Diocesan School
for Parish Development

Anglican Diocese of Ottawa

Year A

Anglican Diocese of Ottawa

2018

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INTRODUCTION TO OUR WORK

AIMS, APPROACHES, AND GUIDELINES

The following aims, approaches, and guidelines inform our work in the Diocesan School for Parish Development training program.

Aims

The School's training program for clergy and laity in congregational and organization development has interconnected aims for congregations, leaders, the diocese, and the broader Church. The comprehensive training program is the School's core action toward these aims:

- healthy, faithful, sustainable congregations fulfilling their calling to be the body of Christ in a particular place and time and among a particular people
- congregations grounded in a robust identity rooted in an Anglican ethos and spirituality
- leaders who are both self-defined and connected to their communities of faith
- leaders who are both aware of and responsive to the particular challenges and opportunities before them
- leaders who can help their faith communities engage and respond to challenges and opportunities
- a common language and community of practice around congregational development in the diocese
- stronger connections among congregational leaders for the purposes of learning, community, mutual encouragement, and inspiration
- the creation of useful training programs that can be shared freely and used by others in the broader Church

Approaches

1. The knowledge and skills with which we equip people will be applied on three different levels:
   - the individual
   - the team or group
   - the whole system
2. We will be equipping people to
   a. look at their current reality (Who are we? What are we? Where are we?);
   b. discern their future (What is God calling us to be at this time and in this place?); and
   c. work on strategy, goals, and actions to get to the future (How do we get there?)
3. We will be focusing on training congregational teams (clergy and lay leaders) because teams are more likely to be able to create positive change.
4. Training will include exploring theory; engaging in application exercises and/or experiential learning segments; and planning, doing, and reflecting on back-home projects.
5. We will draw on Anglican Church ethos, culture, and spirituality as well as theology and Scripture in our work.
6. We will draw on the insights and tools of congregational development as well as the insights and tools of the field of organization development.

Guidelines

1. The School assumes an adult learning model—that is, that each participant will be responsible for his or her own learning by doing such things as completing the assigned readings, participating fully in working sessions, coming to all the daily worship and social gatherings, engaging and completing other assignments and projects, and being responsible to other teams within which they are working.
2. Participants are expected to come on time and to stay through all sessions of the School. Any late arrival or early departure must be negotiated with the training staff in advance.
3. From time to time, participants may miss a session for urgent reasons. Those missing any session will need to take responsibility for working with the training staff of the School to make up missed sessions. This may entail additional costs for participants.
4. The format of the School is a mix of reading, discussion, application exercises, project work, worship, and so on. Participants will learn more if they adopt a stance of openness and flexibility as they move from one activity or way of learning to another.
5. In addition to the provided *Diocesan School for Parish Development Manual,* most participants bring paper and pen to take notes as they listen to presentations and engage in exercises. You may also want to bring a journal if you keep one; many participants find journaling helpful as they reflect on what they learn about themselves (or others!) as leaders.
6. The conference center is an informal environment. Feel free to dress in casual and comfortable clothing.
7. Certificates of completion will be given to participants after they have completed the full two-year program. To receive a certificate, you must complete all the sessions, readings, and projects over the two-year format for which you are registered and you must pass the models exam.
8. From time to time, a participant may find that he or she cannot meet the expectations and demands of the work of the School. Should a participant drop out, tuition costs will likely not be refunded, given that many of the School's financial commitments are made months in advance. If a participant drops out and wishes to re-enter the School at a later time, School staff will work with that person to make this possible.

LEARNING AGREEMENT

I understand that the Diocesan School for Parish Development is a two-year commitment for adult learning and work that necessitates from me

- a stance of openness, curiosity, and experimentation as well as taking responsibility for my own learning;
- a willingness to abide by the behavioral norms of the program;
- the completion of readings and projects prior to attending the sessions and/or during the sessions as assigned;
- active participation in all the plenary sessions, group/team sessions, social events, meals, and worship and the required completion of trainer-approved make-up sessions or work if any sessions are missed (for unavoidable reasons);
- the completion of all the readings on the reading list;
- that I work productively with my congregational team (where applicable) during School sessions, in project work, and in the life of my congregational community;
- that I pass the models exam, which will be given to me in advance to use as I study; and
- that I create, execute, reflect on, and write up two projects using the planning process and format provided by the School.

I've read and understand the Learning Agreement, and by participating in the School, I agree to fulfill these expectations.

Printed Name

Signature

Date

READING LIST

The following is the Diocesan School for Parish Development reading list to be completed for a certificate of completion.

1. *Introduction to Type: A Guide to Understanding Your Results on the Myers-Briggs Type Indicator* by Isabel Briggs Meyer (given out in our session)

2. *In the Grip: Understanding Type, Stress, and the Inferior Function* by Naomi L. Quenk (about $18.00)

   -and-

3. *Introduction to Type and Conflict* by Damian Killen and Danica Murphy (about $18.00)
   Psychometrics Canada LTD.
   7125 77 Avenue NW
   Edmonton, AB, Canada
   T6B 0B5
   ph 1.800.661.5158

4. *Seeking God: The Way of St. Benedict* by Esther de Waal (about $15.00 at Amazon)

5. One book on facilitation:
   - *Great Meetings! Great Results* by Dee Kelsey and Pam Plumb (about $12.00 Kindle and $29.00 paperback at Amazon)
   - *Facilitating with Ease!* by Ingrid Bens (about $60.00 at Amazon)

6. *The Character of Organizations: Using Personality Type in Organization Development* by William Bridges (about $14.00 Kindle and $30.00 paperback at Amazon)

7. *Organization Development and Change,* 8th or 9th edition, by Cummings and Worley. This is a textbook and can be very expensive. Amazon may have a rental option. If you cannot get the eighth or ninth edition for under $50.00, get an earlier edition from any used bookseller or used textbook seller. Try Abebooks. Read parts of the book that are relevant to the work we are doing together.

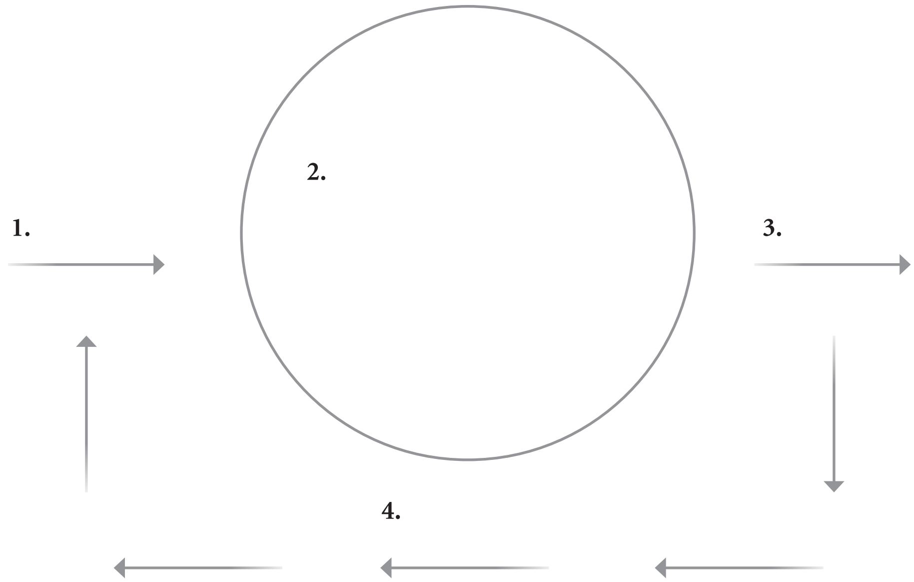
8. One of Peter Steinke's book on congregational systems:
   - *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (about $10.00 Kindle or $15.00 paperback at Amazon)
   - *Healthy Congregations: A Systems Approach* (about $14.00 Kindle or $24.00 paperback at Amazon)
   - *How Your Church Family Works: Understanding Congregations as Emotional Systems* (about $14.00 Kindle or $22.00 paperback at Amazon)

9. *A People Called Episcopalians: A Brief Introduction to Our Way of Life* by John H. Westerhoff (about $4.00 Kindle or $6.00 paperback at Amazon)

10. *Meet the Family* by Patricia Bays ($4.50, Augsburg Fortress Canada)

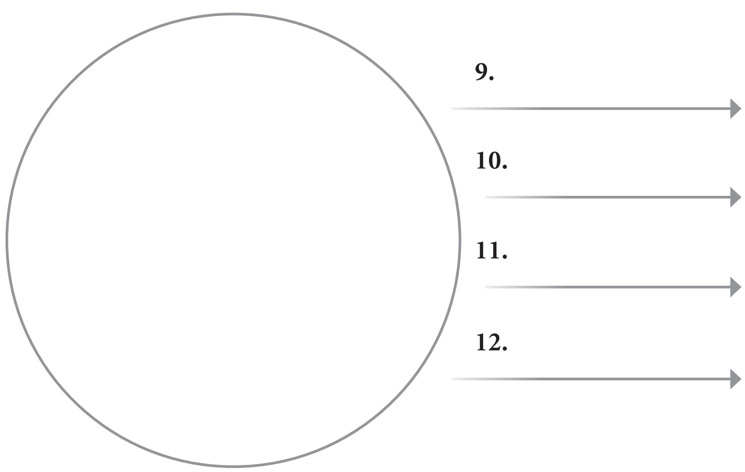
11. *Facilitator's Guide to Participatory Decision-Making* 3rd Edition by Sam Kaner (about $35.00 new, $30.00 used, or $15.00 to rent at Amazon)

Model 1: (The name tells you the pieces!)

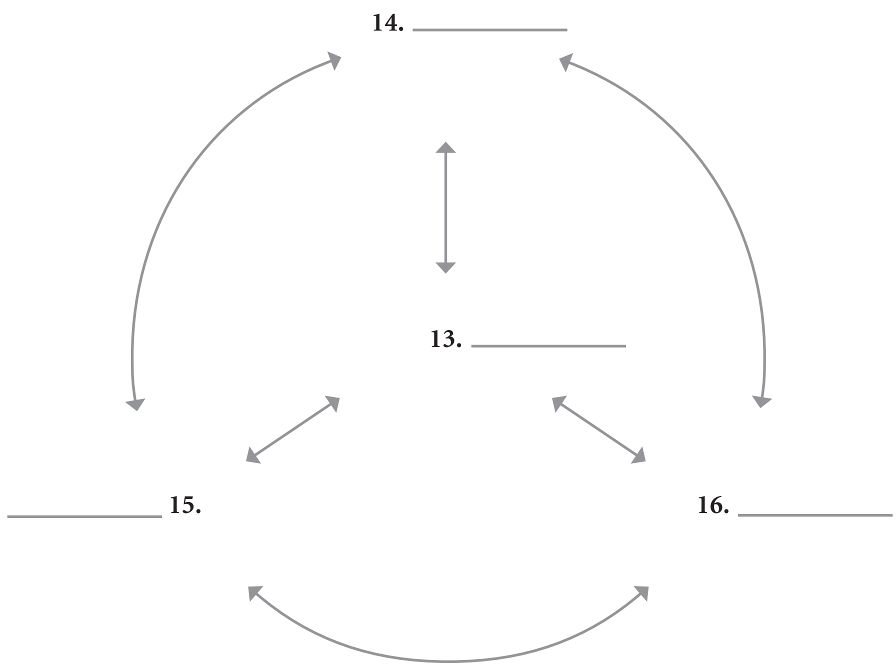


Model 1b (related to #1 above)

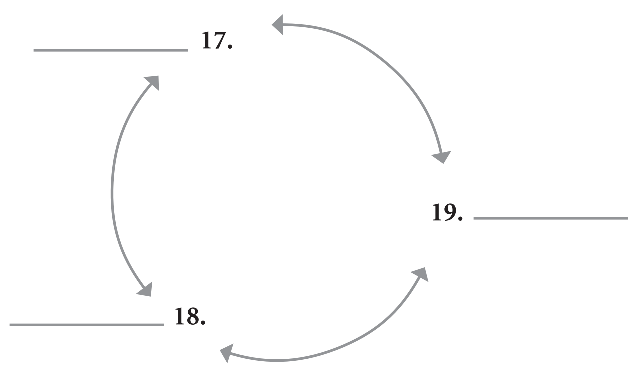
Model 1c (related to #3 above)



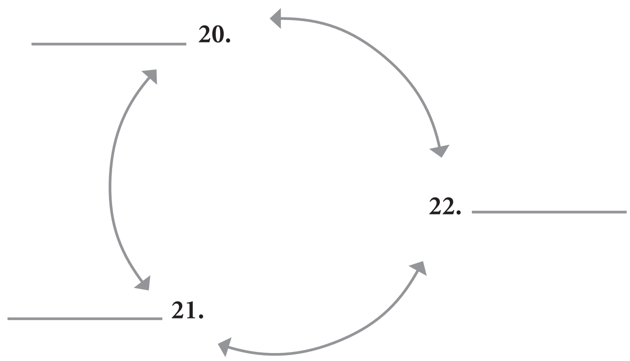
Model 2: Sources of Transformation



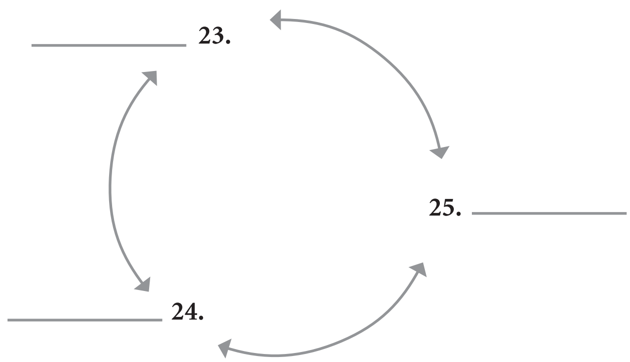
Model 2b (related to #13 above)



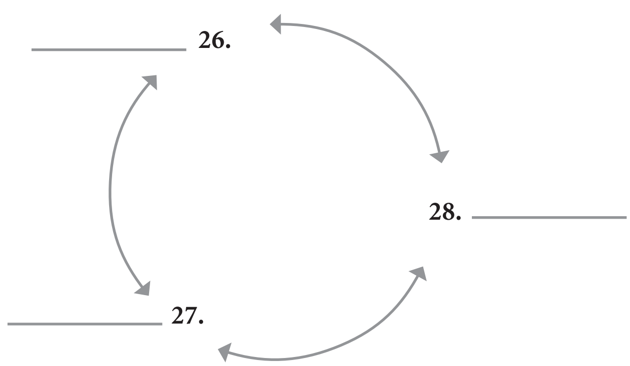
Model 2c (related to #14 on previous page)



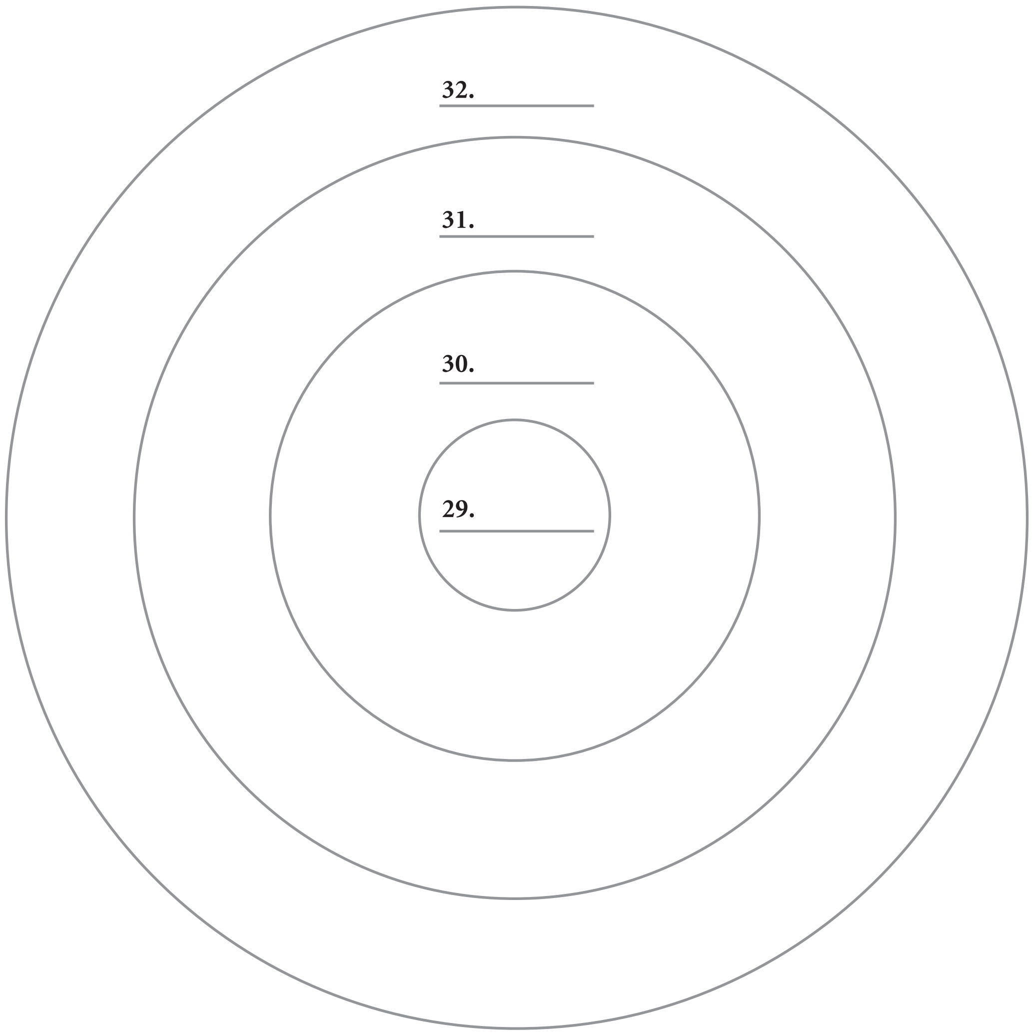
Model 2d (related to #15 on previous page)



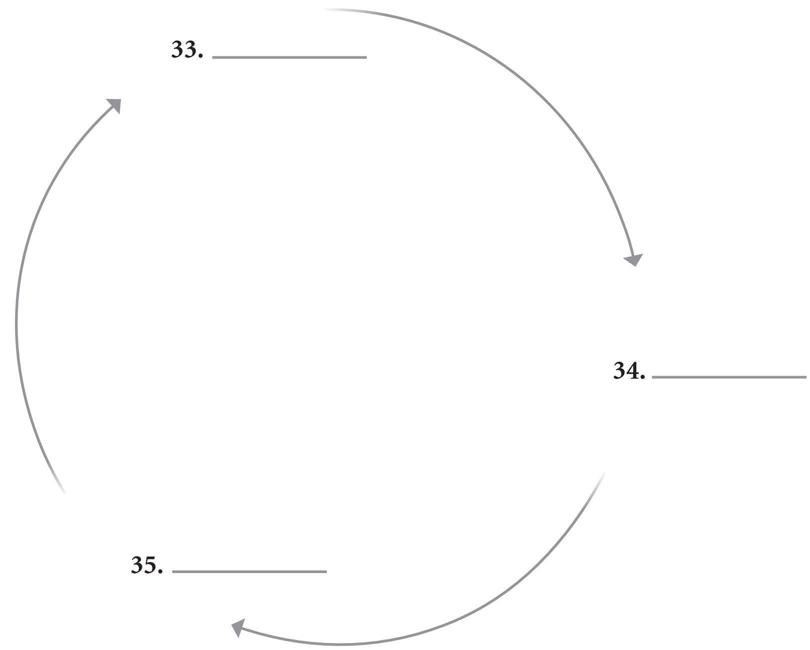
Model 2e (related to #16 on previous page)



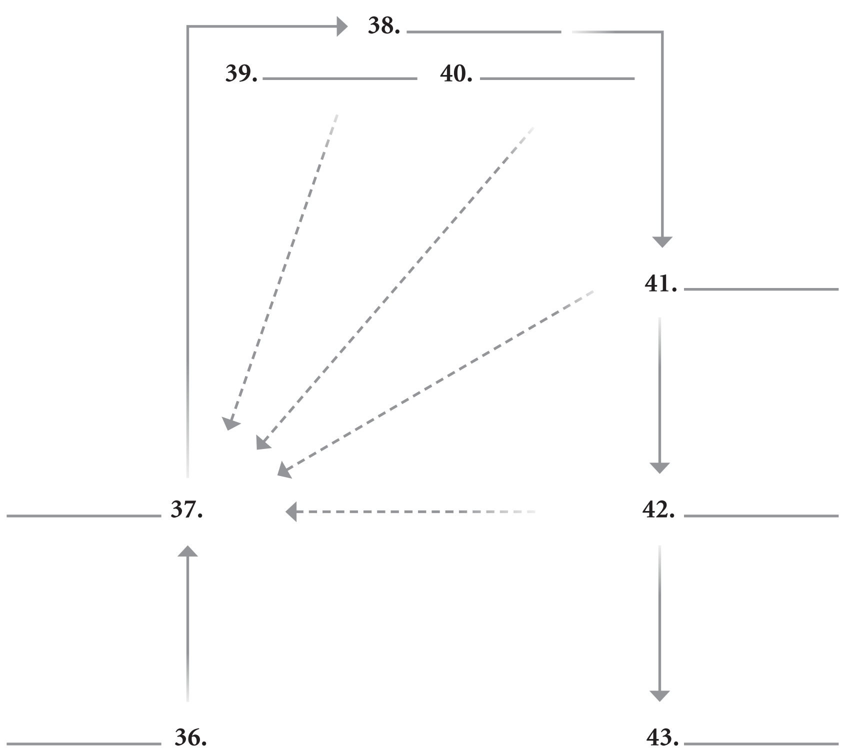
Model 3: Faith Development in Community



Model 4: The Benedictine Life



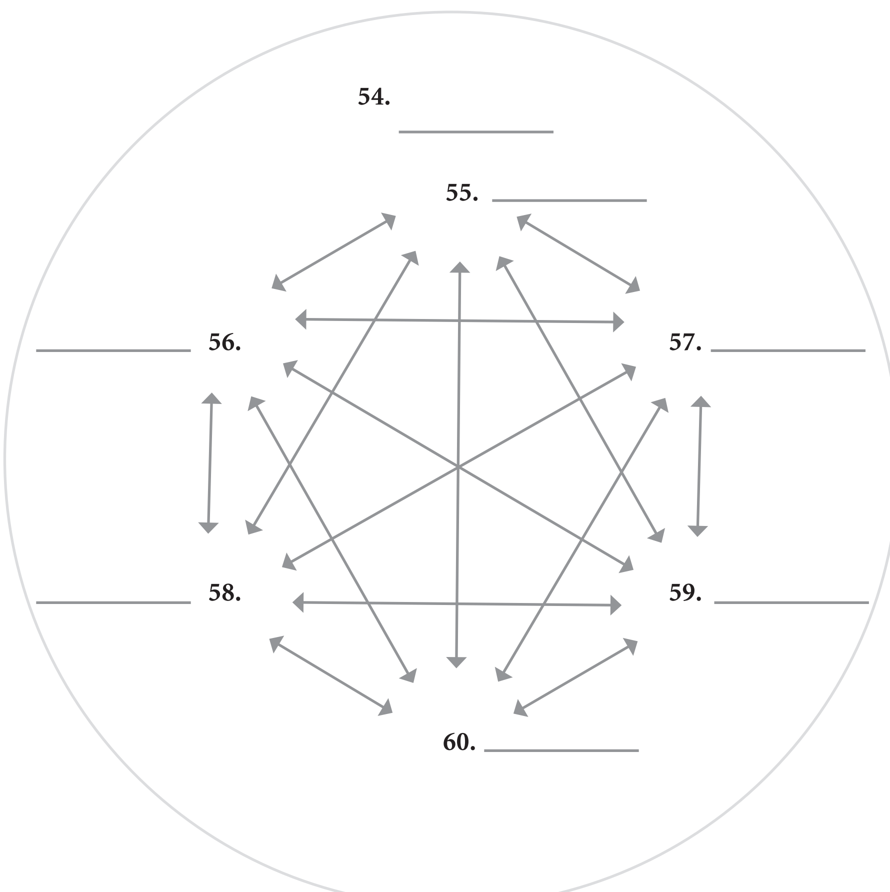
Model 5: Life Cycle of Organizations



Model 6: Congregational Size

	Very Small	Small	Medium	Large	Very Large
ASA range	**44.**	**45.**	**46.**	**47.**	**48.**
Key Characteristics	**49.**	**50.**	**51.**	**52.**	**53.**

Model 7: Elements of an Organizational System



Kurt Lewin's Change Model

61. → **62.** → **63.** →

Action Research Change Model

64. → **65.** → **66.** → **67.** → **68.** → **69.** →

(Extra Credit) 2 points

Define "congregational development" (as we are using the term in the School):

____

____

____

____

____

____

Score ________ out of a possible 69 points (55 or more points = pass)

Name ____

CONGREGATIONAL PROJECT PLANNING AND REPORT FORM

Report on 1st project due ______________________________

Report on 2nd project due ______________________________

Send this project report to your trainer at ______________________________

Send it to Marnie Peterson at mpeterson@vancouver.anglican.ca as well.

(Follow this format when you type up your reports.)

Name ______________________________

Congregation ______________________________

Project Planning

1. Describe your overall project.

2. Describe your project objectives.

3. Describe your individual learning goals.

4. Connect your project to the organization development or congregational development definitions. How is this project OD or CD?

5. Describe the theory base you or your team will draw on in your project. Make explicit the connection between your effort and any theory base or models.

6. Outline the specific steps of your project, including activities and dates.

7. Describe what role you will play in the project.

Project Results

1. Describe what you or your team actually did in your project. Did it differ from what you planned to do? If so, how?

2. What results of your project have you observed in your congregation so far?

3. What did *you* as an individual learn? Complete all that apply.

    a. About yourself as leader or change agent:

    b. About working in a team, with groups, or as a facilitator:

    c. About your congregation as a whole:

    d. About anything else (theories, leadership, etc.):

4. Did you achieve your learning goals? What helped you achieve them or prevented you from achieving them?

ORGANIZATION DEVELOPMENT AND CONGREGATIONAL DEVELOPMENT

Starting with Some Definitions

Part of becoming a congregational development practitioner is more deeply understanding what both organization development and congregational development are. The following definitions—a number of definitions for organization development and a working definition for congregational development—are a good place to start.

What is organization development?

The following quotations demonstrate the many different definitions of OD. Ordered by date, they show the evolution of working definitions over the years.

- Organization development is an effort (1) planned, (2) organization-wide, and (3) managed from the top, to (4) increase organization effectiveness and health through (5) planned interventions in the organization's "processes," using behavioral science knowledge. (Richard Beckhard, 1969)

- Organization development is a process that applies behavioral science knowledge and practices to help organizations build the capacity to change and to achieve greater effectiveness, including increased financial performance and improved quality of work life. Organization development differs from other planned change efforts, such as technological innovation or new product development, because the focus is on building the organization's ability to assess its current functioning and to achieve its goals. Moreover OD is oriented to improving the total system – organization and its parts in the context of the larger environment that affects them. (Cummings and Worley)

- Organization development is a planned process of change in an organization's culture through the utilization of behavioral science technology, research and theory. (Warner Burke)

- Organization development refers to a long-range effort to improve an organization's problem solving capabilities and its ability to cope with changes in its external environment with the help of external or internal behavioral-scientist consultants, or change agents, as they are sometimes called. (Wendell French)

- Organization development is a system wide process of data collection, diagnosis, action planning, intervention, and evaluation aimed at (1) enhancing congruence among organizational structure, process, strategy, people, and culture; (2) developing new and creative organizational solutions; and (3) developing the organization's self-renewing capacity. It occurs through the collaboration of organizational members working with a change agent using behavioral science theory, research, and technology. (Michael Beer)

- OD is a field directed at interventions in the processes of human systems (formal and informal groups, organizations, communities and societies) in order to increase their effectiveness and health using a variety of disciplines, principally applied behavioral science. OD requires practitioners to be conscious about the values guiding their practice and focuses on achieving its results through people. (Arnold Minors, Arnold Minors Associates)

Organization development deals with what's under the tip of the iceberg.

- **Job descriptions**
- **Functional areas**
- **Hierarchical levels**
- **Mission, goals, objectives**
- **Stated values**
- **Operating policies and practices**
- **Personnel policies and practices**

- **Power and influence**
- **Patterns of individual and group interaction**
- **Group sentiments and norms**
- **Trust issues**
- **Emotions**
- **Affective relationships**
- **Covert hopes and dreams**
- **Assumptions**
- **Dynamics**
- **Culture**

Adapted from *Organizations* (2000)
Gibson, Ivanevick, and Donelly

FIGURE 1: ORGANIZATION DEVELOPMENT ICEBERG

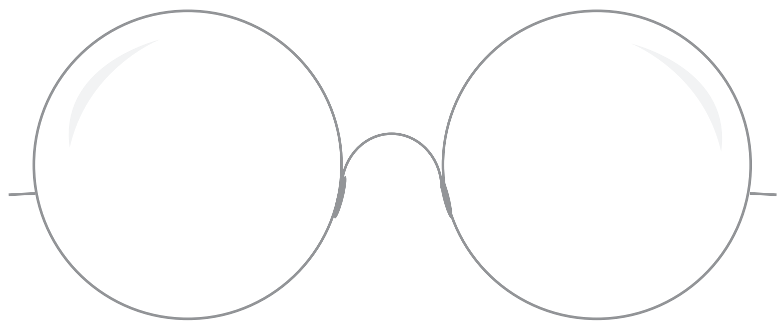
What is congregational development?

Congregational development is the development of congregations of all sizes, locations, and conditions into more faithful, healthy, and effective communities of faith that are

- focused on and faithful to their unique reason for being and primary task as congregations, which are local expressions of the body of Christ;
- connected to and expressive of their unique ecclesial tradition, ethos, and character;
- self-renewing and responsive to the challenges and opportunities before them;
- sustainable, or working toward greater sustainability, in terms of a fit between the elements of their organizational life (e.g., vision for ministry, leadership, culture, size, property, finances, and so on); and
- fostering a culture of transparency, collaboration, courage, flexibility, and forgiveness in which the congregation and its leaders have a greater sense of choice.

Notes, Questions, and Insights about the Working Definition of Congregational Development:

MODELS AND CHANGE PROCESSES



Models are lenses that allow us to look at our congregations and assess them.

Models are a way to frame situations.

Models are not reality.

Models are not useful in all situations.

Models cannot capture all complexity.

FIGURE 2: MODELS AS LENSES

The Purpose and Work of a Congregation

All organizations have what might be called their "primary task," that is, their reason for being: the focused activity that they uniquely exist to do. The primary task of a social service agency is different from that of an educational institution, which in turn is different from that of an auto manufacturer or a Christian congregation. Being aware of and reminding ourselves about our organization's primary task helps us to focus our efforts and define what our organizational faithfulness looks like.

The primary task of a Christian congregation can be described this way: The unique purpose and work of a congregation is to **gather** those called by God into Christ's body, the Church—a community of **transformation** of mind, heart, and action so that those gathered can live out their baptismal identity and purpose—and to **send** these same people into the world both to be and to act as God's loving and transforming presence.

Another way of saying this is that the purpose of a congregation is to be the body of Christ and, with God's help, to create and renew the Christian folk who in turn create and renew a world that we believe both already is and is in the process of becoming God's own realm—a realm of forgiveness, reconciliation, courage, compassion, justice, peace, and hope.

This is the primary task of every Christian congregation; however, each congregation is doing this task in its own unique **context**. So what this process looks like in practice may differ greatly from congregation to congregation, depending on how each responds to and works within its own context.

