

Transformative Vestries
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Five Ways to Become a Transformational Vestry

Donald Romanik

We talk a lot about transformation in the Episcopal Church and perhaps, at times, that word is overused. But more and more our local congregations need to become transformational faith communities as we strive to preach, teach and live out the good news of the Gospel. Transformation is a dynamic, spirit-filled process through which we grow, revitalize, engage in mission, adapt to change and prepare for the future.

For faith communities, transformation involves moving from the idea of membership to that of discipleship; from just raising money to nurturing stewardship; from recruiting volunteers to developing leaders; and from perpetuating clergy-centric models to promoting health lay-clergy partnerships. But who is going to do this important work?

Clearly, we need to raise up, empower and deploy faithful and committed leaders who will ensure that our congregations are ready, willing and able to engage in this critical work of transformation. And, in our Anglican/Episcopal tradition, the primary group of leaders charged with this task is the vestry.

Before I became President of the Episcopal Church Foundation (ECF) in 2005, I had served on vestries (or their equivalent) in a family-size parish as well as the Cathedral in the Diocese of Connecticut for almost twenty years. I also served as warden (or its equivalent) in both congregations including times of transition. My vestry service was interesting, challenging and rewarding and, at times, frustrating, exhausting, overwhelming and yes, transformational. The experience has shaped my overall leadership style and been a critical, formational component in my role as head of an organization that supports vestry members and other lay and clergy leaders of Episcopal congregations of all sizes and shapes. I look back to my vestry service with fondness and gratitude.

Ideas to help vestries move from transactional to transformational

While ECF provides a myriad of tools and resources for parish leaders, especially vestries, I thought it might be helpful to articulate five ideas that might make your vestry less transactional and more transformational. But remember, this is a process, and it may take some time and energy to move your vestry to a more transformational posture.

1. *Vestry service is holy and collaborative work.* Contrary to the traditional concept of the role of vestries, it's not just about the budget, the buildings or the boiler. Vestry service is a whole lot more. In essence, the vestry, in partnership with the rector or priest in charge, is responsible for overseeing the spiritual, missional, strategic, administrative and fiduciary aspects of the congregation. While particular individuals, especially the clergy, are charged with specific roles and responsibilities, the work of a vestry is a team effort with mutual accountability. It is holistic and comprehensive.
2. *Vestry members need to represent the entire faith community.* Despite your personal involvement in specific ministries or programs, e.g., choir, altar guild or outreach, as a vestry member you must represent the entire congregation and cannot serve as an advocate or spokesperson for a particular constituency, activity or special interest group. When making tough decisions, you need to consider the total needs of the congregation from a missional and strategic point of view, especially when it comes to issues of budgets or allocation of resources.
3. *Each member of the vestry is valuable and unique.* When you serve on a vestry, you should bring the totality of your prior experiences to the table whether personal, familial, spiritual or vocational. Don't be afraid to share your expertise or insights especially in complex or technical areas. Your feedback is important. At the same time, realize that as part of a team you must listen to other voices, even those who may not have the same background or point of view as you.
4. *Model discipleship.* Vestries are not just boards of directors of church-related, non-profit organizations. While you have important business to conduct, your primary role is to discern and implement what God is calling your congregation to be and do in a particular time and place. And this can only happen if the vestry, as a whole as well as its individual members, engage in regular and ongoing spiritual practices including worship, prayer, bible study, retreats and sharing individual faith stories. Your vestry experience should be a unique opportunity to become more spiritually grounded. It should advance your lifelong journey toward discipleship and your capacity to model that journey for others.
5. *Don't do it alone.* Vestry service should not be an isolating or lonely experience, even when dealing with critical issues or serious conflict. First of all, remember that God is an important part of the equation. That is why spiritual practices should be a regular part of vestry meetings and other gatherings. You also have each other – fellow parishioners, who, like you, are contributing their time, talent and treasure for the good of the community. Trust in yourself and each other. You also have outside resources to assist you with your work, including other parishes, diocesan officials and yes, the [Episcopal Church Foundation](http://www.ecfvp.org). As you live into your mission, remember that ECF is here to walk alongside you on this important journey of faith and commitment.

