



St. Stephen's in-the-Field
Episcopal Church & Preschool



Our Transition

a journey towards the future

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Wondering Question

- *Imagine the interim time is just about finished and you are looking back over the past 18 or so months and you say,
"Wow, this was the best time I have ever had here at St. Stephen's!"*
- *What would you have done and experienced to make you say,
"This experience was the most fulfilling time I have had in the parish?"*
- Around your table, tell about the experience in a story. (10Min)
- Table reports and discussion (10 min)
 - put responses on stick-ups.

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Based on responses proceed with: ©

Encourage the participants to tell their experiences in a story.

Discussion of the Trapeze - Picture of trapeze

Discussion of the Wilderness Article - Picture of the Red Sea

Feelings Chart

Transitions Chart - transition is more than change

Change vs. Transition

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- Change is situational and happens without people transitioning
- Transition is psychological and is a 3 phase process where people gradually accept the details of the new situation and the changes that come with it

Ending

Denial
Shock
Anger
Frustration/
Stress
Ambivalence

Neutral Zone

Skepticism
Acceptance
Importance
Hope
Enthusiasm

New Beginning

CHANGE IS FAST

TRANSITION IS SLOW

<http://www.strategies-for-managing-change.com/support-files/williambridgesmanagingtransitions.pdf>

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Emphasize that change occurs immediately
<http://www.strategies-for-managing-change.com/support-files/williambridgesmanagingtransitions.pdf>

Transition



<https://leaderimpact.files.wordpress.com/2008/12/trapeze.jpg>

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<https://leaderimpact.files.wordpress.com/2008/12/trapeze.jpg>

Parable of the Trapeze – Transition

By Darcy Reimer

Posted Tuesday, July 9, 2013

<http://www.intheriver.ca/blog/parable-of-the-trapeze-transition>

Many of us are in the midst of transition. Most often in our culture we are taught to bypass these times of transition because they are uncomfortable and painful. "Just get it over with as quickly as possible" is usually our response. We think to ourselves that the uncomfortable middle is a waste of time. But it isn't a waste. In fact, it's where all the growth in our lives actually takes place.

What kind of transition am I talking about? Here are a few that come to mind.

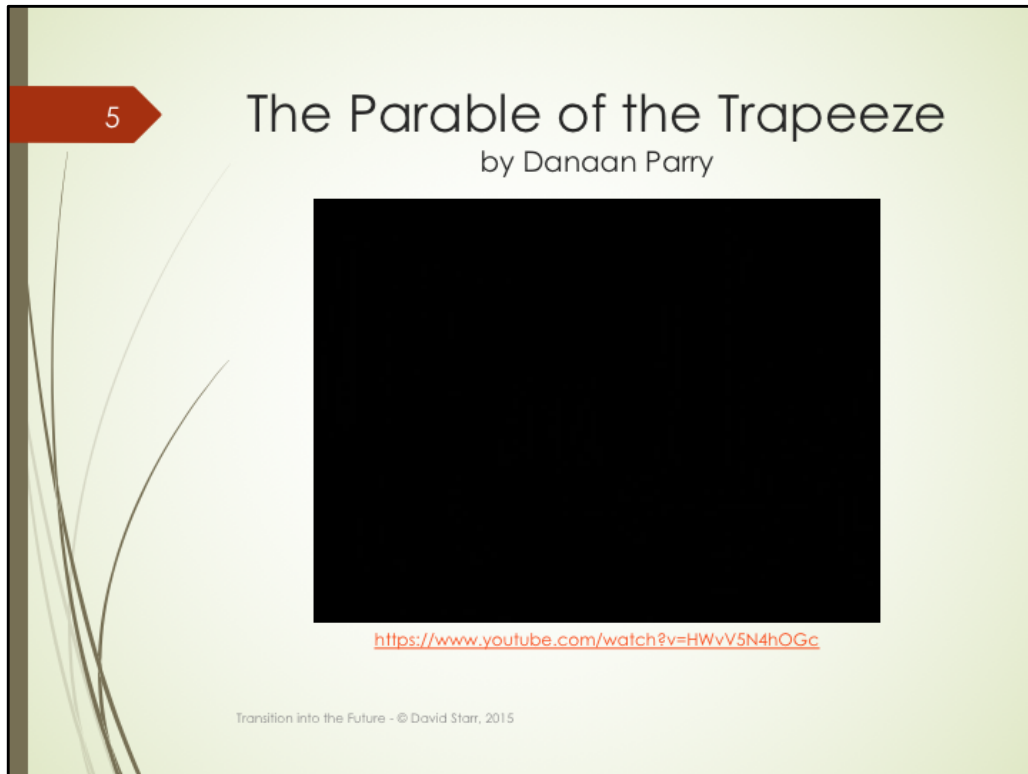
- ~ A family transitioning from what is normal (3 biological children) to the new addition of an adopted child.
- ~ A business transitioning from a long period of financial struggle, to a period of financial stability.
- ~ A business transitioning from a period of financial success to a period of financial instability or challenge.
- ~ A family welcoming a new baby into the family - so transitioning from one child to two (man to man defense), or from two children to three (zone defense).
- ~ A person letting go of his/her career and all that that means, to a time of retirement or semi retirement.

