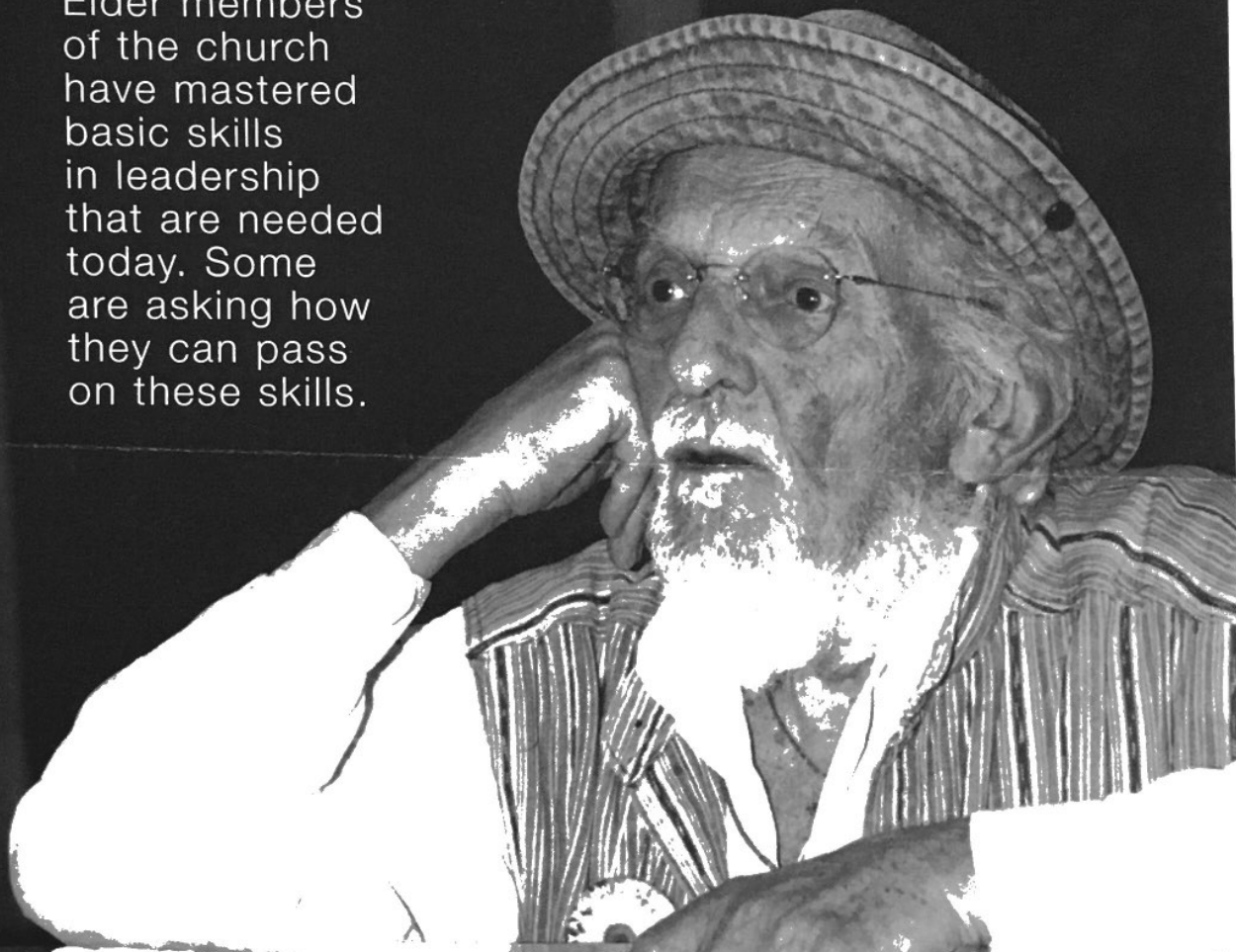


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ DECEMBER 13, 1998 ♦ \$1.50

Elder members of the church have mastered basic skills in leadership that are needed today. Some are asking how they can pass on these skills.

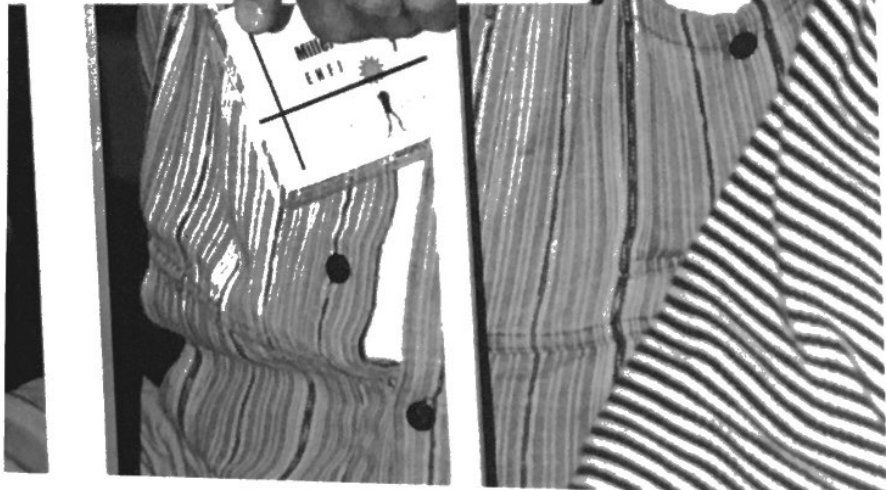


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2419 GERMANTOWN AVE
PHILADELPHIA PA 19144-2223

The Cover

The Rev. Bill Miller-Colter participated in a recent meeting of elder leaders in the church at Kanuga Conference Center (p.7).