An opportunity and not a grim task

I also want to suggest transformational vestry service needs to be personally fulfilling, life-giving and fun. It is an awesome responsibility to lead a congregation, especially in times of diminishing numbers and resources. But these are also times of incredible opportunities for innovation and for exploring new ways to be the Body of Christ. It is a time to celebrate and rejoice. All of us have busy lives and lots of demand on our time and energy, but you will best serve yourself, your family, your

colleagues and your entire congregation, when you approach your vestry membership with a sense of joy and wonder.

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Resources:

- [Top Ten Ways to Thrive as a Vestry Leader](#) by Greg Syler, ECF Vital Practices blog, March 19, 2019
- [Vestry as Body of Christ](#) by Ken Howard, Vestry Papers, January 2013
- [How We Gather 'Round the Table](#) by Brian Prior, Vestry Papers, January 2019
- [Vestry As a Life-Giving Team](#) by Chris Holmes, Vestry Papers, January 2019

Multiculturalism: It's Not Optional

Caleb Tabor

Serving on and maintaining a church vestry is a challenge and a blessing. Almost anyone who has been on a vestry or worked with one will tell you that. A vestry brings the community's voices, wisdom and diversity of experience to the table to think and pray about the congregation's past, present and future. At the same time, I'm sure almost anyone reading this can see the million-and-a-half places where this can go awry and end up in tension, disagreement and just flat-out anger.

It becomes all the more complicated when we try to cultivate a vestry culture that doesn't reflect the segregated social culture. A properly multicultural vestry is an uphill challenge. Most places in our society tend to be segregated to a certain extent – sometimes self-segregated for various reasons, sometimes forced for prejudicial ones. A multicultural vestry is a countercultural idea in many ways, and there just aren't many models we can look to for guidance.

Unity, not uniformity

One of the first and most constructive things we did at St. Cyprian's, where I serve as vicar, was to ditch the idea that being a multicultural vestry was optional and make it a requirement. We wanted diverse groups represented and made diversity a part of the vestry's mission. We understood this as a spiritual imperative, in keeping with Jesus Christ's association with a diverse cadre of people in the gospels. The Book of Acts also shows us a wide variety in the early church, ranging from the Ethiopian eunuch, who represents ethnic and sexual/gender diversity, to the apostles at Pentecost, blessed with the gift of speaking in different world languages. Knowing that being multicultural isn't just a buzzword, but an intrinsic part of the Christian way of life since the time of Christ, helps keep the commitment as a priority.

God gave us the spiritual resources to engage one another in a spirit of unity, not uniformity. A multicultural vestry really appreciates and lives that out. Great, fantastic, you might be thinking. But how do we go beyond just committing to the concept and to actually doing it?

Building trust is key

The next step in the process is building trust. This is really key and not a “one and done” kind of deal. A multicultural vestry may have to go the extra mile to build and maintain trust among its members. This happens over time and experience. Sharing meals and praying together, along with a commissioning ceremony at the start of a new vestry, have all been helpful for us. Additionally, things like planning vestry retreats and making sure to ask all the members what they’d like to do or have happen are great steps toward developing trust.

Communication involves listening as well as speaking

Another key aspect is communication. Don’t be afraid to share your thoughts and ideas. Vestry meetings can be an uncomfortable place to speak for all kinds of reasons – lack of confidence in language skills, general nervousness with speaking, etc. Once initial trust is built, we have to learn to trust further that our fellow vestry members will listen to us, and to do that we must speak.

