Addendum A

APLM LEADERSHIP

Executive Committee[Ex-Com]. President – Jason Haddox, Norman, OK; (Vice-President – Robert J. Brooks, Kyle TX – in memoriam); Treasurer – L. Celeste Gardner, Durham, NC; Secretary[Sec] – Philip Carr-Jones, Lebanon, NJ; At-Large – Jay Koyle, Sault Ste. Marie, ON

Council Members Andrew Doss, New Orleans, LA; Melissa Hartley, Sewanee, TN; MaylanneMaybee, Winnipeg, MB; Amy McCreath, Waltham, MA; Michael Merriman, Plano, TX; Gregor Sneddon, Ottawa, ON

Council Associate Members Joe M. Doss, Mandeville, LA; Frank T. Griswold, Philadelphia, PA; Frank Logue, Savannah, GA; Mark MacDonald, Toronto, ON; Patrick Malloy, New York, NY; Ruth Meyers, San Pablo, CA; Juan Oliver, Santa Fe, NM; Thomas Ray, Marquette, MI; Eileen Scully, Waterloo, ON; Todd Townshend, London, ON; Jim Turrell, Sewanee, TN; Louis Weil, Berkeley, CA

Council Honorary Members

David Hermanson, Old Bridge, NJ; John Hill, Toronto, ON; Bruce W. B. Jenneker, Cape Town, South Africa; Carlos Mercado, Rochester, NY; William H. Petersen, Fairport, NY; Nigel Renton, Berkeley, CA

About APLM

The Associated Parishes for Liturgy and Mission is a network of people and parishes in The Episcopal Church [TEC], the Anglican Church of Canada, and sister denominations who share a passion for liturgy that is well done, appropriate to the culture and context, and revelatory of God’s lively mission in the world.

Founded in 1946 to promote liturgical renewal, APLM connected people on the forefront of liturgical theology and practice as the church catholic realized important shifts in thinking about the sacraments. APLM members played a major role in drafting and promoting the 1979 Book of Common Prayer in the USA, and the Book of Alternative Services in Canada.

This work reestablished the Eucharist’s primacy in worship and parish life as well as Baptism’s centrality to Christian identity. APLM has also championed Baptism as the foundation for Christian ministry and has worked for the restoration of the Catechumenate within the life of the church.

APLM has been a major advocate of the recovery of a distinctive diaconate in ordained ministry as it has promoted a deeper understanding of all orders of ministry, both lay and ordained.

We continue to develop and promote worship that shapes, defines, and empowers the church to live in the midst of the world as a sign, foretaste, and instrument of the promised and immanent reign of God. We believe that innovation and enculturation of the liturgy must be deeply rooted in a robust understanding of tradition. Initiatives like “Becoming the Story We Tell” and “Pillar and Cloud Network” aim to provide a foundation for liturgical renewal in local settings.
Addendum B

Pillar and Cloud Convictions (2018 - Previous to Grant Expansion)

The APLM Council developed this list of liturgical principles and theological convictions as council members reflected on their worship together and their experience of worship in varied contexts. Pillar and Cloud congregations strive to live more fully into these ideas and ideals, using them as a foundational framework for planning and benchmarks for evaluating congregational worship and formation.

1. Baptism into the paschal mystery of the dying and rising of Christ incorporates a person into the Body of Christ and constitutes the Christian community.

2. Baptism celebrates the conversion of those who have been formed as the Body of Christ to share in Christ’s continuing mission. Casual baptisms without proper formation undermine this principle: “Christians are made, not born.”

3. Christians are made through a process of conversion
   - in stages marked by public rites, supported by the liturgical assembly;
   - involving worship, scriptures, prayer, and justice-doing;
   - climaxing in Baptism into the dying and rising of Jesus,
   - which incorporates them into the Eucharistic assembly of the Body of Christ,
   - followed by a period of reflecting on the baptismal experience.
   - *In the case of an infant candidate, formation takes place with the parents and sponsors in a parallel process of conversion; formation of the child after baptism explores the mystery of her baptism and of living it out throughout her life as a member of the Eucharistic assembly. Formation of all Baptized members is ongoing and intentional, individually and as a congregation.*

4. Our baptismal conversion has transformed our understanding of time. Therefore the liturgical calendar, centered on the Passover of the Lord, orders not only our worship, but also the whole of our life together.