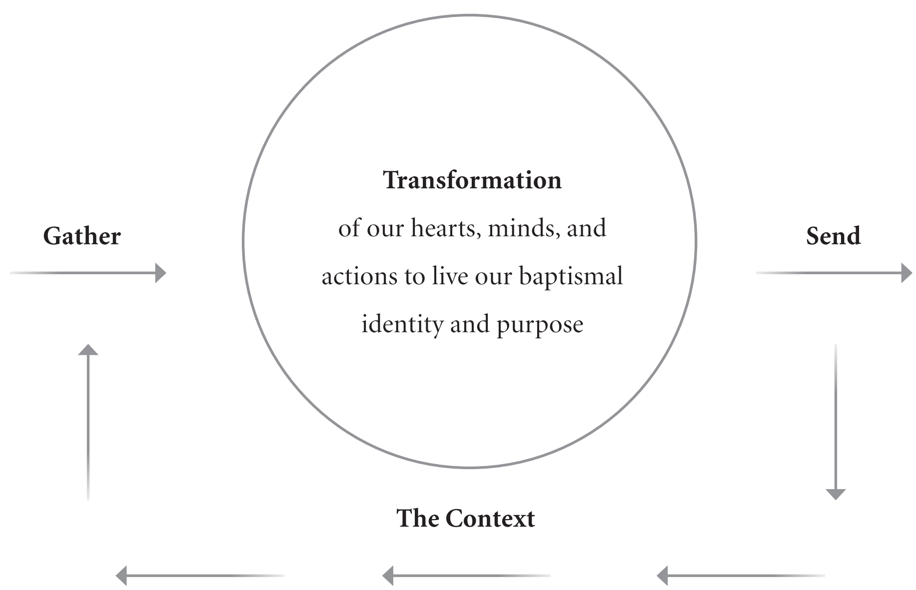


FIGURE 3: MODEL 1—GATHER-TRANSFORM-SEND

Gather

As this broken bread was scattered over the hills, and was gathered together and became one, so let your Church be gathered together from the ends of the earth into your kingdom.

—Early Eucharistic prayer found in the *Didache,* ca. AD 100

We believe that God is the source of all invitations to life in the faith communities that are Christ's body, whether these invitations come in the form of gentle nudges, tender entreaties, or rude awakenings. For us in the Church, the questions are: How we can assist God in inviting and receiving people into the life of Christ's body, the Church? How can we continue to invite and receive them over the various stages of their lives and their lives in Christ?

In Alice Mann's book *Incorporation of New Members in the Episcopal Church* (1983), she outlines stages related to the overall incorporation of people into the Episcopal Church. Even now Alice's work provides an excellent description of the primary elements related to gathering.

Invite → **Greet** → **Orient** → **Incorporate** →

FIGURE 4: MODEL 1—GATHER

Inviting—that is, drawing attention to Christ and the Church, motivating people to explore Christ and the Church further, and inviting people to this particular congregation. Different elements of inviting include (1) physical presence in the neighborhood, including signage; (2) relationship with the community; (3) invitations made by individual members and word of mouth; (4) electronic outreach, including websites; (5) print brochures, PR, and advertising; (6) invitations in response to enquiries about the sacraments; (7) programs serving those outside the church; (8) special or seasonal liturgies; and (9) re-inviting those who have drifted away. By "inviting" we mean all those things that occur *before* someone crosses the threshold of a church.

Greeting—that is, recognizing, welcoming, and extending appropriate and helpful hospitality to those who are our guests. Different elements of greeting include (1) recognizing and acknowledging visitors, (2) an appropriate and interested welcome, (3) clearly stated boundaries and worship norms, and (4) a functional and hospitable coffee hour.

Orienting—that is, helping people participate and understand who we are, where things are, and how we do things in this particular place. Different elements of orienting include (1) follow-up contact and conversations with visitors, (2) newcomers' gatherings and classes, (3) orientation to the building and to the activities of the church, (4) orientation to ecclesial and congregational identity, and (5) connection to the clergy and others.

Incorporating—that is, the process of being knit into the congregation and its people as a local expression of the body of Christ. Different elements of incorporation include (1) deeper involvement in a social, formational, and/or activity group; (2) completion of an enquirer's course, a series of foundations courses, and/or a catechumenal process; (3) the invitation (and its acceptance) to be baptized, become confirmed, be received, or transfer membership; and (4) the invitation to make a financial pledge to the congregation.

Transform

A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. —Ezekiel 36:26

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
I will, with God's help.
Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
I will, with God's help.
Will you proclaim by word and example the Good News of God in Christ?
I will, with God's help.
Will you seek and serve Christ in all persons, loving your neighbor as yourself?
I will, with God's help.
Will you strive for justice and peace among all people, and respect the dignity of every human being?
I will, with God's help.
Will you strive to safeguard the integrity of God's creation, and respect, sustain, and renew the life of the Earth?
I will, with God's help.

—from the Baptismal Covenant, *The Book of Alternative Services,* p. 159

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds. —Paul, Romans 12:1–2

Congregational life—life lived with others in Christ—is the place where we are baptized, fed, and renewed both to become the people whose presence the world needs and to do the work we are sent into the world to do. This process of transformation goes by many names: continual renewal of baptismal identity and purpose, sanctification, conversion, or formation.

By transformation we mean the gradual process begun in baptism by which the Church experienced in the local congregation comes to shape us more and more into the baptized human beings God calls us to be. This process is an organic one in which our baptismal identity and purpose are shaped by the sacraments and other community forms of prayer, learning, and life as well as the practices and actions we ourselves engage in. (These elements are outlined in Figure 7: Model 2—Sources of Transformation.)

But these elements are not the only sources of transformation. A congregation's culture and climate, informal relationships, decision-making processes, ways of handling conflict and transition, personal presence of leaders, physical property (including the artwork in the worship space), neighborhood, and attitude toward that neighborhood—all of these are sources of transformation as well.

Thus, the transformation process in a congregation is never the sum total of programs and liturgies. It is an organic web of actions, dynamics, relationships, and so on that make up the living system—or the living organism—that is a congregation, a specific and local manifestation of the body of Christ.

FIGURE 5: MODEL 1—TRANSFORM

Send

Go in peace to love and serve the Lord.

—Dismissal, *The Book of Alternative Services of the Anglican Church of Canada,* p. 215

William Temple spoke of the church as the only institution that exists for people who are not its members. God sends us into the world over and over again to be God's own loving presence in a world in need of transformation. The first place that God sends us is into the relationships, communities, roles, and occupations in which we already find ourselves. And so God asks us to learn what it means to live reconciling, peaceful, and justice-loving lives as parents, sons and daughters, spouses and partners, lawyers and factory workers, politicians and health care workers, volunteers and voters.

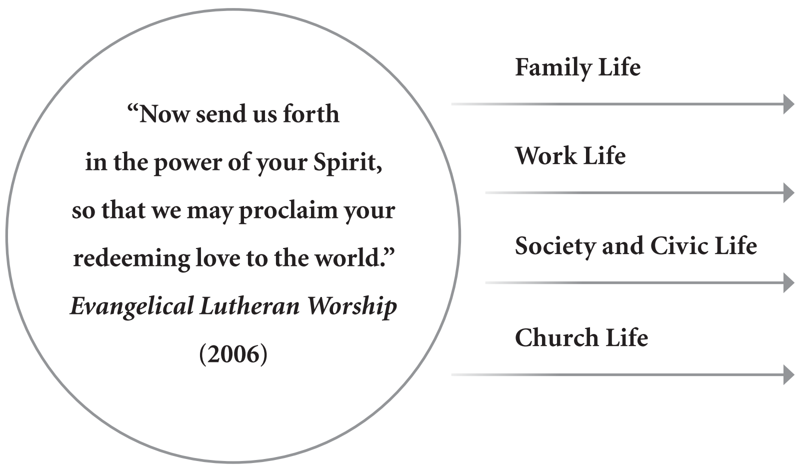


FIGURE 6: MODEL 1—SEND

Melissa M. Skelton and the Diocese of Olympia, 2007

MODEL 2: SOURCES OF TRANSFORMATION

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. —Acts 2:42–47

While congregational life—the full, specific, and local manifestation of the body of Christ in all its complexity—is the source of our transformation as the Christian folk, the following key means of that transformation are important to explore:

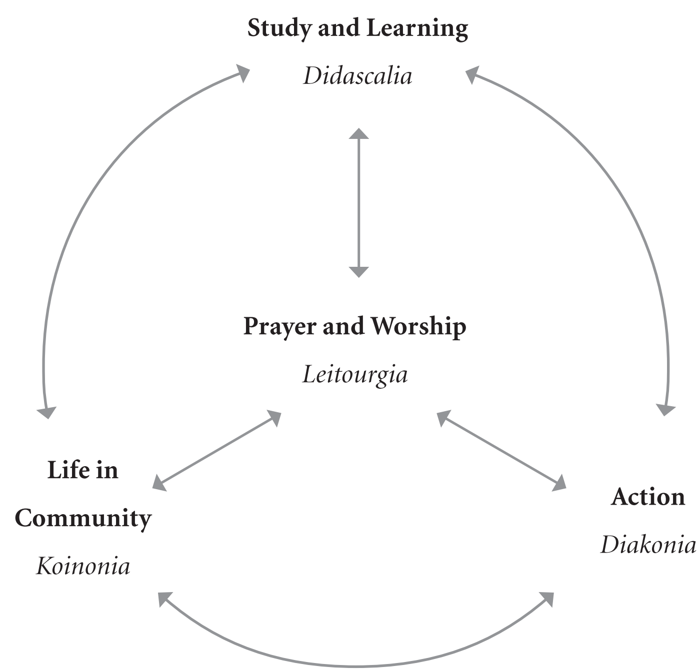


FIGURE 7: MODEL 2—SOURCES OF TRANSFORMATION

Prayer and Worship: Holy Eucharist, Daily Office, and Personal Prayer

Study and Learning: Mind, Heart, and Practice

Action: Stewardship, Service, and Evangelism

Life in Community: Conversation, Food, and Silence/Listening

Prayer and Worship

Leitourgia

Of all the sources of transformation, worship and prayer are the most important, carrying the most potential for transformation. Through worship and prayer, we encounter God's very self. "Liturgy is the means by which the Church is constantly invested in that gospel, in the reading of scriptures, in proclamation, in praise, in prayer of deep concern, and in those acts which wordlessly incorporate the believer in the word" (*BAS*, p. 10).

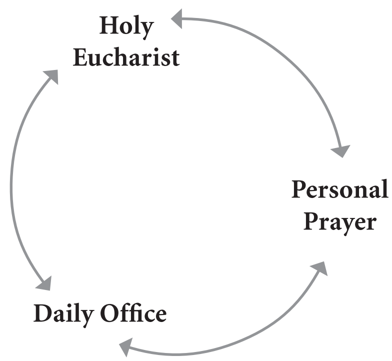


FIGURE 8: MODEL 2—PRAYER AND WORSHIP

Holy Eucharist: In Holy Eucharist we engage in worship that enacts the Paschal mystery of bread and wine, the body and blood of Christ, offered, blessed, broken, received, and taken into the world. Holy Eucharist is at the center of who we are as a people because it enacts who we are as a people in relationship to God and to one another.

Daily Office: In the Daily Office we enter into the rhythm of the daily prayer of the Church to God. As the Rule of the Society of Saint John the Evangelist affirms, "The Daily Office is a sustained act of union with Christ by which we participate in his unceasing offering of love to the Father. In reciting the psalms, singing canticles and hymns, proclaiming the divine word in Scripture, or lifting our voices in prayer, we are to enter more and more into the mind, heart, and will of Christ, and to be borne up by the Spirit in him to the Father. Our praying of the psalter, which is the heart of the Daily Office, takes us ever deeper into the mystery of the incarnation; the psalms give voice to the whole range of human experience which Christ has embraced and redeemed as the Savior of the world."

Personal Prayer: In personal prayer, we pray in ways that are particular to our personality and inclination and suited to the circumstances of our lives. What kinds of prayer are we called and drawn to? Silent prayer? Intercessory prayer? Adoration? Oblation? A form of "breath prayer"? *Lectio divina*? Or perhaps yet another kind of prayer.

Study and Learning

Didascalia

Through study and learning, our minds are enlightened, our hearts are engaged, and our bodies are schooled to live out our baptismal identity with each other and in the world.

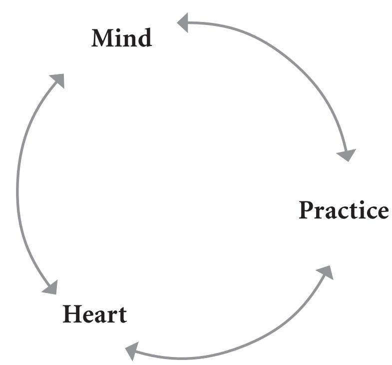


FIGURE 9: MODEL 2—STUDY AND LEARNING

Mind: Learning to reflect theologically, drawing on Scripture, tradition, and reason to inform our perspectives and our approach to issues related to living as a Christian in today's world.

Heart: Learning through values, emotions, and the wisdom of the body; learning that speaks from and to our experience; learning that takes seriously, and makes an effort to connect to, who we are as embodied, affective beings.

Practice: Learning to practice the faith, including gaining competency in worship and prayer; learning to listen and to have a voice in the life of a faith community; learning to discern the future direction of our lives; and learning practices of stewardship, evangelism, and service both within the congregation and in and for the world.

Action

Diakonia

Doing is always its own formation and transformation as we engage in some of the practices of being the body of Christ in and for the world.

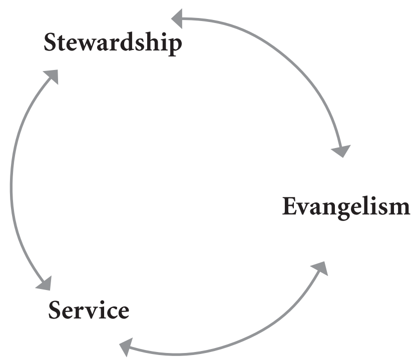


FIGURE 10: MODEL 2—ACTION

Stewardship: The practice of stewardship forms us as we come to understand that all we are and all we have are gifts from God and as, in response, we adopt a stance of thankfulness and generosity related to all that we have been given from God. Stewardship includes the use of our time, our talent, and our money. It includes our care for the earth.

Service: The practice of service transforms us as we offer our time and energy to benefit others in need or for the purpose of the common good.

Evangelism: The practice of evangelism includes being in touch with the gospel reality of our own lives and organically sharing the good news of God in Christ with others, both within and outside the congregation, in relationship through our presence, our deeds, and our words.

Life in Community

Koinonia

In the togetherness, meals, and conversation of community life, we become more fully who we are and learn what it means to be a people.

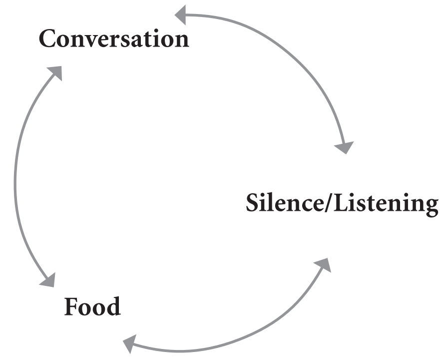


FIGURE 11: MODEL 2—LIFE IN COMMUNITY

Conversation: Engaging in conversation or dialogue with each other is important on many levels—from more casual conversations as we get to know one another to more structured conversations that aim to give all a voice around a particular issue or opportunity.

Food: At its most basic level, the sharing of food has the power to create community.

Silence/Listening: We cultivate silence as a way to listen while another is speaking, as a way for us to be connected to ourselves and thereby engage in more meaningful speech, and as a way to listen to God.

Melissa M. Skelton and the Diocese of Olympia, 2007

MODEL 3: FAITH DEVELOPMENT IN COMMUNITY

We must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knitted together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. —Ephesians 4:15–16

A congregation is a place that houses and shapes a dynamic movement between different stages of faith development. When healthy, a congregation both accepts people where they are and creates an environment in which people are invited into a more mature practice of their faith, respecting that their faith is legitimate and real.

The role of congregational leaders is (*a*) to assess the current faith development of the individual and the congregational community; (*b*) to decide where to apply their efforts toward faith development, identifying ways to meet people where they are and to invite them to take the next step to go deeper; and (*c*) to nurture those who are mature practitioners, for their own sake and recognizing that they positively influence the whole.

We define the different kinds of faith in a congregation in this way:

Vicariously Connected: Those who do not come to your congregation but who somehow think of it as "theirs."

Occasional Attenders: Those who attend the congregation a few times a year, often Christmas and Easter.

Sunday Sacramentalists: Those who have some pattern of regularity at the Sunday Eucharist. For some this may mean once a month; for others, this may mean every Sunday. This group is mixed in terms of faith development, ranging from people who are tentative in their faith life to those who are actively pursuing going deeper in their spiritual life.

Mature Practitioners: Those who are regular in their participation in the Sunday Eucharist and have developed a pattern of prayer and action that expresses a mature Christian faith.

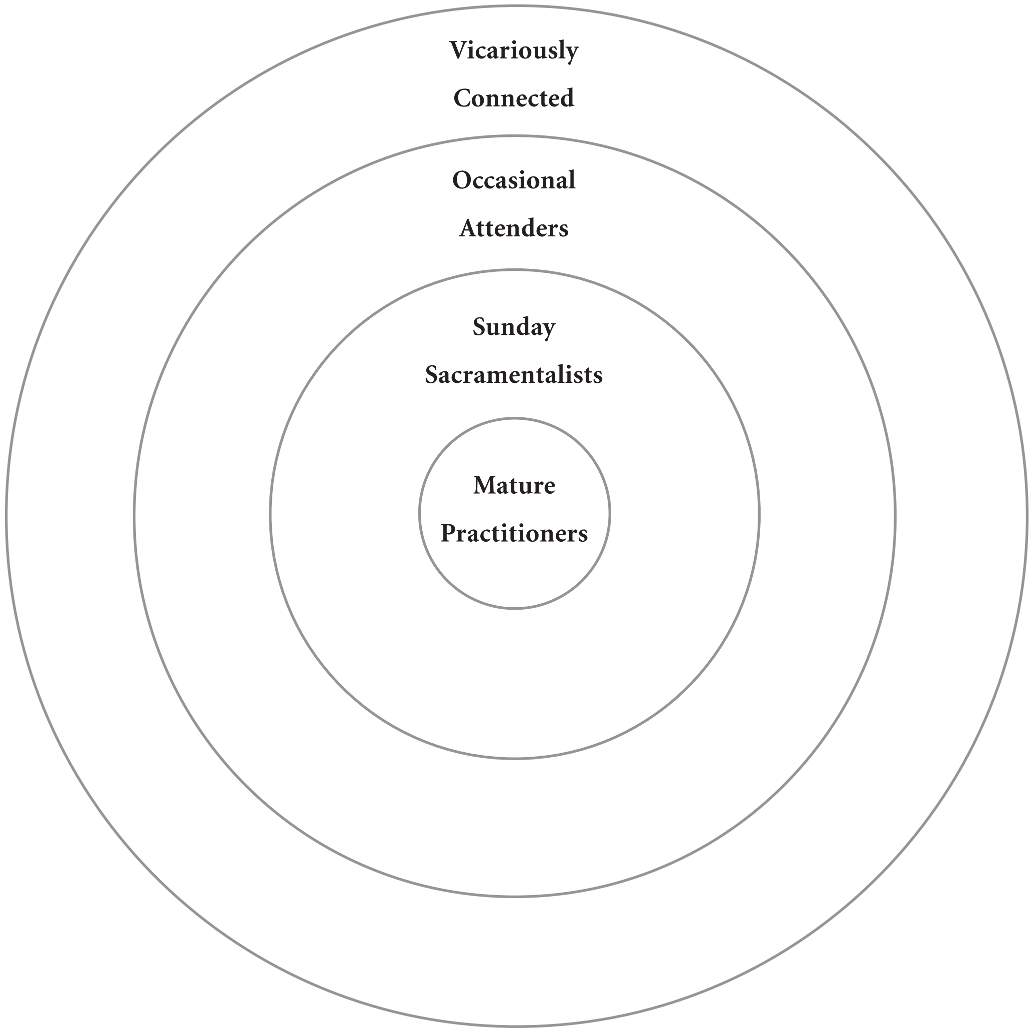


FIGURE 12: MODEL 3—FAITH DEVELOPMENT IN COMMUNITY

Adapted from the Church Development Institute, 2007

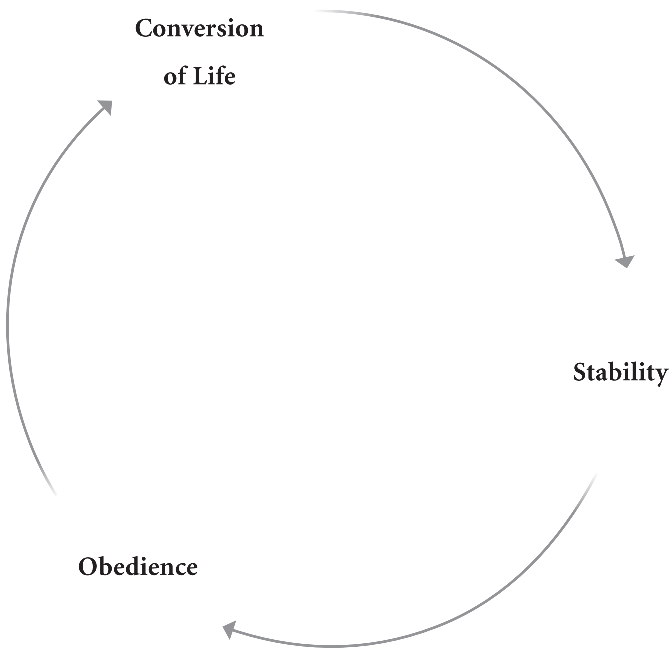


FIGURE 13: MODEL 4—THE BENEDICTINE LIFE

Stability: "Accepting this particular community, this place and these people…as the way to God"

Obedience: "A lifelong process of learning…listening to the Word of God, to the Rule, to the brethren and to the Abbot" in order to act

Conversion of Life: "A commitment to total inner transformation" as we turn to Christ

—Esther de Waal's *Seeking God: The Way of St. Benedict*

The elements described in Benedict's Rule provide a framework for approaching the spiritual life of both individuals and communities. An important aspect of the model is that each of the elements influences the other. And so conversion of life is not possible without the listening stance that obedience brings; stability, finding God in the here and now, is not sustainable without a life that seeks to find the new life in Christ that is always coming into being, and so on.

For Individual Christians

Stability has to do with the ability to find God in our current situations—the people, the places, the time where we really are. It means giving up the idea that God is only in the next location, the next relationship, a better condition, or whatever is right around the corner.

Obedience is about listening with an ear to responding, whether we're listening to God through prayer and silence; through Scripture; through others in community; through our own mind, heart, and body; through friends and family; or through the world around us. Obedience is deep listening to these sources with an openness to taking action.

Conversion of Life is an expectation of, and openness to, the new horizon—the new work God is doing in the midst of our lives that is forever drawing us to Christ.

Rhythm and balance, another important aspect of Benedictine thought, is the practice of living well in the midst of the polarities of life. Through practicing rhythm and balance, we find a way to live the many dimensions of our lives—work, prayer, rest, companionship, study—in a way that will sustain us.

For the Congregation

Stability in a congregational setting is about celebrating and remembering that God is with us here and now, with these people and in this place. Thus, we do not attach God's presence to some future, imagined state of growth, to a better building, to a different neighborhood, or to a different group of leaders or congregants. Benedictine stability asserts that God is here now in the community of faith as it actually is, in the building and grounds and neighborhood where the church actually resides, with the people who are actually there.

Obedience in a congregational setting is all about fostering regular opportunities for individuals in the congregation and the congregation as a whole to listen to God. These spaces for listening can include the use of silence in liturgy or in meetings; the regular practice of the Daily Office; the practice of other disciplines such as centering prayer and *lectio divina*; mutual discernment groups; discussions or meetings conducted in a way that people are heard and not interrupted; and town meetings that contain open listening processes in which the collective voice of the community is heard.

Conversion of Life is about cultivating processes by which the new invitation on the horizon to turn to Christ is discerned and by which a path of revitalization is always in place, either for the congregation as a whole or for dimensions of the congregation's life. Often these processes include an annual parish-wide assessment of the congregation's work in its context. They can also take the form of regular assessments and discussions in smaller groups, identifying where things are going well and where certain elements of the congregation's life may need attention or improvement.

Paying attention to **rhythm and balance** in a congregation's life has to do with seeking a balance and rhythm to congregational activity given the congregation's size and style of spirituality. Are we too busy? Are the elements of our life as a congregation in the right balance to support our sense of stability, our obedience to God and to one another, and the continual conversion of our life together?

The Rule in Context

Benedictine principles have guided individuals and communities through the centuries in keeping with their circumstances and callings. We've explored some of the ways Benedictine thought applies to the spiritual life in a congregational setting. The Associates of the Benedictine Order of the Holy Cross articulate the Benedictine life for their context this way:

> Holy Cross Associates intend to love and serve God through a relationship with the Order of the Holy Cross, adapting to their lives the Benedictine principles on which the monks base their common life.
>
> - As the monks are grounded in obedience, so we will listen for the voice of God speaking to us in Sacred Scripture and the traditions of the Church, in our daily circumstances and relationships, in the words of other people and in our own hearts. And hearing, we will try to translate God's word into action.

- As the monks center their lives in stability, so we will be steady and regular in our prayer life and in the obligations of family, work and community.
- As the monks seek conversion of life, so we will reflect on our own lives in regular self-examination, believing that what God wants of us, as of every human being, is growth toward the fullness of the Image in which we are made. We will strive to be open to the changes required by and for that growth.*

For Holy Cross Associates, this one articulation of the Benedictine life plays out in a multitude of expressions as each develops from their common rule an individual rule of life. This is done in consultation with a member of the community or a spiritual director. The Associates explain, “In this way the rule can be tailored very specifically to your life and circumstances. We believe this helps each person to grow in the spirit and in their own gifts. This is very much in keeping with the Order of the Holy Cross and with the very practical wisdom of our Benedictine identity.” Likewise, in our own contexts, the elements of Benedict’s Rule can inform our spiritual lives, individually and in community.

* Quotations from Holy Cross Monastery, holycrossmonastery.com

model 5: life cycle of organizations

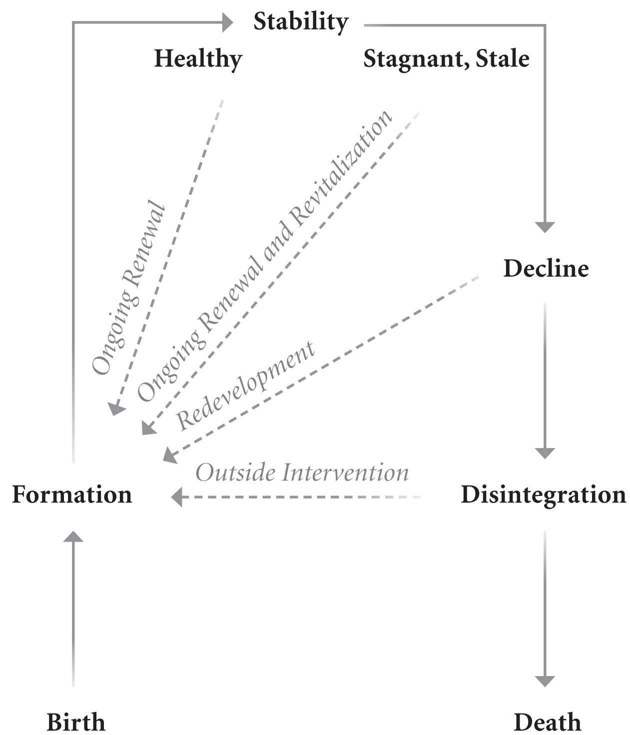


figure 14: model 5—life cycle of organizations

Birth: A founder or founders, an idea, a dream

Formation: Identity—who are we (at the faith level)? what are we here for? who is our neighbour, and how are we related to our neighbour?

Stability: Fruitful and sustainable ministry, institutionally and spiritually. A time when the elements of organizational life fit together (money, vision for ministry, property, people). Stability can be a **place of health** or can tip into feeling **stagnant or stale,** with growth stalling and new opportunities being ignored. This tip is sometimes experienced as a membership plateau followed by declining numbers.

Decline: Characterized by a fall-off in numbers; decline in energy; fear, blame, and confusion in the system; a focus on small things rather than central issues

Disintegration: Marked by conflict, hopelessness, feeling stuck, inability of internal leaders to affect change

—Adapted from Alice Mann's *Can Our Church Live? Redeveloping Congregations in Decline*

Congregational Renewal and Redevelopment

"The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." —John 12:23–24

Healthy Stability and Ongoing Renewal

Healthy, stable congregations stay healthy either through leadership that instinctively raises and acts on formation-related questions in the overall congregation or through processes that continue to renew the entire congregation or important parts of the congregation that need attention. Some leaders organically recognize and act on areas in a congregation that need improvement; some leaders and congregations have in place processes that scan the life of the congregation and listen for and act on areas that need improvement.

Stale, Stagnant Stability and Renewal/Revitalization

When stability becomes stale and stagnant, the necessary work for renewal and revitalization is typically system-wide. A congregation and its leadership will need to look in a more focused way at formation questions of identity, purpose, and context—Who are we? What are we here for? Who is our neighbour? When done skillfully, these interventions also introduce and teach the congregation language and models or frameworks that help to focus the discussion. Sometimes the self-study before the calling of a new vicar/rector can be the context within which at least some of this work is done.

Decline and Redevelopment

The further down the path a congregation goes in declining numbers, finances, energy, and flexibility, the more costly it becomes for a congregation to engage the formation questions that have the potential to activate what it will take to return to healthy stability. Redevelopment is a possibility when serious declines have occurred in a congregation, but significant effort will be needed to increase the likelihood that redevelopment efforts will bear fruit. Often third-party help or a dramatic change in leadership is needed to face the situation, to let go of old patterns and ways of doing things, and to engage the work needed to turn things around.

Disintegration and Outside Intervention

When disintegration begins and things start to fall apart, conflict or paralysis can set in. At this point, a diocese will often intervene, taking charge of the decisions since the congregation has no internal capacity to do what may be needed.

Organizational Types

by Douglas Alan Walrath

One sure way to start an argument among church leaders is to advocate some particular way of categorizing congregations as the best! Each person will usually rise quickly to champion his or her favorite: theological focus, denominational affiliation, type of community, size of congregation—and so the list goes.

I must admit that occasionally I fall into that trap, though most of the time I remember that a better way to clarify the nature and significance of differences among congregations is to employ several frames of reference. Frankly, I don't believe any one way of looking at churches is inherently better than the rest. Usually I employ several when working with a congregation for the same reason a physician uses more than one diagnostic tool. Each frame of reference yields different insights about why a congregation behaves as it does. So I choose the approaches that experience tells me will provide the particular insights I need to have.

I find church size to be one of the most useful frames of reference I can employ when I am seeking to understand the internal dynamics of a congregation—like styles of church organization, leadership, communication, and planning that are functional in that congregation.

For example, just before writing this article, I reviewed the planning task force proposals of a very large, urban congregation with whom I will do some work in a few days. With supporting data the report contains nearly 100 pages. Their plans have already been a year in the making. A dozen obviously talented members of this congregation's planning task force have systematically and thoroughly studied their church and community; the carefully typed minutes they shared with me detail their year-long effort. Looking through their impressive work I am tempted to generalize, "That's the way planning ought to be done!"

