

**THE BELOVED  
COMMUNITY  
... IN CONVERSATION**



The Playbox is a component of the comprehensive diocesan strategic visioning process launched by Bishop Marc Handley Andrus, VIII Bishop of the Episcopal Diocese of California. On the enclosed CD and DVD, you will find everything you need to host a creative and imaginative community conversation — grounded in worship and enriched with art — and to have your responses to our Bishop's ideas included in the diocesan vision.

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PLAYBOX DESIGN AND LAYOUT AND BY SARAH C. JONES



**A Playbox for Building Beloved Community**



# A Playbox for Building Beloved Community



## Introduction to the Playbox

Welcome to the “Beloved Community... in Conversation” Playbox, a resource for congregations, colleague groups, Sunday School classes, prayer teams, Sunday School teachers, parents who volunteer in the nursery, those who mow the lawn and pull the weeds — that is, for anyone who works, prays, protests or dreams together in the Diocese of California.

On the enclosed CD and the accompanying DVD, you will find everything you need to host a creative and imaginative community conversation — grounded in worship and enriched with art — and to have your responses to our Bishop’s ideas included in the diocesan vision.

The Playbox is one component of the comprehensive diocesan strategic visioning process launched by Bishop Marc Andrus in 2007. Following the model established in the “Building the Beloved Community” visioning conference hosted at Grace Cathedral in May of 2007, the diocesan visioning process is an intentional and prayerful dialogue between our Bishop and the lay and clergy leaders of our Diocese about the future that God is calling us to.

**Why a Playbox?** Because this resource consists of a box of two discs to play, yes — but more significantly, because the Beloved Community process recognizes playfulness as a critical component of the renewal of our ministries. In her book *Play*, Catherine Garvey observes that play is “has no extrinsic goals, is spontaneous and voluntary, involves active engagement, has systematic relations to what is not play such as creativity, problem solving, language learning, the development of social roles, and a number of other cognitive and social phenomena.”

**Whatever your age, whoever you are, whatever your ministry, this resource is for you.**

Congregations, groups with shared ministries (vestries or committees), professional colleagues (staff teams, colleague groups or faculties) or spiritual practice (prayer and Bible study) are welcome to use the resources contained within the Playbox to host their own visioning conversations. The suggestions contained herein will give you options for designing events ranging from two hours to a daylong retreat, based on the interest and capacities of your local leadership.



This Playbox CD contains everything you need to plan your Beloved Community event—from editable Word documents and sample PDFs to graphics and sources to development strategies. The CD is organized into five folders—

- 1 Introduction and Contents**
- 2 Advertising and Marketing Resources**
- 3 Liturgical Resources**
- 4 Small-Group Facilitation Resources**
- 5 Arts and Reflection Resources**

## **A Playbox for Building Beloved Community**

**THE BELOVED  
COMMUNITY**  
**... IN CONVERSATION**

**gIO  
CAT**

**CD  
DATA**



**A Playbox  
for Building  
Beloved  
Community**

**THE BELOVED  
COMMUNITY**  
**... IN CONVERSATION**

This Playbox DVD  
features a recording of  
Bishop Marc Andrus'  
sermon on "Building  
... the Beloved Community."

**Length: approximately  
25 minutes**

**dio  
CAT**

**DVD  
VIDEO**

## Contents

The Playbox contains a DVD recording of Bishop Marc Andrus' address to the Diocese, in which he describes his hopes for our Beloved Community, and the CD contains a variety of printed materials designed to assist you with publicity, worship, facilitating small-group conversation in response to the Bishop's ideas, and resources for deepening your reflection in arts and prayer. In general, a visioning conversation would include the following components:

- Opening prayer or worship (10–30 minutes) and Bishop Marc's address (25 minutes)
- Facilitated small-group response to Bishop's address (60–90 minutes)
- Arts and reflection responses (30–90 minutes)
- Closing prayer or worship (30–60 minutes)
- Returning small-group responses to the Diocese (online)

The resources contained within the Playbox are intended to support flexibility of use and to foster the development of local leadership. To that end, we have included some standard templates and timelines for hosting a conversation, as well as suggestions for how to modify the event to suit your particular circumstances. Within this CD, look for the following:

### **1 Introduction and Contents**

- a Introduction, Contents and more — tips, call for feedback, acknowledgements
- b Strategies for Program Design and Development

### **2 Advertising and Marketing Resources**

- a Flyer template and sample — add your custom details to this Word flyer template
- b Saints Image files — for use in advertising, creating banners or in liturgy
- c Beloved Community logo files — for adding to your custom materials

### **3 Liturgical Resources**

- a Liturgy and Music Resources
- b Beloved Community liturgy template — provided in Word for you to customize
- c Quote by Martin Luther King about the “Beloved Community”
- d Psalm of the Beloved Community
- e Collect for the Beloved Community
- f Blessing of the Beloved Community
- g Sample “Guide to the Day” — liturgy and other components designed for a typical 4–hour event (including a 45–minute meal)
- h Sample cover to the “Guide to the Day” — used in other Beloved events in the Diocese

### **4 Small-Group Facilitation Resources**

- a Guidelines for Small-Group Leaders
- b Training Small-Group Facilitators (used with the permission of via media)

### **5 Arts and Reflection Resources**

- a Arts and Reflection Resources
- b Praying the Scriptures (prayer) workshop
- c Storytelling Community (writing) workshop
- d Full Circle Mandala (reflection) workshop
- e Psalm-Writing workshop
- f “Retreat in Daily Life” booklet (in two formats: low and high resolution)

## Designing your “Play”

In order to make use of the many flexible features of the Playbox, you will need to answer a few questions for yourself. The attached “Strategies for Program Design and Development” will give you some guidance. In addition to participating in the diocesan conversation — an invitation that is open to all who use these materials — we encourage you to consider what you most want to accomplish locally. Do you want to —

- **engender deeper community?**  
*Be sure to give sufficient time to small-group conversation.*
- **empower leadership?**  
*Emphasize the small-group leader training, distribute the liturgical (worship) leadership, and call forth artists from your own community.*
- **promote effective small groups?**  
*Take advantage of the enclosed resources for training small-group leaders.*
- **foster conversation that leads to action?**  
*After returning your small-group responses to the Diocese, spend some time debriefing their meaning for your own community and ministry.*
- **highlight a variety of leadership skills/types/modalities?**  
*The arts and reflection components of the Playbox are designed to ensure that people whose dominant learning styles are not listening or talking still have a chance to participate.*
- **introduce practices of reflection and meditation?**  
*In addition to creating opportunities for multi-modal learning, the arts and reflection components of the Playbox include creative resources for prayer and spiritual practice that can be used elsewhere.*
- **experience Appreciative Inquiry-style organizational change?**  
*The small-group conversation design is based on an Appreciative Inquiry model of organizational analysis — that is, it seeks recognize and to build on existing strengths in your community.*

No matter what strategy you employ to make it your own, using the Playbox requires careful pre-planning and a commitment to discerning and calling forth local leaders. As you unpack these resources, be thinking about who in your community is called to leadership in **music, worship, small-group facilitation** and **arts**. Their particular gifts will be needed to make choices from the resources included, and — especially in the case of liturgy and arts — to go beyond them, in order to create an event that is an authentic reflection of your community.

You will need all of these people with all these ministry gifts — and more — to host a “Beloved Community” event and to practice ministry as a Beloved Community. Because —

“... the end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opposers into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of (women and) men.”

**Martin Luther King, Jr.** — *Facing the Challenge of a New Age*

## “Playback” the Playbox — Including Your Results in the Diocesan Vision

The “Building the Beloved Community” conference, “Beloved Community... in Conversation” regional events and Beloved Community “Playbox” were created at the request of the Rt. Rev. Marc Handley Andrus, VIII Bishop of the Episcopal Diocese of California, in order to invite broad and inclusive participation in creating a new strategic vision for the diocese. **Please make sure that the voices of your community are included in the conversation!** As you design your local Playbox event, make sure that your small-group responses to the Bishop’s address are recorded in writing, and composite responses sent to the diocesan office by typing the following Web link (which will lead you to an easy-to-complete response form) into your browser:

<http://www.zoomerang.com/survey.zgi?p=WEB227B8GA2QM9>

## Changing the Rules

### **We’re really serious about the “play” part!**

Please don’t be shy about **modifying, redesigning** and **experimenting**. The enclosed templates and resources are examples and springboards. Use them as is or change them to suit your purposes. Take them as an inspiration for developing a fresh vision for your own ministry setting, or build something entirely new from them. But don’t forget to tell us how it goes — and what you would change in the next edition.

Beyond the present task of discerning Beloved Community in the Diocese of California, the resources in this Playbox have proven utility in other capacities. The fundamentals contained in this kit — worship, storytelling, small-group conversation and reflective arts and prayer — are the building blocks for creative engagement in myriad gatherings. We hope this exercise is only the beginning of a playful endeavor of dreaming and creating Beloved Community.

## Acknowledgements

Thanks first and foremost to the **one holy triune God** — continually creating and redeeming in our midst, and inspiring the work of the many Diocese of California leaders who contributed to the contents of this Playbox.

In addition, particular thanks go to **the Rt. Rev. Marc Handley Andrus, Bishop VIII of California**, for calling us to shared vision and to the **Faith Formation Department of the Diocese of California, Julia McCray–Goldsmith, Coordinator**, for design and implementation of the various live visioning events in which these resources were field tested.

**Mary Beth Brown, the Rev. Este Gardner Cantor, the Rev. Pamela Cranston, Sarah C. Jones, the Rev. Carol Luther, Sally Mancini, the Rev. Sue Thompson and the Rev. Lori Walton** played especially active roles in design, implementation and review of these materials.

In addition, we give particular thanks for the **Trinity Grants Program for Spiritual Formation and Development**. We thank **Visio Divina, Mel Ahlborn, and Episcopal Church and Visual Arts (ECVA)**.

Individual workshop leaders, musicians, artists and small-group facilitators from the Diocese of California are too many to list, but this work is richer for all of their creativity.

# Strategies for Program Design and Development

THE REV. SUE THOMPSON

Designing a program/event involves six steps that are essential to successful implementation. The sequence of these steps is important; each step builds upon and continues the previous step. This six-step process has almost universal value in that it is applicable to programs, events or meetings of long or short duration, single or multiple sessions, and can be helpful in decision-making in a wide variety of settings.

## **Step 1 — Data Gathering**

These are the activities by which one collects the information needed to help identify the various needs or concerns that will be addressed by the program or event. The types of data needed will — in part — be determined by the type of program/event under consideration.

## **Step 2 — Data Analysis**

This is the systematic examination and organization of all the data that has been gathered. Analysis helps focus on a purpose for the program/event.

## **Step 3 — Purpose Formation**

Every program/event needs a realistic, clear and concise statement of what one intends to accomplish during the program/event.

## **Step 4 — Planning**

This is the working out of the program/event design and details — including location, set-up and clean up, presentation(s), activities (if any), resources, agenda, timing, staffing, materials, etc.

## **Step 5 — Implementing the Plan**

This is conducting the program/event as designed. Be sure that the purpose (and sometimes, the analyzed data) is shared at some point during the implementation. Those attending need to know what one is trying to accomplish, particularly if one is educating for change.

## **Step 6 — Evaluation**

This is the final assessment of the program/event (including its preparations) to determine if its purpose has been accomplished effectively. Effective evaluation will provide new data that can improve the design process for the next program/event.

## Program Design and Development as Applied to Visioning for the Beloved Community

### Step 1 — Data Gathering

*Lots of questions here —*

- Why are you offering this program?
- Are there any “obstacles” to overcome? (*e.g., general disinterest in diocesan activities, individuals with an “agenda,” other issues within the congregation that might be a distraction...*)
- Where will it be held?
- When will it be held?
- Whom do you think might attend?
- As you consider the portion of the program following the small-group discussion, what sorts of activities might be of interest to your particular group of folks?
- Who might staff those activities?
- What sort of schedule is realistic for your group?
- If food is involved in a program, does your group brown-bag? Potluck? Cater?

### Step 2 — Data Analysis

Consider the information produced in Step 1. As you continue planning this program, what sorts of accommodations will need to be made for particular attendees? Given the date you have selected and the folks you expect to attend, will childcare be needed? Why might this program be of interest to those you expect to attend? How does that interest help shape the format for the day?

### Step 3 — Purpose Formation

It is important to have a clear, concise purpose statement. For this particular program, it might run something like this: The purpose of this program is to provide our congregation (or our BC, or our ECW or our youth or whomever) to participate in creating the diocesan vision of the Beloved Community.

Every part of the program that is planned and offered should be working toward the purpose you have established. There are lots of things that might be nice to add; if they don't contribute to achieving your purpose, save them for something else.

### **Step 4 — Planning**

*Here's where all the details get organized and assigned —*

- Who will handle advertising?
  - Will there be an RSVP to anticipate numbers attending?
  - Who's opening the building? What about heat/air?
  - Who's setting up the room(s)?
  - Who's overseeing which part of the program?
  - Who's in charge of video equipment?
  - Who's in charge of newsprint and markers?
  - Who's recruiting small-group leaders?
  - Who's in charge of coffee, tea and other refreshments?
  - Who's in charge of the craft supplies?
  - Who's in charge of clean-up?
- You get the idea...

### **Step 5 — Implementing the Plan**

You are encouraged to take notes as the day progresses. As you bump into things you would do differently next time, make a note so you don't forget. When an idea pops into your head about another program that would be a good follow-up to this one, make a note so you don't forget. As you notice something to needs doing, make a note...

### **Step 6 — Evaluation**

This is the final assessment of the program/event (including its preparations) to determine if its purpose has been accomplished effectively.

It is usually helpful to have participants complete an evaluation form, either on site or via email. It can also be helpful to have those who helped lead the program evaluate the day; their insights will be different from those who were on the receiving end of the event.

If possible, meet with or at least talk with those who helped with the program within a couple weeks of the program date. It is so easy to forget the little things that need to be remembered and/or changed next time if you wait too long to discuss how it went...

# THE BELOVED COMMUNITY ... IN CONVERSATION



Worshippers at the May 2007 Visioning Conference

The diocesan strategic visioning process—  
begun at the May 2007 Beloved Community Visioning  
Conference—will continue through the spring with a  
series of intimate conversations with Bishop Marc about  
our hopes for the Diocese.

Worship, music, arts and storytelling  
in small groups are the contexts for  
imagining the community to which God calls  
us. The resulting vision—to be presented at a  
special convention in May 2008—will not be  
complete without **your** participation!

**Input your custom information about your Beloved Conversation Event in This Space—  
(see sample flyer)**

**The typeface, should you wish to try to match it, is Clearface Gothic. Otherwise most any  
serif face, such as Times, will contrast just fine.**

[WWW.DIOCAL.ORG/BELOVEDCOMMUNITY](http://WWW.DIOCAL.ORG/BELOVEDCOMMUNITY)

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special convention in May 2008—will not be  
complete without **your** participation!

## Gather together on Saturday, January 19

11 A.M.—3 P.M.

### St. Mark's Church

600 COLORADO AVENUE, PALO ALTO

### Meet Bishop Marc and...

#### IN THE MORNING—HEAR THE WORD!

Learn about our call as Bay Area Christians to be a Beloved Community.  
Gather in smaller groups to engage in a conversation  
about what being a Beloved Community means to us.

#### IN THE AFTERNOON—GIVE THANKS AND PRAISE!

Participate in one of three workshops (music, art, prayer)  
to deepen visioning done in the morning.

Bring your energy and creativity together in celebration of the Eucharist.

#### TO LEARN MORE—

contact Julia McCray–Goldsmith at **415.869.7826** or email [juliam@diocal.org](mailto:juliam@diocal.org)  
or Lori Walton at **650.326.3800** or email [lori@saintmarks.com](mailto:lori@saintmarks.com).

