CLAIMING EPISCOPAL SCHOOL IDENTITY

Principles, Understanding, and Practice

By

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CONTENTS

APPENDIX

ACKNOWLEDGMENTS

CHAPTER ONE

INTRODUCTION

Whereas other Christian churches have established their schools to protect their children from society at large, we have established our schools as part of our mission to society at large, to better educate all children not just our own. In fact, we believe that good education requires a diverse community not just culturally, racially, and economically, but religiously as well.[1]

And so it Begins

Change is somewhat like a roller coaster ride – a mixture of excitement and fear. On November 26, 2012, my roller coaster ride began. This was the day I signed my contract to become the next Headmaster of Oak Hall Episcopal School (OHES), a small coeducational institution located in Ardmore, Oklahoma, serving children from Early Childhood 3 through the 8th Grade.

Although I had developed several potential ideas for my Doctor of Ministry project, they were all in the context of the school and the positions I held prior to November, 2012. Now I had an opportunity to field test interesting questions in the context of leadership transition.

Eureka!

As I laid out what I would need to do in my new role and new school, it became apparent that due to time constraints, it was essential that my new project be central to these school activities. Vacillating between times of absolute excitement and sheer panic

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[1] D. Stuart Dunnan, "An Essay Written for the Mid-Atlantic Episcopal School Association: What Makes Us Episcopalian?" in *From the Pulpit of Saint James School: Collected Thoughts of a Priest Headmaster* (Canton, MA: Watson Publishing International, 2002), 22-23.

about my new position, I kept mentally going over things that the Search Committee, Trustees, and Bishop had stressed as being the most important for the next Head of OHES, and the emphasis on Episcopal school identity rose to the top. In speaking with Episcopal educators, it became evident that OHES was not alone. Episcopal schools were constantly evaluating what truly made them "Episcopal". It therefore made perfect sense that my project focus on my work relating to the Episcopal identity of Oak Hall Episcopal School.

Some Episcopal schools do not fully live into their Episcopal identity because as institutions they either lack an understanding of this identity or have an inability to find language to articulate it clearly. By the Head of School's intentional modeling and speaking about Episcopal school identity in different contexts, the various constituents of a school can come to a better understanding of what it means to be an Episcopal school, and become more fluent in the language used to express their understanding.

A Better Understanding

Because no two contexts are exactly the same. In Chapter 2 I will spend time detailing the history of Oak Hall Episcopal School, an institution not founded as part of the Episcopal Church. This chapter also includes my journey, which culminates in my appointment as Headmaster of the School. Chapter 3 delves into the background of this project and its design, including which constituent groups will be part of the Act of Ministry, and who will be used to measure the success of the project, and why. The anticipated outcomes of this project are also covered. Chapter 4 looks more closely at the three-phased Act of Ministry in action. The subjects are assessed and their results are

analyzed for trends both as a cohort and individually. Chapter 5 looks at my understanding of the theologies of leadership and education, and their effect on my own ministry, and ministry in general. In Chapter 6, the general history of secular education is outlined. The potential impact that change, leadership, and power have on institutions and individuals is looked at from a humanistic viewpoint. The final Chapter allows me the opportunity to investigate what this project means for the School now, and into the future. Importantly, I have the chance to reflect on the impact that the project, Act of Ministry, and thesis, have had on me, and what effect they might have on my continued ministry both here at OHES, and beyond.

CHAPTER TWO

CONTEXT AND PROBLEM

This chapter gives the history of Oak Hall Episcopal School. This is important because the School was not founded as an Episcopal institution, and therefore it had already undergone some transformation prior to the project. The chapter also includes my journey, giving insight into why I had an interest in the position at the School, and why the Consultants, Search Committee, Board of Trustees, and Bishop had some interest in me.

A Short History of OHES

Oak Hall Episcopal School (OHES), situated in Ardmore, Oklahoma, was founded in 1977 under the name, "Oak Hall School". It was established by a group of "concerned parents who wanted a strong early educational background for their children".[1] For the first 18 years of the School's existence, classes were held in space rented from St. Mary's Catholic Church. It remained there until a property was bought and a new building constructed becoming the School's permanent home in 1996.

In 1989, the Oak Hall Board met with then Diocesan Bishop, the Right Reverend Doctor Robert M. Moody, and requested that Oak Hall become an Episcopal Diocesan school. Review of the minutes from the Board of Trustees meetings from this time period do not shed light on "why" this decision was made. Both Mr. Terry Harris and Mr. Bill Goddard, President and Vice President respectively, of the Board of Trustees during the lead up to the School's affiliation with the Diocese, shared that long-term sustainability,

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[1] "History," Oak Hall Episcopal School, accessed June 22, 2015, http://www.oakhallschool.com/about-oak-hall/ history/.

especially in the area of financial-aid, was the primary reason for the opening of discussions with the Diocese.[2]

As part of the negotiation to become affiliated with the Episcopal Church, the Diocese offered a matching grant of $450,000 for the establishment of an endowment. An undated Resolution from the Diocesan Council signed by Bishop Moody recognized "documentation showing contributions, pledges and commitments for $450,000 to Oak Hall Episcopal School, thereby qualifying (the School) for the matching fund." The Board is also commended for reaching its goal in only six months.[3]

In a letter dated June 26, 1990[4], Bishop Moody writes to "welcome Oak Hall School as a Diocesan Institution and as a full member of the Oklahoma Commission of Episcopal Schools," having been "approved by the Council of the Diocese of Oklahoma" on June 7, that same year.

In 1991 Bettye Brown's Montessori School, situated in a small house close to St. Mary's, became an option for parents of Oak Hall Episcopal School's Early Childhood program. For the next five years, classes were held on three separate campuses – Kindergarten through the 8th Grade continued at the St. Mary's facility; traditional preschool was held in St. Philip's Episcopal Church, which was located beside St. Mary's; and the Montessori preschool remained at its original facility.

As student enrollment continued to increase, the Board of Trustees began discussing the possibilities of consolidating everyone onto one new campus. In 1995, a

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[2] Terry Harris and Bill Goddard. Interviews with author. Telephone interviews, Ardmore, OK, May 2, 2016.

[3] See Appendix A for the resolution by Bishop Moody regarding the endowment.

[4] See Appendix B for the letter from Bishop Moody about being a Diocesan school.

23,000 square foot building was constructed on 14 acres at the corner of Mt. Washington Road and Veterans Boulevard. In 2000, a 9,000 square foot multi-purpose gymnasium and four additional classrooms were added.

Today, Oak Hall Episcopal School employs 32 full and part-time employees, 21 of whom are teachers. All full-time K-8 homeroom teachers have state certification. The School continues to educate children from Early Childhood 3 through the 8th Grade. Enrollment for the 2014-2015 school year closed with 145 students. In recent years, enrollment has remained stable at around this number. Although not yet achieved, it is desirable to increase the student number to 150 or more.

Oak Hall Episcopal School was the first private school in the United States to have been designated as a Great Expectations Model School. Great Expectations® (GE) is a professional development program that provides teachers and administrators with the skills needed to help create a positive school atmosphere, inspiring students to pursue academic excellence. There is a focus on the human quality of teaching and learning. If the GE philosophy is fully embraced, the program offers renewal and inspiration for teachers, whether new or experienced.

GE creates an infrastructure that promotes improved student self-esteem, attendance, discipline, and parent participation – all of which should result in improved academic achievement. It is grounded in the belief that all students can learn. "Rather than teaching WHAT to teach, Great Expectations methodology focuses on the learning climate and the HOW of teaching."[5]

School year 2014-2015 is the ninth consecutive year Oak Hall Episcopal School has achieved this standard. In order to be recognized as a Great Expectations Model

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[5] "Purpose", Great Expectations, accessed June 22, 2015, http://www.greatexpectations.org/purpose.

School, 90-100% of the teachers must successfully implement 100% of the *Classroom Practices* daily.[6]

Although it has been an Episcopal school since 1999, Oak Hall has at times struggled to understand what it means to be "Episcopal". The School, from its foundation in 1977 had a religious aspect, but it was never clearly defined. When it affiliated with the Episcopal Diocese of Oklahoma in 1990, it added the word "Episcopal" to its name without fully understanding what it meant beyond the ideas that a Bishop was now involved and the School received some financial support from the Diocese. Oklahoma is the only Episcopal diocese where "Diocesan schools" receive direct financial support from the Diocese. This support is ear-marked to help with each school's financial-aid program. In other diocese, schools are designated as "Diocesan" to differentiate them from "Parish" schools, whose by-laws include the oversight and leadership of an individual Parish's Rector and Vestry.

Each Head of School continued to build OHES in various ways. The long-serving Head of School before, during, and after the process of becoming a Diocesan School, Mrs. Ginny Little, moved the School from rented space to its current purpose-built location. Mrs. Laura Gallagher consolidated the School's curriculum and financial position, and Dr. Lee White, a one year interim head, helped break the mold that Heads of School were promoted from among the faculty ranks. Although each Head's achievements continued the development of the School, none was able to fill the role as

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[6] See Appendix C for a full list of the 17 Classroom Practices.

"primary ambassador of and advocate for Episcopal identity and…spiritual leader of the school,"[7] because they did not fully understand what this meant. Mrs. Little was a member of the evangelical Church of Christ denomination. Her successor, Mrs. Gallagher, was a practicing Roman Catholic. Dr. Lee White who, though an Episcopalian, had no experience in church schools, let alone an Episcopal school.

The School had a religious component prior to affiliating with the Episcopal Church. During Mrs. Little's time, Chapel was structured more like a non-denominational Christian service. The service included Bible readings and the singing of worship songs. Each teacher was responsible for classroom devotions. After 1990 when Oak Hall became Oak Hall Episcopal School, clergy from St. Philip's lead the weekly Chapel service. This took the form of a slightly simplified Morning Prayer from the Book of Common Prayer.[8] Successive clergy continued this practice of being part of OHES, or at least sending a representative to officiate at Chapel. One of the parish's rectors had little to do with the School, saying on at least one occasion that he "did not do little people", and therefore a lay Chaplain officiated each week in his place.[9]

With the arrival of The Reverend Steve Bilsbury as Rector of St. Philip's, the church's involvement with the School increased. There was a desire from some quarters, especially at the diocesan level, for the School to be more "Episcopalian". This created some ongoing friction between the priest and the Head of School, Mrs. Laura Gallagher.

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[7] "Furthering Episcopal Identity in Episcopal Schools: Leadership of the Head of School" National Association of Episcopal Schools, accessed May 1, 2016, http://www.episcopalschools.org/library/articles/2012/03/19/principles-of-good-practice-for-furthering-episcopal-identity-in-episcopal-schools.

[8] The Reverend Micky Rahhal, OHES Chaplain (1998-2010). Interview with author, Telephone interview, Ardmore, OK, March 6, 2016.

[9] Linda Potts, long-serving Trustee and former OHES parent and staff member. Text message to author, March 6, 2016.

Faculty felt the frustration of forced change as different prayers and music were incorporated into the services and previously used material was phased out. Godly Play was also introduced as part of the religious offering for classes through the Fifth Grade, and Father Steve held a weekly Christian Education time with the Middle School students.

Mrs. Gallagher resigned her position in 2011, and the Board of Trustees began a formal search for the next Head. This proved unsuccessful, and Dr. Lee White, a retired public school educator living in Ardmore, was appointed Interim Head for the 2012-2013 school year. The usual role of an interim is to "keep the ship steady", and this is what Dr. White did. Although he was an Episcopalian, attending and having served on the Vestry of St. Philip's, his background in education was one in which religion had no place in the school. Thus, although the chapel services and religious instruction at OHES continued unchanged, they were also not developed in any way.

The diocesan Bishop, the Right Reverend Doctor Edward J. Konieczny (Bishop Ed), became involved in the renewed search process. As part of the process, the Southwestern Association of Episcopal Schools was engaged as the consultant for the search.

Bishop Ed made it very clear to the Board of Trustees, and in turn to the Search Committee, that the School's Episcopal identity was important and needed to be developed. The OHES Head of School Opportunity Statement prepared for potential candidates, under the section headed "Opportunities & Challenges at Oak Hall", begins:

The opportunities and challenges for the next Head of School are to:

1. Maintain and enrich the existing school culture by preserving and expanding its Episcopal identity…[10]

As part of the interview process, the Bishop met with me and was unambiguous about the fact that continued financial support was, in part, dependent upon the School continuing to develop and live into its Episcopal identity.[11] But what does "Episcopal identity" really mean? Certainly it is more than recognizing the role and authority of bishops. It is also true to say that Bishop Ed was not implying that OHES should become like an Episcopal parish church. As a Trustee of Casady School in Oklahoma City and Holland Hall School in Tulsa, both large preparatory schools, and also both Diocesan schools, Bishop Ed has experienced how the ministry of Episcopal schools varies from, yet also compliments, Episcopal churches.

Identity Explored

My project and this associated thesis are not about Episcopal Church identity. But the way the Episcopal Church sees itself and the worldwide Anglican Communion has an effect, whether intentional or not, on its ministries. Episcopal schools are very much a ministry of the Church.

Since the Church of England came into being as an autonomous institution during the reign of King Henry VIII, it has seen itself as the *via media* – the middle way, straddling the great divide between the Roman Catholic Church and those churches

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[10] Sue Kirkpatrick and Susan Schotz, *OHES Head of School Opportunity Statement* (Canyon, TX: Southwestern Association of Episcopal Schools Publication, 2012), 6.

[11] Edward Konieczny. Interview with author. Personal interview, Oklahoma City, OK, November 7, 2012.

created during, and since, the Reformation. As Richard Giles puts it, *Anglican* has now come into regular use to describe all or any of the churches across the world that have sprung from the Church of England – originally in areas colonized by the British, and subsequently in other parts of the world where Britons were to be found living, trading, and getting the locals to sit in straight lines while they were told the good news that God was an Englishman.[12]

As these colonies gained independence from the Empire, so too did their national churches from the Church of England. But because these churches shared aspects of their history, tradition, and ways of worshipping, they did not want to sever links with Canterbury, and the Anglican Communion was developed. Today the Anglican Communion is comprised of 38 autonomous national and regional Churches plus six Extra Provincial Churches and dioceses; all of which are in Communion – in a reciprocal relationship – with the Archbishop of Canterbury, who is the Communion's spiritual head.[13]

For the Episcopal Church, identity is something with which it continues to wrestle. According to the Right Reverend Ian T. Douglas, "Beginning in the mid-1960s, the self-security of the Episcopal Church as 'the national church' began to ebb away…"[14] He continues that "the loss of the national church ideal has resulted in a crisis of identity

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[12] Richard Giles. *Always Open: Being an Anglican Today* (Cambridge, MA: Cowley Publications, 2004), 5.

[13] "What is the Anglican Communion," Anglican Communion, accessed March 11, 2016, http://www.anglicancommunion.org/identity/about.aspx.

[14] Ian T. Douglas, Foreword to *People of the Way: Renewing Episcopal Identity*, by Dwight J. Zscheile (New York: Morehouse Publishing, 2012), xiv.

for the Episcopal Church."[15] Continuing this thought process, Dwight J. Zscheile maintains that, "The Episcopal Church, like other Christian churches, exists first and foremost because of God's life and love for the world. Renewing Episcopal identity after the era of establishment calls us to reflect on the nature of that life and love."[16]

Zscheile puts forward the Episcopal Church now looks outside itself, taking on the ministry of Mission as a way to live out the Gospel. Prior to this, the Church was more concerned with its own members, and their service was "equated with service on church committees or attendance at church programs. The more devout you were, the more committees you sat on and the more frequently you were on the church campus."[17]

So what is important to Episcopalians about their church? The document *Around One Table: Exploring Episcopal Identity* offers some insight. Five groups were surveyed (bishops, active priests, retired priests, General Convention deputies, congregational members) with the question of what are the most central, enduring, and distinctive features of the Episcopal Church? Their responses were put into four categories – core, secondary, tertiary, and stand-alone identity themes. Core identity themes used in the survey were: Christ as central, sacramental, Book of Common Prayer, Incarnational, scriptural, and pastoral.[18] Secondary themes were: reason, inclusive, tradition, common liturgy, ceremonial, experience, societal change (responsive to societal change and source

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[15] Ian T. Douglas, Foreword to *People of the Way: Renewing Episcopal Identity*, by Dwight J. Zscheile (New York: Morehouse Publishing, 2012), xv.

[16] Dwight J. Zscheile. *People of the Way: Renewing Episcopal Identity* (New York: Morehouse Publishing, 2012), 44.

[17] Ibid., 116.

[18] David T. Gortner, *Around One Table: Exploring Episcopal Identity* (New York: College for Bishops / CREDO Institute, Inc., 2009), 31-45.

of societal change)[19], and the Tertiary Identity Themes were: middle way, diverse theological positions, ecumenical, diverse spiritual practices, prophetic, dispersed and authority.[20] The stand-alone identity themes were idiosyncratic, bearing no relation to other identity themes. These were: elite, salvation – Episcopal Church as source, and A-confessional.[21] As the authors put it, "No singular concept captures the fullness of its [the Episcopal Church] complexity, yet there is a clear structure of its multifaceted identity."[22]

In Chapter 4, the 23 themes identified in *Around One Table* are compared with the Principles of Episcopal school identity to see what, if any, correlation occurs. Of interest, at least to me, is the fact that Episcopal school educators, or at least heads of school, were not questioned as a group, although there were no doubt educators within the five identified groups. The reason I find this fascinating is because, Episcopal schools which are found generally throughout the Episcopal Church, which includes "dioceses in states, territories, and commonwealths of the United States and in Haiti, the Dominican Republic, the British Virgin Islands, Honduras, Colombia, Ecuador, Venezuela, Taiwan, Austria, Belgium, France, Germany, Italy, and Switzerland"[23] employ around 28,500 administrators, faculty, and staff, and these schools educate approximately 160,000

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[19] David T. Gortner, *Around One Table: Exploring Episcopal Identity* (New York: College for Bishops / CREDO Institute, Inc., 2009), 46-69.

[20] Ibid., 70-87.

[21] Ibid., 88-97.

[22] Ibid., 98.

[23] National Association of Episcopal Schools, "About Episcopal Schools," in *Reasons for Being: The Culture and Character of Episcopal Schools*, NAES (New York: National Association of Episcopal Schools, 2010), 4.

students.[24] Certainly with these statistics Episcopal schools must rank as one of the Episcopal Church's strongest and most influential arms of outreach.

Episcopal Schools Then and Now

Ann Mellow, Associate Director of the National Association of Episcopal Schools, writes that Episcopal clergyman and educator William Augustus Muhlenberg (1796-1877) promoted education as an important Episcopal Church ministry. In addition to Muhlenberg's emphasis on "moral education"[25], Mellow writes that other charismatic leaders within the Church such as Phillips Brooks, William Reed Huntington, Endicott Peabody, Anne Wright, and Henry Colt, created "Episcopal schools (as a way) to raise up leaders for church and state."[26]

Just as early Episcopal schools owe their initial existence to the desire for the good of the individual and also the good of society, so too do these goals remain the driving forces for the establishment of Episcopal schools over the last century. But what exactly is an Episcopal school?

