



STRATEGIC PLAN

2020-2030



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DIOCESE OF QUINCY

Not Final Product

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Members of the Strategic Planning Committee

- The Rt. Rev. J. Alberto Morales, OSB, DD
- The Rev. J. Michael Strachan (Chair)
- Mr. Bryan Dolan
- The Rev. Rob Goebel
- The Rev. John Hellrung
- The Rev. Marti Isler
- The Rev. Waylon Lawrence
- The Rev. Greg Lynn
- Mrs. Ann McCarthy
- Mr. Denny Siebold
- The Very Rev. Patrick Smith
- The Rev. Tom Tirman
- The Rev. Andrew Unger
- Mr. Steve Vanderplas
- The Very Rev. Cn. James S. Fosdick, SSC (*ex officio*)

Strategic Planning Overview¹

A Strategic Plan is essentially a roadmap for an organization that defines the “who, what, where, when, why, and how.” It gives the organization a clear sense of purpose and lays out the plan for achieving the organization’s purpose.

An organization without a strategic plan is like a ship without steering. Absent a strategic plan, an organization tends to drift through time, hoping for results, but dependent upon happenstance to get there. Even if all the members of an organization are dedicated to “doing the right thing,” the view of “right thing” can often vary from person to person, resulting in oars that are pulling in various and even opposite directions. A strategic plan aligns all the oars in the desired direction and in accordance with the values and beliefs of the organization.

Strategic and Tactical or Implementation are words that often overlap in definition depending on the interpretation. For purposes of this document, the strategic planning activity goes to a level of detail to include strategic objectives and associated time horizons to accomplish those objectives. It even goes into some Suggested Action Steps. However, it stops short of developing specific goals and performance measures. That is the next step in this planning process and will form a separate document – likely to be referred to as an Implementation Plan.

This Strategic Plan is a living document and will need to be referred to often, reviewed and updated by the leadership of the DoQ. The Review Process for a strategic plan identifies the mechanism by which an organization holds itself accountable for the plan. The review process is a periodic checkup in which team members come together to check progress and make course corrections to move the organization along its desired roadmap.

When done correctly, the strategic plan for a church:

- Identifies God’s challenge for the church
- Paints the ideal picture of the organization
- Is an expression of faith and hope
- Is in line with the team’s values
- Arises through prayer and has been bathed in prayer
- Creates a sense of desire and builds commitment

¹ Bryan Dolan, Synergoi LLC

Process

Back in March of 2018, Bishop Morales began the formation of a new Strategic Planning Committee and asked Fr. Michael Strachan to be the chair of that committee. Bishop Morales personally selected each member of the committee, and the new Strategic Planning Committee had its first meeting on April 19, 2018.

The purpose of the Strategic Planning Committee is two-fold: to strategically address issues in the diocese at the Bishop's request and to create a Strategic Plan for the future of the diocese. This document is the current working result of that second purpose.

In order to assist the process of creating a Strategic Plan, Bishop Morales asked Bryan Dolan, a strategic planning consultant and a member of the diocese, to join the Strategic Planning Committee and to give advice and support throughout the process.

Since the April 2018 meeting, the Strategic Planning Committee has met monthly via video and teleconferencing. We started by crafting a mission statement for the diocese, and from there we made our way through the process of forming a strategic plan. We identified the stakeholders, our beliefs, our values, and our strategic focus areas. The steps that still remain in this process are: to set specific goals for each strategic focus area, to develop performance measures for each goal, to measure our current performance against each of these goals, to identify our gaps to excellence for each strategic focus area, and to have clearly developed initiatives aimed at closing the gaps between our goals and our actual performance for each goal.

The Strategic Planning Committee is bringing this document to Synod now in order to inform the members of synod on what the committee has been doing and where it is going as well as to solicit as much input and feedback from the members and churches of this diocese as possible. Bishop Morales has tasked the Strategic Planning Committee with forming a strategic plan that will be applicable across the whole diocese while also respecting the individuality and idiosyncrasies of each church. To fulfill this task the committee needs to hear from clergy and laity who are willing to take this document back to their churches, consider it carefully, and respond respectfully with constructive feedback.

