

5 + 5 + 5

15 Measures of Mission

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



Worship God *liturgia*

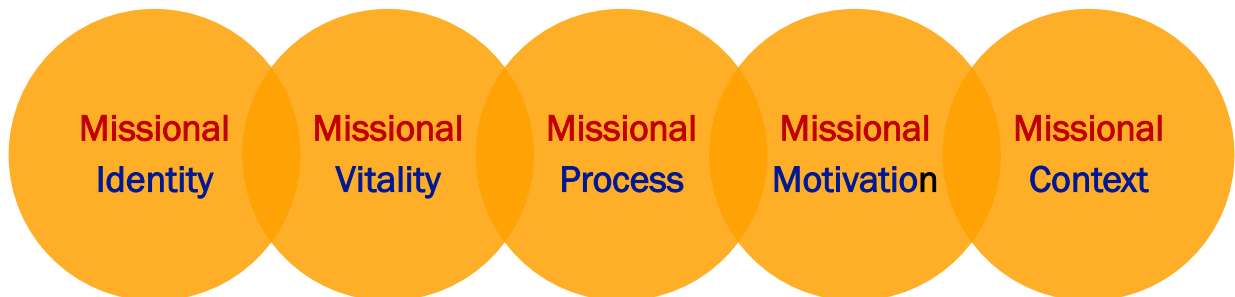
Teach people *didache*

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

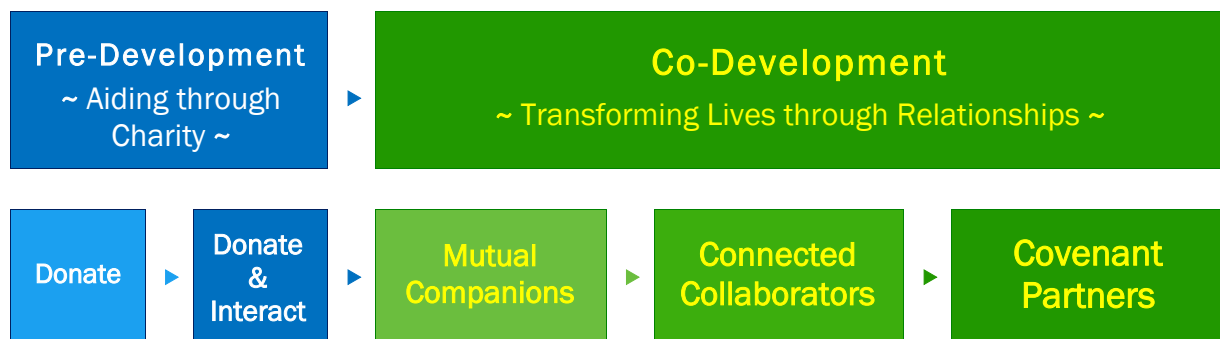
Missional
Vitality

Missional
Process

Missional
Motivation

Missional
Context

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





Probing our missional ecosystem.

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

My Missional Journal (Me-search)

Prior to this Workshop, I complete the statements below.

1. The essential reason which inspires me to participate in my congregation's social mission is... *[Describe in 1 sentence.]*
2. The social mission project in our congregation which is most meaningful to me is... *[List by title and describe why in 1 sentence.]*
3. The experience in a social mission project which has meant the most to me was... *[Describe in 1 sentence.]*
4. When faced with a tough challenge in the project, what kept me going was... *[Describe in 1 sentence.]*

The House Metaphor continued

Previously, we noted that people hunting for a home visualize whether a potential house will offer **vitality** – a “capacity to create a ‘happy home’” – which supports family members in a purposeful life both at home and also beyond, in school, employment, and civic engagement. The **vital** home also **motivates** children and adults to participate fully, interact with care and purpose, grow and mature, realize their potential, encourage each other, and care for themselves and others.¹

Activating & Sustaining Missional Motivation

When recruiting volunteers for social mission projects, some congregations imitate God’s call to Moses at the burning bush. Just as God says to Moses, “I will send you to Pharaoh to bring my people, the Israelites, out of Egypt,” (Exodus 3:10), congregations often declare certain individuals to lead a project. Their interest, availability, and willingness are ignored. The result? Some people get recruited time and again, while their personal needs are overlooked. *We risk their burn-out* and also fail to draw on the full range of God’s gifts in others.

This Workshop explores big questions:

- What **activates** people to volunteer for our social mission projects?
- What **sustains** them over time?

These questions are rarely asked. Not surprisingly, the research literature on missional teams is amazingly small.

Understanding volunteer experiences is significant and relates to key outcomes:

- Projects in which our teams and volunteers are **supported and thrive**.
- Projects which make a real **impact** in the lives of the people we serve.

Here, we simply follow our Reformed tradition’s teaching that God speaks to us through the Holy Spirit, the voices of individuals, and the voice of the people. God calls us to serve, we each respond to the Spirit’s leading, and our sisters and brothers in Jesus Christ confirm the call.

As Presbyterians, our call to mission is a collective, not private, discernment. Ours is a shared, interdependent process and a continuing one. As we serve, we support, sustain, and correct each other. This Workshop explores how core components of **missional motivation** work together, like those of a healthy wetland, to nurture good conditions for our projects, teams, and volunteers.

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

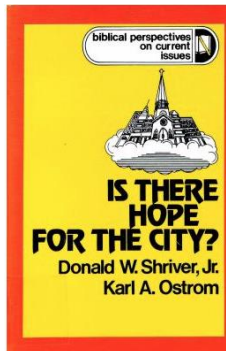
Think of the key people whom we rely upon, year after year, to lead our mission projects. How do we know if they need a break or would like a new opportunity?

