

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

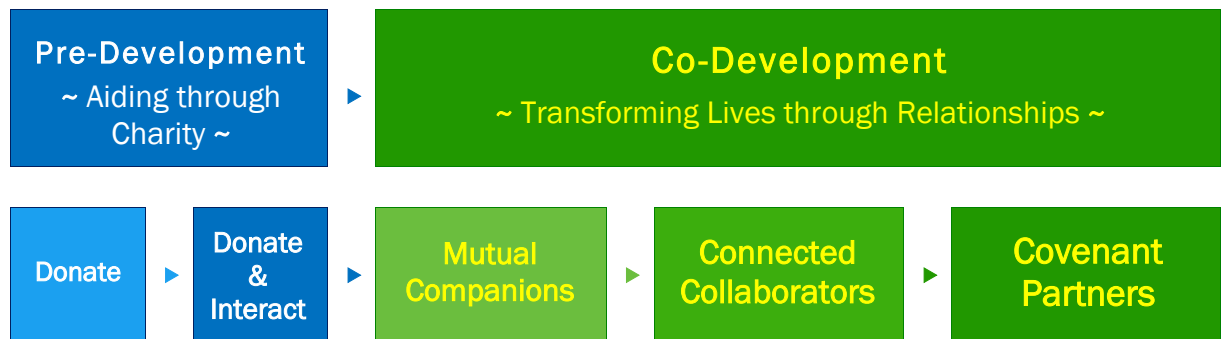
Missional
Vitality

Missional
Process

Missional
Motivation

Missional
Context

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



Unintended consequences

Thus far we have studied five factors of **missional** culture. To reveal the holistic nature of **missional** culture, we likened the life of congregations to the ecosystem of a wetland. What threatens the ecosystem of a wetland? While there are many risks, even a single agent can have a seriously negative impact, e.g., introducing a highly invasive, non-native species. Consider the **Purple Loosestrife**.

*Lythrum salicaria*

Native habitat
Eurasia.

Botanical
Non-native, perennial wetland herb; mature plants can reach 10' x 5'.

Impact / outcome
Suppresses resident plant species; eventually alters wetland structure & function; various native plants & wildlife are jeopardized by loss of natural foods & cover; water flow is impeded.

tox·ic ['tāk-sik]

Like an invasive species, some social mission projects look outwardly attractive, but in fact are so harmful as to be **toxic**. How do we recognize social mission **toxicity**? Amy L. Sherman, senior fellow of the Sagamore Institute for Policy Research, Indianapolis, Indiana, made this alarming observation about congregations' usual efforts to aid people typically labeled as *the poor*:

"... our relief-oriented, commodity-based charity flourishes at home because even though its effects are irresponsible, it feels good to the givers." ¹

And what are the irresponsible, or **toxic**, effects she has in mind?

"Our free food and clothing distribution encourages ever-growing handout lines, diminishing the dignity of the poor while increasing their dependency." ²

To many sincere volunteers, this assessment is startling: The result of much of our **Charity** is **toxic** perpetuation of the dependency of people served. Sherman was quoting Robert D. Lupton founder of FCS Urban Ministries in Atlanta, Georgia. His years of experience with non-profit groups, especially churches, led him to conclude:

"...I continually witness profoundly broken systems in nonprofit work... And religiously motivated charity is often the most irresponsible." ³

In his influential book, *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It)*, Lupton describes the mindset and actions of **toxic Charity**, and how it undermines the worthy goal of offering aid. While his critique surprises some mission volunteers who are unaware of the effects, it confirms others' valid doubts. ⁴

Unintended **outcome**: *toxicity* in our **Charity** projects...

Lupton affirms that there is a place and time for **charity** projects:

- The project meets an immediate survival need, e.g., aid after a natural disaster; and,
- The relief provided is short-term, and the response to the immediate need promotes long-term recovery.⁵

Note the focus of Lupton's criteria is **outcomes**. The outcome of *toxicity* in **charity** projects undermines our congregations' worthy and sincere goal of meeting real human needs.

We can test for environmental *toxicity*.



How do we identify *toxicity* in our social mission projects?

The following are some examples of projects' **toxic outcomes**.

- | | |
|---|--|
| ▪ Those served are not strengthened. | ▪ Poverty is not relieved. |
| ▪ Dishonest relationships are fostered. | ▪ Cross-cultural relationships are unhealthy. |
| ▪ Recipients' work ethic is eroded. | ▪ Recipients' quality of life is not improved. |
| ▪ Dependency is deepened. | ▪ Volunteers' lives are not changed. |
| ▪ A permanent underclass is created. | ▪ Long-term mission work suffers. |
| ▪ Those who are poor are disempowered. | ▪ Available missional resources are tied-up. |

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

What are my feelings about Robert Lupton's critique?

Where do I disagree with his critique?

Where do I agree with his critique?

A Parable from a Mission Advocate

The patronizing pattern of **toxicity** can be hidden when it becomes institutionalized through **charity** in U.S.A. culture. The following comes to us from Ron Pollock of First Presbyterian Church, Pittsford, New York, which was a congregation in the pilot version of this Workshop series. Ron's parents were overseas missionaries for the Presbyterian Church. He was born in Egypt and raised in various missionary communities in Africa; his continuing ties include churches in Mozambique.

The background is that just before the Portuguese colonial dictatorship in Mozambique was overthrown in 1975, there was a mass exodus of Portuguese nationals who held the managerial and technical positions in the local textile and clothing industries. This abandonment in 1974 was a factor leading to a collapse of both industries. Factories closed or operated at very low rates.

In the midst of this situation entered a major non-profit which operates retail stores selling used, donated household items and clothing in the U.S.A. The non-profit took the clothing it would not use, baled the garments, and shipped them in large quantities as a donation to Mozambique. When the free clothing flooded the country, the demand for locally-made items disappeared. More businesses closed and more people in Mozambique lost their jobs. Those in the U.S.A. who donated the clothes had no awareness of the ultimate consequences of this institutionalized pattern of doing good “for” somebody rather than “with” them.



An array of *capulanas* for sale at an outdoor market in Mozambique. These traditional, vibrant, and rectangular textiles are used as a wrap-around skirt, dress, and a baby carrier over one's back.

Moving from Toxic Charity to Transforming Lives through Relationships

“Charity originates in the heart,” says Robert Lupton. “It flows out to touch a hurting world. Compassion is a reflection of the divine, the in-person reassurance that there is care in our universe. But as we have seen, charity can be either toxic or transformative. To be ultimately redemptive, charity must be carefully considered.” ⁶

Lupton gives us a remedy: “All that is required is for caring people to ask an

honest question before they engage in service: Is the need **crisis** or **chronic**? [emphasis added]

“Our hearts will continue to respond to the plight of those in dire emergencies, but our care will become more discerning as the immediate crisis passes and the time for rebuilding [i.e., development] arrives” if / when we understand that **helping which reinforces dependency** is inadequate. ^{7, 8}

You can't solve hunger by feeding it. ⁹

Tom Ferraro (1946-2014), founder of Foodlink, Rochester, NY

One of the nation's first food banks, Foodlink also provides nutrition education, food literacy, and culinary workforce training programs throughout our region.

Transformation Outcomes & Missional Co-Development ^{10, 11, 12}



Charity outcome: People receive immediate <u>Aid</u>	Transformation outcome: People are <u>Developed</u>
<ul style="list-style-type: none"> ▪ direct relief from an imminent, emergency problem or crisis need is provided (see Appendix 1, pg. 24) ▪ existing crisis conditions are improved ▪ does not lead to long-term change of conditions at the root of the problems 	<ul style="list-style-type: none"> ▪ conditions at the root of the problem or need are addressed ▪ people find ways to do for themselves to improve the conditions ▪ people work for sustainable change of conditions at the root of the problems



Aiding People: examples

Crisis or Emergency Aid ministries

Cash (or equivalent) given to a family or individual
Food pantry or soup kitchen (handout)
Clothing closet (handout)
Emergency housing or shelter

Developing People: examples

Ongoing Benefits ministries

Senior citizen center
Day care for children
Tutoring or literacy program
Health clinic
Employment-related program

Developing People examples

Personal or Community Intervention ministries

Post-prison ministry
Substance abuse program
Domestic violence center
Public policy or legislative advocacy



Co-Development is the goal of **Transformative Mission**

Co-Development strengthens the **individual's** capacity to address her or his own needs and move towards self-sufficiency. It "*equips the saints.*" (Ephesians 4:12)

Co-Development strengthens the **community's** capacity to address its own needs and move toward self-sufficiency. It "*equips the saints.*"

Co-Development nurtures the spiritual growth of a congregation's missional volunteers.



More from Bob Lupton on the Outcomes Scale and Co-Development

In April, 2018, Bob Lupton, author of *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It)*, was a guest speaker in Rochester, New York. The next day, we authors spent 2.5 hours with Bob [center of photograph], discussing his work and this Workshop series. What follows are parts of our conversation with this warm, friendly man of deep faith and insight from decades of experience.



1. Envision transforming a long-standing **Charity** project which, because of its structure of one-sided giving, is now **toxic** and reinforces dependency in those who are served. Aim for outcomes which, over time, will nurture people's pride and self-sufficiency.
 - Take a *food pantry*, which hands out free food donated by people in the congregation, and turn it into a *food co-op*, which people join and take a role to direct its operation.¹³ Or run a weekly shuttle to a grocery store for people who live in food deserts.
 - Take a *clothes closet* (receives donated, used clothing and gives it away at no cost) and turn it into a *thrift store* (charges shoppers a small fee and employs a few shoppers to operate it).
 - Take a *toys-for-tots* project (collects children's toys and gives them away at no cost) and turn it into a *Christmas shop* (charges shoppers a small fee).
2. Envision improving the lives of people by improving the geographic area where they live, like a few blocks in a neighborhood or a Section 8 housing unit. What are the first steps? Meet people and build relationships.
 - Move the food pantry project out of your church which is not in your guests' neighborhood. Find a partner church in their neighborhood which will invite your project and your volunteers to operate there.
 - Town churches have an advantage of scale.¹⁴ They can more readily "get their arms around" problems affecting people in their locale.
3. Envision reducing the **toxicity** of an existing **Charity** project by improving the quality of how it is conducted.
 - Take a project which gives away items (like food) and create opportunities for your guests who are able and willing to assist with the preparation or set-up, distribution or serving, and clean-up. Move toward **Charity** with **Interaction**.

Moving from **toxic Charity** to **Co-Development** and **Partnership**

– Moving from “**for**” toward “**with**” –

As we move beyond **toxic Charity** projects toward those which promote **Co-Development** of individuals or communities and our volunteers, it may be hard to break our familiar patterns. Specifically:

- Our compassion can mask our pity toward those we help by doing for them that which, under better conditions, they could do for themselves. Our good intentions can lead us to “rescue” those who want no more dependency, but **seek the dignity of an opportunity**.
- Our judgmental or patronizing / matronizing attitudes can blind us to see the personhood and potential of those who are in need by focusing on their suffering and ignoring their strengths and assets.

