

Minster Team Study Guide

Joining God, Remaking Church, Changing the World

The New Shape of the Church in Our Time



Book cover art by Brian Whelan

Diocesan Leadership Team
Episcopal Diocese of Kansas
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DLI Project Background

Purpose of Minsters in the Diocese of Kansas

In 2022, the Diocese of Kansas Council of Trustees and bishop began working with the diocesan staff to assess the status and impact of the Minster Project, first launched at diocesan convention in 2019.

As a result of the Trustee's work, it became clear that the diocese and its Minster Shepherds desired a clearer understanding of the purpose of the Minsters and Minster Teams.

After a year of intentional listening, in October 2022, through a canonical amendment, the diocese established the purpose of minsters as ***“geographically proximate parishes gathered together for relationship, ministry, sacramental provision, and mission in their shared neighborhood.”***

Diocesan Leadership Initiative Project: A Study Guide for Minster Use

As the Council's larger work of assessment, listening, and planning was happening, the Diocese of Kansas was invited by the Episcopal Church Foundation to form a small leadership team to participate in the ECF Diocesan Leadership Initiative. Bishop Bascom put together the following team:

- ❖ Bishop Cathleen Bascom
- ❖ Canon Patrick Funston, Canon to the Ordinary
- ❖ Dean Casey Rohleder, St. Luke's, Wamego
- ❖ Mr. Ryan Patrick, Good Shepherd, Wichita

Members of the diocese and Minster Shepherds participating in the listening process had also asked for more guidance from the diocese about how to gather. With coach Rev. Dr. Youngsook Charlene Kang, PCC, the DLI team took on support of Minsters as its adaptive leadership project.

This study guide is the outcome of that process offered to Minsters across the Diocese.

Letter from the Team

Beloved of the Diocese of Kansas,

As all of us witness and experience, with 21st century social and technological realities and the aftermath of the COVID-19 pandemic, the Church's place in society is undergoing major shifts.

The Episcopal Church, indeed all Christians in the western world, are reckoning with a period of anxiety and decline as Christianity loses its cultural primacy and power. In the Diocese of Kansas, we have begun to gather in Minsters to share mission and ministry as the Church's place in the world shifts. Our Minsters offer us opportunities to care, learn and work with each other. But how will we decide what that care, learning and work looks like?

In *Joining God, Remaking Church, Changing the World*, Alan Roxburgh places our decline in context. Roxburgh believes that we need to see the current state of the Church within the context of more than sixty years of shifts and declines. He succinctly and powerfully describes societal shifts and the Church's reactions to them. He illustrates how our attempts to fix the Church have failed and he loves us into the reminder that Christ's sovereign reign means that we still have work to do.

This book speaks directly to us and to the priority goals the Council of Trustees has set for the diocese. We believe that the message of this book will help all of us as we seek to:

1. Develop a culture of invitation throughout the diocese.
2. Focus on Congregational Vitality as a major tenet of congregation and diocesan health; both spiritually and financially.
3. Increase youth and young adults' participation in leadership and decision-making bodies of the Church.
4. Grow leadership capacity (clergy and lay) in all congregations.

Meeting these goals will require more than just good ideas and meaningful intentions. We will need to transform the way we live in this world and the way we *do* faith by engaging in transformative spiritual practices.

This study guide invites you to engage in these practices as a minster team, alongside conversation about the book. While your minster team is doing this work together, we believe that your minster-level discernment will be enhanced if your parishes participate in some of the practices along the way.

This is one reason each parish is encouraged to invite a lay person to participate on the minster team.

As a team we've studied and discussed these ideas and we believe they will enhance the ministries of Episcopalians in Kansas. At the heart of this book is the good news that Christ's earthly ministry was outward-bound, that he went to where his people were. Christ is still out there, inviting us to join him there. For too long we have been telling the world the way it should be, rather than listening to the way it is and responding thoughtfully and prayerfully.

We are convinced these ideas are transformative for our ministries and the Church. We are already seeing shifts in our own perspectives and hopes for the Church. We invite you to join us. We look forward to walking this reflective journey with you and seeing how you find Christ in your midst and in your neighborhoods.

