



Homework Sessions 1 & 2

Becoming Beloved Community¹ :
The Diocese of Florida Convocation Series for Healing and
Reconciliation
Beginning January 2024

¹ Adapted from The Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation, and Justice.

An Overview

We, members of the Episcopal Diocese of Florida and baptized persons of the household of God believe there is work to be done to become a beloved community. We are many members, one body; a community committed to a covenant that requires healing and reconciliation.

The commitment is to forever work, work that crosses the boundaries that divide our family of God. This is difficult work that must happen at the inter-personal, congregational, and diocesan levels. But we can do it. It begins with open hearts and minds listening and sharing. And together they say, we will, with God's help.

This work is for and is open to the entire diocese, however, we defer to you as to the best way to begin this work within your parish. Your experience at Convocation One has equipped you as leaders in your parish to conduct this vital work. Be confident and be reassured that the members of the Steering Committee remain a resource for you. Please contact us for any questions you may have or assistance you may need.

The members are, alphabetically:

Mrs. Julie Davis, Good Shepherd, Jacksonville	juliabdavis77@gmail.com
The Rev. Joe Gibbes, Church of Our Saviour, Jacksonville, Chair	jgibbes@oursaviourjax.org
The Rt. Rev. Mary Gray-Reeves, Consultant	mgrayreeves@gmail.com
The Rev. Dcn Marsha Holmes, St. Philip's, Jacksonville	marshaholmes@me.com
Mr. Bob Hood, Holy Communion, Hawthorne	rrwhmj@yahoo.com
Mr. Warren Jackson, Trinity, St. Augustine	wrjack1971@gmail.com
The Rev. Mal Jopling, Retired	maljop@hotmail.com
Dr. Marcy Muldrow Sanders, St. John's, Tallahassee	marcys3070@gmail.com
The Rev. Leslie Roraback, St. John's, Tallahassee	leslie.roraback@saint-john.org
The Rev. Raja Zabeneh, St. Paul's, Jacksonville	revraja2003@yahoo.com

Homework Guidelines

following Convocation #1 held on January 27, 2024

1. We recommend the convocation representatives and clergy work together to conduct two 2-hour sessions (Homework 1 & Homework 2) open to your entire parish.
2. Please open and close each session with prayer. There are suggestions provided in the reference document: *Becoming Beloved Community: The Diocese of Florida Convocation Series for Healing and Reconciliation*.
3. **For Session 1:** The intent is to take your foundational experience from the first Convocation and duplicate it with your congregation so that we are all on the same page and have shared the same experience as the convocations will build one upon the other.
4. **For Session 2:** Begin new work in anticipation of Convocation 2. We believe session two will include work around Conflict and Conflict Resolution. To begin this work in the comfort of our own parishes will help us to be better prepared for a generative gathering on April 6, 2024.

Homework Session 1

This session is a repeat of what you experienced at the January Convocation. It is our hope that sharing this experience and these skills of holy listening and psychological safety will positively impact the Diocese as we move forward together.

Handouts:

Appendix A: Communication norms,

Appendix B: Mutual Invitation and Holy Listening

Appendix C: Lectio Scripture and Questions

Appendix D: Psychological safety definitions and terms

Appendix E: Break-out Group questions for psychological safety exercise

Appendix F: Beloved Community Labyrinth

Appendix G: Beloved Community Pillars

1. Review Communication Norms, Mutual Invitation from Convocation #1 (Appendix A & B)
Mutual invitation, holy listening without feedback
2. Conduct the Lectio Divina: 1 Cor 12:14-26 using the questions from Convocation 1. (Appendix C)
Record any responses and submit as you feel appropriate and helpful.
3. Introduce Concept of Psychological Safety and its importance in healing community (Appendix D)
4. Conduct Break out Groups: Questions from Lunch Session at Convocation 1 (Appendix E)
Groups report back to the larger group
(Note: Churches and/or individuals may submit responses to the Steering Committee via Google Form)
5. Introduce the concept of Becoming Beloved Community and how it is adapted to the Diocese.
Send them home with the labyrinth. (Appendix F and G)
6. Announce Session 2: date, time, place
7. Closing prayer

Homework Session 2

This work is in preparation for Convocation 2 whose focus includes practices that support Conflict Resolution, Conflict Transformation, and Prevention and will focus on the Telling the Truth and Proclaiming the Dream quadrants of the Becoming Beloved Community (BBC) labyrinth.