Yet, I know otherwise. While attending the annual meeting of another congregation, I witnessed an equally impressive, but very different approach. During consideration of the church's budget, the conversation strayed quite far from the printed agenda to a discussion of the widespread unemployment that afflicts the community served by this church of less than 80 members. It appeared that we were in for a long harangue as people shared their biases about the causes of that unemployment until one man suggested the church "do" something to attack the problem.

"Maybe some of those people who 'won't work' don't know how to work. Maybe they have never had the opportunity to learn. Why don't we employ some of them in our housing ministry this summer?" (This church participates in a ministry of building and improving homes for the poor, handicapped, and other victims of misfortune in its area.) Within a few minutes (!) the congregation had agreed to try this approach, decided how to begin and who would guide the effort. Again I found myself saying, "That's the way planning ought to be done!"

The style of planning that will work best in a congregation is to some degree bound up with how large or small the church is. When we know what size a church is quantitatively speaking, we also know that we can probably draw some qualitative conclusions about the way people will tend to function in that congregation. In the table . . . [Figure 15: Model 6—Congregational Size, on page 46] I have outlined some of those conclusions as I found them to be present in congregations with which I have worked as a pastor, church executive, and consultant. (For a more complete discussion see my book *Planning for Your*

Church, Westminster, 1984.) Let me suggest some cautions to keep in mind as you use the table.

The precise number of members I have indicated in connection with each size category can be misleading. Church rolls are notoriously inaccurate—especially in declining churches. The congregation you are seeking to understand may actually belong to a type group larger or smaller than its enrolled membership would place it. So, it may be more helpful to begin by considering one of the functional categories like "key characteristics" or "typical planning style" to place your congregation in the appropriate group. When congregations change in size they tend to hang on to old ways of functioning. Thus a congregation that loses members may hold on to an organizational style that is too complex and large in scale for its current needs; leaders may be unable to function effectively because so much of their energy is used up in maintaining an over-sized organization. By contrast, a congregation that grows in size often attempts to hold on to an informal organizational style that inhibits its ability to develop the number and variety of program offerings its current membership needs. If your congregation has changed in size recently, are the ways you now function still appropriate?

Finally, avoid normative thinking—like "Bigger would be better." With congregations bigger is not necessarily better; neither is smaller. Big and small are simply different. Employing styles of functioning in various aspects of your church's life that are appropriate for a church of your size will enhance the effectiveness of your leaders—and the ministries and mission of your church as well.

Douglas Alan Walrath is Lowry Professor Emeritus of Practical Theology at Bangor Theological Seminary. He is a congregational consultant, an expert on the effect of demographic changes on church development, and a *former Reformed Church in America executive. He is author of* Planning for Your Church *(Westminster, 1984). Reach Doug at Hundred Acre Farm, Box 314, Strong, ME* 04983.

Adapted by Stephen Shaver from Douglas A. Walrath, "Sizing Up a Congregation," *Action Information* (May–June 1985), 7–9. Used by permission from Alban Institute.

	Very Small	Small	Middle-Sized	Moderately Large	Very Large
Usual Size (ASA)*	Less than 50	40–100	75–200	150–400	More than 350
Resources/ Staff	Limited resources. No full-time staff. Program limited to essentials; clergy part-time or shared.	Usually no full-time staff. May cooperate with other congregations to provide program.	Economically self-sufficient; full-time pastor.	Varied programs; full-time pastor plus at least part-time additional program staff.	Comprehensive program; specialized professional staff.
Interaction Pattern	A tight-knit group who know and interact with one another regularly. One or two extended families may dominate.	A homogeneous group who all know at least about each other. A majority interact regularly and have current information about one another. A core of leading members/families dominates.	Several sub-groups around a single center. Pastor and a few others have current information about all members. A nucleus (which may be a majority) interact with one another regularly; the rest interact primarily within sub-groups.	Diverse association of individuals and groups. Pastor has current information about almost all members. A nucleus interact with one another regularly; a majority interact primarily within sub-groups.	Complex association of many groups. No one member or pastor has current information about all members. Regular interactions are confined largely to sub-groups, even during large gatherings like worship services.
Organizational Roles	A few persons set tone and direction. Often they hold the same responsibilities for many years. Roles of clergy prescribed by local traditions; typically limited mainly to preacher-pastoral role and minimum governance roles required by denominational polity.	Persons within the nucleus exercise overall control. Even when formal leadership posts rotate, those with real influence remain guiding forces. The same persons often carry the same program responsibilities year after year. Clergy usually viewed primarily in a preacher-pastoral role.	Elected board members determine policy and program, not without the influence of a few respected leaders. Lay persons usually carry major responsibility for maintenance and finance, and share responsibility for program with pastors in other areas. Pastor usually expected to provide direct guidance in all areas.	Elected board members set policy and delegate program responsibility to defined sub-groups. Lay persons share responsibility for program with pastor and other paid staff. Individual responsibilities are clearly defined. Pastor and other employed staff offer suggestions and guidance in their areas of expertise.	Boards set policy and direction. Administrative, maintenance, and program functions are assigned to sub-groups and usually coordinated by staff. Staff play key program roles, sharing responsibility with trained lay members. Pastors and other staff are expected to offer expertise and guidance within areas assigned to them.
Communication System	Informal direct communications among members (word of mouth, phone, online)	Informal, supplemented by some formal means (bulletin, e-newsletter, planned announcements during worship, etc.)	Direct one-to-one or few-to-few communications within core group and sub-groups; formal means to reach the wider whole.	Generally by formal media; direct communications within sub-groups and core group.	Generally by formal means; direct communications within staff and sub-groups.
Planning Style	Spontaneous and informal; carried on within nucleus and based on data available to members' experience.	Usually spontaneous and informal; carried on by nucleus and based mostly on data available to members' experience.	Usually more formal; carried on by board and pastor, sometimes with sub-groups. Based on data available to the group and occasionally on research.	Formal; carried on by board and as assigned by sub-groups. Pastor and other staff participate. Data often gathered by research.	Formal; carried on by sub-groups coordinated by board, occasionally aided by consultants. Data usually gathered through a formal research process.

* ASA = Average Sunday Attendance

FIGURE 15: MODEL 6—CONGREGATIONAL SIZE

MODEL 7: ELEMENTS OF AN ORGANIZATIONAL SYSTEM

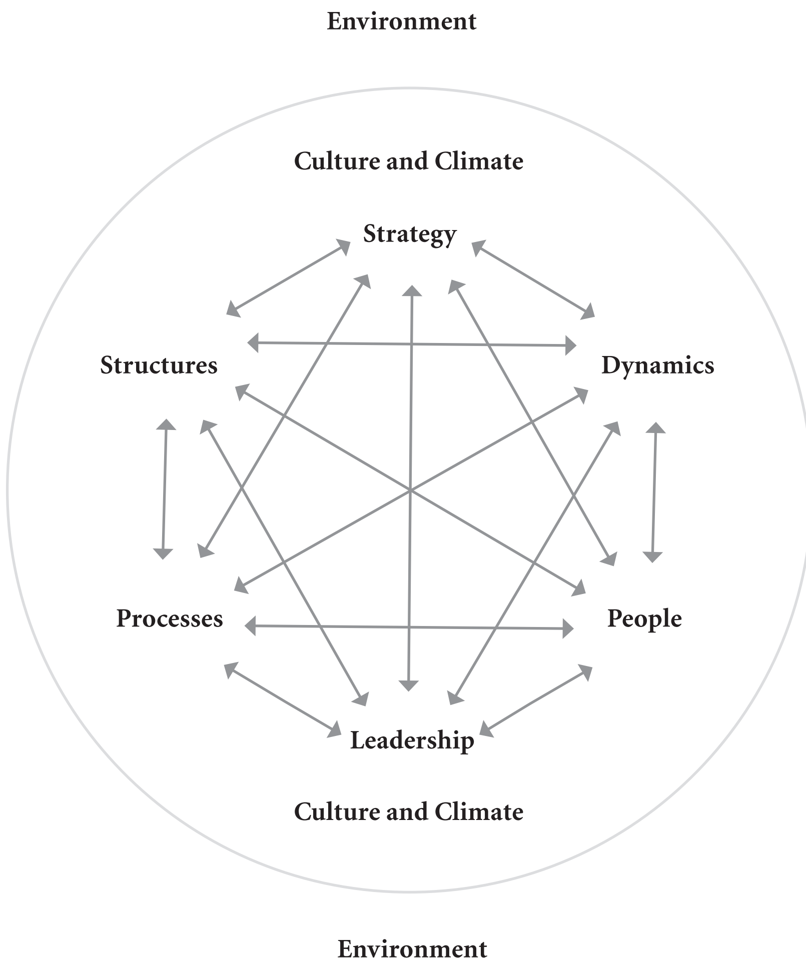


FIGURE 16: MODEL 7—ELEMENTS OF AN ORGANIZATIONAL SYSTEM

In [Jesus Christ] the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God. —Ephesians 2:21–22

We must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knitted together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. —Ephesians 4:15–16

Organizational System: An organization is a living system in which all the elements dynamically interact with and influence each other.

1. **Leadership:** Those people accountable for oversight, decision making, and movement for the whole system. Leaders' ability to think and manage strategically, their ability to stay in touch with the system, their ability to set direction and move the organization in a direction.

2. **Strategy:** Clarity about and ownership of primary task, mission, vision, goals, and choices made about the allocation of resources to progress the organization toward its vision.
3. **Structures:** The arrangement of the parts of the organization, including roles and positions in the organization, teams, committees, task forces, departments, etc. Also can signify technology, architecture, and space.
4. **Dynamics**: Conflict, trust, the underlying forces related to stability and change, etc.
5. **People:** The people who make up the organization: who they are (personality type and preferred ways of functioning); their motivation, satisfaction, and commitment; their training and competence.
6. **Processes:** The way any organization goes about doing whatever it is doing. Examples of organizational process include decision-making processes, planning processes, performance-appraisal processes, change-management processes, and processes that serve to form linkages between parts of the system.
7. **Culture:** The pattern of values, beliefs, expectations, and assumptions shared by organizational members. Culture represents taken-for-granted and shared assumptions people make about how work is to be done and evaluated, how people relate to each other, and how people within the organization relate to those outside the organization.
8. **Climate:** The current "mood" of the organization. Fearful or trusting? Anxious or excited? Depressed or optimistic? Stressful or calm? Some organizations do regular "climate" surveys that seek to identify and measure those aspects of an organization that have an impact on stress, morale, quality of work-life balance, well-being, employee engagement, absenteeism, turnover, and performance.
9. **Environment**: Forces and trends in the external environment that affect the organization

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Melissa M. Skelton and the Diocese of Olympia, 2007

From *Organization Development and Change* by Thomas G. Cummings and Christopher G. Worley
Used by permission of Cengage Learning

Kurt Lewin's Change Model

Unfreezing → **Motion** → **Refreezing** →

FIGURE 17: KURT LEWIN'S CHANGE MODEL

Action Research Change Model

Identify Area of Focus → **Data Gathering** → **Feedback and Joint Diagnosis** → **Joint Action Planning** → **Action** → **Evaluation**

FIGURE 18: ACTION RESEARCH CHANGE MODEL

Appreciative Inquiry

Initiate the Inquiry → **Inquire into Best Practices** → **Uncover Themes** → **Envision a Future** → **Design and Deliver Ways to Create the Future**

FIGURE 19: APPRECIATIVE INQUIRY CHANGE MODEL

William Bridges' Transition Management

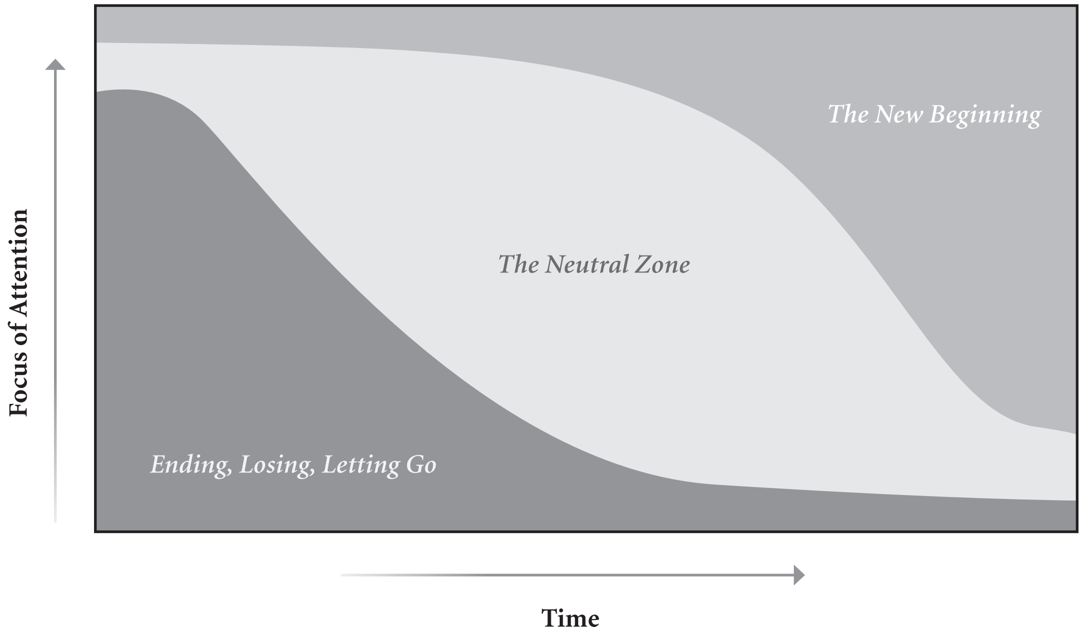

FIGURE 20: BRIDGES' TRANSITION MANAGEMENT

Gleicher-Dannemiller/Beckhard Change Model

C	$=$	D	x	V	x	F	$>$	R
Change		Dissatisfaction with the current state		Vision of the desired state		Tangible first steps toward the vision		The natural human tendency to resist change

If *D*, *V* , or *F* = 0, the theory states that the system will not have enough energy to create the change needed in that *R* will overwhelm or stall the effort.

FIGURE 21: GLEICHER-DANNEMILLER/BECKHARD CHANGE MODEL

Change Model Based on John Kotter's *Leading Change*

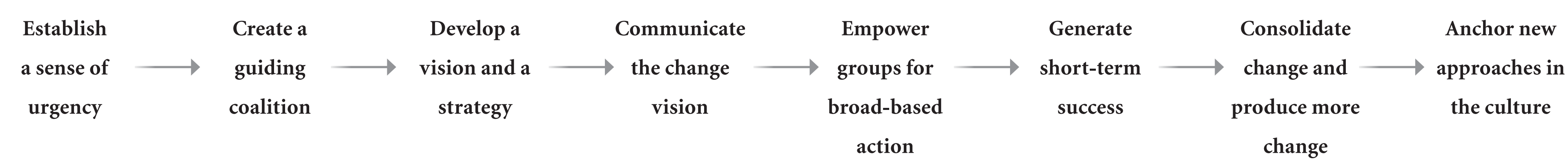

FIGURE 22: KOTTER'S CHANGE MODEL

FACILITATION SKILLS

THE CYCLE OF PLANNING, DOING, AND ASSESSING A MEETING

In our churches we spend a great deal of time in meetings. Effective meeting planning, skilled facilitation, and thoughtful assessment can improve the results of our meetings as well as increase the satisfaction of those participating in meetings.

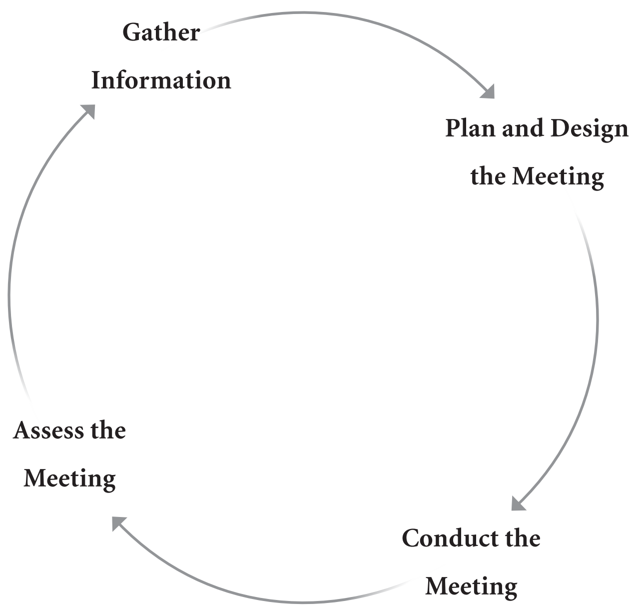

FIGURE 23: THE CYCLE OF PLANNING, DOING, AND ASSESSING A MEETING

SOME CHARACTERISTICS OF AN EFFECTIVE MEETING

What makes a meeting successful? These are just some of the marks of an effective meeting:

- **Purpose**: Has a clear purpose communicated ahead of time and/or articulated at the beginning of the meeting
- **Time and Pace**: Has a clear beginning time, ending time, and location, all communicated ahead of time, and a pace that gets the task done in the time allotted
- **Participants**: Includes the right people as meeting participants, those with the information, expertise, and skills needed to get the task done
- **Design**: Is designed so that the group can achieve its purpose and so that participation is encouraged and supported
- **Facilitation**: Has a facilitator, someone whose task it is to help the meeting participants get the work done
- **Space**: Is held in a space appropriate to the group's task
- **Materials:** Makes appropriate use of materials that allow the group to do its work, see its work, and understand any actions that need to be taken as a result of the work
- **Respect:** Is conducted in such a way that attentive listening is emphasized so that people are heard and their contributions are valued
- **Roles**: Is clear about needed roles—facilitator, timekeeper, recorder—and about any roles related to decision making
- **Accountability:** Has processes in place that support accountability for any next steps coming out of that meeting and has a mechanism for monitoring progress
- **Assessment:** Has a mechanism for assessing itself from time to time so that the group can make any needed improvements in the way it works

What Is a Facilitator?

A facilitator is someone who uses the knowledge of group processes to formulate and deliver the needed structure for meeting interactions to be effective. The facilitator focuses on effective processes, or meeting dynamics, allowing the participants to focus on the content or the substance of their work together. Other roles exist for meeting participants besides facilitation. Sometimes facilitators also take on these roles. These include scribing (e.g., writing on a flip chart or newsprint), recording (e.g., taking minutes), timekeeping, and leading discussions.

The facilitator's role is unique (although no more or less important), since his or her primary focus is on the meeting processes. Facilitation can involve many different levels of knowledge and skill, can include work on all kinds of problems and challenges, can assist the group in fulfilling its desire, or can include pushing participants to new levels of understanding. Most important, however, facilitation includes both an ability to recognize when effective meeting processes are needed and an ability to provide those processes.

In its loosest definition, a facilitator is any person who jumps up during a meeting and starts writing key points on a board or an easel pad as they are being discussed, or someone who puts up a hand and suggests that the participants focus on a single problem, or even a participant who suggests that they find out a little about each other or agree on how the group is going to make decisions. These actions that define facilitators are based on an intuitive sense that something in the meeting is amiss. Though this intuition is fundamentally important to good facilitation, it must be emphasized that intuition alone does not replace an understanding of the skills and techniques that are the foundation for the profession.

These are just some of the important things an effective facilitator does well:

- **Task:** Clearly states or gets others to state the group's purpose and task
- **Materials:** Manages materials such as the flipchart, markers, and tape effectively; are the materials visible and the words/images readable?
- **Words:** Records contributions in the speaker's own words
- **Pace and Energy:** Keeps the flow of the meeting moving
- **Time:** Accomplishes the task or follows the process in the time allotted
- **Participation:** Encourages the participation of all by the way the meeting is designed, by how he or she gets others to help, or by his or her personal presence and skills

FACILITATOR ASSESSMENT SHEET

Give each facilitator a rating using a 1 to 5 scale

1 = little use of skill

5 = frequent use of skill

Skill	Facilitator 1	Facilitator 2	Facilitator 3	Facilitator 4	Facilitator 5
Task States the task or gets the group to state the task up front. Keeps people on task.					
Materials Effectively uses materials: newsprint, markers, tape. Keeps newsprint visible and writing legible.					
Words Records in the speaker's own words. Asks permission/ checks out wording.					
Energy and Pace Keeps the energy going. Maintains a comfortable pace.					
Time Provides for doing the task in the time allotted					
Participation Encourages the participation of all					

FIGURE 24: FACILITATOR ASSESSMENT SHEET

PREPARING FOR A MEETING

As a facilitator, if you have a chance to prepare before the meeting, take advantage of it! Preparation involves collecting information and then deciding what methods and tools to use and provide.

Gathering Information

The following questions will aid you in making these decisions. If you are an outside, or external, facilitator, you might collect information from both the leader and other group members.

Why: Why is the meeting being held? What tasks are planned? What is the overall goal of the meeting? Is this meeting a part of a larger goal? Has this been written down?

Who: Who is invited? If decisions need to be made, are the right people going to be present? Who is not going to be present? How does attendance affect successful completion of tasks? Who cannot come? Who is not invited? Why?

When: When is the meeting scheduled? How long should it be? Is there enough time to accomplish the meeting's aims? How much time can be allotted for each agenda item? If the meeting is close to a mealtime, should a meal be catered?

Where: Where is the meeting to be held? Do you and the participants need directions? Are adequate resources (flip charts, white boards, etc.) available? How is the room arranged and/or can it be rearranged? Is the room appropriate for the task?

What: Consider possible group dynamics. Do the participants know each other? How well? What is the history of the participants? How long have they been meeting? Have they had specific problems working together in the past? What are potential problems with this meeting? Can particular problems be mitigated or eliminated before the meeting begins?

Planning and Designing the Meeting

Once information is gathered about the meeting, the facilitator can start planning. During the planning stage, the facilitator needs to decide what to include in the meeting, what the sequence of activity is to be, and what tool or technique to use where.

Facilitators have access to a range of formats (e.g., whole group discussion, go-round, fishbowl) and tools (e.g., force-field analysis, SWAT analysis). The information facilitators gather ahead of time helps them make an effective choice for a given meeting. A variety of formats and tools are discussed later in this section.

The following items—charters, meeting agendas, and ground rules—need to be reviewed and developed during planning. As a part of the planning stage, it's useful to circulate the meeting objectives and design to participants for comments.

CHARTERS

For a team or a group with a specific, well-defined scope and purpose, the charter is the document that defines why the team exists and its overall goal(s). However, even if the meeting does not involve a team, the basic elements of a charter are important because they define the purpose of the meeting. A charter is used to ensure that the participants know who is sponsoring the meeting and understand the focus of the time they will spend together. If a charter already exists, the facilitator needs to review it before the meeting. If a charter does not exist (because the meeting does not involve a team), the facilitator should discuss this tool with the leader before the meeting and develop a purpose statement for the meeting. Typical items included in a charter or purpose statement are the participants, the sponsor (if there is one), and a description of the goal.

<table>
<tr><td colspan="3">Charter for (name of team)</td></tr>
<tr><td>Sponsor</td><td>Facilitator</td><td>Date</td></tr>
<tr><td colspan="2">Situation/Issue Statement</td><td rowspan="3">Behavioural Guidelines</td></tr>
<tr><td colspan="2">Scope and Desired Outcome</td></tr>
<tr><td colspan="2">Objectives (specific and measurable, if possible)</td></tr>
<tr><td colspan="2">Important Assumptions</td><td rowspan="2">Members: Leader, Regular Participants, Resource People</td></tr>
<tr><td colspan="2">Meeting Frequency and Duration</td></tr>
</table>

FIGURE 25: CHARTER

A SAMPLE MEETING AGENDA

Meeting Purpose: To generate ideas for our upcoming parish fair and decide what we are going to do
Meeting Date, Time, Location, and Duration: Tuesday, January 31, in the parish library from 4:00 to 5:30 p.m.
Attendees: Cathy Conflict, Peter Person, Frank Focus, Margaret Meaningful, Robert Relationship, Ellen Expert

Agenda Item	Purpose	Method	Time Frame	Who
1. Welcome and connect	Get participants on board with one another and allow them to enter into the meeting	Participants asked to share one important thing that's happened to them since we last met. Go around the room—each person shares.	15 min.	Facilitator
2. Review purpose, agenda, time frame, and ground rules	Get participants focused on what we are doing	Facilitator walks through purpose, agenda, and time frame, asking the group for agreement	5 min.	Facilitator
3. Background to the parish fair—what worked/did not work last year	Clarify purpose of the fair and what we learned last year	Margaret (last year's leader) to share information with group and answer questions	10 min.	Margaret
4. Generate ideas for this year's fair	To come up good ideas	Brainstorm	20 min.	Facilitator
5. Discuss pluses and minuses	Analyze the ideas	(*a*) Assign the ideas to pairs who will discuss pluses and minuses (*b*) Share results in plenary and whole group adds to their work	20 min.	Peter
6. Prioritize ideas	Choose the best ideas to work on	Participants go to the newsprint list and make a mark by their top three ideas	10 min.	Facilitator
7. Next steps	To outline next steps	Collect next steps from whole group and write on newsprint	10 min.	Facilitator

FIGURE 26: SAMPLE MEETING AGENDA

GROUND RULES OR BEHAVIOURAL GUIDELINES

It's often important to generate and/or lay out guidelines for how the group will operate. These sample ground rules are typical:

GROUND RULES

- Arrive and end on time
- Listen to and show respect for the opinions of others—no interrupting
- Speak for yourself—use "I" statements
- Follow the agenda—stay on track
- It's OK to ask questions!
- Stay with the group discussion—no side conversations
- Cell phones and pagers off

FIGURE 27: SAMPLE GROUND RULES

FORMATS: DIFFERENT WAYS TO STRUCTURE DISCUSSION IN FACILITATED MEETINGS

Excerpted and adapted from Tree Bressen's "Group Facilitation Primer" at www.treegroup.info

While most meetings default to whole-group, or plenary, discussion, many other formats are available. There are a variety of good reasons for choosing other formats. These are just a few:

- Allowing multiple people to speak at the same time
- Providing safer space for people who are not comfortable speaking in front of the whole group
- Providing an opportunity for people to contribute in diverse ways (e.g., drawing or moving instead of speaking)
- Shifting the energy
- Using time efficiently
- Gathering information
- Exploring an issue in depth

Remember that whatever format you choose, it's important to think through beforehand how each step of the process will work in practice and to have any necessary materials ready. Consider the following sample formats, including their advantages and demands. Which format best supports the meeting's aims, participants, time frame, and so on?

1. Go-Round

A go-round is where every person gets a turn to speak in order, without interruption or direct response ("cross-talk") by others. Before you start, be clear on ground rules: Is everyone expected to speak? Is it OK for anyone to speak a second time once all have spoken a first time? Is the amount of time per person limited? Sometimes the facilitator reserves the right to ask clarifying questions. It's nice if there is time for the group to talk afterward about what came up and/or for the facilitator to offer closing remarks.

When planning a go-round, consider how much time it will realistically take. If a time limit per person is needed, arrange a graceful way to keep to the limit, for example by sending a wristwatch around the circle so that whoever just spoke keeps time for the next speaker, or by having a gentle chime ready for the facilitator to ring as a signal.

Go-rounds are useful when you want to hear from every person present, when some members are reluctant to jump into a fast-paced discussion, or when you feel that a slower, more deliberate method is appropriate to the subject under consideration, perhaps because it is a particularly weighty decision. This format is rarely appropriate in a group of more than fifteen people.

2. Small Groups

Concurrent small groups are an obvious method that should probably be used far more frequently than they are. By simple math, breaking into small groups for part of the time allotted to an agenda item allows a lot more people to have air time. And people who will never speak in front of a large group due to shyness may have wonderful ideas to share.

Breakout groups effectively include two to five people. Beyond that, the benefits of small groups diminish as participants have to wait longer to get a speaking turn. Consider smaller groups (two to three people) for increased safety when the topic has a lot of emotion associated with it. Go with larger groups (four to five) to create more energy when you want people to share opinions or generate ideas.

At the end of the small-group time, bring everyone back together by inviting people to share insights and highlights in the full group. Sharing new learning is more useful than getting full "report-backs," which tend to be boring and decrease the energy. Spending even ten minutes in small groups enables people to express their first responses to an issue very efficiently, thus deepening the level of consideration when the group starts plenary discussion. Small groups that meet for a short time in the midst of a larger plenary session are also known as “zoom groups.”

3. Brainstorming

Brainstorming is a well-known technique for eliciting as many ideas as possible in the shortest amount of time. It usually consists of having people call out ideas, which are then scribed up front onto a flipchart. If people are really popping, you may even need two separate charts with scribes who alternate.

The basic rule of brainstorming is that no evaluative comments are allowed; that is, no one can say of another idea that it’s good or bad. The point is to open up the group to the fullest possible creativity. At least that’s the theory.

Brainstorming has been studied extensively by researchers, and the results show that people do in fact tend to feel inhibited about sharing. Saying that ideas will not be judged doesn’t in itself keep judgment from happening (even if it’s in people’s heads rather than out loud), and participants know this. Also not everyone can think creatively in an environment with others shouting out their ideas. So an alternate technique is to have people write ideas down anonymously on half-sheets of paper (or on sticky notes), which are then collected by the facilitator and posted at the front. An added advantage of this approach to brainstorming is that the ideas can then be moved around and grouped into categories.

4. Fishbowl

A fishbowl consists of a subset of the whole group gathering together in one place (usually in the middle of the room) to discuss a topic while the rest of the group witnesses silently from the outer circle. While fishbowls are most often used to bring together representatives of the main divergent points of view on a topic in order to engage in deeper exploration (a heterogeneous fishbowl), they are also sometimes used to explore categorical differences in the group, for example having all the women sitting in the middle talking about what it’s like to be a woman followed by all the men sitting in the middle talking about what it’s like being a man, in order to improve everyone’s education on gender issues (a homogeneous fishbowl).

When facilitating a homogeneous fishbowl, including at least two rounds by each group will help deepen the conversation. For a heterogeneous fishbowl, the key is to get all the important viewpoints represented in the subgroup. As facilitator Laird Schaub explains it, this approach can be usefully employed to sharpen the focus of a conversation when it is clear that a small number of people carry the strongest views or have thought most deeply about a topic—the idea being that any agreement among that subgroup on the topic will likely be amenable to the whole. This prevents diffusion and keeps the conversation very focused.

However, bringing together protagonists on a topic can heighten tensions, and you may need a facilitator who can handle the strong feelings and expressions that may result. You should also keep an eye on the observers to see if they are having trouble (either by losing interest or by getting riled up); occasionally a fishbowl may need to be interrupted to check in with the outer circle.

Another variation on the heterogeneous fishbowl is to include an empty chair in the subgroup that can be temporarily occupied by anyone from the outer circle who wishes to participate. When that person has finished participating, he/she can return to an outer-ring seat, or if a second person from the outer circle wishes to join the discussion, he/she can come stand behind that chair and that’s a signal to the first occupant to vacate the spot.

It’s important to honor the role of the outer ring in witnessing and holding space for the conversation to happen in the middle. With that in mind, it’s appropriate to invite comments by the outer circle at the end of the session, if not before.

5. Kinetic Mapping

Kinetic mapping is a physical expression of where people "stand" on a topic. It is useful in gathering a large survey of information quickly and raising energy by getting people out of their chairs. It is particularly appropriate on issues where opinion naturally falls into a spectrum.

To set up a kinetic map, designate one spot in the room as one end of the opinion spectrum and an opposite spot as the other pole, and ask the group to envision a line running between them. (You might even illustrate this by putting a line of masking tape along the floor.) For example, you might designate one corner as representing, "I think our work guideline should be forty hours per person per month," and the opposite corner as representing, "I think our work guideline should be three hours per person per month or less." Then the intervening space is arranged for five hours, ten hours, twenty hours, and so on.

