, an error that Lewin learned to avoid in his own change projects and that led him to the seminal concept of "action research." The conceptual error is to separate the notion of **diagnosis** from the notion of **intervention**. That distinction comes to us from scientific endeavors where a greater separation exists between the researcher and the researched, particularly from medicine where the physical processes are assumed to be somewhat independent of the psychological processes (an assumption that is not even holding up in many parts of medicine). ...

It is my contention that Lewin was correct and that we must all approach our consulting work from a clinical perspective that starts with the assumption that everything we do with a client system is an intervention, and that, unless we intervene, we will not learn what some of the essential dynamics of the system really are. ... The best information about the dynamics of the organization will be how the organization deals with the consultant, because his or her very presence is de facto an intervention.

Yet the focus in many traditional consultation models is on the "objective data obtained in the interview" with nary a reference to how the interviewer felt about the process and what could be inferred from the way he or she was received. The irony in all of this is that Lewin was by training a physicist and knew very well the rules of scientific inquiry and objectivity. For him to have discovered that human systems cannot be treated with that level of objectivity is, therefore, an important insight that is all too often ignored in our change and consultation literature.

In actual practice what most change agents have learned from their own experience is that "diagnostic" activities such as observations, interviews, and questionnaires are already powerful interventions and that the process of learning about a system and changing that system are, in fact, one and the same. This insight has many ramifications, particularly for the ethics of research and consulting. Too many researchers and consultants assume that they can "objectively" gather data and arrive at a diagnosis without having already changed the system. In fact, the very method of gathering data influences the system and, therefore, must be considered carefully. For example, asking someone in a questionnaire how they feel about their boss gets the respondent thinking about an issue that he or she might not have focused on previously and it might get them talking to others about the question in a way that would create a common attitude that was not there before.

## Saturday Retreat Resources

### **The Benedictine Promise: An Exercise from *Fill All Things***

1. Thinks of an event or experience in the parish that seems significant to you. It may have been something that produced a lot of anxiety or emotional energy among people. What happened and who was involved?

2. **Stability** – In what ways did you want to flee from the experience? What did you do? What was in the experience that was graceful? How was God’s presence seen and acknowledged in the relationships or circumstances?

3. **Obedience** -- What listening took place? What was it that that you didn’t want to hear? What was your response? How did you experience God’s presence in the listening and responding?

4. **Conversion of Life** – What was in the experience that was a call to a new way? How did you experience God’s presence in that new possibility?

5. Other thoughts? For example -- Is there a way in which the others compensated for a rub in one of the elements? Was there some dynamic or interaction among the elements?

## FAITH SHARING: STABILITY - GRUMBLING IN OUR HEART

### A. Prayer (in silence)

Pray that you may see the choices of your life

### B. Reflection:

Now the word of the Lord came to Jonah the son of Amit'tai, saying, "Arise, go to Nin'evah, that great city, and cry against it; for their wickedness has come up before me." But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the Lord.

When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

But it displeased Jonah exceedingly, and he was angry. And he prayed to the Lord and said, "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil. Therefore now, O Lord, take my life from me, I beseech thee, for it is better for me to die than to live." And the Lord said, "Do you do well to be angry?" Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

And the Lord God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered. When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, "It is better for me to die than to live." But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "I do well to be angry, angry enough to die." And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nin'evah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

(Jonah 1: 1-3, 3: 10 - 4: 11)

### C. Reflection: My Choices

1. Respond to the following in terms of your experience in this gathering and/or a recent vocational experience.

- What situations have left you grumbling?
- What is supposed to happen that is not happening?
- What is something you have only been half-hearted about?
- When did you feel that your plans were interrupted - that you were interrupted?
- When did you give yourself to feelings of anger, resentment, boredom, or deadness?



## FAITH SHARING: STABILITY - STAYING, NOT RUNNING

### A. Meditative Prayer

Calm steadfast love  
still deep  
within your peace  
and keep  
our fluctuating hearts;  
our inability  
anchor  
in your stability  
your changeless energy  
of burning love.

