

# **STRATEGIC MAP**

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***October 2000***

**St. Paul's Episcopal Church  
Strategic Map - October 2000**

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# St. Paul's Episcopal Church Strategic Map - October 2000

## Preface

This document is the Strategic Map that the St. Paul's Vision Team, following an intensive 6 months' discernment process, has prepared for presentation to the vestry of St. Paul's.

Church Development Systems (CDS) is St. Paul's consultant for church growth and renewal. Among the tools it has given to St. Paul's Vision Team is a book entitled *Charting New Directions for the Church*, which details their CrossRoads Method for Renewal. In order to begin to understand this Strategic Map and the terminology used in it, the reader needs to know something of the Crossroads Method used in our study and development process. The section immediately following this preface, titled "A Brief Summary of the Basic Concepts of the CrossRoads Method", contains extracts of information presented to the Vision Team. While this information is not necessarily part of the Strategic Map, the Vision Team feels it provides a base of understanding of the document and its terminology. (Additional summarized information is also available on the St. Paul's website [www.StPaulsSanRafael.org](http://www.StPaulsSanRafael.org).)

Although the Vision Team does not recommended to do so, some readers may wish to skip the Basic Concepts section or to refer back to it as needed, and go directly to the next section of the Strategic Map which begins on page 12.

The sections following the summary of the Crossroads Method contain the individual parts of the strategic map which will be used to guide the parish of St. Paul's in its growth and development activities both during the transition process and in the coming years.

## **About our Goals and Objectives**

The overall goals and objectives listed are those we feel need to be in place to act as a starting point. They are not intended to be completed at the last minute. Action toward achieving these goals begins immediately, and as goals are met, new ones can be set to move even further toward what God is calling St. Paul's to become.

**Keep focused on what God has called us to do,  
and remember whom we serve:**

*“God First,  
My Congregation Second,  
And I am Third.”*

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**A Brief Summary of the Basic Concepts of  
the CrossRoads Method For Renewal and Growth**

**The Church, the Body of Christ, as a Living Entity**

*“The body of Christ has many parts, just as any other body does...God put our bodies together in such a way that even the parts that seem the least important are valuable. God did this to make all parts of the body work together smoothly, with each part caring for the others. If one part of our body hurts, we hurt all over. If one part of our body is honored, the whole body will be happy. Together you are the body of Christ.”*

(1 Corinthians 12:12, 24b-27)

**Basic Premises of the CrossRoads Method For Renewal and Growth**

1. Our church is a living organism rather than an organization. It is composed of many parts or systems that work together for the good of the whole.
2. The key to growth lies in understanding St. Paul's unique identity, found in the nucleus or core of its spiritual DNA, which consists of its core values and competencies, and its mission and vision, and other “genetic” information, including its history. This DNA will determine how it will grow, how it will handle challenges, and how it can expand to its higher potential.

<b><i>Core Values</i></b>	Our essential, enduring strongly held beliefs
<b><i>Core Competencies</i></b>	How we carry out our core values at a high quality level
<b><i>Mission</i></b>	Our reason for being; how we put our values into practice
<b><i>Vision</i></b>	Our dream of what God is calling us to become

3. The primary task of the church is to provide opportunities for transformation for individuals and for the community.

We feel that contemporary people have two basic needs.

- The first need is for *spirituality*, that is, for some transforming experience where they feel they have been touched by God.

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- The second need is for a sense of *community*, a place to belong, a place to be accepted as they are, and for who they are.

4. The church's spiritual DNA is maintained throughout the organism (i.e., St. Paul's) by, and must be present in, the four interrelated key living systems that promote the organism's health, vitality, and growth. Those systems are: Welcoming, Nurturing, Empowering, and Serving. These systems are not independent of each other, but rather are interrelated within the organism.

5. Making these systems healthier and stronger depends on being flexible and adaptive. Spiritual DNA is always at work. When all systems work together in harmony, growth and prosperity are produced. When one of these systems fails or is unhealthy and "illness" occurs, new genetic information can be introduced to restore health.

6. Strategic mapping is the flexible and adaptive way in which routes to the future can be charted, implemented and monitored. It helps a church move towards its desired future through discovering, using, and adapting its spiritual DNA so healthy renewal and growth can happen.