What motivates Missional Teams?

What motivates **social mission project teams**? We found one, literally one, study which addresses this question.² And the answer is very encouraging! Our source is a unique study reported by two thoughtful Christians, **Donald W. Shriver, Jr.** and **Karl A. Ostrom** in their book, *Is There Hope for the City?*³



Don Shriver, a Presbyterian minister and a Ph.D. in theological ethics, was beginning a notable tenure as president of Union Theological Seminary in New York City.



Karl Ostrom, a Ph.D. in clinical psychology, had conducted social science research in North Carolina prior to teaching sustainability and consulting with non-profit organizations.

Their interdisciplinary research, **The Urban Policy Study**, is unique in exploring what moves people to act together as a **group** to address problems in their community. They were looking for mature people who were disposed to act on their religious beliefs, ready to collaborate, and willing to act for the good of others. Based on interviews with people in a strongly Protestant region, they found three interrelated patterns of satisfactions, values, and behaviors.

1. Faith-Informed Self-Motivation

The first pattern that identified people who were mature and actively involved with others to improve conditions in their community was **faith-informed self-motivation**. Their Judeo-Christian ethics led them to work for a just and merciful society. Their traits included openness to others and being willing to transcend boundaries like age, gender, race, and nationality. They affirmed life and were open to the future.⁴

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

What motivates me to volunteer for social mission? Why do I care?

2. Missional Team Support

The study looked for group environments which supported volunteers' community engagement. **Team support** was vital to individuals when difficult experiences or challenges arose. **Team support** flowed two ways: people gave to others, and they received from others in return. This

included dialogue on what their faith meant to them.⁵

Notice how well **Team Support** reflects and underscores the role of the congregation's New Testament function of **building the common good** (Workshop 2, Outcomes-Based Missional Congregations).

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

When and where do I go regularly to talk about what my faith means to me?

3. Missional Team Impact

Finally, the study found that it was important to volunteers that their social witness made a difference, an impact for a more just and merciful society. This occurred by going beyond individual awareness (*Faith-Informed Self-Motivation*) and group support (*Team*

Support) to mobilizing their collective strength, or power, as a team.

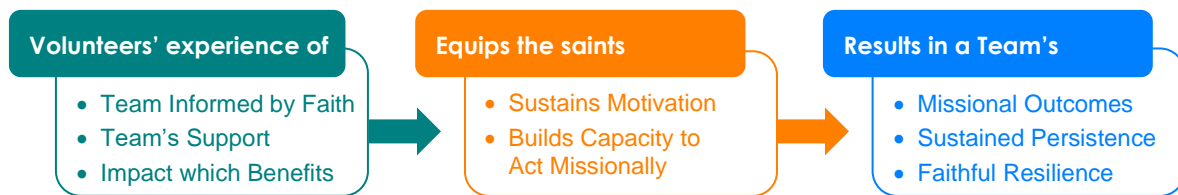
Team Impact underscores the role of the congregation's New Testament function of **teaching** (Workshop 2, Introduction) to ensure that our **missional** volunteers are trained, skilled, and capable.⁶

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

When our social mission project teams meet, how do we talk about our power to make an impact, or our lack of power?

If we don't talk about our power to make an impact, why don't we?

Shriver & Ostrom Theory of Missional Team Motivation



Shriver and Ostrom are very clear that the three, interdependent components are intrinsic to how a congregation's social mission projects best function:

“The three are related to one another as sides of a spinning triangle – any one of which may at any single moment be uppermost or the center of attention...”⁷



They identify the New Testament heritage of Christian social witness as the **simultaneous building up of disciples and community**.⁸ Our purpose in our world and our congregations is expressed in a Greek word used repeatedly by the apostle Paul: οἰκοδομῆν. The English transliteration is ***oikodomen***; literally, **building up**.⁹

Paul is very clear why God provides leaders: “to equip the saints for the work of ministry, for **building up** the body of Christ.” *Ephesians 4:12*

Faith-based social mission which **builds up** our volunteers, neighbors, and community can be expressed as a **missional** formula:

Faith-Informed + Support + Impact = Missional Outcomes

Sustaining Our Missional Volunteers

One goal is to **activate** social mission volunteers – it's in the title of our series. And an accompanying goal is to **sustain** our volunteers over time. How do we do this? By applying **Missional Factors** to reinforce **Missional Team Motivators**! In the examples below, trace how specific **Motivators** are bolstered by specific **Missional** practices.

Missional Team Motivators

Missional Identity (Workshop 4)

Faith-Informed Self-Motivation	An excited volunteer proposes a new project.	← Our Missional Identity guides us to decide if the proposal fits with how God calls us to serve.
Team Support	We find ways to nurture & encourage our volunteers.	← As a faith community, we value prayer. Volunteers pray for each other & for the people we serve.
Team Impact	Our volunteers see the outcomes of their project.	← How the project benefits people reflects our Missional Identity.

Missional Team Motivators

Missional Vitality (Workshop 5)

Faith-Informed Self-Motivation	Project volunteers can describe how faith inspires their desire to serve.	← We give thanks before God by recognizing our volunteers in worship.
Team Support	Our teams value relationships among their members.	← Teams hold an annual mini-retreat to build their life as a community.
Team Impact	We encourage our teams to report results of their project.	← We ensure that stories of projects' outcomes are told to & celebrated by our congregation.

