

## Saint Paul's, Fayetteville

July 21 - 22, 2017

### Overview

A Friday night, all day Saturday event, with 25 – 30 parishioners – the rector, the vestry, and others selected by the rector and wardens. All participants are expected to be present for all the sessions. The rector may be asked to step out of the session from time to time.

A time of reflection upon patterns in parish life and conversation about which we may want to strengthen and those that call for change.

To develop a core of parishioners that will engage the transition process with some awareness of deeper and often hidden dynamics in parish life.

This process of reflection will take place prior to any work beginning on the search process itself. We want to keep the two processes separate in time and leadership. We will not be making any decisions about parish life or the transition process. This is an opportunity for reflection.

## Advance Reading

Please read the following before we gather on Friday the 21st.



The readings focus on the place of Benedictine spirituality in Anglicanism and especially in the parish church. If we understand something of the dynamics in that spirituality, we will better understand the inner life of our own parish.

[A Life, Not a Program](#) - Benedictine spirituality is a way of life not a parish program.

[The Benedictine Promise and the Dynamics of the Spiritual Life](#)

[The Benedictine DNA of the Episcopal Church](#)

[Spirituality in the Episcopal Church](#) - From the Diocese of West Virginia

[Parish life lacking any sort of contemplative focus](#)

[Methods for "taking counsel"](#)

[Levels of consulting in the parish](#)

We'd also ask you to read these pieces on "the shape of the parish."

[Shape of the Parish model](#)

[Power from the center pervades the whole](#) - a sermon, August 21, 2011 And [an insert](#) in the bulletin

And finally, a one page document on ["Transition Dynamics: The Rector's Departure"](#)



## Our consultants

Our consultants are Michelle Heyne, OA and Robert Gallagher, OA.

[For more information on Michelle and Bob](#)

## Schedule (tentative schedule)

*Friday evening 5:30 – 9:00 pm*

Dinner

Working session

Compline

*Saturday 10:00am – 4:30 pm*

Morning Prayer

Working session

Noon Prayers

Lunch

Working session

Evening Prayer

There will also be several meetings in advance of the weekend and just after with the rector and other parish leaders.

We'll reflect on two primary areas 1) some of the central spiritual dynamics of a parish church and 2) the church's history with past clergy. We'll also touch on the issues and dynamics common in transition processes. In relationship to all of this we'll explore the role Father Grisham has played in the parish.

# Saint Paul's Fayetteville

## July 21 – 22, 2017

*A time of reflection upon patterns in parish life and conversation about which we may want to strengthen and those that call for change.*

*To develop a core of parishioners that will engage the transition process with some awareness of deeper and often hidden dynamics in parish life.*

*This process of reflection will take place prior to any work beginning on the search process itself. We want to keep the two processes separate in time and leadership. We will not be making any decisions about parish life or the transition process. This is an opportunity for reflection.*

*In the Fourth Gospel, the strange word “Paraclete” enters the Christian vocabulary as the best available term for this experience of the Spirit of God acting within our lives. Our nearest meaning for “Paraclete” seems to be, “One who is called to stand alongside us,” or stands by us to give us support. So we are given the marvelous vision of the infinite Divine Charity, Giver of all life, ever standing alongside our small deriver spirits in their efforts and struggles.*

*-Evelyn Underhill, *The School of Charity**

# The hidden structures, processes, and dynamics of the parish church

If most people were asked about the structures, processes and dynamics of their parish it's likely that the response would include comments about the vestry and rector, the annual meeting, how the pledging effort is carried out, and possibly a few words on issues the parish faces and matters about which people are in disagreement. It would all be true in as much as the person had knowledge about these things.

True but incomplete and shallow. It's as though they were describing an iceberg by pointing to the 1/8<sup>th</sup> that is above the water line. What about the other 7/8<sup>th</sup>?

This section is about the part of a parish that is unseen and unacknowledged in our conventional descriptions of our parish church.

We're offering a few images that point to that larger and Spirit driven aspect of our shared life.

Each theological image is something that is true about the parish church as it now is. It's not something we need to create or make happen. It is the work of the Spirit in the church. It is as Underhill puts it, the efforts of "one who is called to stand alongside us." Our task is to give ourselves to it. To listen and reflect so we might see and cooperate with what the Holy Spirit offers us. We are to place ourselves and the parish in the pathways of grace.

## *Renewed in baptismal identity and purpose and living as instruments of God's love and grace in daily life*

This is what the parish church exists to do in the lives of its members. It's an oscillation cycle—moving between Renewal and Apostolate—and hints at the importance of that movement and the critical interrelationship of the two ends of the cycle. When breathing, we don't select *either* inhaling *or* exhalation. We recognize that the two actions are part of an entire cycle fundamental to the ongoing life of the organism. So, we participate in the Sunday Eucharist and we return to work, family and friends, and our life as citizens and neighbors. We join in the parish's Daily Evening Prayer and we then we go home to dinner or spend time with friends or go to work.

### *"An energy not its own"*

That phrase is from Charles Williams in *He Came Down from Heaven*. Williams wrote, "The Church (it was early decided) was not an organization of sinless men but of sinful, not a union of adepts but of less than neophytes, not illuminati but of those that sat in darkness. Nevertheless, it carried within it an energy not its own, and it knew what it believed about that energy."

The Holy Spirit dwells in and guides the parish; a microcosm of the Holy Catholic Church. Because of this “energy not its own” the parish is sanctified and holy.

*“Power from the center pervades the whole”*

In *Light the Dark Streets*, Kilmer Myers wrote, “One of the main tasks of the parish priest is to train the militant core of his parishioners in such a way that they understand as fully as possible the true nature of a Christian parish.” He understood the importance of that core group. There need to be people of Apostolic faith at the center of each parish.

The process is one of immersion not possession. The parish is a community in which the baptized are soaked in the ways of holiness; and being so saturated, the Spirit’s ways fill us, and seep into and pervade our lives.

The prayer and lives of the Apostolic—those at the center—streams outward, flowing through the parish, touching members in seen and unseen ways.

*“The stream of redemptive power flows out”*

How is it that the parish influences society? How does the parish have an impact upon the daily lives of men and women?

This principle of things flowing from a source was picked up by William Temple and applied to the church’s impact on society—“the stream of redemptive power flows out from the church through the lives of its members into the society which they influence.” (*What Christians Stand for in the Secular World*)

*Grounded in awe and adoration*

When we understand our parishes as microcosms of the Body of the Christ, we also tend to ground our worship and community life more and more consciously in what Evelyn Underhill described as “awe and adoration.” This is in contrast to a grounding in programs or, frequently, a stated “missional” or “service” orientation that actually focuses the parish on institutional responses to institutionally-identified needs. A stance of adoration and awe is, by definition, directed toward the divine. The difference in stance—and in action that emerges from the stance—is radical and can also be difficult to see.

As we are formed in Christ, so we become Christ to the world. If the formation is shaky or poorly-developed, the service that grows out of it may also be shaky or poorly-developed:

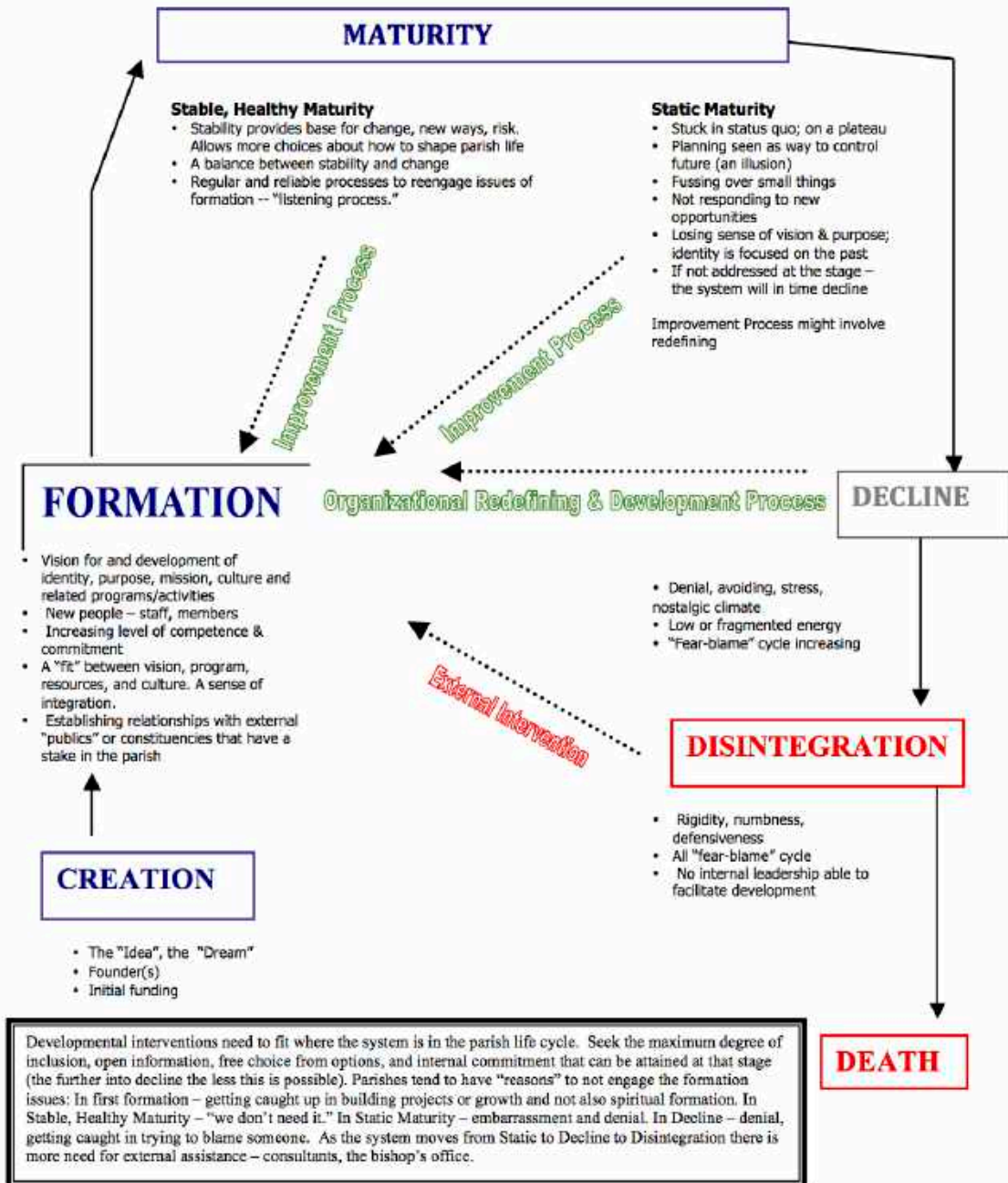
*One’s first duty is adoration, and one’s second duty is awe and only one’s*

