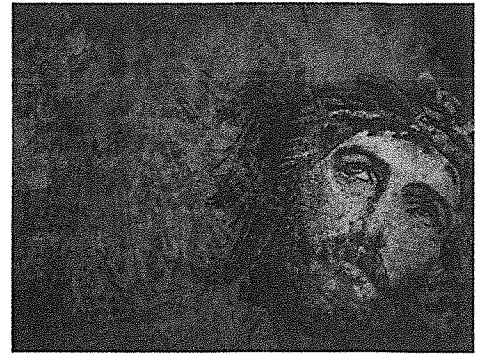


ENCOUNTERING JESUS

Living as Missionary Disciples

Diocese of Winona-Rochester



A Basic Parish Mission Planning Process

This mission reorientation process could be used to create a plan for parishes/clusters to name and reorient toward the mission of following Jesus Christ and making disciples.

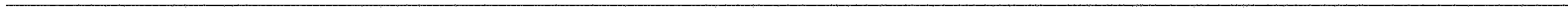
There are two options in moving forward: 1) There are planning processes—from Divine Renovation, Rebuilt, Amazing Parish, Evangelical Catholic, Acts XXIX, Parish Success Group, more. If you want to use one of those, use their materials/process and submit a short narrative of your plan. 2) The following mission refocus process follows Tim Glemkowski's *Made for Mission*, with help from Dcn. Keith Strohm's *Ablaze: 5 Essential Paradigm Shifts for Parish Renewal*. Should you choose this process, you could discern and choose a consultation team, set accomplish dates as a target, and work through it step by step.

Bp. Quinn has asked that each parish (or cluster) create a mission plan by Dec 31, 2020, to be turned in the Office of Missionary Discipleship. The intention is to invest in the people of God in southern Minnesota, help parishes find footing for discipleship and evangelization within a deep cultural shift, as well as face new financial realities. These steps are provided as an intentional path, and Bp. Quinn has asked for a plan, not a full implementation. If parishes are still working through the steps beyond 2020, that is to be expected. However, he is asking for a one page plan that considers how each parish/cluster will move forward in this challenging time. If the Pastoral Center sees these plans, we can better help support your intentions and budget time, focus, and funding accordingly.

The Pastoral Priorities Team will be asking the best ways to help you through this period of mission re-focus and planning. We want to provide any support you need.

The seven steps of mission planning, in brief

1. Pray.
2. Assess.
3. Investigate processes for making disciples, organization for mission.
4. Name and communicate the vision.
5. Craft a clear adult discipleship path.
6. Mobilize and equip leaders for mission.
7. Align everything to the mission.



The seven steps of mission planning, in more detail.

The first three items could be done simultaneously.

1. Deliberate prayer to discern God’s plan for your parish: your own prayer and your parish’s prayer. Prayer is the first thing we do, not a last resort. Pray in private but also pray in public. God DOES have a plan for southern Minnesota and his Church. Remind everyone of this.

2. Spend time in assessment and parish-diagnosis. There are many options; choose three?:

a. Crunch data numbers--registered parishioners, average age, October counts, school #s, how many are members of the parish, parish giving and finances, # of sacraments, # in RCIA, % involved in parish ministries.

b. Do self-diagnosis with a parish team (*Made for Mission*, 40-41) and/or the “cultural snapshot inventory” exercise (*Ablaze*, 159)

c. Do a parish culture survey: 1) what does it mean to be Catholic? 2) what does it mean to be a member of this parish? 3) why does our parish exist? (*Made for Mission* 44).

d. Send out a simple discipleship survey, or do it in the pew. See link below.

e. Create a focus group of people from your town about the needs and concerns of people in town, church-goers or not. School principals, social workers, major employer managers, are good for this. Include young adults; they often have a different point of view. See link for more.

<https://www.dowr.org/offices/missionary-discipleship/town-parish.html>

--You need this data NOW to measure your mission effectiveness in the future.