+Ester deWaal, **Seeking God**  
Liturgical Press

### B. Scripture Reading:

And they went to a place which was called Gethsemane; and he said to his disciples, "Sit here, while I pray." And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death; remain here, and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt." And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; the son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

(Mark 14: 32-42)

### C. Reflection

1. In what situations this week have I wanted to run?
  
  
  
  
  
  
  
  
  
  
2. Where/when did I run/distance myself? (from someone or myself)

## FAITH SHARING: THE INVITATION #1

### A. Reflection

Take some time to reflect on this reading.

“This Lord has Himself given us the time and space necessary to learn and put into practice the service of love that He continues to teach us.”

The Prologue, **Rule of St. Benedict**

### B. Continue your reflection as you respond to these questions:

1. How has the Lord given you the time and space that is necessary to learn? Focus on a specific time or person.
2. In relation to the above, how have you been able to put into practice His service of love?
3. In what ways do you experience Him continually teaching you?

### C. With a group share thoughts that have come to you as you reflected.

(Developed for workshop on “Priest’s Spiritual Life and Parish Development”  
by Barbara Blodgett, AOA, and Robert A. Gallagher, OA.)

+From **Faith Sharing** by  
Mary Anne Mann and  
Robert Gallagher,  
Ascension Press



## Progressing one of your DIs (1, 2, 3, or 4)

### *Brief overview descriptions of DIs*

#### 1. Eucharistic Competence [A]

The project is to develop the Eucharistic competence of the congregation. This is a long-term developmental approach. In fact it never ends because there are always new people joining the life of a parish. The overall goal is to establish and maintain a critical mass of people in each congregation of the parish who are proficient in their participation in the Holy Eucharist.

#### 2. Rule of Life [A]

This project has the capacity to build a critical mass of members with an intentional spiritual discipline; a rule of life. It might require offering the process several times over 2 or 3 years or in combination with other programs on the spiritual life for the critical mass to emerge. (Suggested using Three Interviews Process)

#### 3. Personal Growth – EI Assessments [B]

Create a system of routine feedback from trusted people that you use to in an emotional intelligence improvement process. This system is to stay operational for the next 18 months. Complete the process three times during that period.

#### 4. Orientation to Spiritual Practices [A]

Provide an adequate overall orientation to spiritual practices within the first five months of a person's arrival in the parish. Make it a priority to ground new members in spiritual practice. Weave this onto the parish culture: Place the dates for the program on the parish schedule for at least the next 16 months. Have the program on the parish web site. Have related books always for sale and some related handouts always available for free or at low cost. Fresh posters about the next session always up. Weave into preaching.

#### 5. Public Daily Office [A]

Establish the permanent practice of a public offering of the Daily Office. Do in a manner that:

- 1) Draws an adequate number of participants
- 2) Is offered on at least four days (Mon- Sat) for at least ten months of the year.
- 3) In which lay members are either immediately or eventually able to officiate.

#### 6. Daily Office – Equipping the Individual [A]

The immediate objective is to establish a system of training and coaching so individuals may develop the habit of saying the Office. During the period of this project the system is to be created and launched. The longer-range objective is to have 20% of the adult ASA saying the Office in some form. The system established needs to be one that will have this likely outcome.

#### 7. Priest and Lay Associate System [C]

Develop a parish system of lay and priest associates. These are volunteers willing to take on long-term roles that fulfill some significant function in the parish. Criteria:

- Broad scope
- A long term commitment (not just a volunteer position for this year)
- Volunteer, not paid

## 8. Leadership Conferences [B]

To begin having leadership conferences/retreats.

Project Objectives:

- 1) Have the first leadership conference/retreat
- 2) Have established the expectation that it will happen yearly.

Purposes of the leadership conference/retreat

*A yearly leadership conference that is a mix of:*

- 1) Developing strategies and plans for the improvement of parish life & ministry. This would be based on a process of reflecting on and learning about, the whole, or some area of parish life
- 2) Community building among parish leaders
- 3) Spiritual development
- 4) Increasing the common competencies of parish leaders for the above. Part of our purpose is for the vestry and other leaders to increase their skills and knowledge for congregational development and leadership.

These four elements of the leadership conference are interrelated. The assumption is that they support and build on one another.

