

5 + 5 + 5

15 Measures of Mission

5 New Testament functions of **missional** congregations (Workshop 2)



Worship God *liturgia*

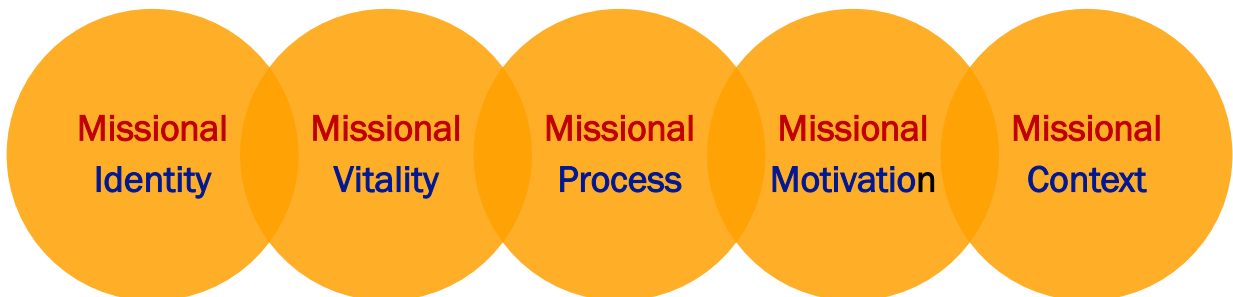
Teach people *didache*

Proclaim Good News *kerygma*

Serve people in need *diakonia*

Build the common good *koinonia*

5 factors to activate & sustain **missional** congregations (Workshops 4 - 8)



Missional
Identity

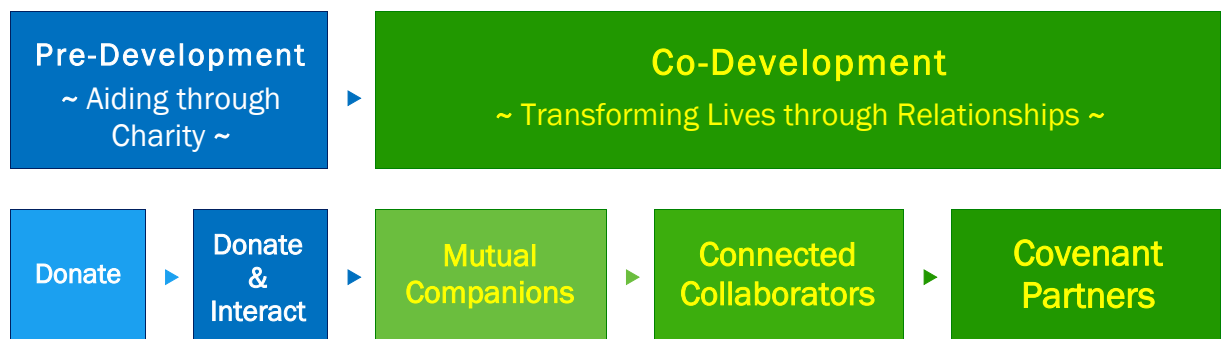
Missional
Vitality

Missional
Process

Missional
Motivation

Missional
Context

5-Step **Missional** Outcomes Scale: Charity to Co-Development (Workshop 9)



You are taking up the challenge of *congregational studies* – careful theological and behavioral reflection on the life of congregations. We authors stand on the shoulders of scholars and practitioners, especially those pictured below. They have taught us how to build and sustain *missional culture*.

'So Great a Cloud' of Missional Witnesses ¹



Nancy T.
Ammerman



Deborah
Bruce



Walter
Brueggeman



Katie
Cannon



Mark
Chaves



Carl
Dudley



Jill Friedman
Fixler



Robert M.
Franklin, Jr.



Darrell L.
Guder



Loyde H.
Hartley



Edler G.
Hawkins



James F.
Hopewell



Sally A.
Johnson



Robert D.
Lupton



Marvin A.
McMickle



Loren B.
Mead



Karl A.
Ostrom



David A.
Roozen



Donald W.
Shriver, Jr.



Beth
Steinhorn



Bruce
Tischler



Phil
Tom



Raphael G.
Warnock



Cynthia
Woolever

Faithfully measuring a congregation's *missional culture* exhilarates some, frustrates others, and inconveniences most of us; but your disciplined study will be rewarded! You will gain new perspective on your congregation's life, community, and social mission. This workshop is the foundation for understanding the *ecology of your congregation* and *your missional culture*.

See pp. 25-26 for brief biographies.

1. **Missional Church** – Our Witness in the World

Traditional church view of the congregation's witness

Many churches organize their functions as separate, specialized programs – like units on a business table of organization, or like a series of stand-alone silos.



The outcome: Isolated & disconnected

A congregation's typical governing body is organized administratively by assigning responsibility for a discrete focus. The Stewardship Committee has its agenda, and Building and Grounds Committee has another, just like the silos above. Units function separately, often with little awareness of other units, until special occasions bridge the gap: folks in Christian Education join Worship and Music for the annual Christmas pageant when Sunday School children become a major part of worship.

Time to Reflect Write my response below. Come ready to share with our Team.

Where are the silos in our congregation? Where are our disconnections?

This organizational style is the usual pattern in most congregations. The outcome usually results in the accidental isolation of **social mission** from other components and activities of the congregation's life. Disconnected from ongoing programs and activities, **social mission** concerns are often relegated to the margins. How does a congregation transform the way it sees **social mission**? It changes the way **mission** is seen!

Missional view of the congregation's witness

mis·sion·al [mish-uh-n^əl]

For most North American congregations, our churches are understood as places to which Christians come and gather to worship. In fact, our cultural heritage since the 19th century is the church as the place where Christianized civilization gathers before God. This was how we were taught to respond to God's loving acts of creation, salvation, and liberation. However, in the last 20 years, a new and alternative vision has been raised.

Missional church is the place from where Christians, as a body of disciples, are sent out by God in mission.



So says a leading advocate of this provocative vision of God's call, Rev. Dr. Darrell L. Guder. He is a faculty member of

...mission is not just a program of the church. It defines the church as God's sent people. Either we are defined by mission, or we reduce the scope of the gospel and the mandate of the church. Thus our challenge today is to move from church with mission to missional church.

Darrell L. Guder, et al. *Missional Church: A Vision for the Sending of the Church in North America.* ²

Princeton Theological Seminary in New Jersey and editor of an internationally influential book on the topic. People around the globe are engaged in an ongoing and creative dialogue about the implications of the **missional church**.



The call from God stretches our vision and our actions. Guder states strongly:

"I would insist that we consider every action and activity of the gathered church in terms of its **missional** vocation: how does what we are doing together 'equip the saints for the work of ministry, the building up of the body of Christ,' which happens as the church is scattered in the world like salt, leaven, and light?"

"I am especially concerned that the gathered, public, worship of the community be both practiced and experienced as **missional** formation for apostolic living in the world." ³

The **missional** vision of followers of Jesus Christ is more than theory. It grows out of five core functions of congregations that are identified in the New Testament and which we now examine.

2. New Testament Foundation of a **Missional** Congregation

A **missional** congregation is rooted in **5 New Testament functions**, which are intrinsically interrelated and mutually reinforcing. They lead a congregation into a holistic life in response to God's call.



