

# BAYSHORE CHRISTIAN MINISTRIES

## STRATEGIC PLAN

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FISCAL YEARS 2010 - 2012

Presented to the Board of Directors  
by the Strategic Planning Committee

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## **I. BACKGROUND**

In April 2009, Bayshore Christian Ministries (“BCM”) initiated a strategic planning process in order to respond to significant changes in both its internal and external environment. Among the most radical of these changes stood the retirement of Andrew Hartwell in February 2008, which marked the beginning of BCM’s post-founder era, and the dramatic downturn in the economic climate resulting from the meltdown in the housing and financial markets in 2007-2008. The resulting plan contained in this document defines the strategic direction of BCM based on long-term organizational priorities, or objectives, identified as a result of the strategic planning process. It is intended to replace the most recent plan, developed in 2003, which is no longer relevant given its five-year time horizon elapsed in 2008. The 2009 strategic planning process was managed by the strategic planning committee, consisting of Seth Dickson (board member), Sue Ann Eason (board member), Marcus Givens (board member), Rolando Zeledon (Executive Director), Amy Joh (Director of Ministries), and Tiffany Teng (Development Officer).

## **II. ASSUMPTIONS AND EXPECTATIONS**

A primary operating assumption of the strategic planning process was that its outcomes would be guided principally by the organization’s existing vision, mission and values (VMV). While substantive changes to the VMV were not considered, the process did yield new insights that called for their slight modification (See Appendix A). Two modifications were made. First, borrowing from Jeremiah 29:11, the phrase “so that they have hope and a future,” was added to the end of the mission statement in order to make more explicit the purpose of the organization. Secondly, while the list of values remained largely the same (to only change being the addition of “service”), they were expanded from single words and given definitions so as to make them more precise.

Keeping in mind the VMV, the plan was expected to align organizational resources around identified community needs, while at the same time remaining sensitive to organizational sustainability in light of the expectation of limited resources, especially in terms of human and financial assets. Another expectation was that the plan would serve as a filter for strategic opportunities, such as potential partnerships, that are periodically presented to the organization. Finally, the strategic plan was expected to encompass a three-year time horizon and contain benchmarks that allow for periodic monitoring of its implementation.

## **III. METHODOLOGY**

The analysis conducted as part of the strategic planning process utilized the following assessment tools: surveys, focus groups, and individual interviews. Fundamentally, these tools were used to gain information from key BCM constituencies that would be used to evaluate the organization’s strategic positioning. Key constituencies consisted of present staff, board, volunteers, and ministry partners (i.e., local churches and organizations) of BCM. Other stakeholders were also consulted including: donors; parents; founders; alumni; and former staff, volunteers, and board members. The intention was to incorporate as broad

a spectrum of voices as possible into the conversation in order to provide a diversity of input into the process.

Surveys were utilized as a primary vehicle to ascertain quantitative feedback during the data acquisition phase of the planning process, primarily evaluating BCM values, programs and core competencies. Additional questions were asked that allowed for qualitative responses to identify BCM strengths and weaknesses, and to allow for elaboration of the quantitative responses. Separately, five focus groups were conducted with various constituencies. Each focus group consisted of a different homogeneous group (i.e., staff [1x], board [1x], partners [1x], or other stakeholders [2x]). Group facilitators used a SWOT (Strengths, Weaknesses, Opportunities, Threats) matrix to guide the discussion. Questions were developed beforehand pertaining to each quadrant of the matrix, and the interviews proceeded sequentially from strengths to weaknesses to opportunities to threats. Individual interviews were also conducted with key constituencies who were unable to participate in the focus groups. While these interviews were not as structured as were the focus groups, certain questions related to the organization's SWOT were asked. The interviewees were Andrew Hartwell, Andy Westall, John Liotti, and Lance Bloomquist.

Following the completion of the data acquisition phase of the planning process, the committee synthesized the quantitative and qualitative data in order to identify and prioritize strategic objectives. This was accomplished by first summarizing the SWOT analysis from each focus group. Then a unified SWOT matrix was constructed by overlaying each focus group SWOT on top of each other. This allowed the committee to identify points of unanimity among the focus groups within each quadrant. The unified SWOT then served as a conceptual framework from which the committee identified strategic objectives. As an augment, a statistical summary of the quantitative data taken from the surveys provided an evaluation of BCM's values, programs and priorities from all constituencies. Additionally, elaborative comments from the survey were collated. From here major themes became clear and the committee came to a consensus on five strategic objectives that the strategic plan should address. Each objective is aligned with the organization's vision, mission and values.

#### **IV. STRATEGIC OBJECTIVES**

The following five strategic objectives were established as a result of the synthesis phase of the strategic planning process: (1) Recapture the essence of incarnational ministry; (2) Revive spiritual programs; (3) Retool teen programming; (4) Equip all partners; and (5) Broaden and deepen community connection. The following commentary will identify the reason for the objective (i.e., provide a justification for it) and determine what strategic relevance it holds (i.e., explain its importance).