Alongside that, if others need help expressing themselves, be sure that you’re helping them and not just inserting your words into their mouths. Part of good communication is genuinely listening to other folks’ perspectives and ideas. It doesn’t have to mean agreeing, but it does mean being respectful. Miscommunication is common in multicultural situations, and can trigger all kinds of sensitivities and emotions. Listening is a hugely important step in reaching a level of personal understanding.

Contextualizing experience

A multicultural vestry needs to cultivate a universal sense of humility among its members. Not the humility that thinks poorly of yourself or lets others steamroll over you, but one that recognizes that a single person or culture doesn’t know everything or have all the answers to life and our various circumstances. Be open to learning from and genuinely appreciating those who are different from you. Appreciate those differences – don’t just gloss over them. Loving one another in spite of differences or pretending they don’t exist is a recipe for disaster and is unsustainable.

Part of appreciating differences means understanding that people differ in their sense of what may offend or hurt someone. Being careful not to universalize our own experiences and making space for the different experiences of others helps us see and respect their struggle and pain. If trust has been done well, then failures to understand or respect another can be largely avoided, or if encountered, navigated with grace and care, without fracturing the community.

Remember that while people’s experiences often reflect their larger group, they do not “speak for” those groups. An opinion may be common in a particular community, but no one can speak for everyone. Be careful to avoid expecting a single person to carry the voice of a whole community of people.

Overall, navigating a multicultural vestry rests upon grace. Cultivating that deep sense of grace within the vestry group and its individual members will go a long way in making a place where people feel at home enough to have candid conversations, whether about challenging issues or run-of-the-mill matters. Being a multicultural vestry is a requirement if we are going to have a multicultural church. Having a multicultural church is a requirement if we are going to embody the Gospel of Jesus Christ in our place and time.

***Caleb Tabor** is vicar of St. Cyprian's Episcopal Church, a bilingual, multicultural congregation in Oxford, North Carolina. He was educated at Elon University, Emory University and Virginia Theological Seminary. Originally from North Carolina, he has settled close to home in Durham, where he lives with his husband, Logan. Theology, coffee, comedy, creative writing, meditation, queer issues and drag queens are just a few of the things that keep him occupied in mind, body and soul.*

Resources:

- [Leadership in Multicultural and Multiracial Congregations](#) (Alban Institute)
- [Build a Healthy Vestry](#) by Janie Kirt Morris, Vestry Papers, January 2013
- [Facing Differences](#) by William M. Kondrath, Vestry Papers, March 2013
- [Building a Diverse Vestry](#) by Anna Olson, Vestry Papers, January 2019
- [Learning To Be the People of God—In Two Languages](#) by Sandra Montes, Vestry Papers, January 2018
- [Struggling to Become a Multicultural Church](#) by Miguel Escobar, ECF Vital Practices blog, June 7, 2011
- [Investing in a Multiracial Vision of Church](#) by Kenji Kuramitsu, Vestry Papers, November 2017

Into the Heart of God

Beth Hunt

After years of spiritual wandering, I joined the Episcopal Church a decade ago, finding my first home in a large congregation led by a vestry filled with long-time members who had waited for years to be elected. One of those members was the friend who had led me to become an Episcopalian. I found her stories about vestry work fascinating. With the requisite amount of discretion, of course, she talked about all she was learning about resolving personnel issues and disagreements among staff, dealing with budget concerns and caring for an aging building and all it held.

I remember thinking, “What an enormous task. Thank God she is part of this.”

Several years later, I realized that belonging to a congregation so far away from home was limiting my connection to God and community. For years I had driven past St. Mark's Episcopal, the

“beautiful little church on the hill” near my house. One Sunday, my daughter and I decided to see whether it fit.

It fit so well that I was asked to run for vestry a couple years later. I was concerned about the time commitment at first, primarily because of what I'd seen of my friend's experience. After much prayer and several conversations with others, I decided to take the leap knowing God would see me through.

A blessedly different approach

I discovered quickly that serving on the vestry at St. Mark's Episcopal Church in Huntersville, North Carolina, is beautifully, blessedly different.

