

5 + 5 + 5

## 15 Measures of Mission

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



Worship God *liturgia*

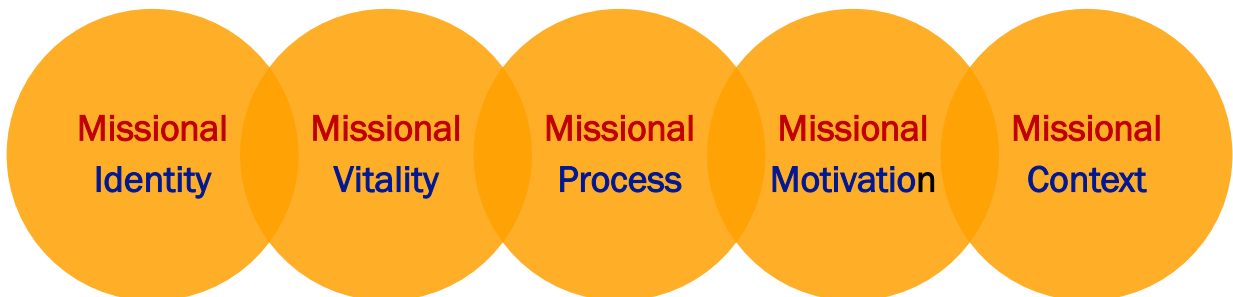
Teach people *didache*

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

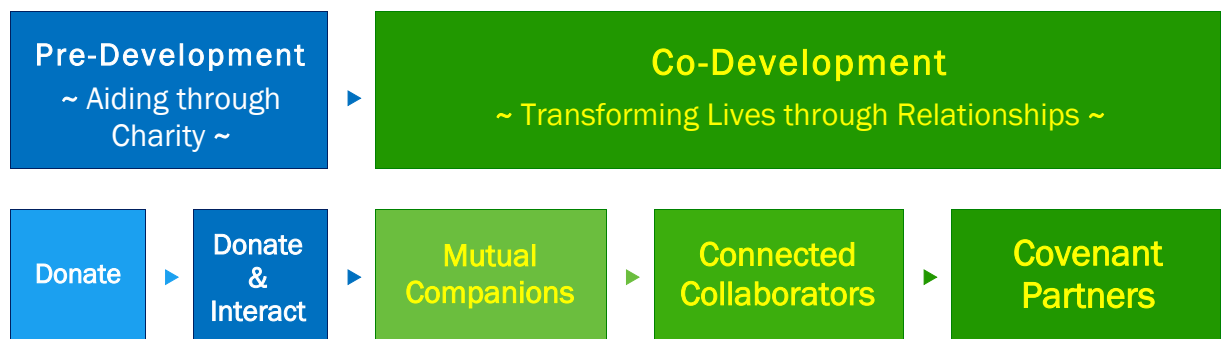
Missional  
Vitality

Missional  
Process

Missional  
Motivation

Missional  
Context

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



## The House Metaphor continued

People hunting for a home are aware of whether a potential house can **enhance the life and vitality** of their family. This “organic view unites [the house] to the biography of a particular family and focuses on the dwelling’s capacity to create for that household a ‘happy home.’”<sup>1</sup>

### Missional Vitality

Besides being rooted in **Missional Identity** and expressed in a specific context, congregational mission needs **Vitality**.<sup>2</sup> This is a tangible, living presence. We measure it in individual and group behaviors by which a congregation forms and builds a community of faith. Three stories illustrate **Missional Vitality**.

#### Vitality Story 1: RHINO

With a lump in her throat and led by the Spirit, Jean Coco stood in worship at Third Presbyterian Church in Rochester, New York to deliver a *minute for mission*. A month prior, in August, 2005, Hurricane Katrina had devastated New Orleans. “I am a native of Louisiana,” she began. “I graduated from Louisiana State University. I have immediate family who were forced from their homes by Katrina. I’m here today to enlist your support to join me in a trip to my hometown to muck out flooded homes and see if we can begin to restore some hope to the people of New Orleans.” She then began to weep, uncontrollably.



She regained composure and continued. “Please talk to me after worship. I want to organize a crew to go to New Orleans to begin this cleanup work.” That day, 15 people promptly signed up. Rochester Help In New Orleans (RHINO) was born.

Sunday school children made tote bags filled with school supplies for Crescent City children. Financial contributions were collected. Jean contacted Presbyterian Disaster Assistance, a national Church agency.



After a year, a part-time local coordinator was hired. In seven years, Jean’s congregation made 13 RHINO trips. This inspired the creation of a non-profit, RH2NO (Rochester Help to New Orleans), through which more congregations made more mission trips

to New Orleans. <sup>3</sup>

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

Did someone's tears ever move me to an act of compassion, just as Jean's tears moved her congregation to act (pg. 2)? <sup>4</sup>

### **Vitality Story 2: Dining Room Ministry**

Robb and Nancy Adams led a team of 10 volunteers at a Presbyterian congregation in Rochester, New York. Theirs was one of a rotating schedule of teams which, since 1991, served a hot lunch on Saturdays to anyone in the community who is hungry. The team arrived early, set tables, and cooked. Robb then gathered all in a circle in the kitchen, and asked each one to check in. Due to the trust built over time, people shared their



personal challenges and celebrations.