##### ***(1) RECAPTURE THE ESSENCE OF INCARNATIONAL MINISTRY***

The genesis of BCM came when a group of thirteen students from Stanford University and Santa Clara University moved to East Palo Alto ("EPA") in 1983 in order to be a healing presence to the underprivileged youth there. This relocation was intended to build solidarity with those being served, to live alongside them and to identify deeply with their struggle. Fundamentally, this meant developing intimate relationships with the youth and the families of EPA, the foundation of which were trust and mutual respect. This allowed for

the true needs of the community to be assessed and for the ministry to be warmly received. Ultimately, it was through relationships that the gospel of Jesus Christ was revealed and lives were transformed.

At its root, BCM's ministry has been highly relational, one that seeks to develop a deep and abiding presence with the youth of EPA and their families. In its origins, this also meant establishing a genuine affinity and identification with those being served, by living alongside them in a common geography, specifically in apartments and/or houses in neighborhoods throughout the city. This allowed the staff and volunteers of BCM to be actively involved in the daily lives of those being served, extending beyond a traditional teacher/student model, and ultimately allowing BCM to embed itself deep within the community structure.

This type of ministry is often characterized as "incarnational," drawing from the Incarnation of God in Jesus Christ. The term reflects the mode in which God chose ultimately to reveal himself to humanity. God became "enfleshed," and in doing so fully identified with the human condition in order to reach us. An incarnational ministry, then, is principally and fundamentally missional—it has an impulse to reach out. As a result, the philosophy of incarnational ministry is that "I come to you," and not "you come to me." This is the essence of BCM and should qualify all future strategic imperatives.

Data from surveys, focus groups, and individual interviews indicates that BCM's essence as an incarnational ministry has been diminished. Specifically, comments suggest that BCM has lost the connection with the community it originally enjoyed and that today the organization is primarily focused on bringing those it serves to its building instead of integrating its ministry directly into the fabric of the community. This gives rise to the question of whether the importance BCM currently places on programs has eclipsed the importance given to developing individual relationships. Traditionally, BCM has viewed its programs as a means to build authentic relationships with the youth of EPA, recognizing that ultimately it is the relationship and not the program that brings lasting transformation.

To a certain extent, this can be attributed to a natural outworking of BCM's evolution, including its consolidation of operations into the building at 1001 Beech Street during the spring of 2000. Additionally, over time relocation of staff and volunteers has become less of a priority for the organization, which has contributed to reduced insight into community needs and a lower depth of incarnational ministry. If, however, BCM is to remain fundamentally the same ministry it was in its beginning, the question must be continually asked, "How are the organization's priorities establishing or deepening an incarnational presence in the community?"

## ***(2) REVIVE SPIRITUAL PROGRAMS***

Since its inception, BCM has fundamentally believed in the power of the gospel to transform lives through relationships with the youth of EPA. One by one, the founders built personal relationships with the youth by living among them, in their apartments and houses in their community. Through these relationships, the gospel was shared through the venue of neighborhood-based bible clubs. As the founders developed intimate relationships with the youth and their parents, they learned of the struggles and challenges of daily life in EPA, and they perceived a need not only for spiritual instruction, but academic and basic life skills

instruction as well. They encountered questions such as: “How do I write an essay?”, “How do I apply for a job?”, “I’d like go to college. How can I get there?”

These challenges inspired a holistic approach to ministry—an approach which seeks to meet the needs of the whole individual. Over time, the academic programs flourished. Each year brought wisdom gained from experience, children responded well to a structured program, and volunteers were found more easily for a one-hour pull-out tutoring or reading session. In contrast, the spiritual programs faced different challenges with each youth group requiring constant innovation to capture and hold their attention. At the same time, the spiritual programs also needed to provide consistency: the same staff members and volunteers attending each week, building relationships not only during regular programming, but also outside of program hours.

Academic programs, once established, were easily scalable, accommodating more youth and producing measurable and quantifiable results. On the other hand, spiritual programs, to be effective and incarnational, needed more volunteers who were committed to seeing youth grow over their lifespan, and by their very nature, produced results that were intangible and hard to measure (e.g., character growth, deepening faith). Over time, once-flourishing spiritual programs, arguably the flagship of BCM, began to languish. In the past five years, frequent staff turnovers in spiritual programs, fewer volunteers able to commit to investing in youth for multiple years, and a lack of vision for the spiritual programs have resulted in very few long-term relationships with youth and relatively low attendance, reflecting a lack of vitality.

However, the survey findings, focus group discussions and interviews all report the same desire: While academic programs are an integral part of a holistic approach to ministry, BCM’s spiritual programs are seen as most important to staff, volunteers, churches, and financial partners. It is apparent then, that the programming priorities of BCM have become unbalanced relative to the perceived value they provide. This is especially true given other organizations in EPA have responded over time to the demand for academic programming, resulting in more competition with which to contend in that area. Thus, spiritual programs need to be revived through renewed passion, commitment and fervor so that they may once again flourish and lives may continue to be changed.

Fundamentally, BCM’s commitment to revive its spiritual programs is a recognition that true life transformation comes through a relationship with Jesus Christ. For this reason, sharing the message of the gospel with the youth of EPA is essential in protecting, sustaining and achieving the organization’s vision and mission. This revival, therefore, is a recognition that all other forms of BCM’s ministry are grounded in God’s love for the youth of EPA and ultimately have as their purpose the drawing of the youth closer to God so that they come to know God’s passionate love for them individually.