Worship God *liturgia* Philippians 2:17

Teach people *didache* Acts 2:4; Colossians 1:28

Proclaim Good News *kerygma* Luke 14:1-21

Serve people in need *diakonia* Acts 6:1-6; Ephesians 4:12

Build the common good *koinonia* Acts 2:42-47

Like the farmer's
practice...

missional
congregations
are integrated.



Contrast this image with the one on pg. 3.

5 New Testament Functions

This series emphasizes building and strengthening our New Testament call to service and justice – **Serving people in need**. But no congregation does effective social mission without the other New Testament functions – **Proclaim the Good News**; **Build the common good**; **Worship God**; **Teach**.^{4, 5} It is crucial to think specifically about each component, even if they seem abstract. So, we take a full breath and plunge into the deep waters of the New Testament. Our faith will be enriched!

1. Proclaim the Good News *kerygma* κερυγμα

At the beginning of Luke's Gospel, Jesus announces God has sent him to "**proclaim** release to the captives."⁶ On the opening page of his classic work, *Theology of the New Testament*, Rudolph Bultmann declares: "...Christian faith did not exist until there was a Christian kerygma, i.e., [message] proclaiming Jesus Christ – specifically, Jesus Christ the Crucified and Risen One..."⁷ It is Jesus Christ who constantly interrupts our plans by proclaiming God's priorities.

At the heart of a vital congregation is the preaching of the Good News of Jesus Christ. Equipped mission volunteers need to regularly hear the Gospel. This preaching affirms that **God provides limitless generosity in the context of an ideology of scarcity**.⁸ Western society emphasizes the theme of scarcity: there are not enough resources to go around, and so "go for the gusto" and get "my piece of the pie" before the pie is consumed by competitors.

The heart of the Gospel is exactly the opposite. In the words of Jesus:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to **proclaim** release to the captives and recovery of sight to the blind, to let the oppressed go free, to **proclaim** the year of the Lord's favor. *Luke 4: 18*

Admittedly, the implications of this Good News are uncomfortable. The crucial question about **proclamation** in a **missional** congregation is:

Does our preaching motivate our congregation to get into social mission?

Or are our pews too comfortable? Comfortable pews do not move disciples to join in mission.



The overall objective and purpose of preaching is to call the worshipping community into an ultimate response to God.⁹

Rev. Dr. Katie Geneva Cannon (1950-2018) Professor of Christian Ethics, Union Presbyterian Seminary, Richmond, VA. First African-American woman ordained as a minister in the PC(U.S.A.), April 23, 1974, Catawba Presbytery.

2. Build the common good

koinonia κοινωνία

Koinonia is a New Testament Greek word frequently used in churches to mean **fellowship**. Acts 2:42 states: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

We commonly associate **fellowship** with Sunday's coffee hour. However, New Testament **koinonia** is much richer and refers to specific practices. It means to: have in common, share, associate with, be implicated in, be a party to, communicate with, and associate with in sympathy and assistance.¹⁰

Acts 4:32-37 uses the Greek word **koinos**, meaning **common**, to depict the first Christians in Jerusalem as sharing all they had so they could serve people in need. They shared with their neighbors, including Gentiles who were not of their faith (Romans 15:7-27).¹¹



As a vital function of a congregation, **building the common good** involves risking as well as belonging, being accountable as well as being supportive, and sharing in suffering as well as sharing in joy. A crucial question for our **missional** church is: How do the fellowship patterns of our congregation support our volunteers in social mission?

There's a bonus. Strong bonds of **missional team fellowship** are also a foundation for strong bonds with those whom we serve.

3. Worship God

liturgia λειτουργία

When the New Testament Greek word **liturgia** is said aloud, we are reminded of the word **liturgy**, with connotations of structured rites and rituals in Orthodox or Catholic churches. However, when **liturgia** is translated to English, it is often rendered literally as "**the work of the people**." That etymology emphasizes the shared responsibility of the faith community. It's a striking contrast with a church as a clergy-centered, one-person show. Worship is the work of many. Our Reformed tradition affirms this when we attest that the gifts of the Holy Spirit are given to all believers.

In scripture, **liturgia** refers to aid, relief, or a kind (i.e., compassionate) office.¹² We misinterpret the New Testament understanding of **worship as public witness** when we reduce it to an internal ritual for our own sake. When the parents of Rev. Dr. Roula Alkhouri, pastor of First Presbyterian Church, Batavia, New York, attended worship in church in their native Syria in 2015, they risked persecution and arrest. **This is New Testament liturgia.**

The scriptural basis of Christian worship invites crucial **missional** questions:

- How does our **worship** of God propel us into engaging our community?
- What in our **worship** (besides proclamation) leads us into, and sustains us in, our mission projects?
- Does our **worship** help us risk new acts of discipleship in social mission?

4. Teach *didache* διδαχε

This New Testament word is commonly translated as **teaching** or giving instruction, but *didache* is not for the sake of acquiring information.

The movement of all New Testament instruction about Christian beliefs and practices is to cultivate and activate our participation in God's holistic mission to redeem and transform.¹³

Tracing the New Testament's formation, Rudolf Bultmann, renowned biblical theologian, comments that accurate teaching determined the church's missional direction: "It is significant that the church's first manual of ethics and congregational order was given the title, 'The Teaching of the 12 Apostles.'" ¹⁴

Teaching as vital to mission stability was confirmed in a groundbreaking study of 100 Presbyterian congregations of varying sizes across the U.S.¹⁵ The study asked whether mission and education are connected. **A highly positive correlation was found between churches' ministries of adult education and social justice:**

- "Churches with stable Christian education programs do two-and-a-half times more outreach than declining ones."
- Not yet stable but growing churches with Christian education do double the outreach of ones with declining programs.
- An especially strong correlation is found between social justice and adult education programs that had long-term (10 year), stable support.¹⁶

The crucial **educational** question is: Does our congregation provide ongoing learning opportunities for children, youth, and adults which explore specific issues of social justice and human need?

5. Serve people in need *diakonia* διακονια

This New Testament word gets to the heart of a missional congregation. In the Book of Acts, Chapter 6, Luke, its author, describes three distinct ways Christians in Jerusalem expressed *diakonia*:

- 6:1 **service** to widows (who as poor and women were vulnerable)¹⁷;
- 6:2 table **service** (distributing food)¹⁸;
- 6:4 **service** of God's word (to proclaim and teach).

Note how the first Christians in Jerusalem linked their **Proclamation of the Word**, *kerygma*, and their **Teaching**, *didache*, with their **Serving people in need**, *diakonia*. The missional structure of the early congregations was *diaconal*.

At Acts 6:5-6:6, people are chosen to attend to those in greatest need, widows and people in need of food.¹⁹ It is this passage which inspires the church office of deacon, *diakonos*, "**...the foundation of all ministry...**"²⁰ [emphasis added] The importance of *diakonos* is found in *The Book of Order*, a part of our national Church constitution:

"The ministry of deacon... is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress."²¹

Our model is Jesus Christ, "who came not to be served, but to serve" (Mark 10:45; Luke 22:26-27). **Serving people in need** underlies all of Jesus' teaching and ministry and that of his followers. The believer who **serves** others, **serves** Jesus Christ.²²

Time to Reflect Write my response below. Come ready to share with our Team.