[WWW.DIOCAL.ORG/BELOVEDCOMMUNITY](http://WWW.DIOCAL.ORG/BELOVEDCOMMUNITY)

## Your Beloved Community Event or Project

### *Using the Saints Image Files*

MEL AHLBORN

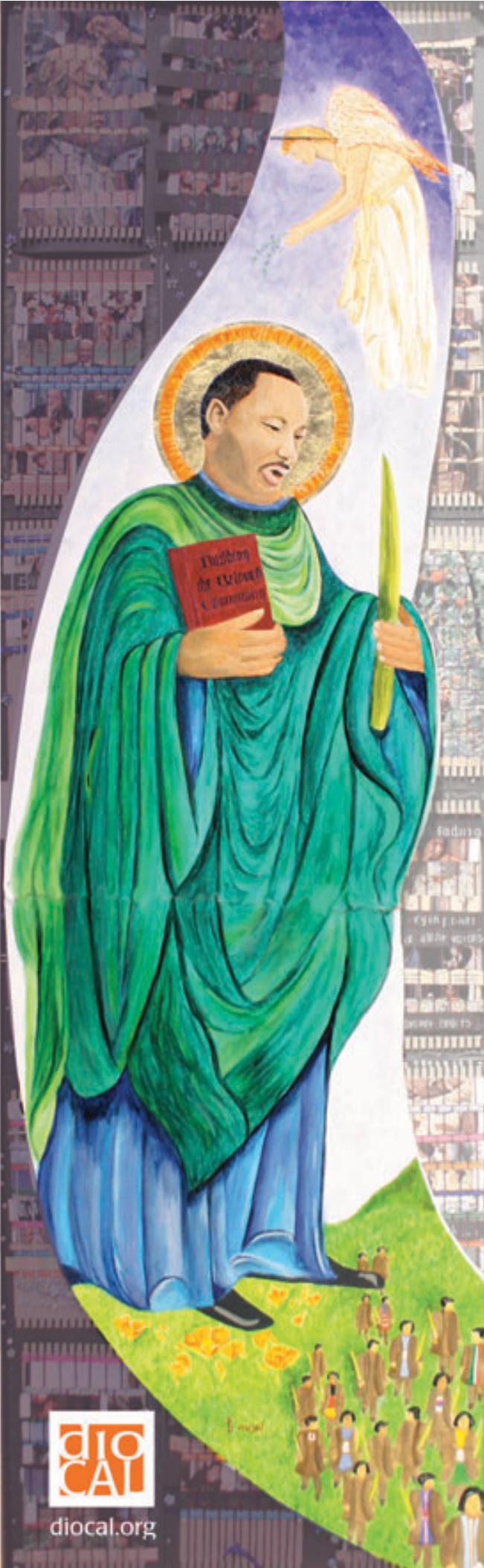


### Which file should I use?

Use the chart below to find the application you'll be using, to help you find the correct file to use.

<b>What are you creating?</b>	<b>Use this file name—</b>	<b>In any of these file formats—</b>	<b>Resolution—</b>	<b>File size—</b>
A large banner	<b>Banner</b>	.psd, .eps, .tiff	300 dpi print	XL
A printed bulletin or poster	<b>Bulletin</b>	.psd, .eps, .tiff	300 dpi print	L
An e-mailed newsletter or announcement	<b>Newsletter</b>	.jpg	72 dpi screen	M
A Web-based article	<b>Web_Icon</b>	.jpg	72 dpi screen	S

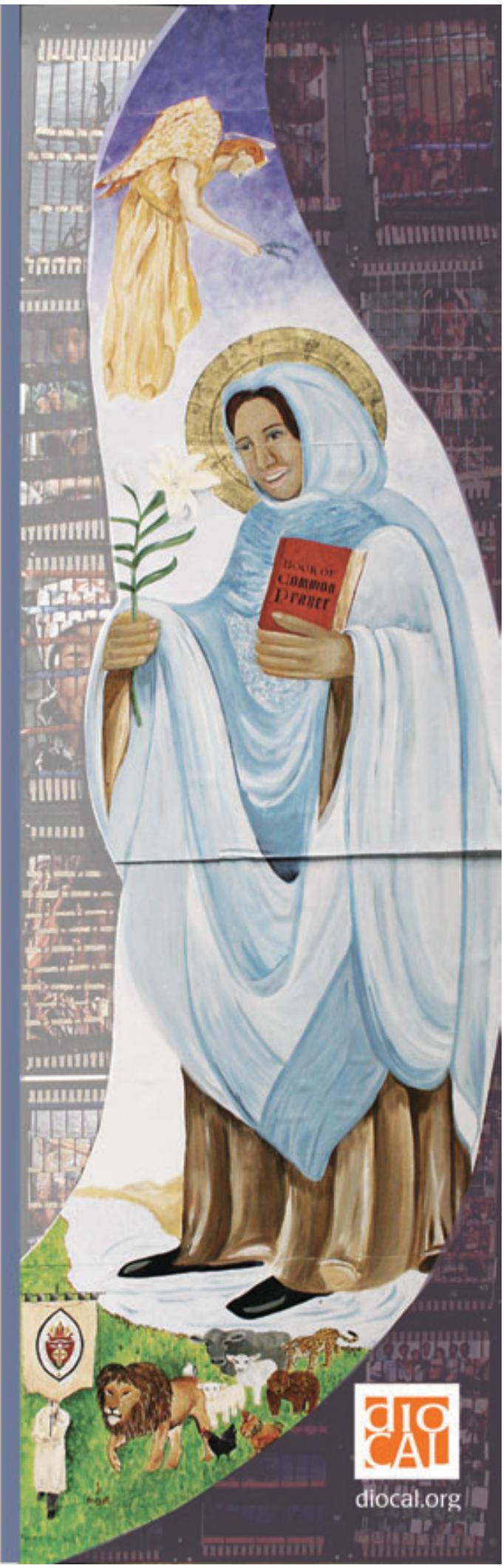
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diocal.org

# Social Justice

# Compassion



diocal.org

**THE BELOVED  
COMMUNITY**

**... IN CONVERSATION**

**THE BELOVED**

**COMMUNITY**

**... IN CONVERSATION**

## Resources for Liturgy and Music

Inclusive worship is at the heart of the Beloved Community visioning process, and the liturgy design teams have drawn from a variety of sources for music and prayers. Go and do likewise! As you design your Beloved Community events, bear in mind that you are free — encouraged, even — to customize the worship component to build upon your own strengths and to suit your own traditions.

This section includes sample liturgy templates (which you will have recreate for yourself in order to meet the local copyright and licensing requirements). You may want to use the attached liturgy template as a guide in part or in its entirety, or you may want to substitute prayers and music that reflect your own deepest longing for God’s dream of Beloved Community. What follows is a list of liturgy and music resources chosen to enliven your worship and reflection —

### For Youth- or Children-Focused Worship

#### Liturgy —

- *The Book of Uncommon Prayer* by Steven L. Case. (Zondervan, 2006). Music CD is included.
- *A Children’s Eucharist*. Adapted from Rev. Susan Marie Smith. (See addendum.)
- *Experiential Storytelling* by Mark Miller. (Zondervan, 2000).
- *The Hip Hop Prayer Book*. Developed by Trinity Church of Morrisania, NYC. (New York: Church Publishing, 2006).

#### Music —

- *Halle, Halle: We Sing the World Round*. For children’s ministry. C. Michael Hawn. Published by the Choristers Guild, 1999. Distributed by The Lorenz Corporation, 501 E. Third St. Box 802, Dayton, OH, 04401.
- *Lost and Found*. A Christian “heavy wood” duo. A number of CDs to choose from — [www.speedwood.com](http://www.speedwood.com)

## Alternative Liturgies

### Liturgy —

- *Enriching Our Worship I* (New York: Church Publishing Incorporated, 1998).
- *Living Liturgy* at [www.livingliturgy.com/bibliography](http://www.livingliturgy.com/bibliography)
- *A New Zealand Prayer Book* (San Francisco: Harper Collins, 1989).
- *Present on Earth*. Worship resources on the Life of Jesus. Iona Community, Wild Goose Worship Group (Chicago: GIA Publications, Inc, 2002).
- *A Wee Worship Book, Fourth Incarnation*. The Wild Goose Worship Group. (Chicago: GIA Publications, Inc, 1999).
- *The Worship Well* at [www.theworshipwell.org](http://www.theworshipwell.org)

### Music —

- *Come All You People: Shorter Songs for Worship*. John Bell. (Glasgow, Scotland: Wild Goose Publications).
- *Lift Every Voice and Sing* (New York: Church Publishing, 1993).
- [www.livingliturgy.com/musicresources](http://www.livingliturgy.com/musicresources) — A great music resource link.
- *The Singing Thing, A Case for Congregational Song*. John Bell. (Chicago: GIA Publications, 2000).
- *The Singing Thing Too, Enabling Congregations to Sing*. John Bell. (Chicago: GIA Publications, 2001).
- *Sing the Faith*. A new supplement to the Presbyterian Hymn Book. (Louisville, Kentucky: Geneva Press.
- *Taize I and II*. By Jaques Berthier for use in the Taize ecumenical community in France. (Chicago: GIA Publications).
- Three songs books from the singing group *Bread for the Journey: Global Songs/Local Voices, Global Songs II* and *Pave the Wave: Global Songs III*. All available from Augsburg Fortress Publishing, (800) 328-4648.
- *With One Voice*. A supplement to the Lutheran Book of Worship (Minneapolis: Augsburg Press, 1995). (800) 328-4648.
- *Wonder, Love and Praise* (New York: Church Publishing, 2002).
- *Worship Feast. A Taize Songbook* (Nashville: Abingdon Press, 2004).

## Interfaith/Multicultural/LBGT Resources

### Liturgy —

- *Every Eye Beholds You: A Treasury of the World's Prayer*. Edited by Thomas J. Craughwell. (Quality Paperbacks Book Club, 1998).
- [www.marriageandblessing.org](http://www.marriageandblessing.org) — contains the blessings approved for same sex blessings by the 158<sup>th</sup> Convention of the Diocese of California.
- *Pathways to Peace; Interreligious Readings and Reflections*. Edited by Jean Leshar. (Cambridge, Massachusetts: Cowley Publications, 2005).
- “A Pride Day Eucharist.” Contact the Rev. John Kirkley, St. John the Evangelist, San Francisco.
- *The Wolf Shall Lie Down with the Lamb*. Eric H. F. Law. A great guide to multi-cultural ministry. (St. Louis, Missouri: Chalice Press, 1993).

### Music —

- *Hymns from the Four Winds*. A collection of Asian-American hymns. Available from Abingdon Press, Nashville, TN 37202
- *Libro de Liturgia y Cantico*. A 1998 collection of Spanish language hymns. Published by and available from Augsburg Fortress Publishing. (800) 328-4648.
- *Thuma Mina: International Ecumenical Hymnbook*. A hymnbook published in 1995. 294 hymns from more than 70 countries. Strube Verlag, Pettenkofenstrasse 24, 80336 Munchen, Germany. (089) 544-266-11.
- *Voices Found*. Inclusive language, expansive perspectives. (Church Publishing, 2002).
- For more LBGT-friendly music selections please contact Stephanie Smith, Music Director for the Metropolitan Community Church of San Francisco, at (415) 863-4434 or at [ssmith@mccsf.org](mailto:ssmith@mccsf.org)

## Inclusive Language

### Liturgy —

- *A New Zealand Prayer Book*. (San Francisco: Harper Collins, 1989).
- *Psalter for the Christian People* by Gordon Lathrop. Editor, Gail Ramshaw. (Pueblo Books, 1993).
- *Rejoice, Beloved Woman! The Psalms Revised*. Barbara T. Monda. (Notre Dame, Indiana: Soren Books, 2004).

### Music —

- *Voices Found*. Songs that speak through the lives of women toward a more expansive experience of the church. (Church Publishing, 2002).

## Inspirational CDs

- *Jessie and Friends: Live and Still Breathing* by Jessie Manibusan. Available at [www.jessemanibusan.com](http://www.jessemanibusan.com)
- *Lost and Found*. A Christian “heavy wood” duo. A number of CDs to choose from — [www.speedwood.com](http://www.speedwood.com)
- *Misa del Mundo* by Jessie Manibusan. Multicultural, with pronunciation aids, also at [www.jessemanibusan.com](http://www.jessemanibusan.com)
- *Miserable Offenders*. The Morehouse Company distributes their CDs.

**NOTE: The policy of the Episcopal Church is to honor copyrights. The easiest way to do this is through [www.Onelicense.net](http://www.Onelicense.net) — which covers much of the material listed above and many others as well.**

# Addendum

## Eucharistic Prayer for Children

ADAPTED FROM SUSAN M. SMITH, PH.D.

Priest: May God be with you.

**People: And also with you.**

Priest: Lift up your hearts.

**People: We lift them up to God.**

Priest: Let us give thanks for our loving God.

**People: It is right to give our thanks and praise.**

Priest: Holy God, who created all things, we are glad to thank you and praise you because you are wonderful and you love us and set us free.

**People: Glory to you, God, forever and ever.**

Priest: We thank you for the gift of creation. Your world is beautiful and mysterious. We love forests and oceans, bright sun and changing moon, maple leaves and redwood needles. We love crickets and hummingbirds, spiders and sea stars, whales and walruses. We thank you for all of these gifts.

**People: Glory to you, God, forever and ever.**

Priest: We thank you for all your saints and angels. With them and all creation we join in calling you Holy and we sing together:

**Holy, Holy, Holy One, God of light and of love.  
Heaven and earth are full of your glory! Be with us to help us forever.  
Blessed is the one who comes in the name of God  
Help us and heal us forever.**

Priest: Whenever we make mistakes, you can make them into something good. We thank you for this gift. When we feel helpless, you send a helper. You sent us Jesus to show us how we can love you, O God, by loving one another. We remember that Jesus died and rose again to forgive us all our mistakes and to take away our hate, which makes us all unhappy.

**People: Glory to you, God, forever and ever.**

Priest: On the night before he died, when Jesus was having supper with his friends, He took bread. And gave you thanks. Then he broke the bread and gave it to his friends, saying, "This bread is my body, which is given for you. Do this as a way of remembering me."

**People: Glory to you, God, forever and ever.**

Priest: After supper he took the cup of wine. And when he had given thanks, he gave it to them and said, "Drink this, all of you. This is my blood, which makes real the new relationship between God and people. Do this too as a way of remembering me.

**People: Glory to you, God, forever and ever.**

Priest: And now, O God, send your Holy Spirit to bless this bread and this wine that we may know Jesus is truly here with us. Send your Holy Spirit upon us too that we might be loving, life-giving, Holy people. And grant that we may all feast together at the welcome table with the whole of the human family, past and present; With our grandparents and great-grandparents who have gone before us, and the babies and children who will come after us. We ask all this in the name of Jesus.

**People: Through Jesus, and with Jesus, and in Jesus  
in the love of the Holy Spirit, all praise be to you, Holy Creator,  
now and forever. Amen**

*[The following is a template — intended to be supplemented by prayers, music and other customizations for your service. Lessons, hymns and prayers are suggested, but of course not required. For copyright reasons, most are not included in full. See the Sample Guide to the Day for a complete picture of how the liturgy might be constructed.]*

## Holy Eucharist

PRELUDE

*Thuma Mina*

South African Folk Song

### The Gathering Rites

WELCOME AND ANNOUNCEMENTS

OPENING HYMN

*Canticle of the Turning*

Traditional Irish  
Arr. by Rory Cooney

*[or insert another hymn of your choosing]*

ACCLAMATION

*Presider* Alleluia, Christ has risen.

*People* **Christ has risen indeed. Alleluia.**

### The Word of God

A COLLECT FOR COMMUNITY

*Presider* May God be with you.

*People* **And also with you.**

*Presider* Let us pray.

It is through you, gracious God,  
That your children find agape love,  
the love of God that operates in human hearts.  
the love of God that makes no distinction between friend and enemy  
the love of God that never shrinks from justice

## The Beloved Community...in Conversation

---

the overflowing, redeeming, groundless and creative love  
which challenges, liberates and sustains us.

Oh God, give us this love always, that we may be at one with you  
And walk the earth as brothers and sisters. **Amen.**

THE FIRST LESSON                      from *Facing the Challenge of a New Age*                      Martin Luther King, Jr.

*[or insert another lesson of your choosing]*

*Reader*    Hear what the Spirit is saying to God's people.