Missional Team Motivators

Missional Process (Workshop 6)

Faith-Informed Self-Motivation	We welcome our volunteers as congregational assets.	← We actively guide volunteers to find the best role matching their abilities.
Team Support	Our volunteers feel confident & competent while serving.	← We train our volunteers so they know the project's procedures.
Team Impact	Our volunteers know how their projects make a difference.	← We use the Data Indicators which are built into our Missional Project Plan.

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

List an example of where a specific **Team Motivator** and a specific **Missional Factor** do NOT combine in one of our social mission projects. (Draw upon our Team's research presented in the 3 prior Workshops.)

Quantitative & Qualitative evidence: Mary & Thomas

How did the disciples learn that the crucified Jesus Christ was alive? In John's gospel, the first witness is Mary Magdalene. The risen Jesus reveals himself to her at the tomb, instructing her to inform his disciples (20:11-17). Finding them, she announces the Good News. In research language, she offers anecdotal data – an eyewitness story. This is *qualitative* data: her research is personal and subjective. It does not follow the rules or methods of science to investigate physical phenomena, i.e., *quantitative* research.

Shortly after hearing Mary's account, the assembled disciples, minus Thomas, are visited by the risen Jesus who shows them his wounded hands and side, and speaks (20:19-23). Later, the disciples give Thomas their *qualitative* evidence of Jesus' resurrection. However, Thomas calls for physical evidence: his belief requires direct inspection (20:24-25).

Later, the assembled disciples, including Thomas, are visited by the risen Jesus who simply offers Thomas a sign – the direct, physical, and objectively verifiable, or *quantitative*, evidence of his wounds. Convinced, Thomas responds: "My Lord and my God!" (20:26-29).

Quantitative evidence: Congregational studies

How do we learn about social mission? One important source will always be a congregation's story – the *qualitative* witness. We also draw on the *quantitative* evidence of scholars who

conduct *congregational studies* by a variety of social science methods, e.g., sociology and psychology. An important contribution from the *congregational studies* literature is how important **social mission** is to the life of a congregation. Here is one such report.

"Beyond-the-ordinary" congregations

The U.S. Congregational Life Survey, the largest ever of its type, was conducted in 2001. It explored the practices and activities of 300,000+ worshippers in 2,000+ congregations. Among the questions of Cynthia Woolever, director, and Deborah Bruce, manager, were:

"What factors predict the creative, resourceful, inventive, enterprising, and visionary *actions* of congregations? What predicts *which congregations* will marshal their resources to act in *extraordinary ways*?" [italics added for emphasis]¹⁰



Deborah
Bruce



Cynthia
Woolever

Equipping Saints, Building the Body: The Extraordinary 20%

Woolever and Bruce's analyses identified 10 factors in "an intricate web of relationships" that together reinforce congregational strengths and vitality.¹¹ The 10 form an index of vitality and health. Note #6 on their list.¹²

1. Spirituality & faith development
2. Meaningful worship services
3. Participation in congregational activities
4. Sense of belonging to the congregation
5. Caring for the congregation's children & youth
6. **Community involvement**
7. Sharing faith with others
8. Welcoming new people
9. Empowering congregational leaders
10. A vision for the congregation's future

This index was used to discover the top 20% of all congregations, i.e., those accomplishing the most under each of the 10 factors. Woolever and Bruce call

these congregations "beyond-the-ordinary," or extraordinary, in overall strength and effectiveness. (56% had less than 100 people in worship!)

How did these 10 strengths affect each other? We call attention to two patterns.

First, when congregations were in the top 20% for **Sense of belonging**, they also scored high on:

- Spirituality & faith development
- **Community involvement**
- Sharing faith with others
- A vision for the congregation's future

And secondly, when congregations were in the top 20% for **Empowering congregational leaders**, they also scored high on:

- Meaningful worship services
- **Community involvement**
- Sharing faith with others
- A vision for the congregation's future

This is how **missional ecology** works! **Missional** strength in the congregation reinforces other strengths throughout the congregation.

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

We learn from this that when the quality of a congregation's **Community involvement** is strong, it supports a **Sense of belonging** and **Empowering congregational leaders**.

Using a response of **Low**, **Medium**, or **High**, my rating of our congregation on these 3 factors is:

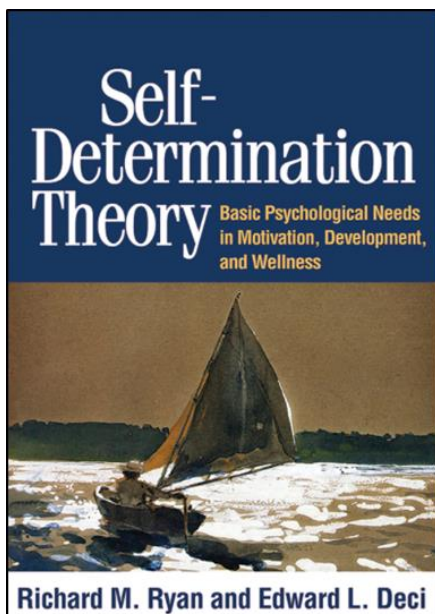
- our **Community involvement** _____
- our **Sense of belonging** _____
- our **Empowering congregational leaders** _____

Motivating Individuals: Evidence-Based Findings

According to contemporary, secular, academic research literature, what works best to motivate **individuals** to change their behavior and sustain it? There is a very reliable answer, and it aligns with the Shriver and Ostrom findings, reported above, for groups in churches.