Robb asked what people remembered about the needs and behaviors of their guests from the previous meal. Topics were raised and discussed. He asked about logistics, and then reminded them, "Somebody might see Jesus in you today." They joined hands for spontaneous, short sentence prayers, and Robb concluded. The team was prepared. The doors opened and 80 people were served.

Thoughtful and simple practices of support made this an enjoyable team on which to work while serving people who were physically hungry, and had been emotionally and spiritually wounded by life circumstances. Robb and Nancy's leadership created a robust cohesion and sense of belonging which helped sustain this team's contributions to the Dining Room Ministry.

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

What do I think Robb meant by "somebody might see Jesus in you today"?

### Vitality Story 3: Food Cupboard

Martha Tollers is a retired psychologist. On a typical weekday, after distribution of groceries at her church's food cupboard, volunteers sat to eat their lunch. Martha outlined several recent incidents in which guests had acted out disruptively. In one encounter, a new, untrained volunteer unintentionally provoked a 6'6" guest who reacted by knocking the volunteer, who had been recently hospitalized, to the ground. Result? The volunteer quit.

Martha described the incident and asked the group what might have been the source of the guest's disruptive behavior. A number of suggestions were offered, including immediate hunger, mental illness, "just having a bad day", a recent

job lay-off, and domestic trouble. Martha asked people to role-play with her. She took the volunteer role and a food cupboard volunteer played the provoked guest. Martha demonstrated interpersonal skills that the volunteers could use to defuse hostile situations and calm guests who were troubled.

In business and industry, Martha's guidance would be valued as on-the-job training or as mandatory in-service to increase job performance and worker satisfaction. *In the church, however, opportunities for volunteer reflection and skill-building are rare.* Far too often, social mission volunteers are left to fend for themselves. When a crisis emerges and volunteers experience failure, they typically withdraw and exit the program.

#### A Closer Look



Martha wisely understands these volunteers need to be prepared with knowledge and skills as they **serve people in need** due to challenging circumstances. When she guides the volunteers in role-plays about their interactions with their guests, she fulfills the classic function of **teaching**. She presents specific skills to manage anxiety and hostility, even when the symptoms are due to a guest's mental illness. Increasing their know-how gives the volunteers confidence and **builds the common good**, which will improve the outcomes for both the volunteers and the people whom they serve.

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

1. How do we provide our social mission volunteers with structured opportunities to reflect on their experience?
2. In what ways do we provide our volunteers with structured opportunities to learn and develop new skills to be applied in their social mission project?



**Observation:** **Missional Vitality** is the way a congregation makes its **New Testament Functions** come alive and make a difference. The 3 prior **Vitality** stories illustrate a living, spiritual presence which flowed through the life of the congregation to enhance its call to **Serve people in need**. Their practices of **Missional Vitality** seamlessly integrated multiple **New Testament Functions**.

**Worship God** – **Vitality Story 1** – is integrated with **Serve people in need**.

**Proclaim Good News** – **Vitality Story 2** – is integrated with **Serve people in need**.

**Build the common good** – **Vitality Story 2** – is integrated with **Serve people in need**.

**Teach people** – **Vitality Story 3** – is integrated with **Serve people in need**.



**Worship God** *liturgia*

**Teach people** *didache*

**Proclaim Good News** *kerygma*

**Serve people in need** *diakonia*

**Build the common good** *koinonia*

## **Connected** How does all this connect to our social mission projects?

Our social mission projects...

- fulfill a **New Testament Function** of congregations – **Serve people in need**;
- achieve the full potential of **Missional Vitality** when our projects are integrated with the other 4 **New Testament Functions** of our congregation;
- create an opportunity for our congregation to grow spiritually.<sup>5</sup>

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

**Missional Vitality** activates and sustains a social mission project. It flows from, and returns to, the congregation. It's a sign of God's Spirit moving! Select just **one** project to which I am committed. How does our congregation learn about this mission project? In what ways do we tell our stories? And how often? I complete the following as a way to Measure Mission.

**Project Title:** \_\_\_\_\_ (# of times in the last 12 months)

1.) <b>church newsletter</b> ▪ frequency (e.g., weekly, monthly...)	Before project begins	
	While it's underway	
	After it's completed	
2.) <b>brochure, flyer, bulletin insert</b> ▪ e.g., posted or distributed in our church	Before project begins	
	While it's underway	
	After it's completed	
3.) <b>bulletin board or video display</b> ▪ e.g., in a general display ▪ e.g., in a space dedicated to mission	Before project begins	
	While it's underway	
	After it's completed	
4.) <b>church website</b> ▪ e.g., posting a video of a project in action	Before project begins	
	While it's underway	
	After it's completed	
5.) <b>social media</b> e.g., Facebook, Instagram, blog	Before project begins	
	While it's underway	
	After it's completed	
6.) <b>congregational event *</b> ▪ e.g., live video feed from project site ▪ e.g., presenting at a fellowship hour	Before project begins	
	While it's underway	
	After it's completed	
7.) <b>other means we utilize **</b> ▪ e.g., annual report to congregation ▪ e.g., banners posted in or outside church	Before project begins	
	While it's underway	
	After it's completed	

\* e.g., mission fair, skit, speaking with a Sunday school class, report in person to Session...