Of the 1,182 Episcopal schools, no two are the same; and while there is an overarching guiding ethos as well as some principles of Episcopal identity in schools, the ability to be prescriptive about identity is not realistic. Those seeking consistent and clear answers, or straightforward definitions are left questioning. Scott E. Erickson puts forward that those who struggle with this sense of ambiguity do so from a "desire to

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[24] "Facts & Figures", National Association of Episcopal Schools, accessed August 14, 2015, http://www.episcopalschools.org/episcopal-schools/facts-figures.

[25] Ann Mellow, "A brief History of Episcopal Schools in the United States," in *Reasons for Being: The Culture and Character of Episcopal Schools*, NAES (New York: National Association of Episcopal Schools, 2010), 25.

[26] Ibid., 26.

articulate the beauty of the Episcopal ethos – an ethos that is discerned more through intuition than through doctrine, more easily talked about in story than in philosophy statements".[27] Erickson continues that this is why "Episcopal education reflects Anglicanism at its best."[28]

Which of the 1,182 Episcopal schools does not have the foundation of love – a love for the students as beloved creations of God, valuing each child individually for their unique gifts? The overarching ethos is that Episcopal schools "must act out of love, teach love, model love, and love one another in our community above all else, or all else will be meaningless."[29]

The inherent difficulty of attempting to encapsulate the values of dynamic communities into unambiguous statements aside, in order to quantify research for the project and the writing of this thesis, it is important that I try to capture smoke in a bottle, and articulate some principal qualities of Episcopal school identity. Episcopal schools are:

1. Christ-centered places of faith that model God's love and grace, inviting and accepting all people to be in community;

2. Educational communities striving for excellence where each individual child's "mind, body, and spirit" are nurtured, and religious formation is integrated across the curriculum and throughout school life; and,

3. Living into the Baptismal Covenant through: seeking to serve Christ in all persons; striving for justice and peace among all people; and, respecting the dignity of every human being.

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[27] Scott E. Erickson, "The Anglican Ethos of Episcopal Schools," in *Reasons for Being: The Culture and Character of Episcopal Schools*, NAES (New York: National Association of Episcopal Schools, 2010), 20.

[28] Ibid., 21.

[29] "The Idea of an Episcopal School", National Association of Episcopal Schools, accessed July 21, 2015, http://www.episcopalschools.org/library/articles/2012/03/15/the-idea-of-an-episcopal-school.

Through practices that realize these principles, Episcopal schools equip their students to become productive citizens responsive to the needs of an ever changing world.

For the purposes of this work, these principles will be used as the rubric against which the Episcopal identity of Oak Hall Episcopal School will be measured. The evaluation of a school's Episcopal identity is not an exact science. Although I have affirmed three "concrete" principles, for OHES as well as for each and every other Episcopal school, there are a myriad of ways that our individual Episcopal identity will be understood and lived.

From the ethos and principles above, as well as those described by a variety of Episcopal organizations and educators, it is clear that Episcopal schools recognize that education is about our partnership with God. Through this partnership, opportunities are created, and choices are offered. The main choice for each individual, and for schools as communities, is whether or not to fully exercise the gifts God has given. The Parable of the Talents (Matt. 24 NRSV) shows us that we need to be wise in how we use our gifts. Faculty and administration have the opportunity to help students understand the choice that is before them regarding their response to God's call to them to live as children of God.

The Reverend Luther Zeigler writes that, in Episcopal schools, we seek a deeper relationship with God and each other through the context of shared practices rather than any single theological position, "We love. We worship. We welcome. We serve. We question."[30]

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[30] Luther Zeigler, "What does it mean to be an Episcopal school?" (sermon preached at the opening faculty Eucharist, St. Andrew's Episcopal School, Potomac, Maryland, August 31, 2009).

The Journey

There are different roads that lead to a headship. The majority of heads make their way up "through the ranks", most commonly holding senior administrative positions prior to their first headship. In elementary schools, they have usually spent considerable time as a classroom teacher; and at the middle or high school level, time in the classroom specializing in an "academic" subject such as mathematics, science, English or history.

My background and journey to this, my first headship, was unorthodox. First, although I had been a Dean of Students at my previous school, I had not held a position as either a division head or an assistant/associate head of school; and second, my subject discipline is music.

Having graduated from the Sydney College of Advanced Education (Australia) with a Bachelor of Music Education degree, I went on to receive a Master of Music degree in English Church Music from the University of East Anglia (UK), specializing in choral conducting and choir training. The journey to my first headship was gradual: first as a music teacher, then teacher and Director of Choral Music; then Director of Music (DoM); then as DoM and Coordinator of Student Conduct; followed by DoM and Dean of Students; and finally, Headmaster. Serving concurrently with all these school positions (except the headship), were church music positions, both at a cathedral and a large (program size) parish church.

There are very few examples of other musicians becoming school heads. Four of the most notable are Mr. Peter Allwood, Mr. Chris McDade, Ms. Marsha Nelson, and Mr. Melville Brown. Allwood became Head of Lichfield Cathedral School (UK) after serving as Director of Music at Christ's Hospital School, a prestigious public school in the United

Kingdom. McDade is the current Head Master of St. George's School, Windsor Castle (UK), having previously been Headmaster of the Ripon Cathedral Choir School, and before that, Director of Music at St. Edmund's School, Canterbury, also in the United Kingdom. Nelson is Head of The Cathedral School of St. John the Divine (NYC). Ms. Nelson was a former Director of Choral Music at Trinity School, New York City. Although Ms. Nelson did start in music, she subsequently held the position of upper school dean and then associate head at Trinity before moving to St. John's. On April 16, 2016, St. Andrew's Episcopal School in New Orleans, announced the appointment of Mr. Melville Brown as the next Head of School. Mr. Brown previously served as the Head of School at Waring School in Beverly, MA, before which he served for seventeen years as the Director of the Performing Arts Department at Trinity School in New York City. Interesting that two Episcopal school Heads have come out of the music department at Trinity School!

My move from the classroom to being head of department was a calculated one, but it was not done to accumulate power or a higher salary – normal but misguided reasons to seek advancement. I wanted to facilitate opportunities to help and assist others who were devoted to being in the classroom. Without fully realizing it at the time, and certainly without understanding or embracing the language, I was moving further into the realm of becoming a servant-leader. Robert Greenleaf summarizes my mindset perfectly when he writes, "It begins with the natural feeling that one wants to serve, to serve *first* [author's italics]. Then conscious choice brings one to aspire to lead."[31]

The importance of the School's Episcopal identity challenge attracted me to investigate Oak Hall's Head of School position. In the 22 years of teaching prior to my

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[31] Robert Greenleaf, *The Servant as Leader* (Cambridge, Mass: Center for Applied Studies, 1973), 7.

Headship, only two were in non-Episcopal or non-Anglican schools. In addition, from the age of 10 to 18, I myself attended an Anglican boys school. Those years shaped me. Therefore, the Episcopal/Anglican identity is part of my identity, and by extension a huge part of me exercising my ministry of teaching.

To be, or not to be, Episcopalian – That is the Question

In October 2012, I interviewed via telephone with the Search Committee for the Head of School position at Oak Hall Episcopal School. In addition to the standard interview questions, they asked if I felt it was important that the next Head of School be an Episcopalian. I replied that I thought it was extremely important – and not just because I was an Episcopalian. Virtually any administrator could lead the educational aspects of the school, but an Episcopalian would, or should, have a better understanding of the nuances of the Episcopal Church and its worship practices. Guidelines of the National Association of Episcopal Schools asserts that:

> The head of school is the primary ambassador of and advocate for the Episcopal identity and as spiritual leader of the school shapes this ministry with the rector, chaplain, and other key leaders.[32]

I think the person who stands the best chance of ably filling these roles is an Episcopalian with experience in, a passion for, and a commitment to, Episcopal schools.

Every faculty member plays a part in the spiritual well-being of the students, and although the majority of employees at Oak Hall Episcopal School are not Episcopalian, there is the expectation that they be "sympathetic and supportive" of the Episcopal tradition. The role of Headmaster is slightly different. From the National Association of

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[32] National Association of Episcopal Schools, *Principles of Good Practice for Furthering Episcopal Identity in Episcopal Schools* (New York, NAES, 2005), 5.

Episcopal Schools' document, the belief is clear that the Head of School is not only very closely connected with the Episcopal identity of a school, but that he or she has an integral part in setting the tone and shaping the experience for the school community.

Because of this, modeling behavior to faculty and students alike is an important aspect of this leadership. I have consciously modelled many different things within the arena of education, but I have also deliberately included aspects of modeling features associated with an Episcopal identity, and these have been included as part of my project.

The religious diversity of the Ardmore community is reflected in the student population of the School, but not in the make-up of the Board or faculty. The Board of Trustees is by its Bylaws composed of a majority of Episcopalians. Currently there are 12 Trustees, including two *ex-officio* positions. Of the 12, six are Episcopalian and six are not. As Headmaster, I am also *ex-officio*, and not "elected nor counted in the total number of trustees"[33], I do have both voice and vote. This means that of the 13 voters, the majority are Episcopalian. The ratio within the School body is very different. Of the 145 students, 16 (11%) are Episcopalian, and of the 32 full and part-time faculty and staff employed at OHES, six (19%) self-identify as Episcopalian.[34]

The Bylaws skew the proportion of Episcopalians serving as Trustees in relation to persons of other denominations or religions. The proportion of teachers who identify as Episcopalian is higher than the proportion of families and students identifying as

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[33] Oak Hall Episcopal School. *Amended and Restated Bylaws.* (Oak Hall Episcopal School, adopted June 26, 2013), 1.

[34] Oak Hall Episcopal School Enrollment and Employment Information, 2014.

Episcopalian within the community. This is a conscious effort to help ensure that the Episcopal identity of the School was not seen as an add-on, but rather as essential.[35]

Explanations aside, with these statistics in mind, the question becomes can a school made up of a faculty, staff, and student population, which is largely not Episcopalian, develop and live into its Episcopal identity, and if so, how?

The first part of answering "how" needs, for the purpose of this project, a definition of what "Episcopal identity" means. I believe that Bishop Ed's goal is that Oak Hall Episcopal School should be the best school it can be. In this context, when he refers to "Episcopal identity" for OHES, it means "Episcopal school identity"; the Principles of which were described on Page 15.

With this clarification of definition now achieved, we turn again to the question: "Can a school made up of a faculty, staff, and student population, which is largely not Episcopalian, develop and live into its Episcopal identity, and if so, how?" None of my previous three Episcopal/Anglican schools had a majority population of Episcopalians. Each had similarities and differences to the others, yet in their own ways, each was very Episcopalian/Anglican. What my experience showed me was that it certainly was possible, and that the "how" was not predetermined, but rather, it had to be created within a specific context.

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[35] Edward Konieczny. Interview with author. Personal interview, Oklahoma City, OK, November 7, 2012.

CHAPTER THREE

THESIS AND PREDICTION

I wonder...

Peeling Back the Layers of my Own Thoughts

When I first arrived at Oak Hall Episcopal School, I was unsure what the School community knew about Episcopal school identity. In the job posting, and during the hiring process, this area was repeatedly emphasized as being both important to the Bishop and as needing attention. Therefore I deduced that the faculty and staff's level of understanding of that identity was going to be fairly low, and at best rudimentary. As I spoke individually with people, I began to understand that many people saw certain current practices as demonstrating the School had an Episcopal identity, but that in fact some of the examples given could just as easily have been used in a non-Episcopal school setting. For instance, OHES had a weekly Chapel service. Chapel services are also held in the majority of non-Episcopal religious schools, and OHES had been holding weekly Chapel years before it affiliated with the Episcopal Church. Another example was Community Service. Again, a large number of schools, whether Episcopal or non-Episcopal, public or private, incorporate a form of community service into school life. So really, what is the difference, what sets us apart, and what makes OHES Episcopal? The motivating principles of an institution drive the decisions whether or not to have chapel or participate in community service. This was a large part of what seemed to be missing. People at OHES had no clear understanding of the principles behind Episcopal school identity.

Learning about some of the examples of what OHES already practiced as part of their identity led me to carry out an audit of this area of school life. In turn, the information garnered from the audit became central to the Act of Ministry as discussed in Chapter 4.

The Project

In reviewing the results of the audit, I found there were some wonderful things already happening at the School. There was also a range of understanding regarding the principles of Episcopal school identity and furthermore, how these principles were realized in practice.

Because of this, I developed a plan to be implemented over two years that was designed both to introduce new hallmarks of Episcopal school identity, as well as clearly identify and enhance those practices already in existence at the School. It was important that the various groups within the School community not only understood what it meant to be an Episcopal school, but that they were given the opportunity to reflect on what was happening successfully in the School, and the ways in which they were already demonstrating traits of living into their own Episcopal identity – even if they did not realize it!

Despite the fact that there were examples of Episcopal school identity already in practice, changing people's understanding of what these practices demonstrated and why they were important would be needed. The idea of, and issues associated with, change are discussed in more detail in Chapter 5. In my mind, educating the various School constituents was the key to affecting change.

In approaching the need to develop the School's Episcopal identity, the question of which constituent group needed my focus first became important. Because it was not possible to say categorically which group within the School did not "get it", I felt it more desirable to cast the net wide and try to affect change, to a greater or lesser extent, in as many of the different groups as possible. In trying to evaluate the success of my work, I decided it would be unrealistic, certainly within the two-year timeframe, to accurately assess every School constituent group. I determined that the formal evaluation would only be undertaken with one group – the faculty and staff.

The faculty and staff would have the most exposure to the various teaching times. They would obviously be in the faculty/staff meetings, but the majority would also be in Chapel when I was speaking to the children. Likewise, at parent gatherings, there would be a number of faculty in attendance. It was also my belief that this group might be the most difficult group to "move", and if they were on board, the benefits of increasing their understanding of Episcopal school identity had the potential to be far-reaching. In addition to the reality of sharing with non-school people about their jobs, the faculty and staff interact regularly with parents, and they have immense influence on the students each and every day.

Desired Outcomes

My very ambitious goal, especially being new not only to this School, but also a new school Head, was to help Oak Hall Episcopal School be an Episcopal school, not just in name. In order to do this, it was crucial that the School understand and deliberately live into its Episcopal identity, demonstrating those principles in the very fabric of its being. I

feel that Episcopal schools offer so much, not only to the students, but also to their families, and to those called to work in them. A clear understanding of identity enhances the effectiveness of a school. With understanding, things are done deliberately and with purpose. At the same time, it would be disingenuous if I did not also acknowledge my desire to successfully realize the task given to me by the Bishop.

Another important outcome of this project was that the results of any changes once implemented, would be long-lasting rather than simply the "change *du jour*". Too often schools will have an area of focus that changes too soon and often before the work is complete. This is something about which most teachers are very critical. It was therefore going to be important that the School community understand that the focus on Episcopal identity was important because it went to the very core of who they were as a School, and who they might become in the future.

CHAPTER FOUR

ACT OF MINISTRY

This chapter details the evaluation and development of specific practices within the Religious life of the School. Analyzing the results of the Art of Ministry gives the starting point to measure the effect on the School now, and its potential influence in the future.

Where to Begin?

The directive from the Bishop seemed clear enough, "Develop the Episcopal identity of the school." But it was not without challenges. In order to undertake this task as the new Headmaster, it was important that I gain an understanding of what was already occurring throughout the School, as well as what people wanted to happen. To this end, through conversations, review of print material, and direct observation and experience, I began an audit of OHES's current practices in relation to its Episcopal identity. The practices were categorized according to the three Principles of Episcopal school identity (ESI) adapted by me for this work, from a variety of sources. I have drawn heavily from the wonderful work and publications of the National Association of Episcopal Schools.[1] Episcopal schools are:

1. Christ-centered places of faith that model God's love and grace, inviting and accepting all people to be in community;

2. Educational communities striving for excellence where each individual child's "mind, body, and spirit" are nurtured, and religious formation is integrated across the curriculum and throughout school life; and,

3. Living into the Baptismal Covenant through: seeking to serve Christ in all persons; striving for justice and peace among all people; and, respecting the dignity of every human being.

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[1] See Chapter 2 for additional information on Episcopal identity.

Over a period of two school years, as continued efforts to improve the School's understanding of its Episcopal school identity took place, I used written and verbal communication to explain what was happening. The process was in three phases which overlapped. As the School already made use of a variety of religious activities, or activities which incorporated some form of religion, the first phase involved continuing to use some of the current religious practices already in place with no change. The second phase was to take audited religious practices and further develop and enhance them. The introduction of new ideas and practices became the third, and final phase of the process that I posited would strengthen the Episcopal identity of the School.

Religious Identity Pre 2013

The audit of what was currently happening at the School was undertaken in three ways: personal interviews with faculty and staff; review of all print material; and, observing and experiencing different activities. The School's practices corresponded to the following ESI Principles:

Principle 1 (Christ-centered places of faith that model God's love and grace inviting and accepting all people to be in community) was supported by the following practices: Bible verses included in weekly newsletter and on the electronic road sign; Branding and Marketing; Chapel; and, Special Occasions.

Principle 2 (Educational communities striving for excellence where each individual child's "mind, body, and spirit" are nurtured, and religious formation is integrated across the curriculum and throughout school life) was evident through the

practice of: Godly Play; Grace before meals; Prayers at Opening Exercises and Hoot & Holler; Private devotions in the classroom; and, Religious Education.

Principle 3 (Living into the Baptismal Covenant through: seeking to serve Christ in all persons; striving for justice and peace among all people; and, respecting the dignity of every human being) was exhibited through: Community Service.

The details outlined below show that although things were happening to support the three ESI Principles, most of the practices in place were relatively light in substance.

Practices supporting the ESI Principles

Bible verses included in weekly newsletter and on the electronic road sign

The School's weekly newsletter to parents included a short Bible verse of the month. These monthly verses were also displayed on the electronic sign located at the street corner of the School's property. These verses were selected by the Kindergarten teacher, and corresponded with the Great Expectations quotes of the month.

Branding and Marketing

There was no consistency in the School's electronic and print material regarding reference to the School being Christian and/or Episcopalian.

Chapel

Services in the School's chapel, a converted classroom, were held on Wednesday morning of each week. For the two years prior to my arrival the service had been Morning Prayer according to the 1979 Book of Common Prayer. The Officiant was the

Reverend Steve Bilsbury, the Rector of St. Philip's Episcopal Church (the local parish). The parish organist was the accompanist for the service.