Deaneries

One of the initial discussions the Strategic Planning Committee had was how to best implement the Strategic Plan throughout the diocese and how best to get feedback on how the process is going from individual churches. A common suggestion arose that Deans and Deaneries should play an essential role in both of these tasks. The expectation is that the Deans will meet monthly with Bishop Morales and also have monthly conference calls with their Deaneries. This is intended to create a constant flow of information from the churches in the deanery to the dean, from the deans to the Bishop, from the Bishop to the deans, and from the deans back to the churches in their deanery.

As such, the role of a dean will be primarily, but not exclusively, about being a conduit for passing information from the Bishop to his churches and from the churches to Bishop Morales. To be a dean is less a position of authority and more a position of servanthood. Deans are expected to listen to Bishop Morales, to listen to the churches in their deanery, to gather and share best practices, and to report to Bishop Morales what is working and what is not working. The deaneries are almost meant to encourage further collaboration and collegiality among the churches within the deaneries, with clergy members seeking each other out for counsel and prayer.

Who is the Diocese of Quincy?

Stakeholders

The Bishop, our Priests, our Deacons, our Laity, the ACNA, our ecumenical partners, our committees/commissions, our diocesan staff, our Deans, those who manage Trust Funds for the diocese, our individual churches, the communities we serve, our seekers and visitors, and our youth.

Beliefs

The Diocese of Quincy, as a member of the Anglican Church in North America, being a part of the One, Holy, Catholic, and Apostolic Church of Christ believes and confesses Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. We identify the following seven elements as characteristic of the Anglican Way:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with un failing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth, and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.

In all these things, we are determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline, and worship of Christ and to transmit the same, unimpaired, to our posterity.

Values

1. **Rooted**
2. **Missional**
3. **Compassionate**

Where is the Diocese of Quincy Going?

Vision

Mission

To bear fruit by worshipping Jesus Christ as Lord, sharing His love, making disciples, and celebrating the sacraments.

Strategic Focus Areas and Objectives

- **Worship:** That the worshipping communities of the Diocese of Quincy would worship God Almighty, the Father, the Son, and the Holy Spirit, in Word, Sacrament, Spirit, and Truth by offering all of who we are as a perfect offering to the majesty, glory, and love of God in a manner that is consistent with the Anglican tradition: reverent and warm, tasteful and free, intentional and accessible, speaking to all people, drawing on the best resources of Christian music and art, and engaging the heart and the mind, both in formal liturgies and in various sorts of prayer gatherings and efforts.
- **Every-Generation Discipleship:** That the DoQ would cultivate communities of disciples that include members of every generation who know what they believe and are committed to growing in faith, hope, and love and being conformed to the image of the Son through the study of Scripture, prayer, pastoral care, fellowship, and participation in the sacramental life of the church.
- **Mercy Ministries, Evangelism, and Missions:** That the DoQ would cultivate communities of disciples who, following the example of Jesus, reach out to the world with compassion, love, and the good news of the Gospel of Jesus Christ by caring not just for the soul but for the person as a whole, in obeying the second great commandment to love our neighbors as ourselves, by prioritizing others as more important than ourselves, and in obedience to the command to go out into the world and make disciples of all nations while recognizing the fulfillment of this command begins in our own neighborhoods first.
- **Church Planting and Growth:** That the DoQ would cultivate growing communities of disciples that are creating additional growing communities of disciples by making new disciples of Jesus, offering a safe space to the lost, broken, and disenfranchised of our communities, and prayerfully and strategically considering the right times, places, and ways to plant new worshipping communities from the overflow of our growth.
- **Leadership and Clergy Care and Development:** That the DoQ as an institution and as worshipping communities would prioritize spiritual and emotional care and support for clergy, offer continuous training and education for the lay leadership and clergy, and identify, raise up, and prepare the next generation of lay and clergy leadership.

- **Stewardship:** That the DoQ as an institution and as worshipping communities would make the best possible use of the time, treasure, and talents that God has given us to proclaim the kingdom of God and the transforming love of Jesus Christ to a broken, hurting, and searching world and to accomplish the work He has given us to do.