## 9. Communal Voice [A]

This initiative is to create or significantly improve the parish's approach to communal voice. The core of this initiative is around establishing a pattern of community meetings, the use of survey-feedback methods, and an understanding of communal discernment. A useful and effective "communal voice" depends on the positional leadership (rector, vestry, others) staying in role.

## 10. Improving Group Functioning [B]

Improve the functioning of the vestry and other significant groups in the parish in an action – research process. Facilitate a process in which members of the group learn from their experience as a group. Use a learning-from-experience process with the vestry and other selected groups. The process may be the use of meeting assessment forms or another EIAG process (see attachments below). The same process is to be used for at least two meetings in a row and scheduled for use at several other meetings over the following 14 months.

## 11. Serving One Another [A]

This project touches both on issues of emotional intelligence and spiritual practices connected to community and service. The long-term intention of this project is to create a climate in the parish of quality service to one another. That service needs to be grounded in behavioral norms operating in most of the groups of the parish. The short-term objective is to begin to establish these norms in two parish groups.

For the purposes of the project we'll describe quality service as having three characteristics:

- Timely
- Thorough
- Respectful

## 12. Giving Feedback [C]

As parish leaders, participants increase their use of skillful feedback. In the long-term you are seeking to make feedback from leaders a normal part of parish life. In the short-term you are: 1) using feedback to improve at least three working relationships, 2) deal with a difficult member, 3) improve your feedback skills, and 4) increase your own self-awareness and self-management in offering

feedback. If you are in Shaping the Parish as part of a team the team is a place to work at offering skillful feedback.

### 13. Coping with Loud Voices [A]

This initiative may fit your situation if you have a small group of members who behave in a manner that suppresses the voice of the larger congregation or the voice and authority the rector and/or the majority of the vestry. Involves: assessing, developing strategy, getting needed assistance, staying with the work until there is a new climate, and Leaders, especially the clergy, developing their ability to be usefully present and engaged (calm, focused, action to stretch and challenge, and engaging needed change)

### 14. Listening process [A]

Increase the parish's processes and structures for listening. The immediate goal is to put into place several listening processes within the next three months. And set in motion the longer-term goal. The longer-term goal is establish a parish culture given to respectful and thoughtful listening to God, the larger church, and one another. Three primary elements:

- 1) Significantly increase the parish's capacity for silence and stillness
- 2) Make use of methods that facilitates listening
- 3) Integrate practices into the parish culture and continue to build on what has been done

### 15. Exploring Congregational Options [A]

This initiative may fit your situation if the parish no longer has the ability to continue in the ministry structure it has been accustomed to. A reasonable target might be to find a new alignment that stabilizes the situation for the next few years. The immediate goal of the initiative might be to begin the exploration of options and to map out an initial design for a process over the coming months.

### 16. Trust Development [A]

This initiative is designed to engage the parish in understanding and acting in a manner that approaches trust as something to actively develop rather than a quality noticed when it is missed. We are seeking a parish with characteristics related to high trust: competence, reliability, responsiveness, reciprocity and congruence. With a critical mass of members acting in a way that develops trust, especially competence in spiritual life and practice as that relates to inclusion and hospitality, acceptance and challenge dynamics, communication and listening, and discernment and decision-making.

The task is to shape the parish so it facilitates trust in and through its climate, structures, processes and behavioral norms. We seek ways of inclusion, acceptance, communicating, and making decisions that result in high levels of internal commitment, self-management and collaborative relationships.

*In the short-term*

- 1) Offer a training program for adults in basic knowledge and skills
- 2) Three sermons in a row exploring trust and spirituality.
- 3) Identify and act on at least one other things that can begin to impact trust
- 4) Develop a strategy for the long-term development of trust.

*In the long-term*

Develop, and maintain over time, a critical mass of people with a moderate level of knowledge and skills for trust development; and several people with high skill.

### 17. Conflict Competence [A]

This initiative is directed at significantly improving the congregation's ability to engage in and manage conflict. The project assumes there is not presently a high level of conflict in the parish.