*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.*

Evelyn Underhill wrote this in 1926: "We are drifting towards a religion which consciously or unconsciously keeps its eye on humanity rather than on Deity—which lays all stress on service, and hardly any of the stress on awe: and that is a type of religion which in practice does not wear well." (*Concerning the Inner Life*, p 15)

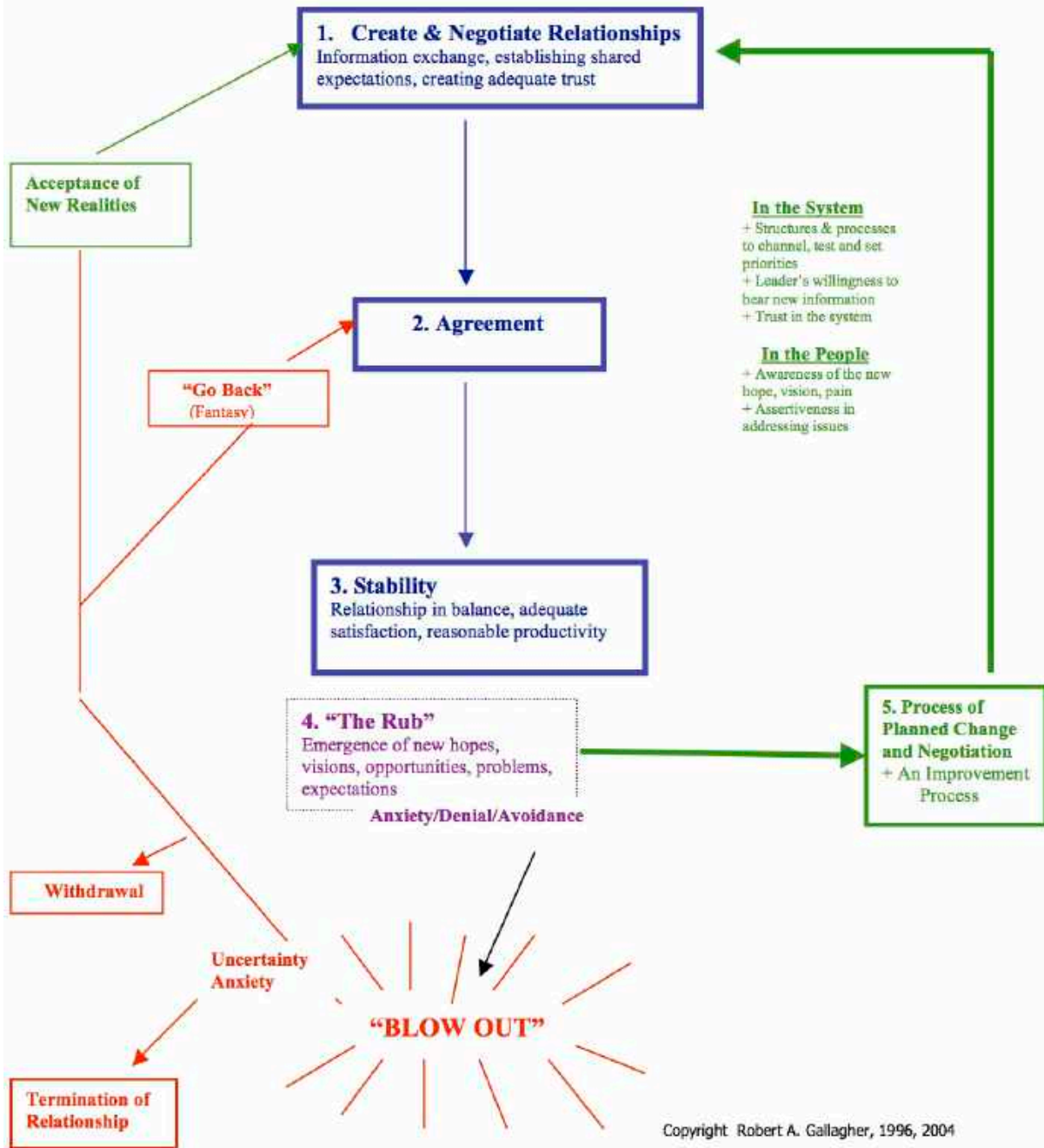


# PARISH LIFE CYCLE

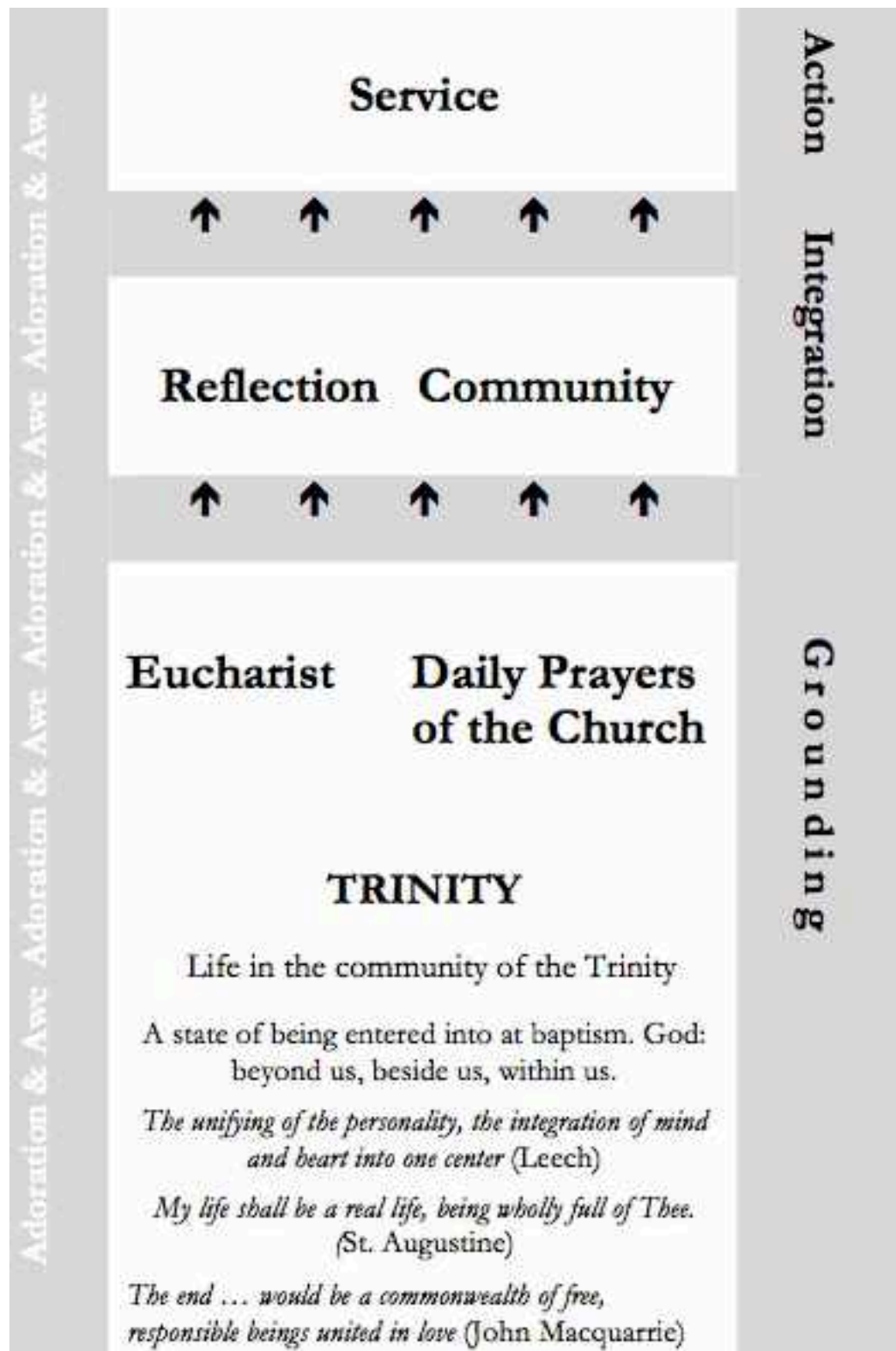


Copyright Robert A. Gallagher, 1988, 1996, 2007, 2012

# RELATIONSHIP CYCLE IN ORGANIZATIONS



# An ascetical pattern: In Your Holy Spirit



We're making use of a pattern we suggested in the In Your Holy Spirit books. There are other Anglican patterns that could be used with good effect. The key here is that the pattern or map being used be

1. Of the Anglican tradition so the density of the parish is enhanced.
2. An integrated system rather than a list of important considerations or activities.

The In Your Holy Spirit pattern contains five core spiritual practices.

At the base are two: one weekly, the Holy Eucharist and one daily, the Daily Office. The pattern is one that Christians share with the Jewish and Islamic traditions. In these practices we adore God and connect ourselves to the communion of saints. All the other elements of this pattern - our life in community, our reflection, and our service are nurtured from the soil of Office and Eucharist. The daily connection with Scripture and common prayer and the weekly receiving of Body and Blood orient us to the ways of eternity and feed us for "real life."

