

The Virginia Theological Seminary

**One Thousand Steps:
The Development of Guiding Principles
of
Effective Parochial Mission Work**

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Abstract

One Thousand Steps: Developing a Model for Effective Parochial Mission

The purpose of this thesis is to establish a set of “Guiding Principles” for the design and implementation of effective parochial mission work that is faithful to Jesus’ command in Matthew 25 and genuinely respects and values those serving and those being served.

As commanded by Jesus in Matthew 25, incumbent in our faith as Christians is the call to serve the needs of the poor and the oppressed. This service is manifest in specific works of compassion and aid to those in need. In response to Jesus’ call, parishes allocate resources of time, talent and treasure to relieve the needs of the poor. Unfortunately, these well meaning efforts can create dependency on the part of the recipient and foster “burnout” on the part of the parishioners. In order to develop a set of “Guiding Principles” for effective mission work an examination of the biblical and sacramental foundations of mission work was undertaken. Building on the biblical and sacramental insights, several parishes were selected as case studies and invited to participate in a survey and extended interviews followed by a group forum to determine strengths and weaknesses related to mission work. Based on the qualitative data received, this project attempts to define a set of “Guiding Principles” by which parochial mission work can be pursued to the mutual benefit of those serving as well as those served. The insights gained from this project have altered the manner in which mission work is undertaken and offered at Christ Church, Greenville, SC and may impact the future mission offerings of other parishes.

The Reverend Harrison M. McLeod

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Chapter One

“Just as you did it to one of the least of these who are members of my family, you did it to me.”¹

A. One Thousand Steps

The natural spring in Bas Cange had been flowing for longer than anyone remembered when Cecil Nelson threw his orange into its flowing water. He yelled as he did and Pearce Williams, waiting out of sight downstream, pressed the button on his stopwatch to mark the time. The two men from Christ Church in Greenville, South Carolina were measuring the water flow to determine the diameter of pipe needed to carry water up to the mountaintop village of Cange one thousand steps above where they stood. That was thirty-five years ago and the relationship between the people of Christ Church and the people of Cange in Haiti’s central plateau continues to this day. Christ Church, Greenville was instrumental in constructing that first water system, then later a church, a school for 1,300 students, a 150-bed hospital and most recently a vocational school. Indeed, an entire village of 8,000 has grown up around the life that the water from the spring provides. To date, several universities, Partners-in-Health, philanthropic agencies, other churches and corporations have all had a hand in creating a partnership between the local Haitian people and Episcopalians in South Carolina who wanted to help. This Christian

¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Matthew 25:39b.

impulse to help is the motivation for mission and a natural response to our understanding of who we are as God's people.

Despite the successes of the mission efforts of the last thirty-five years in Cange, the devastating earthquake of 2011 and its aftermath radically changed the environment and our response required. In the days and weeks following the earthquake, the hospital in Cange was a sanctuary for those requiring housing, food, water and medical attention. However, in the years after the earthquake, the Haitian government and Partners in Health, the main supporter of the hospital in Cange, moved to build a new hospital in the neighboring community of Mirebalais, Haiti. With the construction of this 300-bed state-of-the-art hospital, the hospital in Cange was no longer needed and its subsequent closure precipitated an economic, and therefore mission, crisis in Cange. Christ Church and the Diocese of Upper South Carolina discovered that the model of mission within which we had operated for 35 years was no longer viable and the situation required a reassessment of our efforts and their theological and operational underpinnings. These questions regarding our mission practice and the need for resolution gave rise to this particular project thesis to determine "Guiding Principles" for effective mission practices.

B. Called to Mission

As Christians we are called to mission. To build on a phrase offered by David Bosch, at its most basic level, one might argue that mission is essentially our Christian

“hope in action.”² Today, Christians continue to be called to care for the poor and the oppressed, the lonely, the sick, the hungry, the disadvantaged and those without hope³ recognizing “That from the very beginning of the Christian Church there appeared to have been a peculiar affinity between the missionary enterprise and the expectations of a fundamental change in the future of humankind.”⁴ Even as we look back, we also look forward to the fulfillment of God’s promise⁵ and we act in hope and confidence for the present and future Kingdom of God. More fully, Christians are to engage actively in the world not simply speaking the Good News of Christ in words, but more broadly and specifically in and through Christ-like acts of service to the poor, the homeless, the impoverished, the hungry and the illiterate. Though somewhat labored, a useful distinction for the purpose of this thesis would be to build on Bosch’s occasional use of the word “mission” meaning broadly a primary expression of the *missio Dei* and the word “missions” as constituting a derivative activity of the church. He further argues that, “We cannot without ado claim that what we do is identical to the *missio Dei*; our missionary activities are only authentic insofar as they reflect participation in the mission of God.”⁶ Mission (singular or plural) then, within the scope of this thesis project thesis is defined as work offered by the parish or parishioner in service to the poor, homeless, impoverished, the hungry, the illiterate and the oppressed beyond the parish in response to Jesus’ mandate in Matthew 25:31-44 to care for “the least of these.” Based on sound

² David, J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 510. Bosch uses the phrase “Hope as Action in Faith.”