### **What is a Strategic Map?**

Strategic mapping is a process that anticipates the changing needs of the future by developing ways to meet those needs even when the unexpected happens. A strategic map tells a congregation how it will get from where it is to where it wants to be. It is future focused, yet it is committed to understanding the dynamic forces that shape our church today. A Strategic Map defines current realities based on an understanding of the spiritual DNA of the church, and provides tools necessary to design, test and modify strategic options for the future.

### **What is a Vision Team?**

A Vision Team is a small group of leaders within the parish who have permission to envision, to dream, about the future of the parish and how it can carry out its mission. The team generally meets over a period of 4-6 months of intense work of reflection, study, discernment, and planning, and communicates frequently with the parish.

A Vision Team member is truly supportive of renewal and growth in the congregation. CDS uses a transformational model for renewal and growth, which means that the spiritual growth of the parish is the primary concern, and out of spiritual growth, numerical, financial, and volunteer growth emerge.

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A Vision Team member is supportive of the spiritual leader -- the rector -- of the congregation in his spiritual growth and direction. The member will pray for and uphold by thought, word, and action the shared vision of God's kingdom -- the dream of what God is calling St. Paul's to become. CDS sees the spiritual leader as the primary "vision-caster" in this process.

A Vision Team member is willing to support with prayer other members of the Vision Team, including specifically those with whom they may disagree or are in conflict.

A Vision Team member takes responsibility for reading the material presented by CDS, and, for the optimal experience and result, will participate in as many of the formal training sessions and team sessions as possible.

### **What are "Core Values"?**

Core values answer the question, "Why do you do what you do?" They are our church's essential, enduring, strongly held beliefs. They have inherent value within the life of the church. They do not change. They stand the test of time. They guide our thoughts, words, and deeds by setting boundaries. The set of core values may vary from church to church.

### **What are "Core Competencies"?**

Core competencies reflect how a church carries out its core values at a high quality level. Core competencies are often represented through the ministries and activities of a church. Core competencies answer the question: "At what do we excel, as a church, that would help us carry out our mission and vision at a high level of quality?" It is understood that no church has enough resources to provide for all forms of ministry in an equally effective way. Our core competencies are those ministries that we can offer at a high quality level, which reflect our core values, and which are in alignment with our mission.

### **What is a "Mission Statement"?**

The mission of a church is its purpose for being, how we put our values into practice. At the heart of this purpose is a core process - the transformation of individuals and the community. A mission statement is a shorthand summary of that mission.

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### **What is a "Vision Statement"?**

Having clear values and a mission leads inevitably toward an envisioned future, a dream or vision of what could be. Genuine vision helps us to set goals that tell us what we could become. Our vision, our dream, is what we see (discern) God calling us to become in the future. It is the projection of our values and the implementing of our purpose.

### **How Our Core Values, Mission Statement, and Core Competencies Act as Boundaries For Proposed Ministries and Activities**

As new ministries, activities, and other proposals come forth within the parish, the first question that must be asked is

“Does this reflect the definition of our Core Values?”

If the answer is “No”, then it should not be pursued.

If the answer is “Yes, then the second question to be asked is

“Does this reflect a carrying out of our Mission?”

If the answer is “No”, then it should not be pursued.

If the answer is “Yes, then the last question to be asked is

“Are we able to do this in a quality way, i.e., how does it relate to our Core Competencies?”

We may find that we feel called to do something which sounds very exciting, that is consistent with our Core Values, and our Mission, but for which we lack the necessary skills and talents to do it in a quality way. We need to consider these three questions before investing our time, talent, and treasure toward something for which we have not been given the gifts or been called to do.

### **The Four Key Systems (Welcoming, Nurturing, Empowering, and Serving)**

The **Welcoming System** is the way to deliver our spiritual DNA throughout the body of the church at St. Paul's. This system is organized around the function of attracting and welcoming newcomers. Spiritual growth is the best measure of renewal and growth in any church. While spiritual growth cannot be measured objectively, numerical growth is a good indicator. Hence, growth rates and Sunday

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Visitor rates are used as guidelines. For instance, for an average weekly attendance of 200, we would need at least 10 newcomers each week (newcomers are first time visitors through third or fourth time visitors).

The **Nurturing System** is designed and organized around the function of providing spiritual care and nurture. Everyone needs nurturing as they grow spiritually. Yet, the ways in which people are nurtured vary, in the same way that people experience God's presence in a variety of ways. There is no one right way to God. A faith community, and the participants in that community, grow as they are introduced to, and then deepen, a relationship with God. A nurturing system that supports that experience will include a variety of opportunities for spiritual growth.