### ***(3) RETOOL TEEN PROGRAMMING***

Teens are highly valued because they stand at the threshold of adulthood, poised to become leaders in their community. From its inception, BCM has recognized this and intentionally engaged the youth in this age group by specifically ministering to their spiritual needs through Bible Clubs—weekly bible studies held throughout the neighborhoods of EPA for youth in both middle school and high school.

In the fall of 2001 BCM restructured its spiritual programs largely in response to a lack of overall cohesion in individual Bible Clubs. Historically students in third or fourth grade would join a Bible Club and remain in that same club throughout their teen years. However, individual clubs often struggled to maintain the interest of their youth as they grew older, especially as the children progressed through middle school. Additionally, the general lack of interest resulted in very few friends being invited to join the clubs, and so clubs tended to suffer from a lack of participation.

As a remedy, StreetWorkz was created as a youth-group type format for teens, leaving the traditional Bible Club format solely for elementary students (first through sixth grade). StreetWorkz consisted of two meetings per week, one designed for "hanging out" in order to encourage community building and as an entry point for youth new to BCM, and the other was used for Bible study. In 2006, StreetWorkz separated the middle school and high school ministries. The high school ministry became known as Youth of Truth in the fall of 2007, with the middle school retaining the StreetWorkz name.

BCM has similarly attempted to address the needs of teens in the academic and life skills arenas; however, the organization struggled to find consistency in its offerings, especially in its formative years. Over time, after-school programming including forms of tutoring, college preparation, and job skills acquisition have been offered. TeenWorkz, the academic program started in 2006 for youth in middle school has struggled recently due to staff transitions and the stand-alone high school program failed to gain traction during 2007-2008 and was discontinued in 2008-2009.

Today, BCM's high school teen programming, which consists solely of Youth of Truth, suffers from low participation. A maximum of ten youth regularly attend the weekly meetings. Surveys and interviews reveal the program is simply not attractive to teens. Summing up the data, one BCM alumnus commented in a focus group that "BCM lacks a relational connection with the kids . . . it needs to be more personal . . . there needs to be more of an emphasis on mentoring." An individual from another focus group commented, "teens want community, not programs."

Thus, the highly relational component of incarnational ministry, which characterized BCM in its early phases, is currently missing and has contributed to an environment which lacks vibrancy, suggesting that teen programming is broken and is in need of retooling. An additional factor which has been at work negatively over the past few years has been high staff turnover, specifically in teen spiritual programming.

#### ***(4) EQUIP ALL THE PARTNERS***

BCM's mission is part of something much larger than itself because the organization is fundamentally a work of God's mission in the world, which seeks the healing and transformation of all creation. For this reason, the organization's strategic direction must be aligned not only with its own mission, but also the mission of God. In the same way, the board, staff, volunteers and donors of BCM, while each playing specific roles, must understand how that role fits within the overall mission of BCM. It is critical, then, for all BCM's partners—all those who collaborate with the organization—to have a clear sense of

BCM's mission and a clear sense of the ways in which they contribute to the accomplishment of that mission.

Analysis of the data reveals that BCM has struggled in effectively communicating its mission to its partners. This has negatively impacted the organization from both a developmental and operational perspective. Specifically, it has become evident that many volunteers desire a more inclusive sense of partnership with BCM and a sense of empowerment to contribute to the whole. It is also clear that BCM can better equip volunteers and staff in their roles in the areas of discipleship and mentorship of youth for those in spiritual programming, discipline and classroom management for those in academic programming, and time management for the operational staff.

In conclusion, it is essential that BCM prioritize the development and training of all those who serve within the ministry: staff, volunteers, board members and parents. The proper equipping and support of those reaching out to the community on behalf of BCM is directly related to BCM's ability to help bring about the kingdom of God to the East-of-Bayshore community.

#### ***(5) BROADEN AND DEEPEN COMMUNITY CONNECTION***

At the time of BCM's inception in 1984, few resources, spiritual or academic, existed for the youth of EPA. BCM ran its programs out of apartments, houses in the neighborhoods, and churches. The staff itself was small and a core team of volunteers lived in the city. Today, the landscape of community organizations in EPA has changed. There are a host of organizations, both faith-based and secular, whose purpose is to meet the many felt needs of the community. Additionally, BCM now operates out of a 10,000 square-foot building and naturally spends organizational resources to draw youth to its facility and to maintain an attractive program offering.

As BCM strives to better reflect its essence as an incarnational ministry (see above, strategic priority #1), the organization will need to have a stronger presence in the community and will need to be more community-minded. By living in EPA, the founders and early staff had access to relationships with neighbors and, perhaps more importantly, "street cred" for making the radical decision to relocate into the community. By shopping at local stores and spending time in local parks, the early founders immersed themselves in the life of the community. The lack of a building forced the founders and early staff to build partnerships with churches and community individuals, to ask for help for larger scale events, and to keep a finger on the pulse of the community.