*In the short term:*

- 1) Rector and lay leaders attend a week long conflict management training workshop
- 2) Offer a training program for adults in basic related skills (could be "conflict management in the parish and life," communication and negotiation skills, or trust development skills)
- 3) Three sermons in a row exploring conflict and spirituality.
- 4) Plan for the long-term. Integrate the effort into the parish's routine activities, e.g., as a module in an adult foundations course, something within an orientation evening, budgeting for training funds in the area, information on the parish web site about conflict management and spiritual life.

*In the long term:*

- 1) Develop a critical mass of people with a moderate level of conflict management skills and several people with high skill.
- 2) Create a parish policy that the clergy of the parish are expected to have at least five days of training in conflict management and significant training in congregational development. When there is turn over among the clergy, the new clergy are expected to begin such training within 9 months of starting the position.
- 3) Continue with efforts to integrate competence for conflict management into the parish's routine activities, e.g., as a module in an adult foundations course, something within an orientation evening, budgeting for training funds in the area, information on the parish web site about conflict management and spiritual life.

#### 18. Membership Growth: Short Term [B]

This initiative is designed to assist a parish develop and implement an approach to membership growth for the short-term.

*In the short term*

- Conduct an assessment of the parish's current incorporation process. Look at how the parish welcomes, orients, and incorporates.
- Based on the assessment develop a direction for the coming year. This can be as straightforward as identifying the three things we can most easily improve with the greatest impact.

#### 19. Arts & Spirituality [A]

This initiative is directed toward helping the parish deepen or generate a connection to the arts that defines the parish in a healthy and sensible way. There needs to be a kind of critical mass of activity, interest, and marketing for the effort to become part of the parish's self definition.

This initiative is strategic to the extent it is not simply a discrete addition to "programming," but is actually related to a sustainable and meaningful parish identity. There is a difference between a parish with a lot of arts programming and a parish seen by itself and the public as partly defined by the arts. Even more valuable is when we develop this as a relationship with the local arts community. A connection to the arts must arise out of the parish's existing life—there must be an adequate number of parishioners with skill, knowledge and passion; it must fit the existing culture of the parish; and the local community must be supportive.

#### 20. Shaping the Parish Through Spiritual Practice [A]

This initiative is to set in motion and sustain the parish's work on the primary task of formation through training, guiding and coaching members in spiritual practices. The work is one of establishing a "demand system" and critical mass that supports that focus.

In this initiative the assumption is that the "map" being used is the one in *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*, Robert A. Gallagher 2011, Ascension Press. In the long term --

Establish a new “demand system” that is centered on the spiritual practices of Eucharist, Office, Reflection, Community, and Service and Have a critical mass of members competently using the same “map” in shaping their own spiritual discipline.

#### 21. Adult Foundations Course [A]

This initiative is designed to assist in the development of proficiency in the Christian life by the development and implementation of an adult foundations course program.

*In the short term* (Over a 2 – 3 month period)

1. Design and implement one module (depends on the model used, see above)
2. Design at least one other module
3. Create an overall program design – name all the modules and write 2 -3 sentences on each. Put this on the parish web site and make copies available to members.
4. Use the Foundations Class for the purposes formally served by inquires classes, adult confirmation programs and such. Discontinue all those programs.
5. Place the course on the parish schedule for the next three years. Include that information along with #3 on the web site.

*In the long-term*

1. Implement a full Foundations Course
2. Learn form the experience in a disciplined process of reflection on methods, schedule, and so on.

#### 22. Web site [B]

This initiative is about creating a parish web site that serves parish health and growth, the primary task of formation, and supports the parish’s routine processes and communication. Desirable characteristics are listed in the DI description.

*In the Short-Term (within the time frame of this initiative, 2 to 3 months):*

1. Gather information from parish leaders, groups and members about what information they need on the site.
2. Find and explore several parish sites that match the above “desirable characteristics.”
3. Create drafts.
4. Have drafts tested with people with gifts/sensitivities around the “desirable characteristics.”
5. Determine who is primarily responsible for updates, how updates will occur, and how frequently.
6. Arrange for domain name, select a hosting service, and deal with other logistical matters

*In the mid term* (3 -4 months)

Publish the new/revised site.