3. Investigate processes to which you are most attracted. Processes, not programs! See the resources sheet for suggestions, or look at the four models of parish mission practice here:

<https://www.dowr.org/offices/missionary-discipleship/parish-evangelization.html>

-----*Pause and pray*-----

4. Cast a vision: You need a vision of what the parish could be. It needs to be short and visionary: that is, inspirational and aspirational. It needs to promote excellence and transformation. It needs to be theologically sound. Communicate the vision. **Over**communicate the vision. Communicate the why. Infect people with the possibility of the vision. **Let the vision drive what happens next.** Don’t rush too quickly to the what (strategy) and the how (tactics).

Mission flows from vision, and is the who/what/why/how. A parish could create a geographically-specific mission statement, but it honestly is not necessary. Most current mission statements not actually mission statements, but group descriptions. We already have the ONE mission: Matthew 28:19-20 (The Great Commission), or Acts 1:8 “You will be my witnesses ... to the ends of the earth.”

5. Name a clear adult discipleship path that includes pre-evangelization, evangelization, discipleship, apostolate. The measure is not first and foremost engagement with the parish. The measure is a growing relationship with Jesus Christ that can be articulated and is shared. Everything your parish is doing--place it in one of those categories. Make decisions about what should be the most supported. Then tighten it up so it is crystal clear and not lost in a million things that parish offers. (*Made for Mission* chs 5-6. Esp. 117-120)

6. Mobilize and equip leaders. A. This may involve restructuring the parish to make the mission more clear. A cue from the current Roman Curia--put evangelization on top, and all flows from that. The pastor (with staff) casts vision, the leadership team (may or may not be staff) strategizes, and tactics are given to equipped disciples ("the 72"?). B. Volunteers have good hearts. But they need personal investment and equipping. Better yet, choose your leaders based on spiritual maturity and skills (not just availability and willingness) and sit down and explain why you need them in a role in this mission.

7. Align everything. Does your religious ed support the vision, or work against, or stall it? Liturgy--are people participating (music, lectors, etc being formed to do that?) RCIA? Adult formation opportunities not all education all the time? Is human disposition attended to in sacramental prep? Where is the proclamation in everything you do (doesn't always have to be the high note, but it should be there)?

Unless you engage with one of the processes listed above, this is what we would like turned in. **Please see the end of this document for a blank version.**

STEPS	HOW (examples below)	DONE BY DATE (examples)	DONE? (check mark if done, or "in process")
1. Prayer	Prayer chain, in-pew, parish staff/councils evening of prayer, etc.	Aug 2020 (these are sample dates)	
2. Assessment/ Parish diagnosis	Assemble sacrament counts, October counts, do <i>Made for Mission</i> self-diagnosis or <i>Ablaze cultural snapshot</i> , do larger community focus groups of concern	Sept 2020	
3. Investigate processes	Study different evangelization processes (not programs), as well as adult discipleship processes	Oct 2020	
4. Pray and "cast a vision"	This could be a vision statement, inspirational and aspirational. Or it could be an extended treatment of who we are called to be in this place.	December 2020	
5. Craft a discipleship path	Determine which adult formation processes you will highlight and support, and make sure there is support at every stage.	March 2021	
6. Mobilize and equip leaders	Connect with every ministry/apostolate leader in the parish to equip them for the work of evangelization, and teach them how to equip others.	April -Aug 2021	
7. Align everything	How do we put making disciples for mission at the heart of every single thing we do as a parish? Standing ministries need to demonstrate it. Where is the proclamation that Jesus is Lord in this activity? <i>Or</i> How does [apostolate or prep or CCD or ministry] help form disciples on mission?	April-Aug 2021	

SAMPLE A: St. Mark's Church in Fairview. 800 households registered in a slightly growing area, but the numbers coming to mass are diminishing. Finances are "okay."

St. Mark's creates a three month prayer initiative around moving toward mission (1). It's big--mentioned and prayed at every mass, meeting, class, and small group. The prayer is to the Holy Spirit asking for enlightenment and teachable hearts, to know God's will for this geographical parish.