These are just a few examples of transition that we go through, but there are so many more. For some it's just that period of unknown before something new emerges. That waiting and wondering what is happening; and when "it" will come together. And where is God in the midst of what I call the uncomfortable middle?

When we think of transition, Danaan Parry likens it to Trapeze Artists flying through the air, waiting to grab onto the hands of their partner. Beautiful example of why transition can be so difficult.

Anyways, check out Danaan Parry's explanation of transition while watching these trapeze artists do their thing. Amazing! SEE THE NEXT SLIDE...

<http://www.youtube.com/watch?v=HWvV5N4hOGc>



This is a 6 minute video by Danaan Parry verbalizing the Parable of the Trapeeze. Emphasis on the letting go of the bar, flying into the air – neutral zone , then catching the NEW in the second bar.

From YouTube:

<https://www.youtube.com/watch?v=HWvV5N4hOGc>

Moses in the Desert



Adapted from *Getting Them through the Wilderness: a leaders guide to transition*.
 © Copyright, 1987, William Bridges & Associates

The great story of Moses and the people of Israel in the wilderness is an archetypal expression for the community in transition. In the wilderness, faced with uncertainty, the people grieve for what they have left behind, even if it was a life of hardship. They may grumble and seek to hold fast to temporal realities and forget the God who has liberated and sustained them. Yet in the midst of the wilderness the people encounter God anew and find a new identity that it is not limited by the past. And Moses, the one who has led the people through the wilderness to this new understanding, does not get to enter the promised land.

The other great transitional ministry in the Bible also took place in the wilderness and was that of John the Baptist. He stood between the Old and New. He prepared a way for the new by calling the people to repentance, to make a heartfelt change in the way they perceived themselves and God. Like Moses he did not get to see the fruits of his labor but saw that it was necessary for himself to diminish that Christ may increase.

Moses' "organization" was the people of Israel. Before his time, in the days of Joseph, they had lived in Egypt contentedly and held considerable power. But in Moses' day, they were—to use the Biblical term—in bondage. This

is always the case in an organization that is approaching a change: in some sense or other, it is “in bondage” to an outlived way of doing things, thinking about things, or evaluating things.

Whether the outlived way is a seat-of-the-pants management style that used to work when the company was a start-up, or a bureaucracy’s complex system of checks and balances, most problems are old solutions that have outlived their utility. Moses did what the transition leader always had to do: he looked for ways to get the system to “let my people go.”

He discovered that it’s difficult to break a system’s hold on people. What he found is that the hold at first actually tightens. When Moses made his first effort, the Pharaoh (the symbol of the power of the status quo) replied that not only would he not let the people go, but that in fact they were going to have to do what they were now doing with even fewer resources. He announced that he would no longer provide the straw for their brick-making, but that instead the Israelites would have to gather their own straw. Of course the Bible does not actually term the tactic, “doing more with less,” but the gambit sounds very contemporary.

(As you can see, poorly managed “productivity improvement projects” have been causing systems to break down for three thousand years!)