Handouts:

Appendix A: Communication norms,

Appendix B: Mutual Invitation & Holy listening

Appendix E: Psychological safety definitions and terms,

Appendix F: Becoming Beloved Community Labyrinth

Appendix G: BBC Pillars Handout

Appendix H: Lectio 2 Scripture & ?'s

Appendix I: Spectrum of Work Handout

Appendix J: Conflict Management Assessment Survey

Appendix K: Congregational Conflict Scenario & ?'s

Intro:

1. Opening prayer & Scripture followed by silence
2. Review of Baptismal Covenant - our common promise, commitment
 - a. Tools we are using in this time of reconciliation and healing include
 - i. Mutual invitation (Appendix B)
 - ii. Holy listening without feedback
 - iii. Creating a culture of psychological safety (Appendix E)
3. Review of Becoming Beloved Community goals and labyrinth. (Appendix F & G)

For Healing and Reconciliation to happen, each quadrant of the BBC labyrinth requires work is at the inter-personal, congregational, and at community levels around

- a. truth-telling: historical and experiential.
- b. reparation: healing and repair work at institutional and systemic levels consisting of conflict transformation
- c. proclamation of the dream: what is our story and vision for the way forward
- d. Practicing the Jesus way: how will we learn at the individual, congregational, and diocesan level to be reconcilers, healers, and justice-bearers

Opening prayer & scripture

Almighty God, whose blessed Son before his passion prayed for his disciples that they might be one, even as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him who you did send, the same your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the same Spirit, one God, now and for ever. Amen.²

We offer this scripture for prayerful reflection in our work of healing, reconciliation, and transformation.

2 Corinthians 5:16-21

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we no longer know him in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; look, new things have come into being! All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ: be reconciled to God. For our sake God made the one who knew no sin to be sin, so that in him we might become the righteousness of God. (NRSVue)

² 14. For the Unity of the Church (various occasions no. 14) (BCP, 204)

In this session we will begin with broad strokes as we shift our focus from individual experiences within the diocese to a consideration of corporate actions of and within a diocese through the lens of conflict.

The Topic of Conflict is Ancient

Sacred scripture has much to teach us as we seek to be a people committed and equipped for the work of reconciliation. Conflict is ever present in the Bible. We find it in most of Paul's teachings, in the presence and teachings of Jesus leading to the forgone conclusion of his death by crucifixion. Many journeys of transformation we read about in the Bible reflect a precarious, if not harrowing crossing over to the place where God is inviting us to be.

We offer Matthew 21:23-32 for prayerful consideration and lectio divina.
See Appendix H for lectio text and questions.

Presuppositions for our work around conflict

Conflict is a common theme in the Bible.

Conflict is a common occurrence in the church.

Holy transformation can result for those who work through conflict.

There is a Predictable flow of most disputes

- a minor issue or concern arise between individuals or parties
- the concern begins to generate tension, frustration, and budding distrust among those involved
- a real or perceived gap in the respective needs, goals and communication of the persons emerges;
- positions harden and become fixed until the relationship is damaged and a full-blown conflict is in play³

Introduce the Spectrum of Work. (See Appendix I) As we work together towards healing, reconciliation, and transformation as a diocese, we understand the full spectrum of the work to be done includes opportunities and tools at the inter-personal level, congregational level and diocesan level.

³ Sperowa, Janice, "The Benefits of Dispute Resolution" 75 Dispute Resolution J.1, 2021, JurisNet, LLC

Homework Session TWO work

I. Interpersonal

Conflict Style Assessment Exercise: See Appendix J: Conflict Management Styles Assessment.

1. Each individual completes the handout.
2. Discussion
 1. Which animal do you find easiest to interact with your animal, and which is the most challenging? (e.g. Does a squirrel get along best with a turtle?)
 2. Did you find out something about yourself that is surprising?
 3. What has been the gift of your conflict style? What wisdom is it offering you now?

II. Congregational

Please guide a transition from thinking about how we respond and react to conflict individually to how we do so corporately as the church. Present the Congregational Conflict Scenario and journey through the questions provided. (See Appendix K) Answers may be submitted via the online form to the Steering Committee.

Communication Norms

These Suggested Norms for Conversations in the Diocese of Florida are designed to foster and encourage understanding between all participants.