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

1. Have I heard our volunteers express any of the above attitudes? Were there occasions when I winced at what I or a Team member said or did?
2. Do we educate our volunteers to guard against demeaning attitudes? Do we practice taking the spiritual logs out of our own eyes (Matthew 7:5)?
3. Do the people we serve have a way to influence the mission project? Do we ask how **they** would suggest it be improved, and do we apply **their** suggestions?

Good News

There are ways to build missional **partnerships**! The Presbyterian Church General Assembly adopted a guiding statement for international mission, **Presbyterians Do Mission in Partnership**, and its theological truth and wisdom apply to the full range of our mission settings. ¹⁵ See especially the subsection, “Principles in Partnerships,” for how our projects can embody authentic relationships for all.

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

What would I support as the core principles of partnership – how our volunteers and the people whom we serve will work together in a social mission project?

5-Step Missional Outcomes

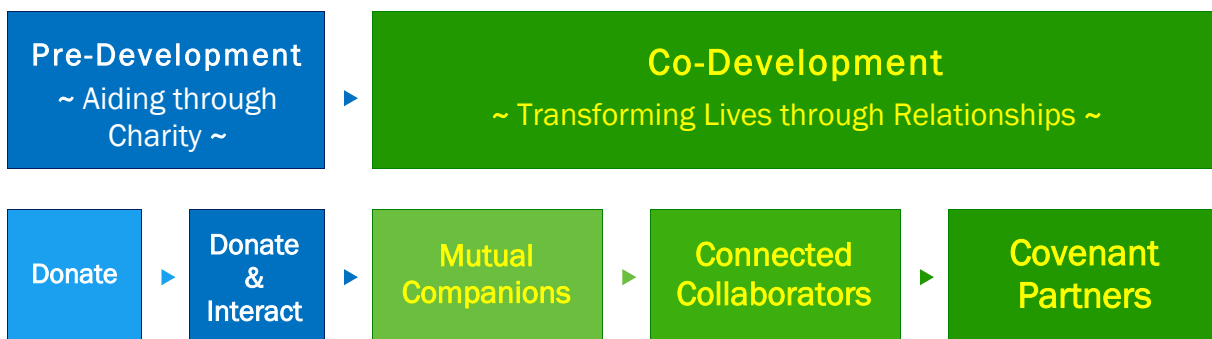
<p>A metaphor</p> <p><i>As your new life in your new house transforms a house into your home, ask:</i></p> <p><i>Will we be limited by the floor plan or size of this lot?</i></p> <p><i>Is there room to expand?</i></p> <p><i>As our needs change, can we remodel?</i></p> <p><i>As our family grows, can the house adapt to support us?</i></p>	<p>A social mission project Transformed</p> <p><i>Start with a food handout project for people who are hungry which is located in a church. Now imagine. The missional team sees new visions:</i></p> <p><i>mentoring a mother who is homeless to become paid staff of the project...</i></p> <p><i>working with individuals as they tend a plot on church property to grow their own food...</i></p> <p><i>forming a food-buying co-operative whose members manage it...</i></p>
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Transformative Missional Co-Development is always a process of steps and time. Social mission projects cannot quickly jump from **toxic Charity** to **Co-Development**. Intermediate steps are always necessary. Transformative missional projects require a sustained, multi-year effort. The **5-Step Missional Outcomes Scale, Charity to Co-Development**, described in the following pages, encourages missional project teams to move one step at a time. Our **Scale** applies to **Individuals**, **Families**, **Groups**, and **Communities**. In addition, Advocacy can occur at any point in the Scale. ¹⁶

The movement is always toward relationships – from strangers to neighbors, and from neighbors to partners. ¹⁷

The walls between these steps are permeable! Through faith, courage, and wisdom, there is hope. New missional outcomes are possible!

5-Step Missional Outcomes Scale: Charity to Co-Development ¹⁸



How **Co-Development** begins:

A way to discern if our mission projects recognize personhood.

A rabbi once asked the pupils how they could tell when the night has ended and the day has begun.

“Could it be,” asked one of the students, “when you can see an animal in the distance and tell whether it’s a sheep or a dog?”

“No,” answered the rabbi.

Another asked, “Is it when you can look at a tree in the distance and tell whether it’s a fig tree or a peach tree?”

“No,” answered the rabbi.

“Then when is it?” the pupils demanded.

“It is when you can look on the face of any man or woman, and see that it is your brother or sister. Because if you cannot see this, it is still night.” ¹⁹

...a way **Measuring Mission** assesses the relational dimension.

In Jesus’ parable of the Good Samaritan (Luke 10:25-37), a Samaritan is traveling on the road from Jerusalem to Jericho when he comes upon a stranger left for dead by thieves who had assaulted and robbed him. We typically recall the details of the Samaritan, a Gentile, bandaging the injuries of man who is likely Jewish, taking him to an inn and caring for him, and giving the innkeeper advance payment to continue the care. Those are the Samaritan’s dramatic acts.

Jesus, however, cites another act occurring before the practical interventions began. When he sees the man lying in the road, the Samaritan’s first act is to be moved with compassion. His first act is relational. The stranger is recognized as the Samaritan’s neighbor. There is a difference between a social mission project serving *the hungry*, and one serving *people who are hungry*. **Missional** volunteers serve *persons*, not abstractions.

5-Step **Missional** Outcomes Scale: **Charity** to **Co-Development**

Step 1.

Donate

Volunteers' activity	<p>Provide material aid, assistance, or relief on a short-term basis. There is no personal interaction between our volunteers and those who directly benefit. I.e., a "hands-off" project.</p> <ul style="list-style-type: none"> ❖ E.g., a marked box is placed at the church entrance. Members bring food contributions and fill the box. Their volunteers transport the donations to the local food pantry where others distribute the items to people in need. ❖ E.g., people drop off clothing in a container in the church parking lot. The container's sponsor picks up the load and delivers it to a distribution site.
Pre-Development Outcome	For people at immediate risk: The project's intervention meets a basic material need or on-the-spot crisis relief is received.
Toxic Outcome	<p>Over time: Charity fosters people's dependence and reinforces chronic problems if it does not address root causes, build on people's strengths and resilience, or create opportunities for them to achieve their full potential.</p> <p>Volunteers generally feel good about their contribution, but do not relate to the people who benefit or gain insight into root causes or long-term solutions.</p>

Step 2.

Donate & Interact

Volunteers' activity	<p>Provide material aid, assistance, or relief on a short-term basis <u>and</u> interact with the people who are served. I.e., a "hands-on" project which involves direct contact with the people who directly benefit.</p> <ul style="list-style-type: none"> ❖ E.g., a church-based food pantry opens bi-weekly for people who walk in, seeking free food. Volunteers from the congregation personally greet and assist the individuals and families who are served. ❖ E.g., a congregation organizes a mission trip to a community's recovery (i.e., not crisis relief) after a natural disaster. Volunteers have direct, personal contact with the affected residents.
Pre-Development Outcome	Face-to-face interaction is a step toward forming missional relationships. The volunteers and people served might learn each other's names and begin to discover each other's personal stories.
Toxic Outcome	<p>Over time: With no assessment of recipients' potential to grow or change or no understanding of their circumstances, improvement plateaus; root causes of chronic problems go unaddressed.</p> <p>Volunteers experience satisfaction, but also frustration at a lack of progress. Expectations are unrealistic due to lack of understanding the root causes.</p>

Step 3.

Mutual Companions

Volunteers' activity	Through missional relationships with people who are served (individuals, families, groups, community), our volunteers are able to: learn people's needs and potential to develop; identify possible resources and partners (groups, congregations, agencies, non-profits, businesses, schools, youth-serving organizations, etc.); strategically accompany those they serve and their partners; articulate a missional vision and vital hopefulness.
Co-Development Outcome	People who are isolated or marginalized and the larger community form new relationships. Rooted in companionship, new opportunities emerge to improve the quality of people's lives. ^{20, 21} (1 Corinthians 12:26: "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.")
Toxic Outcome	Over time: If the strategy's effectiveness is not monitored, and no adjustments are made, improvement in quality of life plateaus, and root causes of chronic problems persist. The result is people's undeveloped or underdeveloped potential. Opportunities for transformation are lost. Like Lazarus wrapped in burial cloths and linen before Jesus raises him from the dead (John 11:43-44), people are left still bound and cut off from the promise of life.

Step 4.

Connected Collaborators

Volunteers' activity	<p>Collaboration is the active networking between groups of people who are diverse (e.g., life experiences or demographic factors like income, education, housing, community of residence, country of origin, faith affiliation, gender, or race / ethnicity). When people connect, they build bridges.</p> <ul style="list-style-type: none"> ❖ E.g., a congregation which serves a weekly hot meal to people who are hungry establishes a satellite feeding site with a partner congregation located in a different neighborhood which is a food desert. ❖ E.g., several congregations partner with their neighborhood residents and groups to create a neighborhood food-buying co-op.
Co-Development Outcome	<p>In the first example, a cross-cultural, missional collaboration is established. People's relationships are deeper. The ongoing commitments are deeper.</p> <p>In the second example, the people served now participate in creating a more systemic, long-term response to the problem of hunger and food insecurity.</p>
Toxic Outcome	Over time: This form of Co-Development benefits a specific group of participants, but the surrounding community remains distressed as root problems affecting everyone's well-being go unaddressed.

Step 5.

Covenant Partners

Volunteers' activity

Missional partnerships with people served lead to identifying root problems.

- ❖ The people served may be an individual, family, group, or community.
- ❖ The root problem may be a social condition or social injustice, like hunger and food insecurity, unemployment or underemployment, or a social issue, like gun violence, which requires changes in public policy or law.

People work strategically to accomplish the following: assess the potential for **Co-Development**, confirm sources of resources, and recruit potential partners (e.g., groups, congregations, agencies, non-profits, businesses, schools and colleges, and youth-serving organizations).

A missional vision and a vital hopefulness are expressed in a written covenant of mutual commitments.

- ❖ E.g., Sister Beth LeValley, a member of the Sisters of St. Joseph congregation in Rochester, New York, used her role as director of community development economics for the Greater Rochester Community of Churches to lead religious entities, residents of an economically distressed section of the City, and community organizations to open the Progressive Neighborhood Federal Credit Union in 1995. In 2010, the board secured a stable future for Progressive by becoming a legal branch of Visions Federal Credit Union.

Co-Development can also include a congregation's advocacy to change practices, policies, regulations, or laws.