³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:37-40.

⁴ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 510.

⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Revelation 21:1-4.

⁶ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 400.

guiding principles of vision, faithfulness, and stewardship, a parish can structure mission offering order, organization, continuity, leadership, and funding. This understanding of mission does not absolve the parish or parishioner from evangelism as traditionally conceived as included in mission. Rather, this definition of mission in faithfulness to Jesus' imperative promotes a broader understanding of mission improving the condition of life that requires action as well as words.

Even as the church serves the poor, Jesus teaches that the distinctions we are tempted to make based on material wealth or socioeconomic status is false and damaging leading to a mistaken understanding of the Gospel. At the "Last Supper,"⁷ Jesus instructs the disciples about servanthood and holds it forth as an example for Christian living, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves."⁸ With these challenging words, Jesus calls the disciples, and indeed all Christians, to a life of service – not just to God, but to all people as well. A mature expression of Christian faith must necessarily display characteristics of servanthood lived out in daily life. Perhaps the most cited Biblical text outside Jesus' teaching compelling the Christian to a life of service is found in the Epistle of James: "What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and

⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 22:24-27.

⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 22:25-27.

lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.”⁹ Through his example and command, Jesus calls us to serve each other. Additionally, our identity as the Body of Christ¹⁰ compels us to care for others as we would care for ourselves. Beginning with Jesus’ earthly ministry, our Christian faith has manifested a responsibility to care for others and Christ’s teaching and example calls us to solidarity with the poor.

C. Many Forms of Mission

Mission work takes many forms within the life of the church, and our willingness to help, though sometimes naïve should be as automatic as our liturgical life. Indeed, as previously defined, mission work may be any ministry by a member of a parish family offered in service to the community within the parish, or particularly beyond the parish. Broadly speaking, Timothy Nyasulu describes mission as, “Sharing what you have experienced and received from the Lord.”¹¹ Most often, the motives of the parishioners and the parish are faithful and well intentioned, yet the means by which we offer our efforts often unintentionally, as argued by Dambisa Moyo, “perpetuates the cycle of poverty,”¹² rather than relieve the situation of the recipient. In many instances a soup kitchen, or a clothes pantry, or homeless shelter

⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, James 2:14-17.

¹⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 12:5; 1 Corinthians 12:12; 1 Corinthians 12:27; Ephesians 3:6; Ephesians 4:1-6; Colossians 3:15

¹¹ Timothy Nyasulu, *Missiology: A Study of the Spread of the Christian Faith* (Zomba: Kachere Series, 2004), 18.

¹² Dambisa Moyo, *Dead Aid: Why Aid is Not Working and How There is a Better Way for Africa* (New York, Farrar, Strauss and Giroux: 2009), 28.

may offer temporary help, but may inadvertently serve to create a situation of dependency on the part of the recipient rather than create a situation in which those offering the ministry and those receiving the ministry enter into relationship as equally created in God's image. While specifically referring to governmental and philanthropic aid, a compelling parallel to mission may be drawn as Moyo continues, "Aid has been, and continues to be, an unmitigated political, economic, and humanitarian disaster for most parts of the developing world. In short, (many of our mission efforts may be) ... 'the disease of which it pretends to be the cure'."¹³ Many ministries begun as volunteer efforts evolve into expensive and cumbersome organizations with salaries and other associated costs that require ongoing maintenance and support. One can see that without a faithful approach to Christian mission work based on the proper regard and respect for the recipient, our well-meaning efforts may tend to create or perpetuate the situation that causes the need for our efforts in the first place.

God created us in God's very image¹⁴ and raises us to new life in Christ.¹⁵ Our identity as the Body of Christ is also at the heart of mission and ministry. As parishes serve the poor, we must base our motives and goals on developing true Christ-like partnerships with those whom we serve. When Jesus greets the disciples on the beach, he engages Peter in a challenging conversation regarding the nature of his service and love. Three times Jesus asks if Peter loves him and three times Peter

¹³ Dambisa Moyo, *Dead Aid, Why Aid is Not Working and How There is a Better Way for Africa* ix.