\*\* e.g., e-votional (weekly devotional & schedule of events sent by email), announcements made by PowerPoint presentations before worship, project team leading Sunday worship after the project is completed, sign-up table on Sunday, tables with flyers, creating Shutterfly books upon completion of a project & given to people who made significant \$ donations...

The point here is that **Missional Vitality** is a conscious, deliberate act. As an intentional process, which is planned and structured, it will nourish the well-being of the congregation.



**Missional Vitality** is **caught** by experiencing the passion of others.  
But **Vitality** also needs to be **taught** by taking the time to reflect on our service.

## Service Learning as Equipping the “Saints” (That’s us)

Susan Benigni Cipolle spent 30 years teaching French at Benilde-St. Margaret’s High School, a co-ed, Roman Catholic, college-preparatory school in Minneapolis, Minnesota. She came to realize, “I am not teaching French: I’m teaching kids.” Cipolle’s faith gives her a strong, clear sense of purpose:



“One of the primary missions of education is to prepare students for democratic and civic engagement... to be engaged citizens... who will also work to eradicate the root

causes of inequity and injustice.”<sup>6</sup>

“Cleaning up a riverbank is SERVICE. Sitting in a classroom looking at water samples

under a microscope is LEARNING. Taking samples from the local water sources, analyzing samples, documenting results and presenting the scientific information to a pollution control agency is SERVICE-LEARNING.

“Creating public service announcements to raise awareness of the human impact on water quality in order to change community attitudes and behavior is CRITICAL SERVICE-LEARNING...

“For service-learning to be critical, students and teachers need to examine issues of power, privilege, and oppression; question the hidden bias and assumptions of race, class, and gender; and work to change the social and economic system for equity and justice.”<sup>7</sup>

**The Church exists by mission, just as a fire exists by burning...**<sup>8</sup>

Emil Brunner

As Emil Brunner, a leading 20<sup>th</sup> century Protestant theologian from Switzerland, affirms, the Church is called to prepare members for civic engagement for justice. In Susan’s last quote above, we can substitute “students and teachers” in for “our congregations’ missional volunteers.” This follows the New Testament parallel of educating and equipping volunteers for social mission. The model and lessons of *service*

...to **equip** the saints for the work of ministry, for **building up** the body of Christ... Ephesians 4: 12

**equip**

**katartismōn** καταρτισμὸν  
(literally, knit together)

**build up**

**oikodomen** οἰκοδομὴν  
(literally, house build)



*learning* apply to developing the skills of our volunteers to equip and build up the mission of congregations. (See Resource A, following page.)

### **Vitality, service learning, teaching**

**Vitality** in a congregation's missional outreach is also reflected in a strong link between **adult education** and mission. In **adult education** settings, on Sunday mornings and at other events and times, missional volunteers may pause and reflect theologically on their practice of mission. Linking *faith development through education* and *faith development through mission* is a crucial form of nurturing volunteers.

When we link faith/education/mission, we consistently reinforce why our congregation is involved in mission.

**Service learning** and **adult education** are the bookends of **teaching** social mission. **Service learning** contributes the "how," and faith development education contributes the "why."

- ❖ *Service learning without faith development* runs the risk of believing that our salvation depends on our doing good works.
- ❖ *Faith development without service learning* risks believing that our salvation removes us from the social realities in which we and our neighbors live.

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

Imagine that 3 educational events (e.g., class, series, guest speaker, book discussion over desert...) will be offered in our congregation. The general theme is our congregation's social mission and service learning. Each event will address a different topic. I list an engaging, passionate title for each topic.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Migrating waterfowl depend on a wetland's vitality to sustain them.

Social mission teams depend on a congregation's **Missional Vitality** to sustain their journeys.



*Montezuma National Wildlife Refuge, Seneca Falls, NY*

Equipping our children and youth for social mission:  
Adapting service learning so it is developmentally-appropriate.<sup>9</sup>

It is essential for the service learning project to...

- ❖ match the developmental age of the children and/or youth involved,
- ❖ be of interest to those participating, and
- ❖ be of value to the people who will benefit directly.

#### Ages 5-8

Young children are in the process of broadening their circle of security beyond the boundaries of home. Since much of their thinking and activity is still very home-centered, social mission activities that help families or other children are most appropriate. Consider how to involve parents in ways that enhance children's sense of personal contribution and accomplishment.

#### Ages 9-11

Older children grasp the joy and meaning of discipleship for others in need when they see direct results of their efforts, and, in return, receive the gift of a relationship. Social mission for this age could include making items for people who are home-bound and visiting them to present the gifts. They can serve youth who have a disability, plan a party together, and enjoy the event as peers. This age can volunteer with supervision.

