

5 + 5 + 5

15 Measures of Mission

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



Worship God *liturgia*

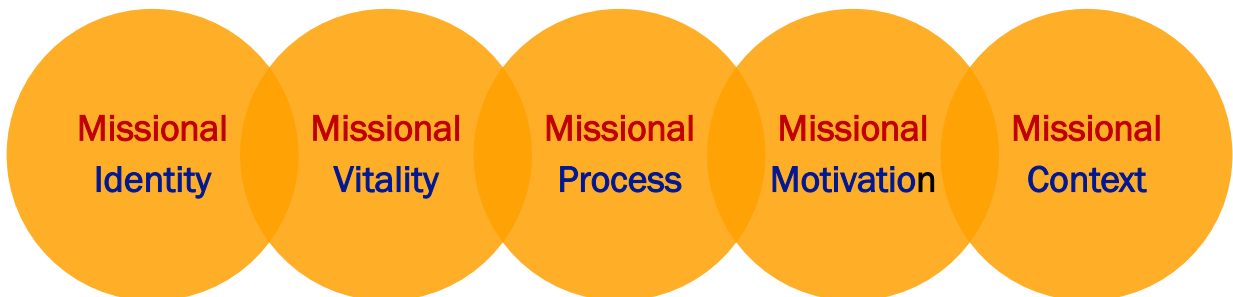
Teach people *didache*

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

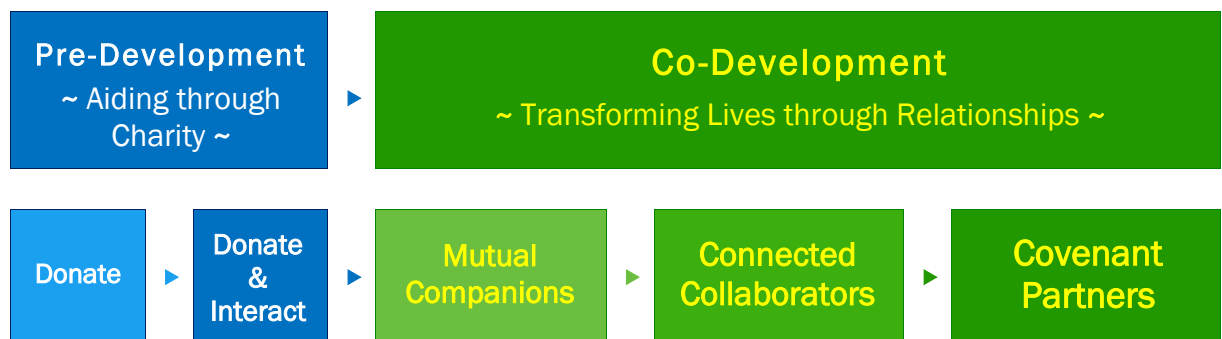
Missional
Vitality

Missional
Process

Missional
Motivation

Missional
Context

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



The House Metaphor continued

No house is entirely isolated. It is in an environment that not only physically surrounds the building but also influences much household activity. House hunters inquire about local costs, check out the neighbors, examine the neighborhood, its schools, services, climate, demographic trends, etc., to satisfy themselves that the context is a suitable and secure place for a home.¹

Missional Context: Two Types

Examining the **Context** of a congregation is like examining a wetland. We trace an ecosystem's life in its water, soil, geology, vegetation, and biology. We trace the life of our social mission projects in their environment – their **Context**. We explore two components: **Geography** and **Relationships**.^{2, 3}

Context 1: Geography

Geographic Context is the area around the site of our congregation. The exact “where” is up to us. It's ours to define. Where is our neighborhood? What is the **local** community which includes our neighborhood? Congregations with regional, national, and/or international social missions define **Geographic** context differently from ones whose mission is solely local. Where does our congregation leave missional footprints?

Time to Reflect Write my response in the space below.

The 3 Local (town/city/county) social projects most important to me are:

The 3 mission projects Beyond Local most important to me are:

Context 2: Relationships

Our missional “webs”

Relationships Context is our congregation's institutional ties:

- connection to a denomination;
- ecumenical or interfaith partnerships;
- agreements with businesses;
- collaboration with municipal or government agencies, non-profit groups, and schools or colleges;
- alliances or networks with community or advocacy groups.

These are not the personal ties of our individual members. Mission projects build relationships in many, often creative, ways. Think of our projects' **Relationships** with others beyond the congregation. Sometimes, our project initiates collaboration, e.g., to be more effective. Sometimes, others come to us, seeking to assist.⁴

Time to Reflect Write my response in the space below.

3 of our projects which have a strong relationship with a partner:

Project & partner:

Project & partner:

Project & Partner:

Discovering Our Specific Missional Context... Our Neighbors

Complete this **Worksheet** as best I can in **30 minutes**. I use the **Sources** on pp. 4-5. If I know other sources of current information, I use those, too! The process of exploring and finding data is more important than completing all the demographic factors.

Worksheet: Profile of Our Congregation and Our Community

Demographic Factor	% of Our Congregation	% of Our Context: Village, Town, City	% of Our Context: County
--------------------	--------------------------	---	--------------------------------

Age

0-18 years old			
19-65 y.o.			
65+ y.o.			

Race / Ethnicity

Majority of our community			
Minority of our community			

Education

High school graduate			
College graduate			
Graduate degree			

Household income

\$0 – \$25,000/yr.			
\$26k – \$50k/yr.			
\$51k – \$100k/yr.			
Over \$100k/yr.			

Another factor

E.g., religious affiliation, or home ownership: _____			
---	--	--	--

Residence location

Rural			
Village			
Town			
City			
Suburb of City			

Sources of Demographic Information about Our Community

Local & Regional Sources

- | | |
|--|--|
| ▪ Central office of our school district | ▪ Non-profit agency dealing with human needs & services, e.g., United Way, YWCA / YMCA |
| ▪ Central office of our village, town, city, or county | |

United States Census Bureau: Quick Facts (2022)

[Accessed 04/04/23: <https://www.census.gov/quickfacts/fact/table/US/PST045222>]

1. In the search box at the upper left (magnifying glass symbol in corner, enter the county, city, town, village, or ZIP code we are searching.
2. The return is entitled “Table”. Scroll down the page. Under the “People” category, information is displayed for subcategories:

- | | | |
|------------------------------|----------------------------------|--------------------|
| ▪ Population estimates | ▪ Housing | ▪ Health |
| ▪ Age & Sex | ▪ Families & Living Arrangements | ▪ Economy |
| ▪ Race & Hispanic Origin | ▪ Computer & Internet Use | ▪ Transportation |
| ▪ Population Characteristics | ▪ Education | ▪ Income & Poverty |

Community Demographics: Presbyterian Church (U.S.A.)