At the base are two: one weekly, the Holy Eucharist and one daily, the Daily Office. The pattern is one that Christians share with the Jewish and Islamic traditions. In these practices we adore God and connect ourselves to the whole company of heaven. All the other elements of this pattern - our life in community, our reflection, and our service are nurtured from the soil of Office and Eucharist. The daily connection with Scripture and common prayer and the weekly receiving of Body and Blood orient us to the ways of eternity and feed us for "real life."

There are two more practices – Community and Reflection -- standing upon the base of Mass and Office. Community is something we know as local and national. It calls us to civic and patriotic duty. It is also our belief and participation in the communion of saints and that made most tangible as we live with others in the parish church. The particular, imperfect communities of parish and friendships are there so we might be humble, be in relationship, and allow them to nurture and influence us. Reflection includes developing our capacity to be silent and still, to prayerfully engage the Scriptures and spiritual writings, and to learn from our experience. Reflection is about connecting our life to the life of God.

Rising from the "ground" of Eucharist and Daily Office – reflection and community -- serve to integrate life. The weekly practice of Eucharist, along with the daily practice of Office, familiarize us with the ways of heaven. Abraham Heschel saw worship as "a way of seeing the world in the light of God."

Community and reflection are part of what makes life whole. What we have become acclimated to in worship, the habits of good liturgy (listening, engagement, patience) shape our contemplation and are enfolded in our life with others. The habits of prayer become the habits of the heart.

The fifth element is service. We are all called to serve in ways that fit our gifts and temperament. That service may be most fruitful, for others and us, when it sits upon the

base of the other four spiritual practices. That relationship was seen by Evelyn Underhill:

*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.*

No one gets spiritual practices perfectly right. That's for at least two reasons: First, we are limited both by our amazing and persistent capacity to screw up life and by simple human frailty. Second, we change, and our world changes. What served us well ten years ago may no longer serve us.

Saints are developed in all sorts of parish churches. Five star parishes produce saints and so do two star parishes. In some parishes we can see how it happens and in others we are left amazed at God's patience and graciousness.

#### *The broad elements*

Here are the broad elements of the In Your Holy Spirit spiritual map:

#### *Weekly Practice: Holy Eucharist*

A Sunday celebration that "sweeps us off our feet." Also celebrated other times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

#### *Daily Practice: The Daily Prayers of the Church*

There are two things to do here. The first is to equip and support parishioners in saying the Daily Prayer of the Church on their own in the course of daily life. The second is to have a public Daily Office at the church on most days of the week.

#### *Reflection*

There are two primary acts for the parish to take. One is to offer members assistance in identifying and maintaining ways of being reflective. The second is for the parish itself to engage in reflective processes, ways of listening to and learning from its own life as a community. The beginning place for this is to create an environment with significant space for stillness and silence.

### *Parish Community*

The parish needs to provide opportunities for social life among parishioners and create an environment in which they may find and live what Augustine called a “real life,” a life in which they might be genuine, be open and honest about themselves, and still be in deep relationship with others and God. This is a community where our differences can be expressed and will be accepted. In which we can fight with those we love without fearing the loss of the relationship.

### *Serve*

The parish can hold in front of its members the moral vision of Christian Faith. The primary place, the most effective place, of service for the Christian is in his or her daily life. We serve within our friendships, families, work, and civic life. The parish can help members identify how they serve, how they may better serve, and the gifts each brings to that task. The parish can also have at least one service ministry that is done as a parish. This is a call to a wise and generous love.

*In Your Holy Spirit: Traditional Practices in Today's Christian Life*, Michelle Heyne and *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*, Robert Gallagher. Both 2013, Ascension Press

# Assessing the Parish's Spiritual Practices

## A. Your Attendance at the Sunday Eucharist (circle one)

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

## B. Your Spiritual Discipline—I have a spiritual disciple grounded in the church's tradition

No

Very much so

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

## OVERALL

### 1. The degree of awareness of spiritual practices and proficiency among regular attendees (circle one)

No idea	15% of the adult average Sunday attendees are aware of the core spiritual practices and few are proficient	40% of the adult average Sunday attendees are aware of the core spiritual practices and 5% are proficient	80% of the adult average Sunday attendees are aware of the core spiritual practices and 30% are proficient
---------	--	---	--

## SUNDAY EUCHARIST

### 2. Members' ability to participate

Most are frequently confused and uncertain about how to participate.

A critical mass of people "flow" with it. Mostly don't need a Prayer Book or leaflet.

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

### 3. Congregation or audience

We are like an audience. We wait for instructions and prompting before participating.

We are a congregation—competent in the liturgy. There are no instructions during the Eucharist.

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

**4. Competence of liturgical assistants**—We effectively equip those with a special role in the celebration, e.g., cantor, lector, ministers of the altar, acolyte.

We do a poor job					Done well
1	2	3	4	5	

**5. Liturgical presence of the presiding priest**—A sacramental presence. The person and the role are held together. The priest’s personality doesn’t overwhelm the role; the role doesn’t make the personality disappear. Graceful, attentive.

Awful					Done well
1	2	3	4	5	

**6. The liturgy is usually well done.** It has the structure, climate and rhythm of Apostolic faith. It requires some competence. It has the potential to catch people up in something beyond themselves; to feed wonder and awe. The congregation knows how to participate without prompting.

Not at all					Very much so
1	2	3	4	5	

**7. The preaching** usually has a good pace, style, sense of ease, and length. It connects the tradition with life. There is an authenticity about the preacher and what is said.

Not at all					Very much so
1	2	3	4	5	

**8. The Liturgical Space** is graceful, not cluttered; is beautiful; fits the congregation’s size and style of worship. Those serving at the altar can move about without awkwardness.

Not at all					Very much so
1	2	3	4	5	

**9. The Holy Eucharist** is celebrated on **enough occasions**, at times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

Not at all					Very much so
1	2	3	4	5	



## PARTICIPATING IN THE DAILY PRAYERS OF THE CHURCH

### 10. The parish offers a **public form of the Daily Office**

Never	Sporadically or at during some season(s) of the church year	A few days each week	Most days of the week
-------	---	----------------------	-----------------------

### 11. Those **participating in officiating** at the parish's public offering of the Daily Office are:

There is no public offering of the Office			Both clergy and lay members officiate on a regular basis	
1	2	3	4	5

### 12. The **parish equips and supports** parishioners in saying the Daily Prayer of the Church on their own in the course of daily life by offering training and guidance.

Not at all			Regular and frequent training and guidance are provided	
1	2	3	4	5

### 13. 15 - 20% of those regularly attending a weekly Eucharist **say the Office in some form.**

Few or none in the parish say the Office			At least that many	
1	2	3	4	5

## DISCIPLINED WAYS OF REFLECTING

### 14. The **parish provides members assistance** in identifying and maintaining ways of being reflective.

Not at all				Regularly
1	2	3	4	5

### 15. The parish **engages in reflective processes**, ways of listening to and learning from its own life as a community.

Not at all				Regularly
1	2	3	4	5

**16. The parish's reflective processes have helped it become more flexible and adaptive.**

Not at all

Very much  
so

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

### **PARTICIPATING IN THE PARISH COMMUNITY**

**17. This is a parish community** 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.

Not at all

Very much  
so

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

**18. Connection with people.**

Most don't  
know anyone  
well

Regular attendees  
usually know a  
number of people  
and have a few  
friends in the  
parish

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

**19. Participation in parish social life** is easy for members to engage. The climate is one of acceptance whether you participate or not.

Not at all

Very much  
so

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

### **SERVICE**

**20. Service in Daily Life** (within our friendships, families, work, and civic life):

Few have a clear  
understanding  
of how they  
serve in daily  
life

Most regular  
attendees are  
very clear  
about service  
in daily life

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

**21. As a parish community** we have a form of serving beyond the parish’s needs that is **sustainable and in proportion** to what we can manage.

We are  
overwhelmed  
by it

It’s easily  
managed

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

**22. Our parish’s corporate service ministry fits our gifts** as a parish.

Not a fit

Fits us

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

### The Process of Change

The parish can also model an approach to change or experimentation and learning from experience. It can teach methods that allow people to face change

**23. An adult foundations course** is offered regularly and frequently in the parish.

Never

Regular &  
frequent

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

**24. The parish has a climate and an approach to the spiritual life that encourages experimentation and the engagement** of the tradition.

Not the case

Very much so

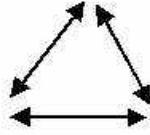
1	2	3	4	5
---	---	---	---	---

Assessment form from - and *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*, Robert Gallagher. 2013, Ascension Press

# The Benedictine Promise

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

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



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

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

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

## Look at the dynamics of parish life

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

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

Develop a parish culture that is marked by:

