

St. Andrew the Apostle
Catholic Faith Community

Pastors Forming Pastors
June 2001

From Lambs...

To Sheep...

To Shepherds

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Pastors Forming Pastors

A Report Submitted to the St. Andrew the Apostle Parishioners

Executive Summary and Key Recommendations

This report defines a proposed vision for the next 10 years in an effort to better meet the challenges of the Parish Mission Statement. The proposed vision includes 5 areas for growth, which include: 1) lay responsibility/lay leadership, 2) inclusiveness, 3) formation, 4) evangelization, and 5) social responsibility. Each area is defined with a set of goals, implementation examples, and measures of achievement. The goals are presented as short term, midterm, and long term. The short-term goals are specific ideas to be accomplished in the next 3 years. The midterm goals are less specific areas of focus for the next 5 years. The long-term goals are visions for the life of the Community 10 years from now. All goals reflect the foundation and continuity of the vision, theology, and spirituality that began at St. Andrew the Apostle 15 years ago. The details of meeting each of the goals remain the responsibility of the Parish as a whole, as well as each individual parishioner. While this report does make specific recommendations, it is largely concerned with shifts in attitude within the Community. These shifts are necessary to release the energy and creativity required to affect the changes necessary in the identified areas. There are risks involved in failing to pursue a vision as well as in pursuing the vision proposed in this report. The analysis of the risks is included with this report. Expected benefits from pursuing the proposed vision are also described from the standpoint of parishioners, staff, and clergy. This process began with the Pastoral Council, Finance Council, and staff accepting the goals, elaborating on the plan, and then adopting the implementation. The process continues with the parishioners becoming part of the next step in the process.

Since any attempt to envision the future is properly based in a study of the past, the elements of this report are preceded by a brief history of St. Andrew the Apostle's "bottom to the top" processes for listening and envisioning.

A History of the Listening Processes of St. Andrew the Apostle

The vision of St. Andrew the Apostle Catholic Faith Community was formulated in 1986 when Fr. Hennessy met with parishioners, in Neighborhood Masses, from Holy Spirit, St. Mary, and St. Timothy Parishes. The listening process began. Immediately neighborhood Masses were scheduled so that Fr. Joseph Hennessy was able to listen to the dreams and concerns of this new Community. Out of this listening process, three points were enunciated. This new Community would first of all need to have a strong Religious Education program, be a friendly place, and have the atmosphere of a small parish.

The next step in the process of listening was to invite the whole Community to a night of dreaming and goal setting. Professionals from pertinent disciplines provided formation. The people gathered and were divided into 4 groups reflecting their individual areas of interest: Liturgy and Prayer, Religious Education, Temporal Ministries and other ministries. After a process, each member voted in their group on what priorities they wanted for their Community, to be. Then there was a coffee break and the Community gathered into groups this time according to chronological age. After a process, each individual then voted on what they wanted all the priorities of the four areas of interest to be for their Community. Out of that listening process came not only the priorities of the Parish, but also the desire of the Community to build with a “mission style” architecture. As well as creating the foundation of the Parish, this meeting established St. Andrew the Apostle as a community that discerns its vision and selects its course of action through an open “bottom to the top” process, whereby the general membership is ultimately the determining body.

A short time after that first gathering, the first mission statement was approved. The listening process was to continue over the years. In 1989, the Community gathered at Seton Catholic High School to go through the same process resulting in minimum changes to the foundational priorities.

The Parish had really grown by late 1991. A need to formulate a deeper understanding of the Pastoral Council surfaced. Through a 2-year process, the Mission Statement of the Parish was revisited and again some minor changes were brought about. That Mission Statement has been the Mission Statement of the Parish.

A Pastoral Council Constitution was adopted after much, much discussion, sometimes agonizing discussion, under the direction of Dr. Tom Hill.

The Pastoral Council deemed it necessary to come to an understanding of the then current needs and wants of the parish because of the challenge growth presented. The Parish as a whole was invited to be part of this continuing listening process. There were seventy-two parishioners, under the direction of Don Lyons, who emerged to accept this daunting challenge.

This process ended when a survey was made of the Parish which resulted in the building of the new home, hiring of a parish manager, hiring of liturgist, and a great desire to have more clergy present to serve the needs of the Community.

Introduction

This report defines a path for this Parish to better understand and satisfy an overall goal of a process initiated by the Pastor, Fr. Joseph Hennessy, and the Catholic Faith Community of St. Andrew the Apostle. The process is intended to accomplish a more complete understanding and living out of the Parish Mission Statement by the Community of St. Andrew the Apostle. This process is now entitled Pastors Forming Pastors.

There is a need, as a Parish, to examine where we have been and where we are headed [Bausch 1997]. After a series of meetings and formations relating to Pastors Forming Pastors, the Community reached a point marked by confusion and uncertainty about where it was, and how to proceed. On July 24, 2000, Fr. Hennessy called a joint meeting of the Pastoral Council and staff. At the meeting, Fr. Hennessy conducted a process whereby the strengths, weaknesses, and dreams of the Parish were identified. This meeting took place after a combined retreat of the Pastoral Council and Parish Staff conducted by Brother Loughlin Sofield. After receiving the input from the July 24th meeting, Fr. Hennessy formed a committee to accumulate and review the information, and then present a report, including philosophy and recommended actions, to the Pastoral Council and staff. The effort behind this report is the outgrowth of the committee formed by Fr. Hennessy.