The **Empowering System** provides opportunities for spiritual growth through service to others, and is a way to deepen one's own spirituality. There is an untapped goldmine for lay ministry. The church, and St. Paul's in particular, needs to help lay people get involved in ministry by educating them, and helping them discover where God is calling them to serve. St. Paul's must assist them to uncover and develop their special gifts and talents and discover what they are most interested in doing. Because the Empowering System involves a new way of looking at ministries and volunteering, we have included additional information we received during our visioning process to help us understand this System more fully.

It is our duty to assist people to discover their gifts and passions and empower them in their ministries. The Empowering System does this by

- helping people discover their spiritual gifts or passions;
- matching a person's gifts or passions with existing service opportunities (ministries), or, when appropriate, creating a new service opportunity;
- placement which includes both training, when needed, and commissioning (public recognition for the ministry (service opportunity));
- coaching which includes on-going training and encouragement as well as accountability;
- providing recognition and celebration of people and opportunities.

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### **Difficulties Related to the Empowering System**

There are two main barriers that can create resistance and make empowering difficult to implement:

#### *Organizational barriers*

- Resistance to systemic change;
- A congregation structure that makes entry difficult for new leaders;
- A focus primarily on needs, duties and tasks to be accomplished;
- an expectation of quick solutions; and
- lack of defined boundaries.

#### *Self barriers (concerns of individuals that prevent them from using their gifts)*

- bad church experiences;
- feelings of inadequacy;
- lack of knowledge; and
- concern that it is a "lifetime" commitment.

In order to overcome these barriers, which are the result of the old paradigm, a new model has been created to support and empower the congregation.

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## **Differences Between the Old Model and the Empowering Model**

1. In the old model, leaders determined what jobs were needed and the tasks and duties to be accomplished. The congregation was expected to step forward and do them.

**An empowering congregation takes the time to organize, assess people, and interview them individually to get a sense of their personal calling. As a result, people take ownership of what they are capable of doing.**

2. In the old model, the mission was not the driving force. There was a never-ending struggle to find volunteers.

**In the empowering model, people offer their time when the mission is alive and communicated so that people see how their particular ministry or “passion” can make a contribution.**

3. Under the old model, volunteering was considered “church work” with people referred to as workers.

**In an empowered congregation, volunteer service is not seen as work, but as an opportunity for personal development and spiritual growth.**

4. In the old model there were no time limits. People were expected to persevere in their duties (*seemingly forever*). Now we are in an era of dual careers, single parenting, new family pressures, and people have less time to offer, yet, they care about what's happening.

**An empowering congregation offers the possibility of short term projects with definite beginnings and endings.**

5. In the volunteer model, the Rector or vestry gave approval for a project and then moved on to “other things”.

**In an empowering congregation, visible support for a project is given by the leadership. People will “buy into” a project which leaders support, talk and preach about, and stand behind.**

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The **Serving System** carries out the mission of the church by promoting growth, both spiritual and numerical, by the use of small groups and teams which replicate themselves. The organic model sees the church not as an organization with small groups and teams, but as an organism of small groups and teams. These groups and teams are the cells of the organism, i.e., the fundamental units of life.

*“Christians the world over have shown that there is a need for the intimacy of the cell group as well as magnificent celebrational services and assemblies; when combined, these nurture the faith in extraordinary ways.”*

(Richard Kew and Roger J. White, authors of *New Millennium, New Church*, Cambridge: Cowley Publications, 1992)

Small groups that meet the needs of spirituality and community, and can be replicated so that the organism as a whole grows, are referred to as “growth groups”. These groups typically are

- open to newcomers;
- no larger than 12 people; and
- can be replicated or multiplied.

Numerical growth comes when at least 40% of all groups are growth groups.

Growth groups are healthy when (1) newcomers are in the groups, (2) new group leaders emerge, or (3) new groups are replicated from the existing one.

There are five basic types of groups which are organized around a specific way to carry out the mission of the church:

1. Relationship groups;
2. Task groups;
3. Study groups;
4. Care, or nurture, groups; and
5. Mixed agenda groups, where the time of the group is divided into several primary areas of focus.

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### What are “Ministry Teams?”

Ministry Teams are the basic unit of the group structure. There is a Ministry Team for each of the systems (Welcoming, Nurturing, Empowering, and Serving). Members of the Vision Team will constitute themselves as the nucleus of each ministry team and recruit others who have passions, gifts, and calling in relation to their team. These people would probably include representatives or members of existing groups or commissions which are related to or affected by each system. (For example, ushers and greeters would be involved in the Welcoming Team.)