5. The Eucharist is a prophetic enactment of the Reign of God, where the whole Creation is brought to its fulfillment. By rehearsing just behaviors in worship, the assembly develops an embodied sense of the Reign of God, with its implications of social, economic, and environmental justice. Liturgy must not only proclaim, but also embody the reconciliation and peace that is God’s work in Jesus Christ. (Luke 4; Matthew 25; 2 Cor. Etc. – all the OT passages in Vigil)
6. The assembly of the baptized is the primary symbol in liturgy.

7. The Eucharist is a liturgy composed of several symbolic actions, which the assembly performs as it:
   - gathers in the name of God, in response to God’s call;
   - proclaims and responds to God’s Word;
   - intercedes for the world and the church;
   - offers the Great Thanksgiving;
   - shares the meal;
   - is sent out to join with God in mission.

8. In the Eucharist all Christians worship:
   - The assembly carries out the symbolic actions of worship and all its elements in a full and robust manner such that these “speak for themselves.” These actions are not carried out in a minimalized or obscure manner. They are not adapted for the sake of novelty.
   - Baptismal identity and calling is cultivated and sustained.
   - All the baptized, of all ages, ability, and diversity, participate fully as a Body and together celebrate the entire liturgy; there are no spectators.

9. Liturgical action involves the following elements:
   - place
   - movement
   - sound/silence/music
   - material objects
   - translations/words/lyrics

10. The arrangement of the worship space always serves the needs of the gathering, and not vice-versa. The worship space is as flexible as possible.

11. Objects and elements are made sacred when they are used liturgically by a holy people; they are not sacred in and of themselves.
• The use of ordinary and common objects and elements is the most effective demonstration of the transforming nature of liturgy. (i.e., bread looks like bread that is used in the culture)

• Similarly, common language, used in poetic, generous and expansive ways, is the preferred language of the liturgy.

• The gestures and actions of the liturgy are simple, intentional and consistent with the theology of the rites being celebrated.

12. The Eucharist is manifest in its fullest form when all orders of ministry are present. In our time, as the church is rediscovering its identity as a “sent” people, the recovery of the deacon as a distinct ministry and an icon of mission is a priority.

13. Hospitality is an essential mark of the Reign of God. Therefore, a deliberate approach for welcoming, engaging, and making room for the newcomer and the stranger is crucial, not only in the Sunday assembly, but throughout the life and ministry of the church.

14. All members of the assembly, ordained or not, participate in the preparation of the liturgy. The structure of the rites in the BCP, BAS, and ELW is important as a stabilizing force allowing for the ongoing development of ritual tradition through dynamic experimentation and adaptation.

15. No congregation lives in isolation. Dialogue and engagement among congregations is understood as necessary for the liturgical life of any individual community of faith. The Pillar and Cloud Network aims to help congregations engage with each other for mutual encouragement through sharing resources and ideas. Member congregations agree to journey with other congregations virtually and in person.
Addendum C

Bibliography


Thibodeaux, Mark E. SJ. *Reimagining the Ignatian Examen in Fresh-Ways.* Loyola Press, 2015


Adaptive leadership is a practical leadership framework that helps to adapt to changing environments and effectively respond to recurring problems. This article describes Adaptive Leadership in a practical way. After reading you will understand the basics of this powerful leadership style. What is Adaptive Leadership? Adaptive leadership is a practical leadership framework that helps individuals and organisations to adapt to changing environments and effectively respond to recurring problems.


What do leaders actually do? Get a definition of what leadership really is, and the leadership skills you need to become a better leader yourself. Discover the qualities that will make you stand out from the crowd. Leaders are people who do the right thing; managers are people who do things right. - Professor Warren G. Bennis. The word "leadership" can bring to mind a variety of images. For example: A political leader, pursuing a passionate, personal cause.

Leadership Matters. When companies are thriving and sustainable we can always look to highly competent leaders who are cultivating that performance. - P.R. Liebman. It is the organization that makes the leader successful, not the other way around. - Lee Thayer. Competent organizations move mountains. Learn How We Can Help You Move Your Mountains And Accomplish What Matters Most.