Kay Collier-Stone photo



Acquired Wisdom

Elder Leaders in the Church Ask How They Can Pass on What They've Learned

The names of participants in the Nov. 2 "A Next Hurrah?!" gathering at Kanuga Conference Center in Hendersonville, N.C., read like a Who's Who from some exciting years in the Episcopal Church. Co-convenors were the Rev. Loren Mead, founder and long-time director of the Alban Institute, and the Rev. Bill Yon, former director of the Association of Creative Change.

They were joined by colleagues such as Flower and Charles Ross, developers of Education for Ministry; Bob Gallagher, head of the Church Development Institute; George Peabody, researcher, author and teacher of power at George Washington University; Billie Alban, teacher of human resource management and organizational development at Columbia University Extension; and the Rt. Rev. Bill Spofford, retired Bishop of Eastern Oregon.

They gathered at Kanuga to take a serious look at the need for basic leadership skills training in the church today, and how they might pass the skills they are still practicing coast to coast on to a new generation in the church.

The four days were filled with the sharing of a collective history, from which the participants could look at when and why the focus of the church shifted; what was learned from the experience and what situations and issues in today's church would benefit from a re-focus on training leaders.

In the 1950s, as the Episcopal Church focused on Christian education and introduced the Seabury Series, a specific need arose for training both lay and clergy leaders. The national church had grant money to fund the training, and set large numbers of clergy and laity to the National Training Laboratories for week-long training workshops.

It was the intent of the national church to train as many leaders as possible, to facilitate the kind of atmosphere and interaction most conducive to the building of community. The combination of understanding of human behavior and skills in helping people accomplish tasks, set and meet goals provided all levels of the church with training leadership, both clerical and lay.

There was good news at Kanuga:

Four "second generation" participants joined the

elders, giving the meeting a true sense of being poised for the future.

Participants pooled knowledge of active training events taking place across the country and began to plan for ways to keep the church informed of opportunities.

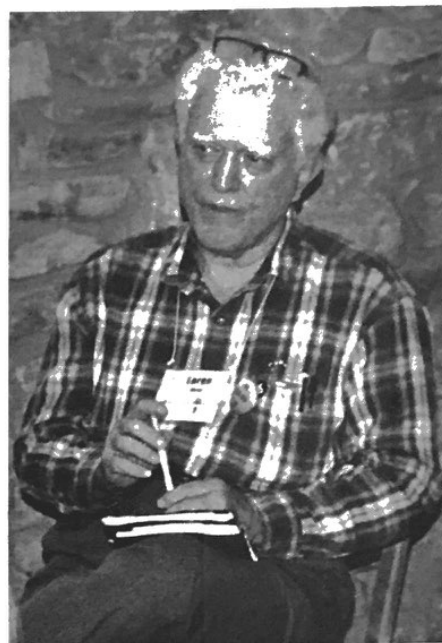
There was excitement around integrating new learnings and technologies to the resources already available to provide the best possible training for the new millennium.

"The church has put its energy into extra-parochial resources which result in highly committed people," Mr. Yon said, citing those who return from renewal experiences motivated to "do something" in their parishes. If that level of commitment is not matched with competency — the skills required to develop a plan and see it into actions — the results can be destructive and divisive rather than constructive and supportive of the community, he said.

Participants looked at the state of the country and recognized that the church is one of the last remaining community organizations, and thus has an opportunity to be a place where rules and values of a new era can be influenced.

The Kanuga participants paid their own expenses and took time from their personal and professional schedules to reflect on the matter of leadership training, past, present and future. Current issues, diversities and ambiguities in the church were discussed in the light of the resources once available for conflict management, interim pastorate training, human interaction, group development and management. Through this discussion it was made clear that the church has on hand resources to assist in bridging generations and negotiating space for the Holy Spirit in worship with different styles and needs.

Kay Collier-Stone



Kay Collier-Stone photo

Loren Mead, founder and longtime director of the Alban Institute, called the meeting at Kanuga.

KANUGA COLLOQUY: A Next Hurrah?!

| | Monday | Tuesday | Wednesday | Thursday |
|-------|---|--|---|--|
| 8:00 | | Breakfast REFLECTION | Breakfast EXPLORATION | Breakfast |
| 9:00 | | Small affinity groups + Personal water-sheds + Catalytic feed-back + etc. | Plenary brain-storm + Situations/issues in the Church which need help. + Are there gifts which we have yet to offer? | Wrap-up + Thank you's + Offerings + Invitations |
| 11:00 | | Plenary report back + "The best of..." | Groups gather around topics/issues | Observations - Rolf |
| 12:00 | | Observations - Rolf | | 11:00 - Anamnesis / Eucharist |
| 12:30 | | Lunch | Lunch | Lunch |
| 1:30 | | The Peab'dy Hour SPIN-OFFS | The Peab'dy Hour | Good-bye |
| 2:30 | | Small maxmix groups + Spin-offs from training that have served the Church & the world | Groups continue | |
| 3:45 | | Post on time line Wander and wonder "Tell me about..." | Report back | |
| 4:30 | | Observations - Rolf | Observations - Rolf | |
| 5:00 | Happy Hour - Fireplace | Happy Hour - 1st floor lounge | Special Happy Hour - 1st floor lounge | |
| | 6:30 - Supper | 6:00 - Supper | 6:00 - Supper | |
| 7:00 | REMINISCENCE Our Sacred Story c 1950 - 1998 - Identify our Abraham - Tell our Ur Story - TIME LINE Our Community - Socio-gram Our Expectations | A LETTER TO FRANK GRISWOLD Plenary - So what do we have to say to the Church about ourselves? our movement? our regrets? our hopes? | A NEXT HURRAH?! Plenary - Is there to be A Next Hurrah? Personal and corporate futures Identify possibilities Identify leverage points Identify actors Or return to reminiscences | |
| 10:00 | Bed-time | Bed-time | Bed-time | |

All plenary gatherings will be in the lounge at the end of the first floor of the Inn.

Kanuga Colloquy: A NEXT HURRAH?!