[Accessed 04/04/23: <http://maps.nazarene.org/DemographicsPresbyterian/> On this date, the data was current as of 2019.]

1. Specify a locale by ZIP code, city/state, or specific address. (To see a map, select the “Locate” button.) [Note: The return for existing PGV churches is not up-to-date.]
2. Enter our choice of radius in miles.
3. Enter our choice of a center point.
4. Select the “Reports” button. This leads to a display of the “Summary Overview Report.” In the right column, select from these reports:

- | | | | |
|-----------------------|-----------------|-----------------------|-----------|
| ▪ Population & Growth | ▪ Age Groups | ▪ Education Levels | ▪ Culture |
| ▪ Family Structure | ▪ Housing Types | ▪ Economic Indicators | |

To see the data for the specific report, scroll down the page.

Census Reporter

[Accessed 04/04/23: <https://censusreporter.org> On this date, the data was for 2021.]

1. In the box to the right of “Profile”, enter the locale you’re searching. (We may have to refine our entry, e.g., “Perinton Town, Monroe County, NY”)
2. When the data for our locale is displayed, scroll down the page.
3. Broad categories include:

- | | | | | |
|----------------|-------------|------------|-----------|----------|
| ▪ Demographics | ▪ Economics | ▪ Families | ▪ Housing | ▪ Social |
|----------------|-------------|------------|-----------|----------|

To see more detailed data, select the “Show data” option below the display at the lower right. For even more detail within the “Show data” option, select “View table”. Bar graphs are the default; table options are available.

A Unique Resource for Learning about Our Neighbors

Go to **ACT Rochester** home page → <http://www.actrochester.org>⁵

As of 04/04/23, the 2022 update is available. From the home page, we may search for data specific to:

1. **County**, 2. **Outcome Indicator**, 3. **Region**, or 4. a **Customized Search**.

1. For **County**-specific data, start at the home page and click on our county. →



The following 3 categories are displayed:

“General Overview”

- The opening page is introductory.
- Click the link to see a complete report in multi-page PDF display.

“County name Report Card” (click the image to see a multi-page PDF display)

- Data for 8 Outcome Indicators is provided: Children & Youth, Community Vitality, Economic Security, Economy, Education, Health, Housing, Public Safety.

“Hard Facts” About Our Community (click the image to see a 1-page PDF display)

- Data for 12 Outcome Indicators for African Americans & Latinos is provided.

2. For an **Outcome Indicator** search, start at the home page. Scroll down to →

FEATURED INDICATORS

Continue scrolling and click →

VIEW ALL INDICATORS



9 round icons are displayed for these Indicators:

- Children & Youth, Community Vitality, Demographics, Economic Security, Economy, Education, Health, Housing, Public Safety.

Click the round icon to view data regarding trends. For detail, click the “View Complete Indicator Data” bar. County, State, and Rochester data can be seen by clicking the charts.

– continues –

– continued from prior page –

3. For **Regional** data, start at the home page. Scroll down to →

OUR COMMUNITIES /
REPORT CARDS

and click the link →

VIEW REPORT CARDS



The following 3 categories are displayed:

“Nine-County Regional Report Card” (click the image to see a PDF display)

- Data for 8 Outcome Indicators: Children & Youth, Community Vitality, Economic Security, Economy, Education, Health, Housing, Public Safety.
- Includes comparisons to NY State and Long Term Trends.

“County Report Cards” (click the image for each to see a 1-page PDF display)

- “Long Term Trend Comparison”
- “NYS Comparison”
- “Finger Lakes Regional Cities”

4. For a **Customized Search**, start at the home page. Scroll down to →

New!
CREATE A
DASHBOARD

and click the link →

CREATE A DASHBOARD



Select an Outcome Indicator data from the following 2 categories:

“Geography”

- Choices include Region, U.S., NY State, Counties. Click on the choice.

“Filter” To create a customized dashboard, select from the available indicators. E.g., Orleans County indicators include: Children Youth, Prenatal Care, Prenatal Care by Race/Ethnicity, Babies Born with Low Birth Weights, Babies Born with Low Birth Weights – Race/Ethnicity, Infant Mortality Rate.



In this Workshop,
I'll report what I found.

Our Congregation's Missional Neighborliness

Now we take the demographic profile of our congregation and community, and apply it to ways in which our congregation is a missional neighbor.

- We ask how our congregation **interacts with** our neighbors and community.
- We ask how our congregation uses our **capacity to influence** our community.

To explore these topics, we draw on the work of Loyde H. Hartley, a scholar of congregations. His comprehensive studies give us tools to measure social mission.⁶ We explore 8 questions, which are organized into 2 categories.

Our congregation's **interactions** with our community⁷

1. In what ways is our congregation an Insider in the community we serve?	3. In what ways do we as a congregation Connect with the community we serve?
2. In what ways is our congregation an Outsider in the community we serve?	4. In what ways does our congregation Avoid the community we serve?

Our congregation's **capacity to influence** our community⁸

5. In what ways is our congregation's capacity to influence our community one of Civic Strength ?	7. Does our congregation Maintain our resources to serve our community?
6. In what ways is our congregation's capacity to influence our community one of Civic Weakness ?	8. Does our congregation Advocate Missionally in our community?

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

- Questions 1 and 2 build on themes from **Missional Identity** (Workshop 3), particularly the theme of **intersectionality** in social mission projects.
- Questions 3 and 4 build on our windshield surveys and our Team research interviews with planning agency leaders and social services agency leaders.
- Questions 5-8 consider our congregation's potential to make more of an impact through our social mission projects. (We also examine advocacy in Workshop 8.)