The research originates with **Richard M. Ryan** and **Edward L. Deci**, two social psychologists, whose groundbreaking work is respected internationally and was begun at the University of Rochester.

Their **Self-Determination Theory** ¹³ has been scientifically tested, validated, and applied. To illustrate how it addresses 3 basic psychological needs – **Self-Motivation**, **Social Support**, and **Competency** – we use an example from



health care – the case of a person who is seriously overweight and decides to begin a weight loss program.

1. Self-Motivation

Fear, guilt, pressure from others, or the prospect of an external reward might motivate one to begin a weight control program. However, when catalysts come from outside the person, they are not effective in sustaining the effort to change over time. When the externals are removed, the change is likely to stop.

What lasts much longer are a person's deeply personal, freely chosen motivators. These are our strongly felt inner goals, those closest to our hearts. For one trying to lose weight, these could be positive goals related to improving health for the sake of enjoying family, or wanting a better quality of life. The first clear message of what sustains changed behavior is: **Be true to one's self.** ¹⁴

2. Social Support

Adhering to a weight loss program over time is likely to decline if the person does not receive support from others who are important, like family, friends, or peers. The encouraging fact is that the likelihood of staying with the program increases with support and positive reinforcement by those who are important to us! The second clear message of what sustains changed behavior is: **Mobilize the support of those who care about you.**

3. Competency

Finally, unless the person seeking to lose weight becomes knowledgeable about good nutrition, how to exercise effectively and safely, and adopts constructive ways to cope with stress, effort and interest will decline. The third clear message of what sustains changed behavior is: **Knowing what to do and how to do it reinforces your effort and interest.**



Rich Ryan & Ed Deci

Findings from research with congregations

Self-Determination Theory has also been researched by Paul B. Baard in churches – Roman Catholic and Protestant (Evangelical and Mainline) – in a Northeastern metropolitan area.¹⁵

Among the findings: **Competency** was most closely associated with people's enjoyment of their church, and with the importance of their church in their lives.

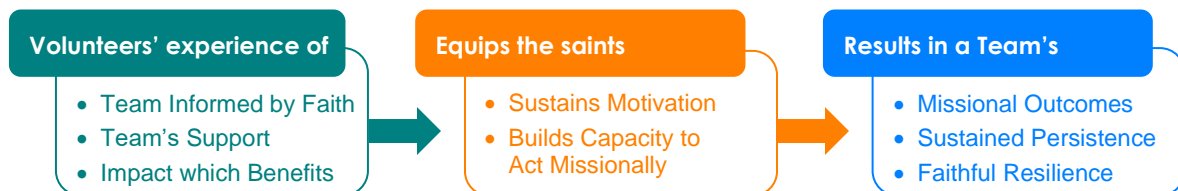
Based on participants' positive perceptions of their church, Baard's study confirms the practical value of congregations providing people with "opportunities to act in a self-determining manner, to be optimally challenged in the sense of learning and doing interesting things, and to feel related to other church members."¹⁶

Ryan & Deci Theory of Personal Motivation



Do you see a symmetry between these theories?

Shriver & Ostrom Theory of Missional Team Motivation





Engaging & Educating Our Congregation

Here's what we want the people on our Session to know about what we discovered in **Workshop 7, Missional Motivation**.

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 7, Missional Motivation**.

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

Our communication plan
(our “how”)

1.		
2.		
3.		

Workshop 7 Research

Prior Research which Continues to a Future Workshop

Location	Responsibility	Title	To be Reported
Workbook 6 pp. 13-14	1-Person	Discovering Our Unduplicated Volunteers Data	Workshop 7

List of this Workshop's Research

Location	Responsibility	Title	To be Reported
Workbook 7 pp. 15	Personal	My Social Services Agency Leader Interview	Workshop 8
Workbook 7 pp. 16-21	Team	Survey of Benefits of Our Missional Participation	Workshop 8
Workbook 8	Each Team member	Read Workbook 8 up to the Research page; respond in writing to the Think About It sections	Workshop 8



My Social Services Agency Leader Interview:

Discover Our Community ^{17, 18}

Goal: This research helps us be more aware of who we are in relation to our community. It builds our power of observation, and gives us a connection to a community resource.

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

Task: Conduct an information-gathering interview in-person, and collect resources.

Target: Present my report in Workshop 8.

1. The in-person interview time is 30 minutes. Preparation is separate.
2. Because it takes time to obtain an appointment, our Study Team starts this as soon as we can. As a Team, we decide which entities to interview. Possibilities include: Salvation Army, Red Cross, YWCA, refugee resettlement agency, shelter for people experiencing homelessness, domestic violence agency, mental health services provider, legal aid, or a support program for people who are elderly or have disabilities. Choose those which serve people in situations similar to our congregation's social mission projects. However, at least 2 of our interviews must be with agencies which address human needs not addressed by your projects.
3. As a Team, create interview guidelines, and choose common questions to ask each interviewee. Assign which Team member will interview which entity.
4. When I call to set an appointment, explain that our church is doing a study to explore the views of community leaders about local people who are at risk, and a role for our church. I give an idea of topics to cover, and explain I need a half hour for the interview.
5. I come prepared to take notes so I can report back. I keep the interview conversational. I know our questions well enough to be able to skip around and follow the flow of the conversation. I probe for details and specifics. I ask about the factual basis for the person's answers. I sort their facts from their personal opinions.
6. If the person cites a particular report, study, or plan, I ask to obtain a copy.
7. I remember: our task is to draw out this leader's feelings, perceptions, and observations. My role is to listen and learn; it is appropriate to share a bit of myself.
8. I bring a short (1-page) written report to Workshop 8. In advance, I email a copy to our Clerk of the Works who will distribute it to our Team and our Facilitator. I prepare to share my findings, especially insights about, and implications for, our current projects.