There is business to be conducted, of course. And there are difficult decisions to be made. But the cornerstone of St. Mark's vestry is spiritual connection and prayerful discernment as we seek to travel deeper, both individually and as a group, into the heart of God.

Our vestry year begins with a spiritual retreat away from the hustle and bustle of our daily lives. The nine of us gather with our rector in a beautiful part of God's kingdom to be still, to pray, to learn from one another and to grow. From the moment we arrive on Friday afternoon, you can feel the Holy Spirit moving among us. Our time is given to fellowship, prayer, discernment and discussion. We conduct no church business during these 36 hours, but focus on our souls, our relationships with one another and our desire to know Christ and make him known.

In 2019, our retreat began with a study of the life and Rule of St. Benedict. Our goal was to become familiar with the basic tenets of his teachings and to commit as a vestry to living them and sharing our experience with the congregation. The commitment to St. Benedict and his teachings that grew out of that retreat has brought us peace as individuals, drawn us closer as a group and allowed us to interact with our congregation in more spiritually meaningful ways.

Spiritual connection and prayerful discernment

Our monthly vestry meetings are similarly structured around fellowship, prayer, discernment and discussion. We start with an individual welcome to each member, a heartfelt prayer and a scripture reading, chosen and read by one of us to help us connect more deeply in the moment with each other and with God. The chosen prayers and passages and the questions that accompany them inspire conversation about scripture and its application to our lives now and in the future. We note the words and ideas that resonate with us and talk about how we see God speaking to us through them.

This discussion, which runs 30 minutes or more, is the cornerstone of our meeting. It leads our minds and our hearts to a place where we can serve our congregation with love and compassion, and it helps us make decisions that are inspired by Jesus and his teachings. These days, we use the Rule of St. Benedict to guide our conversation, mindful that stability, humility and a willingness to modify our thinking are critical to making Christ-led decisions. From here, we move to the business of St. Mark's, respecting the vulnerability shared during our scripture reading and conversation.

As the meeting comes to a close, a member asks for our intercessions and prayers of thanksgiving. We pray for those together, offering each prayer in detail. It takes a while, five minutes or more, and is a lovely and loving way to end our time together before we head back into the world. There is something wonderful about walking out of our fellowship hall knowing that nine other people are praying for each one of us and our specific needs.

Commitment to spiritual growth

I recently ran into the friend mentioned earlier. Her vestry ended several years ago, and she asked how my time was going and whether I'd come to regret volunteering. I was pleased to tell her it's been the most spiritually rewarding thing I've ever done.

My experience on St. Mark's vestry has been dramatically different from my expectations. The work we do as vestry members on behalf of our church is important, and our commitment to each other's spiritual growth and needs is critical to our ability to do that work in the image of God. By centering our vestry around prayer, fellowship, discernment and discussion, we are better able to serve the needs of our congregation and our church, and to follow the will of God as we do so.

***Beth Hunt** has been a member of St. Mark's Episcopal Church in Huntersville, N.C., for six years. She's a former business reporter, editor and media executive, who now focuses on recruiting and developing talent for newsrooms across the country. Beth is a delegate to the North Carolina Diocesan Convention and senior warden on St. Mark's vestry. She is married to Brian and mom to Shannon, 14, both of whom are mathematicians. In her free time, Beth is a chef, jewelry beader, fiction reader and recovering Diet Coke addict.*

Resources:

- [Cultivating a Culture of Discernment](#) by Blair Pogue, Vestry Papers, July 2010
- [Build a Healthy Vestry](#) by Janie Kirt Morris, Vestry Papers, January 2013
- [Build bonds of joy in a spirited retreat](#) by Donald Peeler, Vestry Papers, November 2009
- [Moving from Purpose to Spirit-Driven Meetings](#) by Richelle Thompson, ECF Vital Practices blog, June 7, 2012

An Open Letter to Vestry Members From a Youth Minister

Meredith Rogers

Dear Vestry Members,

We are all probably familiar with the concept of the bystander effect in the context of an emergency. Essentially, individuals are less likely to offer help to a victim when other people are present; the greater the number of bystanders, the less likely it is that one of them will help. In our

churches, we often fall into the same trap, standing by and assuming someone else will enter the lives of our young people to help them navigate adolescence.