The New Testament function of **serving people in need** (*diakonia*) raises crucial **missional** questions for us:

1. Has our congregation compartmentalized what is actually the congregation's responsibility to serve God's people who are in need? If so, how?
2. Has our congregation created our own mission silo, e.g., a social mission committee, or depending on a few dedicated individuals? If so, how?

Summary of 5 New Testament Functions

These 5 core functions form a whole *ecology of a congregation*. While our Workshop series focuses on **serving people in need** (*diakonia*), it is never disconnected from the other 4 New Testament **missional** functions.



Worship God *liturgia*

Teach people *didache*

Proclaim Good News *kerygma*

Serve people in need *diakonia*

Build the common good *koinonia*

In a vital and sustainable congregation, all 5 functions support an *ecology of mission*. Just as **social mission projects** reinforce and contribute to the other functions, the other functions reinforce and contribute to **serving people in need**. The theme of *ecology of mission* continues on pg. 12.

3. Social Mission is a continuum on a 5-Step Outcomes Scale

The focus of this series is **outcomes**-oriented. We'll keep asking, "What is the result of the congregation's activities?" We explore social mission projects from a developmental point of view. This helps us see the ways mission transforms people, families, and communities. Transformation reveals a process at work: mission projects, too, can grow, progress, adapt, and develop in steps over time.

Helping: Charity outcomes <ul style="list-style-type: none"> meets an immediate need short-term commitment – even if the problem requires ongoing intervention serves person(s) in need without developing capacity for self-sufficiency does not create ways people in need can do for themselves, but reinforces dependency & diminishes self-dignity gives a hungry person a fish to eat today 	Transformation: Development outcomes <ul style="list-style-type: none"> addresses a recurring need long-term commitment – because the problem requires ongoing intervention serves person(s) in need by developing their capacity for self-sufficiency creates ways people in need can do for themselves, builds interdependency, & promotes self-dignity teaches a person how to fish, or helps the community build a fish market
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Charity to Co-Development: 5-Step Missional Outcomes Scale

Donate	Donate & Interact	Mutual Companions	Connected Collaborators	Covenant Partners
---------------	------------------------------	--------------------------	--------------------------------	--------------------------

Donate	Meets an immediate need or provides relief, e.g., a crisis situation following a natural disaster.
Donate & Interact	An act of charity which includes personal contact with an individual, a family, or a group.
Mutual Companions	Creates relationships leading to sharing of lives which improves the functioning of individuals or communities.
Connected Collaborators	Creates partnerships leading to opportunities for self-sufficiency of individuals, neighborhoods, or communities.
Covenant Partners	Creates opportunities for long-term self-sufficiency of individuals or a community; addresses a social issue.

In *Workshop 9*, we explore this transformation process and these **5 Steps** in detail.

The **5-Step Missional Outcomes Scale** can be applied to the social mission projects in our congregation. This is a tool to describe how projects are structured and how they function. Structure and function will affect the outcomes!

Time to Reflect Write my response below. Come ready to share with our Team.

I review our Team's list of our congregation's social mission projects. In which of the 3 categories below do these projects belong? I write the name of 3 projects in the column under the category where they best fit.

Category 1	Category 2	Category 3
These projects primarily serve people who are <u>not</u> part of our congregation, AND our volunteers do <u>not</u> have direct, personal contact with those who are served.	These projects primarily serve people who are <u>not</u> part of our congregation, AND our volunteers do <u>not</u> have direct, personal contact with those who are served.	These projects primarily serve people who are <u>not</u> part of our congregation, BUT our volunteers <u>do</u> have direct, personal contact with those who are served.
list Project titles below 1. 2. 3.	list Project titles below 1. 2. 3.	list Project titles below 1. 2. 3.

1. Using the **5-Step Missional Outcomes Scale** on the prior page, which projects best match the 1st step, **Donate** (a form of **Charity**)?
2. Which projects best match the 2nd step, **Donate & Interact** (a form of **Charity**)?
3. Which projects best match the 3rd step, **Mutual Companions** (a form of **Co-Development**)?

4. Missional Ecology and Missional Culture

We have just examined a lot of data about congregations and social needs, both national and local. For better or worse, this is the real environment in which Jesus Christ calls us to do social mission. But something is clearly wrong with this environment. Given the outcomes, something is not working with both government and congregational efforts. Since we can more easily change the environment of a congregation, we concentrate our focus by thinking with...

A New Metaphor for Congregational Mission

No picture of a wetland can depict its complex, interdependent nature.

It's a living macrosystem with soggy-soils, water-loving plants, and life-giving water.

(Scientists term these hydric soils, hydrophytic vegetation, and wetland hydrology.)



Iroquois National Wildlife Refuge, Basom, NY



Wetlands vary widely due to differences in soils, topography, climate, hydrology, water chemistry, vegetation, as well as other factors.²³

How all these interact creates unique wetland environments.

When we look closely at a particular wetland's components and its microsystems, a new perspective on the macrosystem's life and activity opens up for us.

Milkweed.

Iroquois National Wildlife Refuge, Basom, NY

Ecology of **Missional Culture**

What is in the **missional water**?

Like a wetlands' biological structure, the **Missional Culture** of a congregation is a living organism of many components. An ecological view gives us a big picture and helps us see close-up.²⁴ The ecological view sees how small pieces are a vibrant part of the whole system. The system's health depends on the health of smaller parts.^{25, 26, 27}

Another way to see how **Missional Culture** is a living organism is to look at **culture**. Consider this definition by congregational studies experts:

"Culture includes all the things a group does together – its rituals, its ways of training newcomers, its work, and its play. It also includes artifacts. Everything from buildings to bulletins, from sacred objects to the most mundane tools, helps identify a particular congregation's habits and places of being. Finally, culture includes the accounts it gives of itself – its stories and heroes, its symbols and myths, its jargon and its jokes."²⁸

Each congregation has its distinct **missional** culture. For example:

- Does the sermon rely more on illustrations from scripture or from contemporary events?
- Are our congregational prayers in worship offered regularly or occasionally for people throughout the world who are in distress?
- Do our ideas for new programs focus mostly on serving the needs of the congregation or responding to problems of people in our community?
- Do we express our beliefs and convictions primarily in our words or primarily through our actions?

Missional Culture, like a wetland, is a living ecology that nurtures and sustains disciples who respond to God's call to serve our sisters and brothers in need.

5 dynamic factors

The figure below displays the 5 dynamic factors of **Missional Culture**. In succeeding Workshops, we examine each factor in depth.



5 Dynamic Factors of **Missional Culture**

An essential point of the preceding graphic is that all 5 factors, like the New Testament functions, are interrelated. They interact to form an invigorating whole. **Missional Culture** is far more than the sum of its parts. Together, the parts activate and sustain both individuals and teams for **missional service**. Together, over time, our application of these parts will improve our social justice impact.

Missional people are sent[†] people.

Congregation & **Missional Culture**

We are now ready to explore how social mission shapes our congregations, and, reciprocally, how our congregations shape social mission. Wonderful and challenging questions quickly arise:

- What is necessary for our congregation to fulfill our **missional** capacity?
- What kind of congregational culture will truly support our **missional** capacity?

Answers await our discovery! In the next Workshops, we research the **cultural** factors of our congregation as the environment in which our specific values and behaviors are inherited, developed,

practiced, transmitted, and conserved for the **common good** of our congregation and of our community, as defined and demonstrated by our understanding of the **good**.²⁹

Because congregational culture can be observed and defined, it can also be changed.