On Ash Wednesday and at Graduation each year the students would be taken over to the parish church for services. In addition to the Imposition of Ashes and the graduation ceremony, these services included Eucharist.

The Early Childhood section had a weekly service in the Chapel with Father Steve. This was separate from the other grades, and they did not travel to the church for services.

Special Occasions

At various times during the year special occasions were held. These included Grade Orientations, Grandparents & Special Friends Day, Dinner Theater, and the Awards Assembly. In addition to parents, some of these events attracted other family members and alumni. At each of these occasions, some type of devotion or prayer was offered. The Grandparents and Special Friends Day included multiple chapel services with the different grades.

Godly Play

Taught by a parishioner of St. Philip's who was also the grandmother of two students at the School, Godly Play was taught to children in Early Childhood 3 through the 5th Grade, once a week in the Chapel.

Grace before meals

Each classroom teacher assumed responsibility for saying Grace with their class prior to moving into the cafeteria for lunch. These prayers were not set, but were determined by each individual teacher.

Prayers at Opening Exercises and Hoot & Holler

Prayers were included each morning during Opening Exercises held in the cafeteria prior to the commencement of classes. The prayers took various forms depending on the teacher leading that time. Prayers included but were not limited to, the Lord's Prayer, the School Collect, and the Students' Creed.

Hoot & Holler was the weekly school-wide assembly. Held in the gymnasium, Hoot & Holler had a format which involved prayers and a Bible reading followed by various school announcements and a class presentation.

Private devotions in the classroom

During the school day various teachers would have classroom devotions. These might include prayers, Bible readings, and teaching time. There was no set format outlined by the School, nor was it compulsory to hold them.

Religious Education

Once a week the Middle School students would meet with Father Steve for a 30 minute religious education class. In addition to talking about aspects of Christianity, various other world religions were introduced.

Community Service

Throughout the school year various projects were undertaken. These included collecting supplies for the animal shelter, clothes for the children's shelter, and canned goods for the food bank. Community service projects were organized by classroom teachers or through the school office with parent volunteers.

The first step was to prioritize. Of the 10 practices of religious identity already in place as of July 2013, I identified that half could remain essentially unchanged. Those were: Bible verses; Godly Play; Grace before meals; Private devotions; and, Religious Education. The other five practices were moved to the second phase of the Act of Ministry process which was to further develop and enhance them.

Developing Ideas

The second phase involved taking the five remaining practices and developing them to have more substance. In this phase I would work with: Branding and Marketing; Chapel; Prayers at Opening Exercises and Hoot & Holler; Special Occasions; and, Community Service.

Planned changes to practices

Branding and Marketing

All print material was reviewed to ensure that we were not just saying the School was a "Christian" school, but rather that we were an "Episcopal" school, or at the very least, a "Christian school in the Episcopal tradition".

In written material the School was sometimes referred to as "Oak Hall". This was changed to either be in full "Oak Hall Episcopal School", or "OHES". Even the way the

telephone was answered changed from "Oak Hall" or "Oak Hall School" to "Oak Hall Episcopal School".

A discussion also took place about changing both our website and e-mail addresses, both of which are currently "oakhallschool.com". The decision was taken not to add "episcopal" because too many people misspell it.

A fairly major change occurred in regard to the School's admission process. In the application material sent to prospective parents, the admissions policy was rewritten to include a new part about "children or grandchildren of a communicant in good standing of the Episcopal Church." The new application form questionnaire also asked parents "Why is an Episcopal education important to your family?" To help prospective parents better begin to understand what an Episcopal school is, we started including the National Association of Episcopal School's pamphlet *The Idea of an Episcopal School*, in all application packets.

Changes were made through different ways: verbal explanation to faculty and staff; faculty and staff committee to draft new documents; full faculty and staff review of written material; review and approval of material by the Board of Trustees; parents informed in writing of the changes.

Chapel

This was the area with the most development and change. From the beginning of the 2014-2015 school year the students began nine mornings out of 10 in Chapel. Hoot & Holler was held on the tenth morning.

A truncated form of Morning Prayer[2] was introduced on Monday, Tuesday, Thursday, and every second Friday. The alternate Fridays were Hoot & Holler.

The parish priest continues to lead a full Morning Prayer on Wednesday morning. This service is known as "big chapel". Eucharist is now celebrated in Chapel on the third Wednesday morning of each month.

The School continues to attend St. Philip's for services on Ash Wednesday and for Graduation.

The teaching time at daily Chapel is used to elaborate on the Bible reading for the day, as well as introduce ideas promoted by the Episcopal Church, and to also recognize other Christian teachings and world religions.

It has been my goal to have teachers and students help lead the services. At present, I lead two services, and three other teachers lead the other two days. The students acolyte, read the Bible lesson, and lead the prayers. It is my plan that this will continue to develop to include student preaching.

The time immediately before the start of the service was probably not very different to that encountered in many school chapels and Sunday morning church services; there was a varying amount of pre-service chatter – created by people greeting each other, or just being restless because others were still making their way to their places in the worship space. I certainly experienced the same at my previous Episcopal elementary school. The noise was occasionally reduced by a teacher (or slightly irate organist) "shushing" the offenders. This was certainly not the most conducive environment for any kind of pre-service preparation or meditation/reflection.

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[2] See Appendix D for the Order of Service for Daily Chapel.

At one of the first chapel services at the beginning of last year, I spoke during my teaching time about prayer, and students identified examples of things we might use to aid our prayer life such as passages from the Bible, the Book of Common Prayer, and a Rosary (identified by one Roman Catholic student). I also introduced the Five Finger Prayer as a simple yet effective way of directing and focusing our prayers. I wrote an explanation to the parents in my article in that week's School newsletter.

> Sometimes children may find it hard to focus on prayer or they are prone to pray only for what they 'want'. And really, as adults, we too can get caught up in our busy lives and it can be extremely hard for us to clear our minds of the daily minutiae, and focus on talking to God in prayer. The Five Finger Prayer is a very simple way of helping children (and us) find a rhythm to their own prayers. As a child puts his/her hands together, fingertip to fingertip, s/he has created an order of focus.
> Thumbs – As we hold our hands together, our thumbs are closest to our body. We therefore pray for those closest to us – our own family and friends.
> Index fingers – As these are also known as 'pointer' fingers, we use them to remind us to pray for those who help and point the way for us – doctors, police, and teachers etc. Your child's teachers can be mentioned by name here.
> Middle fingers – Being the tallest, we pray for those in authority and leadership roles – the President, members of the Congress and Senate, state Governor and government officials.
> Fourth fingers – As these are the least mobile, we pray for the weak, the sick, the lonely, and all those in need of God's healing touch.
> Little fingers – As we reach the end of our prayer cycle, we pray for ourselves. By putting ourselves last on the prayer list, and having focused on the needs of others, by the time we get to ourselves, we are less likely to pray for our 'wants', and more likely to pray for our 'needs'.
> One of the wonderful things about the Five Finger Prayer is that it can be used anywhere and at any time. If time is short or our prayers are interrupted, we can stop the cycle and then pick up our conversation with God at a later time starting on the next finger.[3]

Each morning that I lead Chapel, I sit in place with my hands together and start the Five Finger Prayer. As students and faculty enter and sit, many immediately do

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[3] Kenneth R. Willy, "News from the Headmaster," Oak Hall Episcopal School Owl's Hoot, September 4, 2014.

likewise. If students enter and start to talk, I invite them to take the time to go through their own Five Finger Prayer, at which point I resume my own. Without me asking them, the three teachers who help lead Chapel on other days have started doing likewise. It has created a dramatic shift in the pre-service atmosphere. If a class is running late getting into Chapel, those already there sit in silence and pray. Of course, one cannot guarantee everyone is praying, but those who are not, are still silent!

The Early Childhood division continued to meet with Father Steve once a week, but also introduced short services on the other days of the week. These are held in the Early Childhood area rather than in the Chapel, and are led by the teachers.

The educational component of the changes and developments took place in several ways to the different constituents: verbally to the faculty and staff, who then helped design the new format for Chapel and the routine for the beginning of the school day; approval from the Bishop for the proposed order of service for daily Chapel; verbal explanation to the Board of Trustees who approved the change; written information to the parents; verbal explanation to the students on the first day of the school year.

Prayers at Opening Exercises and Hoot & Holler

Opening Exercises now take place each morning in the Chapel immediately prior to the start of the service. The national flag and the Oklahoma state flag are displayed at the back of the Chapel. Those assembled stand, and turn to face the flags for the Pledge of Allegiance, the Oklahoma state flag salute, and the singing of the National Anthem. Then, as we turn our bodies, so we turn our hearts and minds towards the altar and the cross.

The format for Hoot & Holler has remained the same. The change has come about with the reduction in its frequency. The education of this change took place as part of the work of explaining the Chapel program.

Special Occasions

The balancing act with educating attendees at special occasions is not to overwhelm them or the program they have come to see, but to use the opportunity of having a "captured audience". Instead of extemporaneous prayer, collects from the 1978 Book of Common Prayer have been chosen. Educational information is delivered verbally at these events.

Community Service

We have started the move from Community Service to a Service Learning program. A full description of the difference may be found in Chapter 5.

Education about changes to our view of community service took place verbally in faculty meetings and through direct instruction and Biblical stories in Chapel with the students.

<div align="center">

New Things in New Ways

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Through discussions with members of the OHES community as well as previous knowledge from working in Episcopal/Anglican schools, I also identified new areas which were important and needed some emphasis. The new practices corresponded with ESI Principle 1 were: Closer ties with the Diocese; Design for the Future; and, Head's

Communication. Principle 2's new practices included: Board Training; Design for the Future; and, Head's Communication.

The design of this third phase was to help the School community better understand Episcopal identity in general as well as encouraging an embracing of what the School could be.

<div align="center">Details about new practices</div>

Closer Ties with the Diocese

I have been very cognizant about building relationships with the Episcopal Church, at both the parish and diocesan levels – we are, after all, a Diocesan school.

When I accepted the position at the School, discussions took place regarding how I would publically commence my tenure. I asked Bishop Ed to be involved in my institution as fourth Headmaster of the School. He graciously agreed. The purpose was to show the community that the School is part of the mission of the Episcopal Diocese of Oklahoma, and that the Bishop is not only "in charge" of the Diocese, but very importantly, and symbolically, the shepherd of the flock.

Bishop Ed has voice and vote on the Board of Trustees at Oak Hall Episcopal School. He is represented by Father Steve, of St. Philip's. The School continues to look for ways to work more closely with the St. Philip's Parish. This past year, we partnered to provide Christmas gifts for children in Foster Care.

I have met twice each year with Bishop Ed in order to update him on what has happened and what future plans are for the School. For these meetings I have driven up to

his office in Oklahoma City (90+ miles each way), although on one occasion he was in the area so we met at the School.

Although he is somewhat geographically removed from the School, the Bishop is extremely supportive of the School. In the past, the diocese helped fund half of the School's financial aid program. While this has continued, in the past two years, financial assistance has increased. When I approached the Bishop for help funding a newly created position of Director of Development & Enrollment Management, he readily agreed to offer help for two years, and very importantly, the diocese helps fund the Headmaster's salary!

In the past three years Bishop Ed has visited the School on two occasions. During these visits he has been in and out of classrooms and met faculty/staff and students. Many students do not come from a faith tradition that has bishops, so it is a great teaching time for them.

Designs for the Future

After discussion and consensus at the Board level, a discernment phase regarding a potential capital campaign was begun at the beginning of the 2014-2015 school year. The School engaged the Episcopal Church Foundation to help in this project. One of the six potential focuses of a campaign was the building of a Chapel, which would replace the classroom currently being used. There is a matching commitment for a substantial amount of money from the diocese for the Chapel should a campaign be launched.

Head's Communication

Each week I write an article for the School's newsletter, the *Owl's Hoot*. This is disseminated to trustees, faculty and staff, and parents via e-mail each Thursday morning. It has the usual fare of information related to school activities. I have also been using this as a way to help parents better understand the Episcopal identity of the School. Previously, the Episcopal nature of the School was rarely touched upon in communication with the home.

I use either a prayer from the 1979 Book of Common Prayer, or from another appropriate source, almost every week in my article. Sometimes it is simply the collect for the upcoming Sunday which helps people understand there is a liturgical calendar, and at other times I will use the collect or proper and then explore what it means to us as a School community.[4]

Over the 2014-2015 school year, I devoted a number of my *Owl's Hoot* articles to the dissemination of information about Episcopal schools in general and the Oklahoma Commission of Episcopal Schools. Episcopal school identity was also explored through the use of information contained in the National Association of Episcopal Schools' "The Idea of an Episcopal School".

Board training

In November, 2013, and February 2014, I organized a Board seminar with a very experienced sitting Episcopal school Head. The Rev. Dr. Greg Blackburn flew in from Miami, Florida, to spend time with the Board, helping them better understand not just their fiduciary responsibility, but importantly what it meant to be Trustees of an

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[4] See Appendix E for an example of the Headmaster's *Owl's Hoot* article.

Episcopal school. This was the first time in recent memory a board training had taken place.

In August 2014 a new trustee orientation was held. In addition to an explanation of the general workings of the Board, the rector of St. Philip's gave a short presentation about the Episcopal Church and Oak Hall Episcopal School's place in the diocese. Although time was not spent directly talking about Episcopal schools, this topic was covered in conversations with potential trustees when they were being approached to gauge their willingness to be nominated for a position on the Board.

The three-phased approach (retain practices as is, develop practices, introduce new practices) was used to help gain both evidence of Episcopal school characteristics already in existence, and importantly, to allow for opportunities to enable continued expansion of the vision that Oak Hall Episcopal School would live into its own Episcopal identity based upon sound Principles of ESI.

After the initial 10 practices were divided into those to remain "as is" and those to be developed, it became a balancing act of trying to enhance or introduce as many different practices as possible. It did not seem realistic to simply pick one or two practices and concentrate solely on those. Leading into the new school year, Chapel reorganization, and Branding and Marketing were being focused on. As school began, Board training became the focus. Many of the practices occur every week, and so these are always "on the boil", and others like special occasions are more irregular, although usually planned. With all practices essentially being the priority, it became the rhythm of the school year that dictated which practice was being concentrated on most at any given time.

So How did it go?

While it is no doubt true that some practices were more effective than others, it is also true that every practice played some part in helping educate the various constituent groups of the School. Keeping in mind that people respond to different things at different times, the ability to offer a variety of practices, all reinforcing the same three ESI Principles was advantageous both in the relative short-term of this project, and I believe, for the future.

Between the expiration of the timeframe for the Act of Ministry and the writing of this thesis, additional changes to several practices have taken place. Godly Play and Religious Education were among the five practices to remain "as is", and this they did until the conclusion of the second year, when the volunteer teacher of Godly Play informed me that she would be unable to continue teaching in the new school year. Fortunately, the Deacon from St. Philip's was willing to step and teach four of the eight classes. The other four classes, 2nd through the 5th Grades, now have a weekly Christian Education class taught by me.

Gathering Data

The process of educating people was key to helping individuals not simply cope with change, but to move them to a place where they would buy into the process. This concept is discussed more fully in Chapter 5.

In my specific context, I decided the best way to be successful was to ensure that as many different school constituent groups as possible were given some form of education about what was happening and why. The manner of engaging groups varied,

but the message of being an Episcopal school, and the desire to live into that identity, stayed the same for all. Although four constituent groups were targeted (students, parents, trustees, and faculty and staff), the faculty and staff was used to measure growth in understanding, and therefore the success of my project.

The same question was given to the subjects (faculty and staff) over a 22 month period: "What is most distinctive, enduring, and central to an Episcopal school?"

The question was first asked during one-on-one meetings with faculty and staff during the month of July, 2013. As the newly arrived Headmaster, I wrote to all faculty and staff letting them know that I would welcome the opportunity to meet individually with each person prior to the start of the new school year. For these meetings I prepared a list of 10 questions, the answers to which would give me a better understanding of the individual teacher, his/her thoughts about the School, and more information about the School in general. One of the last questions to be asked was the one used for this project.

At the end of May 2014 as School was finishing for that first year, the faculty and staff were each asked to write their response to the same question: "What is most distinctive, enduring, and central to an Episcopal school?"

The third and final responses were collected in May of 2015, when at the end of the second year, the faculty and staff once again individually met with me. They were asked a set of 12 questions that were different from the first year, with the exception of the final question which was the one created for this project: "What is most distinctive, enduring, and central to an Episcopal school?"

The process was deliberately slow. The two-year timeframe was important, as it allowed participants the opportunity to change and develop without feeling pressured to do so simply because the Headmaster said so.

Results[5]

In Table 1a, the responses of 20 subjects are reported. The subjects were asked on three different occasions (July 2013, May 2014, and May 2015), "What is most distinctive, enduring, and central to an Episcopal school?" The response of each subject was compared to the Episcopal school identity (ESI) Principles listed at the beginning of this chapter.

In the three columns beside each subject, the Principle identified by that subject is annotated. If for any reason a subject's answer did not match one of the three Principles, the space has been left blank.

It is important to note that some subjects chose to give more than one answer to the question. When these multiple answers matched multiple Principles, the corresponding Principle numbers have been listed.

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[5] See Appendix F for annotated survey responses

Table 1a. Responses from Subjects 1-20

What is most distinctive, enduring, and central to an Episcopal school?

Subject	July 2013 Principle	May 2014 Principle	May 2015 Principle
1	1	1 & 2	1 & 2
2	2	1 & 2	1
3			2
4	2		2
5	2	2	2
6	2	2	
7			2
8	1	2	2
9	1		
10		1	3
11	2	1	1
12		2	1
13	1	2	1
14	1		1 & 3
15	2	1	1 & 2
16	1	1 & 2	1
17	1	1	1
18	2	1	
19	1	1	1 & 2
20		1	2

Below is the summary of the data. It counts how many times each Principle was correctly identified. If a subject gave more than one answers, and the multiple answers matched different Principles, then each of the responses was counted.

July 2013: Subjects 1 – 20
  Principle 1: Eight responses
  Principle 2: Seven responses
  Principle 3: Zero responses

In the July 2013 answers, three responses matched practices which demonstrated the Principles, and there were two responses that either need clarification or which did not align to a Principle.

May 2014: Subjects 1 – 20
       Principle 1: 10 responses
       Principle 2: Eight responses
       Principle 3: Zero responses

In the May 2014 answers, five responses matched practices which demonstrated the Principles. There were no responses that either needed clarification, or which did not align to a Principle.

May 2015: Subjects 1 – 20
       Principle 1: 10 responses
       Principle 2: Nine responses
       Principle 3: Two responses

In the final set of answers, three responses matched practices which demonstrated the Principles, and there were no responses that either needed clarification, or which did not align to a Principle.