#### Ages 12-14

Social mission activities should help young teens see how improvements get done in their community so they understand the planning and work that makes it a good place to live for all. This includes an introduction to local government (service providers, administrators, elected officials). They should see how their efforts help the community as a whole, even if they can't meet specific individuals who benefit. They will gain satisfaction from working as a group. Projects can include register-and-vote campaigns, or community beautification projects. Participation without parents can be especially meaningful at this age.

#### Ages 15+

Older teens should experience first-hand contact with community problems. By working directly with community leaders, they can see themselves as responsible young adults. By personally participating in planning, they practice program development, and can realize that sometimes things don't work out, or that some problems are solved in alternative ways. Appropriate projects can include: conducting a survey of a concrete local need (e.g., health, recreation, childcare), improving the physical environment at a residence for senior citizens or a group home for people with developmental disabilities, etc.

## Does **Religious Education** affect **Vitality**?

In 2015, Joseph Crockett, Associate General Secretary of the National Council of Churches, conducted a national survey of **4,436** congregations from all faith traditions and denominations. He asked about “the state and work of congregations’ educational ministries,” including adult missional education.<sup>10</sup> Crockett reports how congregations prioritized 6 objectives of Religious Education which “represent beliefs, behaviors, values, and commitments believed to inculcate and express religious faithfulness.” Table 1 reports the findings.

<b>Table 1. Congregations’ priorities for 6 objectives of their Religious Education ministries.</b>	
<b>The objective of our Religious Education is...</b>	<b>High Priority or Highest Priority</b>
1. Inspire members to express their faith through their lives.	89%
2. Acquire knowledge of Scripture (sacred text).	84%
3. Relate one’s faith, beliefs, and practices to each age level.	83%
4. Nurture belief and trust in Jesus Christ. *	77%
5. Engage members in nurture and fellowship.	76%
6. Teach about love and justice toward others.	70%

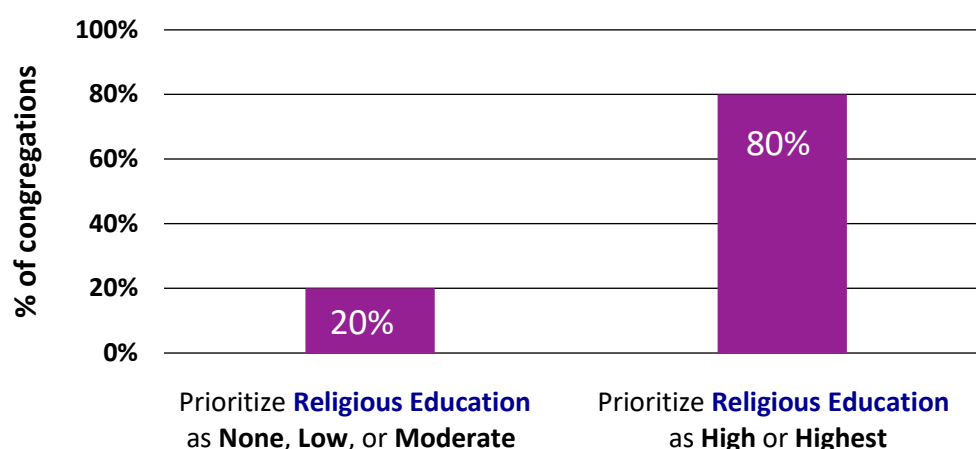
\* Christian congregations only

Next, Crockett examined whether there was a relationship between **Religious Education** and factors which drive the outcomes of **congregational well-being** and **faithfulness**. He looked at key drivers, including **Spiritual Vitality** and **Working for Social Justice for Others**.

Is there a connection between **Religious Education** and these drivers? See his findings which are reported in Figures 1 and 2.

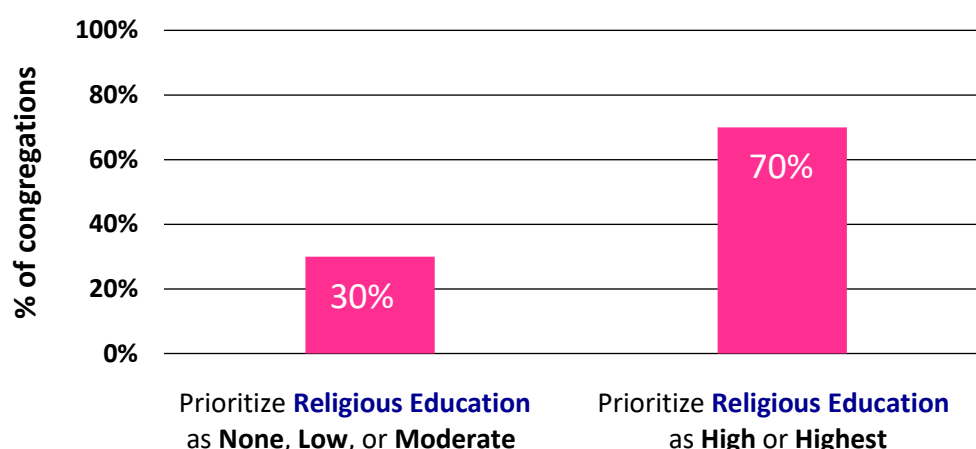
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**Figure 1.** Congregations which self-rated as **Spiritually Vital**.