Each ministry team is responsible for the initiation, planning, coordination or implementation of every tactic (task) needed to strengthen its system. It is likewise responsible for every ministry activity that emerges from that strengthened system.

Ministry teams meet at least monthly for what is called a VHS meeting.

- **V ision**, a lifting up and remembrance that each step taken carries the congregation from our current reality to the desired future;
- **H uddle**, a short small group meeting where participants share experiences (victories, challenges, etc.) encountered in ministry;
- **S kills**, a focus on one particular skill (such as Active Listening, etc.)

In an optimal environment, the Serving Team is responsible for these monthly meetings.

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**St. Paul's Vision Team Members**

We structured the Team to reflect the parish as accurately as possible.

Parish Representatives:

Ellen Alexander	Maggie Baxter	Marion Cedarblade
Helenclare Cox	Nancy Dods	Tom Faulk
Ann Hanson	Rachel Henry (Team Facilitator)	Nancy Hughes
John Lavinnder	Michael Barbara Lavinnder	Chris Olson
Ryan Robinett	Joan Robinson	Laurie Rosa
Mandy Wick		

Vestry Officers:

Jay Luther, Senior Warden	Jean Hicks, Junior Warden
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Clergy and Staff:

The Rev. Bruce Bramlett	The Rev. Lynn Oldham Robinett
The Rev. Eliezer Risco	The Rev. Harold Weicker
Judy Felton	Medora Gordon

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**St. Paul's Core Values**

***SPIRITUAL GROWTH***

Increasing our awareness of and relationship with God, while enriching and renewing our souls.

*Through:*

Worship, sermons, music, liturgy, teaching, pastoral leadership, shared experience, prayer, meditation, honoring the Sacred, discernment of gifts and vocations, Christian education (for all ages), and stewardship.

***HELPING***

Creating a safe haven to express, hear, and meet the spiritual, emotional and material needs of those now in the parish, and those to come; and, as Christ's hands in the world, to aid and share the burden of those in need.

*Through:*

Setting up ways to find out the needs of members; caring for ourselves so we can reach out to care for others; outreach to diverse groups; social and political activism; being responsible in our uses of resources entrusted to us (money, time, fellow creatures, environment); being sensitive to the needs of others; support teams; parish visits for shut-ins, the ill, and those who have left the parish; and through love and respect for one another.

***INTEGRITY***

Striving to act with openness, honesty and courage, being ever mindful to make our words, beliefs and actions consistent and trustworthy.

*Through:*

What we preach and teach, how we accept others, our openness to diversity, our thoughtful consideration of everyone's needs, and through speaking as though God is listening.

***FAIRNESS***

Accepting people wherever they are on their spiritual journey and treating everyone equitably.

*Through:*

Practicing kindness and tolerance; loving one another as Christ loves us; personal one-on-one involvement; being authentic; group discussion, forums, question-and-answer sessions, and social gatherings.

***In all cases and for all our core values,  
we try to follow, as best we can, the example set for us  
by Christ Himself in His life and teachings, and those of His apostles and saints.***

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**St. Paul's Core Competencies**

- A wide range of liturgy styles: traditional, mystical, ancient, and innovative;
- Adult education opportunities;
- Music;
- Hospitality, fellowship, & food related activities;
- Engagement in a variety of social justice or social action activities and ministries;
- An outstanding newsletter;
- Providing a sense of community, acceptance, and belonging.

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**The Mission Statement of  
St. Paul's Episcopal Church, San Rafael, California**

We are called to be  
a diverse and inclusive community of Christians  
in the Anglican tradition.

We offer a compassionate haven for  
reconciliation, spiritual growth, and  
commitment to social justice.

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**The Vision Statement of  
St. Paul's Episcopal Church, San Rafael, California**

We seek Christ through providing a compassionate haven as:

- a community dedicated to intentional spiritual growth and discipleship through the support and discovery of such ministries as will aid us in seeking and finding the Christ in each other;
- a community committed to the rich heritage of Anglican liturgy, while seeking to meet our diverse spiritual needs, and those of future generations, through innovative worship;
- a community dedicated to peace, justice, and compassion for all people, that endeavors to glorify God and relieve suffering by understanding injustice and addressing it;
- a community that honors those who came before by maintaining and renewing the parish facilities their good stewardship gave us, and by dedicating our own time, talent, and treasure to passing on inviting facilities to those in times far different than our own;
- a community that seeks to live its life as a people reconciled and reconciling, dedicated to welcoming newcomers, sharing our gifts, listening to and learning from each other, recognizing our common frailties through mutual forgiveness, and encouraging, supporting and nourishing each other to meet the challenges of our lives in faith.