In Christ,

The Diocesan Leadership Initiative Team
Episcopal Diocese of Kansas

P.S. All page references in this study guide come from the 2015 edition of Roxburgh's book, published by Morehouse.

Proposed Schedule

| Session | Date | Content |
|----------------|-----------------------|---|
| Session One | January/February 2023 | Kickoff questions |
| Session Two | March 2023 | Introduction Chapter 6 Looking Ahead (in guide) |
| Session Three | May 2023 | Chapter 1 Chapter 2 |
| Session Four | August 2023 | Chapter 3 Chapter 4 |
| Session Five | October 2023 | Chapter 5 Chapter 6 (revisit) Chapter 11 |
| Session Six | December 2023 | Discerning Meeting #1 |
| Session Seven | February 2024 | Discerning Meeting #2 |
| Session Eight | April 2024 | Discerning Meeting #3 |
| Session Nine | June 2024 | Chapter 8 Chapter 9 Conclusion |

Suggested Agenda

While your minster team may choose to organize your time in a way that is most helpful and fruitful for you, we offer you a suggested agenda to make the most of your conversations and listening practices.

Opening Prayer

- God of creation who makes all things new, we gather as a Minster team to strengthen relationships, dwell in your Word, and discern how we are called to join You out in our neighborhoods. Send your Spirit upon us, that we may notice Your activity before, behind and among us. Give us creativity, courage and hope for the work ahead. We ask these things in the name of Jesus Christ our Lord, Amen.

Personal & Parish Check-in time

(20 minutes)

- ❖ Personal check in: Where have you felt God's presence this week? Where have you felt that God was absent?
- ❖ Parish/minster check in. Please include the following:
 - Are your people able to celebrate Holy Eucharist at least once a month? How can the Minster help to assure that happens? Are you in need of other sacramental provision now or upcoming?

Dwelling in the Word: Luke 10:1-12

(30 minutes)

Discussion Questions

(60 minutes)

Closing Questions

(10 minutes)

- ❖ How might today's discussion impact your ministry/leadership in your parish or neighborhood? In other words, how might you begin to apply what you're learning here?
- ❖ Who are we missing, who is going to connect with them?
- ❖ Is there anything you want the shepherd to bring to the bishop/next Minster Shepherd Meeting?

Closing Prayer

Dwelling in the Word: Luke 10:1-12

NRSV

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, “Peace to this house!” And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, “The kingdom of God has come near to you.” But whenever you enter a town and they do not welcome you, go out into its streets and say, “Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.” I tell you, on that day it will be more tolerable for Sodom than for that town.

CEB

After these things, the Lord commissioned seventy-two others and sent them on ahead in pairs to every city and place he was about to go. He said to them, “The harvest is bigger than you can imagine, but there are few workers. Therefore, plead with the Lord of the harvest to send out workers for his harvest. Go! Be warned, though, that I’m sending you out as lambs among wolves. Carry no wallet, no bag, and no sandals. Don’t even greet anyone along the way. Whenever you enter a house, first say, ‘May peace be on this house.’ If anyone there shares God’s peace, then your peace will rest on that person. If not, your blessing will return to you. Remain in this house, eating and drinking whatever they set before you, for workers deserve their pay. Don’t move from house to house. Whenever you enter a city and its people welcome you, eat what they set before you. Heal the sick who are there, and say to them, ‘God’s kingdom has come upon you.’ Whenever you enter a city and the people don’t welcome you, go out into the streets and say, ‘As a complaint against you, we brush off the dust of your city that has collected on our feet. But know this: God’s kingdom has come to you.’ I assure you that Sodom will be better off on Judgment Day than that city.

