

## Appendix

### *The Profile Process*

#### **A Delayed (CoVid) Start –2020**

On May 10, 2020, our Rector of eleven years retired, two months after CoVid church closures. Plans for a celebratory farewell were first delayed and ultimately canceled when it was clear we would not gather soon. Out of necessity, we turned our energies to developing delivery systems for remote worship, staying together, and supporting each other during a difficult and uncertain time.

Late fall our Interim Rector arrived and led us into a regular remote worship schedule. Our Interim convened a Development Team to identify key areas in which to focus our energies as we prepared for a rector search. This team interviewed 46 congregants of St. Andrew's and St. Swithin's using a SWOT Analysis: (Strength, Weakness, Opportunity, Threat). Data from this process plus the Congregational Assessment Tool (CAT) form the basis for much of our Profile.

In April 2021, Vestry began liaising with the Diocese and Jamie Balducci was assigned as our Transition Consultant. Five people were appointed by the Vestry to the Profile Team and the work of reviewing task clusters and forming a plan began in April 2021. We met every week April through August 2021.

#### **Profile Activities - 2021**

Briefly, our Profile process included the following activities:

- Utilizing in-depth interviews of 46 congregants at both St. Andrew's and St. Swithin's for understanding how people come to our church, why they stay, what they like about our church, opportunities they see here and what they would like to improve upon. (See SWOT Themes below.) ( [SWOT report](#) )
- Administering the Congregational Assessment Tool (CAT) recommended by the Diocese as a systematic and valid data gathering tool for assessing a church's culture and climate, identifying critical success factors and gauging our readiness for change. We had 86 completed surveys out of 130 invitations, a completion rate of 93% of average Sunday attendance. (See CAT Themes below.) ( [CAT report](#) )
- Weekly announcements in online E-news and monthly updates in the newsletter, The Call.
- An Interactive "Memories and Visions" wall in the Narthex for gathering spontaneous contributions.
- Requesting reports and descriptions from active members on their involvements in ministries and church life.
- Researching the church archives, especially records from the 125<sup>th</sup> church anniversary year-long celebration.
- Commissioned Chaplain Sister Wren's (Lauren Corder) "***A Prayer of our Calling,***" approved by the Vestry and declared by Rev. Karen Schomburg as the official prayer of our transition process to be read at all services.
- Bible study on the Book of Acts using NT Wright's, *Acts for Everyone* and Willie James Jennings' book *ACTS* from *The Belief Series*. This series of conversations focused on using Acts as the basis for a conversation about where the church is today and where we want our church to be ready to go next.
- Other projects that were begun as ancillary to our profile process were redesigning and upgrading our website ([www.standrewpa.org](http://www.standrewpa.org)) and scripting and taping an introductory video for St. Andrew's and St. Swithin's. ( [Video](#) )

#### **The Profile Team Members**

Cheryl Young, Ph.D. Convener

David Mattern      Sally Bays      Mary Reynolds      Anna Magner

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# Self-Studies & Church Culture

### The Self-Study Process and Methods

There are many lenses through which to analyze organizational culture. Lacking the opportunity to use in-person forums, the Profile Team selected two in-depth methods of gathering data, each providing a different lens through which to understand our church culture. One tool we used was a method of inquiry called a **SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats)** using depth interviews to discover what matters most to our parishioners. A team of six volunteers interviewed 46 parishioners listening deeply to each person talk about their experience at St. Andrews's. ( [SWOT report](#) )

Our second instrument was the **CAT (Church Assessment Tool)**, a data-based survey that measures the health and vitality of the congregation by identifying factors that contribute to overall satisfaction (sense of purpose and meaning) and energy (sense of engagement or desire to be involved) as well as areas identified as needing more of our energy in the future. This was administered to 130 people; 86 responded, representing 93% of an average Sunday attendance of 92. ( [CAT report](#) )

What follows is an extraction of themes from both instruments and a summary of what we learned.

### SWOT Themes

#### Strengths

**From the beginning**, our strength is seen as being of service to our neighbor. Loving our neighbor as ourselves is a primary identifier of how we want to be perceived in the community. We see service not only as feeding, clothing, and providing resources, but in being inclusive and welcoming the stranger. Diversity in opinions, world views, and ways of being in community are welcome here as an act of love and affirmation.

It begins at "home." Many feel we are "family" and we spend a great deal of energy caring for each other. Because of this, our pastoral care is exceptional and lends itself to a theological in-breaking of compassion that extends beyond our parish.

Coming together as a community to worship in our Episcopal tradition, where creativity and art often are embedded in our services feeds us, so we can feed each other. We love our place on the Olympic Peninsula where our building

provides a place for us and the community and reflects and enhances the beauty we live in

***Our strength is also our weakness.***

**Our hearts are willing**, but our bodies are slowing down. As an aging congregation we must be willing to focus on what matters most and let some things go until a younger generation can pick up the reigns and go forward with their own call to ministry.