Next ask people to line up according to their opinions. This provides an immediate visual snapshot of how people feel about the issue. At this point you might have one person from each area of the line talk about how they feel and why. Or, in another creative variation, find the halfway point in the line of people, and fold the line around in two to create a series of pairs, so that the forty-hour person and the three-hour person are paired up, the thirty-eight-hour person is with the four-hour person, and so on, and then give the pairs five to ten minutes to converse, before reporting back to the full group what they learned and what new insights emerged.

6. Council

The term *council* refers here to a special time, one set aside from regular discourse, when the members of a group gather to speak what is in their hearts. You may choose to gather in this way when facing a major decision (such as whether to continue the group or dissolve it), after a tragic event, or when other methods haven't worked.

Making this gathering work requires changing the atmosphere. Think ahead about the group's culture and what it will take to create depth. You could dim the lights and light a candle in the center of the circle and perhaps provide a "talking stick" (a rock or other object) that people hold when they are speaking. Or you might gather outside around a campfire instead of in the regular meeting room.

The council is a ritual, so opening and closing the ritual appropriately is important, to mark it off from other activities. The council is normally held as a stand-alone event, not combined with other meeting agenda. It often starts with a period of silence so that members can meditate on their relationship to the issue at hand.

The council is a time for listening deeply to one person at a time. Typically there is no set limit for how long someone can speak in council (though there is often a request that no one speak a second time until all who want to speak have spoken once); instead the ritual itself creates a container that provides limits. After setting the stage with a formal introduction, usually the facilitator holds silence, giving only ritual comments if any, unless someone participates in a way that injures the mood or safety of the proceedings.

7. Guided Visualization

Guided visualizations rely on intuitive insight to surface new possibilities. For most groups it's not a format to use often, but when you have tried other avenues and need to change your approach, this method can go beyond rationality into the collective unconscious.

First the facilitator asks participants to be seated in a comfortable position, preferably with their eyes closed if they are willing. Next the facilitator leads the group through an initial sequence to help them get present and ready, perhaps a relaxation exercise in which people concentrate on each area of their bodies in order. Then as Laird Schaub describes it, "The facilitator leads the group into mindfulness of the issue to be addressed, and allows everyone to sit with it in a wakeful dream state. . . . After a suitable period of time (5–15 minutes), everyone is brought back to the present and given space to share the images that arose for them during the silence. Once everyone has shared, the group is asked to reflect on what they think the stories mean and how that might offer insight into moving past the stuck place on the issue." The facilitator needs to make sure to use a neutral description when leading people into the issue, one that does not suggest any particular outcome. Schaub notes, "The key is to be authentic and to let go of trying to control what happens." Allowing people to share what came up for them before diving into interpretation and analysis helps create safety and depth.

8. Silence

The Quakers have been holding consensus-based meetings for more than three hundred years. Their practice of the process relies heavily on the use of silence. While most secular organizations are not so inclined, silence is a tool that is available to us at any time. Particularly if the situation is a conflicted one, sitting together in reflection for five to thirty minutes can deepen the conversation.

Quakers also create a "frame of silence" around each speaker, waiting a few minutes after one person speaks before the next person talks. Even a pause of ten to sixty seconds makes more space for the less assertive members to contribute. This helps equalize power in the group and can create a more deliberative process.

There are many design tools that a facilitator can use throughout a meeting to help with energy, productivity, and successful meeting outcomes. What follows are just a few.

Brainstorming and Prioritization

Brainstorming is a process for generating a list of ideas about a topic. The approach described here is sometimes called "popcorn" brainstorming because in the first part of the process anyone can speak up until all the ideas are out.

When It's Useful

Brainstorming is useful anytime a group needs to come up with a list of ideas for any purpose—problem solving, creative exploration, etc.

How to Use It

1. Post pieces of easel paper—have enough that you won't have to stop to find more.
2. Review the rules of brainstorming and/or post rules on paper where everyone can see them.
3. Begin!

Rules for Brainstorming

- Express whatever comes to mind—don't monitor, censor, or hold back. The more ideas the better.
- Don't evaluate your ideas or another's ideas. Don't make positive statements either. Just let the ideas flow.
- Don't discuss the ideas as they come up.
- Repetition of ideas is OK.
- Piggy-backing on others' ideas is fine!
- Silence is normal at certain points.

How to Prioritize

After the group has generated all its ideas, it may want to decide which ideas are most important or have the most potential.

Each team member is given one vote for every three or four ideas on the newsprint. Everyone comes up to the newsprint to indicate his or her "vote" by placing a check mark near the number assigned to the idea. There's no need to group ideas or narrow down the list before doing this.

A Twist

In the prioritizing process, you may want to introduce additional choice criteria, such as stipulating that the group will run with, or invest its energy in, ideas getting the most "votes" ALONG WITH ideas given priority by the leader.

Force-Field Analysis

Force-field analysis is a process by which a group can assess the forces at work either for or against a particular change and can strategize about what actions to take to strengthen or weaken those forces in support of the change.

When It's Useful

Use this tool to identify and analyze the factors that drive or restrain a particular change and to figure out in a more specific way what needs to be done to help a change happen.

How to Use It

1. Prepare to make a force-field analysis chart like this one:

We want to increase the number of people who say some form of the Daily Office on a regular basis.

Driving Forces

- Morning Prayer is in congregation already
- Congregational readiness for learning about the practice of prayer
- Sarah has just come back from a profound Benedictine experience

Restraining Forces

- No understanding of the roots of the Office
- Everyone is sooooo busy!
- Perception that the Office isn't very sexy
- Some perception that the Office is too complicated
- Rector pressed for time

FIGURE 28: FORCE-FIELD ANALYSIS CHART

2. At the top of your chart write a clear statement of the specific change you want to see happen or the specific action you want to take. Phrase it as positively as you can.
3. Brainstorm the specific factors or forces (that are already there) that could help you move toward the desired outcome (driving forces). Brainstorm the specific factors or forces (that are already there) that could work against reaching the desired outcome (restraining forces).
4. Circle two or three driving forces whose strength you can increase, then two or three restraining forces whose impact you may be able to minimize.
5. List the specific steps you can take to increase the strength or decrease the impact of each driving or restraining force you've circled. In some cases you may also add a new driving force.

SWOT Analysis

SWOT analysis is a tool for analyzing the current situation both internally and externally. It provides helpful baseline information for a group that wants to vision the future or analyze a problem.

When It's Useful

Use this tool as a part of a planning process to help a group determine where it stands and what it might need to work on in order to get where it wants to go.

How to Use It

1. Post four pieces of newsprint and label them like this:

FIGURE 29: SWOT ANALYSIS

2. To identify strengths, ask the group what activities the organization does very well. Record these ideas on the newsprint.
3. To identify weaknesses, ask the group what the organization does not do very well. What "outages" or "blind sides" undermine the way the organization functions? Again, record the ideas on the newsprint.
4. To identify opportunities, ask the group to consider the external factors that benefit or could benefit the organization. Put these factors on the newsprint.
5. To identify threats, ask the group to consider the external factors that could trip up the group or undermine the ability of the organization to function.
6. Once the group has generated all four SWOT components (strengths, weaknesses, opportunities, and threats), use some form of prioritization to sort out which is most important and might form the basis of a strategy.

Mutual Expectations Exercise

This exercise structures a conversation between two parties for the purpose of surfacing their expectations of each other and helping them identify where mutual expectations are aligned and where they are not and need further work.

When It's Useful

Use this mutual expectations exercise when two individuals, two groups, or an individual and a group are initiating a working relationship or when it's important to get expectations on the table.

How to Use It

1. Each party prepares two pieces of newsprint with these headings:

FIGURE 30: MUTUAL EXPECTATIONS EXERCISE

2. Both parties go to separate spaces and use a brainstorming process to create a list of expectations each party has of the other and a list of what each party believes the other party wants or needs from him/her/them.
3. The two parties come back together and post their newsprint sheets side by side, matching up the expectations and imagined expectations of each.
4. Both parties review the lists together, identifying where expectations are in agreement and where they are not, negotiating any differences.
5. Both parties identify any next steps related to the conversation.

Broad-Based Assessment Tool

This tool helps members identify their likes, concerns, and wishes, providing a group process for assessment, listening, and planning.

When It's Useful

This tool is good for getting a group's input on just about anything, from a written document to an ongoing event you want to improve. It can also be used to check in more generally with a group or a broader system to assess how things are going. It can be used to take the temperature of a group or system at any time.

How to Use It

1. Write the following headlines at the top of three sheets of newsprint:

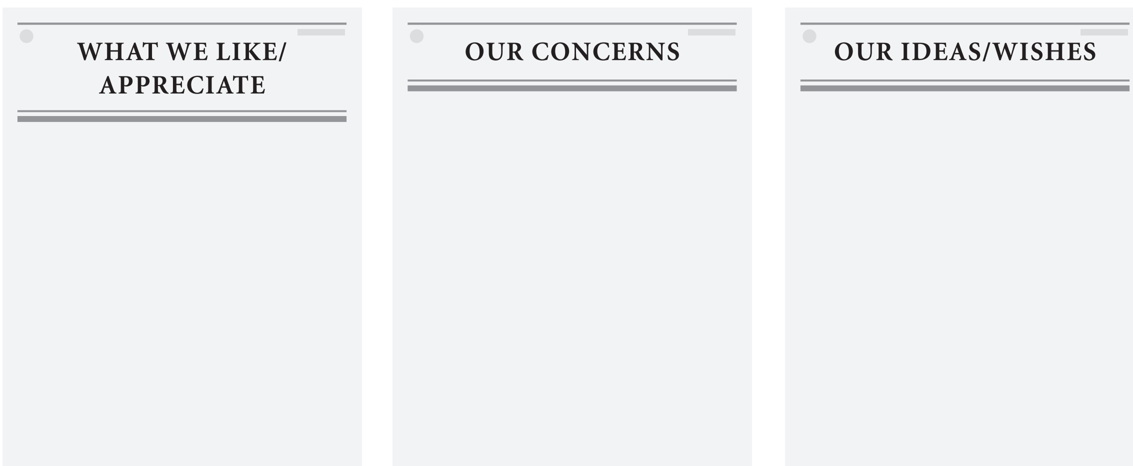

FIGURE 31: LIKES, CONCERNS, WISHES

2. Using a facilitator, have the group brainstorm its responses to the three areas, or simply invite participants to get up and write their responses to the three questions on the newsprint itself. For example, the facilitator might frame the task like this: "As you think about the way we greet people on Sunday morning, what do you like/appreciate about the way we do it? What concerns do you have? What wishes do you have?" This assessment process might follow a teaching about best practices on greeting, in which case the questions are posed in light of both the teaching and the current experience of the congregation.
3. After ideas are generated under each category, the facilitator might invite the group to assign priority to the items under each category by allowing each participant to "vote" for a specific number and seeing which ideas have more votes.
4. The process ends by identifying any next steps. These could be specific action steps related to the items generated or an action step explaining where the work will go for action.

When a group is made up of people from different cultural backgrounds, or of people who come from drastically different places in terms of power and privilege, these dynamics will present both challenges and opportunities for a skilled facilitator. Here are a few things to consider in multicultural facilitation, or facilitations where participants benefit differently in terms of cultural, institutional, or systemic power and privilege:

- In almost any facilitation, issues of power, privilege, and cultural difference will be part of the dynamic, whether spoken or unspoken. When designing a meeting or facilitation, consider these dynamics and how the facilitation addresses them. For example, a go-round format structures who speaks and when in a different way than a brainstorming format.
- In the dominant culture, the most powerful or privileged may also be those who are most comfortable contributing to a meeting or discussion verbally. In many cultures, speaking without an invitation is considered rude. Alternatively, those who do not perceive themselves as culturally powerful may not feel comfortable speaking without direct invitation. Even then, some may not wish to speak in front of the entire group. As a facilitator, consider methods of contribution that do not require speaking in front of everyone, such as small groups.
- The dominant culture tends to values individual accomplishment over relationship with community. This can show up in meetings or group discussions in norms that require starting and ending at a particular time, or that place value on getting through a particular agenda over connecting with the group and listening to each other. When working with groups that are culturally diverse, these norms may not be universal, or the most important to enforce.

One More Format: Mutual Invitation*

Mutual invitation is a process of sharing and discussion in which one person speaks to the topic or issue at hand and then invites another person to have her turn. When that person is done, she invites another person to speak. Each speaker chooses the next speaker. If someone passes on the invitation to speak, he is still responsible for inviting whoever comes after him. It is the role of the facilitator to frame the issue or question at hand, newsprint appropriately as people speak, and remind participants to invite others when they are finished sharing.

This format is intended to address perceptions of personal power by individuals in the group. It can feel awkward the first time or two it is used. The hope is that mutual invitation will raise awareness on the part of participants around their own expectations for speaking and increase intentionality within the group around who is invited to share.

Resources are widely available for further research into how to facilitate meetings and group discussions in ways that value and enhance diversity of culture, power, and privilege among group members. This format is just one way!

* This format, mutual invitation, originates with Eric H. F. Law in *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community.*

MANAGING MATERIALS

A flip chart and markers can look innocent enough, but it takes some time to get comfortable using them. Flip charts and markers are still the best tech available for interactive, participatory meetings. They are easy to use, inexpensive for organizations that don't have funds for advanced technology, and can be co-created in the room as needed. They also travel well—and the batteries never run out!

- Do keep the flip chart visible and hang up pieces of newsprint on the walls where people can see them.
- Do use dark colors (blue or black) and write fairly large so people can see what has been recorded. Do try to write legibly, and by the way, spelling does *not* count! Do title and number your pages.
- Do write down exactly what participants say. You may have to edit or shorten. If you do this, ask for permission or check it out. When all else fails, ask the contributor, "What should I write down?"
- Do make phrases fairly complete so that folks can understand what was meant when they look back at it. "Outreach team" doesn't mean as much as "Outreach team to meet and consider feeding proposal by end of month."
- Do write and talk at the same time—this will keep the pace going. This may take practice to learn!
- Do move around a bit to keep things lively. It's OK to move toward a speaker to show interest!
- Do allow and encourage others to come up and write things—to make a point, work out or illustrate something, or facilitate part of the discussion.

From time to time (or every time) it's helpful for participants to have a way to assess their meetings. The process can be simple or more extensive depending on the need. Assessment information is fed back to the whole group at the meeting or, if more formal and extensive, gathered, collated, and fed back to group members at another meeting. In both cases, the point is to prompt the group to work on specific things in order to improve meetings.

Simple Ways to Conduct Meeting Assessments

1. Draw a scale of 1–5 on a piece of posted newsprint (1 being low and 5 being high), and ask each group member to walk up and make a mark on the scale indicating how satisfied he or she was with the meeting. Go around and talk about why people put their marks where they put them. At the end of the discussion, record any changes the group wants to make to their meetings going forward.

2. Go around the group and ask group members to give an image for how the meeting went (a car, a flavor of ice cream, an animal, etc.) and to tell why they chose that image. After everyone shares an image, explore them: "Are our images telling us anything about how we might want to improve our meeting for next time?"

3. Give out a written meeting assessment—for example, one page with questions about task (did we accomplish it?), relationships (did people feel included and listened to?), the use of materials, time, etc. Have people complete the assessment; then go through each question together, hearing where group members are. At the end, explore any changes the group may want to make for the next meeting.

4. Go around the group and have people share (*a*) the best thing about our meeting today was . . . and (*b*) the one thing that needs to be improved about our meeting is . . . . Or have people first talk about those questions in pairs and then share their conversation with the whole group.

From time to time a group may want to do a more extensive assessment of their life together. The following pages show an example of a more thorough questionnaire.

Melissa M. Skelton and the Diocese of Olympia, 2008

MEETING ASSESSMENT QUESTIONNAIRE

Please circle the number that comes closest to your level of agreement/disagreement with each statement.

	Disagree					Agree
1. **Overall:** I have a high level of satisfaction with our meetings.	1	2	3	4	5	6
2. **Purpose:** Our meetings have a clear purpose that is circulated ahead of time or stated at the beginning of the meeting.	1	2	3	4	5	6
3. **Preparation:** Everyone comes to the meeting prepared to participate and make decisions.	1	2	3	4	5	6
4. **Setting:** Our meetings take place in a setting that supports our work and in which we have the materials to do our work.	1	2	3	4	5	6
5. **Start and End Times:** Our meetings begin and end on time.	1	2	3	4	5	6
6. **Role Clarity:** People function within their roles, and important group roles such as timekeeper, scribe, and facilitator are clearly defined.	1	2	3	4	5	6
7. **Action Items:** Action items from previous meetings are brought forward, and next steps with responsibilities are clearly laid out.	1	2	3	4	5	6
8. **Process:** We have a clear process by which we will handle items on our agenda.	1	2	3	4	5	6
9. **Prioritization:** We prioritize important discussion items and give them the right amount of time.	1	2	3	4	5	6
10. **Participation:** We are fully engaged in our meetings and take responsibility for follow up.	1	2	3	4	5	6

FIGURE 32: MEETING ASSESSMENT QUESTIONNAIRE

(page 1 of 2)

	Disagree					Agree
11. **Listening:** We actively listen to what others are saying in our meetings. We do not interrupt each other.	1	2	3	4	5	6
12. **Differences and Conflict:** We air our differences and use conflict productively in our work.	1	2	3	4	5	6
13. **Decision Making:** We generally make high-quality decisions.	1	2	3	4	5	6
14. **Pace:** The pace of our meetings is just about right.	1	2	3	4	5	6
15. **Staying on Track**. Our meetings stay on track in following the agenda.	1	2	3	4	5	6
16. **Record Keeping:** We keep records of important discussions, decisions, and next steps.	1	2	3	4	5	6
17. **Personal Contribution:** I feel free to make contributions to the work, and I feel valued in my contributions.	1	2	3	4	5	6
18. **Interruptions:** Interruptions (people coming and going) are kept at a minimum in our meetings.	1	2	3	4	5	6

1. Do you have any comments about your ratings on the assessment questions?

2. What do you most appreciate about your meetings?

3. What most concerns you about your meetings?

4. What wishes/ideas do you have to improve your meetings?

(page 2 of 2)

YEAR A UNIT 1

ABOUT THE CONGREGATIONAL INTERVIEWS

Purpose of the Interviews

The purpose of doing congregational interviews is to help you understand how people are experiencing your congregation as well as to give you a taste of doing data collection or inquiry within your own congregation.

Whom to Invite to Be Interviewed

You will need to choose three people from the congregation to interview. We advise you to choose people who have been involved in the congregation long enough that they have a bank of experience to draw on in their responses. You might choose (just a suggestion) someone who is a long-time member, someone who has been a member for a shorter period of time, and someone who has been involved in some specific aspect of the congregation's life. Whomever you choose, make sure you choose people *you're interested in interviewing.*

How to Invite People to Participate

Simply tell people that you are doing this for an assignment for a training session you are involved in. Tell them you will need about 30–40 minutes of their time and that the questions you will ask are about their history with and experience of your congregation. You can also mention that what they say will not be attributed to them by name and will be shared only thematically and in general within the context of the training session. If the person wants to see the questions ahead of time, send them to the person.

Where to Do the Interviews

You can conduct the interview in a coffee shop, in a meeting room or office at the church, or in the person's home. Meet wherever it's comfortable for you and the person. Do *not* do the interviews on the phone or over email.

How to Conduct the Interviews

Take the questions with you as well as some extra paper. Begin by thanking the person for participating and repeating that (*a*) you're doing this as an assignment for a training session and (*b*) his or her answers won't be attributed by name and will be shared only thematically (generally) with other participants in the training session. Tell the person the meeting should take about 30–40 minutes, and then go through the questions one at a time, probing where needed. Simply record what the person says. If the person doesn't understand the question, just encourage the person to answer based on his or her understanding of the question. At the end of the interview, thank the person for participating.

INTERVIEW QUESTIONS

Choose three people (or more) in your congregation and interview them using these questions:

1. **What is your history/background with the congregation?**

2. **What attracted you to the congregation? What caused/prompted you to visit?**

3. **How easy or hard was it to enter the life of the congregation? What made it easy/made it hard?**

4. **What has caused you to stay?**

5. **What renews you spiritually in the congregation?**

6. **What, if any, effect has involvement in the congregation had on you in terms of who you are and how you function?**

7. **What, if any, effect has involvement in the congregation had on your (*a*) family life, (*b*) work life, and (*c*) civic life?**

8. **Any other comments?**

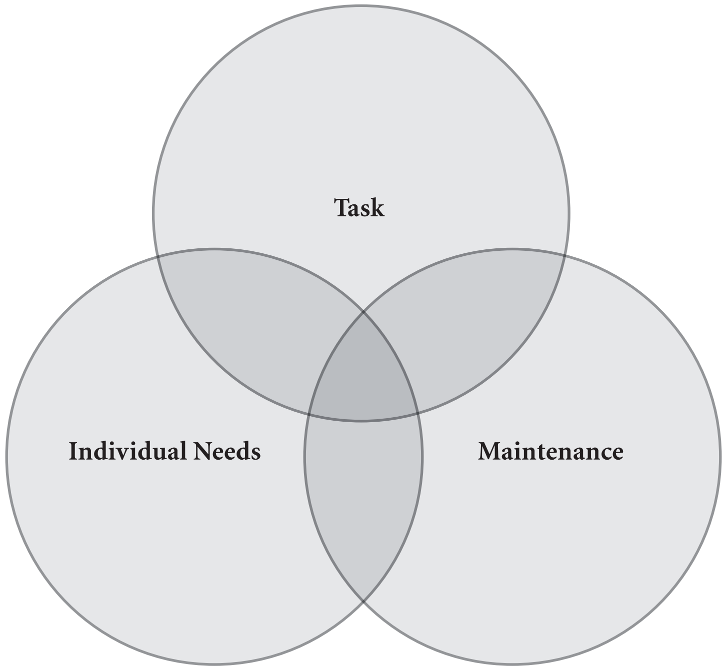

FIGURE 33: GROUP AND TEAM DYNAMICS

Every group has two jobs: accomplishing a task and maintaining relationships among group members.

1. **Task Level**: A group is often called together to accomplish a task. Accomplishing a task can be exciting and satisfying. Some groups are so conscious of the need to complete their task that they are unaware of other needs that are operating simultaneously.
2. **Maintenance Level**: Effective groups maintain the relationships among group members so each feels safe enough to contribute freely and creatively to the task at hand. Interactions and relationships within a group are constantly changing. When group members are aware of and work on maintaining relationships within the group, tasks can be accomplished effectively.
3. **Individual Needs Level (actually a subset of maintenance level)**: Each individual member brings personal needs to the group. When personal needs are not met, group members may behave in ways that attempt to get their needs met. These behaviors can impede the group's ability to complete its task. Withdrawal, non-participation, or constant interruption are some behaviors that can be exhibited.

Leadership and Dynamics

One of the primary tasks of group leadership is to monitor and facilitate balance between the group dynamics of task, maintenance, and individual needs. Here are some things to know about this leadership task and group dynamics.

- When the task, maintenance, and individual needs levels are in balance, the group becomes more effective and productive.
- When one or more level is neglected, the efficiency and productivity of the group is impaired.
- Group leadership is a set of functions or behaviors rather than a role. Thus, the officially designated leader is not the only one with responsibility for group productivity. Any group member can and should perform any of these group leadership functions when he or she deems it appropriate and necessary.
- To the extent that group leadership is seen as the responsibility of all group members, and not solely the responsibility of the officially designated leader, the group will function more effectively as a team.
- There are dysfunctional roles that may hinder the team; these often occur when behavior is directed toward unproductive personal needs.

Task and Maintenance Roles in Teams

Functions supportive of getting the task completed

Role	Function
Initiating	Suggesting a task or a goal, proposing a procedure, offering an idea for solving a problem
Information seeking	Requesting facts, asking for suggestions
Information giving	Offering facts or suggestions
Clarifying (elaborating)	Interpreting ideas, clearing up confusion, indicating alternatives
Consensus seeking	Checking with each member to see if the group is in agreement, remembering that silence is not necessarily consensus or agreement
Summarizing	Summarizing information and restating it to the team
Closing	Moving the group toward decision making or action, testing readiness for decisions

FIGURE 34: TASK ROLES

Functions supportive of a group and individual members

Role	Function
Encouraging	Being responsive to others, being warm and friendly, urging participation
Expressing group feelings	Sensing the mood or feelings of the group, speaking to that which one senses
Harmonizing	Attempting to reconcile differences, reducing tension, getting people to explore their differences in an accepting way, working out disagreements, admitting error, changing proposals to help the group, looking for the middle ground
Gatekeeping	Attempting to keep communication channels open, helping others enter the conversation, encouraging non-contributors, holding back dominant speakers
Compromising	Being able to change positions to try on a new idea, considering something in a new way

FIGURE 35: MAINTENANCE ROLES

Functions which may or may not aid the group

Aggressiveness: Attacking the group or the way it is operating, ignoring the group's process or procedures; may help the group to move, or may be a put down

Dependency: Identifying with a stronger member; may affirm new behavior, or may be a cop-out for not expressing your own feelings

Blocking: Resisting, being stubborn, being chronically tardy, engaging in frequent side conversations, withholding information, refusing to participate, attempting to maintain or bring back an issue after the group has rejected it or gone beyond it; may bring about an awareness of the need for a group to deal with an issue it has been avoiding, or may prevent a group from moving ahead

Dominating: Forcefully directing the group or members of the group; may be a catalyst, or may smother

Court Jesting: Joking, kidding, horseplay; may be just what is needed, or may stop the progress of the group

TASK: OBSERVATION WORKSHEET

Role	Function	Observed Behavior: Who? Description of Behavior
Initiating	Suggesting a task or a goal, proposing a procedure, offering an idea for solving a problem	
Information seeking	Requesting facts, asking for suggestions	
Information giving	Offering facts or suggestions	
Clarifying (elaborating)	Clarifying task, interpreting ideas, checking out interpretations, identifying and working to clear up confusion, indicating alternatives	
Consensus seeking	Checking with each member to see if the group is in agreement, remembering that silence is not necessarily consensus or agreement	
Summarizing	Summarizing information and restating it to the team	
Closing	Moving the group toward decision making or action, testing readiness for decisions	

FIGURE 36: TASK OBSERVATION WORKSHEET

MAINTENANCE: OBSERVATION WORKSHEET

Role	Function	Observed Behavior: Who? Description of Behavior
Encouraging	Being responsive to others, being warm and friendly, urging participation	
Expressing group feelings	Sensing the mood or feelings of the group, speaking to that which one senses	
Harmonizing	Attempting to reconcile differences, reducing tension, getting people to explore their differences in an accepting way, working out disagreements, admitting error, changing proposals to help the group, looking for the middle ground	
Gatekeeping	Attempting to keep communication channels open, helping others enter the conversation, encouraging non-contributors, holding back dominant speakers	
Compromising	Being able to change positions to try on a new idea, considering something in a new way	

FIGURE 37: MAINTENANCE OBSERVATION WORKSHEET

Other Observations Related to Task, Maintenance, or Individual Needs

EXERCISE: EXPLORING OUR CONGREGATIONS USING MODELS

Purpose: To increase participants' experience in exploring a congregation using a model (this time Model 2: Sources of Transformation) and to assist two congregations in learning about their congregations.

Time: 1 hour for each round, including facilitator debrief

Task:

1. For each of the two rounds of the exercise, choose (*a*) a presenter or presenters representing a congregation and (*b*) a facilitator.

2. The facilitator will draw the Sources of Transformation model on newsprint and, with the assistance of other group members, will explore the presenter's congregation using the model. The idea is to draw information out of the presenter(s), helping them to explore their congregation as fully as possible in the time allowed (you may not get to all the dimensions of the model). If you're stumped, use some of the cheat sheet questions on this model! (See page 88.)

3. Once the model has been explored, the facilitator ends with asking the presenter(s):
   - What did you learn from the exercise about your congregation?
   - What are areas of strength within the model and areas currently needing improvement?
   - What hunches do you have about actions the congregation might consider for the future?

4. Feedback to facilitator led by trainer (5 minutes)

Take a break between rounds, then **start second round, completing all four steps again with a different presenter and facilitator.**

WORKING WITH MODELS: SOME CHEAT SHEETS

Model 1: Gather-Transform-Send

Explore these questions with the presenter(s):

Gather

- How does your congregation gather people, that is, what do they do specifically to assist God in the gathering and re-gathering of people into your particular faith community? How does the congregation invite? greet? orient? incorporate?
- What do you notice about who "makes it into" the congregation and who does not? What, if anything, do you make of this? Are there people not making it in whom you want to be able to make it in?
- What are your congregation's strengths in the way that it gathers? What areas need improvement?

Transform

- How does your congregation renew its people for their baptismal identity and purpose in the world?
- What parts of the life of the congregation renew people for their lives as Christian people in the world? What parts of the life of the congregation cut across, or get in the way of, this aim?
- How does the Sunday morning experience in the congregation renew people? How does Sunday morning fall short in the renewal process?

Send

- Into what specific areas of life are the people of the congregation being sent?
- What is the congregation doing to assist its people in being sent into work life, into family life, or into society as the Christian folk?

Model 2: Sources of Transformation

Draw the model and explore these questions with the presenter(s):

Prayer and Worship

- How does the congregation's worship life engage Holy Eucharist, the Daily Office, and (through assisting its people) the practice of personal prayer?
- How strong or weak a part does each area play in renewing people for their life as Christian people in the world?

Study and Learning

- What does the congregation do to form its members (of all ages) in Christian understanding/story/thought and practice?
- How do the congregation's efforts take into account the whole person (mind, heart, and practice)?

Action

- What is the congregation doing in terms of the stewardship of all resources (e.g., money, building, nature, people) and in terms of equipping people to be good stewards of their lives?
- What is the congregation doing in terms of evangelism? Does the congregation have an understanding of "evangelism," and does it foster this understanding in its members?
- In what ways is the congregation practicing serving others or equipping people to serve others?
- What are the strengths and weaknesses of all the above efforts?

Community

- What goes on in the congregation that nurtures social connections—"just hanging out" with each other? What role does coffee hour play in this?
- What goes on in the congregation that allows members to listen to each other more deeply and to understand and be informed by one another's unique stories, personalities, and differences?
- In what ways is silence as a way of listening to God a part of the communal life of the congregation?

Model 3: Faith Development in Community

Draw the model and explore these questions with the presenter(s):

- How many people, and who, are in each of the various phases (circles) of the model?
- Where are the congregation's leaders in this model (parish council members, canonical committee, and others)?
- Talk out loud about and describe the specific issues or implications related to each group. What do you notice about the overall state of the congregation's spiritual development?
- Describe the past few years. Have things changed or remained the same in terms of how many people are in the different phases of spiritual development?
- What is the congregation doing to support "mature practitioners"?
- What specific things are being done to invite people at one phase to go to or explore another, more mature phase?
- What are one or two things the congregation could initiate that might increase the congregation's ability to foster the spiritual growth of its members?

Model 4: The Benedictine Life

Draw the model and explore these questions with the presenter(s):

Stability: Not running, but embracing where God is present and active in the current situation

- Where does the congregation see and seek God in the current situation in the congregation? In the here and now?
- What does the congregation do to foster this perspective in congregants as they look at their own lives?
- Where does the congregation see God in their current context: immediate neighborhood, city, etc.?
- Do leaders, themselves, have a stability of spiritual practice? Does the congregation have and help its members have stability in the practice of prayer?