¹⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:26.

¹⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 6:4.

affirms his love (φιλέω)¹⁶ for Jesus. This love “arises, says Aristotle, only between equals. Where one person is subservient to another two people cannot share their concerns and hopes, sorrows and joys. In the roles of parent and child, teacher and student, professional and client, worker and apprentice, there may be interest and support, but without equality there will be no friendship.”¹⁷ It is critical that we, as churches and as individuals develop this “peer” love for those with whom we work as a means of developing relationships that exhibit the characteristics of equality rather than superiority in order to achieve faithful partnership in mission.

D. The Project Thesis

The project thesis will study and develop effective guiding principles for mission work whose goal is to serve the community or individual beyond, or outside, the parish community. While there are many present examples of mission work that seek to serve God’s people in faithfulness to the Gospel, it appears that many fall short in several ways. With the best of intentions, parishes continue to offer missions that seek to remedy immediate challenges or situations. Robert Lupton illuminates a helpful distinction when considering the differences between the fundamental aims of ministries. He contrasts the idea of betterment with that of development:

- “Betterment does for others. Development maintains the long view and looks to enable others to do for themselves.

¹⁶ The Blue Letter Bible. "Gospel of John 21 - (RSV - Revised Standard Version & Textus Receptus)." Blue Letter Bible. 1996-2013. 15 Apr 2013.

<http://www.blueletterbible.org/Bible.cfm?b=Jhn&c=21&t=RSV>

¹⁷ Timothy F. Sedgwick, *Sacramental Ethics: Paschal Identity and the Christian Life*, (Philadelphia: Fortress Press, 1987), 80.

- Betterment improves conditions. Development strengthens capacity.
- Betterment gives a man a fish. Development teaches a man how to fish.”¹⁸

Many parishes offer mission or outreach ministries that have grand or enthusiastic beginnings whose aim is simply betterment rather than development that fail to sustain themselves over the long term. Because of their short duration, the ministries fail in their attempt to make long term, systemic changes. A healthier and more sustainable approach to mission would simultaneously seek to address the needs of all those sharing in ministry.

a. The Biblical, Sacramental and Ethical Considerations for the Thesis

The goal in this Thesis Project will be two-fold: first, I will outline the biblical, sacramental, and ethical imperatives for engaging in mission work beyond the parish. An exploration of Holy Scripture will offer a biblical rationale for serving God’s people in and through the work of the church. As Episcopalians, we discover, proclaim and celebrate mission work through our two-fold communal sacramental life centered on Baptism and the Holy Eucharist. The Outline of Faith in the Book of Common Prayer instructs that to “give for the spread of the kingdom of God”¹⁹ is the

¹⁸ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)*, (New York: Harper Collins, 2011), 167. While this comparison between “betterment” and “development” is very helpful and relevant, there is an additional question that must also be addressed but which is beyond the scope of this thesis. Developed in Jared Diamond’s *Collapse: How Societies Choose to Fail or Succeed* is the socio-political question: “Who owns the pond?” He argues that true development cannot succeed without genuine political and legal reform. For the purpose of this thesis, I will acknowledge the challenge of that question and even admit to having witnessed the veracity of the question in Christ Church’s work in Haiti. However such a large question with all its ramifications is more than can be attempted in this thesis.

¹⁹ *The Book of Common Prayer, 1979* (New York: Church Hymnal Corporation), 856.

“duty of all Christian.”²⁰ The Catechism and the two primary sacraments illuminate our understanding that the very mission of the church is defined, through various biblical beliefs and sacramental practices and beliefs as a people of faith expressed as we “seek and serve Christ in all persons”²¹ and as we “strive for justice and peace among all people, respecting the dignity of every human being.”²²

This thesis will also explore the New Testament with a particular emphasis on Jesus and St. Paul to discern insight based on their first century methodology in establishing churches as an example of faithful mission. As a missionary, Paul established faith communities far away from the center of the church’s beginning in Jerusalem. Are there specific lessons we can learn from his practices and methods? How are they applicable today in our efforts to serve the needs of the poor? As Allen writes, Paul “succeeded in doing what we so far have only attempted. The facts are unquestionable. In a very few years, he built the church on so firm a basis that it could work out its own problems, and overcome all dangers and hindrances both from within and without.”²³ Despite the fact that Paul established nascent worshipping communities rather than mission or outreach ministries of modern-day parishes, Michael F. Bird convincingly argues that, “There is no point and no reason to reinvent the missiological wheel every few years... since we have the best resources for developing a theory and praxis of missiology ... from a close reading of

²⁰ *The Book of Common Prayer, 1979*, 856.