**Result 1:** Congregations which gave their **Highest** priority to **Religious Education** were 4 times more likely to rate themselves as **Spiritually Vital**.

**Figure 2.** Congregations which self-rated as **Working for Social Justice for Others**.



**Result 2:** Congregations which gave **High** or **Highest** priority to **Religious Education** were 2x more likely to rate themselves as **Working for Social Justice for Others**.

**Conclusion:** Congregations which value their **Religious Education** are more likely to maintain a strong connection between their **Spiritually Vitality** and **Working for Justice**, two factors which drive **congregational well-being** and **faithfulness**.



## Engaging & Educating Our Congregation

Here's what we want the people on our Session to know about what we discovered in **Workshop 5, Missional Vitality**.

**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 5, Missional Vitality**.

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

**Our communication plan**  
(our “how”)

1.		
2.		
3.		

## Workshop 5 Research

### Prior Research which Continues to a Future Workshop

Location	Responsibility	Title	To be Reported
None	None	None	None

### List of this Workshop's Research

Location	Responsibility	Title	To be Reported
Workbook 5 pp. 15-16	Personal	My Civic Leader Interview	Workshop 6
Workbook 5 pp. 17-18	Personal	My Rating of Our Volunteer Engagement Practices	Workshop 6
Workbook 5 pp. 19-21	Team	Measuring Our Missional Vitality Practices	Workshop 6
Workbook 6	Each Team member	Read Workbook 6 up to the Research page; respond in writing to the Think About It sections	Workshop 6


**Social Mission Project Inventory: Resource data – Team Analysis, Rows 14a.-21c.**

Goal: This exercise helps us become proficient with our **Social Mission Project Inventory**. Data for our projects reveal patterns in our social mission. Our goal is to apply our **Inventory** to improve our projects and inform our congregation's missional strategy.

**5 + 5 + 5:** This exercise contributes to our **Missional Process**.

Task: Our Team analyzes **resource** data in **Inventory Rows 14a.-21c.** (For the full wording of each row, see Workbook 3, pg. 18.) We receive the data in this Workshop.

Target: We complete the exercise in this Workshop.

Any row	<b>Check for Accuracy</b>	Projects lacking missing resource support data.	Inventory # _____	
Any row	<b>Check for Accuracy</b>	Projects for which we are uncertain about our Worksheet entries.	Inventory # _____	
			All Projects \$\$\$	
Row 19. <b>Total \$\$\$ Support of Projects</b>			\$_____	
Row 19.	<b>\$\$\$ support</b>	The 3 Projects which receive the most <b>\$\$\$ support</b> .	Total \$_____	% of All \$ _____%
			# of All Projects _____	
Row 1. <b>Total # of Projects</b>				
Row 20.	<b>\$\$\$ support</b>	Projects receiving any <b>\$\$\$ support</b> through the congregation	# _____	% of All _____%
Row 21a. & Row 21b.	<b>Non-\$\$\$ support</b>	Projects receiving an <b>In-Kind Donation, In-Kind Support, or Dollar Subsidy</b>	# _____	% of All _____%
<b>Our Questions</b>				
<b>Our Observations</b>				





## My Civic Leader Interview: Discovering Our Community<sup>11, 12</sup>

Goal: 1.) Initiate or develop missional relationships with civic leaders in our congregation's community. 2.) Deepen our Team's understanding of the local **context** for our social mission, preparing us for Workshop #8.

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

Task: Conduct an information-gathering interview in person.

Target: Present our reports in Workshop #6.

1. The in-person interview time is 30 minutes. Preparation is separate.
2. As a Team, we decide who will interview the following individuals:
  - mayor, supervisor, or County executive (pastor, unless there is reason not to)
  - police chief or the most prominent local law enforcement official
  - school superintendent
  - president of a bank
  - university, college, or community college president or vice president
  - Chamber of Commerce or major business association president / executive
  - county social services / human services executive
  - municipal services executive (e.g., commissioner of streets, sanitation, water).
3. We prepare in advance as a Team. The opening question to the leader is: "What are the top five crucial issues in our local community?" As a Team, we identify some follow-up questions to ask. (Know these well enough that we will be able to skip around and follow the flow of the discussion.)
4. We make a 30-minute appointment with the individual. We explain that our church is doing a study to understand the views of community leaders about the issues and needs in our community. See the **Tips** on the following page.
5. We come prepared to take notes so we can report back. We ask our opening question. (Let the civic leader define what "our local community" is.)
6. We keep the interview conversational. Above all, we remember our task is to draw out the feelings, perceptions, and observations of the civic leader.
7. We probe for details and specifics. What is the factual basis for the person's answers? We are not there to argue. We are there to listen and learn, although it is certainly appropriate to share a bit of ourselves.
8. If the person cites a particular report, study, or plan, we ask to obtain a copy.
9. We each bring a 1-page, typed report to Workshop 6. In advance, we give or send our report to our Team's Clerk of the Works who sends it to our Facilitator. We each come to Workshop 6 prepared to share our observations and insights.