*In the Longer Term:*

1. Follow-up on how the site is being used and managed—does it stay current? Does it continue to meet the desirable characteristics listed above?
2. Are there new uses for the website that may have emerged? New content that could be posted, while remaining consistent with the “desirable characteristics”?
3. Would it be useful to connect to social networking sites/resources, such as Facebook or Twitter? What would that look like? Who would manage?

#### 23. OD Process: Appreciative Process [A]

This initiative is to launch a significant OD process improvement process using an appreciative process. This is to include increasing the competence of parish leaders for such work and integrating methods throughout the parish.

*In the Short-Term (within the time frame of this initiative, 2 – 3 months):*



1. Design and begin the process.
2. Identify areas of the parish's "best", create action-plans to build upon selected areas (expand it, grow it)
3. Begin improvement work
4. Identify ways to increase the competence of parish leaders for appreciative process work
5. Schedule appreciative process work – in the coming year, some yearly activity

*In the Longer Term:*

1. Continue work on the action plans
2. Train several people in appreciative process methods
3. Implement applicative process methods in various parish groups and systems

24. Culture Change [A]

This initiative is a broad ranging effort at significant culture change to include the parish's way of being and doing around spiritual practices, primary task, emotional & social intelligence, and dealing with change.

The change assumption in Shaping the Parish is that we need to shape a healthy parish culture in a manner that:

- Roots spiritual practice in ancient ways made new for contemporary life
- The best of what the parish is and has been
- Grounded in the ethos of the broader Episcopal/Anglican tradition
- Ending practices that are "out of whack" and amount to ways of shooting ourselves in the foot.
- Increased emotional and social intelligence.

*In the Short-Term (within the time frame of this initiative, 2 to 3 months):*

1. Complete exercises with people most likely to see the value, be interested – Schein's culture exploration around some specific concern/opportunity (looking at espoused values and artifacts, using the that to explore deeper underlying assumptions), From – To description (as above)
2. Have a working group read and discuss Schein's *The Corporate Culture: Survival Guide*
3. Working group develop an action-plan for the mid-term
4. Identify the on-going group responsible (needs to include rector) and schedule meetings for the coming 6 months.

*In the mid term (6 – 12 months)*

1. Expand those completing the exercises (see above)
2. Implement the action plan. Adjust as needed along the way.
3. Engage in a disciplined reflection process to learn from the experience and use those learnings in future action.

*In the Longer Term:*

1. Expand those completing the exercises (see above)
2. Continue process of planned change.

25. Connectivity [C]

This initiative is aimed at bringing the parish into a positive relationship with people who are part of, and invested in, the "wired" experience in society. The initiative is about connectivity in a broad sense—human activity, spirituality, faith, and electronic tools and life, methods of community life.

Because of the nature of this initiative it may first be necessary for the parish to improve the total Sunday morning experience of Liturgy and social time so that the response of many visitors would be that they were "blown away" by the experience. That it was an experience of the beloved community,

heaven itself, and incredible beauty. That it was so powerful an event that some people would quickly use Face Book, Twitter, and blogs to share it.

#### 26. Sunday Liturgy - full, rich, graceful, beautiful [A]

This initiative is directed toward helping the parish Sunday Eucharist consistently be an extraordinary event. The goal is that this becomes so true, and so well known to a broader community, that it becomes part of the parish's self-definition and identity.

##### *In the Short-Term:*

1. Invite the congregation(s) into an experiential exploration in which the parish will significantly improve the quality of its liturgy.
2. Work with the parish musician and other key people to identify the steps they will each need to take to make this successful.
3. Create a more detailed action plan with a time line.
4. Begin training all those who serve in the altar party
5. Implement improvements and reflect on what happens.
6. Begin to identify needed vestments, books, items.

##### *In the mid term:*

1. Create a customary
2. Establish a pattern of training, coaching and debriefing those who serve in the altar party
3. Secure needed vestments, books, and items.