*People*    **Thanks be to God.**

PSALM OF THE BELOVED COMMUNITY

Written by the Visioning Day  
Psalm Workshop May 5, 2007

*All read together:*

Give thanks to God who created the Beloved Community.

Y'all give to God love, thanks and praise.

Rappers and redwoods, designers and derelicts, tweakers and truckers;

Y'all give to God love, thanks and praise.

Commuters and kayakers, poppies and preachers, faults and fishers;

Y'all give to God love, thanks and praise.

Stoners and stockbrokers, cyclists and sandpipers, students and slammers;

Y'all give to God love, thanks and praise.

Sea lions and seals, cats and dogs, otters and owls;

Y'all give to God love, thanks and praise.

Drummers and dragons, Ohloni and Miwok, lovers and lunatics;

Y'all give to God love, thanks and praise.

Writers and runners, poets and pumpkins, Maoists and marshlands;

## The Beloved Community...in Conversation

---

Y'all give to God love, thanks and praise.

May the Beloved Community be the net that gathers our hopes,  
dreams and prayers;

Y'all give to God love, thanks and praise.

May the Beloved Community be us.

THE SECOND LESSON

1 Corinthians 12:4–11

*[or insert another lesson of your choosing]*

*Reader* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

SEQUENCE HYMN

*Love of the Creator*

Words by David Adam  
Music by Matthew McDermott

*[or insert another hymn of your choosing]*

THE HOLY GOSPEL

Mark 6:6–12

*[or insert another Gospel of your choosing]*

*Gospeller* The Gospel of Christ.

*People* **Praise to you, O Christ.**

GOSPEL ACCLAMATION

Refrain from *Alleluiah*

Leonard Cohen

*[or insert another acclamation of your choosing]*

THE SERMON

CONFESSION

*New Zealand Prayer Book*

*[or insert another prayer of your choosing]*

THE PEACE

*Presider* May the peace, the justice and the love of God



## The Beloved Community...in Conversation

---

be always with you.

*People* **And also with you.**

### BLESSING OF THE BELOVED COMMUNITY

*All remain standing to receive a blessing for the work of the Beloved Community.*

*Presider* On the third time that the risen Christ appeared to the disciples after he was raised from the dead, he said to Simon Peter,

*People* **Feed my sheep.**

*Presider* Then he said to him, Simon, son of John, do you love me?  
Peter said to him, Yes Lord, you know that I love you.  
Jesus said to him,

*People* **Tend my lambs.**

*Presider* He said to him a third time, Simon, son of John, Do you love me? And Peter said to him, Lord you know everything; you know that I love you. Jesus said to him,

*People* **Feed my sheep.**

*Presider* How do you respond to this call?

*People* **We hear God's call and we come to follow Christ; to feed the hungry, clothe the naked, to visit the sick and to care for the suffering in this world.**

*Presider* May the blessing of God, Creator, Redeemer and Sustainer be with you and lift you up and give you strength and courage for this holy work now and always.

*All* **Amen.**

### ANNOUNCEMENTS

### POSTLUDE

*You are invited to join us for small group discussions, lunch and workshops. And please stay for the Closing Eucharist.*



THE LORD'S PRAYER

*New Zealand Prayer Book*

*Presider* And now let us pray together:

*All* **Our Father...**

*[for copyright reasons, the full prayer is omitted]*

THE BREAKING OF THE BREAD

FRACTION ANTHEM

Refrain from *Alleluiah*

Leonard Cohen

## The Communion

*Presider* All who seek God are welcome at the table.

*Chalice and pattens go to their places.*

MUSIC AT COMMUNION

*Thuma Mina*

South African Folk Song

*Love of the Creator*

Words by David Adam  
Music by Matthew McDermott

*Chant*

Composed Today  
by the Music Workshop Participants

*[or use other music of your choosing]*

POST-COMMUNION PRAYER

Wild Goose Worship Group

*All* **Eternal Spirit...**

*[or insert another prayer of your choosing]*

THE BLESSING

Live without fear; your Creator has made you Holy,  
has always protected you, and loves you like a mother.  
Go in peace to follow the good road, and  
may the blessing of God, Creator, Liberator and Kindler of the Spirit  
Be with you evermore,  
Amen.

## The Beloved Community...in Conversation

---

POST-COMMUNION HYMN    *We Are Marching in the Light of God*

Syahamba

*[or insert another hymn of your choosing]*

*Presider and altar party process out and wait for the dismissal.*

### THE DISMISSAL

*Deacon*    Let us go forth in the name of Christ, rejoicing  
in the power of the Beloved Community.  
Alleluia, alleluia!

*People*    **Thanks be to God. Alleluia, alleluia!**

### POSTLUDE

*O Nkosi Jesu*

Zulu Chant  
Music by Fran McKendree

O nkosi Jesu— (*O Lord Jesus*)...

*[or insert another postlude of your choosing]*

## The Beloved Community...in Conversation

---

A Reading from Martin Luther King, Jr. — Facing the Challenge of a New Age

Our loyalties must transcend our race, our tribe, our class, and our nation. ...the end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opposers into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of [women and] men.

## The Beloved Community...in Conversation

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### Psalm of the Beloved Community

Written by the Visioning Day Psalm Workshop May 5, 2007

All read together:

Give thanks to God who created the Beloved Community.

Y'all give to God love, thanks and praise.

Rappers and redwoods, designers and derelicts, tweakers and truckers;

Y'all give to God love, thanks and praise.

Commuters and kayakers, poppies and preachers, faults and fishers;

Y'all give to God love, thanks and praise.

Stoners and stockbrokers, cyclists and sandpipers, students and slammers;

Y'all give to God love, thanks and praise.

Sea lions and seals, cats and dogs, otters and owls;

Y'all give to God love, thanks and praise.

Drummers and dragons, Ohloni and Miwok, lovers and lunatics;

Y'all give to God love, thanks and praise.

Writers and runners, poets and pumpkins, Maoists and marshlands;

Y'all give to God love, thanks and praise.

May the Beloved Community be the net that gathers our hopes, dreams and prayers;

Y'all give to God love, thanks and praise.

May the Beloved Community be us.

## The Beloved Community...in Conversation

---

Collect for the Beloved Community

Written by Este Cantor

Presider May God be with you.

People And also with you.

Presider Let us pray.

It is through you, gracious God,  
That your children find agape love,  
the love of God that operates in human hearts.  
the love of God that makes no distinction between friend and enemy  
the love of God that never shrinks from justice  
the overflowing, redeeming, groundless and creative love  
which challenges, liberates and sustains us.  
Oh God, give us this love always, that we may be at one with you  
And walk the earth as brothers and sisters. Amen.

## The Beloved Community...in Conversation

---

### Blessing of the Beloved Community

Written by Este Cantor

All remain standing to receive a blessing for the work of the Beloved Community.

Presider On the third time that the risen Christ appeared to the disciples after he was raised from the dead, he said to Simon Peter,

People Feed my sheep.

Presider Then he said to him, Simon, son of John, do you love me?  
Peter said to him, Yes Lord, you know that I love you.  
Jesus said to him,

People Tend my lambs.

Presider He said to him a third time, Simon, son of John, Do you love me? And Peter said to him, Lord you know everything; you know that I love you.  
Jesus said to him,

People Feed my sheep.

Presider How do you respond to this call?

People We hear God's call and we come to follow Christ; to feed the hungry, clothe the naked, to visit the sick and to care for the suffering in this world.

Presider May the blessing of God, Creator, Redeemer and Sustainer be with you and lift you up and give you strength and courage for this holy work now and always.

All Amen.

# Welcome to the Beloved Community ... in Conversation!

**B**ishops represent the unity of the Church, and part of what I think this symbolizing of unity means is summoning us to live as the Body of Christ, diverse people and communities united in our heart of love for God. I began issuing the call to live manifestly as the Body of Christ at the 2006 Diocesan Convention, by indicating my perception that building a shared vision for the Diocese would be a good beginning for our life and mission together. It is my belief that this vision must be built upon as broad a base as possible.

The May 2007 Visioning Conference was one step in this process, and this gathering and the others that will follow it are an extension of that participatory exercise in visioning. The methods invite a deliberate conversation about the most strongly felt needs for our diocese, the place where the Beloved Community will be found. It is your chance to exercise your voice in shaping how that future will look, and the path we will take to get there.

Below is your schedule for the day, and I thank you for coming: for bringing your own vision, and for taking our collective vision back home with you. This day is part of a process that will welcome the prayers and the participation of many. Go to the diocesan web site, [www.diocal.org/belovedcommunity](http://www.diocal.org/belovedcommunity) for conference findings and further opportunities to participate.

Peace,  
The Rt. Rev. Marc Handley Andrus  
Bishop of California

**ST. PAUL'S, WALNUT CREEK**  
NOVEMBER 17, 2007

10:00 a.m.	Gathering
10:15	Opening Worship and Bishop's address
11:00	Small-group conversation
12:00 p.m.	Lunch
12:45	Response in music and arts
1:30	Closing Eucharist
2:00	Dismissal



Bishop Marc Andrus

# INTRODUCTION

# Holy Eucharist

Prelude

*Ashe, Ashe*

Nigerian Traditional

## The Gathering Rites

### ACCLAMATION

*Presider* Alleluia, Christ has risen.

*People* **Christ has risen indeed. Alleluia.**

A Reading from Martin Luther King, Jr.—*Facing the Challenge of a New Age*

Our loyalties must transcend our race, our tribe, our class, and our nation. ...the end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opposers into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of [women and] men.

## The Word of God

### A COLLECT FOR COMMUNITY

*Presider* May God be with you.

*People* **And also with you.**

*Presider* Let us pray.

It is through you, gracious God,  
That your children find agape love,  
the love of God that operates in human hearts.  
the love of God that makes no distinction between friend and enemy  
the love of God that never shrinks from justice  
the overflowing, redeeming, groundless and creative love  
which challenges, liberates and sustains us.

Oh God, give us this love always, that we may be at one with you  
And walk the earth as brothers and sisters. **Amen.**

### THE FIRST LESSON

1 Chronicles 2–4, 7–13

David said to Joab and the commanders of the troops, “Go and count the Israelites from Beersheba to Dan. Then report back to me so that I may know how many there are.”

But Joab replied, “May the Lord multiply his troops a hundred times over. My lord the king, are they not all my lord’s subjects? Why does my lord want to do this? Why should he bring guilt on Israel?”

The king’s word, however, overruled Joab; so Joab left and went throughout Israel and then came back to Jerusalem. But God was displeased with this command, so He punished Israel.

Then David said to God, “I have sinned greatly by doing this. Now, I beg you, take away the guilt of your servant. I have done a very foolish thing.” The Lord said to Gad, David’s seer, “Go and tell David, ‘This is what the Lord says: I am giving you three options. Choose one of them for me to carry out against you.’”

So Gad went to David and said to him, “This is what the Lord says: ‘Take your choice: three years of famine, three months of being swept away before your enemies, with their swords overtaking you, or three days of the sword of the Lord—days of plague in the land, with the angel of the Lord ravaging every part of Israel.’ Now then, decide how I should answer the one who sent me.”

David said to Gad, “I am in deep distress. Let me fall into the hands of the Lord, for his mercy is very great; but do not let me fall into the hands of men.

*Reader* Hear what the Spirit is saying to God’s people.

*People* **Thanks be to God.**

PSALM OF THE BELOVED COMMUNITY

Written by the Visioning Day  
Psalm Workshop May 5, 2007

*All read together:*

Give thanks to God who created the Beloved Community.

**Y’all give to God love, thanks and praise.**

Rappers and redwoods, designers and derelicts, tweekers and truckers;

**Y’all give to God love, thanks and praise.**

Commuters and kayakers, poppies and preachers, faults and fishers;

**Y’all give to God love, thanks and praise.**

Stoners and stockbrokers, cyclists and sandpipers, students and slammers;

**Y’all give to God love, thanks and praise.**

Sea lions and seals, cats and dogs, otters and owls;

**Y’all give to God love, thanks and praise.**

Drummers and dragons, Ohlone and Miwok, lovers and lunatics;

**Y'all give to God love, thanks and praise.**

Writers and runners, poets and pumpkins, Maoists and marshlands;

**Y'all give to God love, thanks and praise.**

May the Beloved Community be the net that gathers our hopes,  
dreams and prayers;

**Y'all give to God love, thanks and praise.**

May the Beloved Community be us.

THE SECOND LESSON

The Revelation to John 7:9–12

After this I looked and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

And all the angels stood around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever!" **Amen.**

*Reader* Hear what the Spirit is saying to God's people

*People* Thanks be to God

SEQUENCE HYMN *Come All You People*

Alexander Gondo

Come all you people, come and praise your Maker!

Come all you people, come and praise your Maker!

Come all you people, come and praise your Maker,

come now and worship the Lord.

Uyaimose, tinamate Mwari!

Uyaimose, tinamate, Mwari!

Uyaimose, tinamate, Mwari,

Uyaimose zvino.

In those days Caesar Augustus issued a decree that all the world should be counted (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

*Gospeller* The Gospel of Christ.

*People* **Praise to you, O Christ.**

### GOSPEL ACCLAMATION

Refrain from *Alleluiah*

Leonard Cohen

### THE SERMON

The Right Reverend Marc H. Andrus

### CONFESSION

*New Zealand Prayer Book*

*Presider* Eternal Spirit, Living God,  
We have wounded your Love.

*People* **Oh God, heal us.**

*Presider* We stumble in the darkness.

*People* **Light of the world, transfigure us.**

*Presider* We forget that we are your home.

*People* **Spirit of God, dwell in us.**

*All* **Compassionate God,  
we confess our weaknesses and our need  
for your strengthening touch,  
we confess that we do not always care for ourselves  
or our world as we should.  
We turn to you, source of life,  
and ask in the name of our Savior, Jesus Christ,  
for the gifts of true healing and newness of life,  
through Jesus Christ, in the power of the Holy Spirit.  
Amen.**

*Presider* May the God of love visit you in times of trial and weakness and fill you with living water and newness of life, through Jesus Christ, in the power of the Holy Spirit, Amen.

### THE PEACE

*Presider* May the peace, the justice and the love of God be always with you.

*People* **And also with you.**

### BLESSING OF THE BELOVED COMMUNITY

*All remain standing to receive a blessing for the work of the Beloved Community.*

*Presider* On the third time that the risen Christ appeared to the disciples after he was raised from the dead, he said to Simon Peter,

*People* **Feed my sheep.**

*Presider* Then he said to him, Simon, son of John, do you love me? Peter said to him, Yes Lord, you know that I love you. Jesus said to him,

*People* **Tend my lambs.**

*Presider* He said to him a third time, Simon, son of John, Do you love me? And Peter said to him, Lord you know everything; you know that I love you. Jesus said to him,

*People* **Feed my sheep.**

*Presider* How do you respond to this call?

*People* **We hear God's call and we come to follow Christ; to feed the hungry, clothe the naked, to visit the sick and to care for the suffering in this world.**

*Presider* May the blessing of God, Creator, Redeemer and Sustainer be with you and lift you up and give you strength and courage for this holy work now and always.

*All* **Amen.**

### ANNOUNCEMENTS

### POSTLUDE

Drum and Guitar

*You are invited to join us for small group discussions, lunch at noon, and workshops. And please stay for the Closing Eucharist.*

## Afternoon Gathering Rites

*The altar party enters.  
All stand for the beginning of the opening hymn.*

OPENING HYMN *Gather Us In*

Marty Haugen



*Congregation remains standing for gathering liturgy. After the hymn has ended, Presider faces the congregation. During the gathering liturgy, the people process in with the net of prayers.*

### THE GATHERING

Wild Goose Worship Group

*Presider* Gather us in,  
the lost and the lonely,  
the broken and breaking,  
the tired and the aching  
who long for nourishment  
found at your feast.

*People* **Gather us in.**

*Presider* The done and the doubting  
the wishing and wondering  
the puzzled and pondering  
who long for the company  
found at your feast.

CLOSING EUCHARIST

# CLOSING EUCHARIST

*People* **Gather us in.**

*Presider* The proud and the pretentious  
the sure and the superior,  
the never inferior,  
who long for the leveling  
found at your feast.