Introduction: The Inspiration

We have found, literally, one published study of what specific benefits congregational volunteers derive from participating in social mission. The absence of research underscores the astonishing degree to which churches overlook what actually sustains people who express their discipleship and live their faith by **serving people in need**.

This means we are not hearing the depth of people's stories or what their social mission experiences mean to them.

Thankfully, a very credible group of people, the Church and Community Project, led by Carl S. Dudley, explored this topic.¹⁹ Sally A. Johnson, Project Administrator and Research Coordinator, conducted qualitative surveys in which volunteers were asked about the impact of their involvement, and the results were quantitatively analyzed.^{20, 21}



Carl Dudley



Sally A. Johnson

The 3 most prominent volunteer satisfactions were:

1. new awareness of community need,
2. new working relationships, and
3. growth in faith.

Among other benefits were:

- greater sense of leadership abilities,
- simple satisfaction in doing good work, and
- greater appreciation for the role of their church.

Abundant life

There are many unique reasons why church members volunteer for social mission projects. And many who volunteer receive benefits connected to their faith in Jesus Christ, who declared: "I came that they may have life, and have it abundantly." (John 10:10). Sally A. Johnson's pioneering work inspires us to ask:

What are the many benefits that your social mission volunteers derive from their experiences?

The above question focuses your task. This is your Team's opportunity to discover what your missional volunteers are experiencing. This is the purpose of your research, your intended outcome.²²

— continues on next page —

Survey of Benefits of Our Missional Participation

Goal: By engaging our congregation, learn what motivates our social mission volunteers.

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

Task: Obtain our volunteers' responses to a survey.

Target: Present our results in Workshop 8.

1. Time for each person surveyed depends on how the survey is conducted. The ideal format is a 1:1 interview with personal conversation, which can be 30 minutes. If the person completes the survey without being interviewed, 15 minutes is sufficient.
2. We meet as a Team, and start with our **Social Mission Inventory** – rows 1-8b, the list of our projects. We select 3 in which our volunteers had **direct, hands-on interaction with the people who were served and were from beyond the congregation** (i.e., our outreach projects).
 - Don't select a project in which we had less than 5 volunteers. (Too few volunteers won't give us meaningful information about the project.)
 - Aim for a very high percentage of the project's volunteers, especially if the project had 10 or more volunteers. (Too low a percentage won't give us relevant information about the project.)
3. We consult our list of volunteers for these 3 projects – **Social Mission Inventory**, rows 9a-13c. These people are key to this survey.
4. We review the 2-page **Survey**, questions 1-14, on the following pages.
5. We make a copy of the 2-page **Survey** and start with ourselves. We complete the **Survey** for each project in which we participated. (If we're involved in more than 1 project, we fill out a separate **Survey** for each project.)
6. Our Team makes a plan for how we will invite our volunteers in these 3 projects to complete the **Survey**.
 - We'll learn the most in a 1:1 interview – it is personal and allows us to ask follow-up questions for clarification. Volunteers appreciate someone caring enough to listen!
 - We identify in advance how many **Surveys** each volunteer will need to complete, and make copies.
 - We set a deadline for the return of all the **Surveys**.
7. When all the Surveys are returned, we assign a Team member to complete the **Worksheet** (pp. 20-21 following) for each of the 3 projects.
8. We bring all individual **Surveys** and the completed **Worksheet** for each project to **Workshop 8**. We give one set to our Facilitator which is used for a project report presented in Workshop 9. (The report format is pp. 22-26 in Workbook 7.)

– continues on next 4 pages –

Survey of Benefits of Our Missional Participation

We want to understand what benefits volunteers receive when they participate in our congregation's mission project.

Thank you for your help!

Project Name _____

Volunteer's name _____

Date _____

Use this scale for your response to the statements below.

Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5
---------------------------	---------------	--------------	------------	------------------------

*Enter your
number below*

As a result of participating in this mission project...

01. My faith as a Christian has grown. _____
02. I have closer relationships with the other project volunteers. _____
03. I see we're making a positive difference in the lives of others. _____

This mission project...

04. Has a group spiritual component – e.g., prayer, scripture – that I value. _____
05. Has the resources and people with skills to achieve the project's goal. _____
06. Is an important way I honor the call of Jesus Christ to serve others. _____

I volunteer in this mission project because...

07. My Christian faith leads me to care about human suffering and injustice. _____
08. I help our congregation create a more just and merciful world. _____
09. I am part of a team that supports each other when challenges arise. _____

Survey continues on next page

Statements 01-09 above may not reflect *your* experience.
To list additional statements that more accurately describe the benefits for you,
please write them below in your words.

Use this scale for your response to the statements below.

Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5
---------------------------	---------------	--------------	------------	------------------------

*Enter your
number below*

10. _____
11. _____
12. _____

13. *Of the benefits in statements 01-12 above, please rank the three that are the most important priorities for you. On the lines below, enter the Statement # from 01-12 above.*

My 1st most important priority is Statement #: _____

My 2nd most important priority is Statement #: _____

My 3rd most important priority is Statement #: _____

14. *Any comments you care to offer about the benefits you've received, or your priorities, are very welcome:*

Thank you!