Obedience: Listening in order to act

- In what ways does the congregation nurture a stance of "listening in order to act"?
  - » The use of silence in liturgy
  - » The use of listening processes in other forms of prayer (e.g., *lectio divina*)
  - » Listening processes for the purpose of discernment (e.g., mutual discernment groups)
  - » Congregational listening processes to inform decisions: methods by which members listen to each other, methods by which leaders listen to members, methods by which members listen to leaders
  - » Spiritual direction in the congregation

Conversion of Life: Turning to Christ in a new way

- Where is attention in the congregation and among its leaders given to discerning the new direction toward which God may be calling the congregation? In what way is this new direction seen as a turning to Christ?
- Where or how does the congregation nurture its members in discerning their own futures—their own turning more and more to Christ in their lives?

Rhythm and Balance

- Is the congregation maintaining a healthy rhythm and balance, or are things out of balance or out of rhythm in the congregation? Describe.
- What are the congregation and its leaders doing to protect a healthy rhythm and balance in the congregation and to cultivate this in the membership?
- In what ways do clergy and lay leaders model lives of rhythm and balance?

Model 5: Life Cycle of Organizations

Draw the model and explore these questions:

- Where would you place your congregation on the life-cycle model? Why do you believe this is where the congregation is? What are the indicators or behaviors that point to the congregation being at one stage or another?
- Given where you believe the congregation is, what, if anything, is the congregation already doing or might the congregation do to address renewing or revitalizing itself?

Model 6: Congregational Size

Draw up or have the presenter(s) refer to the size model and explore these questions:

- Where is the congregation right now in terms of size? Describe how the congregation is behaving relative to the categories in Walrath's model.
- Do these behaviors correspond to the size the congregation is or not? What do you make of this?
- What do you know about where the congregation has been or wants to be in terms of size? In what way, if any, is this affecting current behavior?

Melissa M. Skelton and the Diocese of Olympia, 2007

ST. AIDAN'S CHURCH CASE AND TASK

Assessing a congregation through the use of Model 2: Sources of Transformation and exploring action steps using the Action Research change process model

Learning Goals

- Through a case, to look at and reflect on a congregation's situation through the lens of one model (see Figure 7: Model 2—Sources of Transformation)
- Through the Action Research change process model, to outline a few potential actions to take to *begin* a change process that improves the congregation's life (see Figure 18: Action Research Change Model)
- To practice facilitation skills and task and group maintenance skills (see Figure 33: Group and Team Dynamics)

Task

1. Choose two facilitators for your discussion: one for the first part of the discussion and another for the second part of the discussion. Facilitator 1 might, for instance, facilitate the initial set up of the work and the first question, while facilitator 2 might facilitate the second question and any wrap-up.

   Remember to pay attention to clarifying the task, getting your materials set up, and working out how to attend to your time. This is not a role play!

2. Read through the case together. Discuss and write up on newsprint these topics:
   - Explore and assess St. Aidan's using **Model 2: Sources of Transformation**. In what areas is the parish more solid? What areas might be important to develop or improve?
   - Using the initial steps of the Action Research process, what are **some steps the rector and the leadership group might follow** to *begin* a productive and appropriate improvement or change process at St. Aidan's?
   - **Budget your time** and do only what you can in the time allotted, even if you have to leave out some of the discussion about all the dimensions of Sources of Transformation. But make sure you finish what you need to do to present your findings (see below) to the larger group.

3. After each facilitator does his or her work, take a short time to **give each facilitator feedback** using the facilitator feedback sheet (your trainer will lead this debrief).

4. At the end of the time, **write up on one piece of newsprint: one area you believe is most important to improve at St. Aidan's and a few process steps you believe might be important to try.** One of your team members will present this in our next plenary session.

St. Aidan's Church

You are a leadership team working with a new rector to decide what to focus on in the upcoming year at St. Aidan's Church and what to do to progress that focus.

Some background on St. Aidan's:

St. Aidan's is in a growing suburban area; however, the congregation has been at about the same average Sunday attendance (120) for the past five years, dropping off a bit during the year-long interim period. Along with this, finances are down slightly.

The parish is made up mostly of people 50 and older, with a small group of people in their 40s and, just recently, a few couples in their 20s and 30s who have come since the new rector's arrival. These younger couples say they especially love the new rector's preaching, but are already saying that they are not sure that they "fit" with the parish in other ways.

The parish has a basic worship schedule on Sunday. There are two Eucharists. After the second liturgy a very brief coffee hour is held in a parish hall too far from the church for many to attend. An adult forum with speakers mostly from the community follows the coffee hour. There is no other adult formation in the parish.

The parish has one midweek Eucharist at 7:00 a.m. on Wednesdays with a surprisingly large attendance: 20 to 25 people attending each week before going to work.

The parish's outreach consists of a line item in the budget, which is administered by an outreach committee that meets once a year to decide which efforts to give money to and then writes checks during the rest of the year. This has been the practice for many years.

The canonical committee said that it wanted the following in a new rector: a good preacher, a person with a strong spiritual life, and someone who would grow attendance and strengthen finances.

Now that the new rector is in place, she's wondering whether the congregation actually wants to grow or understands what this will mean for their life together.

Melissa M. Skelton and the Diocese of Olympia, 2007

FACILITATOR ASSESSMENT SHEET

Give each facilitator a rating using a 1 to 5 scale

1 = little use of skill

5 = frequent use of skill

Skill	Facilitator 1	Facilitator 2	Facilitator 3	Facilitator 4	Facilitator 5
Task States the task or gets the group to state the task up front. Keeps people on task.					
Materials Effectively uses materials: newsprint, markers, tape. Keeps newsprint visible and writing legible.					
Words Records in the speaker's own words. Asks permission/ checks out wording.					
Energy and Pace Keeps the energy going. Maintains a comfortable pace.					
Time Provides for doing the task in the time allotted					
Participation Encourages the participation of all					

YEAR A UNIT 2

DEBRIEFING: GATHERING DATA IN THE CONGREGATION

Learning Goals

- To share about and explore the experience of gathering data in the congregation
- To explore what the data might suggest about the congregation's experience of Model 1: Gather-Transform-Send
- To explore potential actions based on the data

Task

1. Choose a facilitator and debrief the interviews done in each congregation. The facilitator should cover most of the questions below. (50 minutes)

   - How was it for you to conduct the interviews?
   - What did you learn about "gathering" in your congregation?
   - What did you learn about "transformation/renewal" in your congregation?
   - What did you learn about "sending" in your congregation?
   - What actions might you take based on the data or out of the data-gathering experience?

2. Trainer debriefs facilitator (5 minutes)

No formal presentation of the team's work will be done in the plenary session following this team time.

Within the Action Research model of planned change (see Figure 18: Action Research Change Model), change comes about through a cyclical process by which initial research on the organization or congregation provides information to guide action. The results of the action are then assessed to provide further guidance for action and so on.

While conducting research in an organization or congregation may sound like something done at arms length, data collection and feeding the data back into an organization or congregation for reflection, analysis, "diagnosis," and action is meant to build connection, collaboration, and energy for change. In many ways, then, data collection, itself, is an important intervention in the life of an organization in that it influences relationships, our perceptions of the issues, and the energy needed for change or improvement.

A wise OD practitioner once said, "One of the most powerful interventions you can ever make in an organization is getting the organization in touch with its own data!"

Selecting the Methods of Research or Data Collection

There is no one best method or combination method for collecting data. The best method, or combination of methods, depends on the following:

- **The nature of the issue or problem:** Is it clear and specific or fuzzy?
- **The kind of information required:** Is the amount of data limited, or does the situation require a great deal or several types of information?
- **The number of people involved:** Is the situation narrow, involving only a small number of people, or is it one that involves a larger number of people?
- **The amount of time available:** What are the time parameters or pressures?
- **The costs of the method:** How much money is the organization or congregation willing to spend?
- **The actions that will be taken** based on the data: Are you collecting data that can or will be acted upon?

Data-Collection Methods

OD practitioners have identified six methods most commonly used to collect data:

1. **Interviewing** (one-on-one or in groups)
2. **Questionnaires or surveys**
3. **Polling or testing** (using focused questions and a scale to find out where a group is on a given issue)
4. **Collages, drawings, use of art**
5. **Kinesthetic activities**
6. **Direct observation of an individual or group and/or ethnographical work**

The Data-Collection and Feedback Cycle

Data collection and feedback can be seen as involving three core activities that are bracketed by (*a*) **planning to collect the data** and (*b*) after the data is fed back and worked on by the organization, **following up** in a way that leads to organizational diagnosis and planning a specific intervention.

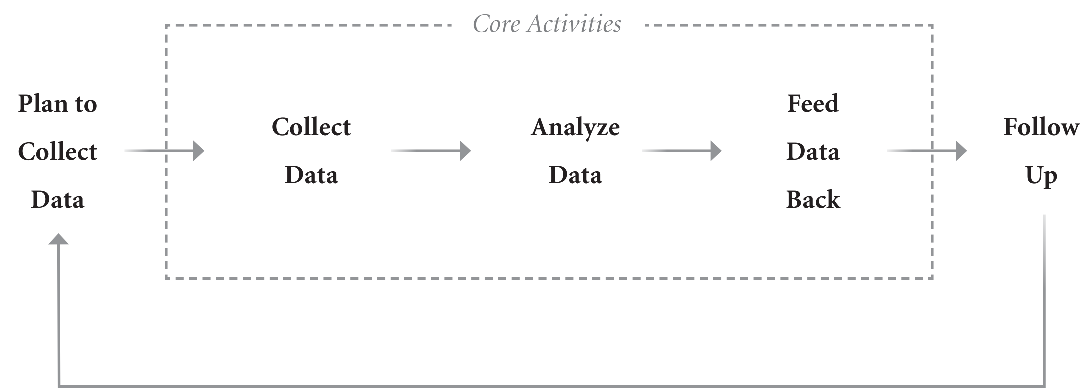

FIGURE 38: DATA-COLLECTION AND FEEDBACK CYCLE

Survey-Feedback: What Is It and How Is It Done?

Survey-feedback is a method of collecting and feeding back data through the use of a survey. The data are collected, analyzed, and fed back to organizational or congregational members and are used by them to diagnose the organization and plan interventions to improve it.

Survey-feedback generally involves four steps:

1. Members of an organization, including leaders, are involved in the preliminary planning of a survey.
2. The survey is administered to members of the organization or team.
3. Someone (usually an OD consultant) tabulates, collates, and analyzes the data and potentially suggests approaches to diagnosis and potentially teaches organizational members to lead the feedback process.
4. A group plans and conducts a feedback meeting in which organizational members will work on the data, doing diagnostic work together and potentially getting themselves organized for action.

Using Survey-Feedback in a Congregation: Some Hints

Have a model or models in mind when you use survey-feedback.

- **For use in a group or a team:** Structure questions to cover all the basic areas of healthy functioning in a group or a team. Refer to materials on group/team facilitation for team assessment materials that can be used in a survey-feedback fashion (see this manual's Facilitation Skills section). Tailor the questions to the specific purpose of a given team or group in the congregation.
- **For use in the entire congregation/system:** Draw on questions that get at organizational system questions—questions of trust, primary task, culture, etc. Include questions that get at Model 1: Gather-Transform-Send or Model 2: Sources of Transformation.

Include a mix of open-ended and close-ended questions in the survey.

- Allow those completing the questionnaire to indicate their answers along a six-point scale on many questions.
- Also include open-ended questions that allow those completing the questionnaire to describe in their own words the congregation's strengths, areas needing improvement, and any ideas they have.

Be sure to do a thorough job of collating and analyzing before feeding the data back to the group or system.

- Have your own working hypothesis about what areas need work or further discussion. Access your own ignorance and real questions as you look at the data and identify areas you will be probing based on the results.

When you feed the data back, let the group do their own work—and be sure they start with the data!

- Ask them what they see—that is, what is the data they notice
- Ask them what they make of the data
- Ask them why they chose one rating over another

Tease out the perspective of the rector or vicar and possibly lay leaders in feeding back the data.

- Mark on the data that is returned to the congregation exactly where leaders are in their assessment of different areas of the congregation. In the feedback session encourage dialogue between the rector/vicar and others, or between lay leaders and the whole group.

Prepare to be surprised at what you learn in the feedback session.

- The survey data is very important to give an overall sense of where people are, but the discussion is where you will learn the reasons people scored specific dimensions of their congregational life the way they did and what's going on at a deeper level. This is always a surprising experience!

Melissa M. Skelton and the Diocese of Olympia, 2007

SURVEY-FEEDBACK CASE EXERCISE:
CHURCH OF THE ASCENSION

Learning Goals for the Case Work

- To learn about and explore one portion of the survey-feedback process
- To gain experience in reviewing a congregational survey and, based on the data, to form hypotheses about areas of strength, areas needing strengthening, areas needing more enquiry, and potential areas of focus for further growth
- To continue working on facilitation and functioning as a group in a way that pays attention to task and group maintenance

Background

For this exercise you will refer to a **survey completed as a part of a congregation-wide congregational development project** along with the letter the consultant originally attached to blank surveys which were distributed to members of the congregation (see Figure 39: Consultant Cover Letter and Figure 40: Church of the Ascension Survey Results). As the letter indicates, the congregation will be having two full-day meetings, and those who will be attending the first meeting will have completed the survey before coming to the meeting.

Church of the Ascension is a small coastal congregation in a town that has begun growing with the arrival of young retirees as well as younger people who are moving into the area to work at a large corporate regional office and call center newly located right outside town.

The rector, Ken, has been at Ascension for twelve years. For the past few years the congregation has been on a membership plateau at about 120 people across two Sunday liturgies (40 at 8:00 a.m. and 80 at 10:00 a.m.) with a heavy skew toward people 55 and older.

The rector and leadership team working with the consultant have said that while there is nothing "wrong" in the parish, there seems to be a lack of energy in the life there, especially in view of the new life in the town. They wanted to undertake the consultation, therefore, both to work on general improvement and to look at two issues: the parish's interest in growth and its service to the broader community.

The Task (50 minutes)

Choose a facilitator for the group and do the following:

1. Team members silently read through the survey data, making notes on the survey about their questions and observations.

2. Have a facilitated group discussion about the following:

    a. What did you *see* in the data? (Don't jump to what the data suggests yet.)

    b. What seem to be the areas of strength in the congregation?

   c. What seem to be the areas that potentially need strengthening in the congregation?

   d. What, if anything, do you find puzzling in the data and would you want greater clarification about in the meeting?

   e. What hunches or hypotheses do you have about what the congregation might need to focus on for the future if it wants to become a healthier, more faithful, more effective congregation?

   Note: this is not a role play!

3. **Create a piece of newsprint that outlines three major points related to your discussion** that will serve as a basis for your reporting back to the whole group.

Trainer debriefs facilitator (5 minutes)

COVER LETTER FOR CHURCH OF THE ASCENSION SURVEY-FEEDBACK CASE

Janet Consultant
4444 Edwin Friedman Boulevard
Anywhere BC

March 31, 2009

Greetings everyone,

In preparation for our meeting on Saturday, May 1 from 9:00 a.m. to 3:00 p.m., attached please find an assessment form I would appreciate your **completing and turning into Michael Administrator by 5:00 p.m. on Friday, April 15.** This form will give me (as the facilitator for that day) some valuable information to draw on as I prepare for our meeting. Below please find information about completing the form and the meeting itself.

The Meeting on Saturday, May 1
The gathering on May 1 will be the first of two congregational development meetings to be held within a six-week period in which the Rector, the Planning Committee, and the parish will together be working on (1) improving the life of the parish as a community of faith and as an organization and (2) working to reach greater clarity about the parish's interest in growth, service to the broader community, and other issues that will emerge as we do our work together. In terms of meeting format, we'll be starting with worship and, from there, will be doing a number of exercises in which we share ideas about where we think the parish currently is and about where we want to see the parish go in the future.

Completing the Assessment Form
To complete the assessment forms, simply answer the question or circle the number that best represents the rating you would give to the specific area mentioned in the question (1= Low and 6 = High) in terms of **where you think the parish currently is**. If you're confused by the question or don't feel you have much knowledge about it, don't worry about it. Just give your best guess based on what you do know. This is not a test for you! Rather it's a way for me to get your impressions about some important areas of the parish's life.

What Happens to the Forms Once You Turn Them In
After Michael collects all the forms, he will be forwarding them to me for collating. I'll then be drawing on them to plan our day as well as feeding back some of the information to you in summary form as needed. Just so that you know, no individual's response will be identified as coming from that individual, except perhaps in the case of the leadership—the Rector, Wardens, or the Parish Council as a whole—should it prove useful for our discussion.

Who I Am/Who We Are
I'm one of the Diocese of New Westminster's Parish Development Consultants, a group created by the Diocese to help congregations develop their faithfulness and organizational life. I'm also Rector (part time) at St. John's Church in Somewhere, BC, and a consultant to non-profits and businesses who want help working on organization development and understanding the customers or constituencies they serve. Prior to this, I worked at Interesting Values-Based Company, Inc., leading marketing and organization development.

Thanks very much for your participation! I look forward to seeing you on May 1.

Janet Consultant

FIGURE 39: CONSULTANT COVER LETTER

Congregational Assessment

Please circle the number that comes closest to how you would rate each area mentioned in the question.

A. Overall	**Low** 1	2	3	4	5	**High** 6
1. My overall satisfaction with **how the congregation functions**	0	0	3	15	48	28
2. My overall **satisfaction with my own role** in the congregation	0	5	14	20	29	20

B. Primary task as a congregation	**Low** 1	2	3	4	5	**High** 6
1. The congregation's **ability to "gather"** (invite people, greet them, orient them, incorporate them into the life of the congregation)	1	1	28	31	25	11
2. The congregation's **worship/prayer life** (communal worship and equipping people for daily prayer life)	0	7	6	17	38	26
3. The congregation's **Christian formation** (education that contributes to Christian formation of the whole person)	0	3	18	28	24	19
4. The congregation's **service to others** (serving others together as a congregation or encouraging/supporting individuals' serving of others)	0	2	4	32	31	11
5. The congregation's **stewardship** (time, talent, treasure)	2	0	16	16	37	19
6. The congregation's **evangelism** (attracting others to the good news of God in Christ)	2	8	34	23	18	5
7. The health of the **congregation's life as community**—having time for "hanging out" and for deeper conversations	1	0	4	16	43	27
8. The congregation's **ability to form and send people as Christians into** family life, work life, and civic life	1	7	11	36	32	7

C. Strategy	**Low** 1	2	3	4	5	**High** 6
1. **Sense of direction** (expressed in vision, strategic plan, or just in practice) within the organization	2	4	33	32	17	6

FIGURE 40: CHURCH OF THE ASCENSION SURVEY RESULTS **(page 1 of 3)**

D. Dynamics and Culture	**Low** 1	2	3	4	5	**High** 6
1. Level of **trust** in the congregation (among rector/vicar, leadership, and congregation)	0	1	2	23	44	21
2. How well the parish **manages the dynamics of change and stability** (i.e., changing when we need to change, maintaining stability when needed)	2	5	27	26	26	4
3. Ability of congregational leaders to **deal with disagreements and conflict**	0	7	11	20	36	17
4. Ability of congregational leaders to foster a **healthy congregational culture** connected to and grounded within Anglican/Episcopal Church culture and ethos	2	3	3	30	35	18
5. **"Ownership"** of direction by rector, parish council, and members	0	0	25	20	25	21

E. People	**Low** 1	2	3	4	5	**High** 6
1. **Members' ability** to take responsibility for and develop their spiritual lives	0	11	18	20	31	12
2. **Leadership's (parish council's & rector's) commitment** to their work	0	0	0	25	35	34
3. **Skills of the leadership (parish council's & rector)** for their work	2	0	7	20	39	26

F. Structures and Processes	**Low** 1	2	3	4	5	**High** 6
1. **Members** adequately participate in information flow, problem solving, and decision making in the parish	0	5	40	18	16	15
2. **Leadership** (parish council & rector) effectively and adequately participates in information flow, problem solving, and decision making	0	2	8	20	41	22
3. The way the parish is **structured** (committees, groups, etc.) works effectively and efficiently to get things done	0	6	7	10	42	29
4. There are **adequate links and cooperation** among individuals, committees, and groups in the parish	2	0	16	21	37	18

(page 2 of 3)

G. Leadership	Low 1	2	3	4	5	High 6
1. The leadership (rector & parish council) is able to get the **routine work done while also paying attention to strategic issues** (e.g., long-term or systemic issues, capacity building)	2	1	23	22	23	20
2. Leadership (rector & parish council) is **in adequate touch** with what is happening in the whole system	2	3	15	25	25	21
3. Leadership (rector & parish council) is able to effectively participate in **setting the strategic direction** for the organization	0	5	15	25	23	22

Themes from the Open-Ended Questions: Church of the Ascension

What I Appreciate/Value about the Congregation

- Ken—his faithfulness.
- The food pantry and the volunteers who work on this.
- The family feel of the congregation—we all know each other and work hard to help each other.
- Our Sunday morning liturgy—beautiful!
- Our building—we are the most beautiful church building in town.
- The seasonal people who join fully into the congregation and pledge.

What Concerns/Issues I See

- We are an older congregation and need to find ways to grow.
- More people are needed to do all that we do—the same people do all the work.
- We need more adult formation in the parish.
- What we have to offer children is very limited.
- The Sunday morning liturgy is too long! How can we shorten it?

What Wishes/Ideas I Have Related to the Congregation

- More growth, especially among young families with children.
- Wish more people participated in the food pantry—how can we do this?
- Wish we could strengthen our communication with each other.
- Wish we were better known in the community.

(page 3 of 3)

Melissa M. Skelton and the Diocese of Olympia, 2007

Extraverting (E)	Introverting (I)
• Initiating • Starting interactions • Physically engaged • Energized by outer world of people or objects	• Reflecting internally on reactions, thoughts, feelings • Observant, quiet, enjoys receiving information • Energized by inner world of ideas
Sensing (S) • Focused on pragmatic, sensory information • Experiential • Relies on senses	**Intuiting (N)** • Focused on emerging ideas, possibilities, linkages, concepts • Enjoys theoretical considerations • Relies on imaginative patterns
Thinking (T) • Critical eyes in finding areas of improvement, error • Identifies logical considerations • Outlines criteria to promote a rational and objective approach	**Feeling (F)** • Evaluative perspective using values and ideas • Seeks solutions that maintain harmony, prefers win-win • Accommodating and empathetic approach
Judging (J) • Enjoys closure • Decisive through analysis or evaluative processes • Methodical, systematic, or scheduled	**Perceiving (P)** • Enjoys exploring possibilities and emerging information • Open-ended strategy keeps the “door open” to new data • Questioning, casual, “just in time” perspective
Four-Letter Hypothesis	

FIGURE 41: MBTI SELF-ASSESSMENT 1

TEAM PROFILE: SIXTEEN TYPE PREFERENCES

From *Introduction to Type* by Isabel Myers Briggs

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

FIGURE 42: SIXTEEN TYPE PREFERENCES

YOUR TEAM, DECISION MAKING, AND DOMINANT FUNCTIONS

Adapted from *Introduction to Type* by Isabel Myers Briggs

1. Write team members' names in relationship to each dominant function.
2. Discuss the strengths of the team; what, if anything, appears to be missing; and how the team can pay attention to all functions in decision making.

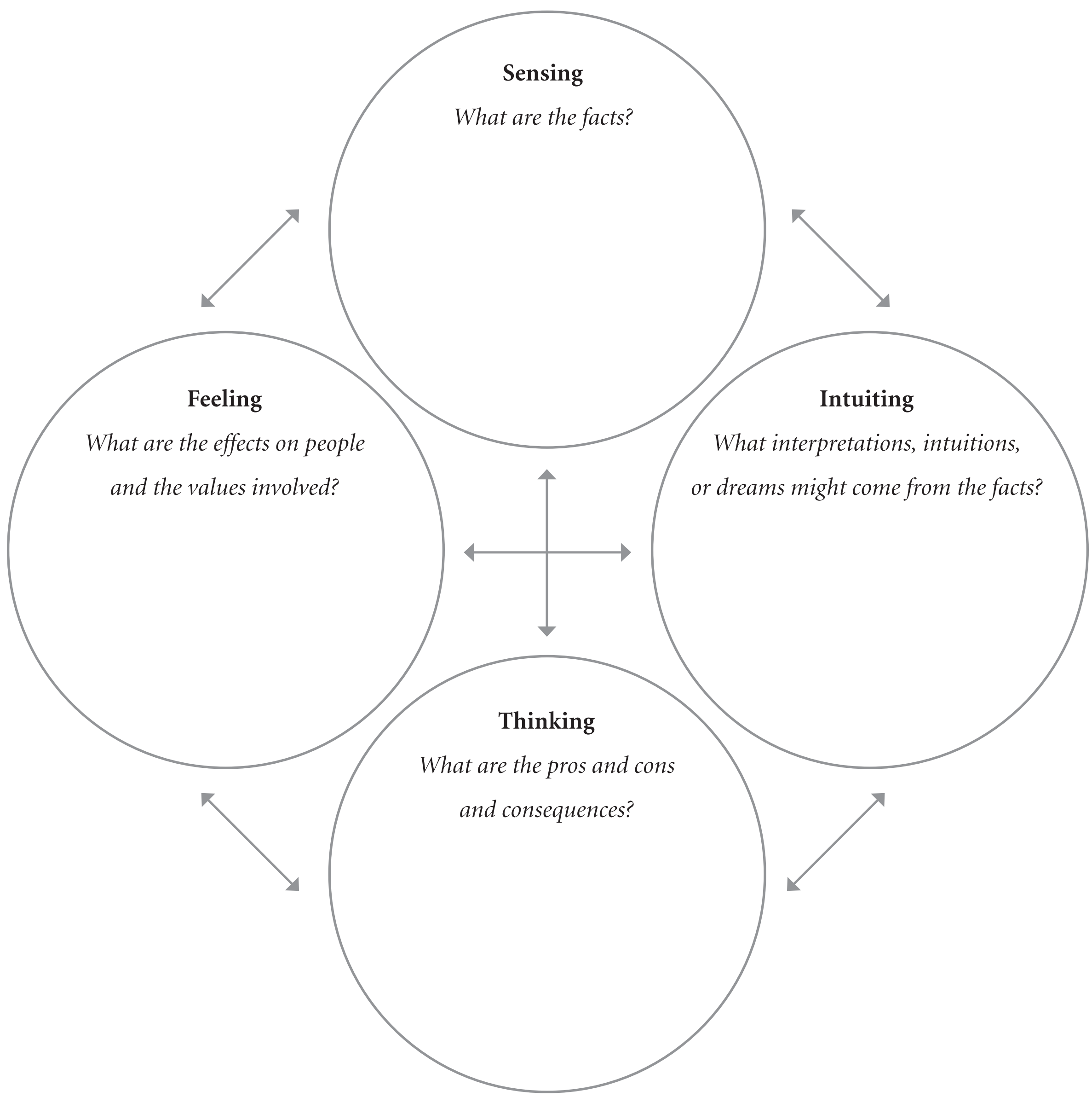

FIGURE 43: DOMINANT FUNCTIONS

ORGANIZATIONAL CHARACTER

Adapted from *Working with Organizational Character,* Bridges & Edgelow, CPP

Extraverted Organizations	**Introverted Organizations**
• Have open boundaries • Allow access to decision making • Collaborate on decisions • Act quickly • Experiment with several possible lines of action • Trust oral communication • Encourage interdepartmental cooperation • Turn outside for guidance • Seek assistance when in trouble • Invite outsiders to celebrations • Have as a motto: "The answer is out there—we just have to find it"	• Have closed boundaries • Prevent access to decision making • Reach consensus after a decision is made • Respond only after study • Explore options in detail, then try one line of action • Trust written communication • Experience interdepartmental mistrust • Insist guidance must come from within • Keep celebrations "in the family" • Have as a motto: "The answer is within—we just have to figure it out"
Sensing Organizations	**Intuitive Organizations**
• Are at their best with detail • Can handle masses of data • Prefer solid routines • Prefer incremental change • Make improvements • See Intuitive organizations as lost in the clouds • See the future as an extension of the present • Emphasize targets and plans • Trust experience and authority • Tend to organize functionally • Have as a motto: "Change the structure"	• Are at their best with the big picture • Can spot emerging trends • Are a little careless about routines • Prefer transformational change • Change "paradigms" • See Sensing organizations as stuck in the mud • Believe the future can be created • Emphasize purposes and vision • Trust insight and creativity • Often use cross-functional teams • Have as a motto: "Change the belief systems"
Thinking Organizations	**Feeling Organizations**
• Make decisions based on principles • Think in terms of rules and exceptions • Value what-is-logical • Emphasize the objective • Believe criticism leads to efficiency • Encourage employees to live up to expectations • Are a social machine • Have as a motto: "Do the right (or intelligent) thing"	• Make decisions based on values • Think in terms of particular human situations • Value what-we-care-about • Emphasize the people • Believe support leads to effectiveness • Encourage employees to do their best • Are a social community • Have as a motto: "Work well together"
Perceiving Organizations	**Judging Organizations**
• Keep options open and seek more information • May be weak in decision making • Set general standards • Leave many things vague and undefined • Are loose and fairly tolerant • Have as a motto: "Don't miss an opportunity"	• Drive toward decisions • May be weak in information gathering • Set clear, specific standards • Define lots of things in detail • Are often moralistic • Have as a motto: "Fish or cut bait"

FIGURE 44: ORGANIZATIONAL CHARACTER

EXERCISE: IN THE GRIP

Using *Introduction to Type* and the newsprint sheet on your type and the inferior function, explore your own experience with function and being "in the grip."

1. What is your type (the four letters)? ______ ______ ______ ______

2. What is your dominant function? ______________________________

3. What is your least preferred inferior function? ______________________________

4. What specific situations or triggers put you "in the grip"?

5. What have you learned about what can return you to equilibrium?

6. What new thing have you learned about being "in the grip," or what have you been reminded of that you already knew?

Melissa M. Skelton and the Diocese of Olympia, 2007

Trinity Church Case: Typology in Action!

Learning Goals for the Case Work

- To explore and discuss a case using what has been learned about MBTI as a lens through which to analyze the situation and come up with process ideas for working through the issue
- To continue working on facilitation and functioning as a group in a way that pays attention to task and group maintenance

The Case

You are a group working together with the rector to figure out what process the parish might follow to work through an important decision.

Trinity Church, an urban downtown parish that is currently running operating deficits, has a challenging road ahead in order to catch up on the deferred maintenance of its buildings.

For many years Trinity Church has rented a small house on its property, which it owns, to a thrift shop run by a group outside the parish. Because the house was not in good shape, the church charged minimal rent to the group. Over the years, a number of people in the parish have developed warm relationships with those working there. Also, over the years the church has done minimal upgrades to the building. As a result, therefore, the building now needs significant repairs and has become both a safety and a liability issue.

The parish is an NF congregation with a large number of INFP congregants. The congregation knows this, in that a few years ago the parish sponsored a workshop on typology attended by a large number of parishioners.

A year ago the parish called an INTJ rector, Catharine, whom they called because they believed she could get them organized to deal with their money and building issues and energize them to overcome a chronic lack of follow through that has been characteristic of the parish for years.

After being in the parish a year, Catharine decided that something had to be done about the house and about the arrangement. She put this on the parish council agenda for an initial discussion. While no process was set into motion to deal with this and no decision was made in the meeting, after the meeting Catharine received three e-mails from non–parish council members expressing concern that the church might try to "kick the thrift shop out."

The Task

Choose a facilitator and work together on the following questions. **Newsprint your ideas about a process (question 3 below)** and be prepared to present it to the whole group.

1. On the issue of the church building and thrift shop, what might be the concerns and perspectives from an INFP congregation's point of view and from an INTJ rector's point of view?
2. What's missing from both perspectives?
3. What might be some key things to include in a process to work on this issue? What process would you recommend following to get to a decision on this issue?