25 subjects responded to the question in July 2013. Because of the length of the project, only 20 of the initial subjects completed the question three times. Due to illness, Subject 21 did not complete the 2013-2014 school year and did not return to the School. Subjects 22-25 answered the question in July 2013 and May 2014 but subsequently left the School and therefore withdrew from the study. Subjects 26-31 joined the School at the beginning of the 2014-2015 school year (year two of the project). Nonetheless, after completing one school year, they too were asked to respond to the same question.

Table 2a shows the responses of the 11 subjects who did not answer the question three times. The data is formatted in the same way as the first table, with the exception that an "X" marks when a subject, for whatever the reason, did not participate in a specific questionnaire.

Table 2a. Responses from Subjects 21-31

What is most distinctive, enduring, and central to an Episcopal school?

Subject	July 2013 Principle	May 2014 Principle	May 2015 Principle
21	1		X
22	1	2	X
23	1	1	X
24		1	X
25			X
26	X	X	1
27	X	X	
28	X	X	
29	X	X	2 & 3
30	X	X	1
31	X	X	3

Analysis

In order to gain some idea of continuity and measure possible development, only the responses of the 20 subjects who completed all three questions form the basis of the study. That being said, information about the responses of Subjects 21-31 have been shared because they do offer an insight into development.

Over the 22 months, Principle 1 moved from eight responses to 10; Principle 2 from seven to nine responses; and, Principle 3 from zero to two responses. The total number of subjects, whose responses corresponded to the Principles increased: May 2013, 15 of the 20; July 2014, 15 of 20; and, May 2015, 17 of the 20.

For Subjects 21-31, practices received three responses for the first two questions, and rose to five for the final question. "Other" responses, being neither Principles nor Practices, dropped from two responses to zero over the first year, and then rose back to two.

Matching this development, over the three times the question was asked, there was movement of the responses from "other" to "practices" to "principles". Interestingly for the first time, in the third set of responses, two subjects (10 and 14) gave answers corresponding with Principle 3. And although not strictly part of the study, two subjects (29 and 31) in the group 26-31 also responded with answers matching Principle 3. Again, this did not occur in the earlier two sets of responses.

The data shows that in May 2013 there existed a fairly strong understanding of Episcopal school identity, with three quarters of the 20 faculty and staff surveyed identifying either of the first two of the three ESI Principles. In comparing these first results with the discussions I had prior to the survey, I believe the Bishop and Board underestimated the amount of understanding the faculty and staff had. I have to admit, I did too!

The responses of individuals also fluctuated over the 22 months. Several subjects remained steady in their responses, while at the same time, two subjects who had previously identified ESI Principles did not do so on their third answer.

So who developed the most? The results of Subjects 3, 7, 10, 12, and 20 all showed their understanding of ESI developed. From identifying no ESI Principles in their first response, they each identified one Principle in either their second or third responses. A better understanding of the ESI was also indicated in the responses of subjects 1, 14, 15, and 19. These four subjects listed two of the three Principles in their final response.

By the third set of responses, the number of subjects identifying ESI Principles rose from 15 to 17 out of 20. It is also worth noting that although not in the main survey

of 20 subjects, after one year at the School, four of the six new faculty and staff identified ESI Principles.

Being an Episcopalian was no guarantee of a better understanding of ESI. Subjects 11 and 12 self-identified as Episcopalians, as did Subjects 21, 25, and 27 who partially completed the 22-month survey period. The understanding of these subjects was very basic.

Like the initial Act of Ministry, it takes time to change and develop understanding. Because new individuals will constantly be joining the School community as faculty and staff, Trustees, parents, and students, it is important to continually be talking about the School's Episcopal identity. It is also essential that this is done not just in terms of the Principles, but with the expectation of putting them into practice. One example of this is that if I say Grace with a class before a meal, I usually use the standard, "For what we are about to receive…" with one addition. "For what we are about to receive, may the Lord make us truly thankful, and mindful **and responsive** to the needs of others. Through Christ our Lord. Amen." In this way we teach that part of our Episcopal school identity is a call to action.

Church and School

In Chapter 2 the document *Around One Table: Exploring Episcopal Identity* (AOT) was introduced. There is limited cross-over between the 23 themes identified in this document and the three ESI Principles identified and used in this thesis. Principle 1 (Christ-centered places of faith that model God's love and grace, inviting and accepting all people to be in community) corresponds with AOT Core theme 1 (Christ is Central),

and Secondary theme 2 (Inclusive). ESI Principle 3 (Living into the Baptismal Covenant through: seeking to serve Christ in all persons; striving for justice and peace among all people; and, respecting the dignity of every human being) corresponds with Core theme 6 (Pastoral), and Secondary theme 7 (Societal Change). However, there seems no ready correlation between ESI 2 (Educational communities striving for excellence where each individual child's "mind, body, and spirit" are nurtured, and religious formation is integrated across the curriculum and throughout school life) and any of the AOT themes.

A very small number of the 23 AOT themes do correspond with practices which might arise from the three ESI Principles. For example, Tertiary themes 2 and 3 (Diverse Theological Positions and Ecumenical), would be practices associated with ESI 1: Because Episcopal schools are inviting and accepting, they are by nature open to a diversity of theological views and are ecumenical.

Although not corresponding with the Principles of Episcopal school identity, in the first set of responses, two subjects (10 and 20) answered with two Secondary themes from AOT: ritual/liturgy and tradition. In the second questionnaire, these answers did not appear again, but a different subject (9) responded with the AOT Core theme of the Book of Common Prayer.

The difference between the 23 Episcopal identity traits outlined in AOT and the 3 Principles of Episcopal school identity used in this paper exemplify the difference between the lived reality of most cradle Episcopalians working in and with the Church, and my everyday reality, and that of many Episcopal school leaders, of attempting to make clear and accessible to diverse constituents the Principles which underpin and exemplify an Episcopal school.

In the End

Is Oak Hall Episcopal School living into its Baptismal Covenant? From the results of the survey, I think it is fair to say "yes". Over the past 22 months the School has developed a better understanding of its Episcopal identity, as well as how to put this identity into practice.

There are several things which the process and the results have taught me. These new or clarified ideas have been of benefit, not only to the project and subsequent thesis, but most importantly, to the School.

Take no piece of information for granted

Just because people say something may be "this" or "that", no matter who those people are, it may not be so! The Bishop, Board of Trustees, and Search Consultants all talked about the need to develop the School's Episcopal identity, and although on one level this was true, they certainly all underestimated what was already happening. Taking the time to evaluate things for myself was very important, and as a new Head, I took this understanding and applied it to many other areas of school life.

After evaluating people's understanding of ESI, it was beneficial for me to be able to give feedback to the School community. By validating and accentuating the positive things happening, and there were many, people were more open to building on these by tweaking other areas as well as introducing new things.

Have clear definitions

I spent a lot of time trying to define Episcopal school identity. There are associations, schools, and individuals who have something to offer in this regard. Coming

to terms with not only the understanding that the relative "vagueness" is there to allow, and perhaps promote, a wide cross-section of participation, but also that it was essential to evaluate, define, and articulate for oneself the specifics of one's current context.

Use a variety of strategies

Meeting people where they were and moving them forward meant using diverse approaches. I found that it was possible to reach more of the School's constituents, and give them multiple chances to hear information, by using a combination of different verbal and written opportunities – at both formal and casual events, in both official and informal communications. The only approach not used was interpretive dance.

Take my time – don't rush

This was perhaps the most important piece of the puzzle. Taking small steps and resisting the feeling that things were moving too slowly and needed to go at a faster pace was critical. Some of the most promising results recorded came after 22 months. This also gave numerous opportunities for me to repeat a Principle or tie it to a new or existing practice. Repetition had a significant effect on the success of this project. And, although an extended timeframe meant a delay in the thesis writing, it was important to the success of the project, as well as helping shape future plans in the area of Episcopal school identity at Oak Hall Episcopal School.

CHAPTER FIVE

THEOLOGICAL REFLECTIONS

This chapter explains my understanding of the theologies of leadership and education, and how that in turn affects his understanding of ministry. Through this lens the areas of Education; the Baptismal Covenant – especially the areas of equity, justice, and service; and Leadership are discussed in relation to the project.

Theology 101

Noted theologian Margaret Lavin offers this working definition of theology which to me, serves as the best foundation for our discussion. "Theology is the articulation of our understanding of God and of how God relates to us in our everyday reality."[1]

This means that it is not just how we think about God, but more importantly it is the nitty-gritty of how those thoughts and understandings are reflected in our day-to-day relationships and interactions with one another. Theology is therefore not just academic, it is practical; not just ideas, but also actions.

My theology, from the academic perspective is based on the following assumptions and beliefs:

1. All people are created in the image and likeness of God;

2. God is a God of love; and,

3. The love of God for humanity is expressed through Jesus Christ.

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[1] Margaret Lavin, *Theology for Ministry* (Ottawa, Canada: Novalis, 2004), 12.

In action, this means we are challenged to:

1. Respond to God's love with love;

2. Develop a personal relationship with Jesus Christ; and,

3. See the face of Christ in all people and to act and minister accordingly.

Ministry Means What?

Ministry is "the service of each member of the church community to one another and to the world…How we understand the human person determines how we minister, to whom we minister, and who is mandated to minister…"[2] To many people the idea of "ministry" refers only to the ordained ministry. And while ordained ministry is very important, and has a special role in the Church, the reality is that Baptism is a call for every Christian to be active in ministry.

Ministry is tightly bound to theology, and contributes to its expression. "[Ministry] is the nexus between what theology says about faith and how faith is practiced in contemporary experience."[3]

Education

"But Jesus said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs'" (Matt. 19:14 NRSV).

Education is a ministry (by my earlier definition), and as a ministry it means making its process and product a service to others, and this has not always been the case. Historically, it is understood that Church schools of the Middle Ages were self-

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[2] Margaret Lavin, *Theology for Ministry* (Ottawa, Canada: Novalis, 2004), 15.

[3] Ibid., 12.

preserving, primarily raising up those men that would serve the church, and in some cases also hold political power at the same time.

The role of education broadened in the mid-sixteenth century in Europe with the introduction of free grammar schools, aimed towards those who were preparing to attend university.

It was not until the Sunday school movement of the late 18th century that a basic education was offered to all children; albeit on just the one day that they were free from factory work. Over the next one hundred years, the movement to educate children continued to develop, as did reforms in the work conditions of children. Universal national education both in the United States and in England did not begin until the 1870s. Episcopal schools had their roots in the contemporary religious initiatives to educate the poor, provide opportunities for expanded life possibilities, and engender a more enlightened and democratic social society.[4]

There is a second aspect to education as a ministry which should not be overlooked: the ministry of the individual as a teacher. A hot topic of discussion always seems to be the right of Christian teachers to witness to their faith in the public school classroom, and how they can do it without being sued or fired. It is not the intention of this thesis to enter into that debate. Rather, it is my intention to take the discussion from the micro to the macro, and examine how being a teacher is seen by many to be a ministry.

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[4] Katharine Jefferts Schori, "Who are we, whence, whither, and why?", National Association of Episcopal Schools, accessed April 14, 2016,
http://www.episcopalschools.org/library/articles/2014/12/03/biennial-conference-2014---keynote-address.

"You call me Teacher and Lord – and you are right, for that is what I am" (John 13:13 NRSV). Jesus' first title given in public after his baptism in the river Jordan and his temptation in the wilderness is that of "Rabbi" or teacher, and he is referred to over 60 times in the Gospels as "teacher" or its equivalent. With this in mind, what higher calling can there be than to be a teacher?

Unfortunately, as the status of teachers in the general community continues to decline, as evidenced by poor salaries and work conditions, it would be difficult to accept the idea that people enter the teaching profession for public recognition or financial reward. A simple internet search of "why people teach" or "why become a teacher" brings up a multitude of lists published by newspapers and teacher websites. Reasons such as "satisfaction", "joy", and "inspiring others" abound, and the idea that the job is a "means to an end" (paycheck) is non-existent.

Within the secular world, the driving force behind teaching is to "make a difference"; that it is not just a "job", but rather a "vocation". In the same way, Christians who teach also see their work as a vocation or calling. But importantly, the call originates not from society or self-interest, but from God. As Frederick Buechner describes it, "The place God calls you to is the place where your deep gladness meets the world's deep hunger."[5]

The Baptismal Covenant

Among the theological imperatives fundamental in creating and sustaining Episcopal schools, first and foremost is the Baptismal Covenant. Through this Covenant,

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[5] Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), 95.

individual Episcopal schools, in their realizations of offering radical hospitality and fulfillment of the Great Commission, manifest Christ's presence and love.

The Baptismal Covenant is central to the identity of each individual institution, and also central to how individuals live into, and outwardly express, the transformational love of God within their school's community and within the context of a wider society and world.

The 1979 Book of Common Prayer differs from its 1928 predecessor in its treatment of the Baptismal Covenant. In the 1928 Book of Common Prayer, the Baptismal Covenant reads:

Minister	Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?
Answer	I do.
Minister	Wilt thou be baptized in this Faith?
Answer	That is my desire.
Minister	Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?
Answer	I will, by God's help.[6]

Because the service of Baptism usually takes place during the Office of Morning or Evening Prayer, the Apostles' Creed is included in the service and therefore referred to, but not recited at this point. The affirmation of the Apostles' Creed is followed by a response regarding the future.

It is interesting, and important to note that, in the 1928 Book of Common Prayer, the Baptismal Covenant is only responded to by those being baptized, and not by the assembled congregation.

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[6] Episcopal Church, *The Book of Common Prayer, And Administration of the Sacraments and Other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America* (New York: Church Pension Fund, 1945), 276-277.

Over time the repetition of the Baptismal Covenant has informed the consciousness of the church and especially its laity. A movement began to grow in the 1960s and 70s which was called "mutual ministry" or total ministry" and, more recently, "baptismal ministry".

Baptismal ministry is a concept that holds up the importance and value of both lay and ordained ministries. The call to fully participatory lay ministry grew out of an increased understanding of the origins of the church and is reflected in the Baptismal Covenant. The Episcopal Diocese of Vermont says of Baptismal Ministry "…we use the term 'baptismal ministry' to describe our committed response to live out our baptismal promises within God's Creation so all may be aware that we are in communion with a Living and Sustaining God."[7]

The 1979 Book of Common Prayer made several not-so-subtle shifts in relation to the Baptismal Covenant. First, the congregation joins those being baptized to respond to the questions being asked. In doing so, it becomes a reaffirmation of each individual's own baptismal vows. The second major alteration was the inclusion of the full text of the Apostles' Creed administered as a "threefold question about the three divine persons, asked by the presider and answered by everybody…"[8]

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[7] "About Baptismal Ministry in the Episcopal Church of Vermont," Diocese of Vermont, accessed June 28, 2015, http://www.diovermont.org/PDFs/formation-education/AboutBaptismalMinistry/2013.pdf.

[8] Thaddaeus A. Schnitker, *The Church's Worship: The 1979 American Book of Common Prayer in a Historical Perspective* (Frankfurt am Main: Peter Lang, 1989), 165.

After the Creed, five questions have been included in place of the two asked in 1928. These new questions were framed by the drafting committee and "intended to spell out the most important implications of living the baptismal life in our time and place."[9]

Celebrant	Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
People	I will, with God's help.
Celebrant	Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People	I will, with God's help.
Celebrant	Will you proclaim by word and example the Good News of God in Christ?
People	I will, with God's help.
Celebrant	Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People	I will, with God's help.
Celebrant	Will you strive for justice and peace among all people, and respect the dignity of every human being?
People	I will, with God's help.[10]

Episcopal schools define who they are as part of a faith tradition "not primarily by doctrine but by the way [they] worship and the practices that shape [them] as a faith community."[11] Because of this, the five questions included after the Creed are very important in helping articulate identity.

The first of the five questions asks: *Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?* Corporate worship is very important in Episcopal schools. To be successful, it is essential that school leaders understand that Episcopal schools have been established "not solely as communities for

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[9] Leonel L. Mitchell, *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer* (Harrisburg, PA: Morehouse Publishing, 1991), 101.

[10] Episcopal Church, *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church* (New York: Church Hymnal Corp, 1979), 304-305.

[11] Luther Zeigler, "What does it mean to be an Episcopal school?" (sermon preached at the opening faculty Eucharist, St. Andrew's Episcopal School, Potomac, Maryland, August 31, 2009).

Christians, like a parish church, but as ecumenical and diverse ministries of educational and human formation for people of all faiths and backgrounds."[12] So, as students and teachers come from a variety of religions and/or Christian denominations, it is through a unity of liturgy rather than theology that the school community is drawn together in worship. It is also this diversity of belief that can misguidedly cause school leaders to contemplate scaling back or discarding corporate worship in order not to offend those in the community who have differing beliefs. Against this idea Luther Zeigler proposes that, in order to grow and develop a community's moral and spiritual life, we need to find "creative and authentic ways to celebrate this diversity by inviting adults and children from different faith traditions to cultivate and express the very best from their traditions."[13]

The National Association of Episcopal Schools has published a document titled "Principles of Good Practice for Chapel and Worship in Episcopal Schools".[14] In it, the Association outlines some guiding principles which should be evident in the varied forms of worship taking place in Episcopal schools. The document's introduction reads in part that, "Episcopal schools are created to be communities that honor, celebrate, and worship God as the center of life. Episcopal school worship embodies the conviction that

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[12] "Episcopal Identity: What are the principal qualities that distinguish a school as Episcopal?" National Association of Episcopal Schools, accessed June 29, 2015, http://www.episcopalschools.org/episcopal-schools/episcopal-identity.

[13] Luther Zeigler, "Preaching Without Words: School Chaplaincy and the Invitation to Witness," *Network* (October 2007), 9.

[14] "Chapel and Worship: Principles of Good Practice for Chapel and Worship in Episcopal Schools", National Association of Episcopal Schools, accessed June 29, 2015, http://www.episcopalschools.org/library/articles/2012/03/15/principles-of-good-practice-for-chapel-and-worship-in-episcopal-schools.

Christian life is lived out and practiced in community…Indeed, chapel (worship) is at the heart of each school's Episcopal identity."[15]

The second question asks: *Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?* Episcopal schools are created to be models of God's love and grace.[16] That being said, Episcopal schools are made up of flawed individuals: Trustees; administrators; faculty/staff; and, students and their families. Episcopal schools are places that teach forgiveness and reconciliation to every member of the school community, "We do so as witnesses to the power of God's redemptive love in our lives."[17]

Institutions can also fall short. The Rev. Dr. Daniel Heischman, Executive Director of the National Association of Episcopal Schools, quotes Tad Roach, Headmaster of St. Andrew's Episcopal School, Middletown, Delaware, who says that "the forces that feed so much of twenty-first century values (or the absence of them) at times can feel overwhelming."[18] An Episcopal school which has, because of expediency or pressure to be "less religious", purposely minimized or removed a core Episcopal school characteristic, compromises its *raison d'être*. Such a school should be encouraged

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[15] "Chapel and Worship: Principles of Good Practice for Chapel and Worship in Episcopal Schools", National Association of Episcopal Schools, accessed June 29, 2015, http://www.episcopalschools.org/library/articles/2012/03/15/principles-of-good-practice-for-chapel-and-worship-in-episcopal-schools.