##### *In the long-term*

1. Continue the above
2. Stack resources to serve this initiative – budget, time.

#### 27. New Comer welcome and Orientation [B]

This initiative is offered as the basis for an approach to newcomer orientation. This initiative assumes that newcomers need to experience a healthy parish, not be the object of explicit attempts to “grow.” It also assumes that welcoming the newcomer and providing ways to enter into the life of the church, specifically in the Episcopal tradition, is an important mission and critical to the development of the Body of Christ.

##### *In the Short-Term:*

- Schedule opportunity to complete assessment. Likely participants include clergy and vestry members.
- Complete the assessment with the group. Consider the use of a skilled facilitator if those skills aren't already present in the parish.
- Have group select three or four areas that could be improved in the near term (actually implemented in the next month or two). Brainstorm possible methods for improvement and then prioritize by selecting a few things to actually implement.
- Implement.
- Get together within a few months to see how things have gone, what might be changed, deepened, what might be added.

##### *In the Long-term:*

- Keep issues of welcoming and orientation in front of the clergy and leadership. Consider scheduling regular opportunities to assess the parish's processes and make additional improvements.
- Begin thinking about incorporation issues and the connection between the welcoming and orientation of newcomers and the totality of parish life.

#### 28. Grounding in Spiritual Practices [A]

This initiative is offered as the foundation for a strategy focused on grounding the parish in spiritual practice and developing competence in spiritual practice. When used as a key element of a broader strategy, this initiative can be used to build a critical mass of members with competence in spiritual

practice. This initiative is primarily concerned with the development of practices among members. There is another initiative, “Shaping the Parish through Spiritual Practice,” that is more concerned with the overall climate, structures, and processes of the parish.

*In the short-term:*

- Schedule the offerings and get them on the parish calendar (schedule for at least a year to bring different elements into play).
- Consider different elements of parish life in your planning: e.g., incorporation of newcomers; offerings to nurture Apostolic core, including opportunities for developing or revising a Rule of Life; adequate opportunities to build Eucharistic competence for both newcomers and longer-term members; and seasonal issues such as the parish’s Lenten program.
- Design curriculum to provide experiential education based on a system of spiritual practice appropriate to the parish and to the wider church’s traditions. Consider time available, opportunities for experimentation, and opportunities for reflection.
- Produce and distribute PR in the few weeks before each offering. Include flyers in the parish, notices in the bulletin.
- Recruit participants, as necessary. Asking people to participate can have a lot of power, both in building numbers and emphasizing the importance of what you are trying to do.

*In the long-term:*

- Build additional spiritual practice offerings into the parish’s life and schedule. Incorporate elements of spiritual practice into other routines (e.g., a short form of Compline at the end of a vestry meeting; providing opportunities for reflection and integration in community gatherings and other meetings; emphasizing service in daily life in sermons, website, and other activities and programs).
- Consider a broader series of Foundations courses offered in a rotating manner over a several year cycle and focusing on such areas as Anglican Spirituality, Understanding and Using Scripture, Developing a Rule of Life, Baptismal Living, Benedictine Listening: Participation and Decision Making in Community.
- Pay particular attention to parish leaders. Are they adequately grounded in spiritual practice? Do they understand the approach and orientation that emphasizes the parish’s primary task as the spiritual formation of its members? Where necessary, consider the process of how leaders are recruited and begin to tilt toward leaders who specifically bring spiritual maturity to the role.

## 29. Spiritual Practices Seasonal Course [B]

This initiative is offered as the foundation for a seasonal course focused on developing competence in spiritual practice, such as the parish’s Lenten or Advent program, or one of the offerings for Adult Formation. This initiative can also be used more broadly to build a critical mass of members with competence in spiritual practice. Doing so, however, will require more than a single seasonal offering (e.g., offering it several times over two to three years; offering it regularly to newcomers; and combining it with other programs, such as development of a Rule of Life) and combining it with focused areas of attention related to different elements of spiritual practice. See the “A Level” version of this initiative for more information. *Longer-term considerations and integration:* Consider how this might tie into future broader efforts to shape the parish, nurture the Apostolic core, and ground the parish in spiritual practice. See other initiatives that orient more broadly toward spiritual practice, address community issues in greater depth, and improve the overall Sunday experience.