With the many benefits of a building (e.g., centralized programs and resources; stability), BCM has arguably run certain programs better than earlier in its life. Yet an intangible, but important, cost focusing programs at the building is the loss of intimate relationships with youth, parents and community members that were a result of community presence and community-mindedness. Further, in the years of owning the building, local church partnerships have dwindled and, as a result, less BCM youth are connected with local churches. Unintentionally, the building has become an insulating force, making BCM independent from the community and increasing the inertia and energy needed to intentionally be part of the community.

In order to regain the opportunities for relationship and to be part of the community again, BCM must commit to intentionally displacing itself from the building to deepen community connections anew. To effectively provide avenues from which youth can connect with a local church family and can continue growing in their Christian walk, BCM must find local church partners. As a parachurch organization, BCM cannot displace the unique role and pastoral covering that a church and a pastor provide. Also, as BCM strives to be community-minded, a natural course of action is partnership with like-minded organizations, both to not compete for the same resources and to join together in the larger work that God is doing in the larger East-of-Bayshore community.

## **V. PLAN OF ACTION**

The prior section identified the strategic priorities BCM must address in order to achieve its stated mission to “equip East-of-Bayshore youth to grow spiritually, gain life skills and develop as leaders, so that they have hope and a future. This section provides a plan of action for each strategic priority, including benchmarks, or milestones, that allow for monitoring and evaluation of its implementation.

### ***(1) RECAPTURE THE ESSENCE OF INCARNATIONAL MINISTRY***

An incarnational ministry is one which moves out to those in need and establishes solidarity by living alongside them. This presence is an abiding one where deep, intimate, personal relationships are developed and nurtured. In order for BCM to recapture its incarnational essence, it is critical that the organization commit itself strategically to (1) require a greater percentage of staff and volunteers to live in EPA, and (2) deepening its relationships with the children and the families it serves.

#### **(1.1) PROXIMITY STRATEGY**

Living in geographic proximity to those being served is a hallmark of incarnational ministry. This can occur through relocation, which refers to the intentional moving of one's residence from one place to another. For BCM, this would refer to an individual moving from outside EPA to inside the city for the express purpose of living alongside the people there. By communicating its philosophy of incarnational ministry in recruitment efforts at various college, post-college and church communities, BCM will encourage new staff and volunteers to relocate. Additionally, as the overall aim is to achieve an increasing percentage of staff and volunteers living in EPA over time, proximity efforts also refer to the targeting for employment on staff, or on a volunteer basis, those who are indigenous to the city. This will take place primarily through recruiting efforts at local churches. For purpose of this discussion, a "volunteer" refers specifically to an individual involved in regular spiritual (or ministry) programming. Ministry programming is exclusively used given it is inherently more relational than an academic programming. Additionally, "regular" implies volunteering on a sustained (i.e., not periodic) basis in Bible Club and/or StreetWorkz.

Presently, BCM has approximately 11 such regular ministry volunteers, six of whom live in EPA—or 55% of the total. Given the volunteer base is expected to expand significantly during the next three years, this figure is targeted for 30% by the end of FY'2010 (Aug), 40% by the end of FY'2011, and 50% by the end of FY'2012. Of the 12 individuals presently on BCM staff, five live in EPA—or 42% of the total. Including the two staff members who are

indigenous but no longer live in EPA, this figure is seven—or 58% of the total. Indigenous persons no longer living in the city will be included in proximity figures as they have the inherent capacity to relate to those living there, and thus the ability to connect intimately with those being ministered to through relationships of trust. A minimum of 50% of total staff has been targeted to live in EPA.

### **(1.1.1) PROXIMITY MILESTONES**

*1. Percentage of regular ministry volunteers living in EPA:*

FY'2010 (Y1) = 30%

FY'2011 (Y2) = 40%

FY'2012 (Y3) = 50%

*2. Minimum percentage of staff living in EPA:*

Y1 = 50%

Y2 = 50%

Y3 = 50%

### **(1.2) RELATIONSHIP STRATEGY**

The programs of BCM were never envisioned to be an end in themselves, but instead a means to the development of deep, abiding relationships with the youth being served. Intimate relationships are understood to be the key to personal transformation. Through these relationships, staff and volunteers become mentors and advocates for their youth, and move beyond that of the role of a bible teacher or a tutor. In order to nurture such relationships, BCM will encourage and equip its staff and volunteers (see below, Plan of Action #4) to develop personal relationships with the youth they serve, and for those staff and volunteers living in EPA to spend time with the youth they serve outside their prescribed program responsibilities.

In order to gauge the development of the relational component to BCM's ministry, the number of "quality" relationships developed between youth and staff/volunteers over time will be monitored. Although a "quality" relationship is difficult to define concretely, it has in mind the idea that a child feels in some way connected to an individual at BCM, putting the focus on personal connection and not on organizational connection. This will be assessed through annual surveys of the children and self-evaluations from the staff and volunteer base in spiritual programming. A figure of 50% has been identified as a goal for the percentage of children who have a quality relationship with a staff person or volunteer by the end of Y1. This figure is expected to grow to 66% for Y2 and 75% for Y3.

The development of personal connections made between children and individuals at BCM will be further assessed through the monitoring of "mentor" relationships. A "mentor" relationship can be differentiated from a "quality" relationship in that it is more intentional than a quality relationship because it develops outside of regular program hours and is focused on discipleship. This will be assessed through annual surveys of the staff and volunteer base in spiritual programming. A figure of 10% has been identified as a goal for the percentage of children who have a mentor relationship with a staff person or volunteer by the end of Y1. This figure is expected to grow to 15% for Y2 and 20% for Y3.