This committee consisted of the following Pastoral Council and staff members:

- Kathy Reif, Ad Hoc Committee Chair and Unique Boutique Ministry Chair
- Rick Burdick, BeFriendsers Ministry Chair, appointed, but unable to participate
- Bill Clower, Parish Manager
- Cathy Olds, Coordinator of Youth & Young Adult Ministries;
- Lois Smith, Pastoral Council President and Gift Shop Ministry Chair;
- Joe Urban, Finance Council Chair
- Don Whitlatch, Ministers of Hospitality Chair.

The Committee acknowledged its task of presenting a report to the Pastoral Council, Finance Council, and staff in October, outlining ways the St. Andrew the Apostle Community can live out its mission, and ways the laity of the Community can be empowered to lead.

The Committee met 11 times during August through October 2000 in order to chart a proposed course for the Parish of St. Andrew the Apostle. The report was presented on October 23, 2000 at a combined meeting of the Pastoral Council, Finance Council, and staff. After the report presentation, those attending were randomly divided into six groups of five to eight members for the purpose of discussing the report, specifically in terms of the five areas of the proposed vision. These groups are listed in the Appendix. Some of the groups continued to meet in order to refine the ideas. On November 13, 2000 at another combined meeting, there was a discussion of the ideas that were generated and a consensus of modifications to the ideas. The October 2000 version of the report was modified to include the ideas that were agreed upon during the combined meeting. The remainder of this report includes sections on the State of the Parish, proposed vision for the future, expected overall risks, parishioner and Parish benefits, and summary.

1. State of the Parish

1.1 Demographics

There is approximately a 20% turnover in the St. Andrew the Apostle households each year. This is typical for a Western United States Catholic parish. Despite the turnover, the Parish has sustained a net growth rate of approximately 10% per year. The Parish currently has more than 3,700 registered families and continues to grow at a faster rate than the City of Chandler (approximately 5% average since 1995). The number of households with children in elementary Religious Education is growing at a slightly faster rate than the Parish growth rate. About 65% of the parishioners live outside of the Parish's geographical boundaries.

Young families will require most of the Parish services for the foreseeable future. Religious Education and Sacramental preparation and celebration (Baptism, First Reconciliation, First Communion, Confirmation, and Marriage) are expected to remain the 2 main areas of Parish service.

Giving patterns indicate parishioner contribution habits, and perhaps Mass attendance, are now different than was experienced when the Parish was smaller. However, contribution totals grow at nearly the same rate as the Parish membership growth rate. Financial contributions remain adequate to meet Community needs. The Parish Staff, Finance Council, and appropriate ministry committees are addressing the giving patterns of specific segments of the Community.

St. Andrew the Apostle Catholic Faith Community Parish Growth and Participation

<u>Parish Growth</u>	<u>1991</u>	<u>1992</u>	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>	<u>2000</u>
Registered Families	1625	1775	1861	1889	1954	2336	2575	2843	3282	3803
<u>Participation</u>										
Every Sunday	9%	13%	13%	4.5%	6.5%	6.0%	4.5%	3.5%	2%	2.5%
70% of Sundays	18%	14%	13%	11%	15.5%	12.5%	13%	13%	11%	10.5%
50% of Sundays	23%	20%	20%	13%	11.5%	9.5%	15.5%	13.5%	11%	11.5%
Irregular Use (includes: annual, semi annual, quarterly, and monthly givers)	29%	32%	32%	34%	50%	42%	60%	59%	60%	59.5%
Not at all	21%	21%	22%	37.5%	21%	27%	7.5%	11%	15%	16%

The Parish is located on 9.5 acres with no possibility of adding contiguous acreage. The overall square footage of the Parish buildings is greater than 44,000 square feet, in which the church is 22,000 square feet, the social center is 8,000 square feet, and the classrooms and offices are over 14,000 square feet. The budget for fiscal year 2000-2001 has \$1.5M in income and \$1.4M in expenses.

Concerning facilities growth, the Parish is a 25% participant in the St. John Bosco Interparish School, which started construction during September 2000 and will open in August 2001. The Parish is also considering the addition of a devotional chapel and an Adult Learning/Library/

Media Center within 2 years. In 3 years, the current teen center permit will expire and the current trailers must be removed from the campus no later than that time.

There is difficulty in absolutely determining the many factors causing the ongoing growth of St. Andrew the Apostle. Part of the growth is certainly due to the growth of Chandler. This growth is projected for the future to continue and Bishop O'Brien has stated that he does not foresee an additional Chandler parish in the near future. The large percentage of out-of-parish members indicates that the high caliber of services, the personal leadership of the clergy, and the incarnational theology of the Parish and spirituality are attractive to large numbers of people. Although, there are others who find the Parish's message difficult and do not remain in the Community. Some people say that Catholics vote with their feet and their checkbook. If this assessment is true, then St. Andrew the Apostle is likely to continue on its present course as long as Fr. Hennessy is Pastor, and there is no major controversy or turnover in the Community.

The Parish successes are both good news and bad news stories. It is gratifying to experience some success, but the Parish physical resources and number of staff will be inadequate as early as September, 2001. The Bishop has given the Parish permission to explore the construction of a new adult formation building. This building will be necessary to provide for the 2002 Parish population. The temporary teen center is only approved until 2004. A two-story building (maximize use of the last open land) that will be housing expanded Parish offices, as well as a permanent teen center, will be necessary in 2004.