Dwelling in the Word: Process

1. Invite two people to read the passage out loud. Use either of the translations provided or another of your choosing.
2. After the first reading, ask people to be open to the Spirit through these questions:
 - a. As the text is read a second time, where do you stop?
 - b. Are there words, phrases, or ideas that grasp you?
 - c. Is there a question you'd like to ask a New Testament scholar if you could?
3. After the second reading, invite people to ponder the questions in silence.
4. Following several minutes of silence, ask people to find someone in the room they do not know well or with whom they have not done this activity recently.
5. Each gives the other two minutes and listens to where the other person has stopped and how they have responded to one of the questions. After two minutes, switch around and listen to your partner.
 - ❖ The purpose here is to listen attentively to what the other person is saying. You may want to ask a question or two, just to understand what he or she is saying, but remember the focus of attention here is this process of listening attentively to the other.
6. After four or five minutes, come back together as a whole group.
7. The leader will ask people to briefly share what they heard ***their partner*** saying. Where did they stop in the text and why? How did they hear God? What new insight or question emerged?
 - ❖ *Again, remember, your role here is to report what you heard the other sharing with you. The attitude is one of focused attention and reporting the words of the other. Resist the temptation to anticipate what your partner will say and stop listening, or to jump in and share your own insightful comments.*
8. At the end of this time, briefly ask the group if there have been any specific ways the Spirit spoke to them through the text.
9. Finally, ask the group, "How are we hearing God's call to practice Luke 10 in our neighborhoods and communities?"

Session One

Discussion Questions as We Begin

1. Tell a story about a journey you've taken (literal or metaphorical) that had a significant impact on your life.
2. Do you think you are an imaginative or creative person? Why or why not?
3. When have you experienced the Holy Spirit disrupting your life, or your church's life, and inviting you to do something new? What happened?
4. When was the last time you told someone you didn't know the story of your faith?
5. What have you and your church community done over the years to respond to church decline?
6. How do you and your church community talk about church decline today?
7. What are the roadblocks to shifting behavior in church communities to transforming into the church God is calling us to be?

Session Two

Reading Prior to Meeting: Introduction (v-xvi) & Chapter 6 (56-73)

Introduction

1. Roxburgh states that there are “unprecedented challenges facing us - the social, climate, and economic transformation rocking our communities and communities” but hopes that through this book “we can see abundance and possibility, even in the midst of upheaval” (xi). Where are you at right now when you think about the future of the church: do you see abundance and possibility vis a vis your local congregation? Scarcity? Both?
2. Roxburgh writes:
 - ❖ “That is the journey onto which we are being invited, we who are engaged in the ordinary, imperfect churches God wants to use to create a new future. It requires a willingness from us to fundamentally reimagine what it means to be followers of Jesus, to be the church, to be the flawed ones through whom God will change the world. It is about looking for the truth of God’s action in places very different from where we’ve been looking for the last century or more” (xiii).

What do you think about taking this journey as a leader? As a church? As a minister? As a diocese?

Chapter 6: Practice 1 – Listening

1. Share a story of a time when you felt deeply listened to. What did it feel like?
2. Who do you listen to easily/well? Who is more difficult to listen to?
3. When have you been moved by somebody else’s spiritual story?
4. What sort of Bible study practices have you engaged in? What have you gotten out of Bible study in the past?
5. What are your initial reactions to the description of the Dwelling in the Word method? What’s the difference between this practice and others you’ve done?

Looking Ahead: Practice Listening as a Minster Team and in your Parish Neighborhoods

Over the course of the next several months, your Minster Team meetings will begin with the practices described in this chapter:

- ❖ Listening to One Another: Sharing Stories (p. 59)
- ❖ Listening to God: Dwelling in the Word Together (p. 68-69)
- ❖ The final listening practice (Listening in our Neighborhood, (p. 70-73) is equally important, but more difficult as a Minster Team.
- ❖ We invite you to take these three practices back to your parish and form a small Listening Team to meet once or twice a month with a small group to try out these practices together.
 - *We do not expect that your parishes will need to read the book (unless that is your desire at the parish level)*
- ❖ We hope you will then bring and share your parish-level experiences of Listening to One Another, God, and Neighborhood back to the Minster Team each month.
- ❖ It is the hope that the minster team will then start noticing some common themes among the minster partners to start connecting the dots. Otherwise, you won't have the data at the minster level if we haven't practiced at the parish level. The most important thing is just to get out there and do it...to walk around your neighborhood and listen.