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### How does all this connect to our social mission projects?

This helps us be more aware of who we are and of our community (**Missional Context** – Workshop 7). It builds our power of observation.



### Bright ideas & tips from Study Teams which completed the **Measuring Mission** series.

- ❖ Getting an appointment may take several weeks. To be able to make your report in Workshop 6, begin setting-up this appointment as soon as possible.
- ❖ Expect the best! Most civic leaders will appreciate the interest of a church in their community, and will welcome the opportunity to have this conversation.
- ❖ Give the civic leader 10 days (2 business weeks) advance notice.
- ❖ When making the appointment, state clearly and simply why you seek the interview (your congregation is studying its community in preparation for future plans) and what you will be asking in the interview.
- ❖ Send confirmation of the appointment, by email or U.S. Postal Service.
- ❖ Rehearse! Imagine how the interview will take place. Come ready to take notes so you can report back.
- ❖ Be on time.
- ❖ After 30 minutes, close the conversation unless she or he wishes to continue.
- ❖ Follow with a thank you note. This small courtesy may redound to a huge advantage for your Team if you want to build an ongoing relationship with this person and/or ask her/him to speak in your Adult Education program.



## My Rating of Our Volunteer Engagement Practices

Goal: Identify specific ways our congregation supports, or does not support, our social mission volunteers.

5 + 5 + 5: This research contributes to understanding our **Missional Process**.

Task: Complete the Worksheet on the following page.

Target: Bring my completed Worksheet to Workshop 6.

1. This is a 15-minute research project.
2. I use the list of social mission projects in our Team's **Inventory of Social Mission Projects**. I select a project in which I am personally involved. It helps to pick one which has direct contact with the people who benefitted, and in which I participated as a member of my congregation's team. (I try to choose a project other than those which were previously analyzed in a Workshop.)
3. I go to the Worksheet on the following page, **Rating Our Volunteer Engagement Practices**, and complete it for the project I choose. I am not rating what I or the Team did. Rather, I am rating the degree to which I think the project met each of the 7 goals, or best practices.
4. I come to Workshop 6 prepared to share my ratings.

– Worksheet is on next page –



**How does all this connect to our social mission projects?**

- This exercise prepares us for the 3rd of the 5 missional factors – **Missional Process** (Workshop 6).

**Worksheet: I Rate Our Volunteer Engagement Practices** <sup>13</sup> **Project Name** \_\_\_\_\_

For each Goal, enter a rating (1, 2, or 3) on the line in the far right column of this worksheet.  
 If our practices do not meet the minimum rating of 1, I enter my rating as: **0**.  
 If the Goal is not applicable to our project, I enter my rating as: **N.A.**

Interviewing & Placement				
	↓ Rate 1 if we...	↓ Rate 2 if we...	↓ Rate 3 if we...	↓ I Rate
<b>Goal 1</b> <i>Volunteer opportunities are available for a wide range of abilities &amp; interests.</i>	Depend on a specific group (e.g., stay-at-home parents or retirees) to achieve the goals.	Find ways to include different groups & demographics in this project, e.g., by creating support roles.	Design assignments to reflect a wide range of skills & many ways by which people can contribute to the project.	—
<b>Goal 2</b> <i>We screen &amp; place people in assignments right for them &amp; this project.</i>	Channel some of our volunteers toward specific tasks or away from others.	Match volunteers to the assignments that best align with their interests, skills, & abilities.	Recruit people key to the project based on their interests, skills, & abilities.	—
Policies & Orientation				
	↓ Rate 1 if we...	↓ Rate 2 if we...	↓ Rate 3 if we...	↓ I Rate
<b>Goal 3</b> <i>This project applies our policies &amp; procedures (even when a partner is the sponsor).</i>	Rely on our volunteers to know in advance, with little or no guidance, what we expect (e.g., safety).	Have some policies & procedures in place for our volunteers in this project (e.g., incident or emergency).	Have detailed policies & procedures, & orient all our volunteers to these guidelines & standards.	—
Supervising & Supporting				
	↓ Rate 1 if we...	↓ Rate 2 if we...	↓ Rate 3 if we...	↓ I Rate
<b>Goal 4</b> <i>We hold our volunteers accountable.</i>	Address volunteers when their behaviors cause problems.	In advance, clearly communicate our expectations for volunteers' behaviors.	Have project leaders check with volunteers to make sure the tasks are being accomplished.	—
<b>Goal 5</b> <i>We seek volunteers' input in decisions.</i>	Encourage volunteers to ask questions.	Encourage volunteers to offer their ideas & feedback.	Make adaptations based on volunteers' ideas & feedback, & tell them so.	—
Retention Strategies				
	↓ Rate 1 if we...	↓ Rate 2 if we...	↓ Rate 3 if we...	↓ I Rate
<b>Goal 6</b> <i>Each assignment makes a contribution, &amp; the impact can be seen by the volunteers.</i>	Design some assignments so the project is completed while others are to keep people busy.	Design all volunteer assignments to make a contribution toward meeting the project's goals.	Ensure all volunteers see how their assignment makes a real contribution toward meeting the project's goals.	—
<b>Goal 7</b> <i>Our congregation recognizes the project's volunteers, their work, &amp; the impact of their work.</i>	Recognize volunteers in person in worship, or by name public, e.g., in our newsletter or annual report.	Have staff, Session, & project leaders give quality recognition to volunteers & the project's outcomes.	Involve the congregation in how we celebrate these volunteers & the project's outcomes.	—