As usually happens during the first phase of transition (ending), plagues of problems began to develop. In Moses’ world the plagues were rather graphic: blood in the water, swarms of frogs and gnats, livestock diseases, hailstorms, and locust invasions. Today’s “plagues” are likely to be different, but just as disruptive of our organizational effectiveness as Pharaoh’s were of his: the appearance of unexpected competition, the loss of important accounts, the defection of talented employees, and the development of legal difficulties and labor unrest.

4 Even the argument has a familiar boss-employee ring to it: “Then the foremen of the people of Israel came and cried to Pharaoh, ‘Why do you deal thus with your servants? No straw was given to [us], yet they say to us ‘Make bricks!’ And behold [we are] beaten; but the fault is in your own people’... But [Pharaoh] said, ‘You are idle... Go now and work; for no straw shall be given you, yet you shall deliver the same number of bricks.’”

But the message conveyed by the plagues is the same: “The old ways aren’t working any more.” It is a difficult message for the beneficiaries of the status quo to hear. They “harden their hearts,” just as Pharaoh did. But in

doing so, they push the old system closer to destruction.

Moses did what wise leaders always do when gradual, incremental change is no longer enough. He did not solve the problems; instead, he let them escalate. In so doing, he upped the ante until the interests of the old order began to coincide with the necessities of creating a new order. As the troubles mounted, Pharaoh grudgingly recognized that he really had to get the Israelites out of Egypt.

Now, letting problems escalate is a difficult course to take, and some leaders will even view it as a mistaken one. If a little tinkering with the system will put it to rights again, then Moses' strategy is indeed the wrong one. But fixing things becomes counterproductive where radical market, regulatory, or technological changes demand a profound organizational transformation. An out-of-date factory, for example, needs to be transformed or replaced. Incremental changes not only won't do the job, they will delay the more radical changes until it is too late to make them. In such cases, Moses' technique of letting the "plagues" increase the discomfort level is the better one.

Protecting the Seeds of the Future

But Moses did more than just feed the fires of discontent. He also saw to it that the increasing difficulties did not damage his people. He protected his people from the full impact of the plagues by making a symbolic mark on the doorposts of the Jews, so that God's wrath would pass them by. Besides its theological meaning, this action (which is the origin of the Jewish Passover celebration) illustrates an important managerial act. That is to handle matters in such a way that the destruction of the old system does not damage the elements from which the new system will be built.

For today's transition leader, this means identifying, gathering together, and educating the pivotal people who will help realize the new vision, the organization's "Promised Land." It means beginning to create among them the basis for a new identity and a new culture. It means giving them a new sense of mission. Otherwise, these people may well be lost in the chaos that accompanies transition.

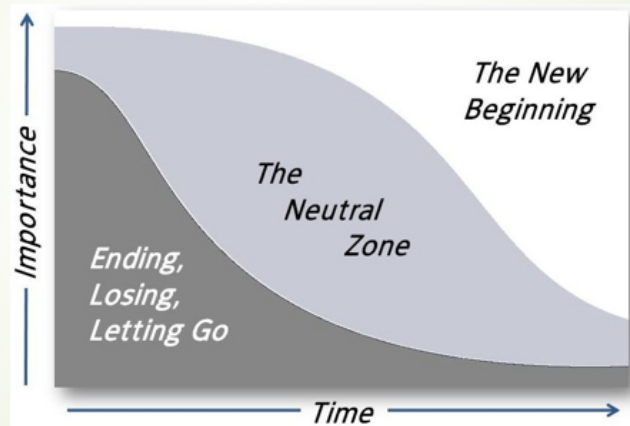
Every Organization Needs a "Red Sea"

When Pharaoh finally let Moses' people go, some of them surely thought that the Promised Land was just around the corner. But Moses was not so naive, for he saw that he still had two problems. First, he had to draw a line of no return between the ending and the neutral zone. Second, he had to keep people in the neutral zone long enough for them to be fundamentally changed by the wilderness experience. Let's look at these two realizations separately, starting with the first.