This is precisely where God's redeeming grace meets us. As disciples of Jesus Christ, we strive for what lies beyond human strength, to persist in hope, and to respond in faith to our call.³⁰

Now it is time to plunge into our congregation's **missional** culture through our next research projects.



Engaging & Educating Our Congregation

Here's what we want the **people on our Session** to know about what we discovered in **Workshop 2, Introducing Missional Congregations**.

Our major discoveries
(“what” & “why” it matters)

Our communication plan
(our “how”)

1.		
2.		
3.		

Here's what we want the **people of our Congregation** to know about what we discovered in **Workshop 2, Introducing Missional Congregations**.

Our major discoveries
(“what” & “why” it matters)

Our communication plan
(our “how”)

1.		
2.		
3.		

Workshop 2 Research

Prior Research which Continues to a Future Workshop

Location	Responsibility	Title	To be Submitted
None	None	None	None

List of this Workshop's Research

Location	Responsibility	Title	To be Reported
Workbook 2 pp. 17-21	Team (Pairs)	Our Windshield (or Bicycle Seat) Survey	Workshop 3
Workbook 2 pp. 22-24	Team	Inventory of Our Social Mission Projects: People Data, rows 9a.-13c.	Return Worksheets in Workshop 3
Workbook 3	Each Team member	Read Workbook 3 up to the Research page; respond in writing to the Think About It sections	Workshop 3

Facilitator's Preparation

Team's submitted research	Title of document to create	To be Distributed
Team members' Inventory Worksheet 1 -- for each project	Inventory, Rows 1.-8b. (a Team Exercise)	Workshop 3



Our Windshield (or Bicycle) Survey: Discovering Our Community ^{31, 32, 33, 34, 35}

Goal: 1.) Develop awareness of our community through “missional eyes.”
 2.) Discover the setting of our congregation’s local social mission projects.
 3.) Discover connections between our geographic location and our projects.

5 + 5 + 5: This research contributes to our awareness of our **Missional Context**.

Task: As a pair, we travel a defined area and complete a **Survey Checklist**.

Target: We prepare to share what we discover in Workshop #3.

1. We do this in pairs. This is a 3-hour research project with 1 hour exploring. (This is best done in warm weather and not during school hours!)
2. Each pair of Team members surveys the area / neighborhood in which we conduct one of our local social mission projects. Using our Team’s **Inventory of Social Mission Projects**, we decide as a Team who takes which project.
3. With the project at the center of a local map, we draw a 1-mile radius (2-miles diameter) around it. This is the geographic area of the project which we explore.
4. We drive, or pedal, and/or walk through this area for 1 hour.
 - a. Bring our individual maps and notebooks (used in our Orientation personal map project). If we choose to take pictures to supplement our notes, we are especially cautious and respectful if taking pictures of people.
 - b. We start at the borders and work our way in, across, and through the area. We pass through several times. We reverse our route to get a different view.
 - c. It’s okay to linger and look. This is a first impression survey. We approach as if we are interested in living in this area – what stands out? What’s missing? “What should be here and isn’t? What is here that shouldn’t be here?” ³⁶
 - d. In our notebooks, we record our observations and responses to the items on the **Survey Checklist** which begins on the following page.
 - e. The **Checklist** contains items which cover a range of ecologies. If we see other relevant factors not listed, we add them. We print several copies of the **Checklist**; keep our originals.
5. We come to Workshop 3 prepared to report orally on what we discover.
6. In advance, we give our **Survey Checklist** to our Team’s Clerk of the Works.



**How does all this connect to our social mission projects?
 With missional eyes, we see our community anew.**

– continues on next page –

Survey Checklist: Discovering Our Community

Name of our social mission project: _____ **Dates(s):** _____

Note: Some terms and categories in this form may not apply to our geographical situation (rural, town, suburban, urban). Omit those which do not or adapt them to fit the reality of our congregation and this social mission project.

1. Infrastructure	Location & What We Observed
<input type="checkbox"/> Are road / street conditions appropriate for the season? (e.g., snow is cleared so travel is possible)	
<input type="checkbox"/> Is garbage / recycling pickup completed on schedule?	
<input type="checkbox"/> Is the area generally clean? (e.g., any abandoned vehicles?)	
<input type="checkbox"/> Condition of parks? Maintained? Inviting? Neglected? Issues?	
<input type="checkbox"/> Condition of sidewalks & crosswalks? (e.g., accessible for a person with an ambulatory disability or a parent with a child)	
<input type="checkbox"/> On-street parking allowed? Off-street public parking available?	
<input type="checkbox"/> Are there bus stops? Are they close to where people are living?	
<input type="checkbox"/> Status of street lights? Enough? Working? Issues?	
<input type="checkbox"/> Status of stop signs & traffic lights? Enough? Well-placed? Issues?	
<input type="checkbox"/> Where is the nearest fire station? The nearest police station?	
<input type="checkbox"/> Is the neighborhood physically limited? (e.g., bordered by a river, a cemetery, or a highway)	

– continues on next page –

2. Housing / Homes	Location & What We Observed
<input type="checkbox"/> Are the houses pre- or post W.W. II? Any signs of new construction?	
<input type="checkbox"/> Where is the housing occupied by owners?	
<input type="checkbox"/> Where is the housing occupied by renters?	
<input type="checkbox"/> Are there single-family homes which have been converted to multiple-family dwellings?	
<input type="checkbox"/> Do yards have plantings – trees, shrubs, flowers? Are they maintained?	
<input type="checkbox"/> Are there signs that home repairs, remodeling, or rehabbing is underway?	
<input type="checkbox"/> Is there housing oriented to a specific target group? (e.g., students, older people, or people eligible for Section 8 housing)	
<input type="checkbox"/> Are there abandoned or boarded-up properties?	
<input type="checkbox"/> Is this a “walkable” area? Does it support pedestrians, a parent with a stroller, or a child on a bicycle?	
<input type="checkbox"/> Are there any vacant lots? If so, is it a parcel where a house was razed or simply land which has not been developed?	
<input type="checkbox"/> Is the neighborhood becoming gentrified? (i.e., more affluent residents are upgrading the older, less valuable housing, which leads to increased property values & displaces lower-income residents)	

– continues on next page –

3. Business Climate	Location & What We Observed
<input type="checkbox"/> Are there any 'dirty' industries present? (e.g., businesses which emit harmful chemicals)	
<input type="checkbox"/> How does zoning vary in the neighborhood? (e.g., limits on the type of businesses or their scale)	
<input type="checkbox"/> Are there business plazas or strip malls? If so, how many?	
<input type="checkbox"/> Are there any chain / franchise retailers? If so, what types?	
<input type="checkbox"/> Are there stores selling food staples (healthy foods) for a family? Grocery, convenience, or corner stores? Owned by a chain? By Mom & Pop?	
<input type="checkbox"/> Are there gas stations?	
<input type="checkbox"/> Are there clothing stores? If so, to whom are these oriented?	
<input type="checkbox"/> Any hair salons, beauty shops, barber shops, or nail salons?	
<input type="checkbox"/> Any banks or credit unions? (Which ones? Local, regional, or national?) How many? Any check-cashing services?	
<input type="checkbox"/> Any insurance brokers?	
<input type="checkbox"/> Places to eat? What kind? (diner, fast food, restaurant, take out?) Who is the owner? (chain? local people?) Are any ethnically-oriented? (Which ethnicities?)	
<input type="checkbox"/> Are there coffee shops? (chain? local?)	
<input type="checkbox"/> Are there bars? Night clubs?	