## Measuring Our Missional Vitality Practices

Goal: Discover where our social mission directly connects to the Vitality practices of our congregation, and the extent of the connections.

5 + 5 + 5: This research contributes to understanding our **Missional Vitality**.

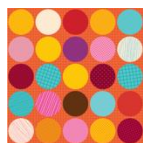
Task: Tabulate how often social mission is found in 24 possible practices over a 12-month period. Record our tally on the 3 Worksheets, pp. 19-20.

Target: Present our report in Workshop #6.

- As a Team, we complete this through a division of labor, with 1 person compiling the results which are entered in the Worksheets.
- The Worksheets use terms like “*social mission*,” “*social justice*,” and “*social issues*.” We use our Team’s definition of the terms.



**Preparing the way** Yes! Each mission Study Team preceding yours felt overwhelmed by these directions. However, once they applied the **Tips**, they found this quite manageable. Divide the tasks by people’s interests! Those particularly interested in the topic (e.g., music, prayer, sermon, etc.) find this interesting and meaningful. **Tips** come from your predecessors; trust their wisdom.



**Bright ideas & tips from Study Teams which completed the **Measuring Mission** series.**

- ❖ Pick a 12-month period which captures events in our program year. Break the research into manageable tasks. E.g., 2 Team members could each review 6 months of sermons, or 3 could review 4 months of worship bulletins.
- ❖ Do not assign the pastor to answer Worksheet 1.
- ❖ Invite people from the congregation to assist. This divides the work and involves more people in our process. Engage the congregation!
- ❖ The lists may not cover all the possibilities. If we know other ways **Missional Vitality** is expressed in our congregation and can be measured, add them and count them!

## **Missional Vitality Practices & New Testament Functions**

### **Worksheet 1**

#### **Worship God & Proclaim the Good News**

Based on our orders of worship, how many times in the last 12 months...

1. A Minute for Mission, or its equivalent, was listed in the bulletin.	
2. We commissioned our Social Mission volunteers in worship, just as we commission or install our Ruling Elders and Deacons.	
3. We recognized our Social Missional volunteers in worship.	
4. A sermon specifically dedicated to a social justice topic was preached.	
5. A sermon used one or more social justice issues as an illustration.	
6. The congregation was specifically invited to sign a petition or a letter on a topic related to social mission or a social justice issue.	
7. A hymn, song, or choir anthem was focused on social justice.	
8. We received a special offering for a social mission cause.	
9. A litany lifted-up concerns for social injustice.	
10. A unison prayer of confession asked God's forgiveness for our specific, concrete sins of social unrighteousness.	
11. A pastoral prayer was offered for a specific situation of social injustice.	
12. A responsive prayer or gathering prayer lifted-up social justice concerns.	
13. A children's message or sermon mentioned a social justice topic.	
14. A worship bulletin or cover depicted a social justice theme or issue.	
15. News about social mission was included in the worship bulletin.	

## Worksheet 2

### Teach (Educate, Train, Learn, Study)

How many times in the last 12 months...

1. Our mission committee and/or project teams discussed the theological and behavioral issues related to the project(s)? (This refers to a scheduled, planned discussion of a topic – in contrast to spontaneous or unguided or casual conversation.)	
2. We offered an adult education event specifically focused on a social justice issue.	
3. We offered an adult education event which applied biblical values to society.	
4. We offered an adult education event focused on a specific social justice issue in the geographic context of our mission – our neighborhood or our community.	
5. We offered a training event to increase the service skills of our project volunteers. (This is not on-the-job training or 1:1 mentoring.)	
6. We hosted a guest speaker who addressed the congregation, either as a whole or in a group setting, regarding a social issue.	

## Worksheet 3.

### Serve People in Need (Name of Project \_\_\_\_\_)

How many times in the last 12 months...

1. When our social mission project teams gathered, the agenda included regularly scheduled prayer or spiritual and emotional support.	
2. Our mission committee and/or project teams discussed the theological and behavioral issues related to our project(s). (This refers to a scheduled or planned discussion of a topic – in contrast to spontaneous or unguided or casual conversation.)	
3. We surveyed project team volunteers to learn what would improve their skills or increase their knowledge so they can better serve others.	