[16] "Episcopal Identity: What are the principal qualities that distinguish a school as Episcopal?" National Association of Episcopal Schools, accessed June 30, 2015, http://www.episcopalschools.org/episcopal-schools/episcopal-identity.

[17] Robert F. Kosasky and Luther Zeigler, "The Mission of an Episcopal School," in *Reasons for Being: The Culture and Character of Episcopal Schools*, NAES (New York: National Association of Episcopal Schools, 2010), 17.

[18] Daniel R. Heischman, "Is Jesus Welcome in Episcopal Schools?" in *Reasons for Being: The Culture and Character of Episcopal Schools*, NAES (New York: National Association of Episcopal Schools, 2010), 10.

to review the changes they have made, with an eye to making amendments. Certainly various School constituents can at times act as the watchdog for such changes, and if the school is accredited by an Episcopal organization, the reaccreditation process has the potential to identify changes which affect the mission, and make recommendations to seek their amendment.

How a school conducts itself when dealing with difficult issues is very telling. When a school falls out of relationship with someone, either within its own community or further afield, time should be taken to reflect on how the school treated, or is treating, the other party. A school's legal counsel may exacerbate things by wanting to mitigate damage and not apologizing or admitting fault. It does not matter whether the failure on the school's side lies with an individual officer of the school or whether it is a systemic problem. When the conflict occurs, not only is responding with grace, including at appropriate times an apology, the right way to proceed, but it may also help minimize any potential damage to the school's reputation.

Question three asks: *Will you proclaim by word and example the Good News of God in Christ?* This can be hard for outsiders to understand as it seems paradoxical to that part of the mission of Episcopal schools that involves not proselytizing. "Episcopal schools strive to live fully into Christ's gospel call such that 'barriers which divide us may crumble, suspicions disappear, and hatred cease; that our divisions being healed, we may live in justice and peace.' (Book of Common Prayer, p.823)."[19]

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[19] "Principles of Good Practice: Principles of Good Practice for Equity and Justice in Episcopal Schools", National Association of Episcopal Schools, accessed July 1, 2015, http://www.episcopalschools.org/library/articles/2013/09/03/principles-of-good-practice-for-equity-and-justice-in-episcopal-schools.

"[Episcopal schools] invite all who attend and work in them – Episcopalians and non-Episcopalians, Christians and non-Christians, [and] people of no faith tradition – both to seek clarity about their own beliefs and religions and to honor those traditions more fully and faithfully in their own lives."[20] When we do our job well, children from non-Episcopal families often become stronger in their own family faith traditions.

In reality, this means that although Chapel and corporate worship are central practices to Episcopal school identity, it is important for school administrators and faculty to keep in mind that what we do is as, if not more, important than what we say. Parker Palmer encapsulates this when he writes:

> "In Christian tradition, truth is not a concept that 'works' but an incarnation that lives…Education of this sort means more than teaching the facts and learning the reasons so we can manipulate life toward our ends. It means being drawn into personal responsiveness and accountability to each other and the world of which we are a part."[21]

Through this approach, individuals and institutions remain true to their beliefs while operating in a welcoming and inclusive, religiously pluralistic, context.

The second last question challenges the candidate by asking: *Will you seek and serve Christ in all persons, loving your neighbor as yourself?* Community service in one form or another is a component of most Episcopal schools. Some schools have moved from "community service" to "service learning". In many schools the terms "community service" and "service learning" are used interchangeably. There is however a difference in the focus of the two, and therefore in the outcomes.

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[20] "Episcopal Identity: What are the principal qualities that distinguish a school as Episcopal?" National Association of Episcopal Schools, accessed July 1, 2015, http://www.episcopalschools.org/episcopal-schools/episcopal-identity.

[21] Parker J. Palmer, *To Know As We Are Known: A Spirituality of Education* (San Francisco: Harper & Row, 1983), 14-15.

Even though administrators may have in mind that their school's community service is an act of charity, a proportion of the students, and maybe some faculty, will have a different understanding of what they are being asked to do. Their involvement in community service is simply "doing" in order to fulfill a school mandated requirement, often with a number of hours associated with it. Any learning, if it actually occurs, will be an unintended consequence of the work. This is far removed from the real meaning of charity – selfless and self-giving love. In moving towards the idea of "service learning", an emphasis is placed on the learning. The service element still takes place, but there is also an investigation of the issues and an exploration of the "why". Through this method, the "doing" has the potential to become transformative to the doer as s/he learns the best way to serve.

"Ethic of charity" is sometimes used to describe the direct act of service which provides immediate relief to a given issue such as collecting canned food or school supplies. The response eases the situation, and can be very satisfying to the responders. The term "ethic of justice" is a deeper response which attempts to find a permanent solution. It seeks to transform social structures and remove the need for charity. Whereas the ethic of charity is about sharing resources, the ethic of justice is about empowerment. Depending on a school's situation, there will be a varied degree of crossover between the two.

The 2006 collaboration between the Episcopal Church and the Evangelical Lutheran Church in America titled, *God's Mission in The World: An Ecumenical Christian Study Guide on Global Poverty and the Millennium Development Goals*, was

designed for parishes, but Ann Mellow has suggested that they can just as easily help schools, by noting four ways people of all ages can promote an ethic of justice:[22]

> Solidarity and prayer: In schools, this can include chapel services committed to a particular issue, wearing a wristband or other visible sign of solidarity, moments of silence, and taking time to honor and recognize an issue.
>
> Education: We sometimes forget that in-depth learning about the complexities of a particular issue and hearing from those directly affected constitute action in service of change.
>
> Partnerships and community organizing: This includes working with other organizations and communities for improvement or becoming an ally with those affected, such as partnering with Episcopal Relief and Development or supporting organizations such as Heifer International, Kiva, or others who are providing long-term, transformational aid.
>
> Advocacy: Speaking up with and on behalf of others, such as letter writing and legislative advocacy.

Many schools are already involved in one or more of these four areas. Importantly, these do not stand alone, but rather are being integrated across the varied daily lives of Episcopal schools.

The fifth and final question is: *Will you strive for justice and peace among all people, and respect the dignity of every human being?* In order to achieve this aspect of baptismal life, an Episcopal school must balance its identity as a Christian institution with offering genuine hospitality and openness to differing views and ideas.

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[22] Ann Mellow, "Community Service and Service-Learning: Charity, Justice, or Both?" National Association of Episcopal Schools, accessed April 20, 2016, http://www.episcopalschools.org/library/articles/2012/03/15/community-service-and-service-learning-charity-justice-or-both-.

The National Association of Episcopal Schools has created a document, "Principles of Good Practice for Equity and Justice in Episcopal Schools",[23] which clearly outlines areas that schools should address if they intend to embrace this way of being. The main sections of this document state that Episcopal schools will:

> Integrate ideals and concepts of equity, justice, and a just society throughout the institution.
>
> Promote the benefit of a pluralistic school community.
>
> Attend to the intellectual, physical, emotional, and spiritual well-being of all students and develop and monitor programs and policies to that end.
>
> Integrate issues of justice and equity into the curriculum.
>
> Integrate community service and service-learning fully into school life.
>
> Chapel and worship underscore issues of justice and equity.

These principles are intended to assist school administrators and governing bodies by providing reference points to help them evaluate a school's current position, and to see what changes need to occur in order for that school to develop and move forward. In addition, it helps school communities understand what is involved if they are to truly be "places of moral courage where each person is honored fully as a child of God and the love of Christ is present on behalf of all."[24] Schools who have been most successful at achieving this have integrated "ideals and concepts of equity, justice, and a just society

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[23] "Principles of Good Practice: Principles of Good Practice for Equity and Justice in Episcopal Schools", National Association of Episcopal Schools, accessed July 3, 2015, http://www.episcopalschools.org/library/articles/2013/09/03/principles-of-good-practice-for-equity-and-justice-in-episcopal-schools.

[24] Ibid., (Accessed July 3, 2015).

throughout the institution."[25] The starting place for this integration is with the mission statement, followed by all the school's policies and programs.

Essentially there are two main steps to achieving this goal: attaining this vision for the school community is the first, and the second is ensuring that members of that same community, meaning not just the students, have an understanding of the reality of this challenge outside the walls of the school.

By living into the mission statement, governing boards should periodically evaluate and ensure that admission and employment policies seek to attract and employ people of diverse backgrounds. It is important that candidates for places, either for students or faculty, are chosen not simply because of the diversity they might bring, but because they will be successful. The damage done to programs can be far reaching if someone is appointed simply because they offer diversity. Their failure would potentially place a cloud of distrust or cynicism over the next appointment, no matter how qualified that candidate might be. By having diversity, we have as many reasonable points of view as possible at the table, and our decisions are better informed. Max Warren, the historic General Secretary of the English Church Missionary Society, said it best, when he said, "It takes the whole world to know the whole gospel."

The National Association of Episcopal Schools states that, "Episcopal schools have long understood that multiple voices and perspectives are necessary for sound learning and wise decision making."[26] Parker Palmer puts forward that "we invite

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[25] "Principles of Good Practice: Principles of Good Practice for Equity and Justice in Episcopal Schools", National Association of Episcopal Schools, accessed July 3, 2015, http://www.episcopalschools.org/library/articles/2013/09/03/principles-of-good-practice-for-equity-and-justice-in-episcopal-schools.

[26] Ibid., (Accessed July 5, 2015).

diversity [author's italics] into our community not because it is politically correct but because diverse viewpoints are demanded by the manifold mysteries of great things."[27] He goes on to add that "we welcome *creative conflict* [author's italics] not because we are angry or hostile but because conflict is required to correct our biases and prejudices about the nature of great things."[28]

With regard to tuition assistance, in order to create a genuine sense of belonging, the onus is on schools that award places to students from disadvantaged socio-economic backgrounds to ensure the support is there for more than simply the cost of tuition. Additional costs to cover uniforms, availability to technology, participation in school trips, as well as travel between home and school, are all areas that if not considered, can become issues of difference between the students from well-to-do families and others from more meager financial circumstances.

Schools by their nature are sheltered somewhat from the world around them. Each school will vary in the level of shelter due in part to the age of the children in their care. The older the students, the more the world outside the school gates will be part of their thought processes. But if justice, equity, and respect being accorded to all people are to be a reality outside a school's walls, it is important that they are continually addressed in schools in age appropriate ways. The National Association of Episcopal Schools promotes the idea that "by exploring social and moral issues, students begin to evaluate critically their own beliefs and biases. They learn from the perspectives and experiences of others, grapple with complexity, and develop skills to become contributing members

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[27] Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 2007), 110.

[28] Ibid.

of a global and pluralistic society."[29] Such exploration can take place in the classroom, through service learning projects, in Chapel, and at other "teachable moments" as they arise.

Perhaps most importantly, Episcopal schools are founded on love. "Love for students, for their value as children of God, for their unique gifts, must undergird everything we do. We must act out of love, teach love, model love, and love one another in our community above all else, or all else will be meaningless."[30]

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Servant Leadership

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Robert K. Greenleaf coined the term "servant leadership" in his 1970 essay, "The Servant as Leader". As its principle characteristic servant leadership has the desire to serve – the servant-leader is servant first.[31] Greenleaf also lists other characteristics important to the servant-leader. They include listening and understanding; acceptance and empathy; foresight; awareness and perception; persuasion; conceptualization; self-healing; and rebuilding community. Greenleaf describes servant-leaders as people who initiate action, are goal-oriented, are dreamers of great dreams, are good communicators, are able to withdraw and re-orient themselves, and are dependable, trusted, creative, intuitive, and situational.

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[29] "Principles of Good Practice: Principles of Good Practice for Equity and Justice in Episcopal Schools", National Association of Episcopal Schools, accessed July 5, 2015, http://www.episcopalschools.org/library/articles/2013/09/03/principles-of-good-practice-for-equity-and-justice-in-episcopal-schools.

[30] "The Idea of an Episcopal School", National Association of Episcopal Schools, accessed July 21, 2015, http://www.episcopalschools.org/library/articles/2012/03/15/the-idea-of-an-episcopal-school.

[31] Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 27.

As scholars such as Robert C. Linden and Dirk van Dierendonck continue to look at servant leadership through different lenses, the characteristics of servant leadership have been emphasized differently. Linden identifies nine characteristics while van Dierendonck identifies six. Since servant leadership is a philosophy rather than a theory of leadership, no problem is created with the identification of new or modified characteristics if these, like the established characteristics, support the achievement of the philosophy. In other words, if a leader, striving to embrace servant leadership, adheres to any given characteristic, will the following outcomes be evident: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants?

In a school, the Head of School has an important part to play in the concept of servant leadership. But servant leadership does not simply occur when a position or leadership role is bestowed upon someone; rather it is based on their calling, vision, and principles. With this in mind, from a Christian perspective the characteristics of servant leadership that are to be emphasized are: humility; trustworthiness and integrity; facilitation; vision; and prayer life.

While traditional leadership generally involves the acquisition and use of power by the one at the "top of the pyramid," servant leadership does not. The servant-leader shares power, putting the needs of others first and helping empower people to be successful in their individual roles. There is a belief that in order for the embracing of servant leadership by a community to be more successful, it is essential for the head to accept and live into the role of *servus servorum* – the Servant of the servants. It is essentially the pyramid paradigm upside down, with the leader still at the tip, but the tip

is now located at the base of the structure. His/her role is not just to lead from the front, but also to lead by supporting and facilitating, and demonstrating in word and deed the ideals of the school. Jesus did the same thing when on Maundy Thursday he washed the feet of his disciples – the greatest leader did the lowliest task, and used it as a teaching moment for all those present.

In the example above, and throughout his earthly ministry, Jesus modeled the behavior he was teaching his disciples. We cannot and should not simply attempt to copy these, but rather, we need to allow Christ's example to become part of us, and by doing so, with the power of the Holy Spirit, we become an extension of Jesus's ministry. Central to this is that we set aside personal gain, and put the needs of others above our own. Five other characteristics of the servant-leader are:

Humility

Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls (Matt. 11:29 NRSV). When Jesus came to earth from heaven he possessed two natures – a divine nature and a human nature. He never ceased being God but he set aside the glory he had with his Father in heaven (John 17:5 NRSV) and humbled Himself to become a man (2 Cor. 8:9 NRSV). At the end of his ministry, *he humbled himself and became obedient to the point of death – even death on a cross* (Phil. 2:8 NRSV).

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him (John 13:14-16 NRSV). What does this mean for the servant

leader? Practicing humility does not mean that we view everyone else as superior, better or more talented, but rather, that Christian love means we think of ourselves less and put the needs of others ahead of ourselves. *Be devoted to one another in brotherly love. Honor one another above yourselves* (Rom. 12:10 NRSV). As the Head models servant leadership, faculty and students are taught healthy leadership as well.

Trustworthiness & Integrity

Jesus came to earth to fulfill God's plan of salvation for mankind (Isa. 53:10 NRSV). The prophet Isaiah foretold Jesus's suffering on the cross hundreds of years (around 740 BC) before Jesus came to earth (Isa. 53 NRSV). And yet, knowing everything that would happen to him, Jesus remained faithful and accomplished his role in his Father's plan.

As trustworthy leaders, we need to exhibit complete consistency and integrity in the way we carry ourselves in public life and in our private lifestyles. We must operate at a high level of trust not only within the school community but also by placing our trust completely in God. *Trust in the Lord with all your heart, and lean not on your own understanding* (Prov. 3:5 NRSV). In so doing, we reflect Jesus's prayer to God in the Garden of Gethsemane, when he could clearly envision what lay before him, including the great bodily pain, the indignities which would be heaped upon him, and perhaps the most dreadful burden of being cut off from God, he prays, *Father, if you are willing, remove this cup from me; yet, not my will but yours be done* (Luke 22:42 NRSV). Jesus, as a man, must resist the urge to break from God's plan and renege on his role in mankind's salvation. This he does. He submits fully and freely to the will of his Father, and so must we.

Integrity can too often be put aside in order to make things easier or less awkward, however, it is crucial that children see the importance of integrity and that it should not only be guarded, but also developed and exercised in every situation of life. Children are very quick to observe the difference between what is preached and what is practiced.

Facilitation

In Matthew 28:18-20 (NRSV), we see how Jesus equipped and empowered his disciples. *And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."* In addition, through the parable in Matthew 25 (verses 14-30), Jesus holds his disciples accountable for how they use his power. We want our students to learn that life is about empowering others rather than looking for ways to be powerful.

With the servant-leader's power comes immense responsibility. In addition to using it for the good of others, servant leaders have the duty to empower others to use their God given gifts. As St. Paul points out in 1 Corinthians 12:12-31, not all have the same gifts, but each individual's gift is important, and needs to be nurtured.

Vision

Jesus, as the messenger of God, reveals the vision for the future: that as foretold in the Old Testament, God's kingdom was coming to replace the authority of all earthly

kingdoms, and it was to begin immediately. All four Gospels deal with aspects of either the Kingdom of God or the Kingdom of Heaven.

A vision that does not lead to some kind of action is unlikely to be of much help to the institution or to God! It is therefore crucial that servant-leaders ensure that the vision and principles align within the organization, and therefore it is highly important for them to engage with others to develop a common vision and shared values. Our children have dreams and they make plans, and these need to be validated and seen as important in the life of the School.

Prayer life

Even though He was the Son of God, Jesus prayed while he was on earth. The beginning of Jesus's ministry on earth was begun with prayer. *Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased"* (Luke 3:21, 22 NRSV). Jesus prayed with his disciples and the crowds, and he withdrew to pray alone. Throughout his earthly ministry, Jesus was faithful in prayer. His disciples saw this and wanted to know more. In the Gospel of Luke, Jesus is asked by a disciple to teach them how to pray, leading to the teaching of the Lord's Prayer.

Jesus prayed with confidence, as demonstrated at the tomb of his friend Lazarus (John 11:41-43 NRSV) and with total obedience, (Matt. 26:39-46 NRSV). His prayers were for others and for the fulfillment of God's will. (Matt. 26:42 NRSV)

If the Son of God needed to pray, how much more do we need to do likewise! Prayer life needs nurturing and encouraging if the servant-leader is to spend quality time

with God regularly, as an individual and together with other Christians. An active prayer life keeps the servant-leader focused on doing the will of God and helping others do likewise. Prayer by the servant-leader and the people is necessary to discern God's will for the community, and after action has been taken, time for reflective prayer is important. To support the servant leader, it is essential that the community prays not just with, but also for, him/her.

So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mark 10:42-45 NRSV).