Interactions with Our Community

1. In what ways is our congregation an **Insider** in the community we serve?

This first question asks how members of our congregation are like people in the multiple communities in our **Geographic** and **Relational Context**. Visualize the faces of the people...

- who are served by our local social mission projects;
- who are our partners and collaborators in social mission;
- who form the whole range of people who live in our community.

How are people in our congregation like people in our **community** regarding:

- | | |
|-------------------------|--------------------|
| + age | + race / ethnicity |
| + gender | + where we live |
| + job | + family status |
| + education | + income |
| + culture | + language |
| + religious affiliation | |

Members most like the people who live in the community we serve are **Insiders**.

Members of our congregation who are most like people in our community can identify with them, e.g., recognize their circumstances and needs, and understand their hopes and dreams. And people in the community can identify with our members.

Social mission advantages

Being a community **Insider** brings an advantage to our local social mission projects – a ready basis for a person-to-person relationship, a bridge to building trust and rapport. ⁹

This mutual identification, or personal connection, also gives our **Insiders** a base of power from which to join with others to change our community, to build God's biblical vision of a more loving, compassionate, peaceful, just, and sustainable world, or what Rev. Dr. Martin Luther King, Jr. called "the creation of the beloved community." ¹⁰

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

1a. Compared to the community we serve, in what ways are our members **Insiders**?

List specific examples:

1b. To what degree is our congregation an **Insider** in the community we serve?

1 = We are barely Insiders.

5 = We are very much Insiders.

We are Community Insiders

1 2 3 4 5

Circle my response above

Interactions with Our Community

2. In what ways is our congregation an **Outsider** in the community we serve?

Every congregation has some **Outsider** characteristics as well as **Insider** ones. This question asks how the culture of our congregation differs from the culture of the community you serve. Community **Outsiders** are the opposite of **Insiders**. **Outsider** congregations are not like the majority culture of their community, partners, or neighbors.

Missional disadvantages

Outsider congregations have a harder time identifying with people served by their social mission projects, and the people served have a harder time identifying with persons who serve. How many **ALICE** families (see Workbook 3) are part of our congregation? **Outsider** status can affect a project's capacity to build person-to-person relationships. The reality of people from different cultures who meet in social mission

projects was addressed in Workshop 4, Missional Identity (subsections on Identity and Cross-Cultural Mission, and Identity, Education, and Income.) The standard identified there is relevant here:

Culturally-sensitive missional teams are aware of differences between themselves and people in the community whom they are serving.

Missional advantages

Sometimes a congregation's **Outsider** status can boost missional outcomes – when that status is based on *privilege*. *Privilege* means political, financial, and racial power, as well as access to goods and services, and to community leaders. *Privilege* can be used for the common good (*koinonia*) or for private gain. Use of power is an ethical choice.

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

2a. Compared to the community we serve, in what ways are our members **Outsiders**?

List specific examples:

2b. To what degree is our congregation an **Outsider** in the community we serve?

1 = We are barely Outsiders.

5 = We are very much Outsiders.

We are Community Outsiders

1 2 3 4 5

Circle my response above

Interactions with Our Community

3. In what ways do we as a congregation **Connect** with the community we serve?

When a congregation commits to **Connect** with people through social mission, specialized programs are often begun. A food handout program, e.g., is a specific way to **Connect** with specific people who have a specific need.

In projects like feeding programs, individual members may make personal **Connections** with individual guests in different ways and to different degrees. And vice versa! There is always latent potential for more frequent or better quality **Connection** between people who are served and our volunteers.

Making Connections

How are **Connections** made? On a people-to-people basis. ¹¹

The Outreach Committee notices an increase in single-parent families with

young children in the neighborhood. Interviews with staff at the local library, school, and YWCA lead to contacts with parents. Friendly gatherings are convened to listen to their needs. A new ministry emerges, connecting the families with the congregation and the families with the community.

Deepening Connections

An existing food handout project could **Connect** more deeply with families who are served by partnering with...

- a shelter for people experiencing homelessness.
- a local social service agency.
- a non-profit which monitors eviction cases in a local court.
- organizations advocating on behalf of people who are poor or **ALICE** families.

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

3a. In what ways do we as a congregation **Connect** with the community we serve?

List specific examples:

3b. To what degree do we as a congregation **Connect** with the community we serve?

1 = We are Connected only a little.

5 = We are Connected a great deal.

We Connect				
1	2	3	4	5

Circle my response above

Interactions with Our Community

4. In what ways do we as a congregation **Avoid** the community we serve?

Avoidance is a project's direct or indirect distancing of itself from the people and their circumstances in their specific neighborhoods. It may be deliberate. It may not be conscious. Regardless, the result is, at minimum, lost opportunities for both the social mission project and the people who are served.

In the extreme, **Avoiding** turns into **Abandonment** when a project physically or spiritually leaves its community. This is a rejection of **Connecting** with local people and conditions. Some social mission projects may physically and actively **Abandon** their context due to an inability to face fears or because they believe they will be better-off by leaving.

A congregation can also spiritually and passively **Avoid** its context over time by ignoring or resisting the new and/or different people who have moved into the

neighborhood. This pattern of evading is actually a slow, spiritual **Withdrawal** and leads to physical **Abandonment**.

Under some circumstances, leaving is not **Avoidance** when it is exercised strategically. Given a project's limited capacity (e.g., amount of space, architectural limits of the space, number of members, abilities of the members...), certain of its functions may be given to another community entity as a better means for serving people.

Take the case of a town with four struggling Protestant churches on four adjacent corners. Merging two of them is not **Abandonment**. Rather, it is wise stewardship and a strategic form of **Connecting** which combines resources and brings new life to those churches and the community.

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

4a. In what ways does our congregation **Avoid** the community we serve?

List specific examples:

4b. To what degree do we **Avoid** the community we serve?

1 = We Avoid only a little.

5 = We Avoid a great deal.

We Avoid				
1	2	3	4	5

Circle my response above

Capacity to Influence

5. & 6. In what ways is our congregation's capacity to influence our community one of **Civic Strength**? In what ways is it that of **Civic Weakness**?

This question is about our congregation's **capacity**, or **lack**, to act on our community's issues and people's needs. At root, this is about identifying privilege and access to power – our congregation's **capacity** to act with purpose, exercise influence, assert our moral voice, and make a difference.¹² Some members' personal influence in the community might inform our answer. But this is about our congregation's **capacity**.