– continues on next page –

4. Non-profit Agencies & Organizations	Location & What We Observed
<input type="checkbox"/> Houses of worship? (part of a denomination or independent? Older or newer buildings? Big or small buildings? Storefronts?)	
<input type="checkbox"/> Social service providers? (e.g., YM/YWCA, settlement house, 4-H)	
<input type="checkbox"/> Schools? (public, private, charter, or parochial?) What grades?	
<input type="checkbox"/> Other? (e.g., Boys/Girls Club, welfare office, health services center, community center, recreation center, or VFW post)	

5. Entertainment / Arts / Learning	Location & What We Observed
<input type="checkbox"/> Is there a movie, music, or dance, venue, or a theater?	
<input type="checkbox"/> Is there a museum or culture center? A library?	

6. People	Location & What We Observed
<input type="checkbox"/> What is the racial / ethnic identities of the people we see? (estimate the percentages)	
<input type="checkbox"/> Are there other specific demographics which stand out? (e.g., people who are elderly)	

7. Other	Location & What We Observed
<input type="checkbox"/>	
<input type="checkbox"/>	

– Survey Checklist end –

x



This is the 2nd of 3 research tasks by which our Team compiles an **Inventory** of our congregation's social mission projects. The 1st gathered administrative data. This task focuses on people data. We are building a very revealing picture of our congregation's social mission projects. The **Inventory** helps us better recognize our options and make better decisions.

Inventory of Our Social Mission Projects: People data, 9a.-13c.

Goal: Create a profile of our social mission projects at a point in time so we may analyze them, individually and collectively.

Task: Gather data about the people who participate in each of our social mission projects and complete a **Worksheet** for each project.

Target: Submit our **Worksheets** to our Clerk of the Works before Workshop #3.

1. Time required depends on available information, and our ability to enter it in the project **Worksheet**. (Collecting the data from the variety of sources takes time. It's important we continue gathering all the information.)
2. We divide responsibility for gathering project data among our Team members. We assign the project to the member who knows it best.
3. The timeframe we're researching is our designated fiscal year (our chosen 12 months period).
4. We read through all **Worksheet 2, People data**, questions (next page) before starting.
5. We print a copy of the blank **Worksheet** for each social mission project.
6. We enter as much complete data as we have for each project in its **Worksheet**. Where possible, we use sources of verifiable information (e.g., annual report, sign-in sheet, meeting minutes, newsletter article, etc.) for an accurate record.
7. Our Clerk of the Works keeps the original **Worksheet** for each project, makes a scanned copy of each, and ensures that copies are sent to our Team members and our Facilitator in advance of Workshop 3. (The Facilitator will load our data into our **Inventory**, which is under construction, and distribute it in Workshop 4.)

– Worksheet is on next page –

MISSION PROJECT INVENTORY WORKSHEET 2, People data, rows 9a.-13c.

Name of Project _____

9a. Was this project supervised? (i.e., it was accountable to a committee or a unit like the Session.)	Yes or No
9b. If it was supervised, which committee or board (e.g., Session) supervised the project? List the name:	
9c. Who from our congregation was/were the designated leader(s) of our lay volunteers for this project? List the name(s):	
10. How many paid staff, our pastor included, participated in the project?	
	# _____
11a. List the names of our Church's volunteers in this project in our last fiscal year (12 months). Do not include paid staff from our congregation or community volunteers. (If needed, use the back of this form.) Names of our volunteers:	
11b. How many adult volunteers (laity only) were from our congregation?	# _____
11c. How many youth (under 18 y.o.) volunteers from our congregation?	# _____
11d. <i>[Inventory place-holder: # of congregation's volunteers]</i>	<i>Leave blank</i>
12a. Were there any volunteers (adult or youth) from the community?	Yes or No
12b. If "Yes", how many community volunteers were there?	# _____
13a. Did the project involve <u>direct</u> contact between our volunteers and the people served? (e.g., if this is a Habitat for Humanity build, and we didn't interact directly with the family who will live there, the answer is "No".)	Yes or No
13b. If Yes, describe our volunteers' interaction with people who directly benefitted:	
13c. If Yes, how many of our congregation's volunteers? (names are in Row 11a.)	# _____

An example of what **Worksheet 2** research can yield: **People data**

Summerville Presbyterian Church Social Mission Inventory (2020-2021) The Worksheet gathers information on each project for the Social Mission Inventory, a database which is a resource for analysis and decision-making. **Table 1.** below reports participation by the congregation's volunteers in its social mission projects during an international pandemic and social distancing restrictions. The left column lists two types of projects: those in which volunteers did participate and those in which volunteers did not (e.g., a special offering was received). It also reports a subset of two types: whether volunteers interacted directly with the people who were served or not. The middle column reports the number and percentage for each category. The right column shows the number and percentage of volunteers who had direct contact with the people served. In 28 of 34 projects (82%), volunteers had no direct interaction with people served. Of 286 volunteers, 162 (47%) interacted directly with people served.

Table 1. Participation of church volunteers in social mission projects (2020-2021).				
Volunteer participation	# of projects		# of church volunteers	
	<i>n</i> = 34	100%	<i>n</i> = 286	100%
Church volunteers did participate	15	44%		
Did interact directly with people served	06	18%	162	57%
Did not interact directly with people served	09	26%	124	43%
Church volunteers did not participate	19	56%	000	00%

Table 2. below reports on projects in which church volunteers had direct contact with people served. The left column shows the range of the number of volunteers in a project. The middle column shows the number of projects in each range and its percentage of the total projects. The right column shows the number of volunteers in that range and its percentage of all volunteers with direct contact. Nearly half the volunteers (49%, right column) were involved in just 2 projects (middle column).

Table 2. Ranges of # of church volunteers in projects who interacted directly with people served (2020-2021).				
# of church volunteers in the project by range	# of projects with direct contact		# of volunteers with direct contact	
	<i>n</i> = 09	100%	<i>n</i> = 124	100%
28 to 34	02	22%	61	49%
21 to 27	00	00%	00	00%
4 to 20	02	22%	31	25%
07 to 13	02	22%	17	14%
01 to 06	03	33%	15	12%

How can people data help? One way is to raise questions. In **Table 2.**, e.g., one-third of the projects (middle column) involved 6 or fewer volunteers (left column). Are small projects large enough to make a significant impact in the lives of the people served? (Larger is not inherently better! A small project may allow for more meaningful interaction.) By considering data about projects with small numbers of volunteers, we're led to consider whether the outcomes of those projects are meaningful.

Workbook 2 – Endnotes, References, & Acknowledgments ³⁷

¹ (Biographies current as of April 07, 2023.)

Nancy T. Ammerman, retired, is Professor Emerita of Sociology of Religion, Department of Sociology in the College of Arts and Sciences, and the School of Theology, Boston University, Boston, MA.

Deborah Bruce (1955-2012) was a research psychologist with the Presbyterian Church (U.S.A.) in Louisville, KY, where she was project director for the U.S. Congregational Life Survey. With co-author Cynthia Woolever, she translated their research data on congregations into accessible publications and presentations for faith communities.