Leadership is temporary. The ability to lead is a gift, albeit one needing to be honed and developed. And as with all gifts, there is the expectation that we will be good stewards, and ultimately held accountable for what we do.

CHAPTER SIX

BEHAVIORAL SCIENCE REFLECTIONS

This Chapter explores from a secular perspective the general history of education, and the potential impact that change, leadership, and power may have on the culture of a school.

Where Did We Come From?

The history of education in America is a long and somewhat complicated affair, and we are still bound and heavily influenced by the early years. From the earliest days of European expansion into North America, in addition to settlements that represented the monarchies of their homelands, there were also, "scattered groups of Spanish and Portuguese Jews, Scottish Presbyterians, and German sectarians who came on their own."[1]

"In the end, English culture triumphed, and with it English law, English language, and English custom. And that triumph, I would suggest, was decisive in the development of early American education."[2] Cremin continues explaining that the effectiveness of this educational effort was derived from four sources. England had: undergone phenomenal educational development; developed considerable expertise in the business of providing education; moved to a mindset whereby colonies were seen as permanent, self-sustaining communities; and, finally, regarded those colonies as part of God's great design for the world.[3] This meant that the idea of education was based upon an English model. It was

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[1] Lawrence A. Cremin. *Traditions of American Education*. (New York: Basic Books Inc., 1977), 6.

[2] Ibid.

[3] Ibid., 7-10.

private and not controlled by the government, and it was essentially for the upper class, who could afford to pay for it. Any type of schooling for the less fortunate was organized and run as a charitable affair.

Yet things began to change. Whereas individual families and the Church were originally responsible for education, it became apparent that because of the increase of differing views, the best way to keep control and ensure a religious foundation was to organize compulsory schooling. In 1647 Massachusetts passed a law (Old Deluder Satan Act) which required the establishment of schools in towns of fifty or more households. Towns of one hundred or more households also required a secondary or Latin grammar school.[4] And although the various regions of the colonies had some different influences, the main role of education was to educate those destined for Harvard College, after which to become state, church, or judicial leaders of their day.

For the next century and a half there were some big changes to the educational system in America. There was growing support for public education, even though there was no real "system". Some states took control of education while in other states schools remained under the control of local authorities. The country was undergoing a population increase due to an influx of European immigration. Many of the new people coming to America were not Protestant. The leaders of the day, who were themselves Protestant, saw public education as a way to ensure the Protestant faith was upheld, for unlike the present day, during this time, religion and the Bible were still in schools – but far from being non-denominational Christianity, it was the Protestant King James version of the Bible and Protestant prayers that were used. In response to this, and in an attempt to also

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[4] Eric R. Eberling, "Massachusetts Education Laws of 1642, 1647, & 1648" in *Historical Dictionary of American Education*, ed. Richard J. Altenbaugh (Westport, CT: Greenwood Press, 1999), 225-226.

cater for the growing number of Catholic migrants, the Roman Catholic Church organized its own parallel parochial system; thus ensuring control of its curriculum and the religious content.

Prior to the mid-nineteenth century, the country had been predominantly agrarian, with children helping on the land. Those who were to become skilled craftsman would usually learn their trade from a member of their own family. The family unit was the mainstay of society.

The onset of what became known as the Industrial Revolution saw big changes to the society of the time. More and more people moved off the land and towards the larger cities and towns. Women and children were now being employed in the new commercial enterprise called "factories". Employers found that using children as workers had many advantages – they were paid little, easy to control, easy to train to do things in a new way, and their small hands meant they could reach into the machinery in order to clear jams.

The introduction of mass public education in the United States during the nineteenth century was a "way of training the largely rural workforce here for industry…"[5] In the beginning, many people were opposed to this change because it was taking the children off the land and away from the family. But this view changed. As society moved away from land and home, and became more oriented to machine and factory, schools were seen as a way of educating children to enter the work force. As children began to fill a large portion of the workforce, so their exploitation increased. The family unit was further broken down by the expectation for people, including the children, to work up to 18 hours a day. By the end of the nineteenth century, elementary

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[5] Noam Chomsky. *Understanding Power: The Indispensable Chomsky.* (New York: The New Press, 2002), 88.

school attendance had become compulsory in most states. This gave a certain amount of protection to those deemed the most vulnerable to exploitation – the young children; and of course, it did not harm members of the trade unions who benefitted by having the children removed from the work force.

And Today?

Now of course, there have been some changes to educational practices, but these have been relatively minor, and so our education system continues to be based on a system instituted over a hundred years ago. As our society has developed, so the purpose of education has continued to evolve. At certain points in the continuum, the perceived purpose has been, and should continue to be, re-evaluated. Unfortunately, to a large extent this has not occurred, and for many in our society, the object of education remains to get people ready for a job. Of course gainful employment is important, but is there more?

In the previous chapters, we have looked at education through an Episcopal lens, but the vast majority of schools are not religious, let alone Episcopal. If we remove the religious dimension, what will the catalyst be for us to seek to change the system?

The very basic working definition of the purpose of education which I am using, being mindful that I am rather awkwardly combining the nuances of the ongoing discussion and debate, is that education is "to ensure that all students gain access to knowledge, skills, and information that will prepare them to contribute to America's communities and workplaces."[6] This purpose is achieved through providing "all students

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[6] "About Inclusive Education", Nevada Partnership for Inclusive Education, accessed July 6, 2015, http://www.nvpie.org/inclusive.html.

with the instruction they need to succeed as learners and achieve high standards."[7] Sir

Ken Robinson posits four basic purposes of education: "personal, cultural, social, and

economic."[8] He continues that the aims of education are "to enable students to understand

the world around them and the talents within them so that they can become fulfilled

individuals and active, compassionate citizens."[9]

Success and the sense of achievement when at school, while not a complete

guarantee for the standard of living attained after leaving school, does affect the drop-out

rate, with its associated financial implications:

> A quarter of our high school freshmen drop out or fail to graduate on time.
> Every year, we lose about one million students from our schools to the
> streets. This is economically unsustainable and morally unacceptable. In
> today's economy, there are no good jobs for high school dropouts. They
> are basically condemned to poverty and social failure.[10]

So it seems that, from a humanist viewpoint, keeping students at school and

having them be successful, is a good thing for both the individual and society in general.

But how is this to be achieved? The National Association of Independent Schools (NAIS)

believes this is achieved in "...schools [that] value the representation and full engagement

of individuals…"[11] NAIS continues to state that as an organization, it "welcomes and

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[7] "About Inclusive Education", Nevada Partnership for Inclusive Education, accessed July 6, 2015, http://www.nvpie.org/inclusive.html.

[8] Ken Robinson, *Creative Schools: The Grassroots Revolution That's Transforming Education* (New York: Viking, 2015), xxiv.

[9] Ibid.

[10] Arne Duncan, "Call to Service." (Lecture presented at Harvard University, Cambridge, Massachusetts, October 15, 2010).

[11] "Principles of Good Practice: Equity and Justice", National Association of Independent Schools, accessed March 31, 2016, http://www.nais.org/Series/Pages/Equity-and-Justice.aspx.

celebrates the diversity of our member schools [expecting them to] create and sustain diverse, inclusive, equitable, and just communities that are safe and welcoming for all."[12]

Embracing inclusion, social justice, and equity is important in the life of educational institutions. The benefits to be gained by school communities through the incorporation of these elements are wide ranging, and because schools are to a certain extent microcosms of the wider society, the benefits experienced in school communities will also be experienced outside the school walls.

Sociologist Amitai Etzioni characterizes a good community (society) as being "a combination of two elements: a) a web of affect-laden relationships among a group of individuals, relationships that often crisscross and reinforce one another – rather than merely one-on-one or chainlike individual relationships; b) a measure of commitment to a set of shared values, norms and meanings, and a shared history and identity – in short to a particular culture."[13] In order to achieve an interaction of people at a consistently deeper level, there needs to be a putting aside of the "I", and an embracing of the "us". But how do we find common ground, and how is your voice heard if you are in the minority or marginalized?

James Ryan posits that, "Inclusion, social justice and equity are closely related. While they may refer to different elements of a particular phenomenon, they belong to the same family of concepts. Each is employed to describe and prescribe actions

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[12] "Principles of Good Practice: Equity and Justice", National Association of Independent Schools, accessed March 31, 2016, http://www.nais.org/Series/Pages/Equity-and-Justice.aspx.

[13] Amitai Etzioni, "The Good Society," *Seattle Journal of Social Justice* Volume 1, Issue 1 (Spring/Summer 2002): 83.

associated with the plight of the marginalized in a world where they are systemically oppressed—along the lines of gender, sexual orientation, class, race, ability, and so on."[14]

The term "inclusion" is used as the goal when bringing attention to those excluded from the mainstream or dominant view. The "legitimacy, fairness, and welfare"[15] or rightness of a cause is behind the term "social justice". And like the difference between the terms "community service" and "service learning", the idea of social justice has moved beyond simply making sure everybody has the same things, to ensuring that there is recognition of the value of all involved, and by extension that the system is fair and equitable; from an ethic of charity to an ethic of justice.

Ryan puts forward the premise that, "Inclusion and social justice will be achieved when institutions and community are equitable – that is, fair".[16] He goes on to point out that, "Equity, however, needs to be distinguished from equality".[17] Ryan continues to clearly explain his view that:

> A social justice/inclusive perspective explicitly values diversity. By this I mean that various differences among people should be celebrated and valued, not quashed, ignored, or assimilated. The other way in which equality, that is sameness, is mistakenly associated with social justice and inclusion is in the treatment of difference. Social justice/inclusive perspectives do not advocate treating everyone the same. Equal or same treatment will simply extend already existing inequalities. Instead, social justice perspectives advocate that individuals and groups ought to be treated according to need; that is, they should be treated equitably. Equitable rather than equal treatment stands the best chance of compensating for existing unequal differences among people. Advocates of social justice and inclusion do not seek a world where everyone is

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[14] James Ryan, *Struggling for Inclusion: Educational Leadership in a Neoliberal World* (Charlotte, NC: Information Age Pub, 2012), 7, accessed July 6, 2015, http://site.ebrary.com/id/10547257.

[15] Ibid., 8.

[16] Ibid., 9.

[17] Ibid.

treated in the same way in order to achieve identical ends, but one that is fair, that is, equitable for everyone.[18]

In a homogenous school environment equity is not always easy to achieve. Students, especially the young, often equate "fair" with "equal". When schools accommodate all students the challenges are increased, but so too are the benefits.

Too often inclusion is thought to refer simply to race – the observable minority status. But in reality, by doing this we ignore other groupings:

> People should be recognized and respected for who they are individually, who they are as defined by the characteristics they possess, and who they are as part of the groups to which they belong. At a minimum, when we think about diversity, we need to consider not only race but gender, religion, physical challenges, economic status, age, disability, sexual orientation, and learning differences.[19]

Inclusion requires more than simply putting "different" people together. "Inclusion is about making sure that each and every student feels welcome and that their unique needs and learning styles are attended to and valued."[20] In order to achieve equity, it is also important that appropriate individualized services are offered to all students operating in the one classroom. This avoids the stigmatization that can be created when students are separated from their peers.

Schools with healthy school cultures include students, faculty, and parents, who have bought into the community. They think less about themselves and their own wants, and more about the needs of others. But very rarely will this just simply happen. School administrators and governing bodies must be very deliberate about educating faculty, as

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[18] James Ryan, *Struggling for Inclusion: Educational Leadership in a Neoliberal World* (Charlotte, NC: Information Age Pub, 2012), 9, accessed July 6, 2015, http://site.ebrary.com/id/10547257.

[19] Thomas R. Hoerr, *The Art of School Leadership* (Alexandria, Virginia: ASCD, 2005), 138.

[20] Ibid.

well as students and entire school communities about social justice and education. As Secretary Arne Duncan said so eloquently in 2010:

> I believe that education is the civil rights issue of our generation. And if you care about promoting opportunity and reducing inequality, the classroom is the place to start. Great teaching is about so much more than education; it is a daily fight for social justice.[21]

The benefits of education – personal, cultural, social, and economic – are far reaching. This also means that if we don't get it right, the negative impact will also be long term for the individual and for society at large.

Challenging the *Status Quo*

Robert Evans writes that there are two sides to change. First is the public side. We see the importance of change in the development of ourselves individually and society at large. Here, the principle of change is a good thing. On the private side, change is more difficult for individuals to accept and "though we exalt it in principle, we oppose it in practice".[22] We are in fact, creatures of habit, and continuity is very important to us. "How we experience change depends on how it affects the pattern of understanding and attachments we have already constructed…"[23] In reality, our reaction to change is likely to be mixed. Based on the work of Lee Bolman and Terence Deal, Evans offers some insights into what our reactions might be.

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[21] Greg Mullenholz, "Education is Social Justice." *Homeroom: The Official Blog of the U.S. Department of Education*, August 2011, accessed July 6, 2015, http://www.ed.gov/blog/2011/08/education-is-social-justice/.

[22] Robert Evans. *The Human Side of School Change*. (San Francisco: Jossey-Bass, 2001), 25.

[23] Ibid., 28.

Change as loss

Just as we feel loss when someone dies, it is highly likely that we will feel bereaved if assumptions we have lived by and taken for granted are devalued.

Change challenges competence

There can be an almost immediate threat to a person's sense of competence and self-esteem. This may be more severe the longer that person has been working in a particular way.

Change creates confusion

The unpredictability of change can cause confusion. Often roles and rules become uncertain and it is unclear who is responsible for what. With this situation, staff become confused and often distressed.

Change causes conflict

Innovation almost always creates friction between individuals and between groups. Old resentments may be rekindled as the change becomes a new source of friction.

Change can bring about a double standard. The change we seek in others is a positive thing, showing continued development and growth, but the change others seek in us is a negative experience – It is not that teachers don't like change, it is just that they do not like to be told to change. In reality, teachers are change agents. This is what they do every day, helping students learn and develop. But they are in control in the classroom and there, change has not been "put upon" them, but rather they are expecting it of others.

School heads who understand, and keep in mind, the potential negative feelings experienced by constituent groups of a school community when faced with change, have the opportunity to minimize trauma and negative push back.

My Doctor of Ministry project dealt in large part with what Evans describes as "second-order change".[24] Whereas first-order change tries to improve the effectiveness of what is being done, second-order change deals with altering how something is being done through changing people's beliefs and perceptions. The Head must cultivate in the faculty and staff not just an intellectual understanding of what and why things need to change, but also a positive emotional connection with the reason for change. "Collaboration is vital to sustain what we call profound or really deep change, because without it, organizations are just overwhelmed by the forces of the *status quo*."[25]

One example of how change was achieved is in the area of Chapel. Many teachers complained that the morning routine was not working. I saw this as an opportunity, and gave them the simple response that they could keep the routine "as is" and continue complaining about it, or change it. A faculty committee was put together to review three areas: first, what the goals of the morning routine were, second, what other Episcopal schools were doing; and third, did these schools' routines address our goals.

The faculty committee was chaired by a faculty member, and although I did meet with her on a regular basis for updates, I only attended meetings occasionally in order to answer questions.

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[24] Robert Evans. *The Human Side of School Change*. (San Francisco: Jossey-Bass, 2001), 5.

[25] Thomas R. Hoerr. "Principal Connections: Talking to the Reverend," *Educational Leadership* 69, no.7 (April 2012): 90.

In the end, the committee recommended totally revamping the morning routine. As part of the restructuring of the morning, two of the major changes were to start the school day 15 minutes earlier, and have Chapel every day except two Fridays each month, when a School assembly would be held.

This change was successful because I facilitated the opportunity for the faculty's "beliefs and perceptions" to be transformed. The door was opened for the teachers to hope for a better future. The creation of a faculty lead committee empowered them to find their own solutions. The end product, which has operated successfully for the past school year, has encouraged the faculty to be problem-solvers, and has strengthened a vital practice of Episcopal school identity.

Leadership & Power

Both in and away from schools, the dominant leadership model is the power model. This focuses on having power, but not necessarily using it wisely. In effect, power is an end in itself. This model promotes conflict between individuals, groups, and factions, and success is defined in terms of gaining more power. But leadership as demonstrated in schools seems something more, yet at the same time something less. It is more encompassing and less self-serving. James MacGregor Burns writes that, "Leadership stands at the crossroads, broadening individual aspirations to embrace social change and building society that responds to human wants, needs, and values."[26] But what is the role of the leader? "Leaders determine or clarify goals for a group of individuals and bring together the energies of members of that group to accomplish those

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[26] James MacGregor Burns. *Transforming Leadership: A New Pursuit of Happiness* (New York: Grove Press, 2003), 147.

goals."[27] Exactly how goals are "determined and clarified", and how people's energies are brought together to "accomplish the goals" will in large part be determined by the style of leadership exhibited by the leader.

Kimberly White has produced a very succinct summary of these leadership models.[28] Upon review of the different models, it becomes evident that there is no one "best" style of leadership. Rather, the characteristics of the individual person are combined with traits of one or more leadership models to form a personal style for that leader. What works for one person does not necessarily work for another.

There is a correlation between leadership styles and how a leader views and uses power. The five sources of power identified in the classic model of social power are: reward, coercive, legitimate, referent, and expert.[29] It is usual for leaders to possess more than one type of power, although none of us can use all five types of power in any one situation.

Reward Power

This is based on the leader's ability to reward others – both tangibly and intangibly. It is subjective, and is only a reward if it is seen as such by the person being rewarded.

Coercive Power

The opposite of reward power, one form of coercive power is the leader's ability to punish or take away a reward. But this power also includes having the difficult

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[27] Nannerl O. Keohane. *Thinking about Leadership* (Princeton: Princeton University Press. 2010), 23.

[28] See Appendix G for White's summary of theories & approaches to leadership.

[29] Thomas R. Hoerr, *The Art of School Leadership* (Alexandria, Virginia: ASCD, 2005), 69.

conversations where the goal is not to punish, but rather to have the teacher reflect on and change behavior.

Legitimate Power

Legitimate power is determined by a person's position and title. The power is gained by the person's place in the hierarchy. Because we live in a time of questioning, this type of power is seen as being the weakest power today.

Referent Power

A result of the esteem of others, referent power stems from an individual's charisma. It is therefore the hardest power to attain.

Expert Power

This power transcends hierarchy and role and is based upon others acknowledgement of a person's knowledge or expertise.

The combination of these power resources and how effective they prove to be, will vary due to the characteristics of the leader and the traits of the leadership style(s) s/he employs. It is equally important that the leader understands the relevance of the motivators s/he chooses to use. If for example, in a situation where reward or coercive power is dominant, but the rewards or punishments selected have no relevance to the employees or students involved, then the leader's power is diminished. In essence, the relationship between the leader and his/her students or teachers, will dictate the level of the leader's power. S/he only has power to the degree, whether consciously or subconsciously, allowed by those under him/her. Without some kind of relationship, there is no real power.