Additions will be necessary to both the pastoral and administrative staff. The Parish Inter/intranet vision requires staff capable of managing technology substantially beyond that currently in use. A Parish commitment to expanded Social Justice and Caring Ministries will require an expanded pastoral staff. Currently, all office space is being used and telecommuting is being explored, where applicable. The Parish will be faced with the challenge of closely managing resources, so as to not suffer a drop in the quality of services that are provided, while still continuing to build a Parish for the future. These challenges must be accomplished without incurring a debt that is so large as to restrict options.

1.2 Ministries

An extensive set of ministries grew at a pace similar to the growth of the number of families. Of the more than 11,000 registered parishioners, in more than 3,800 households, at least 6,300 are adults. There are approximately 1,400 adult parishioners involved in over 60 Parish ministries. The percentage of adult parishioners involved in the Parish ministries is approximately 22%.

The ministries are categorized as Parish Operations, Faith Formation, Neighborhood Churches, Caring Ministries, Liturgical Ministries, and Community Life.

1.3 Staff

The Parish staff has grown to 11 full-time and 24 part-time members in the six departments of administration, maintenance, religious education, community and family life, music, and caring ministries. The Parish staff accounts for 38% of the fiscal year 2000-2001 budget.

The Parish identified the need for a Parish manager in 1995 to take charge of Parish operation and allow the pastor to focus on pastoral activities. This transition is ongoing and the pastor's time is largely released from temporal matters.

1.4 Clergy

There has been a pastor, associate pastor, and occasionally a deacon in place for 15 years regardless of Parish growth. The pastor was the only full-time priest for the first 7 years. There are no expected changes to the number of priests. Fr. Hennessy, Pastor, has about three years remaining on the five-year commitment he made at the 35th anniversary of his ordination. Fr. Camille Prat, Associate Pastor, will end his service at St. Andrew the Apostle July 1, 2001. He has an approved sabbatical leave starting September 1, 2001 and as is the practice, will not return to the Parish. Fr. John McDonough has been assigned as the new Associate Pastor. Fr. George Daly is a retired priest who occasionally makes himself available to provide sacraments. Msgr. Tom Zazella, also a retired priest, has recently begun to help provide sacraments. Deacon Buddy Clapham is completing the first year of his 3 year commitment to St. Andrew the Apostle. Ernie Garcia was ordained a deacon in November of 2000, and will serve at St. Andrew the Apostle for at least 1 year. Deacon Mike Carr is also serving as deacon at St. Andrew the Apostle.

1.5 Mission Statement

The Mission Statement was the foundation for this report effort. The Mission Statement is as follows:

“The Catholic Christian Community of St. Andrew the Apostle welcomes all people to join in our celebration of God's Love. Through prayer, formation, welcoming, caring, and sharing, we strive to unselfishly serve the needs of God's people, and gain a richer understanding of the gospel message. We seek to increase the vitality and holiness of the Church, recognizing that our faith journey has begun, is being celebrated today, and in this celebration lies the hope of the future that will never end.”

The Parish has achieved varying degrees of implementing the Mission Statement. However, there is a need to continue to live out the Mission in our prayer, formation, and welcoming, caring and sharing parts of the Mission Statement.

1.6 Assessment of the Spiritual Development of the Parish

Four assessments of the Parish were used. Brother Loughlin Sofield, bases the first view on a recent visit describing the parish with an image of concentric rings. These rings from inner to outer were Sacramental, Maintenance, Parochial, Daily Circumstances of Life (help others), and Societal. This Parish is working in the first four rings, but has not yet significantly progressed into the most mature Societal ring.

The second view of the Parish is based on chronological age, which makes the Parish a teenager in terms of maturity. As with teens, the Parish had growth as the primary goal. The growth has started to stabilize in number of families and physical plant. The Parish has begun to seek the next stage of its life, namely commitment and service.

Fr. Hennessy provided the third view. He used an analogy in which the Parish was viewed as being in stages equivalent to human teenage years. One of the common aspects of children becoming teenagers is getting the first job. Frequently, inexperienced, and sometimes unwilling, teenagers begin work in the restaurant industry. There is hard work, which leads to additional experiences and promotions, maybe from host/hostess to waiter, and then from waiter to manager. The promotions lead to more responsibility. Each increased responsibility requires new training. One key issue here is that the training and experiential learning that comes with and leads to increased responsibility is part of the maturing process for the laity within the Church.

The fourth view is one of a mega-church. Faith Communities in excess of 3,000 households are commonly perceived as a mega-church. Recent successes in Adult Formation, fundraising, the Parish audit, Jubilee Year events, Parish functions, and other Parish matters, combined with Parish statistics, indicate that the Parish has successfully matured into a mega-church. The Parish now has clergy, staff, formed laity, and support systems required to meet the challenges of a mega-church, and to continue the unfolding of the vision.

The past and current experiences of the Parish indicate that the challenges of the future will be successfully negotiated. However, two new, critically important factors must be addressed. First, St. John Bosco Interparish School is permanently changing the culture of St. Andrew the Apostle. The school must not create disunity in the community. A harmonious integration of the grade school into the Parish culture needs to be a top priority.

Second, hands-on leadership of specific projects by Fr. Hennessy can no longer be assumed. In fact, the Community needs to come into full awareness that some of the currently foreseeable challenges (within the 10 year plan) will be faced under the guidance of a new pastor. Identification and formation of lay leadership is critical if continuity of the current St. Andrew the Apostle theology and spirituality is desired.