Walter Brueggemann is the William Marcellus McPheeters Professor of Old Testament Emeritus, Columbia Theological Seminary, Decatur, GA. He is a minister in the United Church of Christ. He is an editor of the *Journal for Preachers*.

Katie Geneva Cannon (1950-2018) was the Annie Scales Rogers Professor of Christian Ethics, Union Presbyterian Seminary, Richmond, VA. She was the first African American woman ordained as a minister in the Presbyterian Church (U.S.A.).

Mark Chaves, who studies the sociology of religion, holds joint appointments at Duke University, Durham, NC: Ann Firor Scott Distinguished Professor of Sociology, Department of Sociology; Professor of Religion, Department of Religious Studies; Professor, Divinity School.

Carl S. Dudley (1932-2009), a Presbyterian Church (U.S.A.) minister and sociologist of religion, was Professor of Church and Community and Director of the Center for Church and Community Ministries at McCormick Theological Seminary, Chicago, IL. He was Professor of Church and Community, and Director of the Institute for Religious Research, at Hartford Seminary, Hartford, CT.

Jill Freidman Fixler (1953-2014) founded the company which became JFFixler Group in 2000. She led webinars through VolunteerMatch, STAR: Synagogue Transformation and Renewal, consulted with Jewish synagogues regarding volunteers, and taught executive development to rabbis.

Robert M. Franklin, Jr., holds the James T. and Berta R. Laney Chair in Moral Leadership, Candler School of Theology, Emory University, Atlanta, GA. He is: former president, Interdenominational Theological Center, Atlanta, GA; former Presidential Distinguished Professor of Social Ethics, Emory University, Atlanta, GA; president emeritus, Morehouse College, Atlanta, GA; director of the religion department, The Chautauqua Institution, Chautauqua, NY; former faculty member of universities and seminaries in the U.S.A., including Colgate Rochester Crosier Divinity School, Rochester, NY; pastor in the American Baptist Churches USA and the Church of God in Christ.

Darrell L. Guder, retired, is a Presbyterian Church (U.S.A.) minister, and Professor Emeritus of Missional and Ecumenical Theology, Princeton Theological Seminary, Princeton, NJ.

Loyde H. Hartley, retired, is the Professor Emeritus of Religion and Society, and former Academic Dean at Lancaster Theological Seminary, Lancaster, PA. He has held ministerial standing in the United Church of Christ and The United Methodist Church, and served pastorates in Delaware, Ohio, and Michigan.

Edler G. Hawkins (1908-1977), a Presbyterian Church (U.S.A.) minister, was the first African American moderator of the General Assembly, who, in retirement, was a professor of Black studies and urban ministry at Princeton Theological Seminary, Princeton, NJ.

James F. Hopewell (1929-1984) was a priest in the Episcopal Church. At the time of his death, he was Professor of Religion and the Church, and Director of the Rollins Center for Church Ministries, Candler School of Theology, Emory University, Atlanta, GA.

Sally A. Johnson, a member of the Evangelical Covenant Church, is retired professionally. She was Administrator and Director of Publications for the Center for Church and Community Ministries, Chicago, IL, and worked closely with Carl Dudley.

Robert D. Lupton is founder and past president, FCS (Focused Community Strategies), a non-profit, urban development organization focusing on under-resourced neighborhoods in Atlanta, GA. He has a Ph.D. in psychology from the University of Georgia.

Marvin A. McMickle is past president and professor of African American religious studies, Colgate Rochester Crozer Divinity School, Rochester, NY; a Baptist pastor, he has taught at universities and seminaries throughout the U.S.A. He is currently Interim Executive Minister of the Cleveland Baptist Association, American Baptist Churches USA.

Loren B. Mead (1930-2018), a priest in the Episcopal Church, founded the Alban Institute in 1974, an influential organization in Washington, D.C., devoted to strengthening congregations of multiple denominations through field research, consultation, and education, including publishing practical resources and conducting training events.

Karl A. Ostrom retired as co-director, Network for Business Innovation and Sustainability, Seattle, WA, which “provide[s] regional leadership, professional development programs and a collaborative cross-sector community to advance sustainability through the power of business.” He has been an adjunct professor in sustainable business at Seattle University, The Leadership Institute of Seattle.

David A. Roozen retired as Emeritus Professor of Religion and Sociology from Hartford Seminary, Hartford, CT, where as a sociologist of religion, he was the Director, Hartford Institute for Religion Research.

Donald W. Shriver, Jr. (1927-2021), a Presbyterian Church (U.S.A.) minister, was William E. Dodge Professor Emeritus of Applied Christianity and President Emeritus of the Faculty, Union Theological Seminary, New York, NY.

Beth Steinhorn is recognized nationally as a leader, writer, and innovator in volunteer engagement and nonprofit organizations. As president of VQ Volunteer Strategies (formerly JFFixler Group) in Denver, CO, she consults, trains, presents, and publishes.

Bruce Tischler is a retired Presbyterian Church (U.S.A.) minister. He was Transformational Presbyter, Presbytery of the Palisades, Palisades Park, NJ, and a Field Staff person, Office on Congregational Redevelopment, Presbyterian Church, Louisville, KY.

Phil Tom, a Presbyterian Church (U.S.A.) minister, is Executive Director, International Council of Churches, Longmont, CO. He was formerly Associate, Office of Small Church and Community Ministry, Evangelism and Church Growth Program Area, Presbyterian Church (U.S.A.), Louisville, KY, and was formerly Director, Center for Faith-Based and Neighborhood Partnerships, U.S. Department of Labor, Washington, D.C.

Raphael G. Warnock, senior pastor, Ebenezer Baptist Church, Atlanta, GA, has been recognized nationally for his leadership by both religious and secular organizations. He is a U.S. Senator from Georgia.

Cynthia Woolever, sociologist, served as researcher for the Presbyterian Church (U.S.A.) in Louisville, KY, and as a professor of Sociology of Religious Organizations, Hartford Institute for Religious Research, Hartford Seminary, in Hartford, CT. With Deborah Bruce, she translated their research data on congregations into accessible publications and presentations for faith communities. She is a past editor of *The Parish Paper*.

² Guder, Darrell L., Barrett, Lois, Deitterich, Inagrace T., Hunsberger, George R., Roxburgh, Alan J., & Van Gelder, Craig. (Eds.). (1998). “Missional Church: From Sending to Being

Sent.” Chapter 1 in *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: Eerdmans, pg. 6. Guder is Professor Emeritus of Mission and Ecumenical Theology, Princeton Theological Seminary, Princeton, New Jersey. [Accessed 08/30/23: <https://archive.org/details/missionalchurchv0000unse>]

- ³ The quote is from an interview. Stetzer, Ed. (2011, October 11). Darrell Guder on the missional vocation of the church and a missional hermeneutic. [Accessed 08/30/23: https://churchleaders.com/pastors/pastor-blogs/155309-ed_stetzer_darrell_guder_on_the_missional_vocation_of_the_church_and_a_missional_hermeneutic.html]
- ⁴ Note the alignment of these New Testament functions with the classic Presbyterian statement of the Great Ends of the Church:

“...the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.”