Session Three

Read Ahead of Meeting: Chapters 1 & 2 (pp 1-25)

Chapter 1: The Great Unraveling

1. Does Roxburgh's image of "Unraveling" connect with you? Share a personal story that connects you to the Great Unraveling.
2. Roxburgh describes a flourishing "golden period" for Euro-tribal churches (like The Episcopal Church) in the post-World War II decades. Share a memory of this time as you experienced it or as you've been told about it.
3. How does your church's active population reflect the generational reality described by Roxburgh?

| Birth Year | Chance you are in church today |
|------------|--------------------------------|
| 1925-1945 | 60% |
| 1946-1964 | 40% |
| 1965-1983 | 20% |
| 1984- | 10% |

4. Roxburgh sums up his thesis on page 7, "it is my strong contention that the Spirit has been at work in this long unraveling. The Spirit is inviting these churches to embrace a new imagination, but the other one had to unravel for us to see it for what it was. In this sense the malaise of our churches has been the work of God." How does this contention strike you? How do you feel about describing this unraveling as God's work? How could that shift in mindset change the way you think about the state of the Church?
5. Roxburgh doubles down on the "Great Unraveling" image with four contentions (pp 10-11):
 - ❖ Unraveling is a natural part of life.
 - ❖ The new wine needs new wineskins.
 - ❖ Unraveling must inspire more than grief.
 - ❖ There's no use trying to explain the unraveling.

Which of these speaks most strongly to you? Where do you disagree?

Chapter 2: Reactions to the Unraveling (or “What Have We Done?”)

1. Based on your knowledge and experience, does Roxburgh’s high-level summary of this chapter hold water (p. 23)?
 - ❖ *“Up to the '60s, the Euro-tribal churches experienced a period of significant flourishing and saw themselves at or near the center of North American society. Beginning in the mid-1960s that period came to an abrupt halt. The unraveling had begun and it produced increasing levels of anxiety. The churches engaged in more than fifty years of efforts at church growth, health, and renewal, all to get back to their normative location at the center of society. God's disruptive, dislocating Spirit is continuing to call these churches on a different journey. After these fifty-plus years of unraveling, people might be ready to hear the Spirit's voice in fresh ways.”*
2. Did your parish ever attempt to fix/adjust an “X-Factor” to make it relevant again? What sorts of X-Factors do we still cling to? (music, preaching, Sunday School, a specific demographic’s participation, etc.)
3. How have you experienced the Church looking inward, “primarily focused on renewing itself to take care of its members, expand its programs, and generally make itself more attractive to the suburban public.” (p. 17)?
4. Tell a story about your church in the 1970s to 1980s. How have you experienced the emergence of the “growth movement” with its focus on marketing, growth methodologies and program training?
5. Tell a story about your church in the 1980s to 1990s. How does the Episcopal Church still participate in the Corporate Approach?
6. How do you see the ongoing effects of the “church health movement?” Have you experienced church leadership using health models to diagnose congregations? What fruit has been borne from this?
7. What responses to the Unraveling are still active in your congregation or diocese today? How have you seen “fresh movements of hope and innovation turned back into fix-the-church initiatives” (p.21)?

Session Four

Read Ahead of Meeting: Chapters 3 & 4 (pp 24-48)

Chapter 3: Four Misdirecting Narratives (of “Why Have We Done It?”)

1. What was your initial reaction to each of the four misdirecting narratives? Do you agree? Disagree? What’s missing? What are some examples you’ve personally seen?
2. This chapter makes the effort to drive home the point - it’s not about fixing the church, but about imagining being the church in a new way. What are some practical examples you’ve encountered about this needed change in perspective?
3. Take a breath, and imagine - “What would be involved in a missionary encounter between the gospel and this whole way of perceiving, thinking, and living we call ‘modern western culture?’”
4. “The deformation of Christian life cannot be addressed by continually asking church questions.” What questions should we ask? What questions excited you? What questions make you anxious?
5. Where have you seen God work and move, apart and outside of the Church?
6. If the church is no longer to be at the center of society as it once was, what role do you see the church having in culture and society moving forward?

Chapter 4: God at the Center (or “Who Is Really in Control?”)

1. Who do you know that is particularly gifted at asking good questions?
2. How well do you know your personal neighbors where you live? What makes getting to know your neighbors difficult? What would make getting to know them easier?
3. Who do you consider to be your church’s neighbors? Your minster’s? What opportunities or challenges do you imagine within your church community or minster for getting out into the neighborhood?
4. Roxburgh talks about God as primarily a “missionary God”. What does this mean to you? How does this notion align with other images of God you might hold dear?