ROSTER

| | |
|---|---|
| ✓ Billie Alban 203/775-5042 | 26 Hearthstone Dr., Brookfield, CT 06804 FAX 203/775-6762 Alban@aol.com |
| Ted Blumenstein 614/486-2838 | 1000 Urlin Ave. #218, Columbus, OH 43212 FAX 614/486-5250 TBlumen@aol.com |
| Racine Brown 803/345-3011 | 120 Pebble Creek Road, Chapin, SC 29036 FAX 803/345-1679 |
| Rick Bullock 503/658-6871 | 22346 SE Hoffmeister Rd., Boring, OR 97009 FAX 503/665-9442 |
| Beverly Buston 804/264-0966 | 5821 Staples Mill Rd., Richmond, VA 23228 FAX 804/264-1029 bbuston@aol.com |
| Wilson & Janie Carter, HOM-A-GEN, 910/388-5738 | 137 Shady Grove Rd., Providence, NC 27315 willcar@gamewood.net |
| Elvira Charles 860/868-1271 | 16 Tompkins Hill Rd., Washington, CT 06793 |
| Kay Collier-Slone 606/254-4497 | 166 Market St., Lexington, KY 40507 FAX 606/231-9077 diolex@aol.com |
| ✓ Katie Elberfeld 703/823-5868 | 523 Fort Williams Pkwy, Alexandria, VA 22304 FAX 703/823-5868 georgia189@aol.com |
| Cathy & Jim Fort 540/923-4951 | HCR 06, Box 127, Madison, VA 22727 FAX 540/923-4951 CFFORT@aol.com |
| Bob Gallagher 207/761-4613 | 22 Clifford St., Portland, ME 04102 FAX 207/761-2458 ragordv@javanet.com |
| Ann Holtz 423/584-2441 | 6700 Stone Mill, Knoxville, TN 37919 HoltzBallew@Mindspring.com |
| David Jones & Sandra Tripp-Jones 805/692-1992 | 458 Seaview Dr., Aptos, CA 95003 FAX 805/692-9551 sentient@sprynet.com |
| Rolf Lynton 919/542-0020 | 458 Fearington Post, Pittsboro, NC 27312 FAX 919/542-0020 |
| Waite Maclin 207/773-1314 | P. O. Box 1259, Portland, ME 04104 Waite8@aol.com |
| Hugh Magers 800/334-7626 | 815 2nd Avenue, New York, NY 10017 |
| Janet Malcolm 703/821-3149 | 167 Kirby Road, McLean, VA 22101-3207 FAX 703/821-3149 malcolm@cpcug.org |
| Loren & Polly Mead 202/338-7759 | 2701 36th St., Washington, DC 20007-1422 FAX 202/338-2646 LorenMead@aol.com |
| Bill Miller-Coulter 212/673-8467 | 210 E. 17th St., New York, NY 10003-3630 |
| Hunter Mohring 540/463-2697 | 963 Ross Rd., Lexington, VA 24450 boxerwood@rockbridge.net |

Terry Parsons 815 Second Ave., New York, NY 10017
800/334-7626 tparsons@dfms.org

George Peabody, The Watergate, 700 New Hampshire Ave NW, Washington, DC 20037
202/337-6030 FAX 202/337-5850 gpeabody@tmn.com

Barbara Reynolds 1078 Independence Court, Cookeville, TN 38501
931/526-3190 bfriend@multipro.com

Flower Ross/Charles Winters 61 Maple Ridge Lane, Asheville, NC 28806-2905
704/258-1747 FAX 704/258-5340 ross_win@ibm.net

Pearl Rutledge 3232 Cornwall Dr., Lexington, KY 40503
606/223-4544

Pat & Elaine Sanders 8873 Timberlake Cir., Meridian, MS 39305-9615
601/681-8010

Doris Savage 804 Park St., SE, Vienna, VA 22180
703/255-6654 DESHA@aol.com

Julie Schniewind 76 Chestnut Street, Boston, MA 02108
617/723-5854 FAX 617/227-8002 JSchnie@aol.com

Ben & Barbara Smith 420 Church St., Mt. Pleasant, SC 29464
803/884-1893 FAX 803/884-1893 benchassc@charleston.net

Dennis Smith 101 St. Matthew's Lane, Spartanburg, SC 29301
864/576-0424

Bill & Polly Spofford 8029 S. E. 21st, Portland, OR 97202
503/234-9265 pollys@teleport.com

Anne Tarbell 702 Gladstone Ave., Apt. 4, Baltimore, MD 21210
410/435-8435

Jean Temple 10685 Bell Rd., Duluth, GA 30097
770/476-3287 FAX 770/936-8266 grayt1@mindspring.com

Hunt & Mary Williams 1513 Myers Park Dr., Charlotte, NC 28207
704/442-9232 FAX 704/366-8402

Liz Workman 421 S. Washington, Greenville, MS 38701
601/332-1327 FAX 601/332-1327 Lizwork@aol.com

Ruth Wright/Rod Reinecke 1117 Briarcliff Rd., Burlington, NC 27215
336/584-4062 FAX 336/584-4062 rreinecke@aol.com

Bill & Lib Yon 140 Whisenhunt Road, Chelsea, AL 35043
205/678-9455 Nandjedi@aol.com

Cancellations

Thom Blair

804/293-3955

Eulalie & Jim Fenhagen

843/527-6919

Bill & Phebe Hethcock

931/598-5225

Hank Myers

615/646-2946

Shiela Weilenman

601/355-2926

Sally Croxson Williamson

704/552-6986

Apt. 269, 2600 Barracks Rd., Charlottesville, VA 22901

twbrsb@aol.com

P. O. Box 2376, Georgetown, SC 29442

FAX 843/527-2325 efenhagen@ftc-1.net

P. O. Box 3310, Sewanee, TN 37375-3310

bhethcoc@sewanee.edu

1517 Eller Dr., Nashville, TN 37221

FAX 615/646-7515 HLHM@aol.com

1215 Greymont Ave., Jackson, MS 39202

5807 C Sharon Road, Charlotte, NC 28210

Fellow Traveler

Jean Haldane

206/382-3658

900 University St. #17E, Seattle, WA 98101

FAX 206/382-3773

A NEXT HURRAH?!