Immediately, a subgroup (the pastor's leadership team? A taskforce?) is assembled to assess the spiritual and material needs of the surrounding community (2). They decide to do a focus group of public and private school principals, a police officer/chief, a county social worker, a manager of the area's major employer, and five-seven other random residents. They don't have to be Catholic—maybe better if they are not. But add in a few people--maybe three--who are Catholic and spiritually wise enough to speak to the spiritual realities of the community as well. This group listens and assembles a State of the Community report for the registered members of the parish and asks for feedback.

The pastor's leadership team--perhaps aided by a couple of people who have experience and wisdom in evangelization--do a deliberate study of the models of mission and evangelization for parishes (3). They look at the hospitality/proclamation model, the spiritual multiplication model, the weekend experience model, and the signs and wonders model. They zero in on what is attractive, doable for that parish, and perhaps addresses deepest needs. The taskforce above and this leadership team meet toward the end of this project to discuss connections.

The pastor and his leadership team take this to heart, pray, and have conversations over two weeks to set a vision (4). What does it look like to be disciples on mission in this area? Well, they learned or remembered that most families with kids drive 30 minutes to work here, and do not want weekend evening events--parents want to be with their kids. Most are not attending local churches regularly. They are also feeling financially strapped (two, even three income households) and isolated in that bedroom community. The older retired folks feel disconnected from the families. The model of hospitality/proclamation was appealing to the leadership team, and they liked ChristLife. But they also saw the wisdom of the weekend experience. So they cast a vision that combined both: **Encountering Jesus Christ together and offering his love to Fairview**. Since most people in town are younger parents of kids, they invest in a higher-level website that inspires first, and serves as a resource second (see Squarespace, Wix, etc.). They invest in email and texting programs for outreach. As a bedroom community, they buy a billboard on the way into town with this vision statement and a simple website URL (stmarkfairview.org).

The discipleship path to the vision (5): provide *pre-evangelization* and *evangelization* through a "Sunday night date night" for parents around ChristLife, and meal/child care provided. Older folks will be encouraged to participate as a service to the younger parents. The parish decides to invest in LifeTeen middle school/high school youth ministry, which will occur at the same time, and offer good child care for the younger children during ChristLife. They decide they want to try children's faith formation (and reconciliation/eucharist prep) between Sunday masses. Confirmation prep occurs within the youth ministry Sunday night. After running all three sessions of ChristLife (Discovering/Following/Sharing Christ), the next year will be dedicated to creating small group *discipleship* groups, or helping current groups become groups that more deliberately make disciples. Additionally, *apostolates* currently active would be helped to make clear to themselves and especially others how this service helps them follow Christ.

(6) This parish quickly realizes that running ChristLife and small faith sharing groups later, as well as aligned apostolates, would benefit from equipping the leaders of those groups. They decide to begin in the second year (just after Sharing Christ) with a parish ministry and apostolate summit, and bring in a diocesan speaker to address their roles, and see them as Great Commission calls rather than volunteer work. The pastor and staff weigh different options (Called and Gifted, spiritual direction, send them to the ILF, send them on a retreat, etc.) to help leaders best understand their strengths and weaknesses, and provide ongoing growth in discipleship support.

(7) This parish also realizes that they do a lot of things—perhaps too much. Year 3 becomes a year where there is pruning to *align to mission*: if the ministries/apostolates do not support the mission, they may be merged with those which do, or may not be given financial/space support. This is done through the pastor and staff. If Year 2 goes well, this may not be as necessary.