Melissa M. Skelton and the Diocese of Olympia, 2007

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 Western Training Laboratories, 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
Known to Others	**I** **Area of Free Activity**	**II** **Blind Area**
Not Known to Others	**III** **Avoided or Hidden Area**	**IV** **Area of Unknown Activity**

FIGURE 45: JOHARI WINDOW

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, the 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 thought 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

1. A change in any one quadrant will affect all other quadrants.
2. It takes energy to hide, deny, or be blind to behavior which is involved in interaction.
3. Threat tends to decrease awareness; mutual trust tends to increase awareness.
4. Forced awareness (exposure) is undesirable and usually ineffective.
5. 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.
6. 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.
7. The smaller the first quadrant, the poorer the communication.
8. There is universal curiosity about unknown areas, but this is held in check by custom, by social training, and by diverse fears.
9. Sensitivity means appreciating the covert aspects of behavior in Quadrants II, III, and IV and respecting the desire of others to keep them so.
10. 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.
11. The value system of a group and its membership may be noted in the 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.

NTL Reading Book for Human Relations Training, NTL Institute, 1982. Reprinted from NTL's *Human Relations Training News,* 1961, 5 (1) 6–7 by Joseph Luft.

EXERCISE: MY JOHARI WINDOW

1. On this diagram, use dotted lines to indicate how large you think your "area of free activity" with members of your team is.

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

FIGURE 46: MY JOHARI WINDOW

2. Privately, respond to these questions:
   - How can I enlarge the area of free activity with my team members?
   - What am I willing to disclose about myself? What keeps me from being more open? What will the benefits be of my becoming more open, more transparent?
   - What am I willing to share in terms of feedback to other team members? What feedback can I request that will help me enlarge my area of free activity?

3. Share one part of this with one other person.

GIVING AND RECEIVING FEEDBACK

Feedback is communication to a person that gives that person information about how he or she affects others and the performance of the group or organization. Feedback can also be given to a group.

1. **Feedback is descriptive rather than evaluative** and is based on observed behavior. Avoiding evaluative language reduces the need for the individual to respond defensively. Describing behavior minimizes inferences or assumptions made by the giver.

2. **Feedback is specific rather than general.** To be told that one is "dominating" will probably not be as useful as to be told, "When I offered a suggestion, you did not acknowledge it and just went on with your description of what you wanted to do." Give examples.

3. **Feedback takes into account the needs of both the giver and receiver** of feedback. Feedback can be destructive when it serves only our own needs and fails to consider the needs of the person on the receiving end.

4. **Feedback is put into context.** Is this a big issue or a minor issue? If we give feedback without saying how important it is, the other person's attention is directed toward figuring out the severity of the discussion rather than listening to you.

5. **Feedback is well timed.** In general feedback is most useful at the earliest opportunity after a particular behavior (depending, of course, on the person's readiness to hear it, support available from others, etc.).

6. **Feedback is checked to ensure clear communication**. It's helpful to have the receiver paraphrase the feedback to see if the message was received.

7. **Feedback describes impact and desired outcome.** Describing the impact on the sender, the group lets the receiver know why this is an important issue. Describing the desired outcome lets the receiver know what could be different in the future.

8. **Feedback is owned by the giver** by using personal pronouns like *I* or *my*. Such messages enable the speaker to take responsibility for his or her thoughts, feelings, reactions. In other words, speak for yourself.

9. **Feedback includes speaking from the heart,** from the emotions.

Adapted from materials from National Training Labs, 2007

FOUR-PART FEEDBACK MODEL

Plan and prepare to give feedback.

Consider why you want to give the feedback.

Determine the best time and place.

Ask permission to give the person feedback.

Be conscious of the person's capacity to take it in.

The four-part model includes these statements:

When you ______________________________

(Behavior)

I felt ______________________________

(Emotion)

The impact on me is ______________________________

(Consequence)

I prefer/want ______________________________

(Request)

FIGURE 47: FOUR-PART FEEDBACK MODEL

Adapted from materials from National Training Labs, 2007

A (NOT EXHAUSTIVE!) LIST OF FEELING WORDS

Mad	**Sad**	**Glad**	**Afraid**	**Multiple Categories** (in one, two, or three of Mad, Sad, Afraid)
angry	hurt	happy	apprehensive	abandoned
furious	blue	content	scared	rejected
enraged	gloomy	calm	terrified	embarrassed
disappointed	discouraged	easy	freaked	lost
peeved	upset	delighted	uneasy	isolated
disgusted	hopeless	assured	nervous	alone
bugged	despairing	warm	anxious	forgotten
annoyed	sorrowful	loving	jealous	left out
frustrated	empty	affectionate	shy	remorseful
resentful	blah	chipper	unsure	humiliated
uptight	numb	joyful	timid	disgraced
irritated	bored	amused	worried	mortified
hateful	grieved	excited	inadequate	goofy
self-pitying	pessimistic	eager	threatened	ashamed
combative	unhappy	cheerful	insecure	punchy
powerless	dejected	excited	petrified	patronized
irked	miserable	tranquil	panicky	
	distraught	serene		
	down	peaceful		
	useless	eager		
		jazzed		
		tickled		

FIGURE 48: FEELING WORDS

LEARNING REFLECTION

Identify one learning you have had so far about…

yourself as leader

groups, teams, or facilitation

whole systems or congregations

FACILITATOR ASSESSMENT SHEET

Give each facilitator a rating using a 1 to 5 scale

1 = little use of skill

5 = frequent use of skill

Skill	Facilitator 1	Facilitator 2	Facilitator 3	Facilitator 4	Facilitator 5
Task States the task or gets the group to state the task up front. Keeps people on task.					
Materials Effectively uses materials: newsprint, markers, tape. Keeps newsprint visible and writing legible.					
Words Records in the speaker's own words. Asks permission/ checks out wording.					
Energy and Pace Keeps the energy going. Maintains a comfortable pace.					
Time Provides for doing the task in the time allotted					
Participation Encourages the participation of all					

YEAR A UNIT 3

TRUST DEVELOPMENT THEORY

based on the writings of Jack Gibb

Jack Gibb's theory of group development offers a paradigm for examining how groups work together and how trust and productivity occur in groups. Some of these same concerns can be applied to the development of trust in larger organizations or systems.

Gibb's premise is quite simple: As trust increases, defensive and unproductive behavior decreases, people shed roles and give up postures that inhibit the flow of vital information, and people become more able to explore options openly. Out of this exploration of options, people are then able to choose courses of action and goals they feel committed to and are capable of working productively on.

Gibb states that on a group level and for individuals in the group, the concerns revolve around these issues:

- **Acceptance and membership**
  - » Do I and others here feel we all belong "at the table"?
  - » Am I accepted here and do I accept others, or are there fundamental issues related to lack of acceptance of someone as a member of the group?

- **Data flow and decision making**
  - » Have we all put all information on the table, or is some information being withheld? Is there transparency of the information needed to see the situation and make decisions about potential directions to pursue?
  - » Is there a way for people to be heard/have a voice/influence decisions? Is it clear how decisions are going to be made?

- **Goal generation/formation and productivity**
  - » Have we/do we form potential goals (options) that come out of the data that we have explored? Is there choice involved as we look at the options? In making the choice, can we be committed to the goals and get ready to work productively toward them?

- **Organization and control**
  - » Now that we're ready to work, how will we structure ourselves to accomplish our goals? How can we monitor progress to keep on track?

How the Group Issues Are Related to Each Other

Gibb believed that the areas he identified build on one another. Thus, for instance, he believed that if a group is having a problem with goal formation and productivity, it needs to look at the previous level of data flow and decision making to see what additional work needs to be done at that level. Thus, the levels build on one another in this way:

Organization and Control

If a group is having trouble deciding on ways to structure itself to accomplish its goal, the unfinished business may be in the earlier stage of goal formation. Ask yourself: Is there a group commitment to the goal, and if not, why not? What steps will the group take to revisit the goals and understand what needs to be done to strengthen commitment?

Goal Generation/Formation and Productivity

If there is a problem in setting goals for the group, perhaps data flow hasn't been adequate. The group may not know what the relevant data is that feeds into possible goals or may not know what other people in the group are thinking. Group members also may not understand how decisions are made about what goals to pursue.

Data Flow and Decision Making

If there is a problem with decisions not being made, or information not being shared, the source may be at the level of acceptance and membership: one or more members may not feel sufficiently accepted to hear data from other members or to contribute effectively. Remember that only when data (information that people have access to or information about where people really are on an issue) flows freely, will effective, collaborative decisions be made.

Acceptance and Membership

An individual can help a group reach its potential in the area of acceptance and membership by

- risking when first entering a group,
- modeling trust and openness,
- being accepting and open to what others say and want,
- not always having to be right, and
- being interdependent (releasing control).

Gibb's Areas of Trust Development in Groups

Organization and Control

↑

Goal Generation/ Formation and Productivity

↑

Data Flow and Decision Making

↑

Acceptance and Membership

FIGURE 49: GIBB'S AREAS OF TRUST DEVELOPMENT IN GROUPS

SPEED LEAS' LEVELS OF CONFLICT

Level	Symptoms	Strategy
Level 1 **Problem to Solve**	**Objective of those involved:** Fix the problem; use rational methods to determine what is wrong **Tone/behaviors:** Optimistic, collaborative, problem focused not person focused, rational; language is clear, specific, here and now, adult; real differences over goals, values, needs, plans, information; people understand each other and disagree.	**1. Facilitate decision making by collaborative problem solving,** or if not possible, by **negotiation,** or if not possible, by **formal authority action** (by voting or leader decision). **2. Methods:** Establish meeting norms, use a facilitator and a disciplined process, brainstorm and prioritize, use communication skills, etc.
Level 2 **Disagreement**	**Objectives:** Self-protection; solve the problem while not getting hurt or being besmirched **Tone/behaviors:** Cautious, call on friend for advice, general language to protect people and self (e.g., "there is no trust," "we have a communication problem"); cautious with some hostile humor, distancing comments; withholding information that might serve the other side or damage your side	**1. Reduce tension and facilitate people's work together:** The need here is to keep people close enough to work through their differences and not engage in withdrawal or begin to get aggressive. Encourage people to "hang in there" and attend and prepare for meetings. Coach people to act and to be assertive. Help people fully express their concerns and listen to the concerns of others. Provide ways for people to build relationships, know each other as people, and speak with each other about common interests and needs. **2. Methods:** Role reversal, expectations clarification, paraphrase and itemized response, brainstorm and prioritize, use facilitator, etc. **3. Establish ground rules:** Get agreement about how we will work on the issue (e.g., no threats, identify sources of information, direct sharing of differences, no personal attacks, no withdrawing); norms for meetings, etc. **4. Make decisions:** Collaborative problem solving, negotiation, formal authority

FIGURE 50: SPEED LEAS' LEVELS OF CONFLICT **(page 1 of 3)**

Level	Symptoms	Strategy
Level 3 **Contest**	**Objective:** Win, not yet at level of wanting to hurt or get rid of the opponent **Tone/behaviors:** Win/lose dynamics, threatening, intentionally difficult to work with, resistance to peace overtures, hanging back waiting for others to show weakness, personal attacks, emotional appeals, limited social contact; language is distorted and over-generalized ("you always…," "everyone…"), exaggerated, making a case, expecting magic or rapid change, expecting others to read your mind, extreme, only two sides, shades of gray are lost	The overall need is to reduce fear and distorted thinking; to provide a sense of order **1. All the strategies mentioned for Level 2, as possible** **2. Structure the process:** Work out a clear process, dates of meetings, time lines, etc. Revise it as needed; but work at maintaining a sense of order and direction. There is a high need for a process that is seen as fair, open, and legal. **3. Use an external consultant.** **4. Contact between parties to the conflict needs to be carefully managed:** Opportunities for people to express feelings and clarify their interests need to be provided for each side; this usually needs to first be done apart from the other side. When they are ready to work together, then have a carefully facilitated meeting. **5. Decision making:** Employ the same sequence as at other levels; however, the more persuasion, compelling, and voting, the more likely that people will leave the organization.

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Level	Symptoms	Strategy
Level 4 **Fight/Flight**	**Objectives:** To hurt or get rid of the others; being "right" **Tone/behaviors:** Factions inflexible, clear lines, strong leaders emerge; language becomes ideological, about principles, truth, rights; parties detached, causing each to lose sense of the pain they cause; attempt to enlist outsiders in the cause; parties will not speak with each other, self-righteous, cold	More tension will require more structure. **1. Use an external consultant/ mediator:** This cannot be someone from the central office. **2. Follow the book:** Legal issues may be involved; trust is very low; follow the organization's standards. **3. Communicate through third parties:** Seek an agreement for third parties to serve as "go-betweens" to carry messages and look for possible areas of agreement. Most likely to be useful when the issue is clear. **4. Be tougher about the ground rules:** Enforce expectations about personal attacks, loaded language; might have a group that monitors agreements and gives feedback to violators. **5. Decision making:** Likely to be by formal authority. Some are likely to leave.
Level 5 **Intractable Situation**	**Objective:** Destroy the others **Tone/behaviors:** Attempts to do serious damage to the other's reputation, position, well-being; attempts may continue after the parties have been separated	The conflict is no longer manageable. Outside authority will need to make difficult decisions. The parties need to be separated. Some people may need to be asked to leave.

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Planned Renegotiation: A Norm-Setting OD Intervention

by John. J. Sherwood and John C. Glidewell

Four Phases

1. **Sharing information and negotiating expectations**: When people begin to establish a relationship which they expect to last a period of time, they first exchange information. In doing this they are essentially trading information about themselves and establishing expectations. Once a sufficient exchange of information occurs, uncertainty is reduced to an acceptable level and the behaviors of the parties are more or less predictable. If the relationship is seen as enduring into the future, then commitment to these shared expectations takes place.
2. **Commitment**: When commitment to a set of shared expectations takes place, then each member's role is defined, and each member knows for the most part what is expected of him and for the most part what he can expect from the others. The strength of each individual's commitment and the range of behavior encompassed by his role are both measures of the importance or centrality to him of this particular relationship, the more evidence of commitment is required and the more behaviors—including attitudes, values, and perceptions—are embraced by the role expectations. With commitment comes stability.
3. **Stability and productivity**: When there is commitment to a set of shared expectations these expectations govern the behavior of group members and provide stability with the relationships; that is, for the most part you do what I expect of you and I do what you expect of me. This stability in the relationships leads to the possibility that work can now get done. While stability does not guarantee productivity, it is necessary for productive work to occur. The energy of the principals is now available for other things since their relationships are sufficiently predictable that they no longer require sustained attention. Commitment to a set of shared expectations, then, governs behavior during a period of stability; but invariably, sooner or later, disruption occurs.
4. **Disruption**: Disruption occurs because of a violation of expectations by the principals or because of external intrusion into the system. It is assumed that disruption is inevitable; only the duration of the period of stability varies because: a) information is never completely shared during the initial period when expectations are negotiated, and b) individuals, groups and organizations are viewed as open systems, that is, they change as a consequence of transactions with their environment.

   Disruptions may be external in origin (a new person entering the work situation, budget cut, a first child being born) or may be internal in origin (sharing of new information, new learning, new ideas, needs, aspirations).

It's at the point of disruption that change can enter a system, for it's at that time that expectations are no longer fixed. New information can now enter the system, and the renegotiation of expectations can occur. Once again the system recycles through 1) sharing information and renegotiating expectations followed by 2) commitment to a set of expectations which governs behavior during a period of 3) stability and productivity, when for the most part, you do what I expect of you and I do what you expect of me, until 4) disruption once again occurs because of a violation of expectations by the principals or because of external intrusion into the system. With disruption change can once again enter the system, as it cycles from renegotiation through disruption and yet another opportunity for renegotiation.

The paradox is that the very moment the system is most open to change there are strong inhibiting forces working to return things "to the way they used to be" because of anxiety accompanying the uncertainty which characterizes the system at the time it is in the state of disruption.

When a disruption of expectations occurs, uncertainty follows—because I can no longer depend on your doing what I expect of you, and my own role is also unclear to me—and with uncertainty the principals become anxious. The anxiety is uncomfortable. The quickest and surest way to reduce anxiety is for the relationship to return once again "to the way things used to be." This is often a ritualized commitment to prior expectations, such as a perfunctory apology, handshake or embrace, without admitting into the system the new information, which is now available having given rise to the disruption. This new information would form the basis for renegotiating the expectations governing the relationship. The relationship remains closed to change when the parties deal with the uncertainty and anxiety produced by the disruption by returning to the original level of shared expectations without renegotiation: for example, the pledge, "it won't happen again," or the admonition, "don't let it happen again," or the reaffirmation of the way things used to be, "let's be gentlemen," or "I'm sorry, I was wrong, everything is now OK . . . nothing is changed!"

It is during the period of disruption, when the parties are uncertain about their roles and the future of the relationship and are therefore anxious, that the system must be held open if change is to enter. If new information is allowed to enter the relationship and is treated in a problem-solving way, it can provide the basis for renegotiating expectations governing the relationship. The newly renegotiated expectations are, therefore, more likely to be in line with the current realities of the situation, and once commitment occurs, the period of stability is likely to be more enduring before the next ensuing disruption.

If the parties share this model as a part of their language and their mutual expectations, these concepts are likely to help them by increasing their tolerance for the uncertainty and accompanying anxiety which surround their relationship while expectations are held open during renegotiation. Through continued use of these concepts the behavioral skills of the parties also increase, thereby facilitating the renegotiation process.

The theory predicts that disruption without renegotiation leads to an increasing frequency and intensity of disruptions. When each disruption is not treated as a new source of information and a new opportunity for adjustment of expectations and change, but rather as a disagreeable state that cannot be tolerated due to the urgency to return "to the way things used to be," then the source of the disruption is never satisfactorily remedied, improved or even ameliorated. If the problem or difficulty in the relationship is never precipitated by new problems entering the relationship, the system becomes inflexible. The more inflexible the system—a two-person relationship, a group, an organization, or a community—the more likely a final disruptive event will be explosive and destructive. Such a relationship is likely to be terminated in a manner which is destructive to both parties involved.

John. J. Sherwood and John C. Glidewell, "Planned Renegotiation: A Norm-Setting OD Intervention," 1973 Annual Handbook for Group Facilitators

Planned Renegotiation Cycle

From John. J. Sherwood and John C. Glidewell, "Planned Renegotiation: A Norm-Setting OD Intervention," 1973 Annual Handbook for Group Facilitators

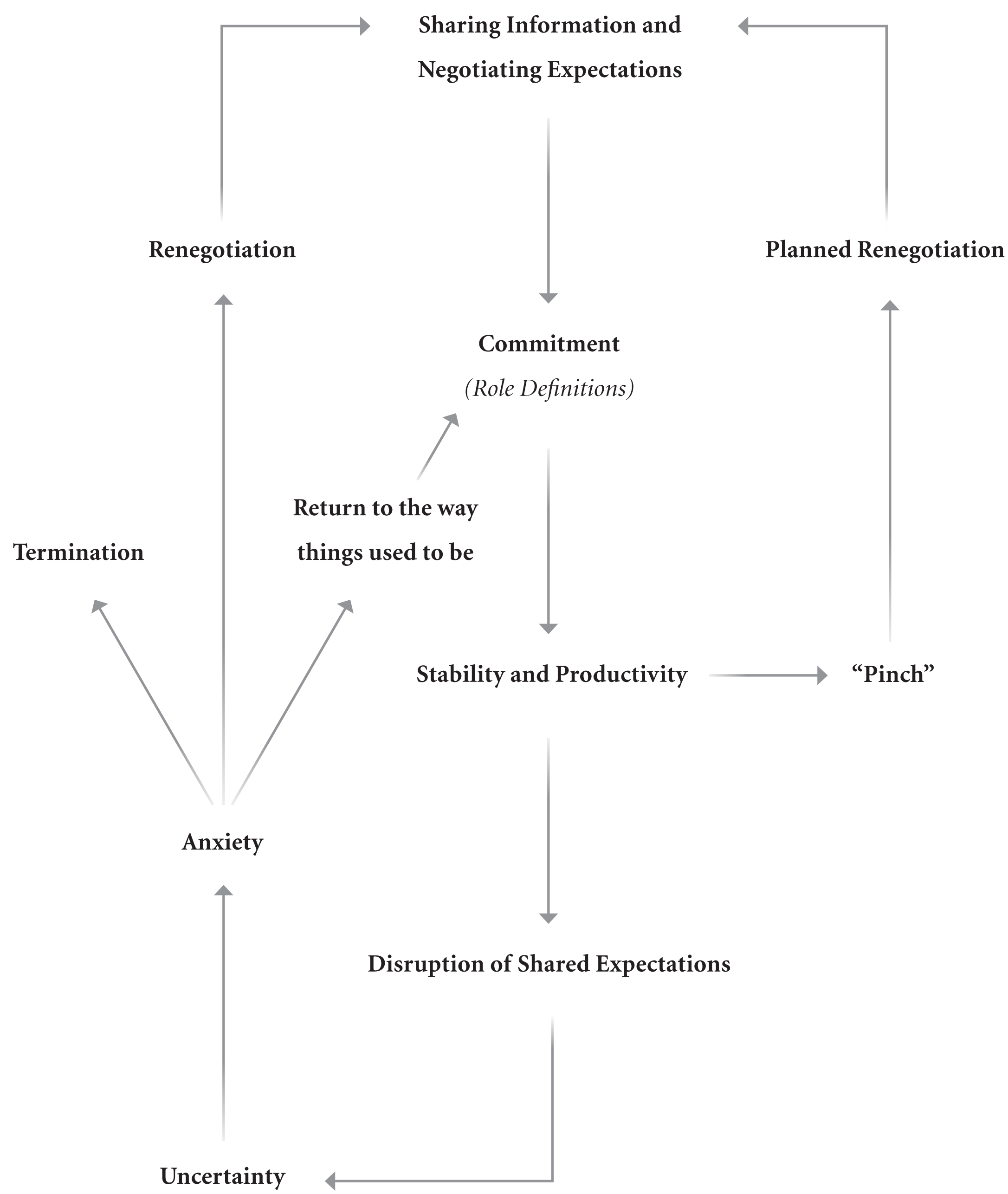

FIGURE 51: PLANNED RENEGOTIATION CYCLE

CONFLICT CASE 1: ST. FRANCIS CHURCH

The Team's Task

1. Use the models—Speed Leas' Levels of Conflict, Sherwood and Glidewell's Planned Renegotiation Cycle, and Gibb's Trust Development Theory—to work out both your assessment of each case and your strategy about what you might do in each case. (See Figures 49, 50, and 51.) Use newsprint to record your work.
2. Each team will share its work in plenary with the rest of the group: for each case, an assessment using one model and one strategy they would recommend.

Assessment of the Conflict

1. **Level of Conflict:** ______________ What is the data for the level you have identified?
2. **Planned Renegotiation Cycle:** Draw the diagram itself and make notes near the phases of the cycle about these observations:
   - In the initial process of negotiating expectations, were there any issues or problems?
   - What pinches did you see and how were they handled? Any attempts at renegotiation?
   - What caused the major disruption (if there was one) and what happened as a result of it?
3. **Gibb's Trust Development:** Assign a number (1–10) to show the degree of trust development you see. Note examples.

Area	Rate 1–10	Examples
Productive action together that expresses commitment		
Generation of options and exercise of choice resulting in shared, owned goals that people are committed to		
Open flow of information		
Acceptance of each other, inclusion		

FIGURE 52: APPLYING GIBB'S TRUST DEVELOPMENT MODEL TO CONFLICT WORK

Strategies in Dealing with the Conflict

Based on the theories of conflict and trust development as well as what you know about methods of dealing with conflict and building trust, what two or three things might you do/might you have done to manage or deal with the conflict?

The Story of St. Francis Church

The wardens at St. Francis Church have just begun discussing whether they should ask their new rector to resign out of a sense that things have just "gone too far."

Prior to the calling of the new rector, St. Francis was a church with an average Sunday attendance of 110 between two liturgies—a Rite 1 8:00 a.m. congregation and a Rite 2 10:00 a.m. congregation. The previous rector, who had been there for 15 years and had retired from the parish, had created a rather typical Anglican "broad church" style of worship there: solid, reliable, and on account of his preaching style, a little boring. The parish was made up of people mostly in their 40s and 50s who were professionals—business people, physicians, teachers, attorneys.

Three years ago, the parish hired an organist-choirmaster who had come to the area from a cathedral position in another city to care for his ailing parents. Thus, for its size, St. Francis had developed an extremely high-quality traditional music program and a liturgy that was more musically rich (more singing of the liturgy, chanting of the psalms, monthly Evensong, etc.). At the same time, the parish was in need of revitalizing—the development of a more welcoming spirit that could continue to attract people, especially younger people with children. In their profile and in their conversations with potential candidates for rector, much of this was said.

A year ago, St. Francis called a new rector, John, who in his last position as rector grew his church, its programs, and its finances considerably through a "renewal" spirituality and approach. The canonical committee at St. Francis included two members who had had powerful renewal-based experiences and who heavily influenced the choice of John as the new rector at St. Francis. The rest of the committee were persuaded that John's new energy had the potential to boost St. Francis's attendance and finances while retaining the best of what the parish had been to date, including the music program.

John's Celebration of a New Ministry liturgy created quite a stir. What many noticed was that the liturgy had a different feel to it—the people who came to visit were different, the music chosen for the event was not music that the congregation was familiar with, even the sermon by a visiting colleague of John's had a different, more energetic tone. Some also noticed that the organist-choirmaster seemed ruffled and unhappy. Most assumed this change in the feel of the liturgy was just because the event was a "special occasion."

John and his family began settling in at the parish. John's wife joined the choir. Within a month or so, people began to notice that the Sunday morning liturgy began including simpler, more energetic hymns not in the hymnal and the service music had also shifted to music that was simpler and easier to sing. Simultaneously, John initiated a mid-week Bible Study and healing service that at first was attended by a broad group in the parish but then began attracting a smaller group when some who had attended became uncomfortable with the emphasis on spontaneous prayer.

Rumblings in the parish began. Some were saying that the beauty of the traditional liturgy seemed to be fading and was being replaced by something more simple minded. Complaints began surfacing about John's sermons as well—too much Holy Spirit talk, some said; not intellectual enough, others said. John was not visiting people enough, others said. Some even began to speculate that John had an "agenda" and was trying to turn the parish into something other than what it was. In the meantime, the organist-choirmaster was clearly unhappy, though the most he did when people tried to engage him in conversation about this was roll his eyes.

After a few months, the wardens went to John with some concerns about what was going on. They let him know that people were unhappy and worried about the direction things were going in. John listened politely, pointed out to the wardens that some new people had come to the parish and liked the current style of worship, and reminded the wardens that worship is the rector's prerogative. He then ended the meeting with a prayer for openness to the movement of the Holy Spirit.

Other things begin to happen: John's sermons became more pointed and, some believed, scolding of the parish. Sunday attendance, which had increased slightly when John first came to St. Francis, began to level off and then go down slightly. Attendance at the monthly Evensong service traditionally led by a member of the choir began to exceed attendance on Sunday morning, something that had never happened before.

Then at choir practice one night, an incident occurred. While the choir was practicing a new hymn to be sung for the following Sunday, one of the choir members made a negative comment about the hymn. In response to this, John's wife got her things together, said "I quit!" and left choir practice.

After the rehearsal, the senior warden, who was a member of the choir, called the junior warden and told her about the incident. It was then that the wardens began talking for the first time about whether John should stay at St. Francis.

Melissa M. Skelton and the Diocese of Olympia, 2008

CONFLICT CASE 2: ST. MARY'S AND CITY ARTS

The Team's Task

1. Use the models—Speed Leas' Levels of Conflict, Sherwood and Glidewell's Planned Renegotiation Cycle, and Gibb's Trust Development Theory—to work out both your assessment of each case and your strategy about what you might do in each case. (See Figures 49, 50, and 51.) Use newsprint to record your work.
2. Each team will share its work in plenary with the rest of the group: for each case, an assessment using one model and one strategy they would recommend.

Assessment of the Conflict

1. **Level of Conflict:** ________________ What is the data for the level you have identified?
2. **Planned Renegotiation Cycle:** Draw the diagram itself and make notes near the phases of the cycle about these observations:
   - In the initial process of negotiating expectations, were there any issues or problems?
   - What pinches did you see and how were they handled? Any attempts at renegotiation?
   - What caused the major disruption (if there was one) and what happened as a result of it?
3. **Gibb's Trust Development:** Assign a number (1–10) to show the degree of trust development you see. Note examples.

Area	Rate 1–10	Examples
Productive action together that expresses commitment		
Generation of options and exercise of choice resulting in shared, owned goals that people are committed to		
Open flow of information		
Acceptance of each other, inclusion		

FIGURE 52: APPLYING GIBB'S TRUST DEVELOPMENT MODEL TO CONFLICT WORK

Strategies in Dealing with the Conflict

Based on the theories of conflict and trust development as well as what you know about methods of dealing with conflict and building trust, what two or three things might you do/might you have done to manage or deal with the conflict?

The Story of St. Mary's and City Arts

City Arts is leaving St. Mary's, and the entire community is upset about it.

St. Mary's, a small urban parish occupying a large historical building in a funky, artsy neighborhood, decided five years ago to allow City Arts to both locate its office there and use St. Mary's space as a performance venue for local artists. St. Mary's rector, Julia, and the St. Mary's parish council, agreed to City Arts' proposal, believing that this arrangement could provide a way for St. Mary's to cultivate a stronger relationship with the neighborhood and hoping that rental funds from City Arts could bolster its financial situation. Additionally, with City Arts occupying the space, potential was greater for the parish to qualify for grants to help with needed renovation of St. Mary's historically significant space.

At the time, City Arts was a fledgling non-profit, with a savvy city operative (Barbara) as its leader. Given their small budget, they negotiated a low rental rate for the space with St. Mary's, with the idea that this rate could be renegotiated over time and as City Arts grew. The City Arts board then specified that three of their board members had to be parishioners at St. Mary's.

The first year things went smoothly. St. Mary's appreciated the additional income (though its membership did not grow on account of the arts group being housed at the parish), City Arts performers loved the venue, and the neighborhood got a boost. Difficulties between the parish and City Arts were few and were largely issues of miscommunication and scheduling that were easily resolved.

In the next two years, and with the agreement of the parish, City Arts secured a significant grant for renovation of part of the church building as well as another significant grant for program development. This meant that City Arts gained an even higher profile in the city and in the neighborhood. The result was that when many in the neighborhood thought about the building at the corner of 1st Avenue and Stevens Street, what came to mind first was City Arts, not St. Mary's.

After the renovation work and the new program development (along with the City Arts publicity that followed), the tone among some of St. Mary's leadership began to change. Julia, who had been such a supporter of the City Arts/St. Mary's idea initially, began speaking about "the tail wagging the dog," the lack of numerical growth that had come with the arts center, and the increased use of building space she believed would be necessary for some new St Mary's programs she now had in mind. One of the wardens began saying that some City Arts performing artists had values that were at odds with the Anglican Church.

City Arts board members who were also St. Mary's parishioners got wind of this discussion from other parish council members who let Barbara, City Arts' executive director, know that something might be brewing.

At Barbara's initiation, a series of meetings were planned between City Arts' leadership and St. Mary's leadership to open up conversations. After the first meeting, a member of the local media heard about the meeting and wrote an article suggesting that St. Mary's was considering asking City Arts to leave on account of how successful the non-profit had become, eclipsing St. Mary's and its rector.

This made Julia, and others who were sure that Barbara had planted the story, furious. In separate meetings, Julia began characterizing Barbara as "a manipulator," while Barbara began referring to Julia as "a control freak."

After an exchange of letters, Julia and the wardens called a meeting with Barbara and the City Arts board members. At the meeting, Julia and the wardens delivered a letter to Barbara and to the City Arts board members telling them that they needed to be out of the building in 60 days.