**Stability** – Especially seen in Liturgy, prayer and relationships.

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

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

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

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

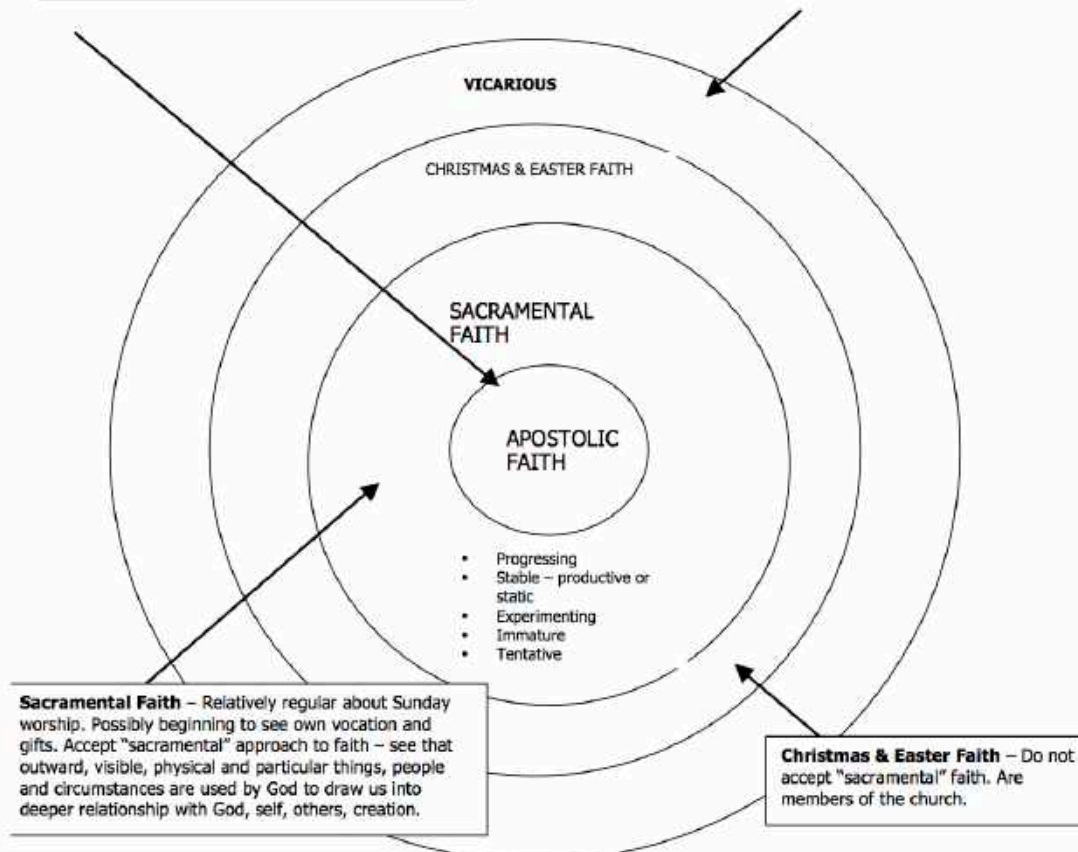
How are we doing in developing a parish culture that is marked by:

<p><b>Stability</b> – Especially seen in Liturgy, prayer and relationships.</p>	<p>Very Weak</p> <p>1      2      3      4      5      6</p> <p>Very Strong</p>
<p><b>Obedience</b> – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.</p>	<p>Very Weak</p> <p>1      2      3      4      5      6</p> <p>Very Strong</p>
<p><b>Conversion of Life</b> – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.</p>	<p>Very Weak</p> <p>1      2      3      4      5      6</p> <p>Very Strong</p>

## The Shape of the Parish: A Diagram Overview

**Apostolic Faith** – People with a relatively disciplined, mature, full spiritual life; flexibility with self and others; an experimental and exploratory stance; competent and committed Christians

**Vicarious Faith** – Do not attend worship; not usually members; but may see the parish as “their parish” or be directly or indirectly influenced by the parish's life. Connected through geography, family friends.



**Sacramental Faith** – Relatively regular about Sunday worship. Possibly beginning to see own vocation and gifts. Accept “sacramental” approach to faith – see that outward, visible, physical and particular things, people and circumstances are used by God to draw us into deeper relationship with God, self, others, creation.

**Christmas & Easter Faith** – Do not accept “sacramental” faith. Are members of the church.

The model can be used:

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

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

# The Daily Office



*The real significance of the Divine Office is that in its recitation the individual or group enters the ancient cycle of prayer, by which day by day and hour by hour the church in the name of all creation adores and implores the eternal God. -Evelyn Underhill*

## An Order for Compline

*We begin in silence.*

*Officiant:* The Lord grant us a peaceful night and a perfect end. *Amen.*

Our help is in the name of the Lord.  
*The maker of heaven and earth.*



*Officiant* Let us confess our sins to God

Almighty God, our heavenly Father:  
We have sinned against you,  
through our own fault,  
in thought, and word, and deed,  
and in what we have left undone.  
For the sake of your Son our Lord Jesus Christ,  
forgive us all our offenses;  
and grant that we may serve you  
in newness of life,  
to the glory of your Name. Amen.

*Officiant*

May the Almighty God grant us forgiveness of all our  
sins, and the grace and comfort of the Holy Spirit.  
*Amen.*

O God make speed to save us.  
*O Lord make haste to help us.*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is  
now, and will be for ever. Amen.

*Except in Lent, add Alleluia.*

## A Psalm

+Beginning on the side of the Officiant  
+A distinct pause is made at the asterisk

### Psalm 4 Cum invocarem

- 1 Answer me when I call, O God,  
defender of my cause; \* you set me  
free when I am hard-pressed;  
have mercy on me and hear my  
prayer.
- 2 "You mortals, how long will you  
dishonor my glory; \* how long will you  
worship dumb idols and run after false  
gods?"
- 3 Know that the LORD does wonders  
for the faithful; \* when I call upon the  
LORD, he will hear me.
- 4 Tremble, then, and do not sin;  
\* speak to your heart in silence upon  
your bed.

5 Offer the appointed sacrifices \* and  
put your trust in the LORD.

6 Many are saying, "Oh, that we might  
see better times!" \* Lift up the light of  
your countenance upon us, O LORD.

7 You have put gladness in my heart,  
\* more than when grain and wine and oil  
increase.

8 I lie down in peace; at once I fall  
asleep; \* for only you, LORD, make me  
dwell in safety.

Glory to the Father, and to the Son, and to  
the Holy Spirit: \* as it was in the  
beginning, is now, and will be for ever.  
Amen.

## A Reading

Lord, you are in the midst of us, and we are called by your  
Name: Do not forsake us, O Lord our God. *Jeremiah 14:9,22*  
*People* Thanks be to God.

Silence

### Hymnal 24

- 1 The day thou gavest, Lord, is ended,  
the darkness falls at thy behest;  
to thee our morning hymns ascended,  
thy praise shall sanctify our rest.
- 2 We thank thee that thy church unsleeping  
while earth rolls onward into light,  
through all the world her watch is keeping,  
and rests not now by day or night.

3 As o'er each continent and island  
the dawn leads on another day,  
the voice of prayer is never silent,  
nor dies the strain of praise away.

4 So be it, Lord; thy throne shall never,  
like earth's proud empires, pass away:  
thy kingdom stands, and grows forever,  
till all thy creatures own thy sway.

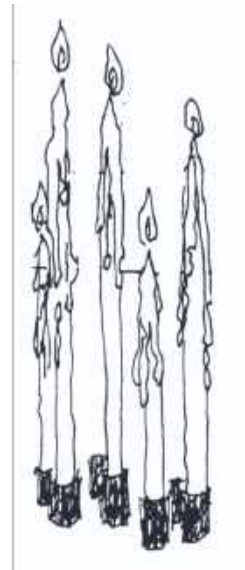


Into your hands, O Lord, I commend my spirit;  
*For you have redeemed me, O Lord, O God of truth.*  
Keep us, O Lord, as the apple of your eye;  
*Hide us under the shadow of your wings*

Lord, have mercy.  
*Christ, have mercy.*  
Lord, have mercy

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.

Lord, hear our prayer;  
*And let our cry come to you.*  
Let us pray.



Look down, O Lord, from your heavenly throne, and  
illumine this night with your celestial brightness; that by  
night as by day your people may glorify your holy Name;  
through Jesus Christ our Lord. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or  
weep this night, and give your angels charge over those who  
sleep. Tend the sick, Lord Christ; give rest to the weary, bless  
the dying, soothe the suffering, pity the afflicted, shield the  
joyous; and all for your love's sake. *Amen.*

Intercessions and thanksgivings are invited

*All* Guide us waking, O Lord, and guard us sleeping; that awake we may  
watch with Christ, and asleep we may rest in peace.

*In Easter season* Alleluia, alleluia, alleluia

*All* Lord, you now have set your servant free  
to go in peace as you have promised;  
For these eyes of mine have seen the Savior,

Whom you have prepared for all the world to see:  
A light to enlighten the nations,  
And the glory of your people Israel.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

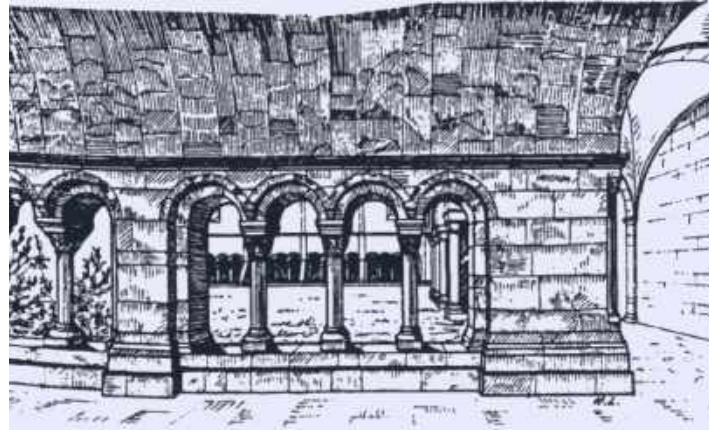
*All* Guide us waking, O Lord, and guard us sleeping; that awake we may  
watch with Christ, and asleep we may rest in peace.

*In Easter season* Alleluia, alleluia, alleluia

Let us bless the Lord.  
Thanks be to God.

*Officiant:* The almighty and merciful Lord, Father, Son, and Holy Spirit,  
bless us and keep us. Amen.

*And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are infolded  
Into the crowned knot of fire  
And the fire and the rose are one.*





*Think of the Office as part of a system of prayer—the other elements are weekly Eucharist and Reflection, which may include personal prayer. Eucharist and Office form the ground out of which your personal prayer—which is truly individualistic and fed by your personality—is based. Strengthening one element strengthens the others.*

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

# Morning Prayer

## The Feast of Mary Magdalene

### The Invitatory

*Officiant* Lord, open our lips.

*People* And our mouth shall proclaim your praise.

*Officiant and People*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

*Except in Lent, add* Alleluia.

## Psalm

+Beginning on the side of the Officiant  
+A distinct pause is made at the asterisk

### 116 Dilexi, quoniam

1 I love the LORD, because he has heard the voice of my supplication, \* because he has inclined his ear to me whenever I called upon him.