Our strength is also our weakness: community service is a passion but we lack organizational structures that foster focus and inclusion of more members being engaged and transformed by service. We often do not follow through with some of our better ideas and intentions. We seek leadership that will strengthen and empower lay leadership without micromanaging or being afraid of failure.

When things do fall apart or when we have disagreements, our church culture supports conflict avoidance. One consequence is people

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withdraw and what emerges is a pattern of leadership in which a few make most of the decisions. This was often cited as a weakness.

***Our weaknesses are opportunities.***

Many cited the pandemic as a threat. Looking more deeply we find fear of change is the primary issue. Our congregation worries we will never be able to be together the way we were before, with our traditional services, coffee hours and other fellowship opportunities. Many older congregants are not interested in virtual church and miss the in-person Sunday experience. And yet our traditional model for church already does not meet the needs of many families. Reluctance to change threatens our ability to work with families and individuals in the present and future when all we have to offer comes from the past. Our greatest threat will be our inability to address what is needed here and now in this place and time, including

responding to a pandemic, changing demographics and a new religious landscape in our country.

This leads to voicing concerns that the church could become more of a club than a place of spiritual transformation. The tug of tradition is sometimes stronger than the pull of our vision.

### Opportunities

There is great opportunity in our talented and well-educated parish. We have a strong desire to share our building for events along with offering space and talent for mentoring that reaches out to the larger community. To be empowered by our Rector and vestry to intentionally use our talents is seen as the greatest opportunity in our parish. With strong support we can live into our baptismal covenant to try new things, reach out and serve in new ways, experience more creative worship, and explore new ways of being together.

## CAT Themes

***We are happiest when we are engaged in spiritual direction and engaged in frontline ministries.***

### Energy/Satisfaction

On this scale we appear to be **high energy/low satisfaction**. This reflects our own sense that we need more organization and structure in channeling our interests into a coherent mission we feel committed to. Understanding how we are called to ministry and feeling supported in those efforts as well as a variety of opportunities for education and formation are essential to increasing our sense of satisfaction. We strive to be excellent in liturgical arts, value outstanding preaching and visual beauty to enhance our worship and the power of the Gospel to transform and not just to conform.

### Missional Culture

Our church scores fairly high as theologically progressive and on the cusp between

approach to worship: we love our traditions and we also want to be adaptable to the interests of a broader demographic. We have a desire to develop a missional focus but need to balance this by not expecting a few people to be our face in the community.

### Priorities

**Making the changes necessary to engage families, children and youth** is our highest priority. We are also eager to expand our education and formation offerings, develop more opportunities for meaningful relationships, work more in our community and develop coalitions and ministries that work

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toward healing those broken by life. To attract the age group (35-64), we would focus more on educational and spiritual formation and strengthening people in their call to ministry

and leadership, and seek ways to incorporate people more into the life of the church.

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### *Our Growing Edges*

**We have our shadow side.** We think of ourselves as one big family, but for some we are not. In interviews, people reported difficulty in getting to know others and feeling welcomed into existing groups. Our comfort in being a closely knit group of people brings with it a group identity that can be off-putting to newcomers. Not all of us feel seen and heard. Even as a small church, we do not all have meaningful relationships and that is something we want to improve upon.

#### Loss

Returning from our CoVid closures, we see the faces that are missing. Sadly, we lost a succession of faithful members in this time, whose lives we were not able to celebrate together. Those losses took a toll on us personally and collectively and we are just now getting back on our feet and back in our seats even as the future may bring other impositions. Our first priority is to give thanks for the many hearts and arms that carried us (and are carrying us). Ahead of us we have an opportunity to explore our future and to change in ways many churches do not experience.



#### Renewal



The Profile Team gathered substantial data – both qualitative (interviews and discussions) and quantitative (surveys and data profiles) and archival histories. We have stories, trends, and analyses of where we are energized, where we are flexible or not-so-much. We have a compelling description of what we offer as a community and as a place to live.

Our CAT survey suggested areas of growth (expanding the demographics of our congregation), areas of improvement (reigniting our commitment to Christian formation and educational opportunities) and extending our reach into the

community. Our worship services and our liturgy continue to sustain us as does our fellowship with each other. Our demographic data show an aging congregation with declining membership and fewer pledges. This does not surprise us.