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**Those Whom We Serve**

The message of God's transforming love is for everyone, yet realistically, at this time, we are particularly called to focus on reaching out to certain groups of people.

The groups we feel we are called to serve at this time include:

- **Spiritual, intellectual, contemplative seekers;**

We feel that we offer a variety of worship and adult education experiences which specifically appeal to this group. At this time, this group is the one we serve best, but there is also the potential to do more by intentionally attracting people in this group that we may not be reaching currently;

- **Families with young children;**

We feel that with the new family & children service ("Wild Things"), we now have a place for families and children to experience worship and community. We have not made a distinction of the "type" of family, in order to intentionally include traditional as well as non-traditional types of families in our church community. There is a tremendous potential for ministries for this group. We feel that we are best equipped, at this time, to attract families with younger children, rather than those with teenagers.

- **Singles;**

We feel that this group offers the potential for a wide range of activities and ministries, because "singles" covers such a wide range of people with similar as well as differing needs. Because of the wide range of this group, we want to focus on two specific groups of singles at this time: mid-range singles (35-54+), and older singles (65+). Currently we offer adult education programs and fellowship, but nothing specifically aimed for singles. We feel that our core competencies lend themselves to doing more to address the needs of this group, regardless of their age (and also regardless of sex, sexual orientation, ethnicity, etc.).

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**Those Whom We Serve (cont.)**

Because we limited ourselves to only our top three choices, we have not chosen at this time to specifically target others, such as “gays and lesbians”, “people caring for elderly parents”, “those without shelter”, “the disabled/disadvantaged”, “members of 12-step groups”, and so on. This does not, however, mean that we will not be reaching out to these or any other groups of people to which people in the parish feel called to minister. It means that these additional ministries must come from the congregation as the result of interested members forming a group for a particular ministry. (For example, members of the parish may form a group to explore ministry activities to involve gays and lesbians in the parish, or for support for those caring for elderly parents.) The boundaries for these ministries are that they must be within the scope of our mission statement and core values.

This two-fold approach (having target groups plus additional ministries from within the congregation) provides us the almost unlimited opportunity to be as broad in our ministry at St. Paul's as we are able to be.

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**St. Paul's Goals & Objectives**

1. We see a worshipping congregation (average Sunday attendance) of 200 by January 1, 2002;
2. We see the creation, by November 2000, of three ministry teams whose work is to create, implement, and evaluate the action steps, or tactics, we have identified for the key systems of Welcoming, Nurturing, and Empowering, in order to strengthen each of those systems;
3. We see those ministry teams being publicly commissioned to launch their new ministry, and that they are supported by the parish as they do their work by
  - by the unified support of all church leaders;
  - by the active prayers of the congregation; and
  - by being given opportunities for on-going training and information gathering;
4. We see an increase in the number of volunteers involved in ministry to 50% of the average Sunday attendance of 200 by January 1, 2002.
5. We see that 40% of all groups (cells) and ministry activities are open to newcomers by Easter 2001;
6. We see our stewardship campaign strengthened through an every-member canvass, possibly using professional assistance, in the Fall of the year 2002;
7. We see our physical facilities updated, and, by Easter 2002, movement toward a capital funds campaign that will bring all of St. Paul's site into a high level of quality;
8. We see a new Communications Team that will increase parishoners knowledge about ministry activities (by April 2001), and that will build a effective method of overall communications in the parish (by September 2001);
9. We see attraction events being created and presented at least quarterly that are followed up with small groups, by January 2002. These events will draw newcomers to St. Paul's in response to one of the congregation's strengths - adult education. The small groups will move people into the life and work of the congregation.

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10. We see the need for actively pursuing and obtaining additional training about small group ministry, to begin immediately and be completed by June 2001.

**The Four Key Systems of the Church**

**Welcoming System**

**Ministry Team**

The Welcoming Team carries out the mission of St. Paul's by attracting and welcoming newcomers. Their primary responsibility is to be more welcoming to newcomers. They are responsible for implementing the Welcoming System tactics (tasks).