2 The cords of death entangled me; the grip of the grave took hold of me; \* I came to grief and sorrow.

3 Then I called upon the Name of the LORD: \* "O LORD, I pray you, save my life."

4 Gracious is the LORD and righteous; \* our God is full of compassion.

5 The LORD watches over the innocent; \* I was brought very low, and he helped me.

6 Turn again to your rest, O my soul. \* for the LORD has treated you well.

7 For you have rescued my life from death, \* my eyes from tears, and my feet from stumbling.

8 I will walk in the presence of the LORD \* in the land of the living.

9 I believed, even when I said, "I have been brought very low." \* In my distress I said, "No one can be trusted."

10 How shall I repay the LORD \* for all the good things he has done for me?

11 I will lift up the cup of salvation \* and call upon the Name of the LORD.

12 I will fulfill my vows to the LORD \* in the presence of all his people.

13 Precious in the sight of the LORD \* is the death of his servants.

14 O LORD, I am your servant; \* I am your servant and the child of your handmaid; you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving \* and call upon the Name of the LORD.

16 I will fulfill my vows to the LORD \* in the presence of all his people,

17 In the courts of the LORD'S house, \* in the midst of you, O Jerusalem. Hallelujah!

*At the end of the Psalms is sung or said*

Glory to the Father, and to the Son, and to the Holy Spirit: \* as it was in the beginning, is now, and will be for ever. Amen.

## Reading

The Word of the Lord.  
*Answer* Thanks be to God.

*Silence may be kept*

## The Prayers

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.

Save us from the time of trial,  
and deliver us from evil.

For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

### Hymnal 287

4. O blest communion, fellowship  
divine!  
We feebly struggle, they in glory shine  
yet all are one in thee, for all are thine.  
Alleluia, Alleluia!

5. And when the strife is fierce, the  
warfare long,  
steals on the ear the distant triumph  
song,  
and hearts are brave, again, and arms  
are strong.  
Alleluia, Alleluia!

6. The golden evening brightens in the  
west;  
soon, soon to faithful warriors cometh  
rest;  
sweet is the calm of paradise the blest.  
Alleluia, Alleluia!

7. But lo! there breaks a yet more glorious  
day;  
the saints triumphant rise in bright array;  
the King of glory passes on his way.  
Alleluia, Alleluia!

8. From earth's wide bounds, from ocean's  
farthest coast,  
through gates of pearl streams in the  
countless host,  
singing to Father, Son, and Holy Ghost:  
Alleluia, Alleluia!

Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

## Intercessions and thanksgivings are invited

Let us bless the Lord.  
*Thanks be to God.*

*From Easter Day through the Day of Pentecost "Alleluia, alleluia" may be added to the preceding versicle and response.*

*The Officiant may then conclude with one of the following*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.  
*Amen. 2 Corinthians 13:14*



Give thanks to the  
LORD, for he is good, \*  
for his mercy endures  
for ever. (Ps 136)

*An asterisk divides each verse into  
two parts for reading or chanting.  
In reading, a distinct pause should  
be made at the asterisk.  
Psalter p 583 BCP*

# Noon Prayers

## The Feast of Mary Magdalene

*Officiant* O God, make speed to save us.

*People* O Lord, make haste to help us.

*Officiant and People*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

*Except in Lent, add* Alleluia.

Hymnal 286

1. Who are these like stars appearing,  
these, before God's throne who stand?  
Each a golden crown is wearing;  
who are all this glorious band?  
Alleluia! hark, they sing,  
praising loud their heavenly King.

2. Who are these of dazzling  
brightness,  
these in God's own truth arrayed,  
clad in robes of purest whiteness,  
robes whose luster ne'er shall fade,  
ne'er be touched by time's rude hand?  
Whence comes all this glorious band

**Psalm 121** Levavi oculos

1 I lift up my eyes to the hills; \*  
from where is my help to come?

2 My help comes from the LORD, \*  
the maker of heaven and earth.

3 He will not let your foot be moved \*  
and he who watches over you will not  
fall asleep.

4 Behold, he who keeps watch over  
Israel \* shall neither slumber nor sleep;

5. These, like priests, have watched and  
waited,  
offering up to Christ their will,  
soul and body consecrated,  
day and night they serve him still.  
Now in God's most holy place  
blest they stand before his face.

5 The LORD himself watches over you; \*  
the LORD is your shade at your right  
hand,

6 So that the sun shall not strike you by  
day, \* nor the moon by night.

7 The LORD shall preserve you from all  
evil; \* it is he who shall keep you safe.

Glory to the Father, and to the Son, and to  
the Holy Spirit: \* as it was in the  
beginning, is now, and will be for ever.  
Amen.

## A Reading

### The Prayers

Lord, have mercy.  
*Christ, have mercy.*  
Lord, have mercy.

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.

Save us from the time of trial,  
and deliver us from evil.

For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

*Officiant* Lord, hear our prayer;  
*People* And let our cry come to you.  
*Officiant* Let us pray.

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly city, where with the Father and the Holy Spirit you live and reign, now and for ever. *Amen.*

*Free intercessions may be offered.*

*The service concludes as follows*

*Officiant* Let us bless the Lord.  
*People* Thanks be to God.





*To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.* William Temple

## Evening Prayer

The Feast of Mary Magdalene

### Contemplative Preparation

*A time of brief silence, stillness and centering;*

O God, make speed to save us.  
*O Lord, make haste to help us*

*Glory to the Father, and to the Son, and to the Holy Spirit:\* as it was in the beginning, is now and will be forever. Amen*

### O Gracious Light

O gracious light,  
pure brightness of the everliving Father in heaven,  
O Jesus Christ, holy and blessed!  
Now as we come to the setting of the sun,  
and our eyes behold the vesper light,  
we sing your praises, O God: Father, Son, and Holy Spirit.  
You are worthy at all times to be praised by happy voices,  
O Son of God, O Giver of Life,  
and to be glorified through all the worlds



Revised Statue by Mother Columba O. C. B.

## Psalm 149 Cantate Domino

+Beginning on the side of the Officiant  
+A distinct pause is made at the asterisk

1 Hallelujah!  
Sing to the LORD a new song; \*  
sing his praise in the congregation  
of the faithful.

2 Let Israel rejoice in his Maker; \*  
let the children of Zion be joyful in  
their King.

3 Let them praise his Name in the  
dance; \* let them sing praise to  
him with timbrel and harp.

4 For the LORD takes pleasure in  
his people \* and adorns the poor  
with victory.

5 Let the faithful rejoice in triumph; \*  
let them be joyful on their beds.

6 Let the praises of God be in their throat \*  
and a two-edged sword in their hand;

7 To wreak vengeance on the nations \*  
and punishment on the peoples;

8 To bind their kings in chains \*  
and their nobles with links of iron;

9 To inflict on them the judgment decreed;  
\* this is glory for all his faithful people.  
Hallelujah!

At the end of the Psalm is said  
*Glory to the Father, and to the Son, and to the  
Holy Spirit: \* as it was in the beginning, is now  
and will be forever. Amen*

## Reading

*After* The Word of the Lord  
*Thanks be to God*  
Silence

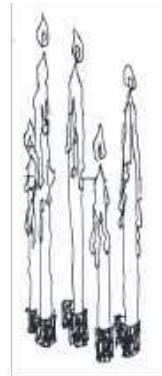
## The Prayers

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.

Save us from the time of trial,  
and deliver us from evil.

For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.



## The Collect

Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

### Hymnal 24

1 The day thou gavest, Lord, is ended,  
the darkness falls at thy behest;  
to thee our morning hymns ascended,  
thy praise shall sanctify our rest.

2 We thank thee that thy church unsleeping  
while earth rolls onward into light,  
through all the world her watch is keeping,  
and rests not now by day or night.

3 As o'er each continent and island  
the dawn leads on another day,  
the voice of prayer is never silent,  
nor dies the strain of praise away.

4 So be it, Lord; thy throne shall never,  
like earth's proud empires, pass away:  
thy kingdom stands, and grows forever,  
till all thy creatures own thy sway.

Invite intercessions and thanksgivings


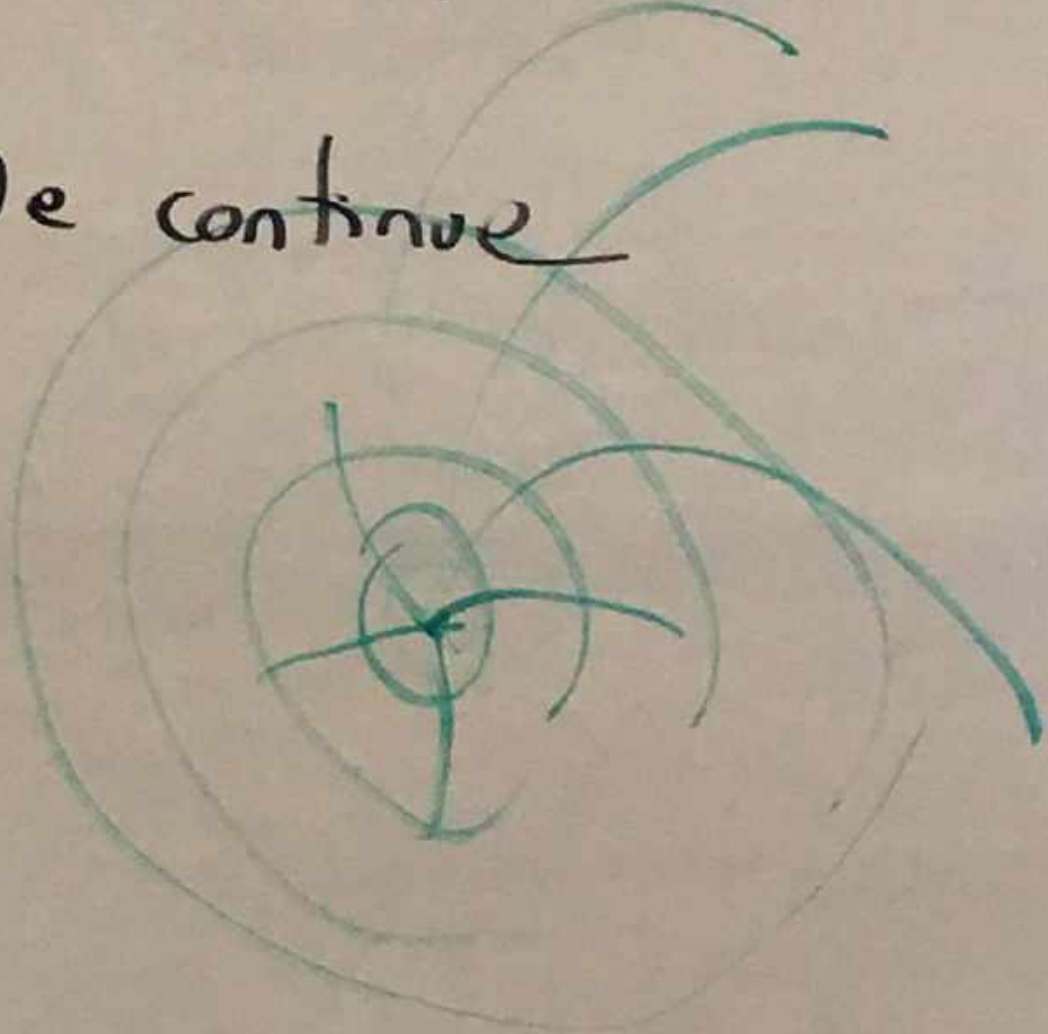
Let us bless the Lord  
*Thanks be to God*