Office of the General Assembly. (2023). “Section F-1.0304, The Great Ends of the Church” in *The Constitution of the Presbyterian Church (U.S.A.): Part II Book of Order, 2023-2025*. Louisville, KY: Author, pg. 5. [Accessed 08/30/23 at a World Wide Web page of the Church’s Office of the General Assembly: https://www.pcusa.org/site_media/media/uploads/oga/pdf/boo_2023-2023_publishedversion_cover_and_boo_complete.pdf]
- ⁵ Loren Mead, a highly-respected practitioner of congregational studies, identified four functions of congregational life as: “(1) the community within the larger society – what the early church called *koinonia*; (2) the life-giving processes summarized as proclamation – what the early church called *kerygma*; (3) the lore, the tradition, the stories, and their transmission with power – what the early church called *didache*; (4) the role of serving – what the early church called *diakonia*. Each of these functions is a means for the transformation of ordinary people into disciples and necessary support for a life of discipleship.” Mead, Loren B. (1994). “The Task of the Congregation: Transformation – Preparing Disciples and Apostles.” Chapter 3 in *Transforming Congregations for the Future*. Bethesda, MD: The Alban Institute, Inc., pg. 45. [Accessed 08/30/23: <https://archive.org/details/transformingcong00mead>]
- ⁶ Luke 4:18. In the Koine Greek of the New Testament, the verb’s infinitive form, *keruxai* (proclaim), is used for the noun, *kerygma* (proclamation). *Kerygma* is usually translated as “proclamation” or “preaching.”
- ⁷ Bultmann, Rudolph. (1951). *Theology of the New Testament*. [Kendrick Grobel, Translator]. New York, NY: Charles Scribner’s Sons, pg. 3. [Accessed 08/30/23: https://archive.org/details/theologyofnewtes0000bult_s4r3]
- ⁸ Brueggemann, Walter. (1997). *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis, MN: Augsburg Fortress Press, pg. 559. [Accessed 08/30/23: <https://archive.org/details/theologyofoldtes0000brue>]
- ⁹ Cannon, Katie Geneva. (1995). “Womanist Interpretation and Preaching in the Black Church.” Chapter 9 in *Katie’s Canon: Womanism and the Soul of the Black Community*. New York, NY: Continuum, pg. 118. For a brief overview of Cannon’s significant contributions as a womanist theological ethicist, see: Cannon, Katie G. (2001). *The Womanist Theology*

Primer Remembering What We Never Knew: The Epistemology of Womanist Theology. Louisville, KY: Women's Ministries Program Area, National Ministries Division, Presbyterian Church (U.S.A.), 31 pp. [Accessed 08/30/23: <https://digital.history.pcusa.org/islandora/object/islandora%3A179235#page/3/mode/1up>]

- ¹⁰ Moulton, Harold K. (Ed.). (1978). *The Analytical Greek Lexicon Revised*. Grand Rapids, MI: Zondervan Publishing House, pg. 235. [Accessed 08/30/23: <https://archive.org/details/analyticalgreek100moul/mode/2up>]

For example, see Philippians 1:5-6 in which Paul writes to the congregation in the Macedonian city of Philippi: "I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now." The New Revised Standard Version translates the original Greek *koinonia* into our English as *sharing*. Our contemporary connotations to *sharing*, however, do not capture the depth of Paul's phrasing or the significance of his intense experience with this congregation. Philippi was the first Christian community established by Paul in what is now Greece (Acts 16:11-13). From the outset, Paul faced opposition in Philippi, a Roman colony. Acts 16:11-40 records that while Paul and Silas were first there, they were seized for violating Roman law, taken before the Roman magistrates, ordered stripped, severely beaten, cast into jail, and placed in stocks. Paul described their experience as shameful mistreatment (I Thessalonians 2:2).

In the context of what Paul experienced with the believers at Philippi, we best understand the meaning of *koinonia* as the experience of deep solidarity, as shared bonds of support in the face of threat and intimidation, as courageous partnership which reinforced their steadfast faithfulness for serving Jesus Christ and God's people.

- ¹¹ Paul's letter to the Galatians at 2:9 speaks of going to the Gentiles and those who are poor in Jerusalem, which was under the rule of the Roman Empire. This outreach trajectory is intensified as a directive in I Corinthians 16:2-3 which concerns collections for those in Jerusalem. Spiritual and material gifts were to be held in common and shared for the common good and common need.
- ¹² More specifically, the word refers to: civil works (7 times) and caring for the poor, collections, etc.; temple worship (5 times) with a ritual similar to worship in the Jerusalem temple; public exercise of religion (1 time); preaching as done in the synagogues and streets (5 times); community spiritual worship (2 times) as people gathered to celebrate their faith. Endnote 10: Moulton, (1978), pg. 250. Scriptural examples are found in Luke 1:23; Philippians 2:17 and 2:30; Hebrews 8:6 and 9:21; II Corinthians 9:12.

We easily see that early Christian worship is linked to public witness and civic engagement. As early Christian faithful gathered for liturgy, their act was a way to serve God and others in the congregation and the world.

- ¹³ For a thoughtful example, see the study of how "mission" is presented in the Book of Acts: Gaventa, Beverly Roberts. (1982). "You will be my witnesses": Aspects of mission in the Acts of the Apostles. *Missiology: An International Review*, 10(4, October):413-425. Gaventa is a New Testament scholar and Presbyterian ruling elder. [Accessed 08/30/23: <http://craigbaugh.us/gaventa.pdf>]
- ¹⁴ Bultmann, Rudolf. (1955). "The Development of Doctrine." Chapter 6 in *Theology of the New Testament, Volume II*. [Kendrick Grobel, Translator]. New York, NY: Charles Scribner's Sons, pg. 139. The quote is from Section 55, 'The Problem of Right Teaching and the Rise of the New Testament Canon.'

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- ¹⁵ Frohman, Roderic P. (2005). *Education and Social Justice Ministry In the Presbyterian Church (U.S.A.) or, Practicing What We Teach: A Study of 100 Congregations*. [Unpublished].
- ¹⁶ Endnote 15: Frohman, (2005). This study also found that classes on specific social justice issues were the least offered in the 100 churches. Among 7 categories of adult Christian education, classes on mission beyond the congregation represented only 16% of the total number of classes offered: Bible (35%); Christian living (27%); Christian foundations (15%); Church in Society (13%); Worship, Music, and Arts (7%); Service Learning (2%); Foundations of Social Justice (1%). There were 2,198 classes offered.
- ¹⁷ Wall, Robert W. (2002). 'Acts 6:1-7.' Subsection in "The Acts of the Apostles: Introduction, Commentary, and Reflections." Section in Keck, Leander E. (Ed.). *The New Interpreter's Bible: General Articles...*, Volume X. Nashville, TN: Abingdon Press, pp. 110-115. [Accessed 08307/23: <https://archive.org/details/newinterpretersb0010unse/mode/2up>]
- Wall, a professor of biblical studies at Seattle Pacific University, Seattle, WA, cites both Hebrew and New Testament scriptures as the basis for identifying widows as among "the community's most vulnerable members." (pg. 111).
- ¹⁸ The distribution of food was part of the earliest Christians' practice of sharing their material goods with those in need: see Acts 4:32-35.
- ¹⁹ Wall observes that those chosen possessed spiritual and practical attributes of moral character and mature faith which qualified them for missional service. Endnote 17: Wall, (2002), pg. 115.
- ²⁰ Shepherd, Jr., Massey H. (1962). "Deacon." In Buttrick, George Arthur. (Ed.). *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia, Volume 1, A-D*. Nashville, TN: Abingdon Press, pp. 785-786. Shepherd is a professor of linguistics, The Church Divinity School of the Pacific, Berkeley, CA.
- ²¹ Endnote 4: Office of the General Assembly, (2023), "Section G-2.0201, Deacon Defined," pg. 27.
- ²² "Congregational leaders would do well to build and fund an infrastructure that maintains the spiritual and material care of the entire congregation as the foundation and condition for an efficient outreach ministry." Endnote 17: Wall (2002), pg. 115.
- ²³ United States Environmental Protection Agency. (No date). What is a Wetland? Wetland Components. In Wetlands Protection and Restoration: Pagination lacking. [Accessed 08/30/23: <https://www.epa.gov/wetlands/what-wetland>]
- ²⁴ Loss of the concept of "ecology of religion" in 20th century seminaries' curricula is lamented in the introduction to a magnum opus survey: Hartley, Loyde H. (1992). *Cities and Churches: An International Bibliography, Volumes 1-3 (1800-1991)*. Metuchen, NJ: The Scarecrow Press. Hartley states: "Ecology remains important for the practice of ministry, however, and it deserves reconsideration as a worthy discipline in theological education." (Volume I, pp. 6-7.)
- ²⁵ To improve missional capacity, we must understand how a congregation's culture is structured and functions. This leads to insights from the biological sciences known as *systems theory*. As the foundation for recognizing eco-systems, it greatly improved on the early 20th century linear model of cause and effect: $A \rightarrow B \rightarrow C$ in which A causes B, and B causes the effect of C. In the church, this linear model historically meant God called a