- ❖ Inspiration comes from the prophetic voice of God speaking through Amos – "But let justice roll down like waters, and righteousness like an ever-flowing stream." (Amos 5:24)
- ❖ Inspiration comes from the missional call of Jesus Christ – "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free." (Luke 4:18)

Co-Development Outcome

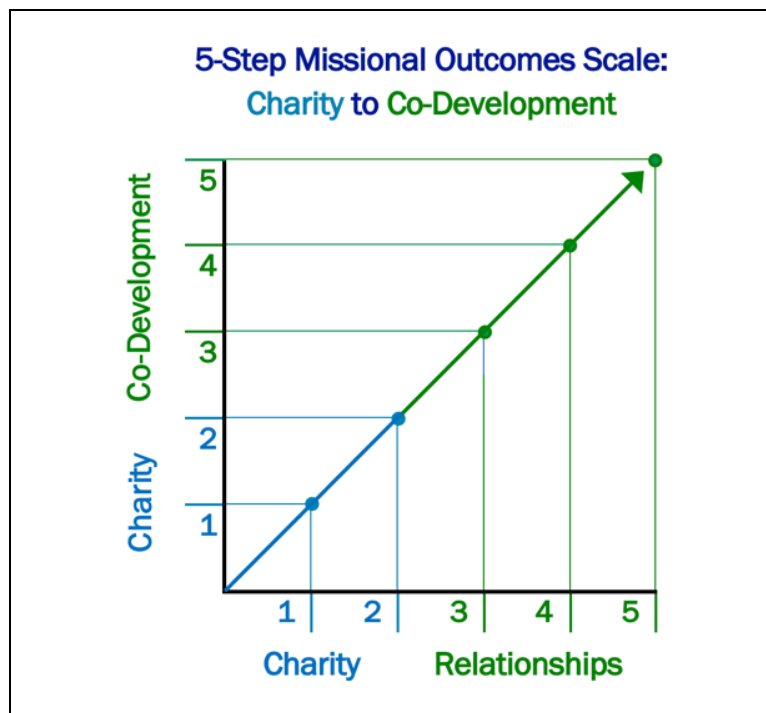
In the Credit Union example above, people previously denied access to basic financial services in their community were vulnerable to predatory lenders, rent-to-own retailers, and check-cashing operations. Now, they actively participate as members in their Credit Union. This benefits not only themselves and their families, but their community as well.

The services – financial literacy programs, credit-building programs, low-rate loans, savings accounts – plus a welcoming and supportive culture, and an accessible location help people work their way to financial self-sufficiency and enhance their God-given dignity. [At the Credit Union's website page for its Rochester office, under the Resources pull-down menu, see the many options and services. Note that the website can be viewed in Spanish language. Accessed 04/03/23: <https://www.visionsfcu.org/location/rochester>]

Missional relationships lead to missional outcomes of Co-Development

There is a strong trajectory which leads from a congregation's **Charity** social projects to the **missional** outcomes created by **Co-Development** projects. The graphic below depicts this trajectory. The path from **Charity as donation** (Step 1) and **Charity as donation with interaction** (Step 2) leads through our having built **relationships** between our congregation's volunteers and the people we served

The movement is through **Mutual Companions** (Step 3) to **Connected Collaborators** (Step 4) to **Covenant Partners** (Step 5). As our **relationships** grow over time, **Co-Development** outcomes increase.



What contributes to this missional trajectory?

- The more **frequently** a project is conducted, the more there are opportunities for forming meaningful **relationships**.
- The more **intentional and direct interaction between people served and volunteers**, the more the potential for **relationships** which transform lives.

Note that if problems arise from elements of toxic charity, the foundation of **relationships** increases the likelihood that problems will be addressed sooner and more constructively.

Integrating Advocacy into a 5-Step Missional Project

Donate A congregation has a box in its building to collect food donated by members. Weekly, volunteers load the food in their cars and take it to the local food pantry where others distribute it.	→	Missional Advocacy The U.S. Department of Agriculture proposed in 2019 to restrict eligibility for SNAP (Supplemental Nutrition Assistance Program) benefits, which would deny food stamps to 3.1 million Americans. In response the congregation set up a letter-writing station at the Sunday coffee hour so people could express their position on the cuts to their federal representatives.
Donate & Interact A church-based food pantry opens weekly for people who walk in, seeking free food. Volunteers from the congregation interact directly with the individuals and families who are served.	→	Missional Advocacy A family in the congregation establishes trust with a recipient family. This rapport leads to an invitation to accompany the family to its appointment with a local government agency. This support results in the family in-need being treated with respect and its case fairly processed.
Mutual Companions A church hosts the town's food pantry. Relationships are nurtured: bi-lingual handouts teach nutrition, and a bright space for small children is stocked with books. The pantry is staffed by volunteers from the congregation and also guests.	→	Missional Advocacy Over time, volunteers from the host church recognize the people-skills and managerial-skills of several guests who are unemployed. The host church convenes the food pantry's other sponsors, and a plan emerges to hire those guests as part-time coordinators.
Connected Collaborators The area food pantry is supported by an interfaith coalition of congregations and managed by part-time coordinators.	→	Missional Advocacy The sponsoring congregations, the coordinators, and the guests seek to create a food-buying co-operative. They develop a business plan and approach a local bank and a local foundation with a loan proposal for start-up funding.
Covenant Partners The area food pantry, through its food-buying co-operative, now serves more people who face food insecurity.	→	Missional Advocacy An outreach campaign is begun to educate elected officials about ALICE households, food insecurity, and the need to increase the minimum wage for workers.

Two Types of Transformative Missional Co-Development

We begin with **development of individuals** and how transformation occurs through a specific program. We then consider **development of a community** (pp. 19-23) by using the example of a particular group of our neighbors.

1. Development of Individuals

The term – **developing individuals** – what does it mean? We could invoke Ephesians 4:12 and say it means “equipping the saints.” That is not specific. Here is a concrete example of how **developing individuals** comes to life. Family Promise of Rochester (formerly Rochester Area Interfaith Hospitality Network) is a Monroe County, New York, network of congregations (43 in 2022) and community partners (13 in 2022). It “assists families at risk of or experiencing homelessness to achieve sustainable independence by providing person-centered, holistic services.”²² Family Promise goes beyond the crisis **charity** of emergency housing and food. Through caring volunteers, tailored services, and personalized case management, it **develops people**.

In 2022, 30 families received 7,119 sheltered bed nights; 15 families were supported by aftercare and stabilization; 104 families were prevented or diverted from falling into homelessness. Family Promise succeeds because it relies on:

- A strong conviction that individuals and their families are capable of **developing** their potential to be self-sufficient and sustainably independent.
- A strategic use of the **Arizona Self-Sufficiency Matrix** to encourage, mentor, and measure **personal development** (see following pages). This practical, outcome-oriented tool uses 18 categories, which are assessed on a scale to measure progress out of poverty to self-sufficiency.

This [poverty] is not a problem that can be addressed by individual acts of hospitality.²³

Nelson Mandela



Arizona Self-Sufficiency Matrix ²⁴

DOMAIN	1 →	2 →	3 →	4 →	5
Housing	Homeless or threatened with eviction.	In transitional, temporary or substandard housing; &/or rent/mortgage is unaffordable (over 30% of income).	In stable housing that is safe but only marginally adequate.	Household is in safe, adequate subsidized housing.	Household is in safe, adequate, & unsubsidized housing.
Employment	No job.	Temporary, part-time or seasonal; inadequate pay, no benefits.	Employed full time; inadequate pay; few or no benefits.	Employed full time with adequate pay & benefits.	Maintains permanent employment with adequate income & benefits.
Income	No income.	Inadequate income &/or spontaneous or inappropriate spending.	Can meet basic needs with subsidy; appropriate spending.	Can meet basic needs & manage debt without assistance.	Income is sufficient, well-managed; has discretionary income & able to save.
Food & Nutrition	No food or means to prepare. Relies to a significant degree on free or low-cost food.	Household is on food stamps.	Can meet basic food needs, but requires occasional assistance.	Can meet basic food needs without assistance.	Can choose to purchase any food household desires.
Childcare (0 = N/A)	Needs childcare, but none is available / accessible &/or child is not eligible.	Childcare is unreliable or unaffordable; for available childcare, inadequate supervision is a problem.	Affordable subsidized childcare is available, but limited.	Reliable, affordable childcare is available, no need for subsidies.	Able to select quality childcare of choice.
Children's Education (0 = N/A)	1 or more school-age children not enrolled in school.	1 or more school-age children enrolled in school, but not attending classes.	Enrolled in school, but 1 or more children only attend occasionally.	Enrolled in school & attending classes most of the time.	All school-age children enrolled & attend on a regular basis.
Adult Education	Literacy problems &/or no high school diploma/GED are serious barriers to employment.	Enrolled in literacy &/or GED course &/ or sufficient ability in English so language is not a barrier to a job.	Has high school diploma/GED.	Needs education/ training to improve employment status &/or resolve literacy problems so can function effectively.	Has completed education/training needed to be employable. No literacy problems.
Health Care	Has immediate need but no medical coverage.	No medical coverage & great difficulty accessing medical care when needed. Some household members may be in poor health.	Some members (e.g. children) on Medicaid.	All members can get medical care when needed, but may strain budget.	All members are covered by affordable, adequate health insurance.
Life Skills	Unable to meet basic needs, e.g., hygiene, food, activities of daily living.	Can meet a few but not all needs of daily living without assistance.	Can meet most but not all daily living needs without assistance.	Able to meet all basic needs of daily living without assistance.	Able to provide beyond basic needs of daily living for self & family.
Family Relations	Lack of necessary support from family or friends; abuse (dom. viol., child) is present or there is child neglect.	Family/friends are supportive, but lack ability or resources to help; family members do not relate well; potential for abuse or neglect.	Some support from family/friends; family acknowledges & seeks to change negative behaviors; learning to support & communicate.	Strong support from family or friends. Household members support each other's efforts.	Has healthy / expanding support network; household is stable & communication is consistently open.