Study Team Worksheet: Survey of Benefits of Our Missional Participation

Name of Our Social Mission project: _____

Benefits 01. through 09. (an *Example* is provided)

- 1) Use the numbered rows below. Each row is for one of the nine numbered Benefits.
- 2) In Column 1, enter the number (1 through 5) each person used to rate the Benefit.
- 3) In Column 2, enter the number of people who made a rating. (Omit those who did not rate the Benefit.)
- 4) In Column 3, enter the total of all the ratings for the Benefit.
- 5) For the entry in Column 4, divide Column 3 by Column 2, and enter the average of the Benefit's rating, using 2 decimal points.

Benefit #	Example Column 1 How each volunteer rated the Benefit										Col. 2 # who rated	Col. 3 Total of ratings	Col. 4 Benefit's average	
01.	5	5	4	4	4	5	3	4	4		9	38	4.22	01.
02.	4	3	4	4	5	4	2	3			8	29	3.62	02.
03.	5	5	4	5	3	4	4	3	4	4	10	41	4.10	03.

Benefit #	Actual Column 1 How each volunteer rated the Benefit										Col. 2 # who rated	Col. 3 Total of ratings	Col. 4 Benefit's average	
01.														01.
02.														02.
03.														03.
04.														04.
05.														05.
06.														06.
07.														07.
08.														08.
09.														09.

– continues on next page –

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10. through 12. Other benefits

If volunteers identified Other Benefits received in this project, list those Benefits here:

Other Benefits – beyond Benefits 1.-9.		# who listed	Rating
10.			
11.			
12.			

13. Most important Benefits

How each volunteer prioritized their top 3 Benefits. List the number of the Benefit here:

1st most important priority Benefit #

--	--	--	--	--	--	--	--	--	--

2nd most important priority Benefit #

--	--	--	--	--	--	--	--	--	--

3rd most important priority Benefit #

--	--	--	--	--	--	--	--	--	--

14. Comments

If people commented, list their comments here:

-
-
-

End

(Data is from our Team's research.)

Social Mission Project title: _____ # of volunteers surveyed: _____	Benefit's Rating		Subscale's Average
Missional Motivators: Volunteers' Report of Their Benefits	5 is highest	1 is highest	5 is highest
Faith-Informed Self-Motivation benefits – a subscale of 3 items	Item Avg.	Item Rank	Subscale Ave.
01. As a result of participating in this project, my faith as a Christian has grown.			
06. This mission project is an important way I honor the call of Jesus Christ to serve others.			
07. I volunteer in this mission project because my Christian faith leads me to care about human suffering and injustice.			
Team Support benefits – a subscale of 3 items	Item Avg.	Item Rank	Subscale Ave.
02. As a result of participating in this mission project, I have closer relationships with the other project volunteers.			
04. This mission project has a group spiritual component – e.g., prayer, scripture – that I value.			
09. I volunteer in this mission project because I am part of a team that supports each other when challenges arise.			
Team Impact benefits – a subscale of 3 items	Item Avg.	Item Rank	Subscale Ave.
03. As a result of participating in this mission project, I see we're making a positive difference in the lives of others.			
05. This mission project has the resources and people with skills to achieve the project's goal.			
08. I volunteer in this project because I help our congregation create a more just and merciful world.			

Reliability

- Does the project have a reasonably high number of volunteers? (A small number of volunteers gives one person's ratings, whether high or low, a considerable impact.)
- Did a reasonably high percentage of the project's volunteers complete the survey? (A low percentage distorts the results for the group. A high percentage gives a truer picture.)

Analysis

- Do any of the 9 individual benefits have a noticeably high average rating?
- Do any of the 9 individual benefits have a noticeably low average rating?
- Do any of the 3 Motivation subscales have noticeably higher averages than the others? (Missional projects are strongest when the 3 motivators are reinforcing each other, i.e., when all 3 subscales have high averages.)
- Do the 3 subscales' averages tell you anything important?

– continues on next page –

Other Benefits — Volunteers' Write-in Statements		
<i>In the rows below, enter other benefits as reported by persons surveyed.</i>	<i># of people</i>	<i>Benefit Rating</i>
10.		
11.		
12.		

Analysis

- Do any of these “Other Benefits Reported” match a survey statement (01. through 09.) on the previous page? (Do not interpret the person’s write-in wording or guess at the person’s meaning. If the write-in statement explicitly matches a survey statement, include it in the compilation of statements on the previous page.)
- Are any of these write-ins an *outlier* – i.e., a response that is unique to the specific individual and does not reflect the project? (If it is an *outlier*, use your judgment about the degree to which you include the response in your analysis.)

“Any comments you care to offer about the benefits you’ve received, or your priorities, are very welcome.”
01.
02.
03.

Analysis

- Are there any insights to be gained from these comments?
- Are any of these write-ins an *outlier* – i.e., a response that is unique to the specific individual and does not reflect the project? (If it is an *outlier*, use your judgment about the degree to which you include the response in your analysis.)

– continues on next page –

3 Most Important Priority Benefits — Data from Survey

Below, in the columns at the right of the 9 statements, enter the # of volunteers who prioritized each benefit. Each volunteer could choose as many as 3 priorities.

of volunteers who responded = _____. # of priority choices submitted = _____.