5. Roxburgh writes, “if the church is not the primary actor, but God is, then we have to assume God is already ahead of us. The church embodies and participates in what God is already doing” (43). What does it mean to you that God is already out ahead of you and your church community? How might this idea be a paradigm shift for you and for people in your parish?
6. If we agree with Roxburgh’s understanding that God is a missionary God who both *sends* and *participates* (42-43), this would have a dramatic impact on the church’s internal life. He writes, “the church’s internal life [then] focuses on every believer living as a disciple engaging in mission. Worship, teaching, spiritual practice, fellowship - all are to prepare and send people to participate fully in God’s mission” (43)? How does this resonate with you? How might this be a shift in your parish? How might it be received? What would be gained or lost with such a shift in focus?

Session Five

Read Ahead of Meeting: Chapters 5, 6 & II (49-73, 98-107)

Chapter 5: Practicing the Journey

1. Roxburgh reminds us that early Christians were known as “People of the Way,” engaging in practices that were like what Jesus himself did. What spiritual practices do you regularly engage in?
2. In the last several months we have been focusing, with Roxburgh, on Luke 10:1-12. Joining God will require us to move away from ecclesio-centric defaults and act more like Jesus describes in Luke: Follow Jesus together, Into the neighborhood, Travel lightly.
 - ❖ What does a faith practiced in this way look like?
 - ❖ Is this active faith compelling to you? What stands in our way?

Chapter II: Bypassing the Roadblocks

1. After these last months, how are you now feeling about Roxburgh’s premise that the Spirit is calling us on a journey to discern what God is up to ahead of us in our neighborhoods and joining God there?
2. In this chapter, the author reminds us that while this journey may be energizing, “it will challenge a lot of underlying habits, practices, and values” (100). He says it will require courage, wisdom, partnership, a willingness to learn new skills and leading outside our comfort zones. What feels most challenging to you, personally, as you think about leading such work? What can you do personally, and we as a minster, to help prepare for this challenge?
3. Roxburgh lists eight common defaults, or roadblocks, leadership might face. Which do you relate to personally, and which do you see most active within your congregation? Which seem like less of a default/roadblock in your context?
 - ❖ God is not really among us
 - ❖ We cannot experience God through Scripture
 - ❖ We don’t have enough people to take this risk; we won’t survive (fear of scarcity)
 - ❖ We have to get our house in order first
 - ❖ We did not come to church to change the world
 - ❖ What’s wrong with meeting needs and helping people (doing vs dwelling with people)
 - ❖ The clergy should take care of this
 - ❖ We’re a caring family; isn’t that enough?

Chapter 6: Practice 1 – Listening

Revisit and discuss the chapter and practices having done them over the course of the last six months.

1. How have you experienced these listening practices?
2. What are you noticing about what God is doing in your life and in the scriptures?
3. How have these practices shaped your regular worship and sacramental practice?
4. How have these practices shaped your perception of your neighborhood?

Session Six

Chapter 7: Practice 2 – Discerning

For this meeting, follow the agenda plan for “Discerning, Meeting #1” p. 79. Commit to continuing your discernment between this and the next meeting on following the “Between Meetings 1 and 2” instructions on page 79 (also found on the next page).

Suggested Agenda

| | |
|--|------------|
| Gathering | 15 minutes |
| Sharing around the question: ❖ <i>Where have I seen God in my life or neighborhood this week?</i> | 20 minutes |
| Dwelling in the Word: Luke 10:1-12 | 30 minutes |
| Share responses to the Discernment Chart. | 45 minutes |
| Close the meeting by praying for all that has been shared. | 10 minutes |

**FOR DISCERNMENT:
WHERE MIGHT WE SEE GOD AT WORK IN OUR
NEIGHBORHOODS?**

Question 1:

From your neighborhood listening, list some places, things, moments, or connections that have drawn your attention and imagination.

Question 2:

Do any stories, images, or conversations connect with your responses to Question 1, helping to explain why they caught your attention?

Question 3:

Share a little of why these particular things have caught your attention.

Question 4:

Write a brief sentence describing why you think the Spirit is nudging you in these directions.