St. Andrew the Apostle is now faced with the mature, management challenges of maintaining its high levels of service, pastoral care, theology, and spiritual development, instead of high energy, entrepreneurial, and more temporal start-up challenges.

2. Proposed Vision for the Future

There are 5 areas that form the basis for Pastors Forming Pastors in this proposed vision: 1) lay responsibility/lay leadership, 2) inclusiveness, 3) formation, 4) evangelization, and 5) social responsibility. Each area is described below with an overview of the area, goals, implementation examples (not in all areas), and measures of achievement. The goals are defined in terms of short term over 1 to 3 years, midterm over 4 to 7 years, and long term over 8 to 10 years.

2.1 Lay Responsibility/Lay Leadership

All of the areas of the proposed vision presume lay responsibility for the Parish, its mission, and its programs [U.S. Bishops 1980]. There is a difference between lay responsibility and lay leadership that was noted in the committee's discussion. Lay responsibility means owning the mission of the community toward the building of the Kingdom of God. All baptized Catholics have a lay responsibility. There is an assumption that this area celebrates the gifts of all in the community and includes asking forgiveness for excluding some gifts in the past. Lay leadership calls individuals to lead the community in living the baptismal call. Lay leadership grows out of lay responsibility. We must continue to ask the questions; Who am I, Who am I called to be, What am I called to do, Who has done the calling? These questions will help community members discern their roles in leadership recognizing that there are different ways and varying degrees of leadership. Just as the ordained are called to roles of leadership, and professional lay ministers are called to serve, so too lay members of the community are called to serve as leaders according to their gifts and the needs of the community.

There is an immediate need to better communicate a consistent message of lay responsibility through formation classes, homilies, and trained leaders. There needs to be year round, consistent exposure to the meaning of ministry. Parishioners need to be seeking ownership and understanding of mission and ministry. A lay leadership program needs to be developed as support for new leaders and to maintain a flow of leaders into the ministries. Better communication could be achieved by developing a process for obtaining more input from Ministry Heads on what is working and what it not, the ministry vision, and “state of the ministry”. For obtaining a consistent message, Staff and Ministry Heads need to model the expected behavior to the Community. There is an immediate need to select and train parishioners to be certified (where applicable) in Marriage Preparation, Annulments, and Funeral Preparation. This approach could encourage Council members to work more efficiently with members of their ministries, and improve overall effectiveness.

A midterm goal is to conduct an extensive process for communication and visioning. In conjunction with this longer process, there is a need to develop an integrated financial/resource allocation plan to fund the ideas expressed through this effort. The size of the Pastoral Council can make communication with the pastor, consultation, and action difficult. The Council might consider restructuring itself, by creating officers such as President, Vice-President, and Secretary. In addition, consider reducing the size of the Pastoral Council by having only one member per category of ministry, e.g., one member for all the caring ministries and one member for all the catechetical ministries. These representatives would then in turn meet with the various ministry heads. There is a requirement for a process of lay empowerment for laity to perform

functions previously handled exclusively by clergy, as well as explicitly recognize those areas (e.g., clergy replacement) not open to lay leadership.

The goal long term is for the full ownership of the Parish Mission Statement by the laity. This ownership includes growth in the role of the laity that must correspond to the growth of the Parish.

An assessment of these goals is an increase from the current low level of parishioners involved in ministries, through a sustainable uniform growth rate, to the majority of parishioners involved in ministries, assuming the expanded definition of ministry contained in this report is adopted.

2.2 Inclusiveness

The inclusiveness of the Parish is viewed as an openness and respectfulness to all, including parishioners, the local community, and society. As Catholic Christians we strive to respect all individuals as sons and daughters of God deserving of respect and dignity. As a community we work to include all members by welcoming all and recognizing the needs of a diverse community of families and individuals from all walks of life. The various steps in other areas of this report, e.g., those already discussed in the section on lay responsibility; can achieve inclusiveness for the Parish. The goal is to help everyone, who is a parishioner of St. Andrew the Apostle, to understand that they have a gift that is waiting to be shared by many. The inclusiveness of the community means that each of us, as we become more fully aware of our gifts, and those of others, needs to share these gifts with others in our neighborhoods and/or neighborhood churches. The inclusiveness of society is the same as above, but broadening that to our everyday lives no matter where we are. The inclusiveness of the community and society will act like dominos. Once the feeling within each person begins to take hold, people will find every opportunity to try and help others to realize that individuals minister every day, without realizing the actions.

The short-term goal is to train the parish leaders to be aware of inclusiveness issues. Ministry heads could do careful exit interviews when members leave their ministry and parish. There could be focus groups formed to determine the extent to which all groups and individuals feel included in the life of the Parish. Welcoming in the Mission Statement goes beyond meeting people at weekly liturgies. We are called to welcome others into our lives, into our Neighborhood Churches, and into our Little Churches of the Home. Staff and clergy also must be welcomed into our homes and lives. We can get the word out to parishioners through expanded use of the Parish web site. In addition, advertise the need for increased parishioner involvement in the Bulletin and other Parish communications. Begin welcoming sessions for new parishioners, which include formation and gift discernment. There should be an invitation to more detailed classes that should be included in these welcoming sessions. A focus must be on the annual, large number of new parishioners (Parish turnover rate) being rapidly included in the Community life. Provide opportunities for Ministry Heads to better know each other and through this process address any perceptions that some staff members lack support of ministry heads and other staff. Begin to develop a plan to continue to deepen our sensitivity of inclusiveness for everyone.