The prayer for young persons in the 1979 Book of Common Prayer begins: *God our Father, you see your children growing up in an unsteady and confusing world...* This is just as true now as it was in 1979, if not more so. Continuing research proves that one of the most positive influences on a child's life is having one or more caring adult role models. If a child is lucky, they have one positive parent or guardian. It's easy to think that someone else will be that trusted adult who will have a positive influence on a child. But that's the bystander effect at play. You need to be that positive and caring adult. Not someone else – you.

Listen, ask questions, talk honestly, show support beyond church

In my work as a youth minister I often encounter adults, mostly when calling potential confirmation mentors, who are intimidated by youth and have no idea how to talk to them. It's often a fair assessment, as youth are consistently talking about youtubers or vines or using language that I don't understand — and I work with them regularly. However, I have a solution — talk to them. Rather than nodding idly and tuning out while they discuss a meme you may not understand, stop them when you don't get it, ask follow-up questions, get them to share that detail from their daily lives. I believe that everyone can be “good with kids,” but it requires that you care about their lives.

Be devoted to them as human beings and the formation of their faith. You do not have to have the answers to all their questions about religion, spirituality and faith. In fact, I encourage you to share your doubts. Lately, I have come to refer to this practice as a spiritual discipline of doubt, bringing things I struggle with to other people to discuss together. We don't often solve these issues, but we feel safe enough in community to commit a bit of heresy and to recognize the ways the Holy Spirit is working within our doubt. Hold that holy space with our young people.

Be involved in the life of youth and children outside of the church, ask parents or guardians about upcoming events and go to them. The best part of my work is showing up in their lives outside of the church walls. I always meet their friends and learn about some new gift they bring to the world that they may – or may not – share at church. In these spaces they often realize that the church is not just them attending a certain place, but a community, a family, that cares about their successes and supports them in their failures. It would be incredible if it was not just the volunteer or paid person who showed up for them in these events outside of their church lives.

Encourage and support your youth programming

Encourage your youth and children workers or volunteers to be involved in the process of leading families, children and youth in difficult conversations. If our families can't turn to their church in the face of the changes and chances of this life, where can they turn? Mental health, suicide, healthy sexual relationships, death, LGBTQIA+ issues, illness, and even politics should all be informed by our faith, but how often do we sit together and talk about them? God calls us to be in relationship with God and with each other, and we cannot ignore the hurt and pain in the world around us. Support your children and youth workers in their call to hold their hands on the wounds of the world. Being

in honest relationship with young people in our churches can be profoundly and positively transformational both for them and for you.

Finally, I implore you, when you face a budget crisis, when things must be cut back and you all are left with the difficult decision of how to make ends meet, not to cut funding for youth and children. We all are exceedingly aware of the decline in church attendance, waning pledge dollars and church budgets. Children and youth are not only the future of this church, they are its present. If you invest in them and their formation you will raise up well-formed leaders within your congregation, your diocese and our Episcopal Church.

God our Father, you see your children growing up in an unsteady and confusing world: Show them that your ways give more life than the ways of the world, and that following you is better than chasing after selfish goals. Help them to take failure, not as a measure of their worth, but as a chance for a new start. Give them strength to hold their faith in you, and to keep alive their joy in your creation; through Jesus Christ our Lord. Amen.