*People* **Gather us in.**

*Presider* The bright and the bustling,  
the stirrers, the shakers,  
the kind laughter-makers  
who long for the deeper joys  
found at your feast.

*People* **Gather us in.**

*Presider* From mansion or campsite  
to meet, to eat,  
to be offered a seat,  
to be joined to the vine  
to become like the least  
to be found at the feast

*People* **Gather us in!**

*Presider* God is love and those who dwell in love dwell in God,  
and God dwells in them

*Presider invites children to gather round altar to help bless the bread. (Deacon sets table.)*

## OFFERTORY HYMN *Ubi Caritas*

Taize

Ubi caritas et amor, Ubi caritas Deus ibi est

*Presider is now behind the altar.*

## THE GREAT THANKSGIVING

Wild Goose Worship Group

*Presider* May God be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them up to God.**

*Presider* Let us give thanks to God.

*People* **It is right to give God thanks and praise.**

*Presider* Therefore we gladly join our voices to the song of the Church  
On earth or in heaven:

**Santo, santo, santo.  
Mi corazon te adora!  
Mi corazon te sabe decir:  
Santo eres, Dios!**

**Holy, holy, holy.  
My heart, my heart adores you!  
My heart knows how to say to you:  
You are holy, Lord!**

## PRAYERS OF THE PEOPLE

*New prayers of the people are retrieved and read.*

## THE LORD'S PRAYER

*New Zealand Prayer Book*

*Presider* And now let us pray together:

*All* **Eternal Spirit, Earth-maker, Pain-bearer, Life-giver  
Source of all that is and all that shall be  
Father and Mother of us all,  
Loving God, in whom is heaven**

**The hallowing of your name echo through the universe!  
The way of your justice be followed by the people of the world!  
Your heavenly will be done by all created beings!  
Your reign of peace and freedom  
Sustain our hope in heaven and on earth.**

**With the bread we need for today, feed us.  
In the hurts we absorb from one another, forgive us.  
In times of temptation and test, strengthen us.  
From trials too great to endure, spare us.  
From the grip of all that speaks of death and not of life, free us.  
For you reign in the glory of the power that is love,  
Now and forever. Amen.**

## THE BREAKING OF THE BREAD

## FRACTION ANTHEM

Refrain from *Alleluiah*

Leonard Cohen

# CLOSING EUCHARIST

# The Communion

*Presider* All who seek God are welcome at the table.

*Chalice and pattens go to their places.*

## MUSIC AT COMMUNION

*Alleluiah*

Leonard Cohen

*What Does the Lord Require?*

Jim Strathdee

*Part I* **What does the Lord require of you?  
What does the Lord require of you?**

*Part II* **Justice, kindness, walk humbly with your God.**

*Part III* **To act justly and with kindness  
and walk humbly with your God.**

*Peace Before Us*

David Haas



1 Peace be - fore us, peace be - hind\_\_ us, peace un - der our feet.\_\_\_\_  
 2 Love be - fore us, love be - hind\_\_ us, love un - der our feet.\_\_\_\_  
 3 Light be - fore us, light be - hind\_\_ us, light un - der our feet.\_\_\_\_  
 4 Christ be - fore us, Christ be - hind\_\_ us, Christ un - der our feet.\_\_\_\_  
 5 Al - - le - lu - ia, al - le - lu - - ia, al - - - - le - - - lu - ia.\_\_\_\_  
 6 Peace be - fore us, peace be - hind\_\_ us, peace un - der our feet.\_\_\_\_



Peace with - in us, peace ov - er us, let all a - round us be peace.\_\_\_\_  
 Love with - in us, love ov - er us, let all a - round us be love.\_\_\_\_  
 Light with - in us, light ov - er us, let all a - round us be light.\_\_\_\_  
 Christ with - in us, Christ ov - er us, let all a - round us be Christ.\_\_\_\_  
 Al - - le - lu - ia, al - le - lu - ia, al - - - - le - - - lu - ia.\_\_\_\_  
 Peace with - in us, peace ov - er us, let all a - round us be peace.\_\_\_\_



(6) Let all a - round us be peace.\_\_\_\_ Let all a - round us be peace.\_\_\_\_

*All* **Eternal Spirit, Living God,**  
**in whom we live and move and have our being,**  
**all that we are, have been, and shall be is known to you,**  
**to the very secrets of our hearts,**  
**and all that rises to trouble us.**  
**Take us out to live as changed people**  
**because we have shared the Living Bread**  
**and cannot remain the same.**  
**Living flame, burn into us.**  
**Cleansing wind, blow through us.**  
**Fountain of water, well up within us,**  
**that we may love and praise in deed and truth.**  
**Amen.**

THE BLESSING

Live without fear; your Creator has made you Holy,  
has always protected you, and loves you like a mother.  
Go in peace to follow the good road, and  
may the blessing of God, Creator, Liberator and Kindler of the Spirit  
Be with you evermore,  
Amen.

*(Continued next page)*

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THE FIRST LESSON IS A QUOTE FROM MARTIN LUTHER KING, JR., FROM HIS DECEMBER 3, 1956 SERMON: "FACING THE CHALLENGE OF A NEW AGE." IT WAS PRESENTED AT THE FIRST ANNUAL ADDRESS OF THE INSTITUTE ON NON-VIOLENCE AND SOCIAL CHANGE LESS THAN A MONTH AFTER THE SUPREME COURT RULED THE SEGREGATION OF BUSES IN MONTGOMERY, ALABAMA TO BE UNCONSTITUTIONAL.

PARTICIPATING TODAY

**The Reverend Sylvia Vazquez**, presiding

**The Right Reverend Marc H. Andrus**, preaching

**Pete Feltman**, guitar and vocals

**Michael Cobbina**, drum

POST-COMMUNION HYMN

*We are Marching in the Light of God*

Syahamba

A musical staff consisting of ten horizontal lines. A large, light gray watermark with the word "SAMPLE" is oriented diagonally from the bottom-left to the top-right across the entire staff area.

*Presider and altar party process out and wait for the dismissal.*

## THE DISMISSAL

*Deacon* Let us go forth in the name of Christ, rejoicing  
in the power of the Beloved Community.  
Alleluia, alleluia!

*People* **Thanks be to God. Alleluia, alleluia!**

## POSTLUDE

Guitar and Drum

# CLOSING EUCHARIST

## Resources for Small Group Reflection

### A PRAYER ATTRIBUTED TO ST. FRANCIS

Lord, make us instruments of your peace;  
where there is hatred, let us sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.  
Master, grant that we may not so much seek to be consoled as to console;  
to be understood, as to understand;  
to be loved, as to love;  
for it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life. Amen.

### GROUP STANDARDS

#### **We honor God by—**

- ✦ being prepared to encounter the Holy in each other;
- ✦ listening actively to voices and to silence;
- ✦ speaking from the abundance of our hearts; and
- ✦ extending and receiving hospitality within this group.

#### **We honor each other by—**

- ✦ avoiding interruption;
- ✦ speaking only to the group as a whole (i.e., avoiding cross-talk);
- ✦ speaking our own truth in ways that respect other people's truth (e.g., using "I" statements); and
- ✦ maintaining confidentiality—which is to say, nothing shared in this group will be repeated to others outside this group.

#### **We honor ourselves by—**

- ✦ taking only what we need from this experience, and respectfully leaving behind that which is not ours; and
- ✦ accepting the freedom to "pass" when we are not ready to take part; this is not "share or die."

### RESPONSIVE WONDERINGS

#### **Personal Response to the Bishop's Address**

- ✦ I wonder what you liked best about what Bishop Marc said?
- ✦ I wonder where you are in the community he described?
- ✦ I wonder where you have come close to (or experienced) a community such as the one described?

#### **Community Response to the Bishop's Address**

- ✦ I wonder what the Diocese of California would look like as a beloved community?
- ✦ I wonder what we would need to build this beloved community?
- ✦ I wonder how you might participate as a member of the beloved community?

# A Guide to the Day

## THE BELOVED COMMUNITY ... IN CONVERSATION

VISIONING THE DIOCESE WE ARE BECOMING ...

SAMPLE

Worship, music, arts and storytelling in small groups are the contexts for imagining the community to which God calls us. The resulting vision—to be presented at a special convention in 2008—will not be complete without **your** participation!

**Upcoming conversational event with Bishop Marc—  
Feb. 24 (Sun.) St. Paul's Oakland 5–9 p.m.**

**Alternative forum—  
Visioning curriculum (for release Lent 2008)**

With these multimedia materials, create your own "Visioning Conference" anywhere—in your parish, school, colleague group, or diocesan department or ministry. Watch DioBytes for information about the scheduled release of this curriculum

**The  
Episcopal  
Diocese of  
California**

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**WWW.DIOCAL.ORG/BELOVEDCOMMUNITY**



**Saturday, January 19, 2008  
St. Mark's Palo Alto**

Photos from the Visioning Conference, May 5, 2007.

PAT SMITH

# Guidelines for Small Group Leaders

## Overview & Goals

As a small group leader, your task is to spend 45 to 90 minutes (adjust recommended times below according to your circumstances) facilitating the collective response of a group of people who have been inspired by Bishop Marc's address. In addition to asking questions (as outlined below) of the group, you or a scribe you choose to work with will record the responses you hear and return them to the Diocese of California via this Web link: **Diocal Zoomerang Survey. file:/// (http://www.zoomerang.com/recipient/survey-intro.zgi?p=WEB227B8GA2QM9)**

During the conversation, everyone's voice and ideas deserve to be spoken, heard and recorded — but no one person's ideas should dominate. Your work in explaining the norms and honoring the suggested time frames (below) will ensure that everyone gets an opportunity for meaningful participation in the visioning process.

## Schedule

5 min

### Opening Prayer

*Please use the prayer of St. Francis as your opening prayer. You may read it meditatively, or if the prayer has been included in the worship book or event guide and everyone has a copy, reading antiphonally or in unison would be fine. Your choice!*

Lord, make us instruments of your peace;  
where there is hatred, let us sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.  
Master, grant that we may not so much seek  
to be consoled as to console;  
to be understood, as to understand;  
to be loved, as to love;  
for it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.  
Amen.

10 min     **Introductions**

*Please ask each participant to give his or her first name and tell which line in the St. Francis prayer is most meaningful to him or her. This schedule is designed to save as much time as possible for discussing the keynote address and responses to it. Consequently, gently discourage explanations — simple sharing is the goal here. Hopefully, this sets a model for their responses later on...*

5 min     **Standards (group norms) for the session**

*Review in small group*

**We honor God by —**

- being prepared to encounter the Holy in each other;
- listening actively to voices and to silence;
- speaking from the abundance of our hearts; and
- extending and receiving hospitality within this group.

**We honor each other by —**

- avoiding interruption;
- speaking only to the group as a whole (i.e., avoiding cross-talk);
- speaking our own truth in ways that respect other people's truth (e.g., using "I" statements); and
- maintaining confidentiality (which is to say, nothing shared in this group will be repeated to other outside this group).

**We honor ourselves by —**

- taking only what we need from this experience, and respectfully leaving behind that which is not ours; and
- accepting the freedom to "pass" when we are not ready to take part; this is not "share or die."

15 min **Part I: Personal response to the keynote**

*Please take the full 15 minutes to allow everyone to thoughtfully respond to these questions in writing on their own. It is important that everyone have the opportunity to process fully their individual response so that they are “free” to participate in the conversation that follows about the Diocese as Beloved Community.*

- I wonder what you liked best about what Bishop Marc said?
- I wonder where you are in the community he described?
- I wonder where you have come close to (experienced) a community such as the one described?

20 min **Part 2: Plenary**

*This is the focal point of the conversation process. We hope to get folks started thinking about the Diocese becoming a Beloved Community and how they might participate in creating and sustaining that community — without directing the content of that thinking. Hopefully, responses will build on one another and complement each other — and each participant will gain energy from working as a group!*

- I wonder what the Diocese of California would look like as a Beloved Community?
- I wonder what we would need to build this Beloved Community?
- I wonder how you might participate as a member of the Beloved Community?

5 min **Writing prayers**

*You will need to provide paper for use with this activity. Please ask each participant to use the paper provided to write a prayer for the Beloved Community in the Diocese of California, which should begin —*

**“My prayer for the Beloved Community in the Diocese of California is...”**

5 min **Closing**

*Ask a few volunteers to read their prayers. If no one volunteers, thank them for their time, attention and energy, bid them God’s peace and send them to lunch!*

### Some Background on the “Wondering” Process:

This process has been designed in part by people experienced with the Montessori-based children’s formation program known as Godly Play, and inspired by the narrative-based organizational development methods of Appreciative Inquiry:

#### Godly Play questions —

- have no predetermined answers; and they
- support the process of wondering: instead,
- answers emerge out of each person’s life, relationship with God, and participation in the current situation; so —
- trust the searching of the individual!

#### Godly Play stories —

- offer participants a beginning question to give the individual some time to think about where he or she is or how he or she can fit the self into the story that’s been told.
- Godly Play **sacred** stories invite us to claim our identity as one of God’s people — I wonder where you are in this story, what part of this story is about you?
- Godly Play **liturgical action** stories invite us to integrate our life with worship — I wonder if you have ever come close to this XXX (color, water, light, etc.) in church?

#### Visioning process —

- is offering a story — a story of the Beloved Community;
- needs to pose questions that elicit answers without guiding the content of those answers;
- offers participants beginning questions so they can consider what has been offered before delving into the deeper issues at hand (e.g., “I wonder what you liked best about what Bishop Marc said?”);
- trusts that each participant will claim his or her identity as a member of the Beloved Community (e.g., “I wonder where you are in the community he described?” and, “I wonder where you have come close to/experienced a community such as the one described?”);
- offers an invitation to integrate this dream into our life as Christians (e.g., “I wonder what the Diocese of California would look like as a Beloved Community?” and, “I wonder what we would need to build this Beloved Community?” and, “I wonder how you might participate as a member of the Beloved Community?”).

## Other Resources for Your Small Group Ministry

*A Disciple's Prayer Book* (ECUSA Native American Ministries). **Click to find and download.**  
[file:///http://www.episcopalchurch.org/6057\\_4133\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/6057_4133_ENG_HTM.htm)

Richard J. Foster. *Spiritual Classics: Selected Readings for individuals and Groups on the Twelve Spiritual Disciplines* (Harper Collins, 2000).

Sue Annis Hammond. *The Thin Book of Appreciative Inquiry* (Thin Book Publishing, 1998).

Parker J. Palmer. *A Hidden Wholeness* (Jossey-Bass, 2004).

RENOVARÉ. <http://renovare.org/>.

# Training Small-Group Facilitators

VIA MEDIA SMALL GROUP TRAINING © EVERY VOICE NETWORK. USED BY PERMISSION.

One of the most important elements in the via media experience is the small-group experience. Spending time in the small groups allows participants to bring the video to life in honest, engaging dialogue with each other. Because via media encourages participants to ask questions, and to seek answers in community, the small group allows them to practice their skills in having theologically reflective conversation based in their experience.

Not everyone is born a small-group leader. While for some it comes naturally, others might be less comfortable standing in front of a group. We encourage congregations to have training for your small-group facilitators before via media starts. This will be an opportunity for them to experience a complete via media session, so they can better facilitate their small group. What follows is the agenda we will use today. Instructions follow each step so that you may recreate this training in your congregation.

## Small-group facilitator job description

- As facilitator, you don't have to have all the answers. It's ok to say "I don't know," or "What do you think?"
- Pray for each member of your group every day by name.
- Attend all via media sessions in their entirety.
- Come to each session having prepared your small-group questions. Know which questions you might ask. Be prepared to help your small group form or stay on track.
- Participate fully in all aspects of small-group sessions.
- Faithfully engage in the evaluation process.
- If your church is having a small-group facilitator training, make sure you make the time in your calendar to attend it.
- via media reinforces the truth that it is OK to ask questions. Ask questions and ask them again until you are comfortable with facilitating your small group. Draw on the support of your Coordinator, Clergy, or others who have been trained in via media by the Every Voice Network.
- Use the checklist provided to make sure you don't miss any steps.
- Participate in ongoing discussion about via media at [www.everyvoice.net/viamedia](http://www.everyvoice.net/viamedia)

### Agenda

Icebreaker	15 minutes
Review of Life of a Group	10 minutes
Seven small-group nightmares	30 minutes
Watch a session together	20 minutes
Role-play small group	20 minutes
Debrief	15 minutes

### Icebreaker

*from via media, Session Four: The Holy Spirit*

#### Introduction

Paul writes to the Church at Corinth that we are the Body of Christ. “The body is not made up of one part but of many ... God has arranged the parts in the body, every one of them, just as God wanted them to be.” (1 Corinthians 12:14, 18) As a community of faithful, on a journey of faith together, we each have a unique, collaborative role in the operation of the Body of Christ. Our diversity is the gift that we bring to the collective body of friends and family in our communities.