The mid-term goal is to better recognize and learn ways to overcome our fears, inabilities, and reluctance to welcome. This can be done through communication and formation. For example, formation on inclusiveness can be provided, and events can be conducted to recognize and honor various groups within the Community. A reinstatement of the Gabriel Ministry (Welcoming and Greeting Ministry) within the Parish could help in improving inclusiveness. There is a need for developing a childcare plan and then providing a better childcare facility for meetings and other events so that more parents can attend. During this growth in inclusiveness, finding and scheduling space for ministry activities will be difficult, but improvements can be achieved by putting a schedule on the web page, streamlining the scheduling procedures, and providing more space. During Parish Retreats, Missions, and formation, the Parish needs to develop methods of providing the same for younger parishioners at a level appropriate to their age (modeled on Children's Liturgy of the Word). Develop and implement a plan that assists every member of the Community to feel a sense of ownership and inclusiveness toward the new St. John Bosco Catholic School, as a part of another option of the Parish religious education programs and faith formation. Also, there should be an improvement in the sharing of responsibilities and participation within ministries.

The long-term goal is to insure that inclusiveness is thoroughly explored, understood, and integrated within the Parish. Inclusiveness can be achieved by insuring that St. Andrew the Apostle becomes a Community that involves the whole family. In other words, a ministry should exist that facilitates the involvement of a family: children, teens, and adults serving together. Service of parishioners performed in non-Parish settings should also be appreciated and included in the understanding of ministry. All parishioners should be know that we are a “Christ meets Christ” parish.

St. Andrew the Apostle begins implementing this vision by recognizing, forming, and empowering the leaders of the various Neighborhood Churches. There could be welcome families for each neighborhood who would contact new parishioners and help them discern their gifts and how they might get involved in the community. St. Andrew the Apostle already holds monthly welcoming gatherings for new parishioners. There could be more direct support of the Neighborhood Churches by all ministries, including youth and teen. A survey is recommended as an evaluation instrument in order to measure the level of inclusiveness within the Parish. The expanded understanding and definition of ministry and mission, from this report's section on evangelization, needs to be incorporated into the vision of inclusiveness to provide the basis for the ritualizing and celebrating Christ in all His diversity.

2.3 Formation

We seek to grow in our understanding and practice of the faith as Catholic Christians. Understanding our faith requires study and reflection on the essentials of Catholic teaching and spirituality that we might deepen our living of our mission. Formation is the cornerstone and lynchpin for the success of the proposed vision. Formation provides the basis for clearly defining and understanding the mission/theology and spirituality of St. Andrew the Apostle and allows for its communication through all our activities. The Parish's 20% per year turnover rate necessitates a continuous process of formation that is relevant to all the various levels of parishioner spiritual development. The largest focus of formation is currently at the level of religious education for children and teens. Many parishioners take it for granted that formal

religious education ceases after confirmation and/or marriage. The overall goal is to promote and facilitate all members of the Parish to participate and invest in their spiritual growth by continuing life long formation.

Last year, the Parish started a ministry formation program that was offered to adults. This program has been very successful and gained diocesan and national attention. In the short term, we need to build on this program to reach more parishioners. The Parish staff could develop formats for continuing formation in order to quickly bring Ministry heads to a level of Parish Theological Certification. The Parish could also draw on existing programs by developing and funding a schedule of adult workshops that use outside trainers. The Inter/Intranet technology that will be available to parish staff and parishioners is another opportunity to do this. As the adult formation program and parish computer technology develops, there can be more and more options to link Neighborhood Churches to Catholic universities with Internet programs and simulcast events. Classes could also be developed exclusively for Internet access. There needs to be an effort to address support for formation at the staff and leader level since it is these leaders who form members in individual ministries. Another approach to formation is to integrate formation themes in a consistent way throughout all Parish programs. For example, offering formation on Catholic Social teachings in coordinated homilies, religious education classes, and in all ministry meetings. Also, an Adult Education/Library/Media Center Building will provide strong support for the ongoing formation of staff, ministry heads and all parishioners.

There needs to be less lecture type of instruction and more “talking with” in a collaborative or cooperative learning environment. One improvement would be to provide formation on the different ministries, especially those that will be most impacted by Pastors Forming Pastors, as well as provide immediate formation for discernment of gifts for Ministry heads and other lay leaders. There could be an increase in homily opportunities for deacons and witness talks by laity. The formation needs to be “thematic” and the same message needs to be repeated and integrated into classes, homilies, and all other available formats. We should continue Parish missions and retreats that make use of a variety of speakers. We can include young adult and teen speakers for formation and make their message and energy available to the whole Community, not just the youth.

There is a need, in the midterm, for additional staff to assist ministries and the Parish Community in their formation and development. After the collaborative learning improvements, the Parish can provide more opportunities to learn through “doing.” One area of major need is formation on “gift discernment” that is followed by enumerating gifts available in the Community. We could use “witness talks” by laity and homilies by clergy, to provide formation that is also supported by Bulletin articles. An expansion could be achieved by providing formation beyond the classroom, especially in small faith communities. The Parish will maintain the high caliber of Adult Formation classes by continuing to employ staff with a graduate education. We must help parishioners better understand the importance of service and bringing the message of the Kingdom to families and young adults.

The long-term need is to increase involvement by the laity in the formation process. In general, parishioners need to develop an understanding that formation is the primary means for building the strength of the Parish.