Be curious and open to learning. Conversation is as much about listening as it is about talking. Try to enjoy exploring how others' experiences have shaped their values and perspectives. Our purpose is not to reach consensus, convert someone to our own ways of thinking or believing, or win a debate. Be patient with yourself and others.

Show respect and suspend judgment. People tend to judge one another. Setting judgment aside opens you up to learning from others and makes them feel respected and appreciated. Try to truly listen, without interruption or crosstalk. Listen deeply and respectfully to learn: don't fix, debate or judge. Be aware of your own body language. Eye-rolling, head-shaking and snorting are not helpful. Assume positive intent, but acknowledge impact.

Note any common ground as well as any differences. Look for areas of agreement or shared values that may arise and take an interest in the differing beliefs and opinions of others.

Be authentic and welcome that from others. Share what's important to you. Speak authentically from your personal experience. Be considerate of others who are doing the same. Each response or story is a gift of trust. Receive it in a trustworthy way. Keep shared personal experiences and voiced opinions confidential. If you feel a need to share something you hear, ask permission from the person whose story or opinion you want to share.

Be purposeful and to the point. Do your best to keep your comments concise and relevant to the question you are answering. This conversation method is structured to help us practice listening—not talking. Allow for silence.

Own and guide the conversation. Take responsibility for the quality of your participation and the conversation as a whole. Be proactive in getting yourself and others back on track if needed. Use an agreed upon signal like the "time out" sign if you feel the agreed norms are not being honored. You may be tempted to abandon the question asked of the group and have free-floating conversation. That's the group's choice, but make sure everyone gets equal airtime, to ensure that no one's agenda takes over. If you do, consider having a few minutes of open conversation, asking if anyone has clarifying questions or comments, at the end of each round. Knowing there will be a time for that helps people listen during the rounds.

MUTUAL INVITATION & LISTENING WITHOUT FEEDBACK INSTRUCTIONS

from The Wolf Shall Dwell With the Lamb by Eric H. F. Law

In order to ensure that everyone who wants to share has the opportunity to speak during our table conversations today, we will proceed in the following way:

The leader or a designated person at your table will share first. After that person has spoken, he or she then invites another to share. Whom you invite does not need to be the person next to you. After the next person has spoken, that person is given the privilege to invite another to share. If you are not ready to share yet, say “I pass for now” and then you can be invited again. If you don’t want to say anything at all, simply say “pass” and proceed to invite another to share. Do this until everyone has been invited.

During the Lectio exercise, you are invited to listen and not to respond to someone's sharing -.

During the lunchtime conversation, you may choose to ask questions without judgment but try to ask questions for clarification only, for understanding further what someone is saying.

A basic outline of these instructions is as follows:

After a first person shares, each person who is invited has three options:

1. Share and invite.
2. Pass for now and invite. The group will return to this person later, or
3. Pass and invite. When a person chooses to ‘pass,’ the group will not return to this person in this round.

Ask questions without judgment, try to ask questions for clarification only. Do this until everyone is invited, remembering to return to those who ‘passed for now.’

Explanation of the benefits of Mutual Invitation

Because there will be participants with different perceptions of power, facilitation that exclusively uses the “volunteer style” of interaction that favors those from individualist cultures excludes those whose interactions favor a collectivistic culture. Therefore, the Mutual Invitation process is used in order to ensure that everyone who wants to share has the opportunity to speak when the facilitator gives the instruction to do so. As group members become more accustomed to using this tool, they make connections with everyone in the session, because they are required to invite each speaker by NAME. The person who is invited may or may not be someone from whom she/he ordinarily wants to hear.

When Mutual Invitation is used, it encourages deep and holy listening to one another, because there are no interruptions or refutations allowed until everyone has spoken who wants to speak. It is important to remember that in some cultural settings, group members will not speak up in a discussion unless they have been invited. The reasons for this may be gender- or age-related or other traditions embedded deeply in one’s culture. There may be those who are uncomfortable singling a person out to share. For them it may feel like when they were a child and were being selected (or not selected) to play on a team.

There are two safeguards built into the process that can assuage people’s fears. One: each person invited has three options: share, pass for now (which means “I am not ready, please come back to me”), or pass (which means “I do not choose to share on this topic”). However, no matter which option is selected, the one invited has the privilege of inviting another person in the group by NAME. Two: Throughout the process, the invitation to speak passes back and forth, and no one is left out of the process.

