

4. On entering there is **just enough information** handed a visitor to allow making sense of how things are about to be done (information on the parish is available but not pushed upon people). An example of “just enough information” is the Sunday bulletin and a sheet saying:

- Participating in the Worship: You are welcome to enter into the Liturgy or if you prefer to allow the congregation to carry you as you become familiar with the flow and pattern.
- *Children:* Children may stay with their family during the Eucharist or participate in the child care (located at __) or church school (located at __)
- *Communion:* If you would like to receive communion
- *Coffee hour* - There is a time of community and social contact just after the Eucharist. Please join us. (Give directions to the location)

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

5. **The liturgy is usually well done.** It has the structure, climate and rhythm of Apostolic faith. It requires some competence. It has the potential to catch people up in something beyond themselves; to feed wonder and awe. The congregation knows how to participate without prompting.

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

6. The **preaching** usually has a good pace, style, sense of ease, and length. It connects the tradition with life. There is an authenticity about the preacher and what is said.

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

7. The **Liturgical Space** is graceful, not cluttered; is beautiful; fits the congregation’s size and style of worship. Those serving at the altar can move about without awkwardness.

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

8. We have a way of **getting visitor contact information** that is easy for the visitor to respond to (for example, asking for the minimal amount of information needed for a next step – name, e-mail, phone). The process is quick and easy, for example – we don’t bother to ask for information that fits a later stage - about participation in parish groups. [Note: If the person gives you basic contact information they know you’ll be in contact]

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

9. We are good at **getting visitors to come to coffee hour.**

Not at all				Very much so
1	2	3	4	5

10. The **coffee hour** is well attended, lively; people appear to be glad to be together. The beverages and food served is at least as good as what people would receive in a successful coffee shop.

Not at all				Very much so
1	2	3	4	5

11. We provide **attention to visitors**, and newer attendees, by making sure that they are not abandoned. We have lots of nametags available for members and visitors to put on. There's a person or two who accept responsibility for this (they have the gift and some training in hospitality and listening). [Note: A coffee hour is primarily about the community's need for connection. It's a mostly informal time allowing people to wander the room and talk with a variety of people. That needs to be protected while visitors are paid attention to]

Not at all				Very much so
1	2	3	4	5

12. The **priest makes contact** with visitors at coffee hour and follows up with the person within the week.

Not at all				Very much so
1	2	3	4	5

13. Other:

Not at all				Very much so
1	2	3	4	5

14. Other:

Not at all				Very much so
1	2	3	4	5

Orienting

An opportunity, in a very basic and initial manner, to become familiar with and connected to the people and ways of this parish. The person is trying to get a sense of whether he or she will fit in here. Early on they begin to explore a place within the community and to develop the core competencies needed to live in the community. This is the beginning of the parish's effort to orient people for a fuller relationship with Christ and his Church. As known and lived in the Episcopal Church.

1. **Information on parish life is available.** This may be a packet or a handbook with information on parish guilds and organizations, educational & spiritual formation opportunities, sacramental standards, and so on. The information is also on the web site.

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

2. There is an **orientation to participation in the Eucharist** available on a regular basis (might be an occasional session of 40 minutes just after the Eucharist and/or booklets that describe the ways in which members of the congregation can participate) [Note: This is not an “instructed Eucharist” that cuts across the community’s usual worship and is theoretical in tone. It is about how people in the congregation can participate – in the spoken parts, in silence, in the use of the body]

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

3. **A gathering** that is partly social and partly educational; done as needed, at least once every 3 – 4 months. It may be a social event at the rectory – with priest and 2 – 3 parish leaders who are good at such events. Or it could be a newcomers class in the parish hall.

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

4. Other:

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

5. Other:

Not at all **2** **3** **4** **Very much so**
1 **2** **3** **4** **5**

Integrating

This is about integrating a person into a healthy and faithful community. It assumes there is ongoing attention to the formation of the parish community and that people may be integrated into that process. The parish needs an ability to help people enter more deeply into the Christian life; to assist them in forming a spiritual discipline (rule of life;) and in developing increasingly mature habits for Christian living. A very useful resource in doing this is a foundation course for adults. A foundations course is a substantial educational and training program that is repeated over the years and is used to incorporate people into the parish and the spirituality of the Episcopal Church.

1. New people and long-term members have regular opportunities to **develop a spiritual discipline** and a rationale for it.

Not at all 1 2 3 4 **Very much so**
5

2. New people and long-term members have regular opportunities to build **relationships and friendships** with others.

Not at all 1 2 3 4 **Very much so**
5

3. New people and long-term members have regular opportunities to **learn the tradition, especially the daily and weekly rituals** -- Holy Eucharist, praying the daily prayers of the church with the church (Office), and forms of personal devotions that fit the person's personality and provide ways of reflecting that allowing us to see our experience in relationship to who we are as baptized members of the Body

Not at all 1 2 3 4 **Very much so**
5

4. New people and long-term members develop an awareness that we are **representatives of Christ and his Church wherever we may be**; seeing that most people's ministry is in their family, with friends, and work and as citizens.

Not at all 1 2 3 4 **Very much so**
5

5. New people and long-term members are helped to **establish a responsible form of participation in parish life**. For some that will be focused on the basics of Sunday Eucharist, pledging and attending a few parish meetings; for others it will involve accepting a leadership role.

Not at all 1 2 3 4 **Very much so**
5

6. Other:

Not at all				Very much so
1	2	3	4	5

7. Other:

Not at all				Very much so
1	2	3	4	5

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