

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:

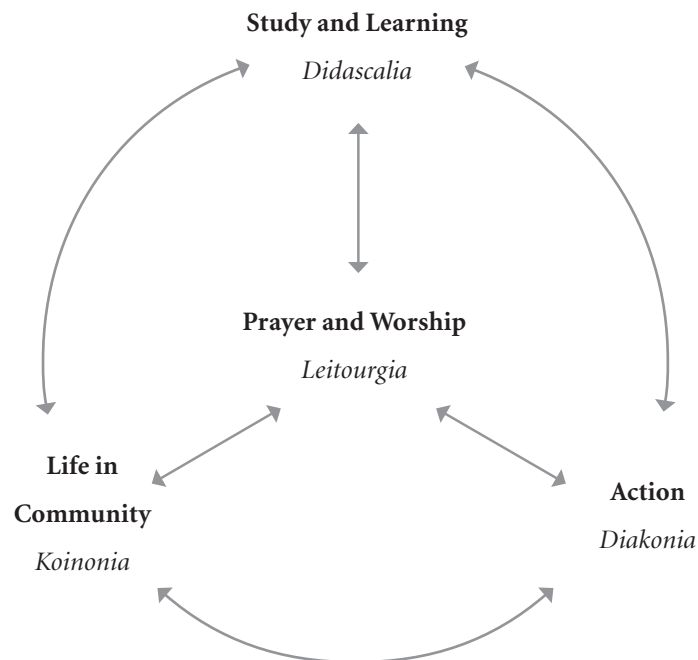


FIGURE A-7: MODEL 2—SOURCES OF TRANSFORMATION

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 and we “respond to God, by thought and by deeds, with or without words” (*BCP*, p. 856).

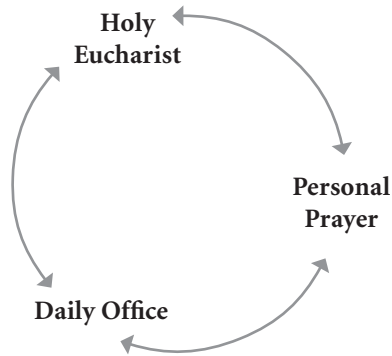


FIGURE A-8: MODEL 2—PRAYER AND WORSHIP

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

Didascalía

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.

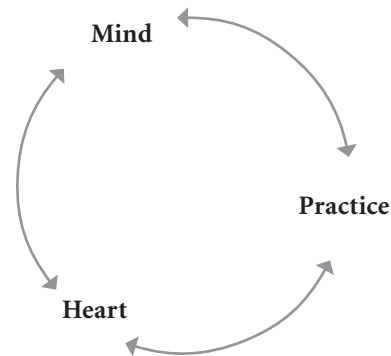


FIGURE A-9: MODEL 2—STUDY AND LEARNING

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.

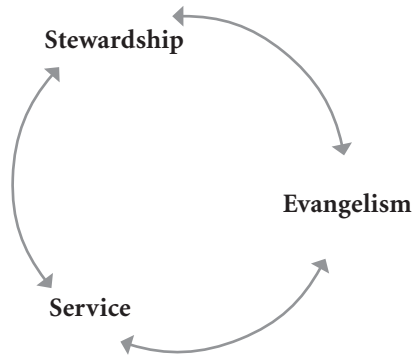


FIGURE A-10: MODEL 2—ACTION

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.

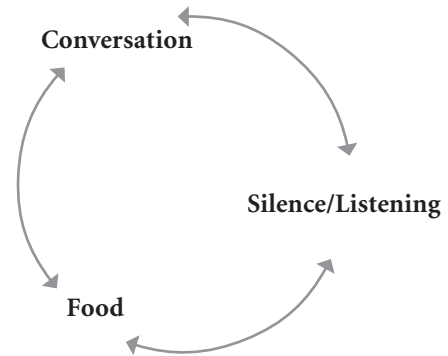


FIGURE A-11: MODEL 2—LIFE IN COMMUNITY

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