Members:

Nancy Dods, Vision Team  
Laurie Rosa, Vision Team  
Mandy Wick, Vision Team  
and

Those Vestry members, Commission members, and other members of the congregation who feel called to be part of this Ministry Team.

**Strengthening Tasks**

A table of the specific tactics (tasks) needed to strengthen the Welcoming System is on the next page.

**Ministry Activities**

Ministry activities for which the Welcoming Team might be responsible might include the following activities:

- Social event for Wild Things newcomers;
- Welcoming brochure and materials;
- Newcomer orientation;
- Tour of church;
- Newcomer follow-up activities;
- Recruiting and training of ushers and greeters; and
- Scheduling a "Friendship Sunday" to invite the larger community to join us.

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**Tasks To Strengthen the Welcoming System**

#	TASK	RESPONSIBLE	COMPLETION DT
1	An outdoor sign which is visible, eye-catching, informative, properly placed, and easy to read, especially as one drives by.	Parish Office	In progress.
2	Clearly marked "visitor" parking close to the church.		Completed 2000
3	Greet people, especially newcomers, outside the church building (and in the parking lot) before the service.	TBD **	TBD
4	Distinguish between hosts/greeters and ushers.		Completed 2000
5	Have required training for all hosts/greeters and ushers.	TBD	TDB
6	Include children as hosts/greeters and ushers.		Completed 2000
7	Easy access to information centers that include welcoming materials for the newcomers.	TBD	TBD
8	Provide a "thank you" remembrance for newcomers.	TBD	TBD
9	A church program (order of service) that is easy to follow, relatively free of church jargon, and with words (and music) for the service printed out.	TBD	TBD
10	A quality sound system in our worship space.		Completed 2000
11	Restrooms, and other frequently used rooms, clearly marked by signs as well as locations listed in the program.	TBD	TBD
12	Make sure that the sermons focus on the relevance of the topic to everyday life.	Rector	TBD
13	Have the after-service social hour in an easily accessible place.		Completed
14	Have notice/bulletin boards which reflect the life and work of our community of faith.	TBD	TBD
15	Provide for physically challenged people, and/or for the hearing challenged, during the worship celebration.		Completed 1999
16	Children need to participate actively in the worship experience at least several Sundays a year.		Completed 2000
17	Have drama included in our worship celebrations on an occasional basis.	TBD	TBD

**\*\* TBD = "To Be Determined (i.e., by the Ministry Team)**

**(Continued on next page)**

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**Tasks To Strengthen the Welcoming System (cont)**

#	TASK	RESPONSIBLE	COMPLETION DT
18	Send informational mailings at least quarterly to newcomers and others.		Completed
19	Schedule "Friendship" Sundays to invite the larger community to join us in worship and community.	TBD	TBD
20	Have directions to the church, service times, etc. mentioned on our answering machine message.		Completed
21	A "welcoming process" which includes a layperson making a followup contact within 48 hours to thank first-time visitors for attending; a card from the rector to first-time visitors; follow-up contact by a lay person within 7 days to thank 2d & 3d time visitors for attending.	TBD	TBD

**\*\* TBD = "To Be Determined (i.e., by the Ministry Team)**

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**The Four Key Systems of the Church (cont.)**

**Nurturing System**

**Ministry Team**

The Nurturing Team carries out the mission of St. Paul's by incorporating people into the body of Christ by providing opportunities for individuals to strengthen their faith and build stronger relationships. They are responsible for implementing the Nurturing System tactics (tasks).

Members:

TBD, Vision Team

and

Those Vestry members, Commission members, and other members of the congregation who feel called to be part of this Ministry Team.

**Strengthening Tasks**

A table of the specific tactics (tasks) needed to strengthen the Nurturing System is on the next page. The Ministry Team will determine who or which group is responsible for each task, work with them to set the date by which the task is to be completed

**Ministry Activities**

Ministry activities for which the Nurturing Team might be responsible might include the following activities:

- Support groups for single parents;
- Centering Prayer group;
- Membership Class (Inquirer's class);
- Gay/lesbian group;
- New member brochure and materials;
- New member reception;
- Groups to support newly incorporated people;
- Spiritual direction; and
- Member directory.