The data indicate we are a missional church – we have a strong pull to fulfill our baptismal covenant to *“Make Christ Known.”* It also suggests we may become so focused on our external presence in the world that we underestimate our need for continual spiritual growth and the preparation for conflict resolution and trust building our presence requires. We have decisions to make, but decisions don’t necessarily result in change. The change is in us – *“To Know Christ.”*

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### *The Episcopal Diocese of Olympia*

The Diocese of Olympia is both strongly urban, with its Cathedral and Diocesan house in the heart of Seattle, and rural, with over 100 parishes scattered along the west coast of Washington state. With such diversity and geographic spread, the vision of this Diocese is intentional about empowering its leadership to ensure that each congregation is equipped to serve the community it is located in.

#### **Bishop of Olympia**

Bishop Greg Rickel is the eighth Bishop elected to the Diocese of Olympia. He was consecrated to the role on September 15, 2007. Bishop Rickel embraces radical hospitality welcoming all, no matter where they find themselves on their journey of faith. He envisions a church that is a safe and authentic community in which to explore God's infinite goodness and grace as revealed in the life and continuing revelation of Jesus Christ.



As Bishop of Olympia, he supports the Episcopal Church in Western Washington and their efforts to live out the new diocesan vision: *Locally Centered and Networked Communities, Forming Christian Leaders for Sacrament & Service.*

- *Locally Centered:* Instead of operating from a “top-down” model that prizes centralized leadership, we believe that each congregation must be free to live out this vision in a way that best meets the unique needs of their specific community.
- *Networked Communities:* We believe that our more than 100 worshipping communities are stronger when there are connections that allow our congregations to share stories, resources, challenges, and triumphs with one another.
- *Forming Leaders:* We are committed to equipping and empowering a community who is learning, growing, and gathering regularly to proclaim the good news of God as revealed in the life, ministry, and witness of Jesus Christ.
- *Sacrament and Service:* We are a liturgical community that is rooted in our common prayer and our celebration of Holy Eucharist, which forms us and prepares us to step beyond our church walls and serve our neighborhoods, our towns and cities, and the world.

#### **Office of the Bishop**

The Office of the Bishop is located in [Diocesan House](#), a stone mansion in Seattle's Capitol Hill neighborhood. [St. Mark's Cathedral](#), just a few blocks away is the seat of the bishop and a center for the diocese and the broader community. It is a house of prayer for all people, a meeting place in times of crisis, sorrow and celebration.



# The Episcopal Diocese of Olympia

The Episcopal Church in Western Washington

www.ecww.org

## Diocese of Olympia 2021 Parochial Clergy Salary Scale

GRADE	MINIMUM	MID-POINT	MAXIMUM
A	\$ 94,676	\$ 118,345	\$ 142,014
B	\$ 86,067	\$ 107,584	\$ 129,101
C	\$ 78,229	\$ 97,786	\$ 117,343
D	\$ 71,129	\$ 88,911	\$ 106,693
E	\$ 64,742	\$ 80,928	\$ 97,114

### Mandatory Policies (applies to rectors and vicars):

1. If church-owned housing is provided, the range is reduced by 30% plus the amount of any utilities provided, either in form of actual utility costs paid or in allowances provided.
2. Clergy must be paid at least the minimum of the applicable range.
3. Clergy with five (5) or more years of ordained service must be paid at least 90% of the mid-point of their congregation's applicable grade. [See advisory note below.]
4. Clergy with ten (10) or more years of ordained service must be paid at least 100% of the mid-point of their congregation's applicable grade. [See advisory note below.]
5. Exceptions to these policies require the approval of the Bishop.
6. All financial agreements with clergy must be rewritten or amended in their Mutual Ministry Agreement to reflect changes in compensation or provisions and a copy forwarded to the Bishop by January 31 of each year.

### Advisory Policies:

1. For additional paid clergy (associate, assistant), it is recommended that minimum compensation be established at two salary grades below that established for the parish or mission, depending upon qualifications and experience.
2. A clergy person with less than five (5) years of ordained service should be given pay raises greater than the cost-of-living adjustment so the salary reaches the 90% of mid-point by the fifth year.
3. A clergy person approaching (10) years of ordained service should be given pay raises greater than the cost-of-living adjustment, so the salary reaches the 100% of mid-point by the tenth year.
4. If a congregation is moving toward a higher grade, that congregation would be wise to increase toward that new salary grade incrementally.
5. Congregations are encouraged to consider clergy performance when deliberating compensation increases in excess of the COLA.
6. For interim clergy of a parish or mission, it is recommended that compensation shall be at the grade level of the parish or mission, prorated for the percentage of time committed.

## St. Andrew's Church Demographic Data

We count 130 people as being "active" in our parish – that is, our "regulars" as well as people we see often, if not every Sunday, and who participate in worship and other activities.