One way of assessing this area is the increased level of participation in adult formation. Currently, with 20 parishioners certified, the improvement will come when in the midterm there are hundreds and in the long term there are 1000 certified parishioners. Another, less quantifiable assessment of this goal will be the increased participation of Parish members in the ministry and mission of St. Andrew the Apostle.

2.4 Evangelization

Evangelization is sharing, witness, solidarity, and service, (c.f. *Evangelization in the Modern World*, Chapter 2, no. 17). It is also explicit preaching, formation of the Christian community, and faithful living of the Gospel, Church teaching, sacraments, and outreach to others. Evangelization happens both inside and outside the parish community by all members of the community in explicit parish programs, in our families and neighborhoods, and in the workplace. The Parish needs to improve its efforts at evangelization. In order to achieve a higher level of evangelization, there needs to be a broader understanding of ministry, such as the following:

“Christian ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's Gifts and an individual personality on behalf of a Christian community to witness, to serve and to realize the reign of God.” [Komonchak 1987]

We see all Ministry as including the following six characteristics:

- 1) doing something;
- 2) for the advent of the kingdom;
- 3) in public;
- 4) on behalf of a Christian community;
- 5) which is a gift received in faith, baptism and ordination; and
- 6) which is an activity with its own limits and identity within a diversity of ministerial actions.

There is a need, in the short term, for an increased and improved effort in the discernment of gifts. The Parish must develop an organized system for the recognition, formation, and support of gifts. In addition, those who are currently involved in ministry need to reach out on a one-to-one basis to generate increased involvement by parishioners, as well as the demonstration of sharing within the ministries. In the midterm, there should be efforts to prepare for a home visitation evangelization campaign that is on the order of magnitude as the New Home Appeal. Parishioners will be inviting parishioners to become involved in ministry and lay leadership. A ministry pledge program, similar to the Faithful Family financial pledge cards, can be developed. Pledges would initially be administered through the mail, and tracked by the Parish staff. The ministry pledge program assumes the adoption and implementation of the other elements of this vision. It would be fruitless in isolation. In expressing our common priesthood, we must all serve beyond the Parish. On a weekly basis, the parish could produce video liturgies that are made available for the homebound. There is a need to provide an increased understanding of the

meaning of “building the Kingdom.” In the long term, parishioners will come to better understand their baptismal calling. People will come to recognize who the parishioners of St. Andrew the Apostle are by how they live their daily lives.

A measure of assessment and achievement is 50% of the parishioners providing ministry pledges by the end of year 5 of the plan.

2.5 Social Responsibility

Social Responsibility includes both Social Justice and Charitable Outreach. The Catholic faith in its long tradition of social concern challenges us to work for the dignity and welfare of all people, especially the poor and oppressed of our cities, nations, and the world. The parishioners of St. Andrew the Apostle need to develop a strong sense of the Catholic way of living through an understanding of Catholic Social Teachings. A foundation for promotion of the Catholic Social Teachings exists. However, this area contains challenges.

There is a need, in the short term, to restructure the ministries in order to identify and support those already involved in social responsibility efforts. Along with the restructuring is a need to establish a new Social Responsibility Ministry, whose focus will be community involvement and identifying areas of social justice appropriate for this Parish to address. We need to begin formation on the expanded understanding of ministry that includes education and information on service opportunities that exist outside of the Parish. There is a need to recognize that service outside the Parish is also a means for fulfilling ministry, sacramental, school, and other requirements. A process is needed to select and begin new outreach programs that the Parish will undertake. We will develop a better understanding of the meaning of “Welcoming, Caring, and Sharing,” as well as celebration. Midterm goals will flow from the work and wisdom of those who serve in the new Social Responsibility ministry. During this period, there should be an increase in the understanding of the Community concerning the importance of ministry to the larger (beyond St. Andrew the Apostle) community. One enhancement could be to expand the “Giving Tree” ministry to a year-round operation that provides for needs such as back-to-school. An approach would be for other ministries to participate in these efforts. The Parish could develop a quarterly Parish newspaper that could also be sent to other newspapers and businesses, as well as the Catholic Sun. A long-term goal will be understanding St. Andrew the Apostle's role in affecting social change both within the Parish, and as a member of the larger community.

This area is closely connected to formation because of the undeveloped and unrecognized nature of these ministries. The formation process can begin with examples from parishes experienced (positive and negative) in social responsibility [Schaeffer 2000]. The Parish is a member of East Valley Interfaith, but could become even more active by participating and promoting their programs and inviting their speakers to Neighborhood Churches and other parish programs. This approach would provide the initial formation needed for selecting new major outreach efforts. Formation is a key to the success of this approach. Short and midterm aspects to be measured in this area include the expansion of existing ministries, such as Mothers' Lifeline and Visiting Nurse, as well as involvement in new efforts. More than any other area, social responsibility efforts will provide the opportunities for parish and individual growth and maturing into the outer-most ring of the Sofield parish model.

In addition, there were other comments or suggestions that were not explicitly linked to the five areas, but are noted in the remainder of this section. As Fr. Hennessy has remarked, the Parish should take the understanding of their common priesthood, “to the next level.” For example, each parishioner should ask themselves what does your priesthood look like and how do you live your daily life as a member of the priesthood. A study should be conducted to determine roadblocks to families participating in ministry. There was concern expressed that more staff is needed. Parish needs are sometimes presented in a disjointed manner, which means that this area needs better organization. Sometimes when a person has a question, it can be confusing who should be contacted and the answers can be inconsistent. Finally, there is a need for increasing the participation in Small Christian Communities, as a method of refreshing and reviving the individual.