Additionally, the development of relationships should extend to the child's parents. It is important to foster a sense of trust between the parents and BCM so as to provide a context in the home where the spiritual development of the child can be nurtured. This can also develop pathways for the gospel to travel from the child to the parent. BCM will foster these relationships through regular home visits by staff and ministry volunteers and will be assessed through annual surveys of the parents. A figure of 50% has been identified as a goal for the percentage of families that feel supported by BCM by the end of Y1. This figure is expected to grow to 66% for Y2 and 75% for Y3.

### **(1.2.1) RELATIONSHIP MILESTONES**

*1. Percentage of children who have a "quality" relationship with BCM staff/volunteer:*

Y1 = 50%

Y2 = 66%

Y3 = 75%

*2. Percentage of children in spiritual programs who have a "mentor" relationship:*

Y1 = 10%

Y2 = 15%

Y3 = 20%

*3. Percentage of families who feel "supported" by BCM:*

Y1 = 50%

Y2 = 66%

Y3 = 75%

## **(2) REVIVE SPIRITUAL PROGRAMS**

The revival of spiritual programs requires a fundamental recommitment in organizational resources to Bible Club and StreetWorkz and a reprioritizing of them over academic programming, specifically TeenWorkz. The result is a plan to increase the number of youth engaged in spiritual programs through offering a greater number of neighborhood-based Bible Clubs and StreetWorkz, which will remain in the BCM building. Additionally an effort will be made to provide a connection between middle school youth and local churches. For a plan of action regarding spiritual programs for high school, see #3 Retool Teen Programming below.

### **(2.1) ELEMENTARY SPIRITUAL PROGRAM (BIBLE CLUB) STRATEGY**

The Bible Club program serves to meet the spiritual needs of elementary aged students. By the end of Y1, the Bible Club program will have five club sites operating in different neighborhoods throughout the east-of-Bayshore community. Each club site will be focused on reaching the students in that neighborhood. Clubs will be held at a home, apartment complex or other community location (i.e., not in the BCM building). Whereas previously, Bible Club served youth already engaged in BCM programming, this move out into the neighborhoods will allow Bible Club to draw from a pool of youth not previously served by BCM and thus expand its overall reach into the community.

Each location will have two age groups (upper and lower elementary) for a total of ten clubs by the end of Y1. Each club location will require a minimum of four volunteers, or a total of 20 volunteers. A family oriented outreach event will be held a minimum of once per quarter and a maximum of once per month throughout the year. These events will serve to provide fellowship for current BCM families and draw new families to BCM. By the end of Y2, the Bible Club program will have seven neighborhood locations, totaling 14 clubs and 28 volunteers. By the end of Y3, the program will grow to 10 neighborhood locations, totaling 20 clubs and 40 volunteers. The outreach events will continue in Y2 and Y3 as mentioned above for Y1.

### **(2.1.1) BIBLE CLUB MILESTONES**

#### *1. Number of Bible Club neighborhood locations:*

Y1 = 5  
Y2 = 7  
Y3 = 10

#### *2. Number of Bible Clubs:*

Y1 = 10  
Y2 = 14  
Y3 = 20

#### *3. Number of Bible Club volunteers:*

Y1 = 20  
Y2 = 28  
Y3 = 40

### **(2.2) MIDDLE SCHOOL SPIRITUAL PROGRAM (STREETWORKZ) STRATEGY**

The StreetWorkz program serves to meet the spiritual needs of middle school students. During Y1, StreetWorkz will expand to include a minimum of two nights per week. One night will include fellowship, outreach and a brief biblical teaching. The second night will include small group Bible studies. Any additional nights will involve special interest classes (e.g., dance, drama, art), service opportunities and leadership development. By the end of Y1, there will be 35 students regularly attending the fellowship night and 28 students regularly attending small group Bible study. The fellowship night will require four volunteers and the small group Bible studies will require six volunteers.

During Y2, the large group fellowship will expand to include 50 students while the small group Bible studies will include 40 students. This will require a minimum of six large group fellowship volunteers and eight small group Bible study leaders. By the end of Y3, the large group fellowship will expand to include 100 students while the small group Bible studies will include 75 students. This will require 12 large group fellowship volunteers and 16 small group Bible study leaders. In addition, with respect to the un-churched youth attending StreetWorkz, a goal of 60% is targeted for those having a church connection by their eighth grade graduation. Since BCM is not a church and cannot replace regular church involvement, it is important that BCM youth are connected with a local church body so that they can continue growing in their faith as part of the greater church once they transition out of BCM programs.