MEMORABLE TRAINING EXPERIENCES ... TRAINING CAREER HIGH-LIGHTS ... MOST SIGNIFICANT CONTRIBUTIONS stuff like that.

Elvira Charles. *Most memorable:* Being part of the metamorphosis of the Missionary District of Utah and the affect of the process on people and upon me -- and the symbol that became of transformation.

Kay Collier-Slone. *Most memorable:* Diocesan CE Department with Bob Insko. Also a woman's leadership conference was a turn-around moment of divorce recovery and new life for me -- a rediscovery which energized my pursuit of graduate degree and determination to keep training alive in the church.

Katie Elberfeld. *Most gratifying:* parish educators whom I trained and left in '96 still "work well together and do what they say they will do." *Most exciting:* setting up non-profit center in Alexandria for training servant-leaders.

Cathy Fort. (1) Integrating, blending, fusing Applied Behavioral Science and psychotherapy in the Therapy Workshop for Helping Professionals. (2) With Nancy Geyer, taking ABS to Romanian non-profit organizations trying to rebuild their devastated country's systems.

Ann Holtz. I spent two years in T-group work in the corporate world. My one T-group experience in the Episcopal Church produced two powerful insights: (1) Ordained clergy are not any better suited to T-group than steel workers. (2) It helps to call on the Holy Spirit in a T-group.

Waite Maclin. In a MATC lab we decided to feature one of the five senses each day. Participants were to "sense the sense," touch it, use it, explore it. Taste, touch, hearing, seeing went quite well. It was my lot to lead in exploring *smell*. Breathing deeply wasn't so bad. It was when I asked each person to touch and explore his/her nose and we all looked around and saw what we were doing that I "lost the audience."

Janet Malcolm. I do employment workshops at Samaritan Ministry of Washington. Participants are taking steps to improve their lives. Some are homeless, some have substance abuse problems, some have been released from prison, some are just very unfortunate. At a recent staff retreat, to my very great surprise, I found myself saying, "I love them all." They are more like me than different.

Loren Mead. Four decades of trying to make sense out of theology and institutions, using tools of training and consulting in a variety of settings -- while trying not to let it spoil the fun.

Bill Miller-Coulter. *Most memorable:* Year-long with 33 men in Sing Sing follow up to Alternatives to Violence Program. Alumnus is AVP exec for Britain, Norway and Sweden, and is training AVP staff for Nigeria. *Highlight:* Offering Rudolph Steiner's Waldorf Education to Jersey public schools. *Something like that:* Celebrate mass weekly with St. Helena Convent and train spiritual directors and counselors.

Hunter Mohring. The first group where I received feedback that was meant for my use as opposed to my family's goals for me. The pebble begins picking up momentum - the conference where I discovered that "every group I worked with had a control problem." There are so many turns of truth and courage leading me forward. Now for me there is no life before training. Everything I do is supported by the foundation developed in training.

Barbara Reynolds. George, Dave Jones, and Don Griswold did some training in Liberia, after which the bishop, Dillard Brown, was assassinated. I have wondered if this meant they didn't need training. That was the beginning of much bloodshed that continued there. My heart still aches for the wonderful folks we met and the pain that Liberia has suffered.

Flower Ross. *Most memorable:* first T group in which Bill Yon was my trainer. *Most satisfying:* designing training for EFM mentors and trainers, the basic framework of which is still there.

Pearl Rutledge. *Highlight:* doing MATC "Therapy Lab for Trainers" with Maxine Thornton-Denham, Shirley Noll, Bob Crosson and others.

Pat Sanders. At the final Group Life Laboratory in 1959 at Camp Weed, Florida, I learned that if a purpose statement is not a good one, the rest of the plan is bound to fail.

Doris Savage. I use the tenets of training daily, planning a painting, teaching a class, or sitting on an executive board. I am proudest of the fact that many institutions I worked with are still using the principles I helped them set in place long ago.

Ben Smith. Consulting with a Benedictine convent of 108 nuns in the midst of consternation with the changing role of women in the Church and in the world.

Charles Winters. *Most memorable:* When Hank Myers calmly walked me down the hall at the seminary to his office, where he pulled a paper from his file cabinet that described to a T what had just gone on in our co-taught course with Juniors. Made a believer out of me. He went on to train me and sent me to Bethel. *Most satisfying:* teaching theology via experience based learning methods.

Ruth Wright. *Most significant:* The fact that I am still doing training and using training skills in every consulting job I have. As I sit here at the computer I have been working on a design I will use this week with a Mental Health Center group. This is not past history, but an ongoing, living way to work with folks in almost every situation.

Bill Yon. *Most memorable:* (1) Getting thrown out of a Methodist conference center, along with George Peabody, in the middle of a Power Lab. (2) One night, after an hour or so of battling my rationalizations, David Jones asked, "Do you have trouble getting people to give you feed-back?" *Most significant contribution:* Probably applying training and consulting skills in stewardship education. Or maybe it was training ten men for ordination in Namibia who can't speak much English.

And from some folks who have had to cancel their plans to be at Kanuga.

Thom Blair. Good news is that after retirement I learned all rectors were only short term or long term interims. Bad news was that before I thought we were to open the eyes of blind, usher in Kingdom, and save from quasi-stationary equilibrium. Now it is too late.

Phebe Hethcock. *Most memorable:* Pat Sanders told me that I should never try to lie because my face always gives me away.