– continues on next page –

Arizona Self-Sufficiency Matrix - continued -

DOMAIN	1 →	2 →	3 →	4 →	5
Mobility	No access to transportation, public or private; may have car that is inoperable.	Transportation is available, but unreliable, unpredictable, unaffordable; if has car, no insurance, license, etc.	Transportation is available & reliable, but limited &/or inconvenient; drivers are licensed & minimally insured.	Transportation is generally accessible to meet basic travel needs.	Transportation is readily available & affordable; car is adequately insured.
Community Involvement	Not applicable due to crisis situation; in “survival” mode.	Socially isolated &/or no social skills &/or lacks motivation to become involved.	Lacks knowledge of ways to become involved.	Some community involvement (advisory group, support group), but has barriers such as transportation or childcare issues.	Actively involved in community.
Parenting Skills (0 = N/A)	There are safety concerns regarding parenting skills.	Parenting skills are minimal.	Parenting skills are apparent but not adequate.	Parenting skills are adequate.	Parenting skills are well developed.
Legal	Current outstanding tickets or warrants.	Current charges / trial pending, noncompliance with probation / parole.	Fully compliant with probation/parole terms.	Successfully completed probation/parole within past 12 months, & no new charges filed.	No active criminal justice involvement in more than 12 months &/or no felony criminal history.
Mental Health	Danger to self or others; recurring suicidal ideation; experiencing severe difficulty in day-to-day life due to psychological problems.	Recurrent mental health symptoms may affect behavior, but no danger to self or others; persistent problems with functioning due to mental health symptoms.	Mild symptoms may be present but are transient; only moderate difficulty in functioning due to mental health problems.	Minimal symptoms that are expectable responses to life stressors; only slight impairment in functioning.	Symptoms are absent or rare; good or superior functioning in wide range of activities; no more than every-day problems or concerns.
Substance Abuse	Meets criteria for severe abuse / dependence; resulting problems so severe that institutional living or hospitalization may be necessary.	Meets criteria for dependence; preoccupation with use &/or obtaining drugs/alcohol; withdrawal or withdrawal avoidance behaviors evident; use results in avoidance or neglect of essential life activities.	Use within last 6 months; evidence of persistent or recurrent social, occupational, emotional or physical problems related to use (e.g., disruptive behavior or housing problems); problems have persisted for at least 1 month.	Client has used during last 6 months, but no evidence of persistent or recurrent social, occupational, emotional, or physical problems related to use; no evidence of recurrent dangerous use.	No drug use/alcohol abuse in last 6 months.
Safety	Home or residence is not safe; immediate level of lethality is extremely high; possible CPS involvement.	Safety is threatened / temporary protection is available; level of lethality is high.	Current level of safety is minimally adequate; ongoing safety planning is essential.	Environment is safe, however, future of such is uncertain; safety planning is important.	Environment is apparently safe & stable.
Credit	Bankruptcies, foreclosures, evictions.	Outstanding judgments, garnishments.	Needs a Credit Repair Plan.	Moderate budgeting skills.	Manageable budget & ability to save.



2. Development of a Community

"It sometimes takes a decade or more to effect lasting change." ²⁵

Robert D. Lupton

Moving from **developing individuals** to **developing a community**, we return to a group of our neighbors, **ALICE Households**, introduced in Workbook 3 (pp. 12-13).

ALICE – **A**sset **L**imited, **I**ncome **C**onstrained, **E**mployed: a household or family whose income is above the Federal Poverty Level, but not high enough to afford a household budget for 6 basic needs: *housing, food, transportation, child care, health care, and necessary technology*, e.g., a smart phone (and taxes).

Crossing the **ALICE Household** income threshold

Financially Stable Households...

- Have wages that cover their basics.
- Can save & invest in their future & build generational wealth.
- Can afford to live in safe, prosperous neighborhoods.
- Can afford quality child care, education, & health care.
- Are better able to give back & engage in their communities.

The national United Way's analysis of **Factors** which **close** the gap between an **ALICE Household** and a **financially self-sustainable household**... ²⁶

- Reliable transportation.
- Livable wages/basic income.
- Efficient financial tools.
- Quality, affordable health care.
- Affordable child care for working families.
- Affordable housing. ²⁷
- Access to healthy food.



Feed a person a fish and he'll eat for a day; teach a person to fish and she'll eat for a lifetime. It's conventional wisdom. But what happens when the fish disappear from the lake due to pollution or overfishing? Then it's time for a change of strategy. Someone has to figure out how to get

control of the lake: stop the pollutants, issue fishing licenses, put wild-life management policies in place. Teaching a person to fish is an individual matter; but gaining control of the lake is a community issue. That's why we call it 'community development' and not human services or 'betterment.'²⁸

Robert D. Lupton

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

If we applied a **community development** strategy to our social mission projects, what would be the new outcomes for the people we're serving?

Strategic Planning Principles

The challenges a **community development** project will address can be intimidating. That's why it's vital to act strategically. To be **transformative**, our **development** projects require and deserve a sustained commitment and an effective strategic plan. ²⁹

Here is a set of key **planning principles** to apply to a **community development** project. (These are catalysts to stimulate thinking, not a research assignment.)

1. Context

- Ask: "What is our neighborhood?"
- Recognize practical factors. How close is the location? How close are our relationships to people who reside there?
- Let the Spirit lead: There is no clear-cut formula for choosing.

2. Geographic Focus

- Be realistic. A tight focus gives definition and sets boundaries, e.g., 1 neighborhood or census tract vs. a whole ZIP code, or 1 school vs. a whole school district.

3. Activity Focus

- Select a strategic focus: "What specifically will we do?"
- Use the Missional Project Plan (introduced in Workbook 6; emphasized in Workbook 9)!

4. Partners

- Ask and identify: "Who is already doing something similar in our chosen geographic area?"

- Invite partners from those who will benefit from your vision, and from whom you will benefit from theirs.

5. Measurement

- Ask: "How do we measure **development** (transformation)?"
Set specific outcomes: e.g., fewer people are food insecure, a shuttle system to a grocery store operates 2x/week...
- Research: "Is there a municipal development plan that affects the neighborhood we selected?"

6. Readiness

- Assess: "Are we, the congregation and project leaders, ready?"
- Assess: "Is our neighborhood, our geographic focus, ready?"

7. Written Plan

- Review: "Will our written plan of action lead to outcomes of **development** (transformation) or will it reinforce dependence?"

*A social mission project team and congregation which address these 7 principles are better prepared to implement an action plan which results in **transformation**.*

Development as a living, covenantal partnership – Soulprints

By its very nature, **community development** occurs on a larger scale than **individual development**. As the scale increases, how do we avoid losing the personal touch, the relational dimension where volunteers' interactions leave **soulprints** – respect for the dignity of the people served is expressed and their personhood honored, and their hearts and souls are touched? How do they leave their **soulprints** on our volunteers? Robert Lupton offers 6 practical and essential ethical missional behaviors.

Oath for Compassionate Service

1. Never do for [people who are poor] what they have (or could have) the capacity to do for themselves.
2. Limit one-way giving to emergency situations.
3. Strive to empower [people who are poor] through employment, lending, and investing, using grants sparingly to reinforce achievements.
4. Subordinate self-interests to the needs of those being served.
5. Listen carefully to those you seek to help, especially what is not being said – unspoken feelings may contain essential clues to effective service.
6. Above all, do no harm.³⁰

Applying the Oath in a practical way: Development covenants

Partnerships are prone to significant misunderstanding, especially as partners cross racial, educational, economic, and / or cultural lines. A **missional covenant** is a proven means to reduce problems and promote mutuality in partnerships. Both partners give, and both receive. Two effective models for congregations are:

- **Covenant Agreement: International Partnership** (Appendix 2, pp. 25-26)
This covenant was for a Presbyterian congregation in the U.S.A. and one in Kenya.
- **Best Practices for International Mission Partnerships** (Appendix 3, pp. 27-30)
For congregations in different Presbyterian denominations, this is an agreement on best practices for covenant partners.

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

I choose a social mission project in which our volunteers have direct contact with the people we serve. What would a two-way covenant between these groups include? Using the Oath above to stimulate my thinking, I list 2 suggestions:

- 1.
- 2.

Sustaining Missional Co-Development is challenging

One congregation's experience: El Agua es Vida

What can happen when an inspiring vision of missional development captures people's imagination? What can happen when partners work together to make the vision a reality? In upstate New York, what happened was the *El Agua es Vida (Water is Life) Project*.

For more than 10 years, John and Doris Waud spent part of every year in Chiapas, 1 of 31 states in Mexico, where they did environmental conservation work. They returned with a vision to expand residents' access to clean, affordable water in the valleys of the coastal zone. (Lack of access to suitable drinking water in rural Mexico results in approximately 20% of children under 5 years of age suffering from diarrheal and gastro-intestinal diseases, which leads to high rates of child morbidity and mortality.)

John and Doris shared their vision with their congregation, Christ Clarion Presbyterian Church in Pittsford, New York. From Christ Clarion, a multi-partner coalition was formed – *El Agua es Vida (Water is Life) Project*, which has included the Presbytery of Genesee Valley, Covington United Presbyterian Church in Pavilion, and the Rush-Henrietta Rotary International. The partners committed to purchase and install affordable ultraviolet water filtration systems. They committed to work with adults and children in Chiapas, and representatives from CONANP (The Mexican National Commission for Protected Areas), and Fundacion Cántaro Azul, which brings access to potable water and hygiene education to rural communities.

Outcomes for people served

The first system was installed in 2011 in Nueva Flor. Since then, communities in the Coapa River watershed with new water systems include Union Pijijiapan, Salta de Agua, and Huixtla. The filtration system provides a reliable source of water during emergencies. Gravity-fed, it compensates for power fluctuations. The system is a low-cost alternative to purchasing expensive bottled water. Many families now set aside the savings for schools and health care. This is significant in a place where \$5 is a typical day's wage.

Give thanks to God and celebrate!

An Unexpected Barrier

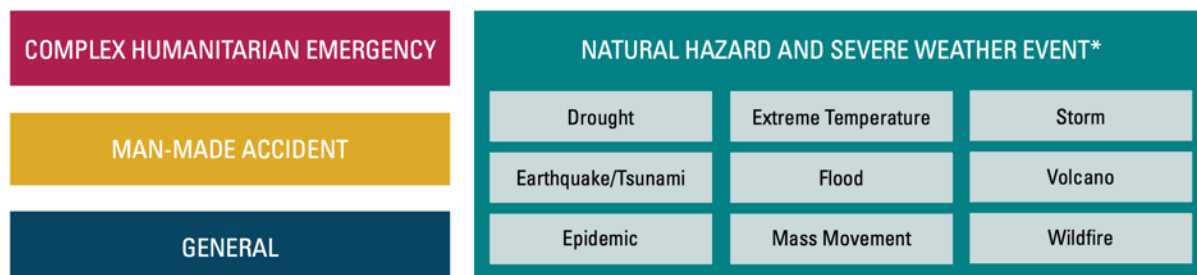
Due to health issues for key leaders from one of the congregations, *El Agua es Vida Project* was put on hold. As Jesus' parable teaches, while some of the sower's seeds took root and bore fruit, some growth opportunities are cut short (Matthew 13).

Thinking strategically about Charity

Workbook 5, **Missional Vitality**, tells the moving story of how RHINO (Rochester Help in New Orleans) was birthed as one congregation's response to the devastation of New Orleans in 2005 by Hurricane Katrina. RHINO began as a first step, **Charity**, on the **5-Step Missional Outcomes Scale**. The story continued. RHINO helped midwife RH2NO (Rochester Help to New Orleans), which drew in more congregations. Social media posts affirmed the benefits these volunteers derived from their interactions with the homeowners who were vulnerable and displaced – the next step on the **Scale**, **Charity with direct interaction**.³¹

Since 2005, it's clear that the rebuilding of New Orleans did not include all residents or neighborhoods. The existing, pre-Katrina economic and racial/ethnic disparities increased. The importance of disaster recovery as strategic, equitable, and long-term **Development** is now more valued. And more complex. Our warming planet and changing climate are ongoing variables which can intensify the severity of weather-related threats like hurricanes. In 2021, the scientific consensus and hard evidence of damaged communities prompted the Center for Disaster Philanthropy, which works globally, to revise its taxonomy of disasters to account for the human factor.