Sincerely,

Meredith Rogers
Director of Youth Ministries at St. Mark's Episcopal, San Antonio

***Meredith Rogers** serves as the Director of Youth Ministries at St. Mark's Episcopal Church in San Antonio, Texas. She is a strong advocate of mental health in ministry and the benefits youth can gain from a summer camping or retreat program.*

Resources:

- [Back-To-Church: Youth Outreach](#), by Annette Buchanan, ECF Vital Practices blog, September 12, 2017
- [Hands Off: Letting Teens Take the Lead](#) by Richelle Thompson, ECF Vital Practices blog, September 20, 2016
- [Too Young to Lead?](#) by Liz Luna, Vestry Papers, March 2016
- [Young People: Not Merely the Church's Future](#) by Vanessa Riutta, ECF Vital Practices blog, November 15, 2013

Cinco maneras de convertirse en una junta parroquial transformativa

Donald Romanik

Hablamos mucho sobre la transformación en la Iglesia Episcopal y tal vez, a veces, la palabra se emplea excesivamente. Pero cada vez más nuestras feligresías locales necesitan convertirse en comunidades de fe transformativas y al mismo tiempo aspirar a predicar, enseñar y vivir las buenas nuevas del Evangelio. La transformación es un proceso dinámico, pleno de espíritu mediante el que crecemos, nos revitalizamos, participamos en misión y nos preparamos para el futuro.

Para las comunidades de fe, la transformación involucra evolucionar de una idea de pertenecer a una de discipulado, es decir de simplemente recaudar fondos a cultivar la mayordomía, de reclutar voluntarios a desarrollar líderes, y de perpetuar modelos centrados en el clero a promocionar las asociaciones laico-sacerdotales. ¿Pero quiénes van a hacer ese trabajo tan importante?

Está claro que necesitamos elevar, empoderar y diseminar líderes fieles y dedicados que hagan que nuestras feligresías estén listas y dispuestas, y que sean capaces de participar en este trabajo crítico de transformación. Y, de acuerdo con nuestra tradición anglicana/episcopal, el grupo primario de líderes encargado de esta tarea es la junta parroquial.

Antes de asumir la presidencia de la Fundación de la Iglesia Episcopal (ECF) en 2005, fui miembro de juntas parroquiales (o su equivalente) de una parroquia pequeña y de la catedral de la Diócesis de Connecticut por casi veinte años. También fui guardián (o su equivalente) en ambas feligresías, incluyendo en épocas de transición. Mi participación en la junta parroquial fue interesante, retadora y gratificante y, a veces, frustrante, agotadora, sobrecogedora y sí, transformativa. La experiencia moldeó mi estilo de liderazgo general y ha sido un componente crítico, formativo en mi rol de presidente de una organización que apoya a los miembros de juntas parroquiales y a otros líderes laicos y sacerdotales de feligresías episcopales de todos los tamaños y formas. Recuerdo mi servicio en juntas parroquiales con cariño y gratitud.

Ideas para ayudar a las juntas parroquiales a evolucionar de transaccionales a transformativas

Si bien la ECF proporciona un sinnúmero de herramientas y recursos para líderes parroquiales, especialmente para juntas parroquiales, pensé que sería útil expresar cinco ideas que pueden hacer que su junta parroquial sea menos transaccional y más transformativa. Pero recuerde que este es un proceso y que, por lo tanto, puede requerir tiempo y energía hacer que su junta parroquial adopte una postura más transformativa.