### **(2.2.1) STREETWORKZ MILESTONES**

#### *1. Number of youth in large group fellowship:*

Y1 = 35

Y2 = 50

Y3 = 100

#### *2. Number of large group volunteers:*

Y1 = 4

Y2 = 6

Y3 = 12

#### *3. Number of small groups:*

Y1 = 3

Y2 = 4

Y3 = 8

#### *4. Number of youth in small group fellowship:*

Y1 = 28

Y2 = 40

Y3 = 75

#### *5. Number of small group volunteers:*

Y1 = 6

Y2 = 8

Y3 = 16

#### *6. Percentage of youth connected with a church by completion of eighth grade:*

Y1 = N/A

Y2 = N/A

Y3 = 60%

### **(3) RETOOL TEEN PROGRAMMING**

One of the main goals of the teen programming retooling is to increase the relational connection between BCM volunteers and its teens. Strong relationships centered on a loving, caring community can keep teens engaged in programs. It is important to also develop a deep connection with BCM as an organization so that a bond can continue as teens become program alumni and reach adulthood. As mentioned in #2 above, BCM would also like to reestablish the primacy of its spiritual programs. An additional desire is to originate life skill and leadership development programming through the spiritual programs and not create these programs as end to themselves. This emphasis allows us to deliver quality, holistic programming, and maintain the focus on the spiritual-based programming, which distinguishes BCM from alternative local organizations.

### **(3.1) STRATEGY**

Only by continuing to adapt programming to the changing youth culture and remaining relevant can BCM increase student participation and increase retention. New ways to deliver engaging, fun and challenging programs must be found that allow teenage youth to create and share creative products that reflect BCM's values.

With more volunteers serving teens, BCM can increase the amount of time that teens spend in small group and one-on-one time with their mentors. This would require BCM to boldly recruit volunteers with the understanding that when they sign on to mentor a middle school or high school student, they would do this over the period of at least a couple of years. This commitment is important in developing a strong mentor relationship filled with trust that only comes through consistency.

BCM's newest high school program, LEAD (Leadership, Employment And Discipleship) is built upon the success of the Junior Staff program (student employment program). LEAD incorporates not only employment and job skills development, but mentoring, discipleship and leadership development in addition to Bible study and spiritual growth. The LEAD program focuses on a high level of investment in a smaller group of students, knowing that an intensive, comprehensive, relational approach is most effective when working with high school youth.

Additionally, identity and a community must be built within each program. We want to make sure teens "own" the program in which they are participating. They should feel free to invite others and take responsibility for maintaining the open, accepting environment that gets created. To foster this, BCM will create spiritual communities for high school students in home-based groups bolstered by monthly fellowship events. These communities could potentially serve as resources to other community organizations and local churches.

Further, given youth face particularly challenging times during their teenage years, they tend to seek social outlets and safe places where they feel readily accepted for who they are. BCM wants to create these types of places. As a result, beginning in Y2 BCM will expand its teen life skills option through offering quarterly creative/special interest classes (e.g., music, art, dance, media), which includes the celebration of accomplishments.

Finally, given the reprioritization of spiritual programming as mentioned in #2 above, middle school academics will be deemphasized and offered though StreetWorkz. If demand cannot be met, then youth will be referred to other tutoring programs in the community.

#### **(3.1.1) MILESTONES**

*1. Number of high school youth in LEAD:*

Y1 = 10-15

Y2 = 15-20

Y3 = 20-25

*2. Number of high school youth involved with BCM in some capacity outside of LEAD:*

Y1 = 0

Y2 = 40

Y3 = 80

*3. Number of high school youth involved in small group bible studies:*

Y1 = 0 (No program offered)

Y2 = 10

Y3 = 20

*4. Percentage of StreetWorkz participants receiving academic support:*

Y1 = 0% (No program offered)

Y2 = 50%

Y3 = 75%

*5. Number of middle school youth involved in life skills/special interest classes:*

Y1 = 0 (No program offered)

Y2 = 40

Y3 = 80

#### **(4) EQUIP ALL THE PARTNERS**

In order to minister effectively to the east-of-Bayshore community, it is essential that all those serving within the organization are equipped and supported in ministry. By equipping all of our partners, we will be able to more deeply and effectively serve the east-of-Bayshore community. In this context, “partners” refers to staff, board, volunteers and parents. It is BCM’s desire to increase our relational connection as well as provide the necessary skills for each constituent group so that they are better supported in ministry. Through a higher level of investment in its partners, BCM will increase retention as well as better empower the partners to take ownership of their role within the organization. For example, a volunteer Bible Club leader would feel both empowered to and responsible for the growth (spiritual, numeric, etc.) of their club.

##### **(4.1) STRATEGY**

In order to achieve these objectives, several strategies have been developed. First, a staff position, Director of Partner Development, will be established during Y1. This staff member will oversee all aspects of equipping the various partner constituencies. Specifically, this staff member will oversee monthly prayer, training and fellowship events for volunteers, in addition to regular trainings for all partners. The prayer and fellowship times will provide the spiritual and relational support needed for those involved in ministry. The training sessions will provide the tools necessary for staff, board, volunteers and parents to more effectively serve in their role within the organization.

The Director of Partner Development will also assist the organization in transitioning to a Transformational Giving (Mission Increase Foundation) model. This model views partners based on their investment in the organization rather than through their empirical contributions (total donations, volunteer position, etc.). As part of the Transformational Giving model, the Director of Partner Development will focus on transitioning partners from merely being partners to being engaged with, and owners of, the organization.