STEPS at St. Mark's	What they plan:	Target dates:
Prayer	3 months of intentional prayer at mass, mtgs, homes	Sept 2020
Assessment/Parish diagnosis	Assemble sacrament counts, October counts, larger community focus groups of concern. Update all members of the parish.	Sept 2020
Investigate processes	Study different evangelization processes (not programs), as well as adult discipleship processes	Oct 2020
Pray and "cast a vision"	Set of dedicated meetings of pastor's leadership team, prayer, vision statement. Bring in people in the younger actives of the parish to discuss "branding."	December 2020
Craft a discipleship path	ChristLife three course process— plan for faith sharing groups (Disc Quads, Renew, ?)—begin to realign apostolates	Jan-May 2021
Mobilize and equip leaders	Ministry and apostolate summit with Great Commission call, determine best support practices	Aug 2021
Align everything	Set of meetings that makes sure all ministries/apostolate are supported and aligned to mission, or dropped. With sufficient warning, this should not be a shock, and groups could adapt.	Aug 2022

SAMPLE B: St. Luke's Church, Belletown, anchor of a three parish cluster in Coe County.

Total registered households: St. Luke's has 525, St. Agatha has 150, and Sacred Heart of Jesus has 70. All in one county, 15 minutes apart, St. Luke's "in the middle." Population in the county is slightly declining, largely agrarian, largely German heritage, minimal Hispanic immigration. Minimal interaction between parishes. All three churches in the red.

(1) The pastor comes clean with the congregations in a homily/bulletin letter/home letter: "We are deeply challenged as parishes in Coe County right now. We have a call to be the hands and feet of Jesus in this county. Everyone in this county was given to us by God to be the neighbor we love. We do this by offering the love of Christ to them. This is our call. It is why we exist as parishes. Jesus didn't build a building, he called a people, and that means you. I am asking all of you to step up and consider how to be part our movement to be the hands and feet of Jesus in this county. We begin by praying for insight into God's will for our cluster, and our part of the mission to Coe County." Initiates an in-pew prayer, a dedicated adoration hour, and calls for a novena that is communicated daily by email.

(2) Assembles all three parish councils to individually do the Made for Mission / Ablaze cultural snapshots, discusses. Holds a tri-parish council meeting and invites local leaders to discuss the state of Coe County.

(3) Pastor prayerfully chooses the most spiritually mature and alive people in the parish, preferably across generations, and creates a weekly study group of the four models of parish evangelization, as well as the Guidelines for Missionary Discipleship. Determines that the question is how to foster intentional discipleship in the parishes, as opposed to a cultural Catholicism. Since it isn't clear that the smaller parishes will remain, a process that is run by lay "volunteers" across parish lines has real appeal. Since Discipleship Quads can be engaged in homes, in churches, and everywhere else for free, they decide this will be their move to strengthen intentional discipleship for Catholics in Coe County. Once that is strengthened, they will look at apostolates that truly meet Coe Co residents in their need, and then will look at pre-evangelization and evangelization methods to introduce people to the Lord. They plan to assess each move against the diocesan Guidelines for Missionary Discipleship, semi-annually.

(4) Vision emerges from this study group, and becomes for all three parishes: Coe County Catholics: **Welcoming the poor in spirit to joy in the Lord.** Vision is communicated through homilies, outdoor signs, website, and parish letterheads. (Make clear: we should all strive to be poor in spirit, because we make room for God!)

(5) The discipleship path at Coe County Catholic Churches: as a *pre-evangelization/evangelization* event for those attending, a tri-parish mission that focuses on the kerygma. Those attending will be strongly encouraged to dive in to a *discipleship* quad. The parishes have a five year plan to get everyone in a one year discipleship quad process, and commit to one year of leading it if possible. The first two years will dedicate significant support and encouragement to quad leaders—potluck brainstorming and encouragement every other month? After one year of discipleship quads, the pastor's study group explores *apostolates* that best serve the discovered needs of Coe County. He prays for people to step up to that need. If there are apostolates active already, dedicated time to make sure they are on this mission.

(6) Mobilize and equip leaders: This discipleship quad initiative will be more successful if there is one staff, or invested and dedicated lay person, organizing this, although all staff will be required to participate in a quad (incl pastor). This requires checking in with each leader on a regular basis (at least once a month). This person can determine what kind of equipping is needed that he/she does not provide, and collaborate with the diocese on ways to offer that.