Bill Hethcock. The Church Center sent me to Iran promising that all participants could speak English. Big misunderstanding. I said several times, "This is frustrating." Everyone looked grim. My translator explained, "There is no such word in Persian, so I'm translating 'hopeless.'"

Sheila Weilenman. *Most memorable:* having Pat Sanders as a mentor -- still do. *Most exciting:* Design and leadership skills with women in Kenya, watching them realize that they are unique individuals. Watch out, village chiefs, here they come. Even in Swahili, one could tell how immense the experience was. Smiles and tears need no translator.

Sally Williamson. *Most memorable (and worst):* doing a T-Group with drunk ex-cons who were released from prison to do this "personal growth" experience.

Subject: Re: Next Harrah

Date: Sun, 13 Sep 1998 12:35:53 EDT

From: Nandjedi@aol.com

To: ragordv@javanet.com

Here goes again:

Kanuga Colloquy: A NEXT HURRAH?!
c/o William A. Yon
140 Whisenhunt Road
Chelsea, Alabama 35043-9732

do Loren B Mead

2701 36th St
Wash DC NW
DC 2007
e-

Phone 205/678-9455; e-mail: Nandjedi@aol.com
mail: LorenMead@aol.com:

Phone 202/338-7759;

August 24, 1998
Greetings!

We are very pleased to report that more than forty of those who "were active in the training enterprises and networks of the Episcopal Church" are now signed up to gather at Kanuga November 2-5. A roster is enclosed in case you want to renew some old contacts beforehand. (And if there is somebody not on the list that you really want to be there, give them another nudge.)

Everybody who will be there knows somebody else. Probably nobody knows everybody.

So to help us get a start on getting (re)acquainted, please do the following:
Mail the slip below (or e-mail) no more than 3 typed lines identifying your most memorable training experience or the high-light of your training career or your most significant contribution in training -- something like that.

For example, George Peabody might write "serving as Saul Alinsky's acolyte for six months" or "being dean of Ben Smith's and Bill Yon's first lab." Thom Blair might write "weaning the Vestry of Trinity Church, Boston, away from Phillips Brooks' leadership style" or "being Bill Yon's first T-group trainer." Bill Miller-Coulter might write "humanizing New York City's anti-poverty programs" or "being Loren Mead's first T-group trainer" -- something like that. You get the idea. Bill Yon will collate and circulate prior to your Kanuga arrival.

Please also indicate your travel plans. A cab from the Asheville-Hendersonville airport to Kanuga costs about \$40, but we will arrange pick-ups if we know who's coming when.

Also include any bright design ideas. Loren has talked with Rolf Lynton about being there to study us - or help us study ourselves - something like that. See you at Kanuga.

Name _____ (Return to Bill Yon)
My most memorable training experience or the high-light of my training career or my

.arah

mailbox:/C%7C/Program%20Files/Netscape/...x?id=1e67f2dc.35fbf469@aol.com&number

Gray & Jean Temple
770/476-3287

10685 Bell Rd., Duluth, GA 30097

FAX 770/936-8266

grayt1@mindspring.co

Shiela Weilenman
601/355-2926

1215 Greymont Ave., Jackson, MS 39202

Sally Croxson Williamson
704/552-6986

5807 C Sharon Road, Charlotte, NC 28210

Liz Workman
601/332-1327

421 S. Washington, Greenville, MS 38701

FAX 601/332-1327

Lizwork@aol.com

Ruth Wright/Rod Reinecke
336/584-4062

1117 Briarcliff Rd., Burlington, NC 27215

FAX 336/584-4062

rreinecke@aol.com

Bill & Lib Yon
205/678-9455

140 Whisenhunt Road, Chelsea. AL 35043

Nandjedi@aol.com

most significant contribution in training -- something like that.

Travel plan: I will be arriving by car _____ and will help with airport pick-ups _____.
 I will be arriving by plane on flight # _____ at (time) _____

Kanuga Colloquy: A NEXT HURRAH?!

| | | | |
|----------------------------------|--------------|--|----------------------|
| Billie Alban | 203/775-5042 | 26 Hearthstone Dr., Brookfield, CT 06804 | Albanb@aol.com |
| Thom Blair | 804/293-3955 | FAX 203/775-6762 | twbrsb@aol.com |
| Ted Blumenstein | 614/486-2838 | Apt. 269, 2600 Barracks Rd., Charlottesville, VA 229 | |
| Rick Bullock | 503/658-6871 | 1000 Urlin Ave. #218, Columbus, OH 43212 | TBlumen@aol.com |
| Wilson & Janie Carter, | 910/388-5738 | 22346 SE Hoffmeister Rd., Boring, OR 97009 | |
| Kay Collier-Stone | 606/254-4497 | FAX 503/665-9442 | willcar@gamewood.net |
| Katherine Elberfeld | 703/823-5868 | 166 Market St., Lexington, KY 40507 | diolox@aol.com |
| Eulalie & Jim Fenhagen | 843/527-6919 | 523 Fort Williams Pkwy, Alexandria, VA 22304 | georgial89@aol.com |
| Cathy & Jim Fort | 540/923-4951 | P. O. Box 2376, Georgetown, SC 29442 | efenhagen@ftc-1.net |
| Bob Gallagher | 207/761-4613 | FAX 843/527-2325 | CFFORT@aol.com |
| Bill & Phebe Hethcock | 931/598-5225 | HCR 06, Box 127, Madison, VA 22727 | ragordv@javanet.com |
| David Jones & Sandra Tripp-Jones | 805/692-1992 | FAX 540/923-4951 | bhethcoc@sewanee.edu |
| Rolf Lynton | 919/542-0020 | 22 Clifford St., Portland, ME 04102 | sentient@sprynet.com |
| Waite Maclin | 207/773-1314 | FAX 207/761-2458 | Waite8@aol.com |
| Hugh Magers | 800/334-7626 | P. O. Box 3310, Sewanee, TN 37375-3310 | |
| Loren & Polly Mead | 202/338-7759 | 458 Seaview Dr., Aptos, CA 95003 | |
| Bill Miller-Coulter | 212/673-8467 | FAX 805/692-9551 | |
| Hank Myers | 615/646-2946 | 458 Fearington Post, Pittsboro, NC 27312 | |
| George Peabody, The Watergate, | 202/337-6030 | FAX 919/542-0020 | |
| Barbara Reynolds | 931/526-3190 | P. O. Box 1259, Portland, ME 04104 | |
| Flower Ross/Charles Winters | 704/258-1747 | 815 2nd Avenue, New York, NY 10017 | |
| | | 2701 36th St., Washington, DC 20007-1422 | LorenMead@aol.com |
| | | FAX 202/338-2646 | |
| | | 210 E. 17th St., New York, NY 10003-3630 | |
| | | 1517 Eller Dr., Nashville, TN 37221 | HLHM@aol.com |
| | | FAX 615/646-7515 | |
| | | 700 New Hampshire Ave NW, Washington, DC 20037 | gpeabody@tmn.com |
| | | FAX 202/337-5850 | |
| | | 1078 Independence Court, Cookeville, TN 38501 | Bfriend@multipro.com |
| | | 61 Maple Ridge Lane, Asheville, NC 28806-2905 | ross_win@ibm.net |
| | | FAX 704/258-5340 | |