The overall purpose of this plan of action is to bolster our commitment to providing quality support for those serving within the organization, including paid staff, board members,

volunteers and parents. This revitalized commitment will allow the mission and vision of BCM to be effectively achieved.

#### **(4.1.1) MILESTONES**

*1. A monthly community building meeting for all partners (staff, volunteers, board, parents) will be established and maintained. This meeting will focus around prayer, training and fellowship (applies to Y1-Y3).*

*2. Annual staff retreats/quarterly staff training events will be held, and each staff member will be required to attend one external training event per year relevant to his/her job duties. This will revitalize and prioritize staff training (applies to Y1-Y3).*

*3. Percentage of volunteers who feel connected to BCM:*

Y1 = 50%

Y2 = 75%

Y3 = 90%

*4. Percentage of volunteers who feel a sense of ownership in their position:*

Y1 = 30%

Y2 = 40%

Y3 = 50%

#### **(5) BROADEN AND DEEPEN COMMUNITY CONNECTION**

It is imperative that BCM does not become the best kept secret in the east-of-Bayshore community. The efficiency of BCM's outreach is directly proportional to how well connected it is with the surrounding community. It is important, therefore, that BCM continue to be a very visible and actively involved neighbor to gain the pulse on what might be the most pressing issues affecting the youth today. The desire is to increase the connection between the community and the organization's cause of youth transformation, and to draw more volunteers and partners from the community to serve in all of BCM's programs. Further, it is important organizationally for BCM to maintain a leadership role within the community and continue to serve as a connector among youth-serving ministries in the area. Recently, BCM has been successful at convening local youth ministries to discuss ways to build mutual support in an effort to be a part of God's growing kingdom together.

#### **(5.1) STRATEGY**

There are many ways to increase BCM's visibility and awareness in the community. Families can be targeted directly by canvassing particular neighborhoods and local stores (especially those streets near a Bible Club location) and local ministries such as RYAA can be partnered with in order to promote BCM by hosting a booth during their events (e.g., a soccer tournament). Building new connections, or making reconnections, with local churches and Christian nonprofits is also an important part of the strategy.

BCM can also increase community awareness by becoming regular contributors to the local newspaper, EPA Today, as well as the online portal, EPA.net. Generally, broad communication in the community is difficult since EPA does not yet have a central

business/downtown district. As inelegant as hanging vinyl banners at the four “gateways” to the city may seem to be, BCM could promote upcoming events/programs by displaying reusable banners in these locations. This method of promotion is commonly used by other local nonprofits and even the city.

Organizationally, active participation in the Fellowship of Faith and the Promise Neighborhood initiatives will help with BCM’s visibility with local nonprofit, city and county agencies. These two networks provide good avenues for networking. Moreover, BCM can participate in relevant city-wide festivals such as Children’s Day or the annual City Anniversary Parade, to increase the organization’s visibility as a provider of children and youth programming in the community. To promote BCM’s Christ-centered values, BCM should continue to host and lead its 24-hour prayer vigil for youth, their families and public safety in early December. This event serves as a way to fight the spike in youth-driven violence that has plagued the city the last few years. It can also become a Signature Participation Project (SPP), serving as a good point of entry event for champions/owners of the cause to introduce new people to BCM.

Finally, public branding is also important. Staff and participants should receive and wear their logo apparel at public events when possible. We can make this apparel available to parents, volunteers and alumni for purchase as well.

Another key metric of community connection is the number of new children/youth that participate in our programs each year. If BCM is doing a good job of making new connections with churches and other local organizations, resulting in increased visibility throughout the community, there should be a resulting increase in the number of new families that join the organization’s programs. This will be measured at both the beginning of the school year and the beginning of summer programming, and then track and compare these percentages yearly at similar times.

### **(5.1.1) MILESTONES**

*1. Number of new connections or reconnections with local churches:*

Y1 = 6  
Y2 = 12  
Y3 = 18

*2. Host an annual 24-hour prayer vigil (pray24EPA) in December (applies to Y1-Y3).*

*3. Percentage of new children/youth in programs:*

Y1 = 20%  
Y2 = 30%  
Y3 = 40%

## **VI. MONITORING AND EVALUATION**

In order to establish oversight of the implementation of the strategic plan described in section V, a procedure for monitoring and evaluation is provided below. In order to leverage existing cycles, the frequency of strategic monitoring and evaluation will be aligned with the regular program evaluation. Therefore, it will occur twice per year at the executive level,

once in May and again in August. Following the August review, the executive director will report to the board during its regular November meeting. Responsibility for the achievement of the milestones for each strategic objective has been assigned at the executive level as follows:

- #1: Recapture Incarnational Essence = Director of Partner Development.
- #2: Revive Spiritual Programming = Director of Ministries.
- #3: Retool Teen Programming = Director of Ministries.
- #4: Equip All Partners = Director of Partner Development.
- #5: Community Connection = Executive Director.

Monitoring of the implementation will allow for an evaluation of the progress made toward achieving each strategic objective. It is important to note that each plan of action is not etched in stone; rather they should be understood as guidelines. BCM should remain flexible organizationally to changes in both its internal and external environments. Therefore deviations from the plan will occur. To allow for this degree of feedback in the implementation process, the following questions should be addressed in the evaluation phase for each strategic objective:

1. Will the milestone be achieved in timeline specified?
2. Should the timeline be changed?
3. Are the specified milestones realistic?
4. Is there enough resources to achieve the milestone?
5. Should the milestone be changed? Why?