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### Church Data Form

Most recent membership	188
One year earlier	191
Two years earlier	185
Three years earlier	176
Most recent new members	25
One year earlier	20
Two years earlier	29
Three years earlier	18
Most recent average Sunday attendance	92
One year earlier	96
Two years earlier	94
Three years earlier	98
Church Assessment Roll	130
Number of households	84
Givers of record	86
Surveys sent out	130
Number returned/participated	86
Total receipts most recent	\$258,545
Total receipts one year earlier	\$256,983
Total receipts two years earlier	\$235,647

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### Age

Below 19	19-24	25-34	35-44	45-54	55-64	65+
0%	1%	0%	3%	1%	18%	77%

### Tenure

Under 1 year	1-2 years	3-4 years	5-10 years	11-15 years	16-20 years	Over 20 years
5%	3%	10%	19%	11%	15%	38%

### Distance to Church

4 blocks or less	5-8 blocks	1-2 miles	3-4 miles	5-9 miles	10-15 miles	15 +miles
4%	6%	16%	23%	19%	15%	16%

### Attendance Trend

Third as much	Half as much	Somewhat as	Same	Somewhat more	Twice as much	Three times as much
12%	9%	9%	58%	3%	4%	4%

### Level of Education

Less than high school	Some high school	High school grad	Some college	College graduate	Some post graduate	Graduate degree
0%	1%	1%	15%	20%	11%	51%

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### Persons in Household – Total

One	Two	Three	Four	Five	Six or more
30%	59%	6%	2%	2%	2%

### Persons in Household by Age

	None	One	Two	Three	Four	Five	Six - more
0-5 years	98%	0%	2%	0%	0%	0%	0%
6-12 years	95%	3%	0%	2%	0%	0%	0%
13-18	97%	3%	0%	0%	0%	0%	0%
19-24	95%	5%	0%	0%	0%	0%	0%
25 - older	32%	16%	49%	2%	2%	0%	0%

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### *Selected Demographic and Economic Characteristics- Port Angeles, WA*

Fact	Washington	Clallam County	Port Angeles	Forks
<b>Demographics</b>				
Population estimates, July 1, 2019	7,614,893	77,331	20,229	3,880
Population, percent change - April 1, 2010 (estimates base) to July 1, 2019	13.2%	8.3%	6.2%	NA**
Persons under 18 years, percent	21.8%	16.7%	21.2%	24.4%
Persons 65 years and over, percent	15.9%	30.5%	21.3%	9.1%
White alone, percent	78.5%	87.1%	86.9%	85.7%
Black or African American alone, percent	4.4%	1.2%	1.5%	5%
American Indian and Alaska Native alone, percent	1.9%	5.6%	2.8%	3.8%
Asian alone, percent	9.6%	1.9%	2.5%	0.1%
Hispanic or Latino, percent	13.0%	6.6%	6.6%	18.4%
Foreign born persons, percent, 2015-2019	14.3%	5.4%	5.2%	3.9%
<b>Housing</b>				
Owner-occupied housing unit rate, 2015-2019	63.0%	70.4%	53.1%	56.5%
Median value of owner-occupied housing units, 2015-2019	\$339,000	\$253,800	\$217,100	\$168,400
Median selected monthly owner costs -with a mortgage, 2015-2019	\$1,886	\$1,449	\$1,346	\$1,080
Median gross rent, 2015-2019	\$1,258	\$952	\$943	\$636
Persons per household, 2015-2019	2.55	2.25	2.20	2.42
Language other than English spoken at home, percent of persons age 5 years+, 2015-2019	19.7%	5.3%	5.1%	15.6%
Households with a computer, percent, 2015-2019	93.8%	89.6%	86.6%	83.5%
Households with a broadband Internet subscription, percent, 2015-2019	88.3%	84.5%	81.6%	77.1%

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### *Selected Demographic and Economic Characteristics- Port Angeles, WA cont.*

Fact	Washington	Clallam County	Port Angeles	Forks
<b>Education</b>				
High school graduate or higher, percent of persons age 25 years+, 2015-2019	91.3%	92.5%	90.2%	82%
Bachelor's degree or higher, percent of persons age 25 years+, 2015-2019	36.0%	27.4%	26.0%	16%
<b>Employment</b>				
With a disability, under age 65 years, percent, 2015-2019	8.7%	13.3%	12.9%	NA
In civilian labor force, total, percent of population age 16 years+, 2015-2019	63.6%	48.6%	55.2%	NA
Total retail sales per capita, 2012	\$17,243	\$11,299	\$12,736	NA
Median household income (in 2019 dollars), 2015-2019	\$73,775	\$52,192	\$47,256	\$38,984
Persons in poverty, percent	9.8%	11.2%	17.4%	28%
All firms, 2012	541,522	6,359	2,017	NA
Women-owned firms, 2012 (percent)	35%	35%	37%	NA
Minority-owned firms, 2012 (percent)	17%	7%	7%	NA

\*\* Recent data from the 2020 Census shows the population of Forks has declined by 5.6 percent.