This form of sharing requires self-discipline, and mutual care and respect for others. It also allows for deeper sharing than might be had in everyday conversation.

Thank you for participating in mutual invitation!

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. [NRSV, 1 Corinthians 12:14-26].

Questions for Lectio Divina

Please use the accompanying instructions for Lectio Divina and Mutual Invitation

1. What word or phrase draws your attention?
2. Where did your chosen word or phrase take your attention?
3. What are your hopes for your diocese as you engage this scripture today?

Any answers to be shared with the Steering committee may be uploaded into the link provided or written and turned in at the Steering Committee table.

What is “Psychological Safety”

Psychological safety is a key concept in reconciliation and conflict prevention work.

To build an environment where participants feel (1) included, (2) safe to learn, (3) safe to contribute, and (4) safe to challenge the status quo—all without fear of being embarrassed, marginalized, or punished in some way is key to success and ultimately to the emotional and spiritual healing that can emerge through the work of the Holy Spirit.

Psychological safety “is a group level phenomenon — it shapes the learning behavior of the group and in turn affects team performance and therefore organizational performance,”¹ Amy Edmondson, Harvard Business Review

The psychology of it:

Timothy Clark, author of the “4 Stages of Psychological Safety”, delineates level of safety as follows:



Inclusion Safety – members feel safe to belong to the organization. They are comfortable being present, do not feel excluded, and feel like they are wanted and appreciated.



Learner Safety – members are able to learn through asking questions. Organization members may be able to experiment, make (and admit) small mistakes, and ask for help.



Contributor Safety – members feel safe to contribute their own ideas, without fear of embarrassment or ridicule. This is a more challenging state, because volunteering your own ideas can increase the psychosocial vulnerability of organization members.



Challenger Safety – members can question others’ (including those in authority) ideas or suggest significant changes to ideas, plans, or ways of working.²

¹ ibid

² Psychsafety.co.uk, Psychological Safety, Synopsis of The Four Stages of Psychological Safety, Timothy Clark, Berrett-Koehler, 2020.

I am psychologically safe when I feel it is okay to:

take risks,

express my ideas and concerns,

speak up with questions,

admit my mistakes,

and I have no fear of negative consequences.³

Helpful terms to promote psychological safety, healing, transformation, and reconciliation

- Help me understand where you're coming from⁴
- Thank you for being honest with me
- What I heard you say is... Did I get that right?
- When you said/did that, I felt...
- I agree with you on...
- Let's work on this problem together
- I see how I've contributed to the problem
- Let's see how we can prevent this from happening in the future
- I hear your point, but I have a different view
- Agree to disagree?
- I heard/saw something I didn't expect

³ Amy Edmondson, Harvard Business Review, https://hbr.org/2023/02/what-is-psychological-safety?utm_medium=paidsearch&utm_source=google&utm_campaign=domcontent_leadership&utm_term=Non-Brand&tpcc=domcontent_leadership&gad_source=1&gclid=Cj0KCCQiA2KitBhCIARIsAPPMEhJB0Z_zy8ggjgMIVKCDHbu-VhrnJA3cciMVMpeDrhBcbys0JaE0jYoaAvyHEALw_wcB, accessed 1.19.24

⁴ <https://www.inhersight.com/blog/employer-resources/create-psychologically-safe-conversations-at-work>, accessed 1.15.24

Instructions and Questions for Lunchtime Conversation on Psychological Safety

Please use the Mutual Invitation process for this conversation as you did for Lectio Divina. This conversation is confidential, with all sharing remaining within the table group. Please maintain anonymity when speaking of other people if you are including certain individuals in your sharing. In the notes shared with facilitators, or if you want to quote someone or share an image of them, do so ONLY with their permission.

Consider a meaningful experience you have had in the diocese.

- Based on the psychological safety definitions of inclusion, learning, contributing and challenging, how would you describe your experience?
- Based on your interpretation of the definitions of psychological safety and your personal experience, what you would like to see continue and what do you think needs to change in the diocese?
- How could you positively contribute to change in the diocese?

Answers may be uploaded into the Google form with the link provided or handwritten and turned in at the Steering Committee table.

Becoming Beloved Community in the Diocese of Florida

Telling the Truth

Who are we?
What things have we done and left undone regarding our life together?



Proclaiming the Dream

How can we publicly acknowledge the things done and left undone?
What does Beloved Community look like for us?
What behaviors and commitments will foster justice, reconciliation, and healing?