#### Table talk

Break into small groups of 3 or 4. What are the unique gifts that you think you bring to your community? Don't be shy. Take a few moments to write down your talents and gifts. Make a list, taking at least one gift from each person at your table, and celebrate yourselves as the Body of Christ.

#### Reporting back

Go around the room and ask groups to report on their lists, writing down what they say. When finished, look at the list, reading aloud each gift — don't these seem like the characteristics of a group that works well?

### The life of a group

As any community comes together, its relationships and group dynamics are affected by the composition of the group, the topics being addressed. Most groups encounter a few milestones, which can be summed up in the following:

#### **Form**

- Goals and objectives are discussed or stated
- Introductions
- First impressions / judgments are made
- Every time a new person joins a group, this step is revisited in some way

#### **Norm**

- The group sets behaviors for itself. These can be written, or unwritten rules
- Natural leaders emerge

#### **Storm**

- Conflict arises
- Someone, or some people, are dominating discussions
- Some people might not be talking, might be withdrawn
- A group has become so comfortable with each other, that they have lost some of their 'manners'

#### **Reform**

- Norms have to be revisited, or renegotiated
- Tasks or goals might have to be realigned
- Steps need to be taken to regroup, or to reincorporate participants who might feel alienated
- 'Authority' needs to be reasserted

#### **Perform**

- A healthy group can accomplish much. People are heard.
- People feel good about their group experience, and feel invested in its content and in its conclusions

## Seven small-group nightmares

*For small-group training, the leader should introduce each ‘problem’ and ask, “What do you do?” Allow the group to suggest answers from their experience, then direct them to the points which follow below.*

### **The Silent Group**

Discussion questions keep passing by — one person responds, and then the discussion falls flat. What do you do?

- ask the question again, rephrasing it
- ask the single respondent to say more / ask if anyone has anything to say back to the respondent
- see if maybe there is something that you’re not asking — something they really want to talk about instead (that’s still on topic)
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### **The Big Talker**

It’s all about one person, and boy, howdy! he or she won’t let anyone else get a word in edgewise. You’re pleased that someone is responding so well to the material, but there might be other people who have some ideas. What do you do?

- ask the next question to a particular person — maybe someone who has looked like they had something to say
- revisit one of the earlier questions, asking for further feedback
- remind the group that everyone needs to be heard
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### Forgive and Forget

Something in the video or discussion has particularly resonated with one participant. Perhaps it triggers a memory from which they have not yet healed. Whatever the case, you can't move the group on. What do you do?

- ask a question that is related to the topic of the conversation, but far away from the point of energy
- gently suggest that the group moves onto another topic
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### Wandering

Everything is of interest to your group today ... except the topic at hand! What do you do?

- ask the group to spend 2 minutes identifying why they cannot focus on the topic, and then move them on
- relate an off-topic remark to something that was said in the video or in the curriculum summary
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### The Criticizer

Your discussion opens up with someone stating everything that they didn't like about the video, or stating all the things with which they disagree. What do you do?

- ask if anyone else would like to respond to that person
- ask specific questions, related to the video, that target the frustrations of the viewer
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### The Interrupter

The group is starting to get so comfortable with each other that they forget their manners. People interrupt each other — competing for air-time. What do you do?

- try a simple reminder to give everyone a chance to speak who wants to
- suggest that there be a silent count to 3 between each person speaking
- if these fail, stop the group for a moment, and ask that they revisit their norms
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### The Bully

In their zeal for a particular topic, someone has belittled or offended someone else in the group. What do you do?

- depending on how well you know the people, you might ask the person who has been offended to respond to the person
- re-engage the offended person: “Is there something you’d like to say?” or “What do you think?”
- if appropriate, talk with one or both of them after the session, alone or together, depending on the situation
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### Role-play exercise for small-group training

- Watch a video session together, and use the discussion questions that accompany that session. Discussion questions are found in the facilitator information for each session.
- Assign each person in the small groups to the following roles, giving them their 'identity' on a piece of paper.
- Depending on the number of people in each small group, you may or may not use all of the suggested roles. If you have more people than roles, you can repeat roles, or you may invite some people to honestly participate in the conversation.
- During the exercise, swap roles every ten minutes, each person passing their role onto the person on his or her left. The facilitator role should switch in this process, as well.
- Each group should have an observer who remains constant. His or her job it is to give feedback to the group and to the facilitator after the exercise. He or she will be asked to report to the large group, using the questions provided.
- Give the facilitator a copy of the discussion questions for the session that you watch. Those are the questions to start conversation in this exercise.

#### **Facilitator**

You are trying to keep the conversation moving forward, being respectful of the group dynamics. You would like to get through as many questions as possible and get as many people involved as possible. Pay attention to the people who are quiet and to the people who are loud.

#### **Big Talker**

You have a point to make, and you will not rest until it's made. Even when other people get a chance to speak, you are not quite certain that your point has been understood. You'd like to find ways to reintroduce your point of view into the conversation

#### **Silent**

You are paying attention to the conversation, and have many things you could say, if only the facilitator would ask you. You don't know how to break into the conversation. You keep trying to make eye contact, or wait for a pause, but your opportunity doesn't seem to arise.

### **Wanderer**

You really liked the sermon last Sunday, and you have some opinions on the music program, and you've just been asked to join the flower guild. Since there are people in the group who belong to your parish, you'd like to talk with them about your other ideas today.

### **Criticizer**

Pick something said in the video and disagree with it. Your only comments in the discussion are critical or negative of the video content or disagreeing with what someone has said in your small group.

### **Bully**

The Wanderer is really starting to bother you. Really starting to bother you!

### **Observer**

*As you listen to the small group, answer the following questions:*

- What were the points, if any, where the small-group process broke down, in your opinion?
- Was there a particularly good 'save' by one of your facilitators?
- What did you learn about the group process?
- And the Best Actor/Actress award goes to... ?

## Debrief of role-play

*Bring the entire group back together, and guide them into a short conversation about the exercise, using the questions that follow.*

- Ask those who observed report on the quality of discussion in the small group, and commenting on what worked and didn't work in the facilitation.
- Ask for some feedback from group members who were able to play the role of facilitator during the exercise what it felt like to facilitate such a group.
- Any other comments?

## Resources for Arts and Reflection

“The arts have an effect on us, and we are not always able to describe what we are experiencing. This is in part because art mirrors the viewer and the artist as through the same looking glass. We experience ordinary daily moments that lead to personal insight. Visible signs of Christ’s presence in today’s world begin to reveal themselves...”

— **Mel Ahlborn, President, Episcopal Church in the Visual Arts (ECVA)**

The Playbox is designed to encourage the use of music, visual arts, poetry, writing and prayer in discernment the Beloved Community. In many cases, groups using the Playbox to design a Beloved Community event will include an arts, writing or prayer workshop, often following the small-group conversation and preceding the closing worship (see sample liturgy for an example). To the extent that your arts or reflective activities can also be incorporated into the closing worship, you will indeed be creating liturgy — *leitourgia* — the work of the people.

This has been accomplished through participants writing prayers, psalms or chants for use in the closing worship, and by creating artwork that can be offered at the altar or installed in the worship space. The most effective use of arts and reflective material in worship has been the fruit of local leaders who designed it to suit the culture, skills and space they have worked and worshiped in. We hope you’ll do that too — and then tell us about it, so that we can share your best practices with the diocesan community.

The Playbox itself includes field-tested workshops for writing, prayer, and meditating with mandalas. Below are some other resources you might draw upon for designing and arts and/or reflective component for your own visioning event.

### Online Resources

- **Anglican Prayer Beads** are a popular arts activity for groups, which lend themselves to the creation of prayer patterns specific to the Beloved Community:  
[www.kingofpeace.org/prayerbeads](http://www.kingofpeace.org/prayerbeads)
- **The Work of the People** specializes in distributing photographic, film and visual arts resources for worship: [www.theworkofthepeople.com](http://www.theworkofthepeople.com)
- **Seasons of the Spirit**, an ecumenical publisher for curriculum for all ages, is especially rich in visual arts resources for teaching, prayer and reflection:  
[www.spiritseasons.com](http://www.spiritseasons.com)

- **Episcopal Church in the Visual Arts (ECVA)** offers myriad ways to incorporate arts into personal prayer and corporate worship. See especially visio divina and the visual preludes: [www.ecva.org](http://www.ecva.org)

## Books and Publications

- *The Faces of Jesus: A Life Story* by Frederick Buechner. (Orleans, MA: Paraclete Press, 2006).
- *Imaging the Word: An Arts and Lectionary Resource, vol. 1* by Jann Cather Weaver and Roger William Wedell. (Cleveland, OH: Pilgrim Press, 1994).
- *Praying in Color: Drawing a New Path to God* by Sybil MacBeth. (Orleans, MA: Paraclete Press, 2007).
- *The Spirituality of Art* by Lois Huey-Heck and Jim Kalnin. (Kelowna, British Columbia: Northstone Publishing, 2006).

# Praying the Scriptures — A Beloved Community Workshop

JULIA MCCRAY—GOLDSMITH

## Introduction

As we read and listen to scripture in an attitude of worship, we become part of a much larger community that has prayed (and continues to pray) through scripture for thousands of years. Some of the ways in which Christian communities have prayerfully engaged Biblical texts include meditation (honed in the Benedictine tradition), evocative contemplation (from the Ignatian tradition) and repetition, which enriches both traditions and can be a point of entry into centering prayer. All of these methods for scriptural prayer are appropriate within groups; the first two lend themselves especially to Bible study settings.

### **Meditation**

- Read the passage slowly, savoring the words.
- Stay with the word(s) that catch your attention.
- Continue repeating the word or phrase, aloud or silently, and become aware of the feelings that it awakens for you.
- Pray your feelings as thanksgiving, petition or intercession.

### **Contemplation**

- Listen to the passage, and watch the scene unfold with the eye of your heart.
- Become a part of the story by assuming the role of one of the characters.
- Regard the other characters in the story: what do they experience, do and say?
- Consider and pray about what this imagined dialogue has to do with your own life and community.

### **Repetition**

- Assume a comfortable and relaxed posture.
- Let a word or phrase that has previously captured your imagination enter into the rhythm of your breathing.

- If the word or phrase continues to evoke strong feelings, ask God to direct your understanding of their meaning for you.
- If the repeated word or phrase takes you to a place of greater quiet, release your attachment to the word(s) and simply rest in God's loving kindness.

## The practicalities

### **Leadership —**

This workshop leader's primary responsibility is to maintain a reverent silence and allow the Holy Spirit to move in each participant's encounter with the scripture. The less said the better! However, a leader with experience in and comfort with contemplative prayer practice will probably have the greatest success in creating an environment that encourages others to contemplation.

### **Number of people —**

Few or many, provided that everyone has sufficient space to assume a sustainably comfortable position.

### **Space needed —**

Worship space (such as a chapel or sanctuary) is ideal, provided there is sufficient room for people to move into comfortable positions for prayer. Some people may also want to move or walk during prayer, so access to a quiet outdoor space may be desirable.

### **Time needed —**

30–60 minutes

### **Materials needed —**

Multiple copies of scriptures to pray from (texts from the Beloved Community are ideal and may already be available to participants if they were included in the worship guide), and copies of the prompts for prayer (as explained above). Writing materials may be provided.

### **The goal —**

Who are we kidding? Contemplative prayer has no extrinsic goal, although it may be appropriate to craft a group prayer at the end (see below).

### Helpful to keep in mind —

People pray in radically different places and postures! The facilitator will do the participants a great favor by giving them permission to get comfortable, and move or be still as their bodies prefer.

### How to proceed —

- Welcome participants and describe what they will be doing and for how long; give them time to —
- Choose **ONE** scripture to pray from, and read it out loud several times **SLOWLY**. It is nice to alternate reading voices, but its more important in this case that the reader or readers be able savor the words and thereby invite the participants to do likewise.
- Read the prayer prompts (may be helpful to hand out copies as well) and invite people to choose the practice that seems most intriguing to them.
- Read the selected scripture one more time, and be sure to let people know how much time they have for prayer before dismissing them to find their comfortable position or posture.

### “Collect building” exercise —

At the close of the contemplative time, it may be appropriate (at the facilitator’s discretion) to compose a prayer as a group and bring it into the closing worship. A tried and true method for doing this is to ask the group to brainstorm (based on their contemplative experiences) responses to the following prompts —

- God is... (*various names or characteristics of God*);
- We pray... (*various petitions*);
- In order that... (*various visions of what’s possible with God’s help*);
- In the name of... (*Jesus, the One Holy Triune God, the Holy Spirit, etc.*).

— which the facilitator or some other wordsmith may craft into a single prayer.

# Being a Storytelling Community — A Beloved Community Workshop

THE REV. CAROL LUTHER

## Introduction

“Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.”

— Deuteronomy 6:6-9

The spiritual life is, at its foundations, an ongoing story. At the great feasts of Christmas and Easter, we read the stories of how God saved us. During the preparation times of Advent and Lent, we enter the wild places of the spirit’s hope and fear. During the long season of Ordinary Time we ponder the wisdom teachings of Jesus, Moses, Genesis and the Prophets.

A sacred story is not so much read or heard as it is woven and lived. “Don’t analyze,” says the teacher. “Let the story happen.” A sacred story walks beside us on the way to work. A sacred story is sometimes literal, sometimes dreamlike, sometimes poetic, sometimes fantastic. All of them lift up the ordinary and help us see life in a whole new light. Sacred stories are not so much written as practiced. They are narrative prayers. They are best shared and discovered with others, which is only one reason why the Bible was written not just by individuals, but by a community. To build a Beloved Community is thus to find a language in common, to begin the work of understanding how we are both alike and different, to turn our hearts, minds and souls toward God.

This does not happen at once. As Moses says in Deuteronomy above, we need to talk about all this a lot. So today is only the beginning, a way to help you with your own practice and engage your creativity.

## The practicalities

In this workshop, participants will explore three things:

1. A part of our sacred story;
2. A part of our own story; and
3. How these may be woven and amplified into a new story.

### **Leadership —**

One facilitator per writing group (see ideal size below) who will prepare the space and materials, interpret the instructions, and facilitate the conversation that leads to a “reading in a common voice” (see below).

### **Number of people —**

This is best done in a small group of 6–10

### **Space needed —**

A cozy room sitting around a table is best

### **Time needed —**

45–90 minutes

### **Materials needed —**

Bibles (at least one searchable Bible on a laptop helps; after all, we are Episcopalians);  
individual writing materials; and  
a flip chart and marker to take notes during the opening conversation.

### **Helpful to keep in mind —**

The daily news, (facilitator might choose to bring some newspapers and magazines), favorite novels, movies and television programs.

### **The goal —**

... is to produce a passage of sacred writing (which may be read at the closing service).

### **How to proceed —**

(Times are for a one-hour format)

20 minutes

#### **Step One**

1. Re-read the reading that was chosen for opening worship and review Bishop Marc’s homily.  
How were you moved by it? Did it raise anything new for you?
2. Is there an event or story in my own life that was raised for me during the service or reflection period?
3. Are there other sacred stories in the Bible or mythology or in contemporary life that have come up for you?
4. If you were asked to talk about Beloved Community, how would you do it?

20 minutes **Step Two**

After this initial group conversation, invite all participants to write a brief passage. It may be fiction, non-fiction, poetry, memoir, stream of consciousness. Initial writes are usually very free form. They achieve their archival quality when edited, so don't worry about what goes on the page. Write what you feel. Put down anything that comes to mind.