In my situation, I rely heavily on Legitimate and Expert power, and I believe that a level of Referent power has been attained, not necessarily because I am charismatic, but initially because I speak with an accent. From this starting point, my extremely sparing use of either Reward or Coercive power, as well as the fact that my leadership style relies heavily on servant ministry, has shown the School community that I am not going to ask them to do anything that I am not also willing to do. This approach, which is deliberate but certainly not designed to be manipulative, has continued to build my strong standing.

During my time at OHES I have had to work very closely with two faculty members whose teaching was not at a satisfactory standard. In both cases, it was not a matter of "waiving a big stick", but rather clearly laying out expectations, and putting in place guidelines designed to help them achieve the required standards. It is my philosophy that I will not terminate someone's employment until I have done everything I can do to assist that person to help themselves. As these two cases progressed, in conjunction with Legitimate and Expert power, I did end up having to use a certain amount of Reward and Coercive power. But, just because I want someone to succeed does not guarantee that this will be the outcome. On the two occasions mentioned, one teacher chose to find alternative employment rather put in the required time and effort to improve lesson preparation and classroom instruction, and the other resigned after she was told her contract for the following year would not be renewed. As I look back and review the steps taken for each of these teachers, I am satisfied that I did everything to help them continue their employment at OHES.

Effect on Culture

Terence E. Deal and Kent D. Peterson write that a school leader has both "official" and "unofficial" power.[30] Thomas J. Sergiovanni supports this when he writes that "many school administrators are practicing a form of leadership that is based on moral authority" and that "the management values undergirding this authority are largely unofficial."[31]

Nevertheless, whether the power is "official" or "unofficial", the school leader may have an enormous influence on a school's culture. Eight major "roles" are presented as being important for a leader to fulfill in order to successfully shape a school's culture. These roles are:

Historian

A leader seeks to understand the social and normative history of the school. Understanding the school's past is key to clarifying present practices and accepted norms. Past successes as well as crises and challenges may still reverberate in the present. The new leader is the next chapter in the legacy of the institution.

Anthropological sleuth

The leader analyzes and probes for the current set of norms, values, and beliefs that define the current culture. Schools always seem to have an "unsaid rule". A leader, through looking and listening, will try and decipher the deeper layers of a school's culture.

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[30] Terence E. Deal and Kent D. Peterson, "Eight Roles of Symbolic Leaders," *in The Jossey-Bass Reader on Education Leadership*, (San Francisco: Jossey-Bass, 2000), 203.

[31] Thomas J. Sergiovanni, "Leadership as Stewardship: Who's serving who?" *in The Jossey-Bass Reader on Education Leadership*, (San Francisco: Jossey-Bass, 2000), 226.

Visionary

The school leader works with other leaders and the community to define a deep value-focused picture of the future for the school. Continually identifying and communicating the hopes and dreams of the school, helping refine and refocus the school's mission and purpose. Listening is very important in helping the leader understand the dreams and thoughts of the various school constituent groups.

Through the development of a shared vision, the various groups of the school community can be drawn together and motivated to look with fresh eyes at their school and its future.

Symbol

Leaders are watched people. What a leader does and how s/he acts, can be read in a variety of ways. Understanding this, the leader can now lead through teaching – as his/her actions communicate meaning, value, and focus. For the leader, this means the burden is heavier, but the rewards can also be greater.

Essentially, all the aspects of a leader's behavior such as dress, behavior, attention and routines, form a public persona that carries symbolic meaning. They come with the territory of being a school leader and play a powerful role in shaping the culture of a school.

Potter

The leader shapes, and is shaped by, the school's heroes, rituals, traditions, ceremonies, and symbols. Often the Head, either formally or informally, articulates the principles for which a school stands. Knowing what these are, or having in mind what

change may be in the wind, is essential. As these principles are continually shared, so the teachers, parents, and students can become powerful advocates for the school's values, and this in turn makes the school's mission more compelling to the listener.

Understanding and sharing in the core values of a school are especially important for new faculty and staff. This is not only an important issue to communicate during the interview stage, but also to be attended to and nurtured once an appointment has been made. How a new person, be it an employee or a parent or student, is helped to understand and fit into the school community is important and speaks volumes to the values of the school – both said and unsaid.

Poet

Words and images invoked from the heart convey powerful sentiments. The role of the leader is to craft language to reinforce values and sustain the school's best image of itself. Through both straightforward and subtle ways, the leader will communicate the message of the school.

Actor

The leader is able to play a key role in the school's inevitable dramas, comedies, and tragedies. How s/he does this sets the tone for school. Most of these dramas are improvised, and take place on a small scale in the routine activities in the life of a school. There are also times of orchestrated drama such as ceremonies and assemblies which are staged and predictable. Unfortunately, it is in crises or in a critical incident that the intensity of the drama is heightened. Such times provide school leaders with a significant

opportunity to participate in a situation that can reaffirm or redirect the values and beliefs of the school.

Healer

Overseeing transitions and change in the life of the school, the leader heals the wounds of conflict and loss. Unless transitions and associated pain or anxiety is acknowledged and dealt with, the sense of loss and grief will accumulate, creating unhappy and disconnected subcultures within the school. Drawing people together to mourn loss and to renew hope is a significant part of a leader's culture-shaping role.

I have taken on each of these eight roles at various times since arriving at OHES. Sometimes it is at the front, and at other times, it is behind the scenes. When asked what I would do in my first 100 days of starting the job, my response was that I would do a lot of listening. This enabled me to step into the role of Historian and Anthropological sleuth while setting me up with information to move into the other roles. I found moving in and out of the various roles fairly easy and natural, with the exception of Healer. The sense of loss and grief came not from the change in programs or a deeper exploration and demonstration of Episcopal school identity, but rather from the loss of people. The month I arrived, a long serving faculty member passed away. Towards the end of my fist year, a well-loved staff member look medical leave and passed away in the summer. During my second year, another yet staff member became ill and subsequently passed away. This took an enormously heavy toll on the School community, and it was my responsibility to convey the news to the faculty & staff, parents, and of course the students. In two of three cases, I had only known these people for a short time, and in the first case, I had only met the teacher when I initially came to the School to interview for the position. I relied

heavily on the Book of Common Prayer for suitable verbiage to be used in written correspondence as well as when addressing groups during these three difficult times.

I was asked to speak at the funeral service for one of the three, and in discussion with the surviving spouse, I asked to relinquish that role, and have a previous Head of School return to give the eulogy in my place. The two of them had worked together for more than a decade. It was the right thing to do.

Interestingly, when the two teachers mentioned earlier in this chapter (in the section on Power) did not return to School, there was no sense of loss among the faculty, and no need for healing. A number of the other teachers knew both people not only on a professional level, but also as friends, and, although it goes without saying that I did not make public the contents of the programs designed and implemented to raise the standard of work of the two teachers, they did. Both teachers often voiced to colleagues the things they were being asked to do. Most, if not all colleagues were aware of long standing (before my time) issues with their performance, and so there was little, if any sympathy for their departure from the School.

Leaders make a difference. The effective school leader makes a positive difference. "Their artistry can help galvanize a diverse group of people into a cohesive community whose members are committed to a beloved institution."[32] The next step is for that commitment to become action:

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[32] Terence E. Deal and Kent D. Peterson, "Eight Roles of Symbolic Leaders," *in The Jossey-Bass Reader on Education Leadership*, (San Francisco: Jossey-Bass, 2000), 214.

...leaders reinforce the underlying norms, values, and beliefs. They support the central mission and purpose of the school. They create and sustain motivation and commitment through rites and rituals. It is not only the formal leadership of the principal that sustains and continuously reshapes culture, but the leadership of everyone. Deep, shared leadership builds strong and cohesive cultures.[33]

Whilst the religious aspect of education, as discussed in Chapter 5, is very important, even within Episcopal schools there will be some for whom religion carries less weight, and a humanist understanding is more appealing. Knowing how change, leadership, and power operate within this sphere allows school leadership to better understand how those individuals within the various school constituencies can be reached, and a consensus of sensitivity achieved.

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[33] Terence E. Deal and Kent D. Peterson, "Eight Roles of Symbolic Leaders," *in The Jossey-Bass Reader on Education Leadership*, (San Francisco: Jossey-Bass, 2000), 204.

CHAPTER SEVEN

CONCLUSION

In this final chapter we shall explore what this project has meant for the School in terms of the process as well as the results, and the effect this work had on me. Although the project has technically finished, like any form of education, it continues past the intended completion date.

Some Thoughts

Some Episcopal schools do not fully live into their Episcopal identity because as institutions they either lack an understanding of this identity or have an inability to find language to articulate it clearly. By the Head of School's intentional modeling and speaking about Episcopal school identity in different contexts, the various constituents of a school can come to a better understanding of what it means to be an Episcopal school, and become more fluent in the language used to express their understanding.

In reality, this Thesis Statement has two parts. The first deals with a potential deficit in understanding, as well as an inability to articulate clearly what the school community did know. In the case of Oak Hall Episcopal School I found this to be true on both counts. It was not knowledge that was missing after all. In my initial survey, 15 out of 20 faculty and staff responded with one of the three Episcopal school identity (ESI) Principles. Knowledge was present, but understanding was missing. An understanding about how the Principles affected every part of school life was absent. Just because the majority knew some of the Principles that define Episcopal identity did not mean they understood these are not merely lofty ideals but rather guiding values that needed to be translated into action. Chapter 4 described the audit undertaken, as well as the three-

phased approach to the practices: retain good practice as is; develop practices; and, introduce new practices.

The second part of the Thesis Statement deals with the work of the Head of School to narrow the School's gap between knowledge and understanding encountered earlier. Choosing to utilize certain theological and behavioral science theories (Chapters 5 and 6), allowed me to help the School community move towards a better understanding of, and ability to articulate, Episcopal school identity, and how it is realized at Oak Hall Episcopal School.

This project and the associated research has given me more tools to affect change, and the writing of this thesis has forced me to scrutinize and hone my own thoughts about Episcopal school identity, affording me the opportunity to become a better and more effective Headmaster. Episcopal school identity is about ideals and ideas – principles and practices, and I have developed a greater confidence in myself and my ability to articulate both. Further, the resulting increase in my self-assurance and my skill-set as a leader has been applied to other facets of my job which also deal with the need to clearly verbalize a vision, galvanize steps to achieve it, while at the same time, retaining a sense of reality.

My work to facilitate a better understanding of Episcopal school identity continues each and every day. As I did not ask survey respondents to check a box for all strategies that affected their understanding of ESI, I continue to use a variety of approaches, appropriate to the context, to explain, explore, and model the principles and practices of an Episcopal school. After all, there will always be new faculty & staff, new parents, and new students who need the opportunity to learn more about this Episcopal school and their place in it.

And the School…

I think the School has coped extremely well. In fact, I would say that "coped" is not the right word. As a school community they have been wonderfully open, and have used the opportunity to help Oak Hall Episcopal School continue to develop. Being realistic, did every person feel the same way? Probably not. I am sure some people found the discussion about change to be hard or unnecessary, after all, "What is wrong with how we did things before?" But these people were not vocal, and did not hold positions of influence within the Board of Trustees or the faculty and staff, and to be honest, I was not made aware of any complaints.

Much of the change at Oak Hall Episcopal School was "second-order change"[1] as discussed in Chapter 6. As many of the constituents already had a fairly good amount of knowledge about ESI, the change was more about developing a deeper understanding of what this knowledge meant in reality, specifically in relation to Oak Hall Episcopal School. Collaboration with the various school constituents as well as using slow, small steps, allowed changes to take place with little or no push-back. The School's Chapel program is a perfect example. We have gone from Chapel once a week to Chapel nine mornings out of 10. This was faculty driven. As they began to see possibilities, a committee of faculty researched what other Episcopal schools were doing, and came back with a proposal for not only a new schedule for Chapel, but also a new format for the services on the additional days.

Is there more work to be done? Certainly. Future work will focus on continuing to assist people to articulate ESI Principles, and how these Principles are realized and lived

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[1] Robert Evans. *The Human Side of School Change*. (San Francisco: Jossey-Bass, 2001), 5.

out in a school community. One area which I believe needs concentration is ESI Principle 3 (Living into the Baptismal Covenant through: seeking to serve Christ in all persons: striving for justice and peace among all people; and, respecting the dignity of every human being); only recognized by subjects in the third questionnaire, and even then, by only two out of 20. At OHES we have started moving from Community Service to Service Learning, but in order for this to be further developed, and importantly, to allow the "ethic of charity" to be transformed into an "ethic of justice", time and effort need to be devoted to the process of acquiring both knowledge and understanding.

And me?

Having a broad description of Episcopal identity allows us to embrace different ways of being Episcopal. In this way, schools mirror the Episcopal Church, which has a breadth wide enough to allow many styles of church practices to be at home – high church, low church, Anglo-Catholic, "Sydney diocese" evangelical. All have a place, but it is important to know and understand one's own place in this tapestry.

While I see and embrace the breadth of the Church, I struggled with clearly articulating Episcopal school identity because of one of its strengths – its fluidity. Various national and regional organizations, diocesan commissions, and individual schools have defined Episcopal school identity, and as I reviewed them, I found similarities and also differences in the definitions used. This corresponded with what I found at Oak Hall Episcopal School.[2] Some of what was being described as Episcopal identity was not necessarily any different from other non-Episcopal schools, while some "Principles" were really, in my opinion, simply examples of "practices".

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[2] See Chapter 2.

After much frustration and discussions with several fellow Episcopal school educators, I decided that the best way to allow me to move forward, was to create a set of Principles that I thought summed up Episcopal school identity best. To do this, I drew on the thoughts and verbiage of several organizations and individuals associated with Episcopal schools, especially the National Association of Episcopal Schools. My Principles are not new thoughts, just synthesized by focusing on the question, "Why do we do it?" as opposed to, "What do we do?" Episcopal schools are:

1. Christ-centered places of faith that model God's love and grace, inviting and accepting all people to be in community;

2. Educational communities striving for excellence where each individual child's "mind, body, and spirit" are nurtured, and religious formation is integrated across the curriculum and throughout school life; and,

3. Living into the Baptismal Covenant through: seeking to serve Christ in all persons: striving for justice and peace among all people; and, respecting the dignity of every human being.

These Principles while clear, certainly to me, still allow ample room for individual schools to respond and live into their own identity while keeping an affinity with other schools that identify themselves as "Episcopal".

It is important that I use opportunities in the future to share the ESI Principles and how we, both individually and as a school, might bring them alive. If the Episcopal identity of OHES is to continue to develop, it is essential that as with the committee that reviewed Chapel, I continue to embolden others to not only have voice, but to use it. In the busyness of the day to day activities of the School, I must not lose sight of the fact that this was one of the primary reasons I wanted to move into administration – to empower others.

In reflecting on how I can continue to help OHES understand and live into its Episcopal school identity, there are two areas that have come to the foreground as requiring additional attention. First, I envisage more people (teachers and students) sharing the leadership of Chapel. To date, four faculty members have led the teaching time, three of those on a regular basis. It is my intention to grow this roster and encourage more teachers to consider sharing a homily at some stage during the coming year. The four teachers who to date have spoken in Chapel have been Roman Catholic, Presbyterian, Baptist, and Non-Denominational. This helps demonstrate that God's love is being modeled by many people, Episcopalian and non-Episcopalians alike, and all are welcome – part of ESI Principle 1. Second, I am excited about the planned shift from Community Service to Service Learning Projects in the new school year. I believe that in this activity we can purposefully embrace our Baptismal Covenant and live into ESI Principle 3. This will start by having our projects put on the calendar during one of the faculty and staff's meetings together in early August. Having it on the calendar will, 1) keep it in our minds, 2) not let opportunities slip between the cracks, and most importantly, 3) clearly make it part of what we do regularly and routinely. Forward planning will also help give lead time, not just for the collection of goods or money, but also for education about the needs of a specific project, and why those needs exist – changing from an ethic of charity to an ethic of justice.

I think there is little doubt that as the Headmaster of the School, it is imperative I continue to model, in what I say and do, the best of living into the Episcopal identity.

A Final Reflection

So, after this two-year project, how well is Oak Hall Episcopal School living into its Episcopal identity? In February, 2016, the School underwent the final part of its reaccreditation process with the Southwestern Association of Episcopal Schools. This consisted of a four-day visit by a six member On-Site Visiting Team. The section in the Report on Episcopal identity gives the following overarching commendation:

> Oak Hall Episcopal School (OHES) is a place where all constituents engage in and talk about the School as reflecting a love of and commitment to faith, respect, tolerance, inclusivity, and engagement. Whether it's the Head of School who teaches Religion in Grades 2-5, or the sponsoring church's Rector who serves as the school chaplain, the faculty's appreciation and practice of faith, or chapel beginning each day with all age groups interspersed, OHES embraces inclusion rather than conversion. In joining in the traditions of Episcopal schools, OHES 'gets it and lives it'.[3]

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[3] Southwestern Association of Episcopal Schools, *Report of the SAES On-Site Visiting Team: SAES Self-Study 1 v.6.15, Oak Hall Episcopal School, Ardmore, OK* (Southwestern Association of Episcopal Schools, 2016), 9.

APPENDIX A

RESOLUTION BY BISHOP MOODY ABOUT THE ENDOWMENT
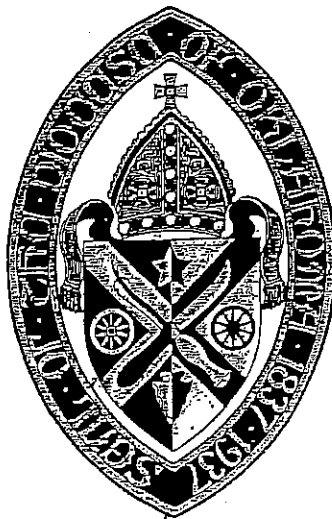
RESOLUTION

WHEREAS, Oak Hall Episcopal School was made a grant of $450,000 in matching funds by the Diocesan Council in September, 1990; and

WHEREAS, the Diocesan Council has received documentation showing contributions, pledges and commitments for $450,000 to Oak Hall Episcopal School, thereby qualifying this institution for the matching funds; therefore

BE IT RESOLVED, that the Diocesan Council does commend the Board of Trustees of Oak Hall Episcopal School for reaching its goal in only six months; and

BE IT FURTHER RESOLVED, that the Diocesan Council does congratulate the Board of Trustees on its outstanding achievement.