²¹ *The Book of Common Prayer, 1979*, 305.

²² *The Book of Common Prayer, 1979*, 305.

²³ Roland Allen, *Missionary Methods: St. Paul’s or Ours?* (Grand Rapids: Eerdmans Printing Co., 1962), 7.

Paul's letters and the Acts of the Apostles with our minds clicking over how we can replicate it in our own context."²⁴ Through a study of Paul, one can see that his methods offer significant insight into establishing faithful and durable ministries in our current setting.

As the incarnation of the Christian faith, it is also prudent to examine the teaching and ministry of Jesus as revealed through the gospels. Are there methods Jesus himself adopted as he carried out his ministry? Are there specific teachings or instructions he offers or warnings he advanced, that would help define what character faithful ministry would, or should, display? As God sent Jesus, so Jesus sent his disciples and instructed them to "carry no purse, no bag, no sandals."²⁵ Though we may view his first-century instructions as impractical, or out of date, a closer examination will suggest practices that are instructive for us today as we develop our mission goals and methods. As an expression of the *missio Dei* and as one who exemplified ministry and service to others, even to death on a cross,²⁶ any mission work in Jesus' name should necessarily exhibit the same Christ-like regard for human dignity lovingly created in God's image.

b. Surveys, Interviews and the Forum

²⁴ Eckhard J. Schnabel, "Paul the Missionary," in *Paul's Missionary Methods: In His Time and Ours*, ed. Robert L. Plummer & John Mark Terry (Downers Grove: IVP Academic, 2012), 28.

²⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 10:4a.

²⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Philippians 2:8.

The second aspect of the thesis, and the project itself, will be the study of a variety of parishes (within and outside the Episcopal tradition) that participate in mission work beyond their own parish communities. The study will consist of in-depth interviews with individuals at specific parishes who oversee mission efforts. These interviews will be both diagnostic and evaluative and will focus on a determination of current practices within the selected parishes. The information gained through these interviews will be used to determine which methods prove most successful and which methods fail to achieve the desired results of faithful mission projects working toward systemic change. Following the conclusion of the interviews, I will convene a small conference in which participating individuals can share more fully their parish mission experiences, successes, and failures in an effort to learn, refine and shape their ongoing mission efforts.

The centerpiece, or goal, of this work will be the development of a clearer understanding of “guiding principles” of faithful mission work within the life of the parish. Experience of faithful mission work might include the following:

1. Adherence to biblical, sacramental, and ethical calls for mission work.
2. Offered primarily to meet the collectively discerned needs of those served rather than the needs of those serving.
3. Responsible within the life and budget of the parish.
4. Offers the potential of becoming an independent, self-sustained ministry.
5. Promote a more healthy and faithful understanding of our common and equal identity as the Body of Christ.

Following an analysis of the data gathered within the targeted survey parishes, and the definition of “guiding principles” gleaned from the survey, interviews and forum and based on the literature, Christ Church Greenville, South Carolina will undertake

an honest appraisal of our current mission initiatives. Are these projects defined in such a way as to promote a faithful understanding of mission and ministry as outlined above, or are we in danger of repeating the mistakes of previous generations?

Based on our self-assessment, Christ Church will attempt to redefine our efforts in such a way as to adopt the “guiding principles” defined within this thesis. Realizing that a 195-year-old parish does not operate in a vacuum, the actual implementation of the learned “guiding principles” may need to be balanced against the need to recognize and affirm the previous work and success of various stakeholders. After developing a theological, sacramental and ethical rationale for mission work, a study of “guiding principles” of various parishes around the U.S., and an honest appraisal of the ministries at Christ Church, the conclusion of this thesis will offer successful strategies for faithful, long-term mission work at the parish level that will allow the parish, the parishioner, and those with whom we share mission to enter into a more faithful, more satisfying relationship that reflects the generous love of God and neighbor.

Chapter Two

A Biblical Theology of Mission

An Outline of the Faith: commonly called the Catechism

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the gospel, and promotes justice, peace and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

A. Why Mission Work?

Why mission work? Why devote a parish community's resources of time, talent and treasure to the endeavor of creating and implementing a sustainable model of mission and outreach? The short and obvious answer is that the church can do no other, can be no other. "The church is a church only as long as it is missionary."²⁷ Mission is at the heart of the church's identity and an expression of God's purpose for the world. John Fleet describes this indivisible connection between the church and its mission convincingly as he quotes Austin Flannery, "The Church on earth is by its very nature missionary since, according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit."²⁸ To be the church is to

²⁷ Timothy Nyasulu, *Missiology: A Study of the Spread of the Christian Faith* (Zomba: Kachere Series, 2004), 18.