After a member of Covington United Presbyterian Church, Pavilion, NY, was injured in an accident at an unprotected crossroads, the Session wrote authorities to request stop signs at the site. In response, signs were installed! The letter was written only to express care for the parishioner. In retrospect, Covington's Study Team realized the outcome demonstrated the congregation possessed a **capacity** for **Civic Strength** and could make an impact in their community.

Many congregations are uncomfortable seeing themselves as exercising influence on social issues or public policy. To those who are uneasy, consider Rev. Dr. Martin Luther King, Jr.'s theological analysis of the moral relationship between love and power:

"...power without love is reckless and abusive, and that love without power is sentimental and anemic. ...power at its best is love implementing the demands of justice, and justice at its best is love correcting everything that stands against love."¹³

Time to Reflect Enter my responses below. Come ready to share with our Team.

Every church has potential to act on behalf of its community. The potential might be large in some ways, and small in others. If our church (i.e., Session) was to take action, (e.g., write letters or talk to officials about the 3 local, civic issues listed below), would our potential to influence our community be one of **strength** or **weakness**? (Some consider this as "the church getting involved in politics." This is not; this is different. These are not partisan issues.)

For each scenario below, mark 1 box at the end of the row.

3 scenarios: Our capacity (potential) to influence our community	Strong Capacity	Weak Capacity
1. Proposed municipal zoning change will deny our church's use of our building as a means to serve community groups.		
2. Proposed local development project will result in gentrification and remove low income housing options.		
3. Proposed bus route change will limit access for people who are poor.		

Are there specific reasons which shaped my choices for each scenario on the prior page?

List my examples which illustrate that our congregation **has capacity** for **Civic Strength**

List my examples which illustrate that our congregation **lacks capacity** for **Civic Strength**

1. 2. 3.		1. 2. 3.
------------------------	--	------------------------

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

5. To what degree is our congregation's **capacity** (or potential) to act in our community one of **Civic Strength**?

- 1 = Our capacity to act with Strength is very weak.
 5 = Our capacity to act with Strength is very strong.

Degree of Our Civic Strength				
1	2	3	4	5

Circle my response above

6. To what degree is our congregation's **capacity** (or potential) to act in our community one of **Civic Weakness**?

- 1 = Our capacity to act is only a little Weak.
 5 = Our capacity to act is very Weak.

Degree of Our Civic Weakness				
1	2	3	4	5

Circle my response above

Capacity to Influence

7. Do we as a congregation **Maintain** our resources to serve our community?

Recall our working definition of **missional church** in Workbook 2:

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

And recall the question in Workbook 2 from Darrell L. Guder, the missional theologian:

"I would insist that we consider **every action and activity** [emphasis added] 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?" ¹⁴

A congregation's "**every action and activity**" includes how it **Maintains** itself. How does our congregation conserve, develop, and sustain our resources – our people, finances (annual budget), our building and campus, and our partnerships with others? **Maintain** is a resource-sensitive factor affecting how a congregation interacts with its community. What is crucial for the **missional congregation** is whether the resources to **Maintain** social mission are **sufficient** or **insufficient**.

When resources are **insufficient**, the congregation may turn inward, slipping into survival mode. The outcome? The congregation becomes isolated from its community. When a congregation is overwhelmed, its missional impact soon will be diminished or lost.

Examples of Insufficient Resources

- An overdue capital campaign for necessary repairs is deferred again.
- Staff are asked to work for less pay.
- A valued, long-running program is dropped due to budget cuts.
- Rooms are "mothballed" (sealed-off) to save winter heating costs.
- Leaders call for cutting the mission budget to pay operating expenses.

When resources are **sufficient**, the congregation can retain its current mission programs, reach out to address new needs, and work from a program base by which to make a **missional** impact in the name of Jesus Christ. ¹⁵

Examples of Sufficient Resources

- A capital campaign raises funds to enhance the building through renovations, repairs, or updates.
- A music ministry program starts a children's choir or adds new music to appeal to people different from the current membership. ¹⁶
- In 2016, Central Presbyterian Church, Geneseo, was able to respond to a request from the Geneseo-Groveland Food Pantry to house the Pantry. Members redesigned the education wing, and built shelves to store non-perishables. To accommodate freezers, re-wiring was completed. Two rooms were connected. The missional result: Every week now, more clients are served, and are better served. ¹⁷

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

List examples of ways in which our resources are **sufficiently Maintained** to be able to serve our community

List examples of ways in which our resources are **insufficiently Maintained** to be able to serve our community

1.	1.
2.	2.
3.	3.
4.	4.

7. To what degree do we as a congregation **Maintain** our resources to serve our community's needs?

1 = How we Maintain serves only a little.

5 = How we Maintain serves a great deal.

We Maintain				
1	2	3	4	5

Circle my response above

Capacity to Influence

8. Do we as a congregation **Advocate Missionally** in our community?

Missional Advocacy is our intervention on behalf of our neighbors. **Advocacy**...

- points to injustice, corruption, discrimination, favoritism, inequity, bias, and prejudice.
- expresses grievance at threat, injury, harm, or violation.
- seeks to right a wrong.
- is the moral voice which declares current conditions must be changed for the sake of justice and for the good of God's people.
- "Advocacy is using love plus power to seek justice in society." ¹⁸

The motivation to **Advocate** on behalf of people served by a social mission project is to "provoke some power outside of the church to bring about a change which, on its own, the church could not accomplish." ^{19, 20, 21}

Advocacy is Biblical

Some will always criticize **advocacy** by a faith community as *political*. They ignore Jesus' promise at the Last Supper to ask God to send another Advocate, the Holy Spirit, to be with the disciples forever (John 14:16). Jesus' term of Advocate names one who intercedes for others, who helps, comforts, and gives voice to God's truth. Jesus' advocacy is consistent with Proverbs 31:8-9:

"Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and the needy."