• Reflection not  
Decision Making

• A broad backdrop

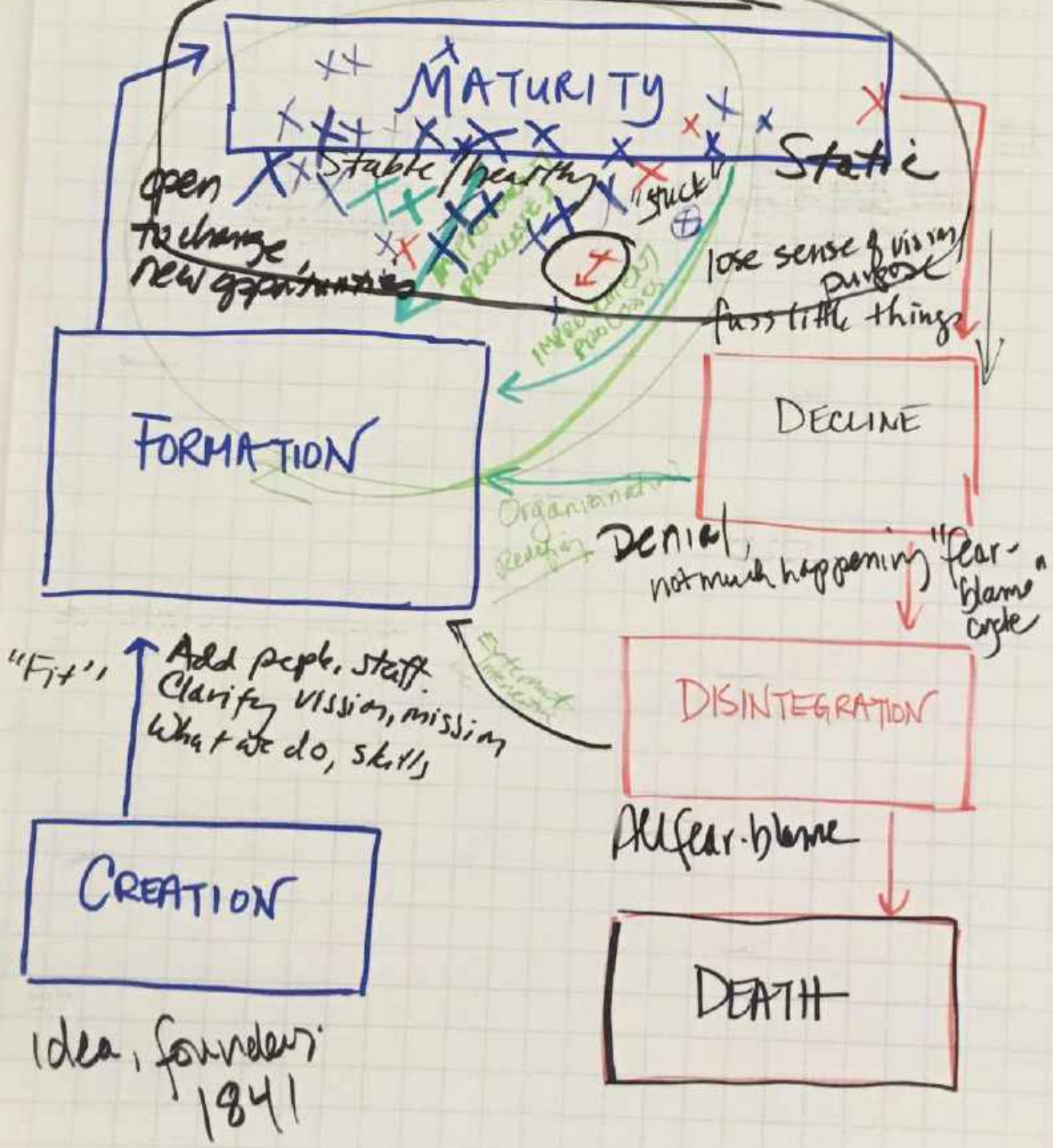
• Where we are as we  
start the transition

# This year

1. A search 
2. A goodbye
3. We continue 



# Parish Life Cycle



1990-'91  
(Fr. John Coffey)

≈ 1994  
(Fr. Russ Murphy)

1997-  
Fr. Lowell arrives



2018  
Fr. Lowell retiring





## Two true things

1. You need to "let go"  
then  
you need to connect
2. Lowell is rector till  
he is not rector

# Group Development

Openness

[Affection]

Control/


Influence


Inclusion

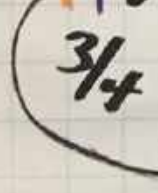
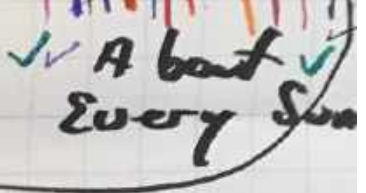
This yr ↓  
Next 18m ↑

# Assessing Parish Spiritual Practices

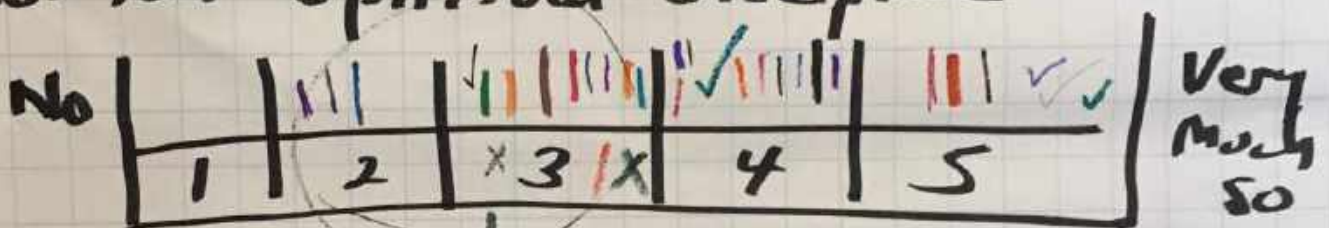
## A. Your attendance Sunday HE

About 1/4  


1/2  


3/4  

 About Every Sun  


## B. Your Spiritual Discipline



## Overall

1. Degree of awareness + proficiency

||  
 No Idea

|||  
 15%

|||||  
 40%

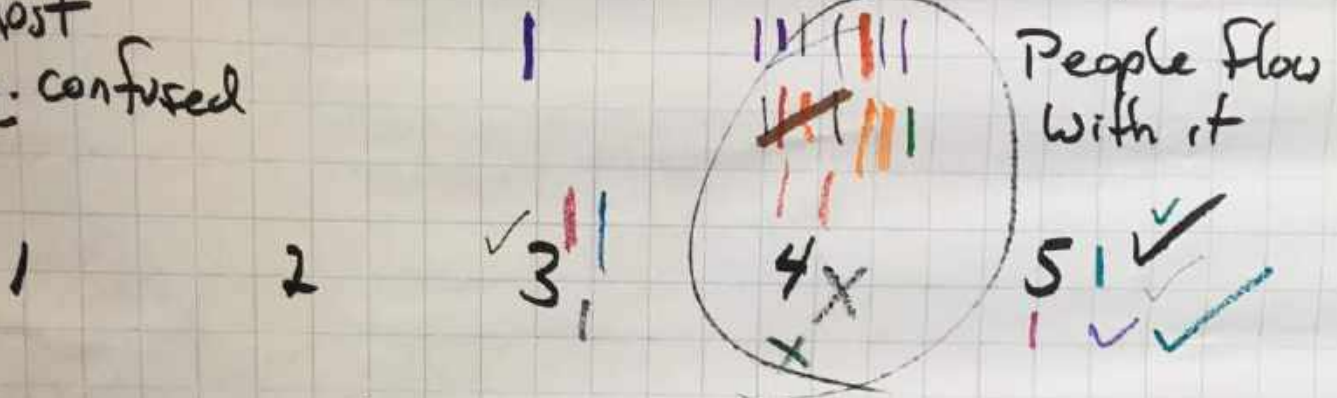
|||||  
 80%



# Sunday Eucharist

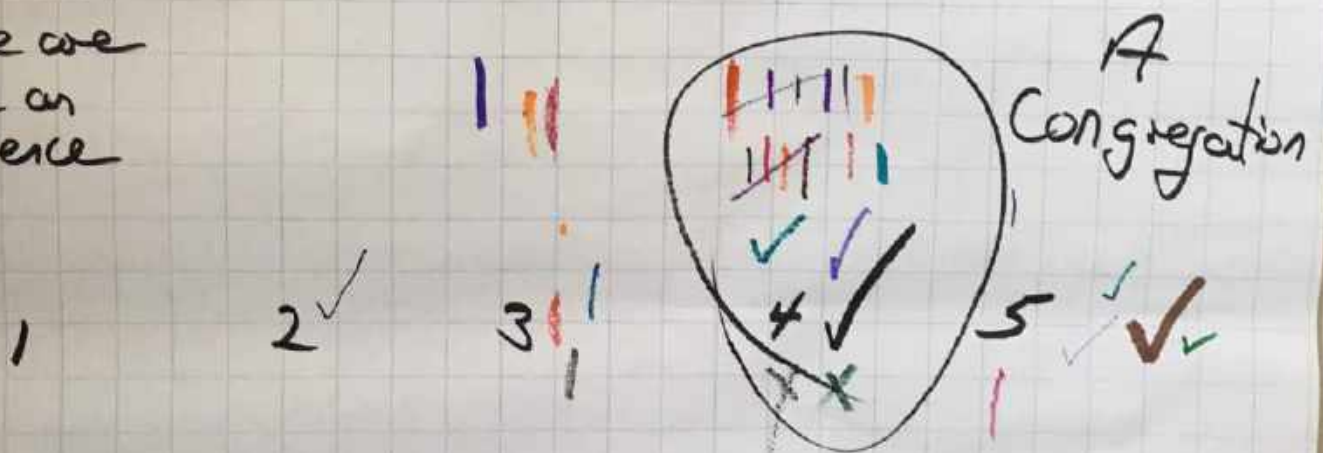
## 2. Members' ability to participate

Most  
freq. confused  
....