4 Types of Disasters³²



* The term Severe Weather Event above acknowledges that human activity contributes to what were formerly characterized as natural disasters.

Below, note the Center's newest taxonomy for disaster responses. Emphasis now highlights the importance of strategic assistance after the initial crisis.

4 Types of Disaster Assistance^{33, 34}



COVENANT AGREEMENT***INTERNATIONAL PARTNERSHIP****Parishes in Partnership*

Presbyterian Church of East Africa
 Kihumo Parish PO Box 338 – 00902 Kikuyu
 Contact Person: Rev. Geoffrey L. N. Hiuhi, Parish Minister

Presbyterian Church (U.S.A.)
 Third Presbyterian Church, 4 Meigs St., Rochester, NY, 14607
 Contact Person: Robert Veitch, Chairperson of the Kenya Partnership Team

BACKGROUND DATA

Rev. Rod Frohman and Rev. Geoffrey Hiuhi met through a mutual friend, Rev. Dr. Timothy Njoya, an old seminary schoolmate of Rod's, in 2006 and so exploration of partnership possibilities began. In September 2006 the Kihumo Parish wrote to Third Presbyterian Church to formally ask for a partnership formation. In January 2007, Elder Judy Gordon met with members of the Kihumo session while she was on a personal vacation trip to Kenya. Then, Rev. Rod and Mr. Robert Veitch met with the Kihumo Parish officials during the Kenya Network Meeting held at the P. C. E. A. Guesthouse in February 2007 and had an opportunity to meet with other parish leaders on February 10 as well as worship at Kihumo on Sunday, February 11, 2007. Third Presbyterian Church formally accepted the request to form a partnership in March 2007. The writing of this covenant document began in May 2007.

GUIDING DOCUMENTS

The partnership shall be fostered within the Church and the following are documents to guide the partnership:

1. The Holy Bible
2. P. C. E. A. Constitution (Practice and Procedures Manual)
3. PC(U.S.A.) Constitution
4. P. C. E. A. Kihumo Parish Mission Statement
5. PC(U.S.A.) Policy Statement, "Presbyterians Do Mission in Partnership" (attached)
6. PC(U.S.A.) Third Presbyterian Church Mission Statement (attached)

PILLARS AND VALUES OF THE PARTNERSHIP

1. We will encourage each other to be open to the guidance of the Holy Spirit.
2. We will pray for each other, for the development of the partnership and for the work of the partnership.

3. We will realize that, although we speak a common language, our words have taken on different meanings as a result of our culture and so we will be patient with each other as we seek first to understand and then to be understood.
4. We will encourage each other to be open and honest as our partnership grows and strengthens.
5. We will seek to understand each other's culture, customs and history.

PROJECTS AND ACTIVITIES

As partners we will work together to define and prioritize projects and activities. The Covenant Agreement will be our foundation for this work in each project and activity will have its own Memorandum of Understanding.

The Memorandum of Understanding will be specific and detailed with SMART objectives:

- S – Specific
- M – Measurable
- A – Attainable
- R – Realistic
- T – Timely

The MOU will define the ownership of the different tasks and the timing of the project milestones.

PARTNERS RESPONSIBILITIES

The partners agree to:

1. Establish a system of managing the implementation and official running of each project.
2. There shall be no other official medications save through the contact persons.
3. Each partner shall establish (if it does not already exist) a partnership committee.
4. All partnership funds shall be challenged through the partnership accounts.
5. Annual review of each project shall be based upon "SMART" criteria.

EVALUATION

The partners agree that the length of this Covenant Agreement be five years, and that the partner shall enter into a review process not later than one year before the end of this covenant. The result of the review shall be shared with the respective partners' Head Office.

A copy of the signed document agreement shall be forwarded to the relevant bodies of both partners secretariats.

Signed
KIHUMO PARISH

(Clerk and Moderator)

Signed
THIRD PRESBYTERIAN CHURCH

(Clerk and Moderator)

Best Practices for International Mission Partnerships

Unanimously affirmed by Kenya Mission Network and Secretary General and Deputy Secretary General of Presbyterian Church of East Africa, October 12, 2012, Durham, North Carolina, and again in 2017 in Nairobi.

1. Spiritual Development

A. Begin with a spiritual aspect such as prayer or Bible study

- Worship together
- Exchange: Pastors; sermons
- Begin & end meetings, gatherings, conferences, & phone calls with prayer
- Share: Bible study & devotions, written in turn by partners; general prayer requests; share prayer requests for specific needs simultaneously; partnership concerns, news, & joys in a weekly bulletin, newsletter, or pulpit announcements; reminders for prayers for partners, such as bookmarks, wristbands, & pins
- Hold retreats for spiritual renewal

2. Relationship Development

A. Remember that communication is a key to keeping the partnership active

- Identify contact person(s)
- Communicate regularly
- Communicate clearly: repeat what you believe you have heard; work to understand inferences in language, & ask to have words repeated &/or written
- Communicate candidly, especially when sharing what does & what doesn't work
- Employ technology: phone / conference calls, email, Skype, Facebook, & blog; recorded worship services shared by mail, CD, DVD, online, & Skype; web sites, recording partnership news & developments; new partnerships; maps of partnership activity; announcements & photos; trip reports; travel plans; resources for travel
- Establish channels of communication to report new building projects: PC(U.S.A.) Regional Liaison & PCEA Head office
- Establish a Memorandum of Agreement (MOA) / Memorandum of Understanding (MOU) Covenant
- Assess & understand limitations of partner's access to communication (internet, electricity, resources, etc.)
- Publicize information with bulletin boards, newsletters, bulletins, etc.

B. Build relationships

- Exchange partner visits, being sure to share experience upon return home
- Participate in a Bible study
- Play with children
- Share a meal
- Worship together
- Organize discussion groups
- Work side by side on projects
- Provide visiting partners opportunities to participate in church & community programs
- Learn each other's language
- Establish pen pals
- Participate in home stays
- Include young children in relationships – VBS, pen pals, Sunday school classes

C. Recognize diversity in gifts & strengths

- Identify gifts & skills of prospective traveler
- Share training resources on the web site
- Receive the gifts of others – hospitality, evangelism, trades, & occupations
- Listen, ask questions, don't just do
- Match skills in cross-cultural exchange, discerning skills needed & skills available

D. Learn from one another through education & orientations

- Train reverse ambassadors to communicate their experience, give a face to a place
- Seek to understand & appreciate cultural & ethnic differences
- Allow sufficient time for training & orientation
- Include post-trip debriefing
- Set times for trips & visits intentionally
- Provide opportunities for visitor to participate in worship / church school / Presbytery / schools to share news & culture
- Use Mission curriculum for Sunday school, VBS, & youth group
- Promote & support leadership development (lay leaders, pastors, elders, & evangelists), especially for women

E. Be sure that acceptance is always present

- Come together to listen & to assess needs
- Establish & refer to a MOA
- Be sure that all stakeholders are on board
- Inform leadership & seek approval when warranted
- Plan for sustainability

3. Partnership Development

A. Remember that communication is a key to keeping the partnership active

- Seek spiritual guidance – pray, wait, discern
- Shape vision through building relationships
- Value vision & relationship more highly than project
- Assess needs
- Take time
- Be patient
- Plan retreats for the purpose of developing a common vision
- Identify PC(U.S.A.) & PCEA structure – be informed about the practices & procedures so that vision is developed appropriately.

B. Develop a structure that is based through channels and not individuals

- Work through channels rather than through pastors & individuals
- Recognize that leadership will change during the life of a partnership
- Share minutes of Session meetings & partnership meetings
- Know the community to know the channels
- Create a partnership board, partnership committee, management committee
- Include entire community
- Share responsibilities

C. Establish proper accountability by developing a MOA

- Determine what memorandum works for the partnership, recognizing that no one size fits all
- Employ addendums for projects within partnership
- Distribute copies of MOA to appropriate parties (Sessions, Presbyteries, etc.)
- Share copies of MOA with PC(U.S.A.) & PCEA head offices
- Post MOA forms on the web sites (KMN, Church) to be used as templates
- Include in the MOA: a definition of the project; timeline; resources committed to the project; methods of accountability; a plan for sustainability; a plan to “hand over” the completed project; the signatures of principal parties

D. Continually do research & assess needs

- Assess needs reciprocally: meet with community; listen carefully; visit the site, probe & question; identify challenges; assess modifications & alternatives
- Seek sources of information: national news (print, TV, & web); history, biographies, & mission texts; online information from mission co-workers & students – PC(U.S.A.) / PCEA
- Draw on information provided by KMN about current events

E. Implement, monitor, evaluate, & report in a timely process

- Develop mutually agreed upon evaluation points
- Use technology to share reports & evaluations – email, Facebook, & blog
- Develop evaluation, review, & exit strategy for MOA
- Perform annual review of positives & negatives of partnership

F. Allow for change & correction

- Be flexible, & be open to change (addendums to MOA)
- Communicate with partners to know what needs to be changed
- Appoint partnership committee to conduct reviews

G. Organize regular partnership meetings with congregations, parishes, presbyteries, & institutions

- Set a schedule for regular meetings
- Meet via conference call, email, Skype, or face-to-face

H. Meet every 3 years (in Kenya) as an International Partnership Network

- PCEA will organize & facilitate
- Develop a steering committee
- Publicize well in advance on web site & via email

***Kisha kutakuwako kundi moja
na mchungaji mmoja.***

Yohana Mtakatifu 10.16

***So there will be one flock,
one shepherd.***

Gospel of John 10.16

The Kenya Mission Network is an international association of Presbyteries, churches, individuals and mission agencies that are partnered in mission between Presbyterian Church of East Africa and Presbyterian Church (U.S.A.).





Engaging & Educating Our Congregation

Here's what we want the people on our Session to know about what we discovered in **Workshop 9, 5-Step Missional Outcomes Scale**.

	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 9, 5-Step Missional Outcomes Scale**.

	Our major discoveries ("what" & "why" it matters)	Our communication plan (our "how")
1.		
2.		
3.		

Workshop 9 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 9 pp. 36-37	Personal	My Sorting of Our Social Mission Projects	Workshop 10
Workbook 9 pp. 38-41	Team	Our Re-Imagining a Charity Project	Workshop 10
Workbook 10	Each Team member	1. Read Workbook 10, pp. 2- 28. 2. Complete Steps 1-8 on pp. 11-15.	Workshop 10



My Sorting of Our Social Mission Projects by Their Outcomes

Goal: This exercise betters our Team's understanding of how our congregation's social mission projects function by identifying their outcomes.

5 + 5 + 5: This research is an exercise which applies the **5-Step Missional Outcomes Scale**.