The classic 20th century example of congregations' **Missional Advocacy** is



Presbyterians from the Synod of Virginia go from a prayer service to join a rally in support of the Poor People's Campaign, June 19 (Juneteenth), 1968, Washington, D.C. ²²

the Civil Rights movement which confronted the systemic and cultural sin of racism. ^{23, 24}

Missional Advocacy can also be the intervention to confront churches' own complicity in community ills. Recall the story of Jesus and the money changers and merchants in the Jerusalem temple (Mark 11:15-17). For a contemporary example, see this endnote. ²⁵

God sends the Church to work for justice in the world... These acts of peacemaking and justice are established upon God's gracious act of reconciliation with us in Jesus Christ, and are a way of participating in Christ's priestly intercession or advocacy for the world.

The Book of Order, Worship and the Church's Mission in the World: Justice and Peace, W-5.0304. ²⁶

Missional Advocacy assumes many forms. God's Spirit works through the unique **Identity** of a mission project as it intersects with its unique **Context** and people's needs. The first 3 examples are advocacy regarding *issues* or *groups*. The 4th is advocacy for a *person*.

- Members write letters for *Bread for the World*, a national campaign of faith communities to end hunger. Letters are collected, prayed over in worship, and sent to members' legislators.²⁷
- A group from the congregation stages a sit-in or joins a march on behalf of a social need or neighborhood problem.
- The mission project takes a public position on a proposed zoning change that will negatively affect the neighborhood.
- Leaders intervene on behalf of a local neighbor whose landlord attempts to

exploit her vulnerability as a poor, single mother with young children, or a widowed, elderly man, homebound and behind on his bills, who does not know how to set-up a payment plan with his utility company.

The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, to gather for worship, to offer care and nurture to God's children, to speak for social justice and righteousness, to bear witness to the truth and to the reign of God that is coming into the world.

*The Book of Order, The Mission of the Congregation, G-1.0101.*²⁸

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

8a. Do we as a congregation Advocate Missionally for issues, groups, and/or individuals?

List specific examples:

8b. To what degree do we as a congregation Advocate Missionally for issues, groups, and/or individuals?

1 = We Advocate Missionally only a little.

5 = We Advocate Missionally a great deal.

We Advocate Missionally

1 2 3 4 5

Circle my response above

How frequently do U.S.A. congregations collaborate with other faith communities in outreach projects? ^{29, 30}

In the last 12 months, has your congregation been involved in ANY of these ecumenical or interfaith activities?	% of congregations (2010)		% of congregations (2015)	
	With other Christian groups	With non-Christian traditions	With other Christian groups	With non-Christian traditions
Worship services ■ PC(U.S.A.) subset ³¹	51% 67%	15% 10%	50.2% —	07.5% —
Celebrations, fairs, meals or cultural events ■ PC(U.S.A.) subset	46% 51%	15% 10%	— —	— —
Education or fellowship activities ■ PC(U.S.A.) subset	48% 53%	11% 10%	46.3% —	08.5% —
Community services activities ■ PC(U.S.A.) subset	52% 64%	21% 16%	55.7% —	15.0% —

Commentary

These statistics are both encouraging and discouraging. The percentages in the “**With other Christian groups**” columns are relatively strong. However, the key word **ANY** pops up in the survey question. (The original survey wording did not capitalize “any.”) “any” could mean as little as 1 act of ecumenical (i.e., Christian only) or interfaith (i.e., different faiths) collaboration. We don’t learn the true frequency or depth of how these congregations collaborate.

Collaboration is a great way to overcome the resource challenges of low staff time and low advocacy action, as well as low funding for missional outreach programs. Collaborating with other faith communities is a core, missional best practice. ³²



Engaging & Educating Our Congregation

Here's what we want the people on our Session to know about what we discovered in **Workshop 8, Missional Context.**

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 8, Missional Context.**

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

Our communication plan
(our “how”)

1.		
2.		
3.		

Workshop 8 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 8 pp. 21-22	Personal	My Religious Leader Interview	Workshop 9
Workbook 8 pp. 23-24	Team	How We as a Congregation Relate to Our Community	Workshop 9
Workbook 9	Each Team member	Read Workbook 9 up to the Research page; respond in writing to the Think About It sections	Workshop 9

Facilitator's Preparation

Team's submitted research	Title of document to create	To be Distributed
Team members' Benefit Survey Worksheets -- for each project (Workbook 7, pp. 17-21)	Project Report: Survey of Benefits of Our Missional Participation (format is Workbook 7, pp. 22-25)	Workshop 9



My Religious Leader Interview: Discovering Our Community ^{33, 34}

Goal: This research is a means toward our building a new, or maintaining an existing, missional relationship with religious leaders in our congregation's local community.

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

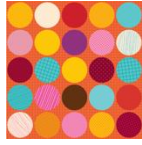
Task: Conduct an information-gathering interview in-person.

Target: Present our report in Workshop 9.

1. This 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 of us will interview the pastor or religious leader of the congregations/parishes/synagogues/mosques in our community.
3. I make a 30-minute appointment with the individual. I explain that our church is doing a study to understand the views of local community leaders about the issues and needs in our local community.
4. I come prepared to take notes so I can report back. My interview questions are the following:
 - a. "What do you identify as the top 5 crucial issues and needs in our local community?" (Let the leader define what is meant by *our local community*.)
 - b. "What are your faith community's current community outreach projects?"
 - c. "How does your faith community prioritize these outreach projects in relation to projects which serve your faith community?"
5. If available, I collect literature or handouts about this congregation's community outreach projects.
6. I bring a short (1-page) written report to Workshop 9. I prepare to share my findings and insights orally. In advance, I email my report to our Clerk of the Works who sends it to our Team members and our Facilitator.

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

- ❖ Give the religious leader 10 days advance notice.
- ❖ When making the appointment, tell the religious leader why you seek the interview: your congregation is studying your community's needs.
- ❖ Confirm the appointment by sending a written note by email or U.S. Postal Service.
- ❖ Imagine how the interview will take place. Rehearse how you will ask follow-up questions or seek clarifications.
- ❖ Be on time.
- ❖ After 30 minutes, close the conversation – unless she or he wishes to continue.
- ❖ Soon afterwards, organize your notes while the interview is still fresh.
- ❖ Follow with a thank you note.

The church does not have a **mission**,
but the **mission** has a church. ³⁵



How We as a Congregation Relate to Our Community

Goal: Create a dialogue within our congregation regarding specific ways the congregation both interacts with and also influences our community.