(7) Align everything: In the third year, ministerial and apostolate pruning occurs (if it hasn't already). Everything offered at the parish must point to the mission and vision. This decision is the pastor's, although different groups should be given opportunity to adapt more closely to the mission or merge with another group.

STEPS at Coe Co cluster	What they plan:	Target dates:
Prayer	"Come to Jesus" announcement, adoration hours, in pew-prayer, novena.	Aug 2020
Assessment/Parish diagnosis	<i>Made for Mission</i> self-diagnosis or <i>Ablaze cultural snapshot</i> , tri-parish councils meet the community leaders to discuss county concerns, Guidelines for Missionary Discipleship	Sept 2020
Investigate processes	Pastor's selected study group, evaluate different evangelization models, use Guidelines for Missionary Discipleship as a tool for continued evaluation	Sept-Nov 2020
Pray and "cast a vision"	Coe County Catholics: Welcoming the poor in spirit to joy in the Lord. Used by all three parishes, revealed at advent and used to draw people to return at Christmas.	December 2020
Craft a discipleship path	Pre-evangelization/evangelization: parish mission; discipleship: disc quads, apostolates: rural life spiritual support, mental health outreach, and 12 step support (AA, NA, Catholic in Recovery)	Lent 2021—parish mission; Quads launch Easter 2021, apostolates launch by early 2022
Mobilize and equip leaders	Select a person to organize the quad initiative and determine needs of leaders, determine what equipping needs to happen and how with diocesan support	Spring 2021
Align everything	Year three: ministries and apostolates will be pruned, or adapted to coordinate with the cluster's common mission. Sets a date to demonstrate adaptation.	May 2022

SAMPLE C: Ascension Church in New Denmark. 900 household, may be more. Historically heavily Lutheran area, but the Catholic Church is the home to many Spanish speaking immigrants. English to Spanish speakers: 60/40. Tend to operate as two churches in one house, because of the language difference. There are two parish councils (English and Spanish). Pastor is bilingual, and a permanent deacon speaks all Spanish, little English. Secretary is bilingual. Faith formation/sacramental prep staff person speaks English.

(1) Every group in the parish is asked to pray for renewal. Pastor speaks individually with the most invested, asking for fasting for parish renewal.

(2) Pastor senses that renewal is going to be challenging and does every single option for assessment. Wants the best data possible.

(3) As step 2 took time, the best options for step 3 became more apparent: there needed to push for unity, a lot of pre-evangelization dedicated to getting English and Spanish speakers to know each other and build a future together. With the language barrier, how? People began to brainstorm ways of joining together that required less language: a common service project “in house,” a Eucharistic procession, a sharing cultures pot luck, etc. After some pre-evangelization work, the parish began to experiment with kerygmatic proclamation and Eucharistic adoration with alternating praise and worship (that is, a Spanish song, an English song, etc.) OR the parish offered Alpha with Spanish subtitles (or English subtitles!). Discipleship small groups remained language-specific.

(4) The vision: **One people of God making disciples of all nations.** / *Un pueblo de Dios hacienda discipulos de todas las naciones.*

(5) See step 3: *pre-evangelization* through meals, Eucharistic worship, and community service, *evangelization* through kerygmatic praise and worship or Alpha, *discipleship* remains the same (increased bible studies and prayer groups), and *apostolates* try to focus on community-relevant service that can be done together.

(6) Mobilizing and equipping leaders is actually the biggest step for this Church. Persuading lay leaders of the necessity of working together is challenging. If the church has funding, taking English speakers to the home country of their immigrant neighbors for a week of culture and Spanish language learning would be very helpful.

(7) Align everything: in a parish like this, less is more. It is already challenging enough to meet needs when two languages are in play. The parish argues it needs to focus support on community building and deepening discipleship, and ministries and apostolates need to support that one mission. Pruning happens if groups are recalcitrant.