Task: I complete the Worksheet on the following page by sorting selected social mission projects into 5 types of outcomes for the people who are served.

It's important that I complete this personal exercise before our Team starts our research which begins on pg. 35 following. This personal exercise prepares me to better contribute to our Team exercise.

Target: I present my responses in Workshop 10.

1. This is a 30-minute exercise.
2. Using the data which is compiled in our Team's **Inventory of Social Mission Projects**, I select 5 projects to sort. The greater the variety of the projects, the better for our learning.
3. I review the introductory section in this Workbook on the **5-Step Missional Outcomes Scale**, pp. 9-14.
4. I use the descriptions of **Steps** on pp. 11-13 to identify the types of our projects.
 - a. The most relevant portion of the description of each Step is the section entitled, "Volunteers' activity" and the upper part of the section entitled, "Missional outcome."
 - b. The "Toxic outcome" section, while important, is not part of this exercise.
5. I use the **Worksheet** on the next page to collect and organize my responses. I complete the **Worksheet** according to its directions.
6. I prepare to report my responses, and why I made my particular choices, in Workshop 10.

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Worksheet: **Sorting Our Social Mission Projects by Their Outcomes**

Donate	Donate & Interact	Mutual Companions	Connected Collaborators	Covenant Partners
Step 1	Step 2	Step 3	Step 4	Step 5

- In the left column below, I select five of our projects and enter their names.
- I reflect on each project's type of outcomes for the people who are served.
- Using the right columns, I check the box for the specific Step which the outcome of this project best matches.
- In the left column, I enter the reason for why I matched this project with this Step.

Our Projects	Charity projects		Co-Development projects		
	Step 1	Step 2	Step 3	Step 4	Step 5
1. Project: Reason:					
2. Project: Reason:					
3. Project: Reason:					
4. Project: Reason:					
5. Project: Reason:					

My observations, comments, or questions:



Re-Imagine a Charity Project: Our Team's Missional Opportunity

Rationale: The reality is that the majority of congregations' projects are **Charity donations**.³⁵ Because of the untapped potential to offer relational dimensions, this research encourages us to fulfill our potential to move our projects toward **Co-Development**.

Goal: Practice applying the series' tools, our skills, and our research.

5 + 5 + 5: This research increases our ability to apply the **5 Missional Factors** and the **5-Step Missional Outcomes Scale**.

Task: Re-design one of our **donation** social mission projects so its outcomes are moved farther along the **Charity to Co-Development: Outcomes Scale**.

Target: Present our report in Workshop 10.

Preface: Our work product – a typed report – is a hypothetical design. This exercise does not commit us to our result, nor do we commit to implement it. This is practice preparing us to plan the future of our social mission projects, which begins after our 9 workshops conclude.

1. As a Team, we complete this together in a 1.5 hour meeting. (Even if we are not finished, we stay within the limit.) Preparation in advance by Team members is not included in this block of time.
2. From our list of our **Charity donation** social mission projects, we select 1 in which our volunteers have no direct interaction with the people who benefit. We re-design this project so that at least half of our volunteers have direct, face-to-face interactions with the people who are served.
3. We utilize two key components for the re-design.
 - a. The first is very specific and practical: **Missional Project Plan**, pp. 40-41. (It was introduced in Workbook 6, **Missional Process**, pp. 4-7.) We apply the definitions as we imagine how to change our existing project.
 - b. The second is broader and conceptual – the **Charity to Co-Development: 5-Step Missional Outcomes Scale** in this Workbook. It helps us determine the outcome goal for our re-imagined project.

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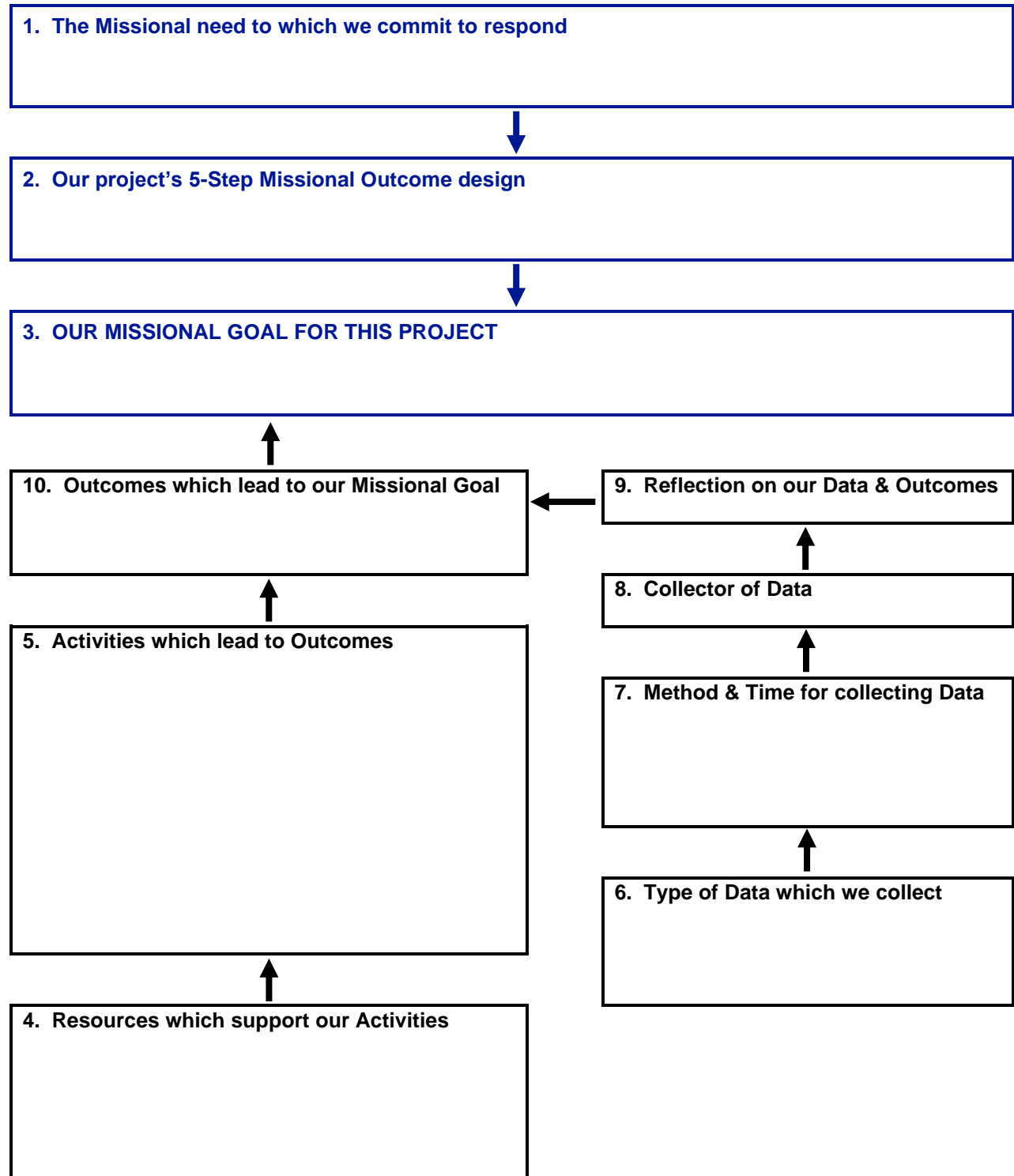
4. We review our research reports which pertain to this project, e.g., our interviews with community leaders, planners, or service providers. These give us a better sense of the setting of the project, or what others identify as unaddressed needs (see **Missional Context**, Workbook 8).
5. We assess the project for **toxic charity** (see this Workbook). Is there anything we need to correct or eliminate?
6. We review our research on our congregation's **Missional Identity**. How will the re-design align with who we as a congregation are and with God's call to missional service?
7. We consider whether the following tools can assist our re-design:
 - a. If we focus on **individual development**, does the **Arizona Self-Sufficiency Matrix** in this Workbook give us some cues about a direction for this project?
 - b. If we focus on **community development**, do the **Covenants**, Appendices 2, 3, and 4 in this Workbook, give us some ideas?
 - c. Whether it is **individual** or **community development**, does the **Oath of Compassionate Service** in this Workbook suggest how our re-designed project can leave *soulprints* (see this Workbook)?
8. We consider our volunteers. We consider what **Motivates** them in social mission, i.e., our Team research on the benefits they receive (report distributed in this Workshop). We also consider our Team research, **Assessing Volunteer Engagement Practices** (reported in Workshop 7). Do either of these suggest changes to be made?
9. We create a typed report of our re-design and present it in Workshop 10. In advance, our Clerk of the Works ensures our report is sent to each of us and our Facilitator.

– Missional Project Plan continues on next pages –

We create a **Missional Project Plan**.

1. In 1 sentence, we describe the **Missional need** to which the project responds. Think of the people served or who benefit directly. What is the problem or issue? What is the nature of people's hurt or suffering or vulnerability?
2. From the choices in the **5-Step Missional Outcome Scale**, we identify the project's design. This refers to both people who are served and people who are volunteers. Different project designs fulfill different purposes.
3. In 1 sentence, we describe the **Missional Goal** of this project. What is the intended impact or outcome? What will improvements in the lives of people served look like? What is the hope and vision which inspires our prayers?
4. List the **Resources** used to support the **Activities**. E.g., space, time, people who are served, volunteers, training, schedule, budget to spend, materials, equipment, permit, partners and collaborators, a covenant...^{36, 37} It helps if these can be quantified, e.g., the minimum number of volunteers.
5. List the **Activities** which lead to the **Outcomes**. What occurs? When does it occur and for how long and how frequently? Where does it occur? Who does what? How do we do it? It helps if these can be quantified.
6. List the **Type of Data** we collect as we measure progress toward **Outcomes**. How do we recognize change? We can count **Quantitative Data**. **Qualitative Data** gives us people's experiences, feelings, perceptions, or attitudes.
7. Describe our **Method** of collecting our **Data**. Will it be interviews with people, a chart using numeric information, a survey, observation, a focus group and guided discussion, or...? At what points in **Time** will we collect our **Data**?
8. Identify who will be the **Collector** of the **Data**. This is the person(s) who ensures that we document what we're doing, how we're doing it, and what our **Outcomes** are. (**Measuring Mission** includes being accountable!)
9. Describe our process of **Reflection** on our **Data**. How do we discern how our **Missional Project Plan** is working, and whether there is progress toward our **Outcomes**? (**Reflection** informs our decisions.)
10. Identify the **Outcomes** which are specific and measurable signs of our incremental progress on the way to reaching our **Missional Goal**.

Our Missional Project Plan: _____
(name of project)



x



Members of the missional study team from York United Presbyterian Church, York, New York. Theirs was the ninth congregation in the Workshop series.