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**Tasks To Strengthen the Nurturing System**

#	TASK	RESPONSIBLE	COMPLETION DT
1	Keep newcomer information and followups on a database for additional contacts.	TBD **	TBD
2	Have recovery and/or support groups which meet at St. Paul's.		Completed
3	Offer entry-level short-term classes or workshops in which newcomers could participate.	TBD	TBD
4	Hold social events at which newcomers would feel that they are welcome.	TBD	TBD
5	Sponsor community service activities that newcomers can easily participate in.	TBD	TBD
6	Hold regularly scheduled newcomer orientation sessions (could be a video) to introduce people to the life and work of St. Paul's.	TBD	TBD
7	Hold classes for those interested in joining St. Paul's.	TBD	TBD
8	Send mailings (at least quarterly) to visitors and others to keep them apprised of parish activities.		Completed
9	Design, prepare and maintain a "new member" packet of information.	TBD	TBD
10	Encourage newcomers to participate in small groups that have the primary purpose of building relationships.	TBD	TBD
11	Have a system through which members are placed in a cluster of individuals who meet at least quarterly to plan events and activities, enjoy fellowship, and meet one another. (This differs from the voluntary, social foyer groups in that it includes all members. Grouping by neighborhood was discussed.)	TBD	TBD
12	Provide a mentor or sponsor who will be responsible for easing a new member through the incorporation process.	TBD	TBD
13	Have a festive celebration when new members are received into the church.	TBD	TBD
14	Monitor attendance and contact members after they miss three consecutive Sundays.	TBD	TBD
15	Utilize an intentional "greeting card ministry" for weddings, anniversaries, birthdays, or times of need or support, and/or anniversary of membership.	TBD	TBD
16	Provide ways to publicly celebrate happy life transitions and to be supportive of members' needs, joys, and concerns.	TBD	TBD
17	Have a system in place for on-going telephone outreach.	TBD	TBD
18	Make attempts to get inactive members to return.	TBD	TBD

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\*\* TBD = "To Be Determined (i.e., by the Ministry Team)

**The Four Key Systems of the Church (cont.)**

**Empowering System**

**Ministry Team**

The Empowering Team carries out the mission of St. Paul's through recruiting, training, and deploying volunteers. They are responsible for implementing the Empowering System tactics (tasks).

Members:

Ann Hanson, Vision Team

Michael Barbara Lavinnder, Vision Team

and

Those Vestry members, Commission members, and other members of the congregation who feel called to be part of this Ministry Team.

**Strengthening Tasks**

A table of the specific tactics (tasks) needed to strengthen the Empowering System is on the next page. The Ministry Team will determine who or which group is responsible for each task, work with them to set the date by which the task is to be completed

**Ministry Activities**

Ministry activities for which the Empowering Team might be responsible might include the following activities:

- "Vision" Sunday to recruit new volunteers;
- Interviewing potential volunteers;
- Spiritual direction to facilitate gifts discovery;
- Design and present volunteer training;
- Commissioning of volunteers; and
- Annual "Recognition" Sunday.

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**Tasks To Strengthen the Empowering System**

#	TASK	RESPONSIBLE	COMPLETION DT
1	Give the laity responsibility for "pastoral" care (care, encouragement, support).	TBD **	TBD
2	Administer a "spiritual gifts" survey to all new (and long-term) members.	TBD	TBD
3	Give a person or team responsibility for recruiting, training and deploying volunteers.	TBD	TBD
4	Provide training for volunteers on a regular basis.	TBD	TBD
5	Sponsor half day/one day workshops to explore ministry opportunities.	TBD	TBD
6	Allow for individual initiative in creating opportunities not currently provided by the congregation (that is, be open to allowing new individual ministry opportunities).	TBD	TBD
7	Have short-term (less than one year) entry-level opportunities for ministry.	TBD	TBD
8	Volunteer projects need to have a definite beginning and ending date.	TBD	TBD
9	Have an interview process to connect people to possible ministry opportunities.	TBD	TBD
10	Have written job descriptions for all volunteer opportunities both new and existing ones.	TBD	TBD
11	Have an annual recognition Sunday, or special day, to recognize and honor those who participated in lay ministry during the past year.	TBD	TBD
12	Have a database system in place to indicate the passions/gifts of potential volunteers.	TBD	TBD
13	Have a formal way of listening to the experiences and recommendations of volunteers.	TBD	TBD
14	Have a system for publicly "commissioning" volunteers for service in their ministries.	TBD	TBD
15	Ask a reasonable, minimum commitment of time, talent, and treasure from all new (and existing) members.	TBD	TBD

**\*\* TBD = "To Be Determined (i.e., by the Ministry Team)**

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**The Four Key Systems of the Church (cont.)**

**Serving System**

**Ministry Team**

The Serving Team serves newcomers, incorporated people, and the larger community through small groups. The primary emphasis of the Serving System is a focus on growth groups that carry out the mission of the church through groups that can be replicated. This emphasis is a necessity for both numerical growth of St. Paul's as well as the growth of the individual through meeting their needs for spirituality and community.

