



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.**

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

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.

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

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]

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

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

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

13. Other:

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

14. Other:

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

# 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**



6. Other:

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

7. Other:

<b>Not at all</b>				<b>Very much so</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

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