The parish council announced the decision to the parish the following Sunday. Coffee hour was abuzz with surprise and consternation. By mid-week, front-page articles had appeared in the city and neighborhood newspapers implying that the leadership at St. Mary's had acted precipitously in evicting City Arts. Also, phone lines were tied up at the parish with people wanting to complain, and hundreds of e-mails were being received voicing the neighborhood's disapproval of the action. In the parish, factions began forming—those who believed that City Arts should not have been asked to leave and those who supported Julia and those in leadership who had made the decision.

Level	Questions	Methods and Tools for Trust Building: Leaders and the System
Acceptance and membership	Do I and others here all believe we belong "at the table"? Do I and others feel accepted?	**Leaders:** Talk about your appreciation of the congregation: where it is, what it has done, its style, its building, its history. Don't contrast it with another (better) congregation, another (better) location, other (better) people. Engage in inviting behaviors: Acknowledge people when you see them. Spend time with people, being curious about them. Listen to who they are and what their stories are. Have dinner or coffee with people. Send the signal that you want to spend time with people. Model openness and appropriate self-disclosure. Allow others to know you. Engage in behaviors that communicate your need of others to do the work. Abandon the need to be right all the time, to make every decision, or to have it your way all the time. Let others have an important part of the work. **System:** Establish regular ways for people to feel connected to and included with each other—a functional coffee hour, social events, dinners, ways for people to socialize and hang out after classes or other events. Provide ways for people to have conversations and be in dialogue about important areas of parish life: circle conversations, small groups, town meetings with specific norms that allow people both to be heard and to feel that they are a part of things.

FIGURE 53: METHODS AND TOOLS FOR TRUST BUILDING **(page 1 of 2)**

Level	Questions	Methods and Tools for Trust Building: Leaders and the System
Data flow and decision making	Have we all put all information on the table, or is some information being withheld? Is there transparency of the information needed to see the situation and make decisions? Is there a way for people to be heard/to have a voice/to influence decisions? Is it clear how decisions are going to be made?	**Leaders:** Be transparent about information in the congregation: what processes will be followed, how decisions will be made, how you tend to do things. Talk straight. **System:** Create norms and instill habits related to transparency in the system about (*a*) finances (spending, income, and giving), (*b*) information about the context (demographics and trends), (*c*) statistics (average Sunday attendance, giving), and (*d*) any other important areas. Introduce data gathering, testing processes, and dialogue processes in the parish council and other group and team meetings as a way to get everyone's perspective on the table and everyone's help. Engage in system-wide data gathering and dialogue on important issues before a decision is made or an important direction is pursued (e.g., town meetings, café conversations, and other circle discussions). Find ways to discuss "undiscussables."
Goal generation/ formation and productivity	Have we/do we form potential goals (options) that come out of the data that we have explored? Is there choice involved as we look at the options? In making the choice, can we be committed to the goals and get ready to work productively toward them?	**Leaders:** Always model and encourage the exploration of options before narrowing to a specific goal or area of focus. **System:** Use processes that generate options and that allow people to express preference and, where appropriate, choice. Once options have been identified, allow people to express a preference between options before settling on a goal or area of work. The process might start with the group brainstorming ideas, or generating ideas, and clustering them into themes. Follow this with a prioritizing exercise in which the group is asked to assign importance to the options or choose which initiatives the group believes will be most important to act on. Alternatively, do the same generation and prioritization process with the norm that the initiatives worked on will be those that the group believes are most important AND that the rector/vicar agrees with and has energy for.
Organization and control	Now that we're ready to work, how will we structure ourselves to accomplish our goals? How can we monitor progress to keep on track?	**Leaders:** Play your part in getting organized to accomplish the work. Be reliable in your follow through. **System:** Create structures (committees, advisory groups, task forces, teams) that reflect how to organize NOW to get the work done and to do it well within the time frame needed. Identify how the system will monitor how things are going and course correct if necessary.

(page 2 of 2)

Melissa M. Skelton, Alissabeth Newton, and the Diocese of Olympia, 2010

MBTI TYPOLOGY AND CONFLICT PAIR WORKSHEET: CONFLICT MANAGEMENT

1. My typology is (the four letters) ______ ______ ______ ______
2. My conflict pair is (last two letters of your four-letter typology) ______ ______
3. Strengths of my conflict pair:
4. Blindsides of my conflict pair:
5. What do my strengths suggest about what I do, or might do, well in the area of conflict management?

6. What do my blindsides suggest about what I need to, or might need to, develop in the area of conflict management?

7. What specific examples come to mind in which I have experienced these strengths and developmental needs related to conflict management?

8. What would I like to try back home that either builds on a strength or works on a developmental area?

Melissa M. Skelton and the Diocese of Olympia, 2008

INTER-GROUP RELATIONS

Sometimes it's not enough to focus only on building the capacity of teams to function effectively within themselves. We also have to build the ability of teams or groups to work on relationships between themselves and other teams or groups. A great deal of work in organization development has focused on inter-group relations because the need for groups or teams to work out their relationships occurs so frequently.

How do we know when we need to work on inter-group relations?

- When people from one team or group withdraw from interactions with people from another team or group
- When the mutual work or end result desired by both teams or groups is delayed, diminished, or blocked
- When services needed between the groups or teams are not asked for or performed
- When feelings of resentment or antagonism occur as a result of interactions between two groups or teams or are chronic in conversation
- When people feel frustrated, rejected, or misunderstood by those in another team or group with whom they must work
- When more time is spent avoiding, circumventing, or complaining about a group than in working on mutual problems or issues

Working on Inter-Group Relations

Someone has to name the presenting issue and get agreement from the leader of each group to work on the relationship. Both teams or groups need to agree to work on the relationship for the potential of real progress. In most cases it would be best for an outside facilitator to guide the process.

One Way to Do It

1. Members of each group are introduced, and the purpose, meeting design, and schedule are reviewed.
2. Ground rules are established, with the essential ground rule being for people to adopt a problem-solving stance—the issue is fixing the problem not assigning blame or accusing the other.
3. Group members in their own groups discuss and newsprint these topics:
   a. What actions does the other group engage in that create problems for us? List these.
   b. What actions do we engage in that we think create problems for them? List these.
   c. What recommendations would we have to improve the situation? List these.
4. Each group brings its sheets back and presents to the other group. Facilitator or group members note where there are agreements or disparities between the two.
5. An equal number of members from each group form mixed groups and, reviewing both lists, come up with a list of what are now the major obstacles or problems that keep the two groups from functioning effectively together.
6. Each mixed group presents its problems/obstacles to the whole group, and the major agreed-upon problems/obstacles are listed.
7. Members return to their mixed groups and work on one or two problems and recommended solutions. They include what the problem is, what actions should be taken, who should be responsible, and what the timing should be.
8. Mixed groups present their solutions to the whole group to gain agreement.

INTER-GROUP RELATIONS EXERCISE

1. In pairs, decide which of the two people will be the "interviewer" and which will be the "presenter." The presenter will need to think of two groups in the congregation who are experiencing tension between them and would benefit from working effectively together.

2. The interviewer asks the presenter some or all of these questions:
   - What are the two groups?
   - What are the issues or needs of one of the groups?
   - What are the issues or needs of the second group?
   - What are the benefits or positive outcomes of the two working together?
   - What are the biggest barriers to the two working productively together?
   - What are one or two solutions that you see that would improve the work of the two groups together?

3. Be prepared to share in the whole group (*a*) who the two groups are and (*b*) one thing they could do to improve their work together.

Melissa M. Skelton and the Diocese of Olympia, 2008

Distinguishing Debate from Dialogue: A Table

DEBATE	DIALOGUE
Pre-meeting communication between sponsors and participants is minimal and largely irrelevant to what follows.	Pre-meeting contacts and preparation of participants are essential elements of the full process.
Participants tend to be leaders known for propounding a carefully crafted position. The personas displayed in the debate are usually already familiar to the public. The behavior of the participants tends to conform to stereotypes.	Those chosen to participate are not necessarily outspoken "leaders." Whoever they are, they speak as individuals whose own unique experiences differ in some respect from others on their "side." Their behavior is likely to vary in some degree and along some dimensions from stereotypic images others may hold of them.
The atmosphere is threatening; attacks and interruptions are expected by participants and are usually permitted by moderators.	The atmosphere is one of safety; facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange.
Participants speak as representatives of groups.	Participants speak as individuals, from their own unique experience.
Participants speak to their own constituents and, perhaps, to the undecided middle.	Participants speak to each other.
Differences within "sides" are denied or minimized.	Differences among participants on the same "side" are revealed, as individual and personal foundations of beliefs and values are explored.
Participants express unswerving commitment to a point of view, approach, or idea.	Participants express uncertainties as well as deeply held beliefs.
Participants listen in order to refute the other side's data and to expose faulty logic in their arguments. Questions are asked from a position of certainty. These questions are often rhetorical challenges or disguised statements.	Participants listen to understand and gain insight into the beliefs and concerns of the others. Questions are asked from a position of curiosity.
Statements are predictable and offer little new information.	New information surfaces.
Success requires simple impassioned statements.	Success requires exploration of the complexities of the issue being discussed.
Debates operate within the constraints of the dominant public discourse. (The discourse defines the problem and the options for resolution. It assumes that fundamental needs and values are already clearly understood.)	Participants are encouraged to question the dominant public discourse, that is, to express fundamental needs that may or may not be reflected in the discourse and to explore various options for problem definition and resolution. Participants may discover inadequacies in the usual language and concepts used in the public debate.

*This table contrasts debate as commonly seen on television with the kind of dialogue the Public Conversations Project seeks to promote.

FIGURE 54: DISTINGUISHING DEBATE FROM DIALOGUE

WHAT WE MEAN BY "DIALOGUE"

by Maggie Herzig and Laura Chasin

What dialogue is

The dialogues that PCP designs and facilitates are conversations in which the participants' primary goal is to pursue mutual understanding rather than agreement or immediate solutions. As participants pursue this goal, they sometimes decide to pursue other goals. For example, dialogue groups sometimes decide to become better informed together or to build consensus about ways that they can act on shared values.

What dialogue is not

Dialogue is distinct from debate; in fact, participants in dialogue often explicitly agree to set aside persuasion and debate so that they can focus on mutual understanding. Dialogue is also different from mediation, conflict resolution, and problem solving although it may serve as a prelude to or aspect of such processes.

What participants do

- They listen and are listened to with care.
- They speak and are spoken to in a respectful manner.
- They share airtime so that all speakers can be heard.
- They learn about the perspectives of others.
- They reflect on their own views.

What participants gain

- Mutual understanding, which may stimulate new ideas for learning and action
- Communication skills that can be used in other difficult conversations

What it takes

Dialogue is present any time people genuinely seek mutual understanding, setting aside for that time the urge to persuade or the pressure to decide. It can occur spontaneously, among friends, in classrooms, in organizations, or even among strangers. When people are experiencing polarized conflict, however, we have found that it is helpful if they

- have clarity and consensus about the purposes of the conversation.
- make communication agreements that will help them to achieve their purposes.
- have a facilitator whose sole responsibility is to help the participants honor their agreements and reach their shared purposes.

Reprinted from Maggie Herzig and Laura Chasin's "Appendix C-1: What We Mean by 'Dialogue,'" *Fostering Dialogue Across Divides: A Nuts and Bolts Guide from the Public Conversations Project* (Watertown, MA: Public Conversations Project, 2006), 138. Permission to photocopy.

FACILITATOR ASSESSMENT SHEET

Give each facilitator a rating using a 1 to 5 scale

1 = little use of skill

5 = frequent use of skill

Skill	Facilitator 1	Facilitator 2	Facilitator 3	Facilitator 4	Facilitator 5
Task States the task or gets the group to state the task up front. Keeps people on task.					
Materials Effectively uses materials: newsprint, markers, tape. Keeps newsprint visible and writing legible.					
Words Records in the speaker's own words. Asks permission/ checks out wording.					
Energy and Pace Keeps the energy going. Maintains a comfortable pace.					
Time Provides for doing the task in the time allotted					
Participation Encourages the participation of all					

YEAR A UNIT 4

WHAT IS AN OD INTERVENTION?

- *Intervention* is a term OD/CD practitioners use for any intentional action we take to improve the health, faithfulness, and effectiveness of our organizations.

- The word *intervention* is a term practitioners use. We don't necessarily use it to describe what we're doing to the people and system within which we're working.

- Interventions can be small or large; high visibility or low visibility; a departure from what is "normal" or "organic"—that is, actions that come across as a departure from the organization's ways of operating—or actions that seem to arise "naturally" in the organization's life.

CHRIS ARGYRIS'S INTERVENTION THEORY

Internal Commitment
to the
Choice of Action

Free
and
Informed Choice

Valid
and
Useful Information

FIGURE 55: ARGYRIS INTERVENTION THEORY

First, an intervention must **generate valid and useful information**. Such information will describe those factors that lead to organizational ineffectiveness, and cause the specific problems identified by the organization and its leaders. Such information allows the intervener to provide the client with the second requirement, **free, informed choice**. This means that the client/system, and not the consultant, selects the paths toward a more effective organization and the solution of its problems. The third requirement of intervention is that the client have **internal commitment** toward the course of action chosen. Such commitment should be internalized by all members of the organization, who should have a feeling of responsibility about the choice and its implications.

—*Chris Argyris*

AN EXAMPLE OF ARGYRIS'S INTERVENTION THEORY

The Issue Needing Intervention: The congregation is running a significant deficit in its operating budget and needs to engage this issue and make some decisions to reduce its deficit while protecting its core purpose.

Internal Commitment

After choosing a particular option(s), move toward implementation with those implementing. Be committed to and supportive of doing what they have chosen to do.

↑

Free and Informed Choice

List the array of actual options the parish might pursue in response to the issue and allow some people to choose (in some way) their preferred options for action.

- Increase giving
- Cut specific costs (list as options)
- Shut down a particular operation that is not central
- Move some operations to volunteer rather than paid staff
- Do a fundraiser
- Etc.

↑

Valid and Useful Information

- The amount of the operating deficit
- The feelings of people about the financial situation and the parish
- Information about parish revenue, giving, and expenses
- Other numerical information
- Relevant history and/or dynamics

FIGURE 56: ARGYRIS INTERVENTION THEORY EXAMPLE

Melissa M. Skelton, 2014

ORGANIZATION DEVELOPMENT ROLES AND THEIR EFFECT ON A SYSTEM

Adapted from Craig Lundberg's "A Note on Role Analysis," Mid-Atlantic Training Committee

	Manager/ Leader	External Consultant	Internal Consultant	Internal Change Agent
Role	Oversees and supervises others. Has responsibility for intervening in the structures and processes of a system and making appropriate change happen.	A temporary person outside the system brought in by leader/ manager or others with leader/manager's agreement. Works with a contract.	A consultant who is inside the system	An organizational member inside the system who acts by his/her own initiative to change something in a system
Visibility	High	High	Moderate	Low
Power and Authority	Power and authority ascribed by nature of the position	Authority located in the self due to knowledge, skills, and experience about system and organizational change, as well as the role of being from outside. Authority related to role description as one who facilitates change.	Some authority located in the self due to knowledge, skills, and experience about system and organizational change. Authority related to role description as one who facilitates change. Authorized by leader or manager.	Self-authorized
Advantages	Easy to enter and initiate. Big impact can result from manager/leader's access to resources and knowledge of and influence on whole system.	Independence and outside perspective. Clear contracts. Credibility.	As part of the system, knowledgeable about the system and able to integrate change into what already is.	Sense of purpose and connection to grassroots
Disadvantages	Can become the target of those resisting the leader or the change. Can lose focus on account of demands from other areas.	May lack enough internal perspective to integrate efforts into longer-term perspective and efforts	Lower status than external consultant. Depends on others to function. Can get caught up in the politics.	Risk of punishment, termination/ isolation, loss of job or membership

FIGURE 57: ORGANIZATION DEVELOPMENT ROLES AND THEIR EFFECT ON A SYSTEM

THE OD CUBE:
IDENTIFYING AND UNDERSTANDING OD INTERVENTIONS

The OD Cube that appears in many forms in OD textbooks is a graphic that illustrates the importance of clarity about who the intervention is focused on, what the diagnostic issue is, and what kind of intervention the OD practitioner will be using. Use the cube anytime you are trying to think through an intervention in a system.

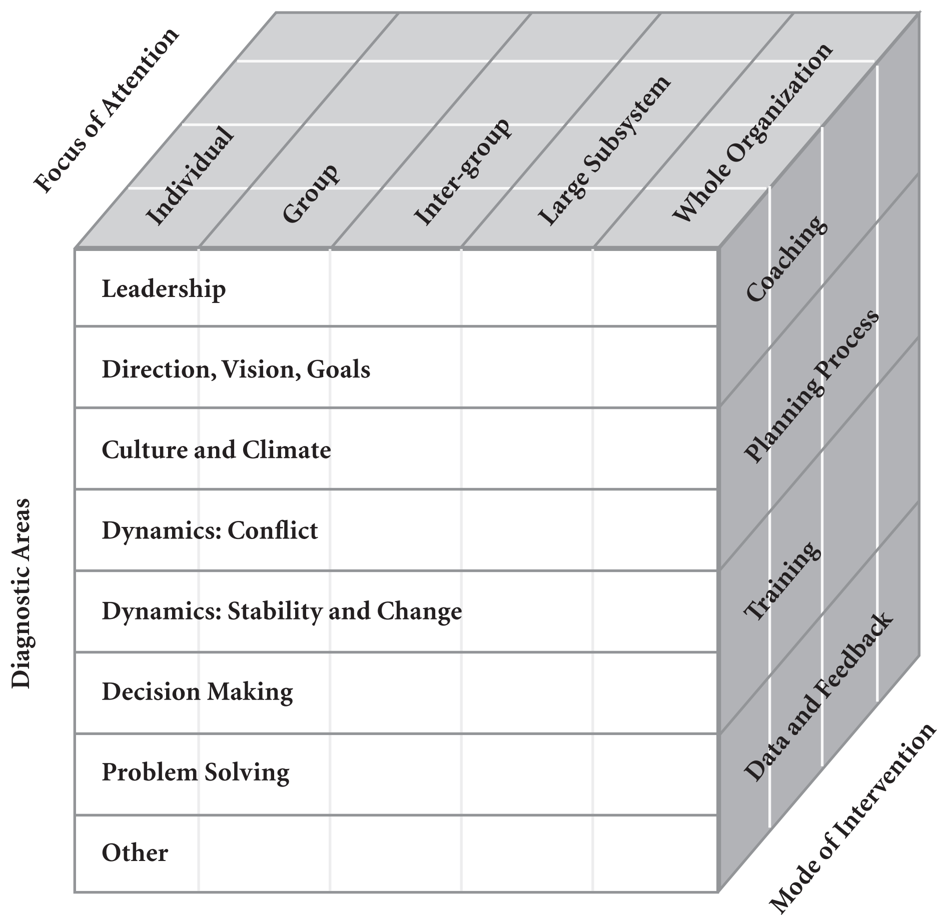

FIGURE 58: THE OD CUBE

A public lecture given by Br Martin L. Smith SSJE at the General Seminary, New York, on April 14, 1997, during a session of the College for Bishops

I would like to begin this lecture with a preamble which signals that we are aware of beginning to accustom ourselves to the post-modern climate. That sounds a little pompous, but these points can be put simply. I can quote Niels Bohr, the celebrated physicist, "Every sentence that I utter should be taken by you not as statement but as a question." Truth seems to have made its escape from dogmatic assertions demanding submission. Truth has reappeared somewhere else as an event occurring in conversation within communion, when we engage and respond to a speaker whose words constantly imply the questions, "Is this so? What is your experience?"

Then I could pass on the dictum, "In the post-modern world every sentence should end with the phrase *et cetera* . . ." We are learning to face the radical incompleteness and partialness of any and every statement. Every statement cries out for amplification and correction from other standpoints than the one the speaker is occupying at that moment. So let us listen for the unexpressed *et ceteras,* as well as the unexpressed question marks.

And thirdly, as we cross the post-modern divide, we are learning to be a little more realistic about claims to objectivity. All standpoints are more personal and prejudiced than we were taught to think was proper. We have to recover from the embarrassment of that discovery and realize that, once we are aware of them, we can afford to be more friendly towards our prejudices. The literary critic Anatole Broyard used to tell his writing students, "Hang on to your prejudices, they are the only taste you have got . . . Paranoids are the only ones who notice anything anymore." In thinking as in life, if you do not fix a starting point, you'll never get started. Kenneth Grahame, the author of *Wind in the Willows,* once showed his awareness of how much of ourselves we are displaying in any kind of lecture or essay in these charming words: "You must please remember that a theme . . . is little more than a sort of clothesline on which one pegs a string of ideas, quotations, allusions and so on, one's mental undergarments of all shapes and sizes, some possibly new but most rather old and patched and they dance and sway in the breeze and flap and flutter, or hang limp and lifeless and some are ordinary enough, and some are of a private and intimate shape and rather give the owner away and show up his or her peculiarities. And owing to the invisible clothesline they seem to have some connection and continuity."

Our theme this evening is Pastoral Leadership. A good deal of what I will say focuses on episcopal ministry, but I hope it is not difficult with a little recalibration of scale to apply many of the insights to pastoral ministry at the level of the parish. And in stringing out my proposals—questions—I throw up items of an intimate shape that give the owner away. My particular line, or bias, is to pursue the topic from the standpoint of what could be called roughly, interiority, or spirituality. It's what I'm used to, and it could be useful, so long as everyone recognizes that it is one lens among many for surveying a topic with many aspects.

Viewing the topic of pastoral leadership through the lens of spirituality is not the same as investigating the 'devotional life' (post-modern discourse is full of 'air-quotes') appropriate to men and women in leadership, although the equation spirituality = devotional life is regrettably entrenched in most parts of the church. Spirituality is a complex of practices and values concerned with the divine urge for our freedom. Spirituality is about setting about being set free. How do we set about living freely in the Spirit? Spirituality is not a realm of concepts and ideals but is embedded in praxis, actual ways of practicing freedom. We need lots of practice to be set free. And the consensus of all the wisdom traditions of spirituality, eastern and western, is that freedom is intimately related to awareness, to what we allow ourselves to admit into consciousness, of what we are prepared to know and face, what we don't want to know, what we repress, what we banish, or what we hand over to others to know so that we won't have to. In our Gospel of John, Jesus tells us that it is the truth that will set us free. The *Pneuma*, the Breath of God, our Advocate, the One on our side, is the Spirit of Truth.

To approach the issue of pastoral leadership in the church from the standpoint of spirituality then, is to raise the question, "How do those who are called to this ministry break through to the truth of their identity and find spiritual freedom in and through the exercise of their vocation?" And the answers are bound to be related to the question of awareness. "In order to be on the way to being free as a woman or man who is a pastor/leader, what do I need continually to learn to be aware of? How do I practice the full consciousness that enables me to live this identity authentically?"

That this is a traditional understanding of spirituality can, I think, be verified. A good example would be the book *On Consideration,* written by St. Bernard of Clairvaux for a former monk and pupil of his who was elected pope at a turbulent time when the population of Rome were in the middle of one of their frequent revolutions. The book was intended to help him hold steady and make sense of his role in the midst of very complex pressures. The fascinating thing about the book is its comprehensive range. His counsel deals with a whole spectrum of issues, about his political and social responsibilities, about comprehensive reforms as well as theology and prayer. It is fraught with a vivid sense of the inevitable and unresolvable conflicts, tensions, and polarities of the life of leadership. He wants Eugene to "consider" the whole scope, the big picture. Consideration is active, searching awareness that integrates insights gained from every area of the field of experience. "As opposed to contemplation, which deals with truths already known, consideration seeks truth in contingent human affairs where it is difficult to perceive."(Elizabeth Kennan) "It imparts knowledge of divine and human affairs. It puts an end to confusion, closes gaps, gathers up what has been scattered, roots out secrets, hunts down truth, scrutinizes what seems to be true and explores lies and deceit. It decides what is to be done and reviews what has been done." (VII 9)

It is intriguing to discover that Bernard's insights into the pressures experienced by pastoral leaders, and the counsel he gives, have in many instances a startlingly contemporary relevance. For example, the book begins with the subject of the dangers of being overburdened as a result of the tendency of the pastoral role being what we call today 'overdetermined,' saturated with an excess of superimposed responsibilities. He warns that stress will lead to the dangerous condition of "numbness"; pruning his schedule is necessary. He goes on to warn of the distortion of the pastoral office by the invasion of litigation. This constant arbitration in legal disputes is wrecking the ministry of oversight and has to be resisted. He deals with the question about what to do about a corrupt and incompetent staff that he has inherited by insisting that the only remedy is to replace them with trained and trustworthy people. Bernard even anticipates our very contemporary pastoral theme of the importance of ministering to oneself. It is encouraging to find that this isn't a piece of modern psychobabble but a traditional ascetical counsel. So he emphasizes the necessity of Eugene carving out some leisure in order to practice consideration, and he puts it in terms of including himself as part of the flock he is called to pastor. "I praise your devotion to humankind, but only if it is complete. Now, how can it be complete when you have excluded yourself? You too are a man. For your devotion to be whole and complete, let yourself be gathered into the bosom which receives everyone… You also drink with the other from the water of your own well. Therefore remember this and not always, or even often, but at least sometimes give your attention to yourself. Among the many others, or at least after them, you also have recourse to yourself." (Bk 1 4:5)

The wide-ranging and comprehensive scope of this pastoral treatise helped me realize that pastoral leadership, especially in its form in the episcopal office, requires a spirituality of wide-ranging and integrated awareness. To be a bishop is to require spiritual tools which relate to the vocation of sustaining an overarching, inclusive, and comprehensive vision. Let us take this a little further.

The standpoint of interiority encourages us to take our images and metaphors seriously, to internalize and amplify them so that they resonate deeply. The episcopal office has at its heart a simple image. The *episkopos* has oversight. We need to feel the image in our bodies and not just rationalize it. The image is one of the body elevated or raised up so that the eyes can take in the full view of a situation, impossible if one remains at ground level. An overseer literally can see over a situation of collective endeavor from a vantage point that enables him or her to take in the whole scene. Those of us brought up to be familiar with old-fashioned factories can envisage those elevated booths which enabled an overseer to view a range or system of machines so that he or she could continually monitor the system. At the beach the lifeguards have elevated seats in order to have the panorama necessary for their task. The episcopal office is a charism of panorama, or integral view. The office is a vantage point for gaining a vision of the whole situation of a substantial Christian community, a situation that is unlikely to be so clear to specialists focusing on a particular dimension of mission, or to those who are wedded to the claims of a particular locale. The spirituality of episcopacy is especially a spirituality of panorama, or taking in the big picture. The bishop is entitled to ask all the questions that can be asked. She or he has the guardianship of all the questions. So the spirituality of a bishop should be a spirituality committed to the pursuit of a wide-range of consciousness and awareness.

The other image for pastoral leadership is, stating the obvious of course, the shepherd. We consciously carry over from an archaic herding culture an image of the pastor, the herder of sheep, supervising their breeding, birthing, nurture, shelter, their movements to and from pasture. There are many resonances and implications in this *symbol* and one of the most significant ones is the maintenance of the integrity or completeness of the flock. The force of the archaic image depends on our awareness of the artificiality and precariousness of a flock of sheep; it is in real and constant danger of unraveling, dissipating, and scattering, from the intrusion of predators and the lack of any natural force to keep the group together. Sheep wander. A flock is an unnatural and unstable entity. It requires constant arduous and unflagging work to sustain the flockness of the flock, sometimes dramatic intervention, always the work of patrol and the defining of the boundaries and orientating the collective movement. The image only works if we see that spiritual community also is something made. It has no instinctual existence. A church is something God continually creates, and we co-create and co-recreate it with God as fellow workers. And the church's pastors are ministers with special responsibility for the promotion of the fullness, wholeness, and integrity of the community. So from the beginning the bishop's ministry has been both an agent of and a prime symbol for the church's unity, its integrity and cohesion. And he or she is the agent of and prime symbol for the church's constant striving to realize catholicity, inclusiveness, all-embracingness.

All this states the obvious. Pastoral leadership is active co-responsibility with Christ for inciting, sustaining, and guarding the church's life as community. Episcopal pastoral leadership is the particular responsibility for sustaining community at the inclusive level of a diocese, which is a collective large enough to represent, to a greater or lesser degree, the church's catholicity or inclusiveness and wholeness.

Pastoral and episcopal spirituality must then consist in those practices of "consideration" (to use Bernard's term) or integrating consciousness that keeps the pastor/bishop capable of viewing and seeing the big picture on behalf of the community, taking in the full range of evidence and growing in the capacity to integrate more within his or her field of awareness. And we can say right away that it must involve a considerable readiness for conflict because many of those who are committed to a particular part of the scene or a particular aspect of it are not likely to see the view or gestalt of the whole which the bishops must cultivate precisely because they are called to sustain the overview.

I am almost tempted to say much of the loneliness of being a pastoral leader and a bishop is that this vocation to the "overview" is precisely what most people cannot be expected to grasp. Only a few get to see the whole from a vantage point of awareness that can integrate evidence from all parts. The frustration of a bishop is the continual struggle against partial and limited views, standpoints that prevent the holders from taking in a full range of evidence. It is a frustration as old as the New Testament, as we see from the exasperation of Paul in the letters to Corinth. Paul as apostle is appalled when leadership is being seized by or given to people who are committed to narrow slices of reality and lack the ability to take in connectedness and wholeness. "I hear there are divisions among you." We can see today the contradictions and confusions that arise in the cases where partisans and ideologues are elevated to the episcopate. A terrific dissonance occurs because of the contradiction between this mentality that depends on splitting off and the spiritual demands of the office itself.

Bishops tell me that they realize that not a great deal in parish or academic life actually serves as much of a preparation for the office of bishop and this makes sense too. Only the actual experience of having the overview gives you the overview. A bishop therefore has to develop a sense of identity with the help of fellow bishops and other insightful people in the face of very widespread and inevitable misapprehensions and distorted views of what a bishop is. In fact, this is one of the prime tasks of episcopal spirituality. To keep on doing the work of discernment in the midst of a force field of projections, stereotypes, precedents, traditions, and popular assumptions about leadership and pastoring, many of which are highly distorted and distorting. The work of spiritual awareness is to grow in the capacity to identify these often almost invisible forces in the environment of society, in the church, and in one's own psyche. Journalists and politicians have their ideas of what a bishop should be, different constituencies within the clergy and laity have their ideas, the episcopal predecessors had theirs and left them around as spectral forces with an afterlife of several generations, and so on.

Classic spirituality had at its heart the discipline of discernment through what was called the "manifestations of thoughts." The ancient form of spiritual direction was not asking advice about prayer but articulating one's experiences to a wise person, especially spelling out concerns that had a particular obsessive character in which one seemed to be being pulled in one direction or another by a kind of undercurrent. The idea was to bring to consciousness if possible the source of this undercurrent working against freedom. The practice is still indispensable and we will need both private and group settings in which to do it. And one can easily imagine how it might help by identifying in the environment and in the psyche forces that are exerting a distorting influence on the experience of being a pastoral leader.