Workbook 9 – Endnotes, References, & Acknowledgments ³⁸

- ¹ Sherman, Amy L. (2011). Wasted charity: Why the 'compassion industry' is not helping the poor. *Christianity Today*, 55(11, November 1):69.
- ² Sherman is quoting: Lupton, Robert D. (2011). *Toxic Charity: How the Churches and Charities Hurt Those They Help (And How to Reverse It)*. New York, NY: HarperOne (an imprint of HarperCollins), pg. 4. [Accessed 04/03/23: https://archive.org/details/toxiccharityhowc0000lupt_e3q4/mode/2up]
- ³ Endnote 2: Lupton, (2011).
- ⁴ For a history and critique of ways in which Christian mission work in countries and cultures outside the U.S. has created unhealthy dependencies, failed to mobilize local resources, and therefore stifled people's desire and capacity for self-reliance, see: Schwartz, Glenn J. (2007). *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement*. Lancaster, PA: World Mission Associates. Schwartz was a missionary in Zambia and Zimbabwe in the 1960s, an administrator at the School of World Mission at Fuller Theological Seminary in Pasadena, California, in the 1970s, and executive director of World Mission Associations until 2012.

For a well-documented example of toxic charity, see the interesting, and rare, research study of the experiences of 162 short-term mission participants from North America who traveled to Honduras following a natural disaster to help with recovery: Ver Beek, Kurt Alan. (2006). The impact of short-term missions: A case study of house construction in Honduras after Hurricane Mitch. *Missiology: An International Review*, 34(4, October):477-495. He compares the experiences of the North Americans with those of 1.) Honduran families who received a home from the North Americans, and 2.) Honduran families who received a home built by Honduran Christian organizations. Ver Beek was a professor of sociology with Calvin College, Grand Rapids, Michigan. He lived in Honduras and directed Calvin's off-campus semester in Tegucigalpa.

For a thoughtful and nuanced review of the consequences of short-term mission teams sent to other countries by U.S.A. congregations, see: Fortunak, Laurie A., Moreau, A. Scott. (Eds.). (2008). *Engaging the Church: Analyzing the Canvas of Short-term Missions*. Wheaton, IL: Evangelism and Missions Information Service (a division of the Billy Graham Center, Wheaton College). The book is divided as follows: Section 1, "Biblical/Spiritual Foundations for Short-term Missions"; Section 2, "History/Trends in Short-term Missions"; Section 3, "Critiques/Suggestions for Change and Improvements in Short-term Missions"; Section 4, "Types of Short-term Missions/Short-term Missions Foci"; Section 5, "Case Studies/Intended Impact of Short-term Missions"; Section 6, "Resources/References for Short-term Missions." Each section contains contributions by different authors.

- ⁵ Endnote 2: Lupton, (2011), pg. 10. Another source on the counter-productivity of toxic charity is: Corbett, Steve, & Fikkert, Brian. (2009, 2012). *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor... and Yourself (Expanded Edition)*. Chicago, IL: Moody Publishers. [Accessed 04/03/23: https://archive.org/details/whenhelpinghurts0000corb_c2s7] Their point of reference is closer to the mission projects of evangelical churches, including projects in countries beyond the U.S.A.

- ⁶ Endnote 2: Lupton, (2011), pg. 188.

- ⁷ Endnote 2: Lupton, (2011), pp. 189-190.

- ⁸ See the thoughtful critique of short-term mission trips with good intentions but poor designs: Farrell, Hunter. (2007). Short-term missions: Paratrooper incursion or "Zacchaeus encounter"? *Latin American Theology: Christian Reflections from the Latino South*, 2(2):69. Farrell formerly was a missionary in Peru for the Presbyterian Church (U.S.A.). [Accessed 04/03/23 at the World Wide Web site of the Presbyterian Church: <https://www.presbyterianmission.org/wp-content/uploads/short-term-missions.pdf>] At the time, he was director of World Missions for the Presbyterian Church.

Since 2017, Farrell is the Director of the World Mission Initiative at Pittsburgh Theological Seminary, Pittsburgh, PA. [Accessed 04/03/23 at: <https://www.pts.edu/WMI>] He and S. Balajiedlang Khyllep, Associate Director, are co-authors of *Freeing Congregational Mission: A Practical Vision for Companionship, Cultural Humility, and Co-Development*, published in 2022 by InterVarsity Press. They maintain a World Wide Web site related to the book's themes and topics. [Accessed 04/03/23: <https://freeingmission.com>]

- ⁹ Dobbin, Sean. (2014). Tom Ferraro, founder of Foodlink, dies at 67. *Democrat & Chronicle*, (February 11). [Accessed 04/03/23: <http://www.democratandchronicle.com/story/news/local/2014/02/11/tom-ferraro-founder-of-foodlink-dies-at-67/5393503/>]

- ¹⁰ Endnote 2: Lupton, (2011), pp. 128, 165-168.

- ¹¹ For a very insightful, spiritual, and biblically-based understanding of the authentic gospel message of Jesus Christ as a power to transform those who are poor and disenfranchised and confront social injustice, see the short, classic volume by Howard Thurman, *Jesus and the Disinherited*, New York, NY: Abingdon-Cokesbury Press (1949). [Accessed 04/03/23: <https://archive.org/details/in.ernet.dli.2015.260684>]

A grandson of a woman who had been enslaved, Thurman (1899-1981) was prominent in the 20th century as a Christian minister (he pastored the first racially integrated, intercultural church in the U.S.A., Church for the Fellowship of All Peoples in San Francisco, California),

educator (the first African American dean of the chapel at a majority-white college (Boston University)), author, and mentor to leading figures in the Civil Rights Movement.

- ¹² Dudley, Carl S. (2002). "Part IV: Big Steps in Social Ministry." Section in *Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives*. Bethesda, MD: The Alban Institute, Inc., pp. 138-141. [Accessed 04/03/23: <https://archive.org/details/communityministr0000dudl>]
- ¹³ For an example, see Urban Recipe in Atlanta, GA. [Accessed 07/02/23: <https://urbanrecipe.org/>]
- ¹⁴ By *town*, Lupton is referring to municipalities with populations which are smaller than those of a *city* or *suburb*, and are larger than that of a *village*.
- ¹⁵ Office of the General Assembly. (2003). *Minutes, 215th General Assembly, Part 1, Journal*. Louisville, KY: Office of the General Assembly, Presbyterian Church (U.S.A.). See Item 11-02, pp. 587-590. [Accessed 04/03/23: http://www.pcusa.org/site_media/media/uploads/global/pdf/presbyterians_do_mission_in_partnership.pdf]
- ¹⁶ The term *advocacy* is used here as it is in the New Testament. In the original Koine Greek, *advocacy* appears as *παράκλητος*, which is transliterated into English as *parakletos*. This combines two Greek words, *para* ("for") and *kaleo* ("call") to form "to call for," or "call to one's side." *Advocate* was originally defined as: one who is summoned or called to another's side, especially to aid or assist; one who pleads another's cause before a judge; one who is a mediator or an intercessor on behalf of another. Source: Bauer, Walter. (1979). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. (Arndt, William F., & Gingrich, F. Wilbur, Trans, from Bauer's 5th edition, 1958.) Chicago, IL: The University of Chicago Press, pg. 618. In the widest sense, the New Testament *advocate* is one who helps, offers succor, or provides aid. Jesus identifies the Holy Spirit as our *advocate* (John 14:16, 14:26, 15:26, 16:7), and I John 2:1 refers to Jesus as our *advocate* with God.
- ¹⁷ The powerful and beautiful image of *strangers becoming neighbors* and *neighbors becoming partners* is from: Dudley, Carl S., & Ammerman, Nancy T. (2002). "Sizing Up Your Tabernacle." Chapter 3 in *Congregations in Transition: A Guide for Analyzing, Assessing, and Adapting in Changing Communities*. San Francisco, CA: Jossey-Bass, pp. 129-136. [Accessed 04/03/23: <https://archive.org/details/congregationsint0000dudl>]
- ¹⁸ Experience teaches that only the exceptional congregation is able to jump from conducting a Charity project to Community Development. Our creation in 2016 of the **5-Step Missional Outcomes Scale** recognized that congregations typically take interim steps before making a major commitment. As volunteers succeed in building meaningful relationships and connect with those whom they serve, they develop their capacity for formal partnerships of equal standing. Thus, Community Development occurs when there is a history of connected and partnered relationships.

We authors were delighted to discover in 2019 the "Franklin Framework" in: Franklin, Jr, Robert M. (2007). *Crisis in the Village: Restoring Hope in African American Communities*. Minneapolis, MN: Fortress Press, pp. 160ff. Remarkably, Franklin's five phases of public ministry – *charity, support, service, justice, and transformation* – roughly correspond to our **5-Step Missional Outcomes Scale**. While our **Scale** is pictured as linear-sequential, Franklin's five phases are depicted as a Venn diagram of interconnecting circles. Both metaphors are valid. Both show how congregations can move from Toxic Charity to Community Development. We especially appreciate Franklin's interconnecting *charity* to

transformation, which strongly reinforces his overall vision of African American churches existing in a “village” environment. White churches can be significantly enriched by Franklin’s understanding of the context in which they minister as a “village” of relationships. He presents a corrective vision for any congregation disengaged from its community, avoids its neighbors, and ignores its New Testament’s missional call. (See the section on how a congregation relates to its community in our previous Workbook, [Missional Context](#).)

- ¹⁹ From a sermon by Rabbi Joshua L. Caruso in a Rosh Hashanah service, “Compassion: The world is Wide Enough,” Anshe Chesed Fairmount Temple, Beachwood, OH, 10/02/16. The story’s source is unknown. While Martin Buber’s classic collection, *Tales of the Hasidim*, is frequently cited by many, the story is not part of Buber’s book. [Accessed 04/03/23: <https://www.fairmounttemple.org/2016/10/compassion-the-world-is-wide-enough-rabbi-joshua-caruso-rosh-hashanah-2016/> The story, uncredited, is included in a posthumous collection of German theologian Dorothee Söelle’s writings: (1984). “Love Your Neighbor as Yourself.” Chapter 3 in *The Strength of the Weak: Toward a Christian Feminist Identity*, Robert & Rita Kimber, Translators. Philadelphia, PA: The Westminster Press, pg. 41. [Accessed 04/03/23: <https://archive.org/details/strengthofweak00soll/mode/2up>]
- ²⁰ We use three terms to describe degrees of **Co-Development** relationships which transform both people who are served and a congregation’s volunteers: **Mutual Companions**, **Connected Collaborators**, and **Covenant Partners**. In constructing these terms and definitions, we drew upon: Putnam, Robert D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. New York, NY: Simon and Schuster. [Accessed 04/03/23: <https://archive.org/details/bowlingalone00robe/mode/2up>]
- ²¹ The critical importance of person-to-person relationships as part of individual, family, and community development is underscored by the Rochester-Monroe Anti-Poverty Initiative (RMAPI) of the United Way of Greater Rochester, Rochester, New York: Rochester-Monroe Anti-Poverty Initiative at United Way of Greater Rochester. (2016, March). *Guiding Principles: Mobilizing our Community to Achieve Self-Sufficiency*. Rochester, NY: United Way of Greater Rochester. [Accessed 04/03/23: https://endingpovertynow.org/wp-content/uploads/2022/06/rmap_i_resource_team_report_individhr_5.pdf]
- See especially Appendix B., “Community Building Principles with Strategies and Tactics,” pp. 26-30.
 - E.g., #1: “Build Relationship Equity. People of all ages and backgrounds need opportunities to interact and build positive relationships.”
 - E.g., #2: “Encourage Intergenerational Relationship Building. Communities need to maintain culture and history through intergenerational ties.”
- ²² Family Promise of Greater Rochester (formerly Rochester Area Interfaith Hospitality Network), a faith community-related, but not faith-based, service-providing agency. Family Promise of Greater Rochester. [Accessed 04/07/23: <https://raihn.squarespace.com>]
- ²³ Nelson Mandela (1918-2013) was a South African anti-apartheid activist and political leader who served as president of South Africa, 1994-1999. He shared the Nobel Peace prize in 1993 for helping to end apartheid in his country. Imprisoned from 1962 to 1990, he wrote letters, including this excerpt from a letter to his son, Makgatho, on 08/31/1970:
- “I have been reminiscing a great deal... Those were the happy days when you live a happy life free of problems and fenced from all hardships and insecurity by parental love. You did not work, grub was galore, clothing was plentiful and you slept good.