-2-

CST MAR 76 Bryn Mawr

| | | |
|-----------------------|--------------|---|
| Pearl Rutledge | 606/223-4544 | 3232 Cornwall Dr., Lexington, KY 40503 |
| Pat & Elaine Sanders | 601/681-8010 | 8873 Timberlake Cir., Meridian, MS 39305-9615 |
| Ben & Barbara Smith | 803/884-1893 | 420 Church St., Mt. Pleasant, SC 29464 |
| Bill & Polly Spofford | 503/234-9265 | FAX 803/884-1893 |
| | | benchassc@charleston |
| | | 8029 S. E. 21st, Portland, OR 97202 |
| | | pollys@teleport.com |

Phone 205/678-9455
e-mail: Nandjedi@aol.com

January 18, 1999

To: Loren Mead
Billie Alban
Jim Fenhagen
George Peabody

And now to Bob Gallagher

From: Bill Yon

Re: Grandiose Scheme

Greetings, Friends & Colleagues:

I went to Kanuga with the fairly clear intention of reconnecting and reminiscing, while avoiding getting sucked into new enthusiasms which would result in further work to do. I did, I suppose, retain a degree of Quaker openness to possible promptings of the Spirit.

As it turned out, one comment led to another, and one particularly intriguing possibility arose of creating a summer internship for seminarians in the area of group and organization leadership, or something of the sort. In its most grandiose form it could be offered as an alternative to Clinical Pastoral Education. A more modest possibility would be as a second summer offering.

Billie has had some encouraging conversations at the Berkeley Center at Yale Divinity School, and imagines even a joint offering of YDS and Yale's School of Management. Loren tossed the idea into a conversation with Alan Blanchard, who sits on a pile of money at the Church Pension Group and, it turns out, is a grateful Bethel alumnus. Loren has also talked with Jim Fenhagen, who has been a major actor in CPG's efforts to address concerns about "clergy wellness."

All of which prompts me to add the following to the conversation. In the early '70's, after badgering my bishop about training needs with which I might help, he finally said: "If you can figure out some way to keep new clergy from getting cross-wise with their vestries during their first year out of seminary, I sure would appreciate it." I said I would think on the matter.

A while later I ran across a report to the Board of Virginia Seminary from a team of consultants who had been hired to evaluate the seminary's effectiveness in preparing its students for ministry. They had based their report on a survey of alumni, using an instrument which listed fifty-six "ministerial competencies." Alumni were asked to assess their competence in each area at the time of graduation and at present.

In the rank ordering at the time of graduation, the twelve areas dealing with parish management, and group and educational leadership were clustered at the bottom!

I went back to the bishop and told him that I had figured out why the clergy had trouble dealing with their vestries: *it was because the seminaries had not taught them anything.* He bought into my proposal to offer a continuing education program in Creative Parish Management.

I am enclosing a copy of that program description, and call your attention particularly the rationale on pages 2 and 3. Would that serve well in opening up some conversations with the seminaries?

I am also enclosing the tabulation of the survey instrument. The twelve referenced areas are circled. Loren asked that I put down some thoughts about the content of a summer training program, so I offer that as a starting point. If anybody would like to see a copy of the full report to VTS, I will send it.

Please note that clergy assessments of their competence improved substantially during the period after graduation in eleven of the twelve areas. One take on that would be that clergy had learned from their experience in ministry. I suspect a more telling explanation is that VTS alumni are clustered in the mid-atlantic area, and many of them were participating extensively in MATC programs. MATC ain't there anymore. In my program description, I said that the post-ordination period might be the best time to learn in these areas, but that does not mean that it would be a bad idea to lay some ground-work before ordination.

One further reflection. Jim and Loren and I were in seminary in the '50's when CPE was getting itself institutionalized as a requirement for graduation. It is my view that CPE relates to a model of ministry which focuses primarily on the priest as counselor (therapist?) with individuals. The reality of priestly functioning has increasingly shifted from that one-on-one image to the priest's work with groups. (In fact, liability concerns have placed constraints around the priest's ministry with individuals.)

When is the last time you heard a priest say at the point of retirement, "Thank God -- no more Vestry meetings." The sad thing is that everyone hearing such a comment smiles and nods concurrence.

I ran this idea by my new bishop last week, and got an immediately positive response. We began to imagine a seminarian's placement in a parish, with residential training modules at the beginning, in the middle and at the end. That idea of interplay between the "cultural island" and opportunities for practice in the real world was very appealing.