3. Expected Overall Risks

Jesus told us [John 10:10], “I have come so that they may have life and have it to the full.” Life is a journey. The only destination is the final, full incorporation into the life of the Trinity. On earth, there is no final goal, no end zone. Life is a process to be experienced. Process is a continual series of changes.

Change by its nature involves risk. The future is uncertain. Some individuals will be comfortable with things as they are now, and want to stay on the present course. Some parishioners will resist change, and the Community will experience disunity and dissention. Some will feel that their place in the Community is affected by change. Others will feel that they cannot accept changes to the Community, and decide to leave the Parish. Exactly what changes should occur, and within what time frame may be emotionally and painfully argued. Frequently, change involves the pains of loss.

However, move forward we must. The original, beautiful and inspirational St. Andrew the Apostle depictions of The Way of the Cross remind us that the spiritual journey is the story of death and resurrection. There can be no Easter celebration without the Good Friday experience.

When faced with the decisions precipitated by Fr. Hennessy's July 24th call to the Pastoral Council to develop a plan for a more complete living of the Parish Mission Statement, the greatest risk to the Community is in doing nothing, or in holding back. All of physical creation demonstrates and teaches us that life must grow or die. To stop and remain too long at any point on the journey is stagnation. And, this stagnation can ultimately lead to death.

The risks involved with the proposed mission are twofold. There is a risk involved in being complacent and not following a vision. People do feel comfortable in staying the same, but that comfort level will eventually lead to stagnation. The dynamics are such that we have to grow as individuals and as a community.

The risks in pursuing the proposed vision could be viewed in the short term, midterm, and long term. For example, an area of concern is in not achieving the goals of the inclusiveness area by not bringing along a large percentage of the parishioners. Another risk is not getting one or more of the five areas trained and staffed at appropriate levels and times.

The proposed vision is for short-term goals to be measured and adjustments are made to the mid-term goals as necessary. The same applies in going from the midterm goals to the long-term goals.

The following are the set of risks to be addressed:

- Major Risk-Do Nothing-stagnation-for the Parish, staff, and parishioners:
 - inability to provide a venue for continued growth in faith;
 - unable to respond as a Parish on issues of social responsibility;
 - missed growth opportunities for young adults, juniors and seniors in high school;
 - loss of parishioners;
 - loss of vibrancy; and
 - loss of current momentum.
- Financial-Additional costs will be incurred to support the necessary formation, staffing and new ministries. Prioritization of efforts will be required for a balanced allocation of funding.
- Timing-Goals will need to be carefully balanced and coordinated with formation, identified leadership and the laity's ability to assimilate new information and responsibilities.
- Human Resources Allocation-Existing staff resources are fully committed. Expectation would be to hire necessary additional staff. The existing amount of laity leadership and labor hours is inadequate to form new ministries. The number of active parishioners must grow.
- Dilution of existing ministries-New efforts must be carefully managed to avoid diluting existing ministries.
- Alienation of segments of the Parish –
 - Social justice issues can strike emotional/political issues amongst some parishioners. Need to be sensitive to these issues and be prepared to deal with conflict.
 - Evangelizing efforts may initially produce fear for some parishioners. Need to provide clear and timely formation.
- Long term risk - Unable to fully realize Parish Mission Statement.

4. Parishioner and Parish Benefits

The overall benefit to be obtained through this effort is a greater fulfillment of the Parish mission statement, as noted in the previous section. There are three parish groups who benefit from the implementation of the vision: parishioners, staff, and clergy. The parishioners will be offered the opportunity to actualize their baptismal potential. The staff members will be in a position to better fulfill their duties and provide a transition of responsibility to the laity. The clergy will be provided the opportunity to pursue a deeper level of fulfilling their sacramental calling.

When addressing the role of the laity in today's Church, the authors of the documents of Vatican Council II wrote, "The need for this urgent and many-sided apostolate is shown by the manifest action of the Holy Spirit moving laymen today to a deeper and deeper awareness of their responsibilities and urging them on everywhere to the service of Christ and the Church." [Vatican Council II, Decree on the Apostolate of Lay People] With this teaching in mind, those involved in this report development heard Fr. Hennessy's call to the St. Andrew the Apostle Community to move to a deeper awareness and fulfillment of its Parish Mission Statement.

The St. Andrew the Apostle Parish Mission Statement is an expression of each parishioner's baptismal call. "The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood." "Baptism gives a share in the common priesthood of all believers." [Catechism of the Catholic Church, #1268] "From now on, he is called to be subject to others, to serve them in the communion of the Church..." [Catechism of the Catholic Church, #1269]

The Community of St. Andrew the Apostle states in its Mission Statement, that the members' baptismal call is especially expressed through service, prayer, formation, welcoming, caring, and sharing. The Pastors Forming Pastors effort was to stay with these focuses, and develop recommendations designed to expand and advance the Community's living of the Mission Statement's focus, especially with regard to the pastoral aspects of community life.

As individual parishioners improve at living the Parish Mission Statement, the Community and Universal Church will benefit just as the entire body benefits when one part becomes healthy and stronger. "For by one spirit we are all baptized into one body." [1 Cor. 12:13]

The larger community of St. Andrew the Apostle will experience an increase in social justice, works of charity, some relief from the temporal consequences of sin, and the Christian lifestyle of people more fully engaging the priestly life of their baptism as we live out an ever-deepening awareness of the Mission Statement.