But some of your playmates those days roamed around completely naked and dirty because their parents were too poor to dress them and to keep them clean. Often you brought them home and gave them food. Sometimes you went away with double the amount of swimming fees to help a needy friend. Perhaps then you acted purely out of a child's affection for a friend, and not because you had become consciously aware of the extremes of wealth and poverty that characterized our social life... It's a good thing to help a friend whenever you can; but individual acts of hospitality are not the answer. Those who want to wipe out poverty from the face of the earth must use other weapons, weapons other than kindness... This is not a problem that can be handled by individual acts of hospitality. The man who attempted to use his own possessions to help all the needy would be permanently ruined and in due course himself live on alms. Experience shows that this problem can be effectively tackled only by a disciplined body of persons, who are inspired by the same ideas and united in a common cause."

Mandela, Nelson, & Venter, Sahm. (Ed.). (2018). *The Prison Letters of Nelson Mandela*. New York, NY: Liveright Publishing Company, pp. 192-193.

- ²⁴ (No author). (No date). Arizona Self-Sufficiency Matrix. (No place; no publisher). We have found no formal reference for the source of the Matrix. The earliest reported version we found is in a 2005 presentation regarding an Arizona state program evaluation project: Van Dreel, Vicki, Bones, Allie, Logue, Don, Hughes, Pam, & Rich, Scott. (2005, September 21). *The National HMIS Data Standards and the Arizona Self-Sufficiency Matrix: Collecting Uniform Information on Homeless Persons*, slides 8-9, and 61-62. [Accessed 04/03/23: <https://monarchhousing.org/wp-content/uploads/2008/08/ProjectEvaluationTraining.pdf>]
- ²⁵ Endnote 2: Lupton, (2011), pg. 168. Lupton's observation about "significant transformation" of a community originates in his personal experience in an urban neighborhood. His statement about the challenge of long-term, intentional development recalls an adage attributed without substantiation to Peter Drucker (1909-2005), the internationally influential consultant, academician, and prolific author of scholarly and popular literature about the theory and practice of business management: "Culture eats strategy for breakfast." The point is that even the best *strategy* – be it a design, model, program, or system – will be undermined by resistance to change unless the people responsible for implementing it choose to commit to the new mission's intended outcomes and its values, resources, practices, and behaviors. Otherwise, their energy will go to preserving what exists now.
- ²⁶ United Way of Northern New Jersey. (2020, December). *On Uneven Ground: ALICE and Financial Hardship in the U.S. (ALICE National Report. 2020)*. Cedar Knolls, NJ: United Way of Northern New Jersey, pg. 19, Figure 8. Sources are on pp. 33-34. [On the United Way's web site dedicated to [ALICE](#), a link to the report is posted under the "National Reports" section, which is part of the "Research Center" pulldown menu. Accessed 04/03/23: <https://www.unitedforalice.org/national-reports-mobile>]
- ²⁷ For a careful analysis of the critical role that affordable housing plays in the nationwide problem of people without housing, see: Colburn, Gregg, & Aldern, Clayton Page. (2022). *Homelessness is a Housing Problem: How Structural Factors Explain U.S. Patterns*. Oakland, CA: University of California Press, 284 pp. After weighing the impact of individual factors, e.g., mental illness, drug use, poverty, weather, generosity of public assistance, low-income mobility, what the data showed as more significant were regional housing market conditions and the availability of affordable rental housing. Colburn is on the faculty of the

Department of Real Estate, College of Built Environments, University of Washington, Seattle, Washington, and Aldern is a data scientist and policy analyst in Seattle.

- ²⁸ Endnote 2: Lupton, (2011), pg. 108.
- ²⁹ Endnote 2: Lupton, (2011), pp. 168-177.
- ³⁰ Endnote 2. Lupton, (2011), pg. 128.
- ³¹ RH2NO (Rochester Help to New Orleans) continued into 2018. It is no longer functioning. It's last Facebook entry in 2018 offers pictures of volunteers' experiences in New Orleans, including their direct interaction with the people served. [Accessed 04/03/23: <https://www.facebook.com/Rh2no-Rochester-Help-to-New-Orleans-190280371071110/>]
- ³² The original taxonomy of types of disasters and types of strategies of disaster assistance was created in 2014. The revised taxonomy is in a whitepaper: Candid & Center for Disaster Philanthropy. (2021). *Measuring the State of Disaster Philanthropy 2021: Data to Drive Decisions*. Washington, D.C.: Candid & Center for Disaster Philanthropy, pg. 6. [Accessed 04/03/23: <https://www.issueab.org/resources/38973/38973.pdf>]
- Candid is a New York, NY, non-profit organization which resulted in 2019 from the merger of the Foundation Center and GuideStar. [Accessed 04/03/23: <https://candid.org>]
 - Center for Disaster Philanthropy is a Washington, D.C., non-profit organization. [Accessed 04/03/23 at: <https://disasterphilanthropy.org>] "The Center for Disaster Philanthropy's mission is to leverage the power of philanthropy to mobilize a full range of resources that strengthen the ability of communities to withstand disasters and recover equitably when they occur. CDP manages domestic and international Disaster Funds on behalf of corporations, foundations and individuals through targeted, holistic and localized grantmaking." (June 21, 2021, press release)
 - The Center's 2022 annual report is available on-line and as a PDF. [Accessed 04/03/23: <https://www.issueab.org/resources/41134/41134.pdf>]
- ³³ Kumar, Supriya & Sato, Grace. (2021, December 2). Lessons from 2019 to maximize future disaster giving decisions. [Accessed 04/03/23: <https://disasterphilanthropy.org/blog/sodp/lessons-from-2019-to-maximize-future-disaster-giving-decisions/>]
- ³⁴ Endnote 32: Center for Disaster Philanthropy. The Center's 2021 report, pg. 19, recommends 6 "steps that funders can take to maximize philanthropic impact." The first is: "Support underfunded areas of the disaster lifecycle. The data makes clear that the majority of disaster funding supports immediate response and relief efforts. Far fewer donations are directed toward preparedness and mitigation, activities which help reduce the impact of disasters. Additionally, and critically, communities need sustained funding to support the long road to recovery." The topic of maximizing impact is addressed in the Center's 2022 report on pg. 17.
- ³⁵ This observation is based on the Social Mission Inventories compiled by the Study Teams in this Measuring Mission series to date. The observation is supported by the 1998 National Congregations Study which found that only 10% of congregations reported social mission or service activities "involving face-to-face, longer term involvement with individuals." Chaves, Mark, & Tsitsos, William. (2001). Congregations and social services: What they do, how they do it, and with whom. *Nonprofit and Voluntary Sector Quarterly*, 30(4,December):670. [Accessed 04/03/23: <https://journals.sagepub.com/doi/pdf/10.1177/0899764001304003>]

- ³⁶ “To view a congregation through a resources frame is to ask what it has the potential ‘capital’ to accomplish... The ‘capital’ to which you will give attention from this vantage point may be the congregation’s members, its money, its buildings, its reputational and spiritual energies, its connections in the community, and even its history. These are the raw materials of congregational life.” Ammerman, Nancy T., Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (1998). “Introduction: An Invitation to Congregational Study.” Chapter 1 in Ammerman, Nancy T., Carroll, Jackson W., Dudley, Carl S., & McKinney, William. (Eds.). *Studying Congregations: A New Handbook*. Nashville, TN: Abingdon Press, pg. 15. [Accessed 04/03/23: <https://archive.org/details/studyingcongrega0000unse>]
- ³⁷ See also: McKinney, William with Ruger, Anthony T., Cohen, Diane, & Jeager, Robert. “Resources.” Chapter 5. Endnote 36: Ammerman, et al., (1998), pp. 132-166.

³⁸ **Acknowledgements**

- Purple Loosestrife photograph, pg. 2. Attribution: gailhampshire. Accessed 04/03/23: https://www.flickr.com/photos/gails_pictures/10477996246/in/photostream/ License: Creative Commons Attribution 2.0 Generic [<https://creativecommons.org/licenses/by/2.0/>] The original photograph is cropped to fit.
- Sample tubes photograph, pg. 3. Attribution: MPCA (Minnesota Pollution Control Agency). Accessed 04/03/23: <https://www.flickr.com/photos/mpcaphotos/16273380477/in/photostream/> License: Creative Commons Attribution-NonCommercial 2.0 Generic [<https://creativecommons.org/licenses/by-nc/2.0/>]
- Traditional Mozambique fabric, pg. 4. Attribution: F Mira. Accessed 04/03/23: <https://www.flickr.com/photos/fhmira/3911443049/> License: Creative Commons Attribution-ShareAlike 2.0 Generic [<https://creativecommons.org/licenses/by-sa/2.0/>]
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- Fishing photograph, pg. 20. Attribution: Leung Kwok Tung Ktleung. Source: Pexels. Accessed 04/03/23: <https://www.pexels.com/photo/fisherman-throwing-fishnet-on-water-3054187/> License: <https://www.pexels.com/license/>
- Disaster taxonomy graphics, pg. 24. Attribution: Candid & Center for Disaster Philanthropy. Accessed 04/03/23: Candid & Center for Disaster Philanthropy. (2021). *Measuring the State of Disaster Philanthropy 2021: Data to Drive Decisions*. Washington, D.C.: Candid & Center for Disaster Philanthropy, pg. 6, <https://www.issuelab.org/resources/38973/38973.pdf> License: Creative Commons Attribution-NonCommercial License 4.0 Unported [<https://creativecommons.org/licenses/by-nc/4.0/>]