Whatever the old system is, it always “follows” people and tries to pull them back, just as the Pharaoh’s army did. In the case of a technological change, the old machines try to pull people back; in the case of a strategic change, it is the old strategy that holds onto people; in the case of a reorganized work force, it is the old reporting relationships and the old peer groupings; and in the case of a culture change, it is the old values, symbols, and ceremonies that exert the pull on people.

This pull must be broken, and Moses did that by a symbolic act. He called on God to part the waters of the Red Sea so that his people could cross over, and then just as Pharaoh’s troops entered the sea bed he called on God to close the waters again. The pursuers were drowned.

Bridge's Transition Model



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Source:
<https://imjoeboe.wordpress.com/2011/04/27/transitions/>

Source: <https://imjoeboe.wordpress.com/2011/04/27/transitions/>

The first stage is the **ending or letting go**. Your son is headed off to college, but before he can do that, he has to “end” his time of being a high school student, living at home, etc. He has to let go of his old identity before he can fully embrace his new one as a college student. It is normal – and expected – that he will feel lost, or sad, and might not be able to put it in words...after all, this is supposed to be a “happy” time, right? In most cases it is, but he’s also leaving behind a lot of the things he’s made part of his identity. It’s important that you help him understand these losses and find some way to treat them respectfully.

The second stage is the **neutral zone**. This is that “hanging in the air” period in the trapeze example. You’re still feeling somewhat connected to the “old” normal, but you’re also starting to connect to the “new” normal. It is a gray area, because your identity is in flux. Your son may feel discouraged, homesick, or sad...not all the time, but it might come out during a conversation. The best thing you can do is encourage and support him...care packages help too!

The final stage is the **new beginning**. This is the “new” normal. Your son will embrace his new identity as a Richmond student, and he will talk with you about the things he’s doing with a level of excitement that will confirm that he has made the transition. It won’t happen all at once, and it may take some time, but he will get there.

The Search Process

- **Purpose-Centered**
 - *What kind of parish do we want to become?*
- **An Incarnational Search Process**
 - Done with the people, not to the people.
- **Future-Oriented**
 - We will focus on the future being informed by the past.
- **Values-Informed**
 - Listening processes will focus on discovering our core values.
- **Love-Inspired**
 - Engaging the Heart of Love – loving and being loved by God.

<http://www.clergyleadership.com/search/Appreciative-Inquiry-search.pdf>

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Introduction to the Appreciative Way | 73-79

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<http://www.clergyleadership.com/search/Appreciative-Inquiry-search.pdf>

Purpose-Centered

There is an old design saying: “form follows function.” To create a process we need to know the purpose of each step, and we also need to know the greater purpose of the entire process, and the purpose of the organization in which the search is being conducted. When a rector leaves and parishioners begin to look toward the future, the first thing they typically begin to think is “What do we want in our next rector?” Unfortunately, this creates a search process that is disconnected from the congregation’s current and future reality. At the initial stage of the search process the real question is not about the next rector. It’s about the congregation:

What kind of parish do we want to become?

Only when this question is answered can the congregation reflect on the skills and abilities they need in a rector to help them become that congregation.

An Incarnational Search Process

The search process needs to be a process that is done with people not to people.

Consultants, transitional clergy, and diocesan leaders need to incarnationally join the congregation where they presently are and not where the consultant wants them to be. From within this system they can create a search and transition process that honors the best of the congregation — and then uses their best as the foundation to co-create their new future in God.

Jesus never relied on only one method of healing.

Future-Oriented

In the world of transitional ministry, considerable emphasis is placed on helping a congregation come to terms with its past, especially any problematic aspects of the congregation's past. We think this emphasis is often counterproductive. Rather than coming to terms with their past, congregations need to come to terms with their future. This future will be informed by our past, and while we cannot change one iota of our past, we can choose what we allow from our past to inform our future.

Values-Informed

As previously stated, people will resist change if they perceive that the change means they are losing something of value. Conversely, they will readily embrace a change if it is perceived as a blessing. A blessing is something of value.

Love-Inspired

We believe that at the heart of the universe is a Heart of Love that is the Source of our existence, both as individuals and within congregations. The search process needs to be first and foremost an engagement with the Heart of Love. Loving and being loved by God, and extending this love to the congregation, are essential ingredients of a search that will result in a life-giving outcome for you, your congregation, and your next rector.