Repairing the Breach

What systems are broken?
How will we participate in repair, restoration, and healing of people and systems?

Practicing the Way of Love

How will we grow as reconcilers, healers, and justice-bearers? How will we actively grow relationship across dividing walls and seek Christ in one another?

Becoming Beloved Community in the Diocese of Florida 2024

Telling the Truth about the Diocese and Community



- **Baptismal Promise:**

We will persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord.

- **Core Questions:**

Who are we? What things have we done and left undone (for good and for bad) regarding our life together?

- **Diocese-wide Initiatives:**

- History of the Diocese
- History of The Episcopal Church
- Gather for holy listening and experience one another's stories.

Proclaiming the Dream of a Beloved Community & Diocese



- **Baptismal Promise:**

We will proclaim by word and example the Good News of God in Christ.

- **Core Questions:**

How can we publicly acknowledge things done and left undone?
 What does Beloved Community look like in the Diocese of Florida?
 What behaviors and commitments foster healing, reconciliation, and justice?

- **Diocese-wide Initiatives:**



Practicing the Way of Love & Mutual Abundant Ministry

- **Baptismal Promise:**

We will seek and serve Christ in all persons loving our neighbors as ourselves.

- **Core Questions:**

How will we be transformed and grow as reconcilers, healers, and justice-bearers? How will we actively grow relationship across dividing walls and seek Christ in the other?

- **Diocese-wide Initiatives:**



Repairing the Breach in Diocese, Congregation & Intrapersonal Relationships

- **Baptismal Promise:**

We will strive for justice and peace among all people and respect the dignity of every human being.

- **Core Questions:**

What systems are broken? How will we participate in the repair, restoration, and healing of people and systems?

- **Diocese-wide Initiatives:**

Lectio Divina Homework Session 2

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching and said, “By what authority are you doing these things, and who gave you this authority?” Jesus said to them, “I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why, then, did you not believe him?’ But if we say, ‘Of human origin,’ we are afraid of the crowd, for all regard John as a prophet.” So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.

“What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not,’ but later he changed his mind and went. The father went to the second and said the same, and he answered, ‘I go, sir,’ but he did not go. Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him, and

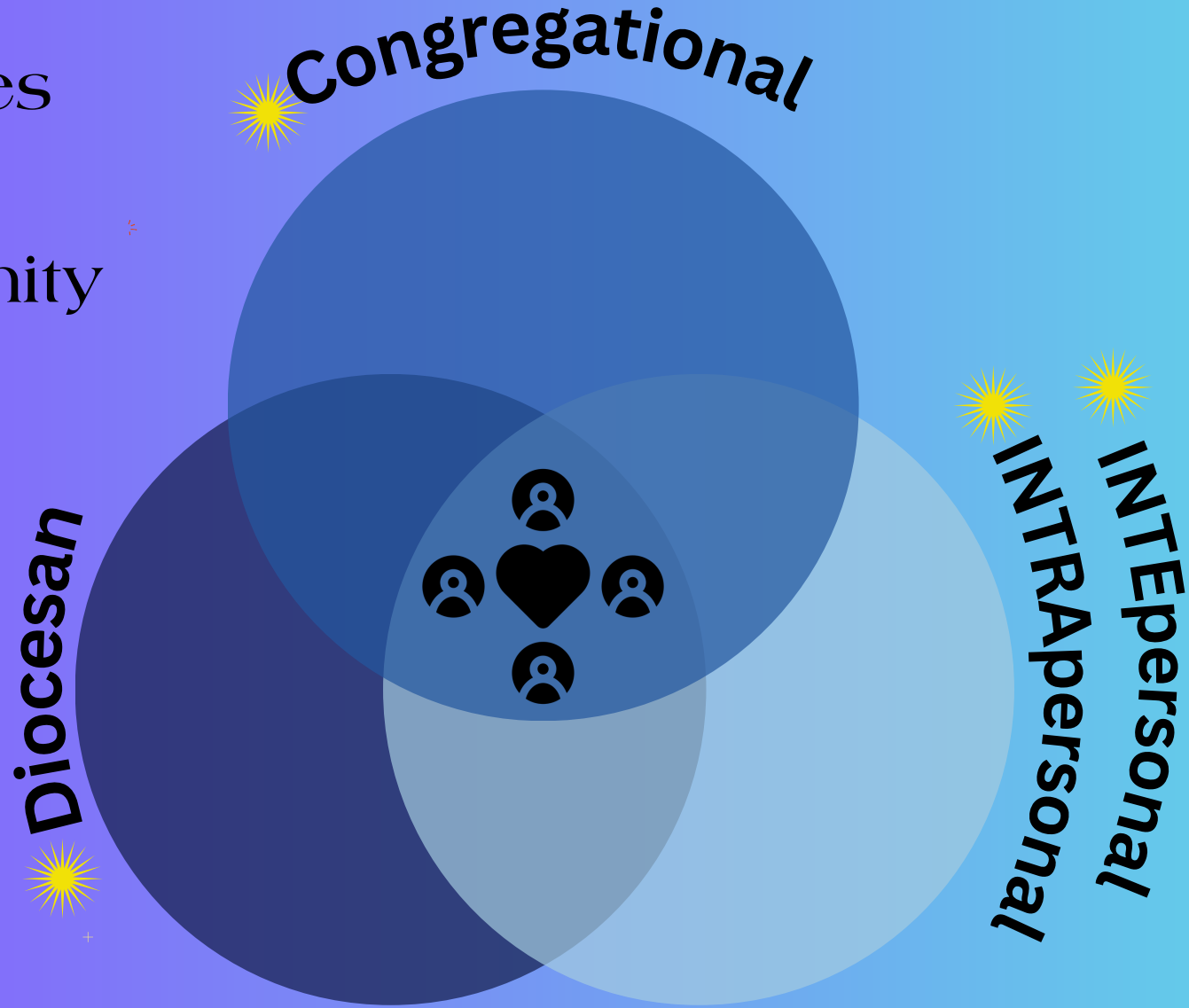
even after you saw it you did not change your minds and believe him.