1. *Servir en una junta parroquial es una labor sagrada y colaborativa.* A diferencia del concepto tradicional del rol de las juntas parroquiales, no es solo sobre el presupuesto, los edificios o la calefacción. El servicio en una junta parroquial es muchísimo más. En esencia, la junta parroquial, en asociación con el rector o el sacerdote a cargo, es responsable por supervisar los aspectos espirituales, de misión, estratégicos, administrativos y fiduciarios de la feligresía. Si bien personas específicas, especialmente miembros del sacerdocio, desempeñan papeles y asumen responsabilidades específicas, la labor de la junta parroquial es un esfuerzo en equipo con rendición de cuentas mutua. Es holística e integral.
2. *Los miembros de la junta parroquial deben representar a toda la comunidad de fe.* Independientemente de su participación personal en ministerios o programas específicos, tales como coro, cofradía del altar o extensión, como miembro de la junta directiva debe representar a toda la feligresía y no puede ser un defensor o portavoz de un grupo, actividad o grupo de interés específicos. Al tomar decisiones difíciles, debe considerar las necesidades totales de la feligresía desde un punto de vista de misión y estratégico, especialmente cuando se trata de temas vinculados al presupuesto o a la adjudicación de recursos.
3. *Todos los integrantes de la junta parroquial son valiosos y únicos.* Cuando sirve en una junta parroquial, debe aportar todas sus experiencias anteriores: personales, familiares,

espirituales y vocacionales. No tema compartir sus destrezas o conocimientos, especialmente sobre temas complejos o técnicos. Sus comentarios son importantes. Al mismo tiempo, sepa que debe prestar atención a otras voces, incluso a las que no compartan sus antecedentes o puntos de vista.

4. *Sea un modelo de discipulado.* Las juntas parroquiales no son solo juntas directivas de organizaciones sin ánimo de lucro vinculadas a iglesias. Si bien tiene asuntos importantes que tratar, su rol principal es discernir y poner en práctica lo que Dios está llamando a su feligresía a que sea y haga en un tiempo y espacio específicos. Y eso solo puede ocurrir si la junta parroquial en pleno, así como sus integrantes individuales, participan en prácticas espirituales permanentes y constantes que incluyen culto, oración, estudios bíblicos, retiros y compartir historias de fe. Su experiencia en la junta parroquial debe ser una oportunidad única para pasar a estar más enraizado espiritualmente. Debe avanzar su jornada de toda la vida hacia el discipulado y su capacidad de servir de modelo de esa jornada a otros.
5. *No lo haga solo.* El servicio en la junta parroquial no debe ser una experiencia aislante o solitaria, incluso al tratar temas críticos o conflictos serios. Ante todo, recuerde que Dios es la parte principal de su junta. Es por eso que las prácticas espirituales deben ser una parte constante de las reuniones de la junta parroquial. También se tienen los unos a los otros: feligreses de su parroquia que, al igual que usted, están contribuyendo su tiempo, talento y tesoro para el bien de la comunidad. Confíe en sí mismo y en el prójimo. También cuenta con recursos externos para ayudarlo con su trabajo, entre ellos otras parroquias, funcionarios diocesanos y, sí, la [Episcopal Church Foundation](#). Al vivir en su misión, recuerde que la ECF está presente para ir a su lado en esta importante jornada de fe y dedicación.

Una oportunidad, no una tarea sombría

También deseo sugerir que el servicio transformacional en una junta parroquial debe ser personalmente gratificante, vitalizante y divertido. Es una enorme responsabilidad liderar una feligresía, especialmente en épocas en que los números y los recursos están disminuyendo. Pero esas también son épocas de oportunidades increíbles de innovación y exploración de nuevas maneras de ser el Cuerpo de Cristo. Es un momento para celebrar y regocijarse. Todos llevamos vidas muy atareadas y tenemos muchas exigencias sobre nuestro tiempo y energía, pero usted servirá de la mejor manera a sí mismo, a su familia, a sus colegas y a toda la feligresía cuando aborde su participación en la junta parroquial con un sentimiento de alegría y maravilla.

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Recursos:

- [La Junta Parroquial como el Cuerpo de Cristo](#) por Ken Howard, Vestry Papers, enero de 2013
- [Formación de Juntas Parroquiales Sanas](#) por Janie Kirt Morris, Vestry Papers, enero de 2013
- [Orientación para la Junta Parroquial](#), un webinar de ECF presentado por Juan Ángel Monge, 6 de febrero, 2014
- [Mis diez puntos principales](#) por Scott Evenbeck, Vestry Papers, septiembre de 2003