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

Task: Our Team conducts a group discussion with our congregation.

Target: Present our report in Workshop 9.

1. This is a 3-hour assignment. (1 to prepare, 1 for the event, 1 for our report.)
2. In Workshop 7, we described how our congregation is part of, interacts with, and influences our community. We cited examples to support our analysis. Now, we move this discussion to our congregation.
3. We select a day / time / place to which we invite the congregation to participate in a discussion – an open conversation – about our relationship to our community. This occurs **before** Workshop 8, including lead time to complete our report of the event.
4. We assign a Team member to publicize this event. Consider making this part of a relaxed meal. Encourage a wide range of congregants – length of membership or participation, site of residence, age, race /ethnicity, etc. The wider the perspective, the better!
5. We assign a Team member to create a handout of the 8 questions from Workshop 8. (The following page is an example.)
6. We create a plan for how we will lead and guide this event.
7. Using our handout, we guide people through the 8 questions. (Yes, this might be a challenge, so we may need to be creative.)
 - a. We encourage people to reflect; these are not typical questions. Ask for responses, and for specific examples. (Some might cite the same example to support different positions.) Remind people: **this is an honest, open conversation among friends, not a debate to win or lose**. We're exploring. Respect people's individual perceptions.
 - b. We keep notes and record the congregation's responses and their examples.
8. Based on our notes from 7b., our Team's work product is a 1-page, typed report summarizing our findings. We prepare to present it orally in Workshop 9. In advance, our Clerk of the Works submits the report to our Facilitator.

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How Do We as a Congregation Relate to Our Community?

Our congregation's interactions with our community.

1. In what ways is our congregation an **Insider** in the community we serve?

2. In what ways is our congregation an **Outsider** in the community we serve?

3. In what ways do we as a congregation **Connect** with the community we serve?

4. In what ways do we as a congregation **Avoid** the community we serve?

Our congregation's capacity to influence our community.

5. In what ways is our congregation's **capacity to influence** our community one of **Civic Strength**?

6. In what ways is our congregation's **capacity to influence** our community one of **Civic Weakness**?

7. Do we as a congregation **Maintain** our resources to serve our community?

8. Do we as a congregation **Advocate Missionally** in our community?



Some members of the missional study team from Central Presbyterian Church, Geneseo, New York, review their Inventory of Social Mission Projects. Central's was one of the first six teams in the pilot program of the Workshop series.

Workbook 8 – Endnotes, References, & Acknowledgments ³⁷

- ¹ Hopewell, James. (Wheeler, Barbara G., Ed.) (1987.) "Househunting." Chapter 2 in *Congregations: Stories and Structures*. Philadelphia, PA: Fortress Press, pg. 19. [Accesses 12/01/23: <https://archive.org/details/congregationstor0000hope/mode/2up>]
- ² The importance of a clear-eyed, reality-based understanding of the congregation's community is reinforced by experience with many different types of congregations. See: Dudley, Carl S. (1991). "Part 1: Social Context." Section in *Basic Steps Toward Community Ministry: Guidelines and Models in Action*. Washington, D.C.: The Alban Institute, Inc., pp. 1-41. [Accessed 04/04/23: <https://archive.org/details/basicstepstoward0000dudl>] The section presents 6 practical guidelines for studying a congregation's "social context, the place and people around your church" (pg. xiii).

See also: "Appendix B. Summary Questions for Social Context," pp. 119-121. There are other ways to designate types of contexts, e.g., political, economic, or racial / ethnic. In *Measuring Mission*, our two broad types tend to overlap with these more specific ones.
- ³ See also: Dudley, Carl S. (2002). "Part 1: Social Context." In *Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives*. Bethesda, MD: The Alban Institute, Inc., pp. 17-62. Note the checklist on pg. 62. [Accessed 04/04/23: <https://archive.org/details/communityministr0000dudl>]

The significance of **Context** 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 characteristics is: “These congregations attend closely to demographic and social changes in their communities, and they understand the particular qualities that make their communities both what they are and what they are becoming.” [Accessed 04/04/23: <https://thrivingcongregations.org/about/#initiative>]

- ⁴ In a multi-year research project involving 25 Christian congregations and their social mission initiatives, the study team observed: “In discovering other groups [in their community] that shared their values and commitments, most [of the 25] churches recognized old limits and new potential. They had friends in the community, but no significant experience of working together.” Dudley, Carl S. (1997). *Civil Investing by Religious Institutions: How Churches Launch New Community Ministries* (Essays on Philanthropy series, No. 28). Indianapolis, IN: Indiana University Center on Philanthropy, pg. 9. [Unpublished monograph. A copy was obtained in 2018 directly from the Center].

- ⁵ ACT Rochester is an initiative of the Rochester Area Community Foundation, Rochester, NY. ACT Rochester serves the following counties: Genesee, Livingston, Monroe, Ontario, Orleans, Seneca, Wayne, Wyoming, and Yates. Its “purpose is to continue to change the culture of decision making through the use of credible, independent and timely data coupled with sound analysis and research reports so as to enable people to LEARN about critical issues, CONNECT with others and ACT to promote change. ACT Rochester is more than a warehouse for data. Staff is engaged in local initiatives to encourage the development of goals, targets and accountability so that our community can better identify and measure progress.” [Accessed 04/03/23: <https://www.actrochester.org>]

Data research and analysis is by the Center for Governmental Research. CGR, a highly-respected, independent non-profit, which performs research, analysis, and consultation for public and non-profit organizations, and foundations. CGR is based in Rochester, NY. [Accessed 04/03/23: <https://www.cgr.org>]

- ⁶ Hartley, Loyde H. (1992). *Cities and Churches: An International Bibliography, Volume 1, 1800 – 1959; Volume 2 1960 – 1979; Volume 3, 1980 – 1991*. Metuchen, NJ: American Theological Library Assoc. and The Scarecrow Press. A bibliography of 19,358 studies of congregational mission since 1800. Hartley was faculty member of Lancaster Seminary Lancaster, Pennsylvania, who conducted important national studies. We adapted his terms.