+ Robert M. Moody
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      Robert M. Moody
    Bishop of Oklahoma

APPENDIX B

LETTER FROM BISHOP MOODY WELCOMING OHES
AS A DIOCESAN SCHOOL

JAN 28 1991

The Episcopal Diocese of Oklahoma

The Rt. Rev. Robert M. Moody, D.D.
Bishop of Oklahoma

Mr. Bill Goddard
President, Board of Directors
Oak Hall School
1000 N. Commerce
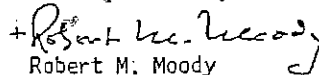Ardmore, Oklahoma 73401

Dear Bill:

It is a joy to welcome Oak Hall School as a Diocesan Institution and as a full member of the Oklahoma Commission of Episcopal Schools. The Council of the Diocese of Oklahoma met on June 7th, 1990 in Oklahoma City at the Episcopal Church Center and voted to accept Oak Hall School as a Diocesan School.

The Council also voted to set aside the sum of Four Hundred Fifty Thousand dollars ($450,000.00) from the Cochran Fund as a challenge grant for the establishment of an endowment for Oak Hall School. The interest generated by the Cochran monies must be used for the scholarships of girls. Whatever monies are donated to the endowment as a result of the challenge grant may be used as your Board of Directors decides. In addition to the above sum of money, an additional Thirty Thousand Dollars will be given to Oak Hall School for the academic year 1990-1991 for Girl's Scholarships.

It is important that your Board of Directors work closely with the Diocesan Chancellor, Mr. Dean Luthey, to see that your Articles of Incorporation and Bylaws conform to Diocesan Guidelines.

Needless to say, I am delighted that our conversations have led to this relationship. I look forward to a long, healthy and joyful relationship between Oak Hall School and the Episcopal Diocese of Oklahoma.

Yours in Christ,

Robert M. Moody

cc: Dean Luthey, Robert P. Clinton, Arlen Fowler

June 26, 1990

APPENDIX C

17 GREAT EXPECTATIONS CLASSROOM PRACTICES

The 17 Great Expectations Classroom Practices are:

1. Educators and learners model desired behaviors and attitudes such as those set forth in the Life Principles and the Eight Expectations for Living.

2. Educators and learners speak in complete sentences and address one another by name, demonstrating mutual respect and common courtesy.

3. Learners are taught thoroughly and to mastery, insuring success for all. Whole group instruction is interwoven with flexible group instruction and individual instruction.

4. Learning experiences are integrated, related to the real world, reviewed consistently, and connected to subsequent curricula.

5. Critical thinking skills are taught.

6. The environment is non-threatening and conducive to risk-taking. Mistakes are viewed as opportunities to learn and grow.

7. Memory work, recitations, and/or writing occur daily. These enhance character development and effective communication skills while extending curricula.

8. Enriched vocabulary is evident and is drawn directly from challenging writings, informational text, and/or wisdom literature.

9. The Magic Triad, a positive and caring environment, and discipline with dignity and logic are evident.

10. Learners' work is displayed in some form. Positive and timely feedback is provided through oral and/or written commentary.

11. Word identification skills are used as a foundation for expanding the use of the English language.

12. Learners assume responsibility for their own behavior. Their choices determine consequences.

13. A school, class, or personal creed is recited or reflected upon daily to reaffirm commitment to excellence.

14. All learners experience success. The educator guarantees it by comparing learners to their own past performance, not the performance of others. Learners are showcased, and past failures are disregarded.

15. Educators teach on their feet, thus utilizing proximity. They engage learners personally, hold high expectations of learners, and should not limit learners to grade level or perceived ability.

16. Educators and learners employ effective interpersonal communications skills.

17. Educators and learners celebrate the successes of others.

APPENDIX D

ORDER OF SERVICE FOR DAILY CHAPEL

Opening Exercises
(All stand.)

Pledge of Allegiance
Oklahoma Pledge
National Anthem

The Officiant then says
>Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ. Hear us as we sing.

Praise God, from whom all bless-ings flow; praise him, all crea-tures here be - low; praise him a-bove, ye heaven-ly host praise Fa-ther, Son, and Ho - ly Ghost. A - men.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt;
harm. after Louis Bourgeois (1510?-1561?)

Officiant	The Lord be with you.
People	And also with you.
Officiant	Lord, open our lips;
People	And our mouths shall proclaim your praise.

Officiant and People
>Glory to the Father, and to the Son, and to the Holy Spirit as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Bible Reading

Reader: A Reading (Lesson) from _____.
>*A citation giving chapter and verse may be added.*

Reader:	Hear what the Spirit is saying to God's People
People	Thanks be to God.

The Homily

The Prayers *(The people stand.)*

Officiant	The Lord be with you.
People	And also with you.
Officiant	Let us pray.

Officiant and People

Our Father, who art in heaven,
    hallowed be thy Name,
    thy kingdom come,
    thy will be done,
        on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
    as we forgive those
        who trespass against us.

And lead us not into temptation,
    but deliver us from evil.
For thine is the kingdom,
    and the power, and the glory,
    for ever and ever. Amen.

The following Collect and Prayer are said by all:

The Oak Hall Episcopal School Collect

O Eternal God, bless our school, Oak Hall, our students, our teachers, our parents, our board, and the Diocese of Oklahoma. May our school be a center for sound learning, new discovery, and a place where your love and care abide. Guide us in our teaching, in our learning, and in our lives; through Jesus Christ our Lord. *Amen.*

A Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

The Creed

I believe in God above.
I believe in Jesus' love.
I believe the Spirit too,
    comes to tell me what to do.
I believe that I can be
    good and true,
    dear Lord, like you. Amen

Additional prayers may be added at this point.

Officiant   The grace of our Lord Jesus Christ, and the love of God,
        and the fellowship of the Holy Spirit, be with us all, evermore. Amen.

        Let us bless the Lord.
People   Thanks be to God.

All stand and sing the closing hymn.

APPENDIX E

OWL'S HOOT ARTICLE
By Ken Willy

September 11, 2014

O Almighty God, who brings good out of evil and turns even the wrath of your children towards your promised peace: Hear our prayers this day as we remember those of many nations and differing faiths whose lives were cut short by the fierce flames of anger and hatred. Hasten the time when the menace of war shall be removed. Cleanse both us and those perceived to be our enemies of all hatred and distrust. Pour out the spirit of peace on all the rulers of our world that we may be brought through strife to the lasting peace of the kingdom of your Son; Jesus Christ, our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

It is hard to believe that with this 13th anniversary of 9/11, now known as Patriot Day, comes the realization that only two of our current students were born, and just by mere days, when the terrorist attacks took place. And yet, all of our children are growing up with the legacy of that fateful day. There is ongoing tension between the United States, along with other western countries, and some countries in the Middle East. The rhetoric and actions of many governments across the globe serve to heighten our nervousness and apprehension of people who are 'different from us.' But Christ says "Blessed are the peacemakers". He teaches that differences do not necessarily need to divide us. When he ministered to the Canaanite woman at the well and used the parable of the Good Samaritan, did Jesus not show the breaking down of accepted stereotypes because of love? And, when the aged Simeon first saw Jesus in the temple, did he not declare that this Jewish baby was in fact 'a light, to lighten the Gentiles…'? This light of which Simeon speaks is Love – an all-encompassing Love that knows no borders and no ethnic or religious boundaries. Of course, this is easier said than done, but I think children can teach us, the adults, so much. Children have huge hearts open to all; differences, if commented on at all, are not used as a way to divide, but simply as a matter of fact. It is the influence of our broken and divided world that teaches this innate acceptance 'out' of children, and says to them that any difference is a reason for treating someone differently – be it something like race, religion, or skin color. I pray the smiles, gentle touches, and kind words (Great Expectation Magic Triad) of the children here at Oak Hall Episcopal School never fade.

Subject Responses

Table 1b. Annotated responses from Subjects 1-20, July 2013
Responses correspond with Table 1a. (page 43)

Subject	Responses
1	Acceptance of all people and beliefs
2	Keeping Christ in everything that we do
3	Philosophy of Christ
4	Education for the children
5	Spirituality. Spiritual well-being of the children
6	Rigorous education. Christian based
7	Chapel time. Godly Play
8	Size. Religious aspect. Community
9	Inclusiveness
10	Ritual/Liturgy
11	Keeping God in our day to day tasks
12	Christian background
13	Everybody is welcome, family
14	Community
15	Educational progress. Emphasis on Scripture and Biblical values
16	Christ centered - living it
17	Accepting of all faiths
18	Christian education
19	Encompassing and welcoming of everyone
20	Tradition

Table 2b. Notated responses from Subjects 21-31, July 2013
Responses correspond with Table 2a. (page 45)

Subject	Responses
21	Faith
22	Religious based education. Accepting of all
23	Staying focused and never losing sight of being a Christian school
24	Not sure
25	Chapel
26	*Did not participate in this survey period*
27	*Did not participate in this survey period*
28	*Did not participate in this survey period*
29	*Did not participate in this survey period*
30	*Did not participate in this survey period*
31	*Did not participate in this survey period*

Table 1c. Annotated responses from Subjects 1-20, May 2014
Responses correspond with Table 1a. (page 43)

Subject	Responses
1	Christ centered teaching of discipline, morals and ethics. Inclusion, diversity, academic challenge
2	Christ centered in all aspects of the School
3	Teach Jesus. Prayer. Teach Biblical ideals - values, character, integrity, faith, honesty
4	Godly atmosphere
5	Christ throughout education. Role modeled by faculty and staff
6	Strong academic programs
7	We can pray in class
8	Children. God. Learning
9	Book of Common Prayer
10	Inclusive
11	Inclusiveness. Freedom to pray and discuss God, but not try and turn you into an Episcopalian
12	Faith based environment. Academic excellence
13	School worship, education, Love
14	Positive relationships based on trust and caring
15	Welcoming of all religions and backgrounds. Open to worship and discuss God
16	Christ centered. Strong academics Community
17	Inclusiveness
18	Centered around God
19	God is everywhere. Everyone is welcome
20	Accepting all faiths

Table 2c. Annotated responses from Subjects 21-31, May 2014
Responses correspond with Table 2a. (page 45)

Subject	Responses
21	*Did not participate in this survey period*
22	Welcoming. Strong academics
23	Everybody's welcome
24	Appreciate people not trying to converted
25	Chapel, Family spirit
26	*Did not participate in this survey period*
27	*Did not participate in this survey period*
28	*Did not participate in this survey period*
29	*Did not participate in this survey period*
30	*Did not participate in this survey period*
31	*Did not participate in this survey period*

Table 1d. Annotated responses from Subjects 1-20, May 2015
Responses correspond with Table 1a. (page 43)

Subject	Responses
1	Christian education - not doctrinal. Welcoming and accepting
2	Everything we do is centered around Christ
3	Teach - God, Jesus, Bible
4	Faith, caring and nurturing. Education
5	Entwining faith with education
6	Family. Environment
7	God in the classroom
8	Religion. Small Classes. Family atmosphere
9	Time together in Chapel
10	Love and service
11	Inclusiveness
12	Community
13	Chapel. Acceptance
14	Sense of community. Responsibility to each other
15	Acceptance. Excellence - academic, character. God is central
16	Christ centered. Self-evidently Christian
17	Christ centered
18	Chapel
19	God throughout the day. Inclusiveness
20	God is central in everything

Table 2d. Annotated responses from Subjects 21-31, May 2015
Responses correspond with Table 2a. (page 45)

Subject	Response
21	*Did not participate in this survey period*
22	*Did not participate in this survey period*
23	*Did not participate in this survey period*
24	*Did not participate in this survey period*
25	*Did not participate in this survey period*
26	Acceptance
27	Family. Religious freedom
28	Chapel/values
29	Respect. Religious Education. Values. Academics
30	Community. Everyone is valued
31	Worship. Respectfulness

A SUMMARY OF THEORIES & APPROACHES TO LEADERSHIP
By Kimberly White

The Origins of Leadership Theory "Great Man" theory (18th century)
> Popularized by Thomas Carlyle
> Insinuates that leaders are born, not made
> Traits of leadership are intrinsic
> Those who possess these traits are destined for "greatness"

The Origins of Leadership Theory Trait Theory (1930s-1940s)
> Slow shift away from "born leader" idea
> Brought about by Gordon Allport, Raymond Cattell, B.F. Skinner, Ralph Stogdill
> Categorized a number of words in the English language under three umbrellas:
> > Cardinal traits, central traits, secondary traits
> Asserted that leadership depends on a number of traits under each umbrella, as well as specific skills
> Combination of traits/skills = good leaders
> Examples: dominant, energetic, persistent, creative

The Origins of Leadership Theory Behavioral theory (1940s-1950s)
> Kurt Lewin's work signaled a shift toward behavioral theory of leadership
> Coined the terms autocratic, democratic, and laissez-faire approaches to leadership
> Two studies took trait theory a step further
> Ohio State University
> Produced first well-known leadership questionnaire, LBDQ
> Found two groups of behaviors that characterized effective leaders: task-oriented, people-oriented
> University of Michigan
> Dr. Rensis Likert found an additional group, participative leadership

The Origins of Leadership Theory Contingent leadership (1960s)
> Developed out of behavioral leadership
> Asserts that no one leadership style sets an individual up for success, but rather effective leadership tactics depend on the group or organization being served
> Criticized for being too broad, but a step toward servant- leadership

Transformational Leadership Burns (1978)

    Theory of transforming leadership asserts that leaders are most effective when they view their role as more than simply give-and-take (transactional)

    Approach is more holistic and supportive

    High expectations for the group

    Lead by example

    Collaborate with the group to challenge & support

    These leaders are successful because they inspire group to rally around its purpose and remind each group member of his or her worth

Transformational Leadership Bass (1985)

    Transforming

    Transformational leadership

    Included four measurable elements to transformational leadership

    Individualized consideration

    Intellectual stimulation

    Inspirational motivation

    Idealized influence

Servant-Leadership Greenleaf (1970)

    Concept came out of his reaction to Journey to the East by Herman Hesse

    The servant-leader is servant-first

    Desire to serve = fundamental characteristic

    Focus on the needs of the group and of each individual (wanting to help others)

    A multitude of characteristics make up effective servant-leaders

    Acceptance and empathy, foresight, self-healing, rebuilding community

    People who initiate action, goal-oriented, dreamers, good communicators, reflective, dependable

Positive Leadership Martin Seligman (late 1990s)

    Positive leadership comes out of positive psychology

    Coined by Maslow in the 1950s but did not gain a foothold until Seligman Built on by a number of contemporaries with a handful of interpretations, including Jeffrey Buller

    Buller asserts that instead of focusing on negative leadership ("putting out fires,") leaders should place emphasis on what is being done well and building on organization's strengths

    Engage, deepen, unify the group and each member based on what he or she brings to the table

    Being constructive, supportive, encouraging, challenge each member to become their "best selves"

Social Change Model

Developed by a handful of leaders in higher education and psychology, but credited to Astin & Astin in the 1990s

Applied the concept of social change to higher education leadership, coining it the Social Change Model (SCM)

Collaboration is the driver of the SCM, in addition to making an investment in positive change

Examined from three perspectives: individual, group, community (or society) The 7 C's of Leadership demonstrate the ways to serve as an effective leader from each perspective

Individual: consciousness of self, congruence, commitment

Group: collaboration, common purpose, controversy with civility

Community: citizenship, change (8th C)

Adaptive Leadership Heifetz (1990s)

Goes hand-in-hand with authentic leadership, an approach that anyone, regardless of title, can take on

Defines authentic leadership as the practice of mobilizing people to tackle tough challenges and thrive (Hyatt, 2009)

Rooted in the scientific theory of adaptation Adaptive leadership is a practice of risk-taking and challenging "the way we've always done it" to facilitate positive change

Four elements of adaptive leadership

Diagnose the system

Mobilize the system

See yourself as a system

Deploy yourself

Authentic Leadership

Authentic leadership has existed throughout history in a number of forms

Elements of approach found in the Great Man, Trait, Behavioral theories Credited to a number of thought leaders in philosophy, psychology, leadership studies

They are self-aware, genuine, mission-driven, results-focused, lead with heart and mind, possess insight & vision

One contemporary interpretation: Michael Hyatt's five marks of authentic leadership

Insight, initiative, influence, impact, integrity

Contemporary Approaches John C. Maxwell

Author, speaker, & pastor (b. 1947)

Has postulated a number of concepts surrounding leadership, with a focus on listening, observing, building relationships, communication, leading by example, and service

21 Indispensable Qualities of a Leader

21 Irrefutable Laws of Leadership

Five Levels of Leadership

Position, permission, production, people development, personhood

Contemporary Approaches Collins & the Five Levels of Leadership

Business consultant, author, lecturer (b. 1958)

Notion of "Level 5 Leadership" came out of his work on From Good to Great

Research project that began in 1996 on how good companies can become great

Level 5 Leaders sit at the top of the hierarchy of leadership capabilities and a necessary component for transformation

Levels 1-4 include: highly capable individual, contributing team member, competent manager, effective leader

Level 5 Leaders build lasting greatness through personal humility and professional will

Unwavering commitment to success, mission of the organization

Contemporary Approaches Sinek & the "Golden Circle"

Author (b. 1973)

Model for inspirational leadership involves first "finding your why" for your purpose, cause, core belief

Approach is made up of 3 circles

What, how, why

Most companies market their products by beginning with what, then how, before articulating why

Sinek asserts that if we start with our why, then we will experience greater buy-in

Connection with your own, your institutional, missions

What you do simply proves what you believe

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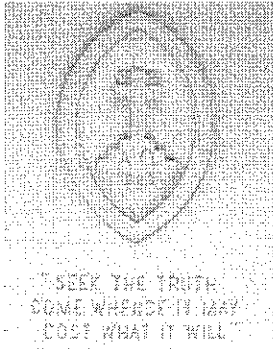
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Title of Content: Claiming Episcopal School Identity: Principles, Understanding, and Practice

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Description of Content:

Every Episcopal school is different, and each school's understanding of what makes it Episcopal and how that identity is translated into action, is specific to its own context. *Claiming Episcopal School Identity: Principles, Understanding, and Practices* is based on my work as the newly appointed Headmaster of the Oak Hall Episcopal School (OHES). In this role I led the School community (Board, Faculty & Staff, Parents, and Students) to a deeper understanding of what it meant for them to be an Episcopal school, and the practices they should embrace to better live into that identity. To guide this process, I developed three Principles of Episcopal School Identity (ESI) from the synthesis of material and resources made available from associations, dioceses, schools and individuals. For further clarification, I differentiated between the Principles and the Practices that demonstrate these Principles. The results of an audit of the current practices at OHES gave the basis for a three-phased approach to developing clearer understandings of ESI. On three occasions over a 22-month period the subject group, comprised of faculty & staff, was asked, "What is most distinctive, enduring, and central to an Episcopal school?" Their responses were used to measure the development in their understanding of Episcopal school identity. The results showed that the subjects began with a much stronger understanding of ESI than they had been credited with prior to the start of the Project, and that through the use of a variety of strategies, the understanding of some subjects was increased or deepened. However, the development of, and education about, ESI will remain an ongoing project as there are always new Faculty & Staff, new Trustees, new Parents, and new Students joining the Oak Hall Episcopal School community.

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