STEPS at Ascension Church	What they plan:	Target dates:
Prayer	Individually requested prayer and fasting for renewal.	Aug 2020
Assessment/Parish diagnosis	Everything: stats, focus groups, local interviews, even the Disciple Maker Index.	Dec 2020
Investigate processes	Through the assessment and diagnose, the staff collated results and the needs became very apparent, so reviewing possibilities became quick.	Jan 2021
Pray and “cast a vision”	One people of God making disciples of all nations. / <i>Un pueblo de Dios haciendo discipulos de todas las naciones.</i>	Easter 2021
Craft a discipleship path	Pre-E: common meals and worship Evangelization: Kerygmatic P&W or Alpha Discipleship: re-invigorated bible studies, prayer groups, going deeper groups, marriage groups Apostolates: priority on service together, relevant to the local community	Crafted by May 2021, may be rolled out over two years (Fall 2021-2023)
Mobilize and equip leaders	Ask a benefactor—or a grantor—for money to send 10 English-speaking lay leaders to Guatemala for a week of cultural and language immersion. Ask diocesan for support in training Spanish language lay leaders, attendance at <i>V Encuentro</i> (back in the day)	Summer 2021
Align everything	Year three: ministries and apostolates will be pruned, or adapted to coordinate with the cluster’s common mission. Sets a date to demonstrate adaptation.	May 2023

SAMPLE D: Prince of Peace Church of Greenfield, clustered with St. Lucia Church of Oslo.

Prince of Peace is 650 households, and St. Lucia may be 175. Greenfield draws from the surrounding rural area and has a population in town of 8000. Oslo is smaller, just lost their major employer, and 25 minutes away. Prince of Peace has a PreK-6 Catholic school. Prince of Peace has been touched by charismatic renewal and shapes the offerings and spirituality of the parish. St. Lucia's, not so much. St Lucia's is also much in the red; the town of Oslo has always been rather low-income and the canning operation closure has made it worse.

(1) Prince of Peace parish creates a P&W night dedicated to listening to the Holy Spirit for renewal. The pastor approaches each active group in both parishes (these exist mostly at Prince of Peace) and asks for prayer for this restructuring for mission.

(2) Assessment: this cluster decides to do the Made for Mission diagnosis tool with each parish council, Prince of Peace staff, the School staff, and School PTA. The finance councils create reports on the state of each parish over 10 years, and an inspector is hired to produce The pastor creates a study group (4 from Prince of Peace, 2 from St Lucia's) to study the results and brainstorm where the growing edge is in this region.

Due to the lack of priests as well as geographical realities, this clustering is not going to change. A lot of St Lucia's parishioners are not able to make the 25 minute drive to Prince of Peace (no car, advanced age). It was floated to actually sell both church properties and build a new church/school in between (on the edge of Greenfield, about 15 minutes from Oslo). People said no. The decision: Prince of Peace will deliberately serve the geographical parish in Oslo as a large part of the mission.

(3) Investigating processes: The Prince of Peace parishioners were very attracted to the Signs and Wonders model of evangelization. They already have Life in the Spirit seminars that are well attended and small healing prayer groups. Although not specifically charismatic, they have an active Unbound prayer team as well. St Lucia has a rosary group and prayer shawl ministry, but that is it. The pastor would like the spirituality of both parishes to deepen and expand, and proposes something that he hopes will be embraced by both sides: creating a culture of personal witness and support.

(4) One of the study group members has an insight and proposes a vision to this study group: **A Home of Hope and Healing in the Lord Jesus.** She thinks it speaks to much needed hope at St Lucia's, as well as the healing spirituality so prominent at Prince of Peace. Pastor loves it, people like it and it gets presented everywhere, including outside the churches and the school.