Between Meetings 1 and 2

Between now and your next Minster Team meeting, agree to these actions:

1. Pray for one another around the responses people offered in their Discernment Charts.
2. Reflect on your own responses each day by praying in this way:
 - Pray the Lord's Prayer.
 - Remain in silence for a minute or more.
 - Pray this prayer:

Lord God, I know that you love me and that you have called me to be a part of your people. I desire to listen and hear the ways you want to shape me now. As we listen to our neighborhoods together, confirm in me the next steps I might take. As I explore the options before me, help me to listen to you through others in my group, and to pay attention to what is in the depth of my own heart. In these ways may I hear your call to a way of life that allows me to love you and those who are in my neighborhood. Amen.
 - After the prayers, return to silence and pay attention for the prodding, voice, or direction of the Spirit.
 - Write down anything that seems particularly insightful or important to remember.

Session Seven

Chapter 7: Practice 2 – Discerning

For this meeting, follow the agenda plan for “Discerning, Meeting #2” p. 79-80; Commit to continuing your discernment between this and the next meeting on following the “Between Meetings 2 and 3” instructions on page 80 and included below.

Suggested Agenda

| | |
|---|------------|
| Gathering | 15 minutes |
| Sharing around the question: ❖ <i>Where have I seen God in my life or neighborhood this week?</i> | 20 minutes |
| Dwelling in the Word: Luke 10:1-12 | 30 minutes |
| Share your experience of prayer and listening since the last meeting. | 40 minutes |
| After each person has shared, respond briefly to these questions: ❖ <i>Did we hear any common themes?</i> ❖ <i>Did we hear any concrete directions?</i> | |
| Close the meeting by praying for all that has been shared. | 10 minutes |

Between Meetings 2 and 3

Between now and your next Minster Team meeting, agree to these actions:

1. Pray for one another.
2. Tentatively respond to these questions:
 - a. I sense that one of the places the Spirit is inviting me to join with God in my neighborhood is . . .
 - b. Some of the ways I can do that are . . .
 - c. Here is what this might look like over the two or three months. . .

Session Eight

Chapter 7: Practice 2 – Discerning

For this meeting, follow the agenda plan for “Discerning, Meeting #3” p. 80

Suggested Agenda

| | |
|--|------------|
| Gathering | 15 minutes |
| Sharing around the question: <i>Where have I seen God in my life or neighborhood this week?</i> | 20 minutes |
| Dwelling in the Word: Luke 10:1-12 | 20 minutes |
| Share your responses to the questions for between the meetings. | 30 minutes |
| ❖ <i>I sense that one of the places the Spirit is inviting me to join with God in my neighborhood is . . .</i> | |
| ❖ <i>Some of the ways I can do that are . . .</i> | |
| ❖ <i>Here is what this might look like over the next 2-3 months . . .</i> | |
| One by one, affirm and pray for each person’s intentions. | 35 minutes |

Session Nine

Read Ahead of Meeting: Chapters 8-10, Conclusion, p. 81-97, 109-111

This session concludes the Minster Team study of *Joining God, Remaking Church, Changing the World*. In this final session, you'll discuss the last three practices, which invite you to put experimental and reflective action into the Listening and Discernment you've done.

Spend time discussing your reading and then determine an experiment you can undertake as a Minster Team.

Plan the timeline of your experiment including scheduling when you will meet to discuss your reflection and decision.

Send your experiment and plan to Bishop Bascom and Canon Funston:

- ❖ “For our Minster Team Experiment we will _____ for at least the next ___ months. When that period is complete, we will gather at our meeting on _____ to reflect on our experiences using the method described in Chapter 9 of the book. We will decide whether to continue the experiment or re-engage the Listening/Discerning cycle to determine another experiment.”

Chapter 8: Practice 3 – Testing and Experimenting

1. What parts of this chapter stood out or surprised you?
2. Tell a story about a time you did an experiment. What did you learn?
3. One big element of an experimental mindset is being “open to the possibility of failing.” How do you and your church deal with the possibility of failing?
4. Pick an experiment to try in the next few months. Bring your experiences back to the Minster Team to discuss during check-in.

Chapter 9: Practice 4 – Reflecting

1. Engage the practice of reflection as a team. Lead each other through reflection on your experiment.



For questions about ministers or this study guide, please reach out to the Rt.
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