Members:

Jean Hicks

Jay Luther

and

Those Vestry members, Commission members, and other members of the congregation who feel called to be part of this Ministry Team.

**Tasks To Strengthen the Serving System**

The Serving System will require more training and information in order for it to become a vehicle for growth.

Initially we need to identify those who have gifts or passions for small group work, and create a nuclear leadership group which will take six months to explore how best to establish a small group ministry at St. Paul's. This group will formally organize the Serving System Ministry Team by June 2001.

- Establish a small group of people interested in learning about small group ministry and about starting a small group ministry at St. Paul's. Meet for 4 to 6 weeks;
- Read books about small group ministry; and
- Attend workshops, classes, and/or conferences.

Once the Serving Team has been established, some of their activities would include:

- Facilitating monthly VHS meetings;
- Deciding when cells (groups) should replicate and how;
- Providing coaches for each five small groups;

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- Accountability for health of all cells (groups), include record keeping;
- Recognizing and thanking volunteers; and
- Getting feedback from and debriefing volunteers.

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**Transition Notes**

**How do we transition from where we are now to reaching our goals and objectives?**

We transition by using the Ministry Teams and forming groups to implement the tactics (tasks) which are needed to strengthen each of the systems, and by moving into the use of small group ministry. We learn about small group ministry and form whatever groups are necessary or which grow from within the congregation as people find what they have gifts and passions around and feel called to do.

**How does all this affect our present Commission structure and vestry?**

The empowering model does not “do away” with the vestry, its commissions, or any other group, committee, or classes in the parish. For discussion purposes, they are all “groups”. They all are ways to carry out the mission of the church and go in the direction of the vision.

We do need to clarify what all these entities do at St. Paul's, and how they support the core values, mission, and vision of St. Paul's, but there is no plan to disband any commission, group, committee, class, etc.

The vestry becomes a circle of equally empowered people released to ministry rather than “workers.” The vestry is the ultimate “Vision Team” within the parish, a leadership team devoted to the visionary growth of the parish. This is an exciting new role for the vestry, which will develop over time as we transition.

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**Appendix**

There are a number of papers which members of the Vision Team feel might be useful to include in the Strategic Map documentation that are not actually part of the Map itself. These papers provide further insights into the discernment process which has taken place. They include such things as

- Communications and information received from CDS related to their findings and recommendations throughout the process;
- Various profiles, exercises, and surveys (and their results) which were taken within the Vision Team and congregation;
- The articles from the Vision Team which were published in the Epistle; and
- Percept Study of the demographics related to St. Paul's.

It was finally decided that, in order to reduce the size of the presentation document, this information would be placed with the master copy of the Strategic Map which will be maintained in the official corporate parish records in the Parish Office, where it will always be available to anyone who might want or need to refer to it.

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**“And I am Third”**

The following story was passed along to us by the CDS team, and an edited version was published in The Epistle. It is a good illustration of the change in perspective and priorities that are needed for a healthy, vibrant, and growing church.

“The priest was showing us around his parish which had undergone a period of tremendous renewal and growth after many years of discord and downsizing. He was very excited to share the many things that were taking place in his parish, but he could not point to any one thing that would account for the astonishing growth and new life and spirit in his parish. As we walked throughout the parish buildings, we kept seeing signs, posted at eye level near the doors, which read “And I am Third.”

We finally asked the priest about the signs. What did they mean? Why were they there? The priest replied “Oh that helps us keep our priorities straight. It stands for

**“God First;  
My Congregation Second;  
And I am Third.”**

We are first to do the work God has asked us to do. Secondly, we must do what is best for the life and ministry of our congregation. Thirdly, I must do what is best for me, those things that God is calling me to do.

We must support the ministries within the congregation, whether or not we actively participate in them. We must honor the ministries to which our fellow parishoners are called, even if they are not ones that we as individuals are called to ourselves. We honor God and one another. When we do what God has called us to do, and what the congregation has been called to do, then what we as an individual have been called to do seems to fall into place.”