(5) The possible discipleship paths are hammered out in this study group, and run by each parish council, and they adapt slightly and agree it is a good path. Both parishes agree to focus on re-encountering Jesus Christ and offering that encounter to others for a year. So as a *pre-evangelization/evangelization* move: The pastor announces St Lucia's will offer adoration of the Blessed Sacrament on First Friday nights, and preaches on a kerygmic question at each: Why is Jesus our Hope? How does Jesus heal us? How is Jesus our peace? How does Mary lead us to Jesus? Why is Jesus our Lord? The key to make this pre-evangelization is that Prince of Peace parishioners need to go to St Lucia's and host the drinks and dessert afterward (or a free dinner beforehand), and deliberately get to know this group (and vice versa). Later, this becomes a Catholic Evangelization Outreach night, where people are encouraged to share their witness (still

maintaining the meal and adoration.) As for *discipleship*, the pastor wants to try to encourage as many people as possible in both parishes in following year to do a Marian consecration (through the *33 Days to Morning Glory* book). He sees this as a deepening of both sets of gifts in these parishes, and another point of connection. *Apostolate* is the biggest change. St Lucia's has very few men active in the parish, and the Pastor decides to invest in the men getting men to church by running *That Man is You* as a spiritual response to the economic crisis in Oslo. Those leading service initiatives at Prince of Peace deliberately meet with a wide variety of people in Oslo to discuss how they could help their economic challenges as brothers and sisters in Christ, together.

(6) Mobilize/equip leaders. Pastor has a “come to Jesus” meeting with ministry and apostolate leaders (staff and not staff), says the times we are in call for a stepping up. If you are called to lead, you must be equipped for the challenges. Brainstorms with them what they believe they need. Then requires a discipleship-deepening activity of each leader to serve. Second, the pastor looks to shore up the deepening discipleship of the school staff and teachers, working closely with the Principal. Finally, he invites Catholic Charities staff in to discuss the economic reality of Oslo, and what could be done, with service leaders.

(7) Align everything: In the third year, ministerial and apostolate pruning occurs (if it hasn't already). Everything offered at the parish must point to the mission and vision. This decision is the pastor's, although different groups should be given opportunity to adapt more closely to the mission or merge with another group.

STEPS at Prince of Peace/St Lucia's	What they plan:	Target dates:
Prayer	Deliberately listening to the Holy Spirit, and going to each active group and asking for prayers.	Aug 2020
Assessment/Parish diagnosis	<i>Made for Mission</i> diagnostic tool, employed with each parish council, parish staff, school staff. Investigation into selling and rebuilding, pros and cons. All groups read <i>Made for Mission</i> .	Dec 2020
Investigate processes	Signs and Wonders, deliberate pre-evangelization/evangelization, focus on service	Jan 2021
Pray and “cast a vision”	A Home of Hope and Healing in the Lord Jesus	Easter 2021
Craft a discipleship path	Pre-E: common meal at St Lucia's before... Evangelization: Kerygmatic adoration night, becomes adoration + CEO; Discipleship: Marian consecration across parishes; Apostolates: priority on service to and with Oslo, brothers and sisters together	Crafted by Easter 2021, rolled out over two years (Fall 2021-2023)
Mobilize and equip leaders	Pastor consults with current leaders about what is needed, and supplies or asks the diocese for support. Catholic Charities is brought in to advise on Oslo, offer support.	Lent/Easter 2021
Align everything	Year three: ministries and apostolates will be pruned, or adapted to coordinate with the cluster's common mission. Sets a date to demonstrate adaptation.	May 2023

MISSION PLAN TO TURN IN TO THE OFFICE OF MISSIONARY DISCIPLESHIP
(by December 31, 2020)

Church/cluster:

Pastor:

In consultation with (name staff and/or parishioners):

STEPS	HOW	TARGET DATE	DONE?
1. Prayer			
2. Assessment / Parish diagnosis			
3. Investigate processes and models			
4. Pray and cast a vision			
5. Craft a discipleship path			
6. Mobilize and equip leaders			
7. Align everything			

What do you need from the diocese to facilitate this mission?