So how do we nudge this thing along? I would expect Jim to have a good feel for the politics of getting a hearing in the seminaries. At this point, I doubt that we need more than one seminary that would try it on a pilot project basis. Am I dreaming that the Pension Group would put up some money? What is the politics of that?

I have a little over \$500 left from Kanuga, and can't think of a better use for it when the time comes to get some people together to talk. Should we circulate some of this stuff in writing to the rest of the Kanuga folks? What do you think?

From: <LorenMead@aol.com>
To: <Nandjedi@aol.com>
Sent: Friday, April 20, 2001 11:23 AM
Subject: Training History

Willie: I got it. By God, I got it. The rain in Spain stays mainly in the plain! Loren

A BIASED MEMO ON CLERGY TRAINING

Background: This memo is a follow-up to a meeting at Kamuga in November 1998. It is "biased" because it represents what I remember and conversations I've been involved in or know about -- I suspect there is much others have done that I don't know about. It is also biased in that I believe "training" as described herein is an essential tool for clergy leadership, and that it has been abandoned to our loss. If anybody knows stuff that ought to be included in this story -- please let me know, and I'll try to add it on. On the other hand, I'm not interested in getting an accurate research paper, I'm interested in our finding a way to plug the gap left in our system by our neglect of this essential tool for leadership growth and effectiveness

An Expurgated History: In the early 50's, as the Episcopal Church was trying to jump start an educational push for the church (the eventual result was the "Seabury Series" for church schools, and a re-thought strategy of congregational life involving "family services" and adult education), a group of leaders (the ones I remember hearing about were people like Ted and Cynthia Wedel, Reuel Howe, John Heuss, David Hunter) became aware of a new kind of adult leadership education being pioneered at Bethel, ME, by the National Training Laboratories. This was "laboratory training," as it came to be known, which was invented by Kurt Lewin and a number of his associates (-- one of whom, Rolf Lynton, became my consultant in Project Test Pattern and the Alban Institute). The unique character of laboratory training was its experiential nature. One was not taught "about" a subject, one was engaged with others in personally exploring an area, generating skill and knowledge from involvement with it. For the individual, it shifted the focus from information to engagement; from individual gathering of facts to a community experience in learning.

With the aid of a major donation by an Episcopal layman, secured by a young clergyman, George Peabody, the education staff of the church tested the idea with some church leaders, then developed a national program in which all active Episcopal clergy were invited to a 2-week "Church and Group Life

Laboratory." It is my impression that about half the clergy eventually participated before the money ran out. As the money ran out, regional coalitions were formed to try to continue the training. The best known to me were these coalitions: The New England Training Institute, Consultant Trainers of the Southwest, The Alabama Training Network, the Mid-Atlantic Training Committee. Early on, other groups and denominations mounted some laboratories, and the National Council of Churches did so at Green Lake, Wisconsin and other places.

The focus of the training became "three-phase" training, in which experiential education was provided around three major areas: 1) education in how individuals relate to others, how to learn to communicate with other persons (classical method, the "T Group" experience discovered at Bethel); 2) education in how groups grow and develop in accomplishing tasks and planning for the future; and 3) education in how to design formats in which persons could learn more effectively.

What were the outcomes? Here, obviously, I am biased. Let me note the things I believe to have been among the major outcomes:

1) This training helped turn out a remarkable generation of church leaders in the 60's and 70's -- most of the innovations, educational programs, or institutions were spawned by people who had learned the language and skills of "planned change," "organizational development," etc.

2) This training turned hundreds of congregations into more effective educational communities, with ordinary lay leaders having learned skills of group leadership, data gathering, meeting analysis. There are dozens of ordinary activities in church groups that were born in the lab movement: the habit of taking an evaluation at the end of a meeting; the process of using small groups and skill at gathering information in large groups; the group development of agendas; the sharing of responsibility for behavior in groups -- the list is endless, but the point is that these behaviors have become part of the culture of the congregation.

3) Reduction of sharp polarizations. At the time of the lab movement, the big fights in the church had to do with theological positions related to "churchmanship." Fights were frequent and damaging. As lab training spread, "low" churchmen and "high" churchmen discovered better ability to listen to one another and manage their differences. One of the most significant changes in the life of the church of those years was the shift connected with "Liturgical renewal."

Baptismal practices were vastly changed; practices and vestments related to the eucharist went through tremendous changes; parish worship practices shifted in many ways.

That could not have happened without the growing openness of the extremes of churchmanship to communication with those of opposing views.

4) The dissemination of new skills throughout the church and beyond. The skills of educational design, interpersonal competence, and organizational planning provided a grounding for new skills of systems analysis and various forms of management. Church leaders and leaders of the secular world influenced each other and learned from each other in changing religious institutions and secular organizations in many remarkable ways. A number of the "guru's" of management science were influenced by the lab movement in the churches as well as at Bethel.

5) The lab movement provided the skills and designs for "Education for Ministry," one of the most widely used models of adult education in the Church. It also was the spawning ground of "The Alabama Plan," of stewardship. It also provided the skilled persons who became the first consultants in Project Test Pattern, who were also the first in the Episcopal church to begin action research into the way congregations actually work.

6) Lab "alumni" provided an infrastructure of skilled people -- clergy and lay -- who proved to be very adaptable in other leadership tasks -- they were widely used as consultants in the change of pastors, they were drawn on as consultants for national and diocesan evangelism efforts, they helped staff diocesan planning programs, they formed the core of those who came to be used to help manage conflicts, they helped as volunteer staff for diocesan conventions, conferences, and organization.

Why did such a good thing end? By the late 80's the regional networks for training were pretty much gone. Partly, it was money -- from the beginning labs had to struggle to pay for themselves.

It started on the church's usual "hand-out" style -- trying to do things on the cheap and pretending there were no costs (staff persons "gave" their time, hiding the cost in salaries

paid through other budgets), actual costs were provided by "special grants or gifts," etc.