## 3. Congregation or audience

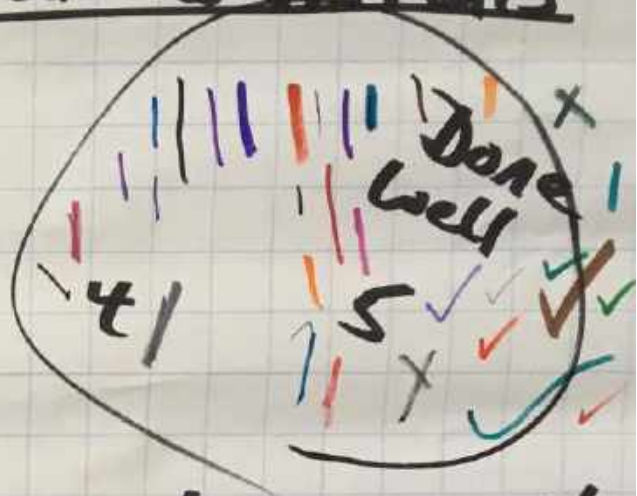
We are  
like an  
audience



#### 4 Competence - liturgical assistants

Poor  
Job

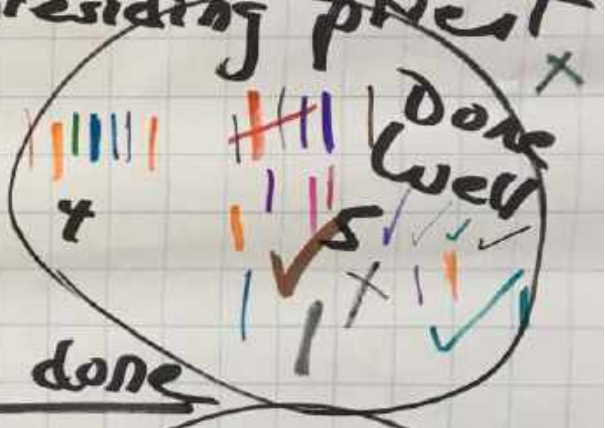
1                      2                      3



#### 5. Liturgical Presence - presiding priest

Award

1                      2                      3

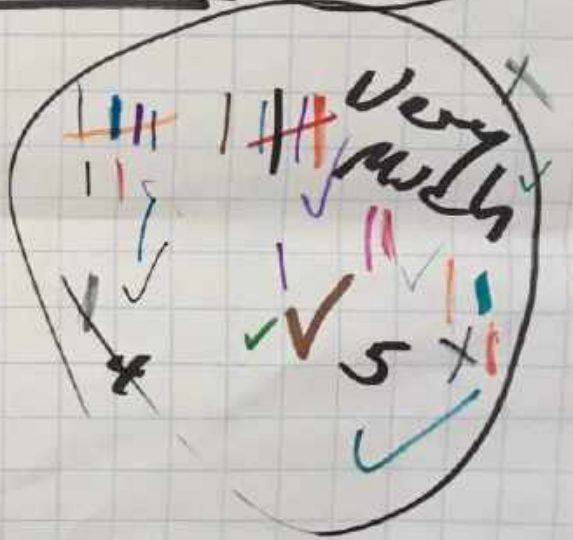


#### 6. Liturgy usually well done

Not at  
all



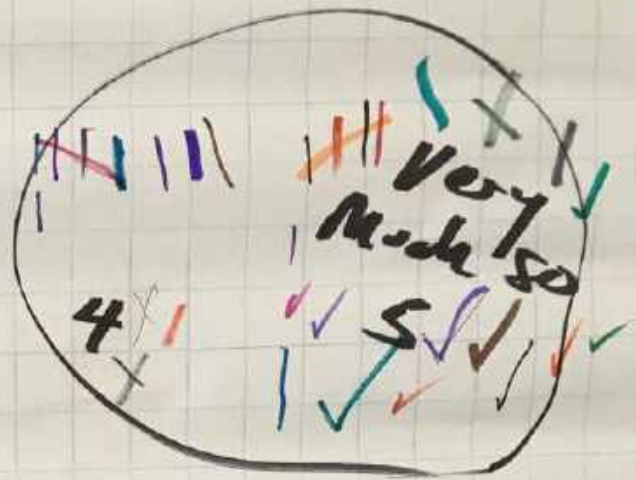
1                      2                      3



# 1. Preaching

Not at all

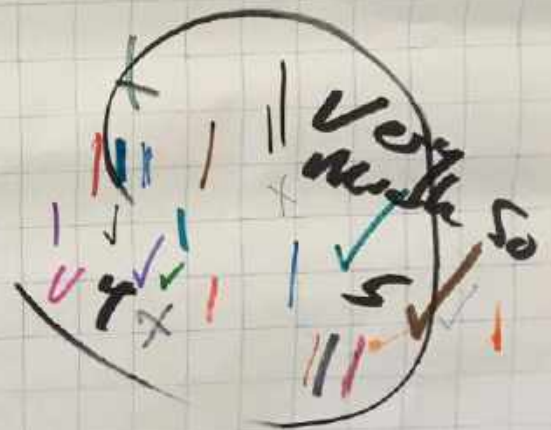
1                      2                      3