- ⁷ This exercise is another in our series of workshops to help congregations overcome *familiarity blindness*, a term referring to “look[ing] right through a problem without seeing it.” Endnote 4: Dudley, (1997), pp. 7-8. Unlike guidelines for community studies which make the assumption that churches will recognize conditions in need of change, our prior assignments for Study Teams, e.g., the surveys in Workbook 1, which are succeeded by people’s reports, promote the opening of “missional eyes.”

- ⁸ Dudley’s point in the Endnote 7 regarding *familiarity blindness* was originally cited as a factor which affects whether a congregation can recognize its capacity to influence its community: Dudley, Carl S. (1991). [The 1989 H. Paul Douglass Lecture] From typical church to social ministry: A study of the elements which mobilize congregations. *Review of Religious Research*, 32(3, March):205.

- ⁹ Endnote 4: Dudley, (1997), pg. 5. Citing again Dudley’s study of 25 congregations, it is striking that researchers found “social networks of the congregations (rather than location or

physical facilities) were more important assets.” Social mission in the community could not happen until the networks of members of the congregations and the networks of community neighbors connected, stimulating a positive impact in both congregation and neighborhood.

- ¹⁰ According to The King Center in Atlanta, GA, [Beloved Community](#) was a term “coined by philosopher Josiah Royce to denote an ideal community, [which was] used frequently by Dr. King to describe a society of justice, peace and harmony which can be achieved through nonviolence.” See the “Glossary of Nonviolence” on the World Wide Web site of The King Center. [Accessed 04/04/23: <https://thekingcenter.org/about-tkc/glossary-of-nonviolence/>]
- ¹¹ In the study of 25 congregations cited in Endnote 4, researchers found that rather than focus on abstract community issues or social conditions, congregations “wanted ministry with people they could name,” e.g., “‘our neighbor kids,’ who have inadequate education and are unemployed. Naming people has the power to motivate congregational effort. Neighbors in crisis help congregations break out of their complacency to become more involved.” Endnote 4: Dudley, (1997), pp. 5-6.
- ¹² Regarding power and influence, 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. 66-74. [Accessed 04/04/23: <https://archive.org/details/studyingcongrega0000unse>]
- ¹³ The quote is from a speech delivered at the 11th annual convention, Southern Christian Leadership Conference, Atlanta, GA, August 16, 1967. “Where Do We Go from Here?” In Carson, Clayborne, & Shepard, Kris. (Eds.). (2001). *A Call to Conscience: The Landmark Speeches of Dr. Martin Luther King, Jr.* New York, NY: Intellectual Properties Management, Inc., pg. 186. See the transcription of the speech by the Martin Luther King, Jr. Research and Education Institute, Stanford University, Stanford, CA. [Accessed 04/04/23: <https://kinginstitute.stanford.edu/where-do-we-go-here>]
- ¹⁴ Stetzer, Ed. (2011, October 11). Darrell Guder on the missional vocation of the church and a missional hermeneutic. [Accessed 04/04/23: <https://churchleaders.com/pastors/pastor-blogs/155309-ed-stetzer-darrell-guder-on-the-missional-vocation-of-the-church-and-a-missional-hermeneutic.html>]
- ¹⁵ For a pioneering set of 16 case studies of Protestant churches, including Presbyterian, and ways their buildings were part of how they related to their community, see: Douglass, H. Paul. (1927). *The Church in the Changing City: Case Studies Illustrating Adaptation*. New York, NY: George H. Doran Company. Douglass was a Congregational Church pastor, an administrator for the American Missionary Association, and a research sociologist for various religious organizations. [Accessed 04/04/23: <https://archive.org/details/churchinchanging0000doug>]
- ¹⁶ Those who support a strategy to maintain the existing culture call this the “homogeneous unit principle” – *likes joining likes*. The goal is to attract new people who are like current members. It’s a choice not to reach out to people who differ. For an influential proponent, see: McGavran, Donald A., & Wagner, C. Peter. (1970; 1990). *Understanding Church Growth (Third Edition)*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. [Accessed 04/04/23: https://archive.org/details/understandingchu0000mcga_o1d0/mode/2up]

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- ¹⁷ Central Presbyterian Church, Geneseo, NY. (2016). *Church Mouse*, (September), pg. 3. Central Presbyterian Church. Geneseo, NY. (2016). *Annual Report*, Mission Commission, pg. 18. Geneseo, NY: Central Presbyterian Church.
- ¹⁸ Bobo, Kimberly, & Tom, Phil. (1996). "Developing Effective Congregational-Based Advocacy Ministries." Chapter 6 in Dudley, Carl S. (Ed.). (1996). *Next Steps in Community Ministry: Hands-on Leadership*. Bethesda, MD: The Alban Institute, Inc., pg. 55. See also pg. 57 for a very brief analysis of *power*. [Accessed 04/04/23: <https://archive.org/details/nextstepsincommu0000unse>]
- ¹⁹ Endnote 6: Hartley, (1987). *Volume 1*, pg. 14.
- ²⁰ Situations of advocacy deliberately create tension. Attention is called to specific conditions or practices, and new behaviors are sought. See "Confrontational Ministry" in: Dudley, Carl S., & Spote, Susan E. (1996). "Social Ministries: Constructive Use of Community Tensions." Chapter 5 in Dudley, Carl S. (Ed.). (1996). *Next Steps in Community Ministry: Hands-on Leadership*. Bethesda, MD: The Alban Institute, Inc., pp. 52-54. [Accessed 04/04/23: <https://archive.org/details/nextstepsincommu0000unse>]
- ²¹ Embracing confrontation as the means of advocacy is uncomfortable for many congregations. In the study of 25 congregations cited above, researchers found that congregational "leaders could not move easily from a focus on the particular people who needed help to the systemic causes that perpetuated their personal problems." Of the 25, 12 challenged educational and medical service system providers and inadequate housing code enforcement. "After brief and sometimes conflictual situations, the ministries return to business as usual." In other cases, however, public sector institutions transformed the way they conducted their programs because the social ministry projects had modeled a better way to accomplish the common goal. "Without confrontation, these ministries had transformed existing, inadequate systems." Endnote 4: Dudley, (1997), pp. 16-17.
- ²² Initiated in 1967, the Poor People's Campaign sought economic justice and human rights for people who were poor. Initiated by Rev. Dr. Martin Luther King and the Southern Christian Leadership Conference, it continued after he was assassinated in April, 1968. The photograph depicts Presbyterians leaving the prayer service at New York Avenue Presbyterian Church in Washington, D.C., to join the rally at the Washington Mall.
- ²³ The Civil Rights movement is an example of the necessity that advocacy be rooted spiritually if it is to be effective. This is especially true when persistence, resilience, and hope are required to persevere in the face of resistance, adversity, and hostility. See Endnote 18: Bobo, & Tom, (1996), pg. 63.
- ²⁴ On March 21, 1965, Rabbi Abraham Joshua Heschel, an influential Orthodox Jewish teacher and writer, accompanied Rev. Dr. Martin Luther King, Jr., across the Edmund Pettus Bridge in Selma, Alabama, to begin the 54-mile march to Montgomery, the state capitol, as thousands of people walked to advocate for voting rights long denied to African Americans. Reflecting on the experience, Heschel commented that he "felt my legs were praying." Branch, Taylor. (2006). *At Canaan's Edge: America in the King Years 1965-68*. New York, NY: Simon & Schuster, pg. 143; endnote is on pg. 809, quoting: Neusner, Jacob. (Ed.) (1990). *To Grow in Wisdom: An Anthology of Abraham Joshua Heschel*. Lanham, MD: Madison. [Accessed 04/05/23: <https://archive.org/details/atcanaansedgeame00bran>]
- ²⁵ In 2016, Princeton Theological Seminary, Princeton, New Jersey, a PC(U.S.A.) seminary, commissioned a two-year study "to examine the [Seminary's] historic connections to slavery." Released in 2018, the report "uncovers contradictions and complexities in the