Faith-Informed Self-Motivation benefits subscale	1 st Priority	2 nd Priority	3 rd Priority
01. As a result of participating in this project, my faith as a Christian has grown.			
06. This mission project is an important way I honor the call of Jesus Christ to serve others.			
07. I volunteer in this mission project because my Christian faith leads me to care about human suffering and injustice.			

Of all priority choices entered (____), the priorities (____) in this subscale = ____%.

Missional Team Support benefits subscale	1 st Priority	2 nd Priority	3 rd Priority
02. As a result of participating in this mission project, I have closer relationships with the other project volunteers.			
04. This mission project has a group spiritual component – e.g., prayer, scripture – that I value.			
09. I volunteer in this mission project because I am part of a team that supports each other when challenges arise.			

Of all priority choices entered (____), the priorities (____) in this subscale = ____%.

Missional Team Impact benefits subscale	1 st Priority	2 nd Priority	3 rd Priority
03. As a result of participating in this mission project, I see we're making a positive difference in the lives of others.			
05. This mission project has the resources and people with skills to achieve the project's goal.			
08. I volunteer in this project because I help our congregation create a more just and merciful world.			

Of all priority choices entered (____), the priorities (____) in this subscale = ____%.

– this section continues on next page –

Volunteers' Write-in Statements of Benefits	1st Priority	2nd Priority	3rd Priority
10.			
11.			
12.			

Of all priority choices entered (____), the priorities (____) in this set = ____%.

Analysis

This entire display seeks to determine which benefits are of the most important priority for volunteers in this project.

- Does anything significant emerge for us from this data?
- Does this data give us any insight into what are the most important benefits which volunteers experience in this project?
- Compare the frequency of individuals' ranked priorities of their benefits here to the average ratings on the first page of this report. Where do they match, and where do they differ?

Comments or Observations — Data from Survey
<i>If the Team has comments or observations about the survey data, enter below.</i>

– continues on next page –

Applying what we learned about our Volunteers' Benefits

1. Can we use these outcomes as part of our recruiting of volunteers for the project?
 - E.g., “In this project, here are the benefits our volunteers tell us they experience... If these benefits appeal to you, this is your kind of project...”

2. Can we use these outcomes for our volunteers as the baseline measurement, or the starting point, from which we can begin to improve their outcomes?
 - E.g., “On XX date, our volunteers in this project told us they received the following benefits: _____. On XX date, we instituted changes to improve their benefits. On XX date, we re-surveyed our volunteers to see if any improvements had been made. Here’s what they told us...”

3. Can we use these outcomes as part of our reporting to the congregation – i.e., the **Missional Vitality** factor, Workshop 5?
 - E.g., “Here’s what our volunteers accomplished... Here’s what happened for the people who were served... And here’s what our volunteers tell us happened to them...”

- end of Report -



The members of the missional study team from First Presbyterian Church, Pittsford, New York. Theirs was the third team to complete the pilot program of the Workshop series.

Workbook 7 – Endnotes, References, & Acknowledgments ²³

- ¹ Hopewell, James. (1987). "Househunting." Chapter 2 in *Congregations: Stories and Structures*. Philadelphia, PA: Fortress Press, pp. 20 & 27-28. [Accessed 12/03/23: <https://archive.org/details/congregationstor0000hope>]
- ² Our search in 2017 of standard academic databases dedicated to religion included ATLA Religion Database and ATLA Catholic Periodical and Literature Index (American Theological Library Association). We also searched standard academic databases dedicated to psychology, including PsycINFO and PsycArticles (American Psychological Association).
- ³ Shriver, Jr., Donald W., & Ostrom, Karl A. (1977). *Is There Hope for the City?* Philadelphia, PA: The Westminster Press. We respectfully renamed their original categories, which rely on the specialized language of academic research. [The book is available at the World Wide Web site of Internet Archive. Accessed 04/01/23: <https://archive.org/details/istherehopeforci0000shri>]
- ⁴ For a scriptural example of faith-informed, inner motivation, see Luke 19:1-10. The deep, heart-felt repentance by Zacchaeus, who has just encountered Jesus in Jericho, is a striking example. It is faith which motivates Zacchaeus to right his wrongs to others.
- ⁵ For a scriptural example of **Team Support**, see Mark 6:7. Jesus calls the disciples individually, but sends them out by twos.

⁶ For a scriptural example of **Team Impact**, see Acts 2:44-47. The results of their outreach benefit others, and also bless them.

⁷ Endnote 3: Shriver & Ostrom, (1977), pp. 156-157.

⁸ Ostrom, Karl A., Lind, Alden E., & Shriver, Jr., Donald W. (1977). *Which Way America? A Study of Community Activation*. Raleigh, NC: Urban Affairs and Community Service Center, North Carolina State University. Unpublished manuscript. This is the only research we have found which used quantitative science to study how **church groups** are activated for missional concerns.

⁹ Romans 14:19, 15:2, 15:20; I Corinthians 8:1, 10:23, 14:3-5, 14:12, 14:17, 14:26; 2 Corinthians 10:8, 12:19, 13:10; Ephesians 4:12, 4:16, 4:29.

¹⁰ Woolever, Cynthia, & Bruce, Deborah. (2004). *Beyond the Ordinary: Ten Strengths of U.S. Congregations*. Louisville, KY: Westminster John Knox Press, pg. 4. Woolever was professor of sociology of religious organizations, Hartford Institute for Religious Research, Hartford Seminary, Hartford, Connecticut. Bruce was associate research manager, Research Services Office, Presbyterian Church (U.S.A.).