*The missional study team from First Presbyterian Church, Batavia, New York. They were the first to complete the pilot program of the Workshop series.*

## Workbook 5 – Endnotes, References, & Acknowledgments <sup>14</sup>

- <sup>1</sup> Hopewell, James. (1987). "Househunting." Chapter 2 in *Congregations: Stories and Structures*. Philadelphia, PA: Fortress Press, pg. 20. [Accessed 12/03/23: <https://archive.org/details/congregationstor0000hope>]
- <sup>2</sup> The significance of **Vitality** has been affirmed recently by the Thriving Congregations Initiative, a national effort funded by the Lily Endowment. In 2019-2020, the Initiative identified three general characteristics shared by thriving Christian congregations. Among the three was this characteristic: "Through their attention to Christian practices, they are able to draw on their theological and ecclesial traditions to strengthen connections among and integrate more fully all elements of congregational life and direct them in furtherance of their mission." [Accessed 09/01/23: <https://thrivingcongregations.org/about/#initiative>]
- <sup>3</sup> RH2NO (Rochester Help to New Orleans) continued into 2018. It is no longer functioning. It's last Facebook entry in 2018 offers pictures of volunteers' experiences in New Orleans, including their direct interaction with the people served. [Accessed 09/01/23: <https://www.facebook.com/Rh2no-Rochester-Help-to-New-Orleans-190280371071110/>]
- <sup>4</sup> Colossians 3:12 reads literally in the original Koine Greek: "*Put on therefore, as chosen ones of God, bowels of compassion...*" The wording of "bowels" is also used in the King James Version at Philippians 1:8 and 1 John 3:17 to convey a great depth of emotion which arises from deep within a person. Marshall, Alfred. (Translator). (1976). *The New International Version Interlinear Greek-English New Testament*. Grand Rapids, MI: Zondervan, pg. 79.
- <sup>5</sup> Johnson, Sally A. (1996). "Congregational Support." Chapter 2 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

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Covenant Church, pg. 23. The chapter includes a checklist of ways by which social mission projects can develop the spirituality of a congregation.

- <sup>6</sup> Cipolle, Susan Benigni. (2010). *Service-Learning and Social Justice: Engaging Students in Social Change*. Lanham, MD, Rowman & Littlefield, Inc., pg. ix.

- <sup>7</sup> Endnote 6: Cipolle, (2010), pp. 4-5.

- <sup>8</sup> Brunner, Emil. (1931). *The Word and the World*. London: Student Christian Movement (SCM) Press, pg. 108. The quote is a classic. Its imagery is poetic. [Accessed 09/01/23: <https://archive.org/details/wordworld0000brun/mode/2up>]

- <sup>9</sup> Adapted from: Genesee County 4-H. (2014). *Genesee County 4-H Leader Letter*. (January):2. This resource was identified by Barb Sturm, clerk of Session and member of the Missional Study Team from Covington United Presbyterian Church, Pavilion, New York. Barb was Youth Development Educator for Genesee County 4-H, Batavia, New York, a program of Cornell University Cooperative Extension of Genesee County.

- <sup>10</sup> Crockett, Joseph, V. (2016). *American Congregations 2016: Teaching and Learning in American Congregations*. Hartford, CT: Hartford Institute for Religion Research, Hartford Seminary. See figures 16 and 17, pg. 11. [Accessed 09/01/23 at the World Wide Web site of Faith Communities Today: <https://faithcommunitiestoday.org/wp-content/uploads/2018/12/Teaching-and-Learning-in-American-Congregations.pdf>]

- <sup>11</sup> 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. 35-45. [Accessed 09/01/23: <https://archive.org/details/congregationsint0000dudl>]

- <sup>12</sup> 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. 75-76. [Available as a PDF on the World Wide Web site of the Hartford Institute for Religion Research, Hartford Seminary, Hartford, CT. Accessed 09/01/23: [http://hrr.hartsem.edu/bookshelf/out\\_of\\_print\\_congstudhndbk.html](http://hrr.hartsem.edu/bookshelf/out_of_print_congstudhndbk.html)] [The book is available on the World Wide Web site of Internet Archive. Accessed 09/01/23: <https://archive.org/details/handbookforcongr0000unse>]

- <sup>13</sup> Adapted from Fixler, Jill Friedman, & Steinhorn, Beth. (2012). *Repair the World: The Engaged Congregation: A Guide to Creating a Volunteer Culture*, pg. 4. [Accessed 09/01/23: <https://vqstrategies.com/wp-content/uploads/2017/10/CreatingVolunteerCulture.pdf>]

<sup>14</sup> **Acknowledgements**

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- Birds photograph, pg. 8. Attribution: Jill Rogan. Accessed 04/01/23: <https://www.flickr.com/photos/65943626@N04/51679139888/in/photolist-9hSZpC-6HskVt-25arSqm-YhtYHs-ZLfdmX-2jUC8G7-NknMk6-2mJH6Pf-2jxUKkM-9hSYa1->

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