pastor, pastor preached the gospel, and a congregation went forth into the world. (This is a very pastor-dependent model.) By the mid-20th century, gains in the biological sciences led to new knowledge – *Systems Theory of Causation*. Imagine a circle with points A, B, and C. Each point interacts with all the others: $A \rightarrow \leftarrow B$, $B \rightarrow \leftarrow C$, and $C \rightarrow \leftarrow A$. (A affects B and C; B affects A and C; C affects A and B.) In a congregation, this gives both the pastor and laity new roles, new responsibilities, and new freedom to act. Because systems theory captures the richness of life in a congregation, including the Spirit's ongoing movement, it is the behavioral basis for the **Ecology of Missional Culture**. Note that this honors the important role and spiritual gifts of lay people, a core principle of Reformed theology.

For an influential application of systems theory to the context of a congregation, see Edwin H. Friedman's acclaimed book *From Generation to Generation: Family Process in Church and Synagogue*. (1985). New York, NY: The Guilford Press, pp. 14-17. Friedman (1932-1996) was a Reform Jewish rabbi and family therapist. [Accessed 08/30/23: https://archive.org/details/generationtogene0000frie_q4y3]

²⁶ “To view a congregation through a resources frame is to ask what it has the potential ‘capital’ to accomplish... The ‘capital’ to which you will give attention from this vantage point may be the congregation’s members, its money, its buildings, its reputational and spiritual energies, its connections in the community, and even its history. These are the raw materials of congregational life.” Ammerman, Nancy T., Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (1998). “Introduction: An Invitation to Congregational Study.” Chapter 1 in Ammerman, Nancy T., Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (Eds.). *Studying Congregations: A New Handbook*. Nashville, TN: Abingdon Press, pg. 15. [Accessed 08/30/23: <https://archive.org/details/studyingcongrega0000unse>]

²⁷ “To use an ecological frame is to see the congregation as an organism in an environment in which there are many other organisms that together make up the social and religious world.” Endnote 26: Ammerman, et al. (1998), pg. 14.

²⁸ Endnote 26: Ammerman, et al. (1998), pg. 15. (For a full discussion, see the dedicated chapter: Ammerman, Nancy T. (1988). “Culture and Identity in the Congregation.” Chapter 3, pp. 78-104.)

For another brief definition, see one of the 20th century’s leading theologians, H. Richard Niebuhr: “Culture... comprises language, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and values.” (1951). *Christ and Culture*. New York, NY: Harper Torchbooks, Harper and Brothers Publishers, pg. 32. [Accessed 08/30/23: <https://archive.org/details/christculture0000nieb/page/n7/mode/2up>]

²⁹ Endnote 28: Niebuhr, (1951), pg. 32.

³⁰ Endnote 28: Niebuhr, (1951), pp. 163-164.

³¹ Ours is but one version of the windshield survey method. The following are variations which may suggest how to adapt yours to your community:

- Barnett, Elizabeth, et al. (2007). “Practical Methods: Direct Observations and Windshield Surveys.” Chapter 5 in *Heart-Healthy & Stroke-Free: A Social Environment Handbook*. Atlanta, GA: U.S. Department of Health and Human Services, Centers for Disease Control and Prevention, pp. 49ff. [Accessed 08/30/23: http://www.cdc.gov/dhds/docs/seh_handbook.pdf]
- Work Group for Community Health Development, University of Kansas. (2016). “Windshield and Walking Surveys.” Chapter 3, Section 21 in *Community Tool Box*.

Lawrence, KS: Work Group for Community Health Development, University of Kansas. [Accessed 08/30/23: <http://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources/windshield-walking-surveys/main>]

- ³² See also: Johnson, Sally A. (1996). "Community Analysis." Chapter 1 in Tom, Phil, & Johnson, Sally A. (Eds.). *Handbook for Urban Church Ministries: And All Who Reach Out with Their Neighbors*. Chicago, IL: Chicago Metropolitan Mission, Central Conference, Evangelical Covenant Church, pp. 13-17. The chapter is a structured guide for gathering both *objective* and *intuitive* information about a community as preparation for a social mission project.
- ³³ See also: Eiesland, Nancy L., & Warner, Stephen. (1998). "Ecology: Seeing the Congregation in Context." Chapter 2 in Ammerman, Nancy T., Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (Eds.). *Studying Congregations: A New Handbook*. Nashville, TN: Abingdon Press, pp. 47-50. [Accessed 08/30/23: <https://archive.org/details/studyingcongrega0000unse>]
- ³⁴ See also: Dudley, Carl S., & Ammerman, Nancy T. (2002). "Getting the Lay of the Land." Chapter 2 in *Congregations in Transition: A Guide for Analyzing, Assessing, and Adapting in Changing Communities*. San Francisco, CA: Jossey-Bass, pp. 51-56. [Accessed 08/30/23: <https://archive.org/details/congregationsint0000dudl>]
- ³⁵ See also: Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (Eds.). (1986; 1987). "Context." Chapter 3 in *Handbook for Congregational Studies*. Nashville, TN: Abingdon Press, pp. 51-53. [Available as a PDF on the World Wide Web site of Hartford Institute for Religion Research, Hartford Seminary, Hartford, CT. Accessed 08/30/23: http://hrr.hartsem.edu/bookshelf/out_of_print_congstudhndbk.html The book is also available at the World Wide Web site of Internet Archive. Accessed 08/30/23: <https://archive.org/details/handbookforcongr0000unse>]
- ³⁶ The questions in quotes were taught by a veteran detective of the Rochester Police Department, City of Rochester, NY, to Clifton H. Manns, Sr., when he was new and learning to investigate crime scenes. Manns, now a retired sergeant, is a longtime member of Aeonon Missionary Baptist Church, Rochester, NY, where he has led bible studies and served as vice chair, Board of Trustees. [Personal communication.]

³⁷ **Acknowledgements**

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