While their survey results and analysis may be considered as dated, they are cited here for their contribution as the only reliable study of its kind which we have found. [Accessed 04/01/23: <https://archive.org/details/beyondordinaryte0000wool>]

¹¹ Endnote 10: Woolever & Bruce, (2004). Our citations are from multiple pages.

¹² Endnote 10: Woolever & Bruce, (2004), Chapter 6, pg. 72. "Community involvement" included **missional** behaviors like worshippers being involved in social service or advocacy groups through the congregation, and working with others in the last year to solve a community problem.

¹³ In 2023, Ryan is a professor emeritus and Deci is a professor emeritus, Department of Psychology, University of Rochester, Rochester, New York. For an overview, see Ryan and Deci's dedicated website, Center for Self-Determination Theory. [Accessed 04/01/23: <http://www.selfdeterminationtheory.org/>] We respectfully renamed their original categories, which rely on the specialized language of academic research.

For a comprehensive text, see: Ryan, Richard M., & Deci, Edward L. (2017). *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. New York, NY: The Guilford Press, 756 pp. Research regarding religious behaviors and motivation is reported at pg. 213.

We are grateful for the affirmation of Eric Rounds, a retired teacher in the Rochester City School District (Rochester, NY, public school system) and a member of Summerville Presbyterian Church's Missional Team in Round 4 of the *Measuring Mission* series. Trained in the use of SDT in the classroom, Eric's experience taught him that SDT posits a motivational *environment* (Eric's emphasis) which supports change in individual behavior. He notes the importance of the church as a community (*environment*) with specific value, and so it is important to ensure that all volunteers understand that the values of a social mission project are congruent with the values of their church (*environment*).

¹⁴ From the perspective of ethics, a missional volunteer's exercise of faith-informed Self-Motivation expresses the person's *informed consent*. *Informed consent* is a moral good – people have a moral right to exercise their autonomy, make choices, and have voice in decisions which affect them directly. This ethical principle aligns with Deci and Ryan's

observation that people are more likely to resist a decision which is imposed on them externally, or if they do comply, the conforming behavior is less likely to be sustained over time. When we elicit volunteers' faith-informed Self-Motivation for the practical reason that it works, we are also honoring the ethical reason that it is morally correct.

- ¹⁵ Baard, Paul B. (1994). A motivational model for consulting with not-for-profit organizations: A study of church growth and participation. *Consulting Psychology Journal: Practice and Research*, 46(3, July-September):19-31. Baard is an associate professor of communications and management, Graduate School of Business Administration, Fordham University, New York, NY. See also: Baard, Paul P., & Aridas, Chris. (2001). *Motivating Your Church: How Any Leader Can Ignite Intrinsic Motivation and Growth*. New York, NY: The Crossroad Publishing Company. [Accessed 04/01/23: <https://archive.org/details/motivatingyourch0000baar/mode/2up>]
- ¹⁶ Endnote 15: Baard, (1994), pg. 24.
- ¹⁷ 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 04/01/23: <https://archive.org/details/congregationsint0000dudl>]
- ¹⁸ 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. [Accessed 04/01/23: <https://archive.org/details/handbookforcongr0000unse>]
- ¹⁹ Dudley (1932-2009) was a renowned Presbyterian Church (U.S.A.) minister, sociologist, and seminary faculty member who led the Project, 1987-1992. Using what we authors would identify as an *action research* or *program evaluation* model, scholars and church leaders worked with congregations in the Midwest to learn how to develop social ministries. These were not part of a congregation's mission and ministry structure; these were non-profit corporations separate from the congregations.
- ²⁰ Johnson was with the Evangelical Covenant Church. Johnson, Sally A. (1996). "Volunteer Satisfaction in Community Ministries." Chapter 1 in Dudley, Carl S. (Ed.). *Next Steps in Community Ministry: Hands-on Leadership*. Bethesda, MD: The Alban Institute, Inc., pp. 3-10. To our knowledge, Johnson never published the survey questions or directions for administering them. [Accessed 10/17/22: <https://archive.org/details/nextstepsincommu0000unse>]
- ²¹ Our focus is lay volunteers. For a rare, research-based examination of the role of the pastor in social mission, see: Dudley, Carl S. (1996). "Clergy Contributions to Mobilizing Social Ministries." Chapter 2 in Dudley, Carl S. (Ed.). *Next Steps in Community Ministry: Hands-on Leadership*. Bethesda, MD: The Alban Institute, Inc., pp. 11-20. [Accessed 04/01/23: <https://archive.org/details/nextstepsincommu0000unse>]
- ²² We developed the survey on the basis of questionnaires used in research with Deci and Ryan's Self-Determination Theory.

²³ **Acknowledgements**

- Wetlands researcher photograph, pg. 2. Attribution: United State Environmental Protection Agency web archive, "Science Notebook," "Gulf Coast Wetlands," "How Healthy is that Wetland?" slides. Accessed 04/01/23:

<https://archive.epa.gov/epahome/sciencenb/web/html/wetlands-gulfcoast.html> License: No copyright or rights holder has been identified.

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- R. M. Ryan and E. L. Deci photograph, pg. 11. Attribution: myBRAINisOpen Accessed 04/01/23: <https://www.mybrainisopen.net/learning-theories-timeline> License: Creative Commons NonCommercial-ShareAlike 4.0 International [<https://creativecommons.org/licenses/by-nc-sa/4.0/>]