20 minutes **Step Three**

Going round the table, each person shares what they have done. You may always pass. It is best not to interrupt or ask questions during the sharing. Afterward, it is fine to ask questions and share our responses. From our writings and our conversation, we will craft a reading that as best we can, reflects our group voice. This will be our "epistle" in the closing Eucharist.

### **A helpful hint —**

When responding to others' writings, it is best to speak in "I" statements. I can never really know what another intended, but I can share what I have heard. Also, try to stress **deep listening**. If a story is to be woven together from many stories, then someone needs to have great listening skills to find common threads and rhythms to pull it together into something cohesive.

# Full Circle Mandala — A Beloved Community Workshop

JULIA MCCRAY—GOLDSMITH

## Introduction

The Sanskrit meaning of mandala is **circle**. The circle is often employed as a symbol of perfection, eternity or unity, and circular compositions of symbolic or metaphysical or imagery are common to many cultures (including the classical Christian stained glass “rose window,” and the illuminations of 12th century mystic Hildegard von Bingen). Psychoanalyst Carl Jung, saw the mandala as “a representation of the unconscious self.”

In various spiritual traditions, mandala may be employed for focusing attention, as a spiritual teaching tool, for establishing a sacred space as an aid to meditation. In this case, time spent visualizing and creating or coloring mandalas is an opportunity to deepen prayerful reflection on the nature of the Beloved Community using a non-verbal medium.

## The practicalities

### Leadership —

This workshop is designed to run with a minimum of external leadership once the space and materials are prepared. It may be helpful to have a person playing the role of facilitator in the event that people decide to share their personal mandalas with each other.

### Number of people —

Two to 20, or as many as can comfortably and quietly be accommodated in an appropriate work space (*see below*).

### Space needed —

Ideally, a naturally (or otherwise well) lit space with sufficient drawing surface (tables or even trays) for each participant.

### Time needed —

20–60 minutes

### **Materials needed —**

Multiple copies of the attached mandala templates; colored pens or pencils, or watercolors sufficient for each participant to have their own materials.

### **The goal —**

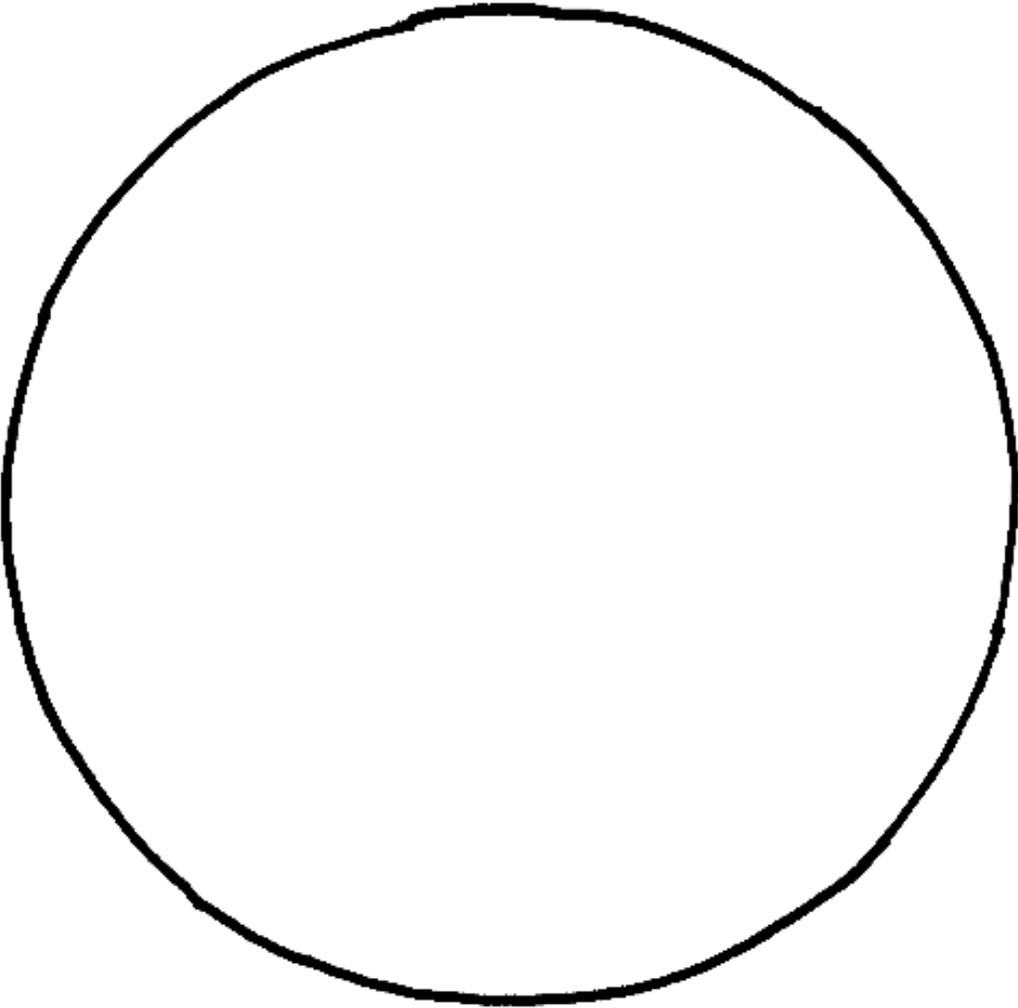
Every participant should have the opportunity to complete one drawn or painted mandala. If appropriate to the visioning event, these may be offered in the closing worship or used to dress the altar.

### **Helpful to keep in mind —**

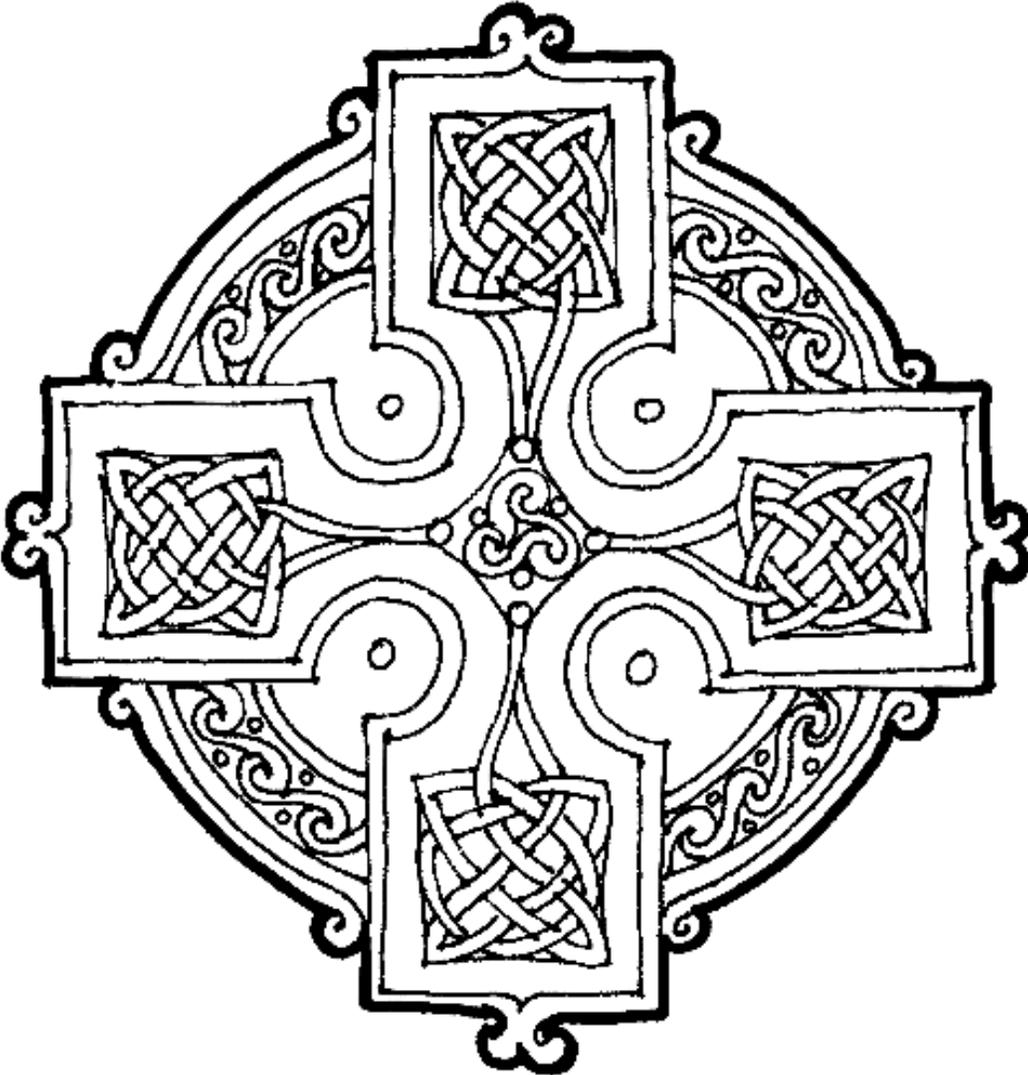
More than an aesthetic exercise, mandalas are intended as a spiritual practice. To that end, facilitators should feel encouraged to create a sacred environment for working (consider preparing the work space in advance with candles or Christian symbols).

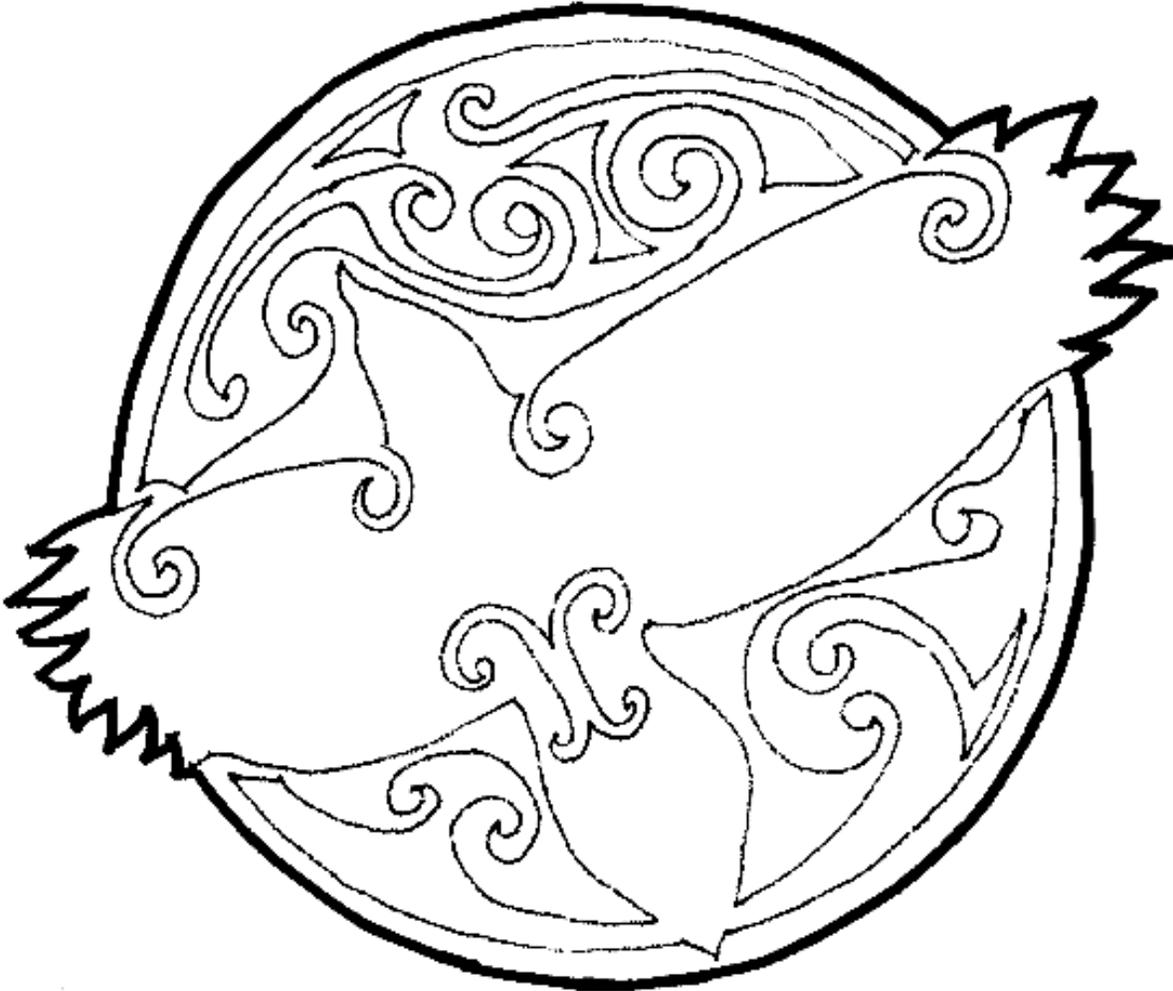
### **How to proceed —**

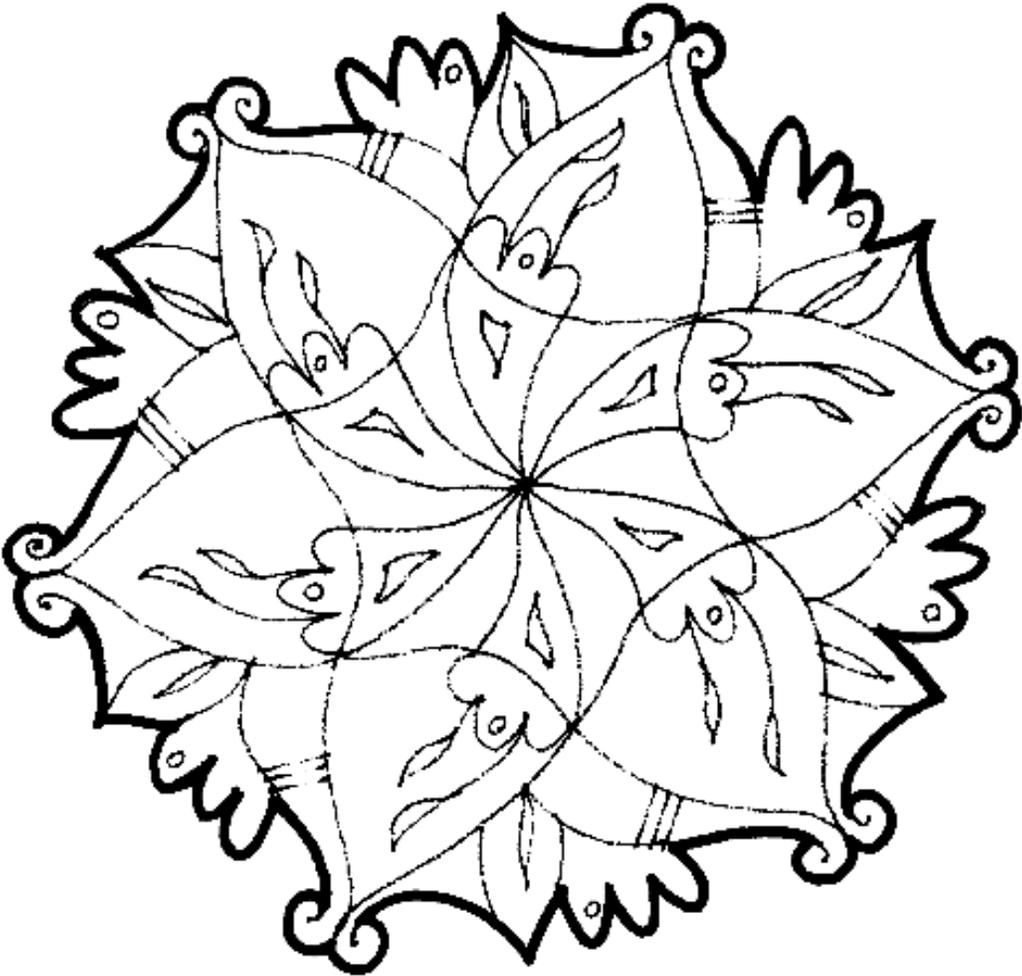
In the spirit of sacred practice, it would be appropriate to bring prayers or scripture from other parts of the visioning event into the facilitator's introductory remarks. Afterwards, encourage participants to maintain a reverent silence while working on their art throughout the remainder of the workshop. At the facilitator's discretion, time may be set aside at the end of the work period for participants to introduce their mandalas to one another.