# 8. Liturgical Space

Not at all

1



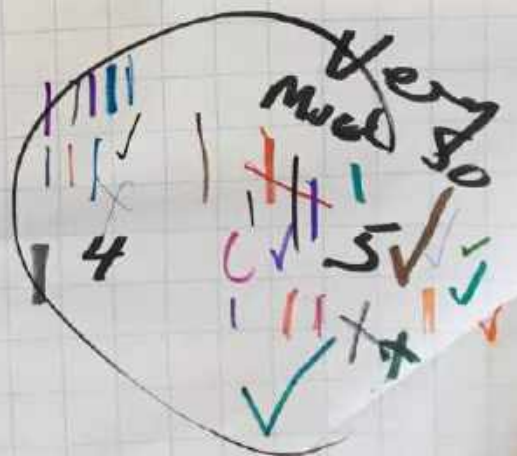
# 9. H&E on enough occasions

Not at all

1

2

3





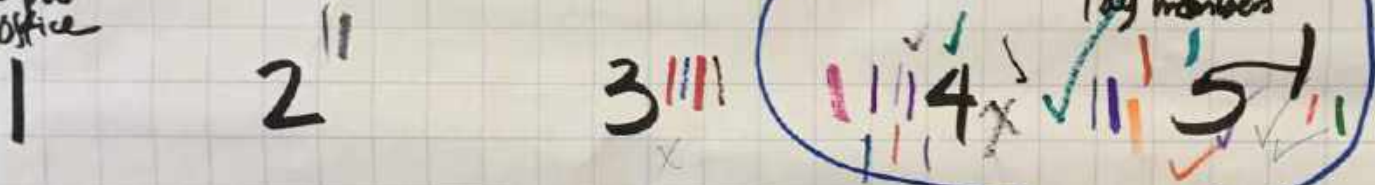
# DAILY PRAYERS OF CHURCH

## 10. Public form of Daily Office



## 11. Participating in Officiating

No public office



## 12. Parish equips & supports in saying Office on own

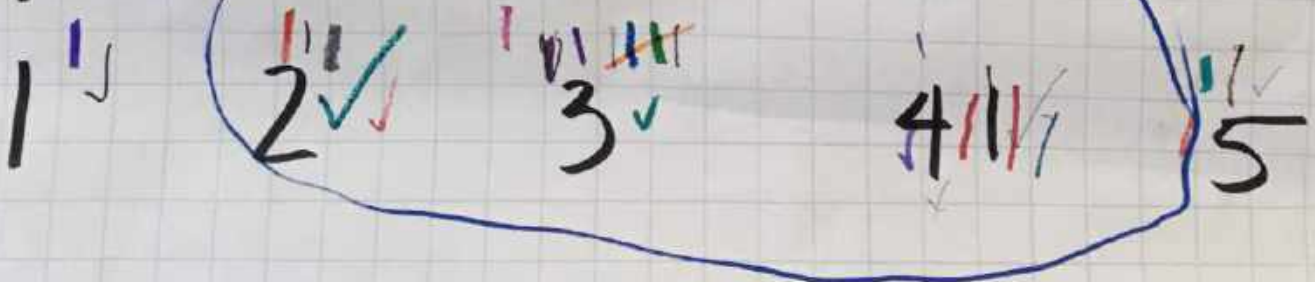
Not at all



## 13. 15-20% say Office in some form

Few or none say office

At least that many

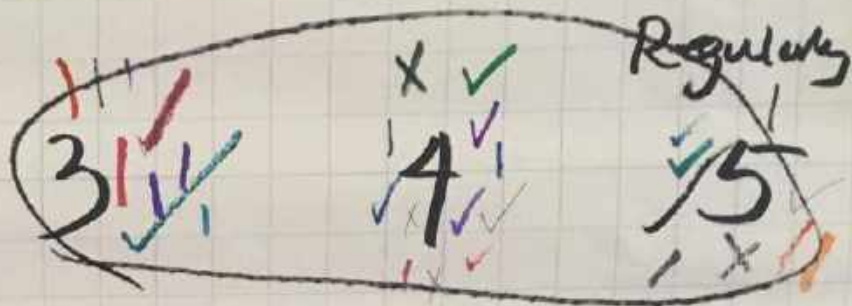


# DISCIPLINED WAYS OF REFLECTING

## 14. Parish provides member assistance

Not at all

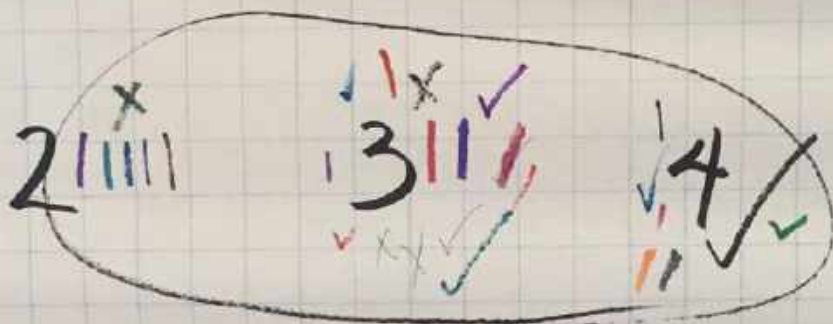
1 2



## 15. Parish engages in reflective processes

Not at all

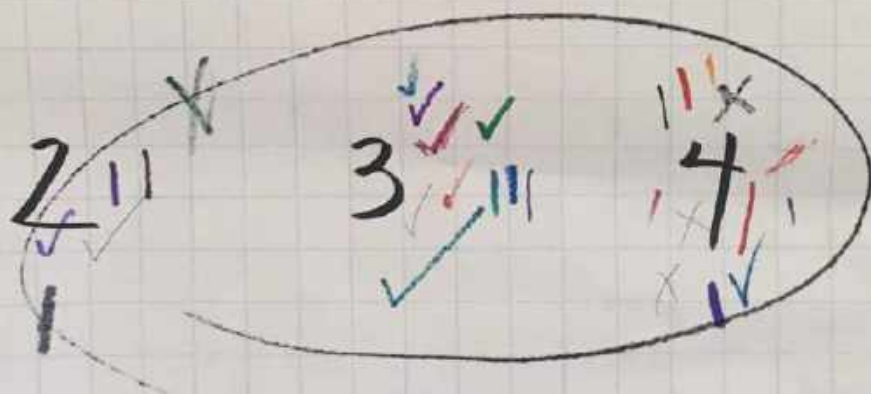
1 ✓



## 16. Parish's reflective processes have helped become more flexible and adaptive

Not at all

1





# PARTICIPATING IN PARISH COMMUNITY

7. How This is a parish community in which

Not at all

1

4

3

4

Very much

5

18. Connection with people

Most don't know anyone well

1

2

3

4

Know a number well have a few friends

5

19. Participation in parish social life

Not at all

1

2

3

4

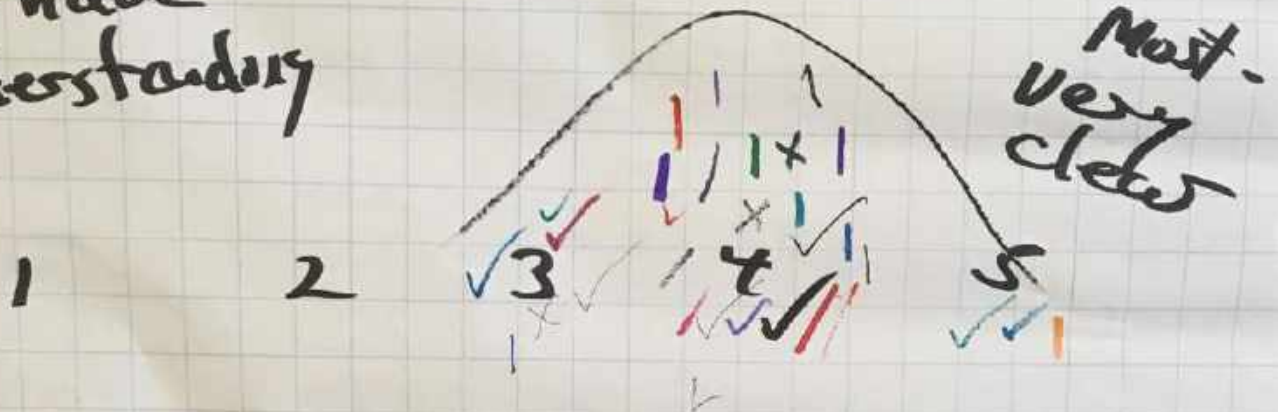
Very much

5

# Service

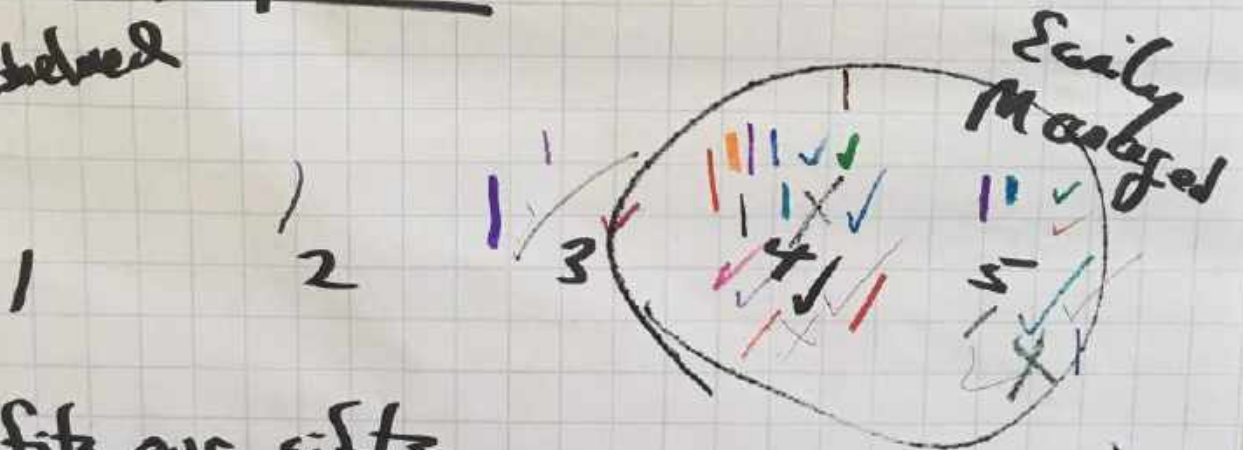
## 20. Service in Daily life

Few have understanding



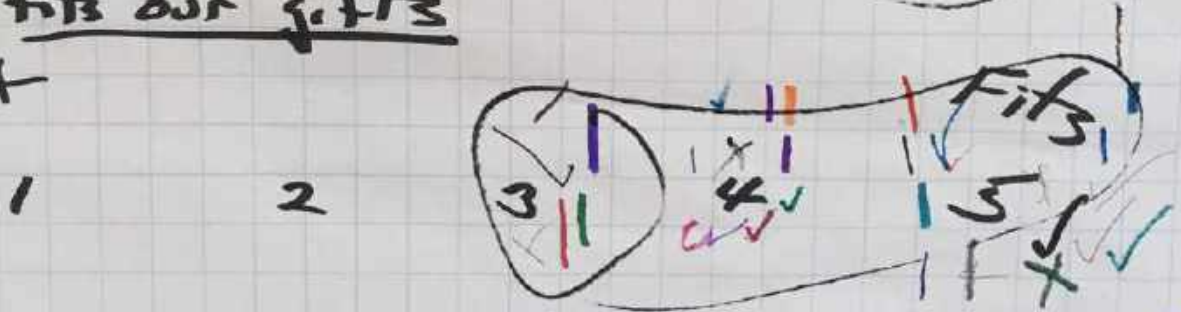
## 21. As a parish - sustainable & in proportion

Are overwhelmed



## 22. Fits our gifts

Not





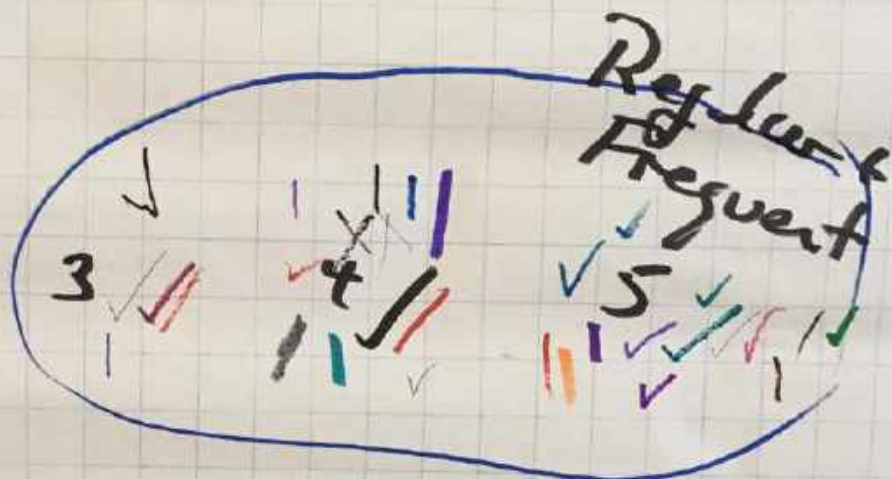
# The Process of Change

## 23. Adult Foundations course

Never

1

2



## 24. Climate + approach — encourages experimentation + engagement

Not the  
Case

1

2