[Matthew 21:23-32 NRSVue]

Questions for Lectio Divina

1. What word or phrase draws your attention?
2. Where did your chosen word or phrase take your attention?
3. Where do you see conflict in this story and where do you see reconciliation?
4. What do the characters perceive that they are either gaining or losing?
5. How do you experience Jesus in this story as a character and also in your personal relationship with him?

3 Spheres
of
Beloved
Community
work



Conflict Management Styles Assessment

Please **CIRCLE ONE** response that best describes you. Be honest, this survey is designed to help you learn about your conflict management style. There are no right or wrong answers!

Name _____

Date _____

	Rarely	Sometimes	Often	Always
1. I discuss issues with others to try to find solutions that meet everyone's needs.	1	2	3	4
2. I try to negotiate and use a give-and-take approach to problem situations.	1	2	3	4
3. I try to meet the expectations of others.	1	2	3	4
4. I would argue my case and insist on the advantages of my point of view.	1	2	3	4
5. When there is a disagreement, I gather as much information as I can and keep the lines of communication open.	1	2	3	4
6. When I find myself in an argument, I usually say very little and try to leave as soon as possible.	1	2	3	4
7. I try to see conflicts from both sides. What do I need? What does the other person need? What are the issues involved?	1	2	3	4
8. I prefer to compromise when solving problems and just move on.	1	2	3	4
9. I find conflicts exhilarating; I enjoy the battle of wits that usually follows.	1	2	3	4
10. Being in a disagreement with other people makes me feel uncomfortable and anxious.	1	2	3	4
11. I try to meet the wishes of my friends and family.	1	2	3	4
12. I can figure out what needs to be done and I am usually right.	1	2	3	4
13. To break deadlocks, I would meet people halfway.	1	2	3	4
14. I may not get what I want but it's a small price to pay for keeping the peace.	1	2	3	4
15. I avoid hard feelings by keeping my disagreements with others to myself.	1	2	3	4

Scoring the Conflict Management Styles Assessment

As stated, the 15 statements correspond to the five conflict management styles. To find your most preferred style, total the points for each style. The style with the highest score indicates your most commonly used strategy. The one with the lowest score indicates your least preferred strategy. However, all styles have pros and cons, so it's important that you can use the most appropriate style for each conflict situation.

Style Corresponding Statements: Total:

Collaborating (questions 1, 5, 7): _____


Competing: (questions 4, 9, 12): _____

Avoiding: (questions 6, 10, 15): _____

Accommodating: (questions 3, 11, 14): _____

Compromising: (questions 2, 8, 13) _____






 My preferred conflict management style is: _____

 The conflict management style I would like to work on is: _____

How can I practice this conflict management style?