More central, perhaps, was the fact that labs were victimized by rumor and bad feeling their

proponents did not adequately answer (there were participants in labs who suffered

psychological breakdowns in the tense atmosphere of some of the training; there were

other participants who, in the same tense situations, suffered breakdowns in moral

behavior; those opposed to the wholistic nature of the training branded it "just a bunch

of touchy-feely" meetings; the world of academia tended to stigmatize training as "not

real education, just emotional stuff." The regional networks had no "clout" in decision-

making groups. Opposition was loud and support was not effective.

Is there, or should there be Laboratory Training for the Church of the 21st century?

I did not plan to get involved in this question. In 1997, two of us who had enjoyed our

connection to the world of training (Bill Yon and I) remembered how many of us had

been shaped by those experiences and wondered if any of the trainers we had known

might be interested in having a reunion to share old stories and enjoy the company

of one another. We located a place (Kanuga Conferences) and time (November 1998)

and sent out a round robin invitation to people whose addresses we had, asking them

if they'd be interested in coming and if they'd pass the letter on to others whose addresses

they might have. We hoped a dozen or two might come away for -- basically -- a party and

a reunion of old friends. We were astonished when about 50 accepted the invitation, even

though they had to pay their way. We gave the meeting the humorous name, "The Next

Hurrah!" The humor in the title was not that we planned for anything afterwards, but just

that we didn't want to let on that we knew most of us were, shall we say, age challenged!

What happened that led to this memo?

At the Kanuga meeting we were surprised first at the turnout. People paid to come from both

coasts and many places in-between. Secondly we were surprised at the intensity of feeling

about the importance training had been in the church they had known.
Before we knew

what was happening, and contrary to the design we had planned, different people and

groups moved from nostalgia to bemoaning a loss to hoping and dreaming that there might

be a way to make training available to the generation of new clergy who simply had not been

exposed to an important set of tools and experiences. The group made no decisions, but

there emerged a consensus that several initiatives would be taken -- depending on what

people wanted to do where they were. We also agreed to try to stay in touch. Specific

initiatives mentioned:

a) Remnants of the Alabama network said they wanted to see if, in collaboration with others in their geographic area, they could mount a "leadership training institute" of the 3 phase training

b) Several people talked about trying to develop a "Clergy Training Institute," perhaps on the model of the second summer at seminary

c) others wondered if this kind of training might not be included in some of the newer clergy training efforts (CLP, Cornerstone, Parish Development Institute at Seabury Western and also at General)

d) People tried to stay in touch with each other, but lots of things fell through the cracks. Those whose efforts did not pan out had nowhere to go for help.

Some efforts I know about:

1. Probably the most successful effort has been made in Alabama, Mississippi, and Tennessee,

Staff and participants have been recruited for three LTI's, even though the program has been

operated on less than half a shoe-string. Funding remains a critical problem. One of the bishops involved has suggested that sending persons to this training might be best prior to seminary rather than after. (Bill Yon can give other details)

2. An initiative was begun to build a coalition between the Yale School of Management and

YDS/Berkeley for a summer institute for seminarians. This came to nothing, partly because of a change of leadership at the seminaries. (Billie Alban can give other details)

3. I've been engaged in desultory correspondence with a number of people, with "training"

often a sub-theme of our letters (let me be clear -- most of my work in these several years

has been about quite other things -- with "training" a worrisome side issue I just cannot

make go away). I've corresponded with or had conversations with Jim Fenhagen, Hank Myers, George Peabody, Billie Alban, Bill Yon, Martha

Horne, Bill Craddock, Anne Holtz, Charles Kiblinger, Jim Lemler,
Alan Blanchard -- and a couple of dozen others.

Some hunches I've developed:

1. Training probably is not going to happen if there is not a place/
institution that centers
it (like, but not the same as MATC, who did it in the Mid-Atlantic area).
2. In the long run, it must be ecumenical, but you have to start where
you can, and I see
that in the Episcopal system.
3. It won't happen unless we find a way to partner with seminaries and
dioceses, focussing
on newly-formed clergy.
4. It's got to have some funding to undergird the infrastructure, but
the training has to
pay for itself.
5. Something has to happen in the next 5 years if we are not going to run
out of the
trained leaders of the past. If we can replenish them elsewhere, there's
no hurry.
6. Academic institutions (including seminaries) and denominational
structures do not
and will not have this high in their priorities for the foreseeable future
-- they may well
see this as an important adjunct activity, but it will not be central
(which is why # 1 above)
7. There is a need to expose current bishops, faculty, and deans to this
genre of
education.

Finally, friends:

There are educational formats developing in the churches now (the Parish
Development

Institutes, the "Pilot Project for New Clergy," CLP and Cornerstone,
CREDO) that have

the same target audience, but none of them yet sees "training" as the
critical ingredient

I see in the development of a new generation of clergy leaders. There
are possible

allies (all of the above, the Alban Institute, the Church Pension Fund)
who can potentially

work with these efforts.

I am haunted by words Bill Yon said: "Since we let the training effort
evaporate, we have

done important other things. Primarily we have focussed in helping
churchpeople get

clearer about and more committed to their understanding of the faith.
The result, however, is

when you get stronger commitment to positions and stop helping people communicate with and learn from each other -- the result is predictable. Stronger and stronger polarization and more intensity of conflict.” That’s the picture I get of the church now. Training might have a profound impact on that.

I think we need to consider a new “Last Hurrah.” But this one should be -- from the beginning -- focussed on “what do we need to do to make it happen.”

What I don’t know? Who should be there (ecumenical? regional?)
How do we pay for it?
Is anybody serious about this? Or is it just me?

Loren B. Mead; 2701 36th Street, N.W., Washington, D.C., 20007.
202-338-7759; FX: 202-338-2646
lorenmead@aol.com