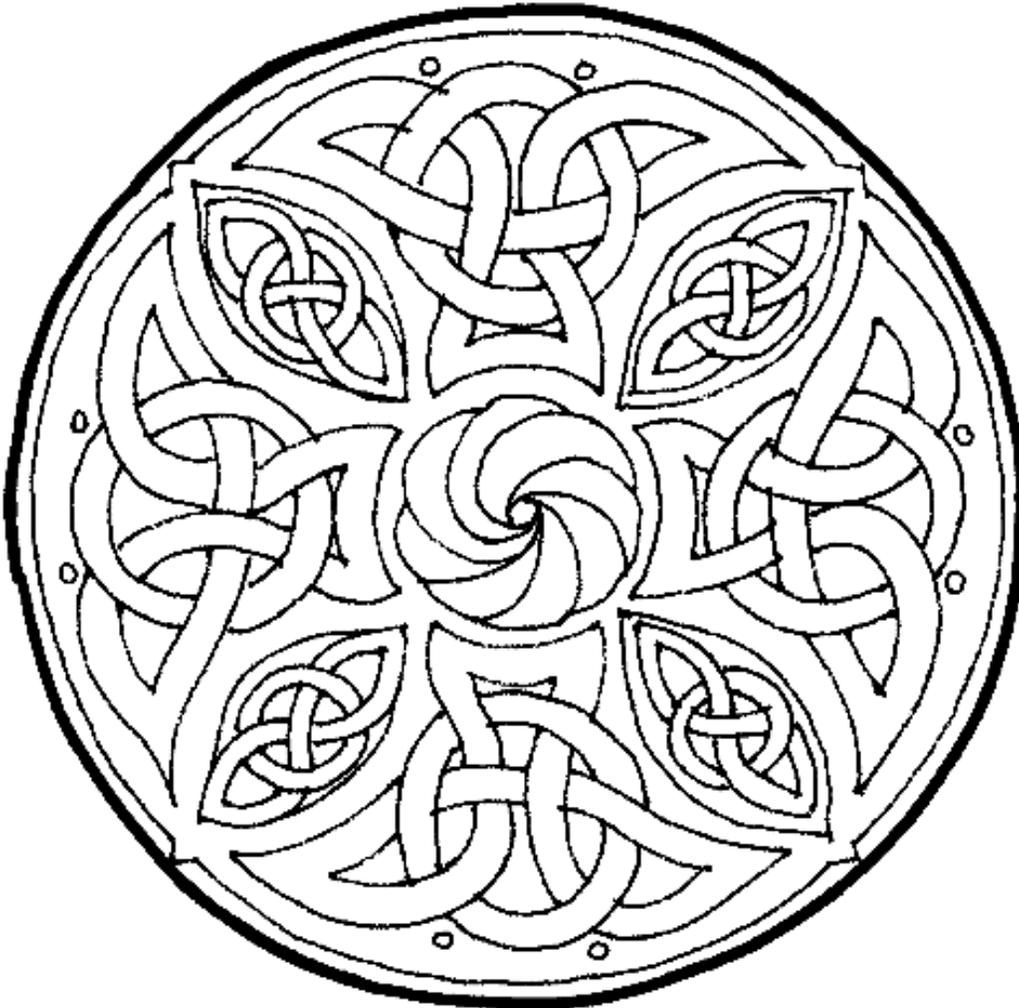












# Psalm Writing — A Beloved Community Workshop

THE REV. PAMELA CRANSTON

## Introduction

“My heart is stirring with a noble song; let me recite what I have fashioned for the king;  
my tongue shall be the pen of a skilled writer.”

— Psalm 45:1

The word psalms is derived from the Greek: *Psalmoi*, originally meaning “songs accompanied by string music”. In Hebrew, the word literally means “praises”. The Book of Psalms in the Bible consists of 150 psalms, each of which is a religious song or chant. Though originally ascribed to the authorship of King David of Israel, many scholars believe the Psalms were composed by many authors and written down between 930 BCE, about the time of the first Jewish Temple, and 168 BCE, during the time of the Maccabees.

Both the Jewish and Christian traditions continue to treasure the Psalms because they are perhaps the most important and meaningful book of religious poetry ever written. The Psalms have been the heart of liturgical prayer for almost three thousand years. The Psalms eloquently give voice to the full gamut of our relationship with God (and each other) from praise, joy, and thanksgiving to outrage, lament, anger, doubt and despair.

As the monk Thomas Merton once said, the Psalms are “bread in the wilderness.” They are simultaneously both the poetic expression of our human relationship with God (coming from a specific time and place) and as said/sung prayers, the means or springboard to experience God. However, we do not recite the Psalter in order to magically “get contemplation”, but as Merton said, “If we chant the psalms with faith, God will manifest Himself to us; and that is contemplation.”<sup>1</sup> At the core, said with heart, soul, mind and voice, the Psalms are true prayer.

Just as the original Psalms came from a specific time and place, composed by a group of poets who identified themselves as speaking for the People of God — the Beloved Community — so can we give expression to our relationship with God by writing modern psalms of the Beloved Community.

In recent times, the Church of the Province of New Zealand has created in the *New Zealand Prayer Book* wonderful modern adaptations of Psalm 65 *New Zealand Version* and the Benedicite by listing the flora and fauna of New Zealand within its verses. Strictly speaking, the *New Zealand Benedicite Aotearoa* is not a psalm but is a canticle; nevertheless, it embodies the spirit of what the best modern psalm-making is about — for a People to give

expression to our relationship to God within a specific time and place. For us, it is here, from this Beloved Community of the Episcopal Diocese of California in the San Francisco Bay Area, in this year, that we attempt to write our songs of praise to God.

### The practicalities

In this workshop, participants will explore three things: 1) briefly examining the basics of the psalm genre and form; 2) studying modern samples such as the *Benedicite Aotearoa* from the *New Zealand Prayer Book*; and 3) collectively writing a psalm.

#### **Leadership —**

One to two teachers (in an ideal world, with experience teaching creative writing and/or English literature — or even published writers!). They will prepare the space and materials, interpret the instructions, and facilitate the conversation that leads to the creative psalm writing process.

#### **Number of people —**

The ideal group size: 8–14 — at one large table or two tables of seven

#### **Space needed —**

A cozy room sitting around one table is best. Separate rooms for two groups

#### **Time needed —**

45–90 minutes (depending on teaching adults vs. teens/youth, and in-depth teaching about psalms in general). This outline is based on a one-hour format.

#### **Materials needed —**

- *Book of Common Prayer* (at least one searchable prayer book on a laptop helps);
- a Bible;
- individual writing materials of paper and pens; and
- flip chart with newsprint and markers, tape (to hang newsprint).

### Appendix handouts:\* —

- *Benedicite Aotearoa*<sup>2</sup>
- Song of the Beloved Community<sup>3</sup>
- List of Flora and Fauna of San Francisco Bay Area

\*Background material (for teachers only) — See the articles on the web: *Introducing the Psalms* by Dennis Bratcher<sup>4</sup>, *Types of Psalms Chart* by Dennis Bratcher<sup>5</sup> and *Patterns for Life: Structure, Genre, and Theology in Psalms* by Dennis Bratcher<sup>6</sup> on the CRI Voice Institute Web site:

[www.crioice.org/psalmgenre.html](http://www.crioice.org/psalmgenre.html) and [www.crioice.org/psalmsintro.html](http://www.crioice.org/psalmsintro.html)

### Helpful to keep in mind —

Keep in mind details of your daily life and environment, flora and fauna of the area where you live, people, races, cultural specifics, various details about different jobs and vocations.

### The goal —

... is to produce a psalm (which may be read at the closing service).

### How to proceed —

15 minutes

#### Step One — Introduction

1. The leader(s) and participants introduce themselves — their names, congregations, interest in writing in general.
2. The leader(s) read the instructions to produce a psalm for the liturgy.
3. Briefly (or more at length depending on time) summarize some details about Psalm Genres — how they differ and show examples in the 1979 BCP (e.g., Psalm 51 — Penitential or Psalm 103 — Psalm of Praise or Psalm 22 — Psalm of Despair.)
4. All psalms emerge out of a specific time/place/people. For instance the Psalms of David — in Jerusalem (Cedars of Lebanon) or the 1989 *New Zealand Prayer Book*, each with its own flora and fauna. (Give handouts of *Benedicite Aotearoa*, Song of the Beloved Community and the List of Flora and Fauna of the San Francisco Bay Area.)

15 minutes

#### Step Two — The Psalm Consensus Process

1. Invite the group to divide into 2 groups if larger than 14.
2. Each group considers and come to a consensus what kind of psalm they would like to write. Examples are: Community Psalm (Psalm 18 or 21), or Penitential (51 or 102) or

Song of Trust (Psalm 63 or 91), or Hymn of Praise (33 or 103) or Lament (88 or 137). Pick one. (On May 5, 2007, people picked the Song of Praise style — because it was the easiest to write and we had good models.) Another workshop might want to pick a Penitential Psalm or a Song of Trust.

3. Brainstorm collectively (each group) ideas: themes, sins, social issues, local flora and fauna etc. In other words, gather the “stuff”, the “matter” of the psalm. (Remind them that the list of SF Flora and Fauna is a good example.) Facilitators write people’s answers on newsprint and post them on the wall.

### 15 minutes **Step Three — The Psalm Writing Process**

The facilitator invites each person, using the brainstorming lists and their own imagination, to privately craft a psalm in the form agreed upon (i.e. Penitential Psalm or a Song of Trust or whatever.)

### 10 minutes **Step Four — The Psalm Claiming Process**

Invite each person to read aloud their psalm offering to the group. The group then agrees which are the best texts to work with and then cobble together (by consensus) a final version. In the best situation, people will feel heard and honored, but it is wise to be prepared for disagreements and possibly hurt feelings.

### 5 minutes **Step Five — Presentation of the Psalm in the Liturgy**

1. The group comes to a consensus about how to present the psalm in a liturgical setting. Who recites it? Or sings it? Or enacts it?
2. Presenting your new psalm in worship.

1 Thomas Merton, *Bread in the Wilderness* (New York: New Directions Publishers, 1960) 15.

2 The Church of the Province of New Zealand, *New Zealand Prayer Book: He Karakia Mihinare O Aotearoa* (Auckland: William Collins Publishers, Ltd., 1989) 63–64.

3 Pamela Cranston’s Psalm-writing Workshop members, *Song of the Beloved Community* (San Francisco, Episcopal Diocese of California, 2007)

4 Dennis Bratcher, *Psalms Genres* (CRI/Voice Institute, 2006)

5 Dennis Bratcher, *Types of Psalms Chart*, (CRI/Voice Institute, 2006)

6 Dennis Bratcher, *Patterns for Life: Structure, Genre, and Theology in Psalms* (CRI/Voice Institute, 2006)

## Appendix Handouts

### *Benedicite Aotearoa*

O give thanks to our God who is good: whose love endures forever.

**You sun and moon, you stars of the southern sky:  
give to our God your thanks and praise.**

Sunrise and sunset, night and day: give to our God your thanks and praise.

**All mountains and valleys, grassland and scree, glacier, avalanche, mist and snow:  
give to our God your thanks and praise.**

You kauri and pine, rata and kowhai, mosses and ferns,  
give to our God your thanks and praise.

**Dolphins and kahawai, sea lion and crab, coral, anemone, pipi and shrimp:  
give to our God your thanks and praise.**

Rabbits and cattle, moths and dogs, kiwi and sparrow and tui and hawk:  
give to our God your thanks and praise.

**You Maori and Pakeha, women and men,  
all who inhabit the long white cloud: give to our God your thanks and praise.**

All prophets and priests, all cleaners and clerks, professors, shop workers,  
typists and teachers, job seekers, invalids, drivers and doctors:  
give to our God your thanks and praise.

**All sweepers and diplomats, writers and artists, grocers, carpenters,  
students and stock-agents, seafarers, farmers, bakers and mystics:  
give to our God your thanks and praise.**

All children and infants, all people who play:  
**give to our God your thanks and praise.**

*New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, The Church of the Province of New Zealand  
(Auckland: William Collins Publishers, Ltd., 1989) Printed with permission.

## Song of the Beloved Community

Give thanks to God who created the Beloved Community.

**Y'all give to God love, thanks and praise.**

Rappers and redwoods, designers and derelicts, tweakers and truckers;

**Y'all give to God love, thanks and praise.**

Commuters and kayakers, poppies and preachers, faults and fishers;

**Y'all give to God love, thanks and praise.**

Stoners and stockbrokers, cyclists and sandpipers, students and slammers;

**Y'all give to God love, thanks and praise.**

Sea lions and seals, cats and dogs, otters and owls;

**Y'all give to God love, thanks and praise.**

Drummers and dragons, Ohlone and Miwok, lovers and lunatics;

**Y'all give to God love, thanks and praise.**

Writers and runners, poets and pumpkins, Maoists and marshlands;

**Y'all give to God love, thanks and praise.**

May the Beloved Community be the net that gathers our hopes, dreams and prayers;

**Y'all give to God love, thanks and praise.**

May the Beloved Community be us.

Pamela Cranston et al © 2007 Episcopal Diocese of California. Printed with permission.

## List of Flora and Fauna of San Francisco Bay Area

### Sample: San Francisco Bay Area Flora and Fauna

Harvest Mouse	Ohloni, Ahwaste and Huchian people
Leopard Shark	Marin Headlands
Sea Lions	San Andreas Fault
Harbor Seals	Mt. Tamalpais
Hérons	Salt-marsh
Egrets	Redwood trees
Sandpipers	marshlands and deltas
orange poppies	commuters
abalone	doctors
otters	Mission Dolores
fog	Olympia oyster
wind	Fisherman's Wharf
Angel Island	teachers
Alcatraz	stargazers
The Golden Gate Bridge	baseball players
Cypress	actors
golden hills	singers
purple lupine	poets
mosses	dancers
ferns	hippies
beaches	silicon chip makers
lighthouses	fishermen
Chinatown	truckers
Haight–Ashbury	stock brokers
Cathedral bells	students
Wild Parrots of	Zen masters
Telegraph Hill	

# Retreat In Daily Life

Welcome to the first annual "Retreat-In-Daily-Life" of the Diocese of California — a way of being the Beloved Community in common prayer and reflection on our hopes for transformation.

Join me in praying the eight ancient Benedictine hours through the lens of the Millennium Development Goals (MDGs). The prayers and reflection questions within this booklet have been written by Diocese of California Commission on Ministry of all the Baptized and other local Episcopalians committed to a deeper understanding of what it means to be Christian people in global community.

Wherever you are, whatever you are doing, you are not alone when you pause to join your diocesan community in prayer.

The Beloved Community is like this — a people united in prayer and action, contemplation, and justice. As we pray, serve, and dream together, we become a community dreaming with God — a cohesive communion.

How else is the Beloved Community becoming manifest? Add your own voice to the conversation by logging in to [www.diocal.org/belovedcommunity](http://www.diocal.org/belovedcommunity) after your retreat, and share your vision with the diocesan community.

— THE RIGHT REV. MARC  
HANDLEY ANDRUS

## 6:00 A.M. Lauds

The success of the MDGs depends on all of us: rich and poor alike, our churches, our corporate institutions, and our governments. A fair trading system, increased international aid, and debt relief for developing countries will help us realize the goals.

MILLENNIUM DEVELOPMENT GOAL #8:  
CREATE A GLOBAL PARTNERSHIP FOR DEVELOPMENT

### Opening scripture:

"You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God."  
— EPHESIANS 2:19

### Let us pray:

Universal God, we are your hands and feet, eyes, ears, and voice in the world. As we awaken, make us mindful that we are given this day in order that we might share your marvelous gifts with our sisters and brothers in global partnership. Give us the strength and courage to demand and to work for a world in which all people have sufficient food, water, shelter, education, and health care; and in which safety, equality, respect, and opportunity are practiced as basic rights. AMEN.

### Questions for reflection/discussion:

When have you become conscious of the power of partnership for the well-being of all?