practices, attitudes, and theological convictions of the Seminary's early faculty, students, and donors. It clearly depicts both profound moral failings and courageous acts of faithfulness to the Gospel." The task force which conducted the audit invited suggestions for the Seminary's response to the findings, and it committed to make recommendations to the Board of Trustees in the spring, 2019. Princeton Theological Seminary. (2018). *Princeton Seminary and Slavery: A Report of the Historical Audit Committee*. Princeton, NJ: Princeton Theological Seminary, 117 pp. [A PDF version of the report is available. Accessed 04/05/23: <https://slavery.ptsem.edu/full-report/> An overview is also available. Accessed 04/05/23: <https://slavery.ptsem.edu/overview/>]

- 26 Office of the General Assembly. (2023). "Section W-5.0304, Justice and Peace, in Section W-5.03, Worship and the Church's Mission in the World" in *The Constitution of the Presbyterian Church (U.S.A.): Part II Book of Order, 2023-2025*. Louisville, KY: Author, pg. 123. [Accessed 06/21/23 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]
- 27 Bread for the World, Washington, D. C. [Accessed 04/05/23: <http://www.bread.org>]
- 28 Endnote 26: Office of the General Assembly, (2023), "Section G-1.0101, The Mission of the Congregation, in Section G-1.01, The Congregation," pg. 19.
- 29 Faith Communities Today. (No date). *2010 National Survey of Congregations*. (No place: no publisher), pg. 7, question 14. [Accessed 04/05/23: <https://faithcommunitiestoday.org/wp-content/uploads/2019/01/2010FrequenciesV1.pdf>]
- 30 Faith Communities Today. (No date). *2015 National Survey of Congregations*. (No place: no publisher), pg. 2, question 6. [Accessed 04/05/23: <https://faithcommunitiestoday.org/wp-content/uploads/2019/01/Faith-Communities-Today-2015-Final-Survey-with-Frequencies.pdf>] While a 2020 Survey was conducted, we chose not to include the data because the data was no consistent with prior surveys.
- 31 Faith Communities Today. (No date). *2010 Survey of Presbyterian Church (U.S.A.) Congregations*. (No place: No publisher), pp. A-25 & A-26, question 14. [Accessed 04/05/23: http://www.pcusa.org/media/uploads/research/pdfs/fact_2010_pc%28usa%29_sqr_&_summary.pdf]
- 32 Lack of collaboration between congregations is not untypical. In a multi-year research study of 25 Christian congregations, the study team "...discovered that few congregations had any prior experience in sharing decision-making with other groups, so gathering partners [for their initiatives in social mission] has been a new and often threatening experience." Endnote 8: Dudley, (1991), pg. 202.
- 33 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 04/05/23: <https://archive.org/details/congregationsint0000dudl>]
- 34 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 04/05/23: http://hrr.hartsem.edu/bookshelf/out_of_print_congstudhndbk.html] [The book is also

available at Internet Archive. Accessed 04/05/23:
<https://archive.org/details/handbookforcongr0000unse>

- ³⁵ Bevens, Stephen B., & Schroeder, Roger P. (2011). *Prophetic Dialogue: Reflections on Christian Mission Today*. Maryknoll, NY: Orbis, pg. 16. No source is cited.

This may be a paraphrase of a much earlier analysis by Jürgen Moltmann, a leading 20th century Reformed church theologian from Germany: “The theological interpretation of the church today must absorb these germs of a [new] missionary church [which has emerged] in the decay of the *corpus christianum*. What we have to learn from them is not that the church ‘has’ a mission, but the very reverse: that the mission of Christ creates its own church.” Moltmann, Jürgen. (1977). “The Dimensions of a Doctrine of the Church Today.” Chapter 1 in *The Church in the Power of the Spirit: A Contribution of Messianic Ecclesiology*. New York, NY: Harper & Row, Publishers, pg. 10. [Accessed 06/25/23: <https://archive.org/details/churchinpowerofs0000molt>]

- ³⁶ This handout was created by the Missional Study Team from Central Presbyterian Church, Geneseo, New York.

³⁷ **Acknowledgements**

- Poor People’s Campaign photograph, pg. 16. Attribution: No creator has been identified. Source: Presbyterian Historical Society, Pearl Digital Collections, “Solidarity Day March,” Philadelphia, PA. Accessed 04/05/23: https://digital.history.pcusa.org/islandora/object/islandora%3A7239?solr_nav%5Bid%5D=1bef3d89f6367a28a9a3&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=0 License: No copyright or rights holder has been identified.