Brief Descriptions of the Five Conflict Management Styles

Keep in mind that one style of conflict management is not necessarily better than another; each style has pros and cons, and each can be useful depending on the situation. This assessment is intended to help you identify your typical response to conflict, with the goal that when you encounter future conflicts, you will be aware of not only your instinctive reaction, but also the pros and cons of that reaction for the specific situation. Furthermore, you will also be aware of the other styles of conflict management that you could draw on to resolve the situation, if one of the other styles is more appropriate for the current situation.

	<u>Owl</u>	<i>Collaborating</i>	Owls highly value both their goals and their relationships. They view conflict as a problem to be solved and seek a solution that achieves both their goals and the goals of the other person. Owls see conflicts as a means of improving relationships by reducing tensions between two persons. They try to begin a discussion that identifies the conflict as a problem, and strive to resolve tensions and maintain the relationship by seeking solutions that satisfy both themselves and the other person.
	<u>Turtle</u>	<i>Avoiding</i>	Turtles tend to value avoiding confrontation more than either their goals or relationships. They often find it easier to withdraw from a conflict than to face it. This might even include completely giving up relationships or goals that are associated with the conflict.
	<u>Shark</u>	<i>Competing</i>	Sharks typically value their goals over relationships, meaning that if forced to choose, they would seek to achieve their goals even at the cost of the relationship involved. Sharks are typically more concerned with accomplishing their goals than with being liked by others. They might try to force opponents to accept their solution to the conflict by overpowering them.
	<u>Teddy Bear</u>	<i>Accommodating</i>	Teddy Bears typically value relationships over their own goals; if forced to choose, Teddy Bears will often sacrifice their goals in order to maintain relationships. Teddy Bears generally want to be liked by others, and prefer to avoid conflict because they believe addressing it will damage relationships. Teddy Bears try to smooth over conflict to prevent damage to the relationship.
	<u>Fox</u>	<i>Compromising</i>	Foxes are moderately concerned with both their goals and their relationships with others. Foxes typically seek a compromise; they give up part of their goals and persuade the other person in a conflict to give up part of their goals. They seek a conflict solution in which both sides gain something; the middle ground between two extreme positions. They are willing to sacrifice part of their goals in order to find agreement for the common good.

Adapted from: Conflict Management Styles Descriptions. Docstoc, <http://img.docstoccdn.com/thumb/orig/47081621.png>

Congregational Conflict Scenario

This is an example of a common congregational conflict.

There has been a long standing conflict in the church over the style of music and worship used in a Sunday service. The congregation is divided over preferring more traditional music and hymns and those who like contemporary music. An effort has been made to incorporate both styles of music into the service, but has been met with dissatisfaction from both sides. A decision has been made to begin offering two morning services representing each style of worship.

Many are happy with this decision, while others from both sides feel like this just encourages division and is a precursor to the church splitting up.¹

¹ Peace-building Resources. Edgehill Theological College Reconciliation Programme. <https://edgehillreconciliationprogramme.blogspot.com/>. Accessed 1.12.24

Congregational Conflict Scenario Conversation

1. Speak about a time when conflict led to a positive change in our congregation (or any church).
2. Speak about a time when a conflict, in our congregation, that you were involved in did not lead to reconciliation and what did you learn from that?
3. What open-ended or *catalytic questions** could we ask to help us discern the best way forward for our worship life and the important place of music within it?

*How do you define a ‘catalytic question’?

Like a catalyst in a chemical process, some questions knock down barriers, open up new spaces and send energy down more productive pathways. In this case, though, the barriers are often mental ones — assumptions that have become outdated or mindsets that have framed a problem in a certain way. If your eyes widen a bit when a question comes at you, that’s a sign that it’s catalytic.²

Catalytic questions can open the conversation because they:

Reframe the problem;	Invite other’s thinking;
Intrigue the imagination;	Open space for different answers; and
	are non-aggressive

Sample catalytic questions:

What are the dilemmas and opportunities about the situation?
What do we know so far / still need to learn about the situation?
What challenges might come our way and how might we meet them?

² Hal Gregersen, Executive Director of the MIT Leadership Centre and a Senior Lecturer at MIT’s Sloan School of Management. *Questions Are the Answer: A Breakthrough Approach to Your Most Vexing Problems at Work and in Life* (HarperCollins, 2018).