The opposite of love is fear. Fear-based decisions

Role of Interim

- Act as rector in all respects
- Address the state of lay leadership – empowerment
- Encourage strengthening of relationships with the diocese.
- Train Search Team with consultant
- Consult with Search Team during the process
- Facilitate the answering of these questions through the Listening Processes:
 - Who are we? What are our core values?
 - Where is God working in this congregation?
 - Who is our neighbor?
 - Who is God calling us to be?

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Bring his/her skills, tools, and resources to address the concerns and needs of the congregation. It is important for the congregation to have a vision. Without this vision which is a statement of who God is call in the congregation to be – it is impossible to identify the qualities and skills that we want our next rector to have.

Listening Processes

- Search Team Retreat
- Vestry Retreat
- Asset Mapping
- Book Study: Changing the Conversation: a third way for congregations
- Appreciative Inquiry Summit
- History Day – who were we from a family systems aspect – what makes us tick - DNA
- Ministry Area Profile – demographics of our area

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The purpose of these processes are to provide information on who we are and who we want to be so we can set a vision and call a rector that will help us live into that vision.

Appreciative Inquiry Summit

1. Best Experience: Reflect on your entire experience with your congregation. Recall a time when you felt most alive, most involved, spiritually touched, or most excited about your involvement. Tell me about this memorable experience that you have had with your church. Describe the event in detail. What made it an exciting experience? Who was involved? Describe how you felt? Describe what you did as a result of the experience?

2. Values: What are the things you value deeply: specifically, the things you value about yourself, being a parishioner, and your church:

(i) Yourself: Without being humble, what do you value most about yourself- for example; as a human being, or employee, or a friend, parent, citizen, and so on?

(ii) Being a parishioner: When you feel best about being a parishioner at your church,

(ii) Being a parishioner: When you feel best about being a parishioner at your church,

what about

yourself do you value?

(iii) Your church: What is it about your church that you value? What is the single most important thing

that your church has contributed to your life?

(iv) Your Denomination: What is it about being a member of your denomination that you value? What is

the single most important thing that being from your denomination has contributed to your life?

3. Core Value: What do you think is the core value of your church? What values give life to your congregation.

What is it that, if it did not exist, would make your church totally different than it currently is?

4. Three Wishes: If you had three wishes for your church, what would they be?

**Source: Appreciative Interview Guide for Churches www.clergyleadership.com
Clergy Leadership Institute**

Role of Vestry

- Run the church as usual
- Select Search Team
- Approve Vision Statement
- Approve Final Parish Profile
- Get Diocesan approval of profile
- Interview finalist submitted by search team
- Elect next rector

Role of Search Team (Pt. 1)

- Listen to the parish through the various activities (listening processes)
- Develop a parish vision based on information collected through the listening processes
- Submit vision to vestry for approval
- Prepare the OTM profile
- Develop Parish Profile
- Get vestry approval of Profile
- Develop the application for rector and submit to diocese for solicitation
 - Series of questions that the applicant will answer
 - List of materials Search Team requires

Role of Search Team (Pt. 2)

- Review Applications
- Conduct preliminary interviews of applicants (Skype, Phone)
- Select candidates to visit
- Visit candidates in their congregations
- Choose finalists
- Submit list of finalists to diocese for approval
- Submit approved list of candidates to vestry

Role of the Diocese

- Support the parish in our search
- Approve Parish Profile
- Collect applications and pre-screen applicants
- Submit applications to Search Team
- Approve finalists

Q&A

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Changing the Conversation Introduction

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Changing the Conversation Introduction

- "The culture wars make us stupid" (Richard Floyd)
 - What does Floyd mean by this comment?
 - How is it helpful in changing the conversation?
- Robinson talks about the polarization of our society which extends to our churches. He proposes that there is a "third way" and sites four authors that talk about possible "third ways". How do you see a potential "third way" for St. Stephen's?
- Of the three "sets" mentioned beginning on page 7, which one better defines who St. Stephen's is? Why?