## APPENDIX

### ***A. Vision, Mission, Values***

*Vision* is a vivid description of BCM as it carries out its operations.

*Mission* describes the overall purpose of BCM.

*Values* are BCM's core priorities. The plan of action aligns with these values.

#### Vision:

Discipling the next generation of community leaders.

#### Mission:

To equip East-of-Bayshore youth to grow spiritually, gain life skills and develop as leaders so that they have hope and a future.

#### Values:

- *Christ-centered*: Salvation through Jesus Christ is the foundation of our faith.
- *Relational*: Relationships are the platform upon which trust is built and lives are changed.
- *Holistic*: Ministry must embody both the spiritual and practical aspects of the Gospel.
- *Relevant*: Effective ministry must address the felt needs of the community.
- *Multi-cultural*: Diversity reflects God's kingdom and the community we serve.
- *Service*: Giving is transformative and models Jesus' style of leadership.
- *Creative*: Youth need to express the creativity God placed in them.
- *Celebrating Achievements*: God is honored and acknowledged for the work He is doing.

**B. FY'2010-FY'2012 Projections**

The following projections provide a global view of BCM's organizational change (staff, volunteers, youth) and estimated budgetary impact from FY'2010 (Y1) through FY'2012 (Y3) given the milestones listed in section V, Plan of Action:

<b>Program</b>	<b>Y1</b>	<b>Y2</b>	<b>Y3</b>	<b>Comment</b>
<i>Bible Club</i>				
Clubs	10	14	20	Constrained by volunteers
Youth	100	140	200	10 youth per club
Volunteers	20	28	40	2 per club
Staff (FTE)	0.5	1.0	1.5	
<i>StreetWorkz</i>				
Youth	35	50	100	Large group
Volunteers	4	6	12	Approx. 8:1 student to volunteer ratio
Small groups	3	4	8	Constrained by volunteers
Youth	28	40	75	Approx. 10 youth per small group
Volunteers	6	8	16	2 per small group
Staff (FTE)	1.0	1.5	2.0	
<i>LEAD</i>				
Youth	15	20	25	
Volunteers	2	5	10	
Staff (FTE)	0.5	0.5	1.0	
<i>High School Life Skills</i>				
Youth	0	40	80	
Staff (FTE)	0	0.5	0.5	
<i>High School Home-based Small Groups</i>				
Youth	0	10	20	Constrained by volunteers
Volunteers	0	4	8	
Staff (FTE)	0	0.5	0.5	
<i>Middle School Academic</i>				
Youth	0	25	50	Constrained by volunteers
Volunteers	0	10	20	
Staff (FTE)	0	0.5	1.0	
<i>Middle School Life Skills</i>				

Youth	0	40	80	
Staff (FTE)	0	0	0	
<i>KidSmart</i>				
Youth	50	50	50	
Volunteers	40	40	40	
Staff (FTE)	1.0	1.0	1.0	
<i>Partner Development</i>				
Staff (FTE)	0.75	1.0	1.0	
<b>TOTALS</b>				
Youth	200	310	475	
Volunteers	72	141	226	
Staff (FTE)	3.75	6.5	8.5	
Incr. Salary		150K	250K	

### ***C. Post-Mortem***

During a committee meeting just prior to the final editing of this document, committee members were encouraged to reflect on this strategic planning process in order to provide a critical assessment which could be used to improve the process for the next cycle. The following commentary summarizes the committee's findings:

#### **1. What Went Right**

- Key assumptions and desired outcomes were clearly articulated initially, which provided a guiding force during the process.
- The process was streamlined from the prior cycle resulting in a shorter timeframe (7 months versus 12 months). This was a result of clarity in desired outcomes and a more focused data acquisition strategy.
- The input vehicles (i.e., surveys, focus groups, interviews) used during the data acquisition phase allowed for a diversity of perspectives. Focus groups were particularly effective in giving all key constituencies a voice.
- During the data synthesis phase, the strategic objectives became clear when there was unanimity in opinion among the different constituencies, thus allowing the committee to come to a consensus on them relatively easily.
- The committee consisted of a good balance between board and staff, and it was important for a board member to run the process to ensure board engagement and oversight.
- The committee benefitted from having its members attend more than one focus group, which allowed for perspectives from different constituencies to be heard.

#### **2. What Can Be Improved**

- The narratives for the strategic objectives could be bolstered by including more direct quotes taken from the surveys and focus groups. This would provide more substance for the conclusions reached.
- Parents and BCM alumni should be included in the committee.
- The staff could have been better informed as to the status and findings of the process.
- Key constituencies who contributed to the data acquisition phase should have been kept up to date on the status of the process.
- The process should begin in January and end in June in order to be completed just prior to the cycle of presentations on program plans, budget and development plans (July through September). This would require beginning initial discussions regarding the process at the November 2012 board meeting.
- The process could have been further streamlined by holding a one- or two-day offsite to write the plans of action for the respective strategic objectives once they had been identified during the synthesis day.