From my conversations with bishops I can easily come up with examples. Let us think of the misconceptions that exert a distorting influence on the business of being a pastor. One very common one is the notion that the business of pastoring is personal, one-on-one (telling expression!) care of an individual who has a problem, is undergoing some kind of personal transition, or is in 'spiritual need.' When one is doing that, one is exercising one's role as a pastor. A slightly more sophisticated version extends one-on-one to include a family in need or in transition. In that case, being a pastor is one of the hats a bishop, for example, wears. He is also an administrator, liturgical president, teacher, etc., etc. All these are commonly misconceived as separate roles into which, with more or less versatility, he steps one after another. The bishop is 'being a pastor' when he leaves his desk, quits his meetings, to rush to the bedside of the sick wife of one of the priests of the diocese to be with the couple in their hour of need. "At last," the bishop may say, harking back to his or her days as a parish priest, "I have the chance to be a pastor again." Or the onlooker says to herself, "I now realize that Bishop X can be a pastor when he chooses to be . . . "

Well, there is probably no need to develop the scenario in more detail. No doubt the training given to new bishops keeps on underscoring the crucial transition from a ministry that devotes a lot of energy to the personal care of individuals, couples, and families to a ministry that engages with a large system or institution, the diocese as a whole. But I suspect it takes a tremendous amount of awareness before one has seen right through the distortion. The distortion is treating 'pastoring' as a discrete activity. The key thing about the identity of pastor is that *pastor* makes a better adjective than a noun. It is not that the role of bishop tends not to leave much time for being a pastor, except for occasional troubleshooting, or 'nurturing' (blessed buzzword) her or his staff. Rather being a pastor is what a bishop is being in everything a bishop does, insofar as that contributes to her or his sustaining the overview and promoting the health and integrity of the larger whole. In fact, a pastoral leader might be more faithfully pastoral in the hours spent toiling in administration that makes for progress, working with consultants, laboriously renewing vocational discernment processes with representatives from all over the diocese, than in personal ministries that seem pastoral in the popular view.

Another variant is to identify the role of pastor with the special responsibility that a bishop has for the ordained clergy. Of course, (so this version goes) the bishop cannot possibly be everybody's pastor, but he or she must be the personal pastor of all the clergy. That there is some truth in this notion is obvious, but the dangers perhaps are more hidden. Just now we are in a transitional phase halfway between an outmoded clericalism and a not-yet realized understanding of ministry as the responsibility of all the baptized. I suspect the present notion of the bishop as pastor of the clergy will have to be looked at again and again as part of examination of the tenacity of clericalism. I took part on a Tuesday in Holy Week in the renewal of priestly vows in a diocese. All the clergy were present with the bishops. But what does it mean for bishops and clergy to renew their vows as pastors, with the laity of the church utterly absent from the solemn gathering except for the cathedral verger, the organist, and one or two volunteers helping with the luncheon? What does this say theologically about our conception of pastoring? I was taken aback to be told by a liturgical expert that this liturgical ceremony was invented by the Vatican authorities in the upheavals of the early seventies when the loyalty of the parochial clergy seemed more and more at risk and it seemed good to create an occasion when they could all be seen renewing their solidarity with the hierarchy. Did we do well as Anglicans to adopt this Roman ceremony in this form?

Beneath misconceptions of pastoring there is a strong undercurrent of prejudice fueled by the value allotted to psychotherapy in our culture. Real pastoring is seen as a transaction between persons in private. By contrast, activities that concern the community are often downplayed or disparaged as "bureaucracy" or "social activism" or "maintaining the institution."

Another distorting undercurrent present in the force field of the contemporary pastoral environment is the association of pastoring with affirmation. Listening carefully to conversations we soon begin to pick up the link many people have made between pastoring and saying yes, pastoring and making someone in a situation feel affirmed and good about themselves, etc. Here pastoring has become a kind of style, specifically a style that precludes refusal. There is a chorus of pain in the church about how 'unpastoral' its processes are, such as the ordination process. No doubt there is a tremendous amount of ineptness and confusion in many of these processes and they call for constant reform. However, the link with affirmation is a cultural contamination. "Let your yes be yes and your no be no," said Jesus, and there is nothing to suggest that we do not have to say no as often as we have to say yes. Experienced bishops who have run the gauntlet of this prejudice remind us that authentic pastoring involves a great deal of saying no to a great number of bids, proposals, claims, entitlements, fantasies, and even sound and holy ideas that have to wait their turn. Care for the whole invariably means the careful refusals that keep things in proportion, husband resources, assign priorities intelligently, and so on.

Well, these and many other currents and projections are at play in the pastoral environment, and a contemporary pastoral spirituality will be concerned to help us bring them into the sphere of consciousness so that they can be seen for what they are, understood, and so that we can gain a measure of freedom from them. And this work will have to be done in constant conjunction with the bringing to awareness of what each of us as pastors bring into play, the projections, needs, distortions, and ideals that are largely unconscious. For example, an authentic pastoral spirituality will constantly seek to examine what my inner needs are doing to the business of my pastoring. I do not think most of us were equipped with a spirituality of vocation that fully acknowledged the extent that we are motivated in ministry by needs. We bring desires to ministry that cry out for fulfillment, and God, so to speak, exploits our recruitability. Most of us have to be pastors out of some inner drive and God is involved in that, messy though it often is, and gives us the Spirit of truth to transform and convert those desires. But that process of conversion involves an ascesis, a discipline of facing and bringing to consciousness the needs we bring to ministry. Needs that are not acknowledged join the shadows and work from behind as demands.

A major element in the spiritual direction of pastors is precisely this bringing into the consciousness and prayer these inner needs. The need for intimacy motivates us towards personal care of others; if that need is not faced and attended to in the rest of our lives, it will intrude upon and distort our pastoral relationships. Some of us are motivated by a deep inner need to reform and correct. We are the enlightened children who will correct the errors and heal the wounds of our parents. Unless we face into that and channel this zeal specifically, everyone who comes our way will be subjected to our need to be enlighteners and teachers.

Most obviously a bishop who has not faced quite deeply the part his need to be admired has played in drawing him into ministry is in for a rough ride. Those who obstinately withhold that liking and admiring are going to excite deep rage in him or crushing resentment and depression, all aspects of the same reaction. And of course they will withhold it from anyone exercising pastoral leadership, since a pastoral leader cannot affirm every claim or fulfill every projection, since she has responsibility for the health of the whole rather than the gratification of each part. The demand to be liked can take over; in that case gratifying and affirming all comers will involve abdication of pastoral responsibility for the larger whole.

Pastoral leadership today also requires an area of spiritual awareness that is specifically opening up because of the changes in consciousness that are taking place in our day. The spirituality of pastoral leadership has always been grounded in the gifts of ever-widening empathy, the capacity to identify with and therefore engage with the varied and different elements of the whole. Its most famous expression in scripture is in the passage in I Cor. 9 where Paul speaks of his empathic engagement with the radically different constituencies of Jews, gentiles, and those he called 'the weak,' those at an immature level of religious awareness, in order to win them. "I have become all things to all people, that I might by all means save some. I do it all for the gospel, so that I may share in its blessings." I have heard many pastors groan at this passage, as if it seemed to propel them into an impossible over commitment or held up an unattainable ideal of versatility. Or I have heard it used in a rather sarcastic tone about pastoral leaders who tend to agree with the last person who spoke to them in a kind of spineless and unprincipled affirmation. "I am afraid our suffragan bishop has turned out to be one of those 'all things to all men' type; where does he really stand on anything?" But authentically this passage points to the type of spirituality we are exploring aloud. To be responsible for catholic community, we need the spiritual gift, the charism, of a versatility of empathic identification with the distinctive constituents of the whole, many of which, because of the way they are embedded in a situation with less perspective, do not see that they need one another, as illustrated in Paul's image of the body whose various parts are tempted to think that they can do without the other organs.

What is becoming especially clear today as we cross the post-modern divide is that this empathic versatility strictly depends on the pastor's consciousness of his or her own particularity and limitation of standpoint. In all sorts of ways, we are having to become conscious of the inevitable partiality, bias, and restrictedness of our own life-stance. It is fascinating to watch this process happening among pastoral leaders, and being chaplain to the house of bishops has given me hundreds of occasions to observe it. Suddenly it dawns on a leader that his racism is not a matter of personal hostility to people of color, but is rooted in unconscious, unacknowledged, unearned white privilege. You can see leaders turning into heterosexuals and some of them even recognizing their heterosexism. Until recently there were no heterosexuals. There was only sexuality, and then some 'perverts' did unspeakable things in some marginal twilight world of unreality. Now the visibility of gays and their claims to have being change reality; the majority sexuality has become one of the ways of being sexual instead of the only one. With the advent of every new woman bishop into the House, the maleness of the House is revealed more vividly and embarrassingly. What used to be how bishops were, what used to be the being of bishops, is now being shown up as how men have acted out being a bishop, not at all the same.

It is an authentic spiritual paradox that the more one brings into consciousness about the narrowness and bias built into one's own experience and identity and viewpoint, the more one is set free to identify with and enter into alliance with those who differ from oneself. Only when one has undergone the spiritual death whereby one brings into consciousness and then relinquishes the claim to have *the* take on reality, can one actually begin to empathize with others' take on reality, and in communion with them actually experience more reality. Now part of my motive for tackling the question of pastoral leadership from the standpoint of interiority is that the changes in consciousness that are taking place among us today mean that the connection between the way a pastor behaves and his or her own interiority is becoming more obvious and public. The awful thing is that what we refuse to be conscious of, more and more people can read. The advent of feminism is teaching more and more people to read our fear of women and our incorporation of patriarchal bias; in this new literacy, theological rationales have become paper thin, and more and more people can see through what used to seem so substantial, especially arguments from tradition. Actually because a critical mass of people can now 'see through' behaviors dictated by unconscious bias, in an almost automatic social process credibility is being withdrawn from leadership that is not based on wide-ranging and searching self-awareness.

Our reflections have led us into an area of engagement with the changes in consciousness that are occurring with such amazing rapidity at this epoch. Christian spirituality is bound to give priority to Jesus' mandate to discern the signs of the *times,* and the spirituality of pastoral leadership requires the capacity to engage with changes and developments at the interior level, at the level of soul. It would take many hours of conversation for us to explore these issues, but let me finish this lecture by taking one example of the kind of critical meditation, or 'consideration' we need to engage in as pastoral leaders.

Anglican spirituality is always at risk from the bias towards stability, a kind of homeostatic spirituality in which the Spirit constantly restores order, balance, and all godly quietness and virtue in a world peaceably governed by a providence that sets in order all things. If things are changing, prayer expresses confidence that the plan of salvation is being carried out in tranquility and that all things are being brought to their perfection. It is beautiful, but it does not provide us with the essential tools for coming to terms with our actual experience at the end of the millennium. We are in the throes of tumultuous and unprecedented changes and an intractable ecological crisis in which the peaceable governance of providence is not exactly what springs to mind. Pastoral leadership in this context is going to need spiritual resources that empower us to integrate into our overarching vision the powers of chaos and accelerating trajectories of change.

There are historic spiritualities in the Christian tradition, ascetical and mystical traditions, that experienced the soul as a sphere of passionate conflict, where a great contest continually occurs between our desire to break through to transformation and our fearful need to stay the same. It is these spiritualities that have received most confirmation and amplification from modern psychology. We have our work cut out to use these resources and others to forge a spirituality in which consciousness of this drama taking place within ourselves will better empower us to lead. For it is in this contest on the macrocosmic scale that pastors will be exercising their leadership of our communities.

It is an irony of language that one of the meanings of the word *pastoral* is "pertaining to a tranquil rustic scene." A pastoral painting depicts an idealized landscape of calm and beauty with nymphs and shepherds. Now our pastoral scene is in violent contrast, one in which we are coming to terms with the necessity of chaos and the inevitability of conflict in communities that evolve or perish. On a train journey here to New York last year, I read Michael Crichton's sequel to *Jurassic Park*, a novel called *The Lost World*. One of the characters, a mathematician called Ian Malcolm, discusses how complex systems such as corporations learn to adapt or face extinction. He goes on to say this.

But even more important is the way complex systems seem to strike a balance between the need for order and the imperative to change. Complex systems seem to locate themselves at a place we call the edge of chaos. We imagine the edge of chaos as a place where there is enough innovation to keep a living system vibrant, and enough stability to keep it from collapsing into anarchy. It is a zone of conflict and upheaval where the old and the new are constantly at war. Finding the balancing point must be a delicate matter —if a living system drifts too close, it risks falling over into incoherence and dissolution; but if the system moves too far away from the edge, it becomes frozen, totalitarian. Both conditions lead to extinction. Too much change is as destructive as too little. Only at the edge of chaos can complex systems flourish.

This passage, in which chaos theory is being filtered down to the popular level through mass-market literature, is remarkably suggestive about the role of pastoral leadership. It is scary to realize that chaos is vitally central in God's creation, and that is why leadership has to be pastoral, a ministry of encouragement and guidance. Pastoral leadership will take its stand at the place of discernment in this "zone of conflict and upheaval where the old and the new are constantly at war." The episcopal charism of maintaining unity will not consist in repressing the war between the old and the new, but encouraging and continually re-centering a community in which we know that both the resources of stability and the risks of change come from the Spirit. What kind of spirituality will enable pastoral leaders to live consciously at the edge of chaos?

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PROCESS CONSULTATION REVISITED: BUILDING THE HELPING RELATIONSHIP

By Edgar H. Schein

Process Consultation and the Helping Relationship in Perspective

In this chapter I want to summarize, comment on, and reflect on what has come before. Some of the questions I want to address were stimulated by the detailed feedback from my colleague Otto Scharmer and his wife, Katrin, who read the manuscript carefully and thoughtfully. I am grateful for their suggestions. I also benefited greatly from the reviews of our colleagues—Dick Beckhard, Warner Burke, Michael Brimm, and David Coghlan. Their thoughts and suggestions have been incorporated into this volume and have strengthened it greatly. What then is to be said in a concluding chapter? First, I want to revisit the ten principles of process consultation because I find them increasingly helpful as a diagnostic of where I have gone wrong when things do not work out as I expected them to. Then, I want to take up some remaining issues, especially pertaining to the teaching of process consultation.

Ten Principles as the Essence of Process Consultation

In reflecting on process consultation and the building of a "helping relationship," the question arises: where is the emphasis or the essence that makes this philosophy of helping "different"? Why bother to learn all of this stuff? In my reflections on some 40 years of practicing "this stuff," I have concluded that the essence is in the word *relationship*. To put it bluntly, I have come to believe that *the decisive factor as to whether or not help will occur in human situations involving personality, group dynamics, and culture is the relationship between the helper and the person, group, or organization that needs help*. From that point of view, every action I take, from the beginning contact with a client, should be an intervention that simultaneously allows both the client and me to diagnose what is going on and that builds a relationship between us. When all is said and done, I measure my success in every contact by whether or not I feel the relationship has been helpful and whether or not the client feels helped. Let us review the principles from that point of view.

1. **Always try to be helpful.** Obviously, if I have no intention of being helpful and hardworking at it, it is unlikely to lead to a helping relationship. I have found in all human relationships that the intention to be helpful is the best guarantee of a relationship that is rewarding and leads to mutual learning.

2. **Always stay in touch with the current reality.** I cannot be helpful if I cannot decipher what is going on in myself, in the situation, and in the client.

3. **Access your ignorance.** The only way I can discover my own inner reality is to learn to distinguish what I know from what I assume I know from what I truly do not know. And I have learned from experience that it is generally most helpful to work on those areas where I truly do not know. Accessing is the key, in the sense that I have learned that to overcome expectations and assumptions I must make an effort to locate within myself what I really do not know and should be asking about. It is like scanning my own inner database and gaining access to empty compartments. If I truly do not know the answer, I am more likely to sound congruent and sincere when I ask about it.

4. **Everything you do is an intervention.** Just as every interaction reveals diagnostic information, so does every interaction have consequences both for the client and me. I, therefore, have to own everything I do and assess the consequences to be sure that they fit my goals of creating a helping relationship.

5. **It is the client who owns the problem and the solution.** My job is to create a relationship in which the client can get help. It is not my job to take the client's problems onto my own shoulders, nor is it my job to offer advice and solutions in a situation that I do not live in myself.

6. **Go with the flow.** Inasmuch as I do not know the client's reality, I must respect as much as possible the natural flow in that reality and not impose my own sense of flow on an unknown situation. Once the relationship reaches a certain level of trust, and once the client and helper have a shared set of insights into what is going on, flow itself becomes a shared process.

7. **Timing is crucial.** Over and over I have learned that the introduction of my perspective, the asking of a clarifying question, the suggestion of alternatives, or whatever else I want to introduce from my own point of view has to be timed to those moments when the client's attention is available. The same remark uttered at two different times can have completely different results.

8. **Be constructively opportunistic with confrontational interventions.** When the client signals a moment of openness, a moment when his or her attention to a new input appears to be available, I find I seize those moments and try to make the most of them. In listening for those moments, I find it most important to look for areas in which I can build on the client's strengths and positive motivations. Those moments also occur when the client has revealed some data signifying readiness to pay attention to a new point of view.

9. **Everything is a source of data; errors are inevitable—learn from them.** No matter how well I observe the previous principles I will say and do things that produce unexpected and undesirable reactions in the client. I must learn from them and at all costs avoid defensiveness, shame, or guilt. I can never know enough of the client's reality to avoid errors, but each error produces reactions from which I can learn a great deal about my own and the client's reality.

10. **When in doubt share the problem.** Inevitably, there will be times in the relationship when I run out of gas, don't know what to do next, feel frustrated, and in other ways get paralyzed. In situations like this, I found that the most helpful thing I could do was to share my "problem" with the client. Why should I assume that I always know what to do next? Inasmuch as it is the client's problem and reality we are dealing with, it is entirely appropriate for me to involve the client in my own efforts to be helpful.

These principles do not tell me what to do. Rather, they are reminders of how to think about the situation I am in. They offer guidelines when the situation is a bit ambiguous. Also they remind me of what it is I am trying to do.

Can One Develop a Useful Typology of Interventions?

In previous versions of this book I attempted to categorize interventions. As I reflect on possible ways to do this, I have concluded that such categories are not really useful because they divert one from the more fundamental question of figuring out what will be helpful at any given moment in the evolving relationship. I prefer a general concept of "*Facilitative Intervention*" that implies that the consultant should always select whatever intervention will be most helpful at any given moment, given all one knows about the total situation. Certainly the consultant should be familiar with a variety of questions, exercises, survey-feedback technologies, and other forms of intervention, many of which have been illustrated in the previous chapters and well described in other books on organization development. But knowledge of many different kinds of interventions does not substitute for the know-how of sensing what is needed "right now" in terms of facilitating forward movement in the relationship. In fact, having a skill set of interventions "at the ready" makes it harder to stay in the current reality because one is always looking for opportunities to use what one believes oneself to be good at. As the saying goes, if all you have is a hammer, everything in the world looks like a nail. What then is the *essential skill* we are talking about?

Formal Knowledge, Skill, or Tacit Know-How?

When I conduct workshops on process consultation, I am often reminded that much of what I suggest to young consultants may work for *me* because of my experience and stature, but it would not work for them. This issue has two components. What exactly do I have that they assume they do not have? And how much of what is relevant to creating a helping relationship is explicit formal knowledge, skill based on formal training, or tacit know-how based on experience? The reader will have noticed that I did not distinguish these three levels of knowledge throughout the previous text. The reason is that all three are relevant to the creation of a helping relationship. Formal knowledge, such as the simplifying models presented in several of the chapters, is essential. It is especially important for the budding consultant to understand as much as possible about psychology, group dynamics, and organizational dynamics. But formal knowledge is clearly not enough. With workshop training, apprenticeships, and actual trial and error one develops the skill and—most important—the know-how that gradually becomes tacit and automatic. It is in the last two categories of knowledge that I clearly have an advantage over the novice, but I always point out that if an essential element of the philosophy is to deal with reality, then the novice must work from his reality, whatever that implies. Let me illustrate. If I am working with a manager who is familiar with my work, I know that she understands that I am supposedly expert in this from of consultation. I must appreciate that set of perceptions and make my interventions accordingly. If a younger, novice consultant goes to that same manager, he knows that the manager is relatively unfamiliar with the consultant's experience or skill, and he must therefore operate from that reality. Consequently, we would make quite different interventions, but we each would be trying to build a helping relationship, and we each could succeed. The relationship might evolve differently, but there is nothing in each of our experiences that would automatically determine that I would be more successful than the novice. When I have observed novices in these situations, their lack of success is invariably connected to not sticking to the principles, of trying to be prematurely expert, or of giving advice when none was called for. Of course, those errors themselves are the result of lack of experience; but this does not invalidate the principles. If the novice does stay in the helper role, if he stays focused on what has been described here, he will be just as successful as I would be in the same situation.

I have observed this over and over again in my classes on managing planned change where project groups are from time to time trying to help each other with their projects. If I play the role of consultant, I can help, but—more importantly—when I encourage fellow students to try their hand at being helpful, the ones who operate by these principles are as or more helpful than I could have been. It is their insight that is crucial, not their length of experience. It is their willingness to give up the expert role and deal with current reality that is crucial, not how many hours of practice they have had. It must also be acknowledged that the helping relationship is a product of two personality styles. Two equally experienced consultants might produce two quite different kinds of relationships, each of which would be helpful. It is not accidental that a number of my clients did not want to proceed only on the basis of what contact clients had told them about me. They wanted to meet me and test the "chemistry" between us for themselves. From that point of view, in any relationship, a novice with the right chemistry could do as well or better than an experienced consultant with the wrong chemistry.

In conclusion, tacit know-how and skill are important even when the novice consultant has some history of human experiences to draw on. Lack of experience is not nearly as predictive of problems as is not understanding what it means to help someone and not doing one's best to operate by those principles.

A Concluding Personal Note

I sometimes ask myself why I am so passionate about preaching the stuff. My experience has taught me some lessons that I want others to understand. In watching my own helping efforts, and especially in observing the helping efforts of others, I keep rediscovering the same simple truths. We have learned much about these truths in related fields—psychotherapy, social work, teaching, coaching. Yet we persist in treating organizational consultation as something different. Consultants tell me over and over how important it is to make a formal diagnosis, to write reports, to make specific recommendations, or they feel they have not done their job.

I cannot really figure out why the learning we have acquired in the other helping professions about client involvement, about people having to learn at their own pace, about helping clients to have insights and solve their problems—has not generalized more to the field of management and organizational consulting. If I take a cynical view, I think it is easier to sell products, programs, diagnoses, and sets of recommendations than it is to sell a helping attitude. Consulting firms are businesses and they must survive financially, so there is inevitably a great pressure to have products and services that clients are willing to pay money for. However, once consulting becomes a business, I believe it ceases to be consulting in the sense I mean it. It becomes transformed into the sale of some expert services. Consulting firms sell information, ideas, and recommendations. But do they sell help? For me that is the tough question. Helpers also have to make a living and charge for the services. But therapists and social workers do not define their work at the outset in terms of specific longer-range projects involving formal diagnostic methods and formal programs of therapy. They first build a relationship and only recommend other services as they decide jointly with their client that something else is needed. What I find missing in so much managerial and organizational consulting is that initial relationship-building that would permit clients to own their problems and make sensible decisions about whether or not to do a survey, or have an off-site confrontation meeting, or engage in a two-year formal change program run by the consulting firm.

The strength of my feeling about the need to build a relationship first derives from the experience of working with organizations that have previously been subjected to an expert consultant who had formal programs to implement. As a result, I have to confront again my own reality that help will not happen until the kind of relationship has been built with the various levels of clients we may have to deal with, and that the building of such a relationship takes time and requires a certain kind of attitude from the helper. In the end, then, this book is an attempt to articulate what that attitude is all about.

This new volume builds on the content of the two books that precede it and explores the critical area of the helping relationship. Process Consultation, Volume I *(2nd edition) explains the concept of PC and its role in organization development, focusing on the behavior of the* *consultant rather than on the design of the OD program itself.* Process Consultation, Volume II *reaffirms PC as a viable model for working with human systems and explores additional theories of PC relevant to experienced consultants and managers. Now,* Process Consultation Revisited *focuses on the interaction between consultant and client, explaining how to achieve the healthy helping relationship so essential to effective consultation. Whether the advisor is a consultant, therapist, social worker, manager, parent, or friend, the dynamics between advisor and advisee can be difficult to understand and manage. Drawing on over 40 years of experience as a consultant, Schein creates a general theory and methodology of helping that will enable a diverse group of readers to navigate the helping process successfully.*

Edgar H. Schein is the Sloan Fellows Professor of Management Emeritus and senior lecturer at MIT's Sloan School of Management. He started his education at the University of Chicago, received his B.A. and M.A. from Stanford University, and earned his Ph. D. in social psychology at Harvard University in 1952. Dr. Schein has published several books, including *Process Consultation, Volume I: Its Role in Organization Development* (1969, 2nd ed. in 1988), *Career Dynamics* (1978), *Organizational Psychology* (1980), *Organizational Culture and Leadership* (1985, 2nd ed. in 1992), *Career Anchors: Discovering Your Real Values* (1985), and *Process Consultation, Volume II: Lessons for Managers and Consultants* (1987), as well as numerous journal articles. He is a fellow of the Academy of Management and the American Psychological Association, and he has been a management and organization development consultant to many corporations and government agencies in the United Sates and abroad.

THINKING ABOUT YOUR PROJECTS

You will need to plan, complete, and reflect on two projects for the School. Both projects should be something you and the team can complete in the time allotted. Often the second project builds on the first. Each member of the team completes his or her own report and submits it separately. Trainers will read and comment on your reports.

Deadlines for the projects are ______________________________

All reports are to be sent to ______________________________

1. **Identify an improvement in congregational life from the list provided on the following pages.**

2. **Think about the issue of readiness. Is your congregation ready for the improvement you want to make? If not, what could you do to help increase readiness?**
   If, for example, you want to deepen the congregation's ability to listen to God in Sunday liturgy via the introduction of silence, and you're in a congregation where silence doesn't currently occur, you may want to start small and work around the edges. Begin a class on prayer that includes a segment on silent prayer, and give people experience with it. Begin to use silence in meetings. Teach and coach people about what to do with silence in liturgy. All of this happens before you make the actual change you want to make.

3. **Think about your own skills as individuals and teams. Do you as a team have the competence to handle what you want to do?**
   The best interventions are the ones that are (*a*) needed to improve the health of the system, (*b*) realistic in terms of what they seek to improve given the readiness of the system, or done in a way that creates readiness, and (*c*) led by those who have the knowledge and skills to do the intervention. If you feel shaky about the skills needed, get coaching from others, bone up and practice the skill needed (for instance, facilitation skills), or get outside help or advice if needed.

4. **Be prepared to be flexible once you actually get into the doing of the project**.
   Remember the best way to learn about a system is to intervene in it. When you begin the project, you may quickly find out how you could've done it better. Don't be dismayed, just course correct!

PROJECT AREA IDEAS

Remember: Most of these ideas could be implemented at any level in the congregation. (Hint: use the OD Cube.)

Data Gathering and Assessment Based on a Model

1. Expand the Gather-Transform-Send interview assignment from Year A (with any specific group or a representative group from the congregation). Collect and collate the data, and identify and potentially work one improvement based on the learning.
2. Collect data on the "Send" portion of Model 1: Gather-Transform-Send.
   - Choose a large, representative group or one particular subgroup and develop an interview guide to learn about people's life in the world with an eye toward learning and actions related to how congregational life could better support their everyday life as Christians.
3. Collect data on the "Gather" (Invite, Greet, Orient, Incorporate) portion of Model 1: Gather-Transform-Send and explore actions to improve "Gathering."
4. Plan and execute data gathering among new members, investigating questions such as these:
   - What drew you to St. _____ and how did you hear about the congregation?
   - What was easy and what was hard about getting connected here?
   - Why have you stayed here?

   Once the learning has been completed, explore ideas for action.
5. Teach a model (any of the models in the Models section of the manual) to a group and guide the group in using it to assess its life. Explore actions for improvement coming out of the assessment.

Facilitation and Working in Groups and Teams

6. Plan and facilitate a meeting between two different groups in the congregation that need better collaboration (inter-group work).
7. Teach facilitation skills to leaders of ministry areas, and assist them in assessing their meetings.
8. Run a mutual expectations process between two groups or a between a leader and a group in the congregation.
9. Teach "Group and Team Dynamics" from Year A or the Group Needs Model from Year B and create a meeting assessment tool that you use with a group or team.

Strengthening Sources of Transformation

10. Initiate or strengthen the Daily Office in the congregation, either corporately or for use in individual life.
11. Use the "mind-heart-practice" approach from Model 2: Sources of Transformation to create an adult formation class or series, exploring one other part of Sources of Transformation (for example, a class on prayer taught with mind, heart, and practice in mind).
12. Develop and implement a plan to prepare the congregation for silence in liturgy, and then do it!
13. Plan and implement some other improvement in Sunday morning/evening liturgy.
14. Assess the quality of the congregation's life in community, and identify an idea or ideas to strengthen this dimension of the congregation's life.

Marketing

15. Do the process on Episcopal/Anglican identity with the congregation, identifying any actions to deepen congregational identity.
16. Plan and lead an overall congregational identity process, and identify next steps to implement related to this identity.
17. Plan and implement some way by which the congregation or another group within the congregation can explore the congregation's neighborhood/local context.

Cultural Analysis

18. Using the cultural tools in Year B (Schein), engage a group of people in identifying artifacts (ways of working), what they might suggest about the values of the congregation, and what actions for improvement this analysis might suggest.

Work on Self

19. Work on deepening your own prayer life as a leader.
20. Set up a process of getting regular feedback on preaching, presiding, or some leadership function, and identify learning for implementation.

MBTI

21. Using the Bridges book on typology and organizations, work with a group to develop a working hypothesis of your congregation's typology and identify any needed actions.

Melissa M. Skelton, CCD trainers, and the Diocese of Olympia, 2009

HOW TO SPEND THE TIME IN COLLEAGUE GROUPS AND IN CONGREGATIONAL TEAMS

Trainers will be circulating and will be available for consults and coaching on any part of this process.

1. As a colleague group, spend some time building your life as a community. Remember some of the tools to do this!

   Time slot __________ to __________.

2. In congregational teams, or on your own if you're here without other congregational teammates, spend time thinking and writing about a potential project. Try to generate options, choose one for a start, and then be ready with a statement of what you want to accomplish in the project. Work on developing your "From __________ to __________" statement.

   Time slot __________ to __________.

3. Reconvene in colleague groups, and taking one project at a time, choose a facilitator and with one team (or single) as a presenter, do the force-field analysis process (see Figure 28) on the proposed project. Other team members are to help the presenter generate and explore their driving and restraining forces. This analysis allows the presenter (whose proposed project is being explored) to delve more deeply into what he/she/they might focus on in actually making the proposed change happen. Be sure to take some time at the end of each facilitation to give the facilitator some feedback.

   Time slots __________ to __________ and __________ to __________.

4. After each person/team has a turn as a presenter, allow some time for each person/team to do more detailed work on the steps of his/her/their project, using the Congregational Project Planning and Report Form found on page 22 of this manual.

   Time slot __________ to __________.

5. Reconvene in the colleague group and share the project in greater detail and ask for feedback. Choose a facilitator to facilitate the Likes, Concerns, Wishes assessment process found on page 71 of this manual—identifying what others appreciate, what concerns they have, and what wishes they might have—to give some final feedback to the person/team sharing the project.

   Time slot __________ to __________.

6. This is all input for the project owner(s), who will then go back home and finalize his/her/their project.

FACILITATOR ASSESSMENT SHEET

Give each facilitator a rating using a 1 to 5 scale

1 = little use of skill

5 = frequent use of skill

Skill	Facilitator 1	Facilitator 2	Facilitator 3	Facilitator 4	Facilitator 5
Task States the task or gets the group to state the task up front. Keeps people on task.					
Materials Effectively uses materials: newsprint, markers, tape. Keeps newsprint visible and writing legible.					
Words Records in the speaker's own words. Asks permission/ checks out wording.					
Energy and Pace Keeps the energy going. Maintains a comfortable pace.					
Time Provides for doing the task in the time allotted					
Participation Encourages the participation of all					

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