The relationship between the clergy and the laity is a work in progress for every community. What is frequently referred to as a "priest shortage" can be viewed as a shortage of formed, responsible laity. St. Andrew the Apostle has long ago left the stage where the clergy can be expected to do and know everything. When the laity of St. Andrew the Apostle becomes more aware of their responsibilities, and express their desire to be properly formed so as to more effectively understand their mission and ministry, then the clergy will be freer to provide the sacraments and other functions specific to their unique priesthood. The clergy being freed to be clergy is of immediate short-term temporal, religious, and spiritual benefit to the entire Community, and every individual member.

The Catechism of the Catholic Church tells us that the Christian who has, "...remained faithful to the demands of his Baptism, will be able to depart this life 'marked with the sign of faith' with his baptismal faith, in expectation of the blessed vision of God-the consummation of faith-in the hope of resurrection." [#1274] The individual parishioner who deepens their awareness of their Christian responsibilities and priesthood may benefit by becoming clearer in their final expectation of the blessed vision of God.

Individual parishioners will have more opportunities for expression and understanding of ministry. A larger variety of gifts will be discerned and be given the opportunity to be expressed. Some may find that their gifts are better suited to new opportunities for pastoral ministry, as compared to temporal ministry. Perhaps the greatest immediate benefit will be derived from membership in a community of Catholics consciously striving to live a deeper fulfillment of their baptismal priesthood.

5. Summary

In 10 years, St. Andrew the Apostle Catholic Faith Community can more completely fulfill its Mission Statement by acting as a more mature Parish looking beyond its borders toward the Universal Church and the greater community. In accordance with the Sofield model, St. Andrew the Apostle Parish will be strongly involved in social justice, social outreach, and possess a view of ministry more inclusive than the current approach to Parish directed service.

St. Andrew the Apostle Catholic Faith Community in this vision will be a parish largely run by its lay members, in accord with its clergy, with the majority of its members actively involved in ministry inside and outside the parish. Through growing in awareness, it will become a community that truly welcomes all and truly includes, understands, and strives to meet the needs of all its members. St. Andrew the Apostle Catholic Faith Community will value ongoing formation and provide a variety of methods of formation that is focused, consistent and inclusive. Its members will demonstrate an understanding of their baptismal calling and call others to the faith by their actions, especially their involvement in ministry. Finally, this community will see itself as a vital part of local and global efforts for social change.

The Parish can move in this direction through continuing to grow and improve in providing parishioner formation, and being a place more welcoming, caring, and sharing. Through these efforts, St. Andrew the Apostle will thereby participate in the evangelization of the larger community and build up God's Kingdom. The Community will grow in its sense that the Kingdom is mysteriously both here, and yet to come.

Appendix

Saint Andrew the Apostle Catholic Faith Community

October 23, 2000 Meeting on Pastors Forming Pastors
Pastoral Council, Finance Council, and Staff Group Participants

Group 1

Carol Sandell (Facilitator) Joe Urban Cathy Bergman Ernie Garcia Monica Boege Lillie Ackerman	Altar Servers Ministry Chair Finance Council Chair Coordinator of Caring Ministries/BeFriends Deacon Administrative Assistant Data Entry
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Group 2

Marcia Kennedy (Facilitator) Terri Vuyk Leigh Emrick Chris Garcia Lisa Hollister David Hollister Angela Holt Kathy Reif	Giving Tree Ministry Co-Chair Baptism Ministry Chair Bulletin Editor St. Andrew's Moms Co-Chair St. Andrew's Moms Co-Chair Technology Ministry Chair Accountant Unique Boutique Ministry Chair
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Group 3

Florence Slattery (Facilitator) Buddy Clapham Yvette Meyer Dave Woods Bill Clower Karin Salazar	Administrative Assistant Deacon Catechesis of the Good Shepherd Coordinator Eucharistic Devotion Ministry Chair Parish Manager Marriage Preparation Coordinator
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Group 4

Ann Gray (Facilitator) Mo Yaw Diane Von Flue Diane Mohr Lois Smith	Photo Ministry Chair Welcoming Table Ministry Co-Chair Eucharistic Minister Ministry Chair Director of Music Pastoral Council President & Gift Shop Ministry Chair
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Group 5

Colette Nolan (Facilitator) Nancy Wilson Don Whitlatch Mary Oertle Jeanette Campbell Ernie Forss Don Sellmeyer Michele Kilker Larry Gass	Lector Ministry Co-Chair Lector Ministry Co-Chair Ministers of Hospitality Chair St. John Bosco Catholic School CDOTP Chair Children's Liturgy of the Word Ministry Chair Director of Religious Education Neighborhood Churches Ministry Chair Office Manager Religious Education Advisory Board Chair
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Group 6

Stephanie Desiderio (Facilitator) Pat Franks Zoe Folts Tom Stoelting Greg Osborne Scott Glass Cathy Olds Bob Miller	Special Events Ministry Chair Pastoral Associate/Neighborhood Churches Counselor Children's Liturgy of Word St. John Bosco Steering Committee Co-Chair Grand Knight Coordinator of Youth & Young Adult Ministries Library Ministry Chair
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*You, however
are a chosen race,
a royal priesthood,
a holy nation,
a people set apart...*

1 Peter 2:9