What might the Diocese of California, as Beloved Community, do in order to extend the blessing of empowered partnership to others?

How might you and your household or congregation be called to share in the ministry of global partnership for development for all God's people?

## 8:00 A.M. Prime

One sixth of the world's population lives on less than \$1.00 every day. One person dies from hunger every 3.5 seconds. Each one is a child of God.

MILLENNIUM DEVELOPMENT GOAL #1:  
ERADICATE EXTREME HUNGER AND POVERTY

### Opening scripture:

"They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat."  
— REVELATION 7:16

### Let us pray:

Gracious God, all gifts of the earth come from your generous hands, yet this abundance is not shared equally among us. In the hour of breaking fast, we hear the cries of the hungry and the poor, yet we dare to imagine a world where hunger and poverty are no more. In your goodness, O God, inspire such works of mercy and compassion among those to whom much has been given — that we may eliminate this global tragedy. AMEN.

### Questions for reflection/discussion:

What has made you conscious of the blessing of sufficient food and other basic needs of life?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of eradicating extreme hunger and poverty?

## 10:00 A.M. Terce

Empowered and educated women raise healthier children, become leaders in their communities, and are less likely to die during childbirth. Women have an enormous impact on the well-being of their families and societies — yet many are never able to reach their potential. In many places, women do not have the same opportunities as men to get a formal education or a job.

MILLENNIUM DEVELOPMENT GOAL #3:  
PROMOTE GENDER EQUALITY AND EMPOWER WOMEN

### Opening scripture:

"There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."  
— GALATIANS 3:28

### Let us pray:

O Gracious Creator, who made men and women in the likeness of yourself, guide us in raising up women and girls who have been denied opportunities to use their God-given gifts and talents simply because of their gender. In this hour when we find ourselves in the midst of the day's labors, help us to recognize your divinity in each of us and to follow the example of love you sent us in your Son and his Blessed Mother Mary. In Jesus' name we pray. AMEN.

### Questions for reflection/discussion:

When have you been conscious of the blessing of women and men learning, laboring, and ministering together as equals?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to promote gender equality and empower women?

## 12:00 NOON Sext

God made us stewards of creation. Clean water and sanitation can work together to save lives and create productive, thriving societies of human beings.

MILLENNIUM DEVELOPMENT GOAL #7:  
ENSURE ENVIRONMENTAL SUSTAINABILITY

### Opening scripture:

"God saw everything that he had made, and indeed, it was very good."  
— GENESIS 1:31

### Let us pray:

Creator God, who always calls us back to ways of justice and peace: we thank you for the gift of the land, for its beauty, and its resources.

In the clarity of noonday light we pray for those who make decisions about our land and its resources; for those who work on the land and sea, and for ourselves — that we may have reverence, grace, and wisdom to guard and protect your Creation. AMEN.

### Questions for reflection/discussion:

When have you become conscious of the blessing of a healthy natural environment?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of ensuring environmental sustainability for all God's people?

“So, we who are many  
are **one body** in Christ,  
and individually we are  
**members one of another.**”  
— Romans 12:5

**To learn more —**

Contact Julia McCray–Goldsmith  
by telephone: **415.869.7826**;  
or via e-mail: [juliam@diocal.org](mailto:juliam@diocal.org);  
or visit the Beloved Community web site —  
[WWW.DIOCAL.ORG/BELOVEDCOMMUNITY](http://WWW.DIOCAL.ORG/BELOVEDCOMMUNITY)

Commission on Ministry of all the Baptized  
**The Episcopal Diocese of California**  
1055 Taylor St., San Francisco, CA 94108

**THE BELOVED  
COMMUNITY**  
**... IN CONVERSATION**

PHOTOS BY PAT SMITH; DESIGN & LAYOUT BY SARAH C. JONES  
REVISED JAN. '08

## 3:00 P.M. **None**

Every year more than 500,000 women die from complications of pregnancy and childbirth. In some parts of the world, expectant mothers are almost as likely to die in childbirth as they are to live.

The vast majority of pregnant women infected with HIV live in sub-Saharan Africa. In recent years, infant mortality rates have multiplied on the continent.

MILLENNIUM DEVELOPMENT GOAL #5:  
IMPROVE MATERNAL HEALTH

**Opening scripture:**

“For as soon as I heard the sound of your greeting, the child in my womb leapt for joy.”

— LUKE 1:44

**Let us pray:**

Creator God, life springs from your womb and you nurture us from your maternal abundance. In this hour when children are returning home from school, we pray that all may be received with a parental embrace. Protect and strengthen all mothers that they may be your partners in the care of vulnerable children. May we be caring companions to one another, following the example of Elizabeth and Mary, the powerful mothers of John and our Lord Jesus Christ. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of healthy mothers?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of improving maternal health?

## 6:00 P.M. **Vespers**

Diseases like HIV/AIDS, malaria, and tuberculosis claim lives and destroy families every day. Yet each of these diseases is preventable and treatable. We can save millions of lives by ensuring that everyone has access to health education, proper sanitation, clean water, mosquito nets, and affordable medication.

MILLENNIUM DEVELOPMENT GOAL #6:  
COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES

**Opening scripture:**

“Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died.’”

— JOHN 11:21

**Let us pray:**

Healing God of Hope, in this hour when mosquitoes and other disease vectors awaken, remind us that we are connected to our brothers and sisters who are exposed to preventable diseases. Open our eyes to the plight of people who will become infected this evening. Empower us to be instruments of your healing in the world. Bind us together with strong ties of love and generous commitments to prevention and cure, that our communities may be a place where care is given and received, stories are told and heard, and fear is overcome by love. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of good health?

What might the Diocese of California, as Beloved Community, do to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of combating HIV/AIDS, malaria, and other diseases?

## 9:00 P.M. **Compline**

Educated children have better access to economic opportunities, are less vulnerable to disease, and contribute more to their communities. And yet, more than 100 million children are not in school today. Seventy percent of those children are girls.

MILLENNIUM DEVELOPMENT GOAL #2:  
ACHIEVE UNIVERSAL PRIMARY EDUCATION FOR CHILDREN

**Opening scripture:**

“Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise.”

— DEUTERONOMY 11:19

**Let us pray:**

Gracious God, we give thanks for the ability to reason, learn, and discern, and for the privilege of education. In this hour when bedtime stories are being read, we embrace the right of all children, female and male, to an education that will enable them to lead better lives and contribute to their communities. In the name of Jesus, the Great Teacher, we pray for those who devote their lives to the education of children. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of education?

What might the Diocese of California, as Beloved Community, do to extend this blessing to others?

How might you and your household or congregation be called to the ministry of primary education for God's poorest children?

## 12:00 MIDNIGHT **Vigils**

Every three seconds a child under the age of five dies. A disproportionate number of these children live in developing countries, without access to clean water or basic medical care. The majority of these tragic deaths are easily preventable — through a combination of clean water, sanitation, improved nutrition, and medical treatment.

MILLENNIUM DEVELOPMENT GOAL #4:  
REDUCE CHILD MORTALITY

**Opening scripture:**

“A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.”

— MATTHEW 2:18

**Let us pray:**

Gracious God, in your infinite mercy hold suffering children everywhere in your arms this night and always. Infuse them and their parents with hope, faith, and trust in your Healing Presence. In this hour of vulnerability, protect children from harm and neglect. Inspire governing authorities, scientists, and healers to discover new ways to cure children and to provide the means to prevent illness. We ask all this through your Son, Jesus Christ. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of safe and healthy children in your community?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to other children and families?

How might you and your household or congregation be called to share in the ministry of extending safety, access to health care, and good nutrition to all God's children?

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Welcome to the first annual "Retreat-In-Daily-Life" of the Diocese of California — a way of being the Beloved Community in common prayer and reflection on our hopes for transformation.

Join me in praying the eight ancient Benedictine hours through the lens of the Millennium Development Goals (MDGs). The prayers and reflection questions within this booklet have been written by Diocese of California Commission on Ministry of all the Baptized and other local Episcopalians committed to a deeper understanding of what it means to be Christian people in global community.

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— THE RIGHT REV. MARC  
HANDLEY ANDRUS

## 6:00 A.M. Lauds

The success of the MDGs depends on all of us: rich and poor alike, our churches, our corporate institutions, and our governments. A fair trading system, increased international aid, and debt relief for developing countries will help us realize the goals.

MILLENNIUM DEVELOPMENT GOAL #8:  
CREATE A GLOBAL PARTNERSHIP FOR DEVELOPMENT

### Opening scripture:

"You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God."  
— EPHESIANS 2:19

### Let us pray:

Universal God, we are your hands and feet, eyes, ears, and voice in the world. As we awaken, make us mindful that we are given this day in order that we might share your marvelous gifts with our sisters and brothers in global partnership. Give us the strength and courage to demand and to work for a world in which all people have sufficient food, water, shelter, education, and health care, and in which safety, equality, respect, and opportunity are practiced as basic rights. AMEN.

### Questions for reflection/discussion:

When have you become conscious of the power of partnership for the well-being of all?

What might the Diocese of California, as Beloved Community, do in order to extend the blessing of empowered partnership to others?

How might you and your household or congregation be called to share in the ministry of global partnership for development for all God's people?

## 8:00 A.M. Prime

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MILLENNIUM DEVELOPMENT GOAL #1:  
ERADICATE EXTREME HUNGER AND POVERTY

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— REVELATION 7:16

### Let us pray:

Gracious God, all gifts of the earth come from your generous hands, yet this abundance is not shared equally among us. In the hour of breaking fast, we hear the cries of the hungry and the poor, yet we dare to imagine a world where hunger and poverty are no more. In your goodness, O God, inspire such works of mercy and compassion among those to whom much has been given — that we may eliminate this global tragedy. AMEN.

### Questions for reflection/discussion:

What has made you conscious of the blessing of sufficient food and other basic needs of life?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of eradicating extreme hunger and poverty?

## 10:00 A.M. Terce

Empowered and educated women raise healthier children, become leaders in their communities, and are less likely to die during childbirth. Women have an enormous impact on the well-being of their families and societies — yet many are never able to reach their potential. In many places, women do not have the same opportunities as men to get a formal education or a job.

MILLENNIUM DEVELOPMENT GOAL #3:  
PROMOTE GENDER EQUALITY AND EMPOWER WOMEN

### Opening scripture:

"There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."  
— GALATIANS 3:28

### Let us pray:

O Gracious Creator, who made men and women in the likeness of yourself, guide us in raising up women and girls who have been denied opportunities to use their God-given gifts and talents simply because of their gender. In this hour when we find ourselves in the midst of the day's labors, help us to recognize your divinity in each of us and to follow the example of love you sent us in your Son and his Blessed Mother Mary. In Jesus' name we pray. AMEN.

### Questions for reflection/discussion:

When have you been conscious of the blessing of women and men learning, laboring, and ministering together as equals?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to promote gender equality and empower women?

## 12:00 NOON Sext

God made us stewards of creation. Clean water and sanitation can work together to save lives and create productive, thriving societies of human beings.

MILLENNIUM DEVELOPMENT GOAL #7:  
ENSURE ENVIRONMENTAL SUSTAINABILITY

### Opening scripture:

"God saw everything that he had made, and indeed, it was very good."  
— GENESIS 1:31

### Let us pray:

Creator God, who always calls us back to ways of justice and peace: we thank you for the gift of the land, for its beauty, and its resources.

In the clarity of noonday light we pray for those who make decisions about our land and its resources; for those who work on the land and sea, and for ourselves — that we may have reverence, grace, and wisdom to guard and protect your Creation. AMEN.

### Questions for reflection/discussion:

When have you become conscious of the blessing of a healthy natural environment?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of ensuring environmental sustainability for all God's people?

“So, we who are many  
are **one body** in Christ,  
and individually we are  
**members one of another.**”  
— Romans 12:5

**To learn more —**

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Commission on Ministry of all the Baptized  
**The Episcopal Diocese of California**  
1055 Taylor St., San Francisco, CA 94108

**THE BELOVED  
COMMUNITY**  
**... IN CONVERSATION**

PHOTOS BY PAT SMITH; DESIGN & LAYOUT BY SARAH C. JONES  
REVISED JAN. '08

## 3:00 P.M. **None**

Every year more than 500,000 women die from complications of pregnancy and childbirth. In some parts of the world, expectant mothers are almost as likely to die in childbirth as they are to live.

The vast majority of pregnant women infected with HIV live in sub-Saharan Africa. In recent years, infant mortality rates have multiplied on the continent.

MILLENNIUM DEVELOPMENT GOAL #5:  
IMPROVE MATERNAL HEALTH

**Opening scripture:**

“For as soon as I heard the sound  
of your greeting, the child in  
my womb leapt for joy.”

— LUKE 1:44

**Let us pray:**

Creator God, life springs from your womb and you nurture us from your maternal abundance. In this hour when children are returning home from school, we pray that all may be received with a parental embrace. Protect and strengthen all mothers that they may be your partners in the care of vulnerable children. May we be caring companions to one another, following the example of Elizabeth and Mary, the powerful mothers of John and our Lord Jesus Christ. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of healthy mothers?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of improving maternal health?

## 6:00 P.M. **Vespers**

Diseases like HIV/AIDS, malaria, and tuberculosis claim lives and destroy families every day. Yet each of these diseases is preventable and treatable. We can save millions of lives by ensuring that everyone has access to health education, proper sanitation, clean water, mosquito nets, and affordable medication.

MILLENNIUM DEVELOPMENT GOAL #6:  
COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES

**Opening scripture:**

“Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died.’”

— JOHN 11:21

**Let us pray:**

Healing God of Hope, in this hour when mosquitoes and other disease vectors awaken, remind us that we are connected to our brothers and sisters who are exposed to preventable diseases. Open our eyes to the plight of people who will become infected this evening. Empower us to be instruments of your healing in the world. Bind us together with strong ties of love and generous commitments to prevention and cure, that our communities may be a place where care is given and received, stories are told and heard, and fear is overcome by love. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of good health?

What might the Diocese of California, as Beloved Community, do to extend this blessing to others?

How might you and your household or congregation be called to share in the ministry of combating HIV/AIDS, malaria, and other diseases?

## 9:00 P.M. **Compline**

Educated children have better access to economic opportunities, are less vulnerable to disease, and contribute more to their communities. And yet, more than 100 million children are not in school today. Seventy percent of those children are girls.

MILLENNIUM DEVELOPMENT GOAL #2:  
ACHIEVE UNIVERSAL PRIMARY EDUCATION FOR CHILDREN

**Opening scripture:**

“Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise.”

— DEUTERONOMY 11:19

**Let us pray:**

Gracious God, we give thanks for the ability to reason, learn, and discern, and for the privilege of education. In this hour when bedtime stories are being read, we embrace the right of all children, female and male, to an education that will enable them to lead better lives and contribute to their communities. In the name of Jesus, the Great Teacher, we pray for those who devote their lives to the education of children. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of education?

What might the Diocese of California, as Beloved Community, do to extend this blessing to others?

How might you and your household or congregation be called to the ministry of primary education for God’s poorest children?

## 12:00 MIDNIGHT **Vigils**

Every three seconds a child under the age of five dies. A disproportionate number of these children live in developing countries, without access to clean water or basic medical care. The majority of these tragic deaths are easily preventable — through a combination of clean water, sanitation, improved nutrition, and medical treatment.

MILLENNIUM DEVELOPMENT GOAL #4:  
REDUCE CHILD MORTALITY

**Opening scripture:**

“A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.”

— MATTHEW 2:18

**Let us pray:**

Gracious God, in your infinite mercy hold suffering children everywhere in your arms this night and always. Infuse them and their parents with hope, faith, and trust in your Healing Presence. In this hour of vulnerability, protect children from harm and neglect. Inspire governing authorities, scientists, and healers to discover new ways to cure children and to provide the means to prevent illness. We ask all this through your Son, Jesus Christ. AMEN.

**Questions for reflection/discussion:**

When have you been conscious of the blessing of safe and healthy children in your community?

What might the Diocese of California, as Beloved Community, do in order to extend this blessing to other children and families?

How might you and your household or congregation be called to share in the ministry of extending safety, access to health care, and good nutrition to all God’s children?