²⁸ John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids, William B. Eerdmans Publishing Company: 2010), 61.

participate in mission and mission, according to The Catechism found in *The Book of Common Prayer, 1979*, “is to restore all people to unity with God and each other in Christ.”²⁹ The Church pursues its mission “as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.”³⁰ These concepts, or defining principles, embraced by the church transcend denominationalism or other perceived divisions³¹ and constitute the heart and soul of the Church’s work and purpose describing its relationship with God and, indeed, with all creation. In fact, as argued by David Bosch, “Mission is not primarily an activity of the church, but an attribute of God. God is a missionary God.”³² Building on Jürgen Moltman’s theology he continues, “It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church.”³³ If the Church is to live faithfully into its fullness as the Body of Christ,³⁴ then the Church, as an institution as well as the local parish, is compelled by God’s command and very nature to move out beyond itself to serve the needs of the “the least of these”³⁵ as commanded by Jesus.

²⁹ *The Book of Common Prayer, 1979* (New York: Oxford University Press, 1979), 855.

³⁰ *The Book of Common Prayer, 1979*, 855.

³¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 474-478.

³² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 400.

³³ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 400.

³⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*. Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Ephesians 4:4,12 & 5:23; Romans 12:5; 1 Corinthians 6:15.

³⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:40.

Beyond Christ's command to serve the poor, the hungry, the lonely and the thirsty³⁶ a faithful reading of the Old and New Testaments will reveal many compelling imperatives for the Church's mission. Indeed, as the collected body of the faithful, the Church reflects the character of God in the world.³⁷ One need only look to various characteristics of God, and God's activity in the world, to discern the church's identity, purpose and means of offering mission. We know God as self-giving, we experience God in Divine Community (Father, Son and Holy Spirit), we witness God sending forth missionaries, we recognize God through the incarnation, and we trust God as redeemer. God's attributes offer insight into the shape of the church's mission and ministry. God's self-offering character and activity are discerned, or experienced by humanity from the very beginning. As we come to know God more fully, God's nature as revealed in community comes to light. As humanity's relationship with God continues, God commissions representatives to take God's word and relationship to God's creation. Then, "in the fullness of time,"³⁸ God sent Jesus Christ, to be among us as a living, incarnate revelation of God's mission in and to the creation. Finally, through the resurrection of Jesus Christ from the dead, God's plan for redemption became known and experienced in the lives of God's creatures. Through these five characteristics, or expressions of God, we as individuals and as the Church understand and experience the compelling call to and participation in mission as a primary expression of the church's identity.

³⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

³⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:26-30 & 2:18.

³⁸ *The Book of Common Prayer, 1979*, 370.

B. God as Self-Giving

From the very beginning mission, as the precursor of the church's work, has been manifest in God's being. In Genesis, we encounter a God who through no deficiency, need, compulsion or coercion created.³⁹ God speaks creation into existence and, as described by Verna Dozier, "The word of God is an image for the action of God."⁴⁰ Walter Brueggemann writes: "It is Yahweh, the God of Israel, who creates the heavens and the earth and all that is, who summons, orders, sustains, and governs all reality."⁴¹ In God's economy all that is necessary for life is supplied by and through the creator, and we as the created are called to offer ourselves to each other through our mission and ministry.

Further, God willingly entered into relationship with the created human beings, and supplied all their needs. Even before God spoke those divine, invitational words, "Let us make humankind in our image"⁴² creation came into being as community. In fact, the "doctrine of creation asserts that the world exists because God chose to call into being and chooses to sustain it in being."⁴³ Not only did God create in community, but God charged the human creatures with a specific vocation as inhabitants and stewards of creation: "God blessed them, and God said to them, 'Be

³⁹ Verna Dozier writes compellingly regarding God's self-giving act of creation. She argues that certainly God creates free of coercion, (*The Dream of God*: p. 67) yet, she would also argue: "God needed to be in relationship in order to be fulfilled. Unlike other religions, the Hebrews dared the paradox of vulnerable perfection, incomplete completeness. God needed God's creation." (P. 14)

⁴⁰ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 7.

⁴¹ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 146.

⁴² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:26.

⁴³ William Temple, *Nature, Man and God*, 301.

fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”⁴⁴ God’s charge places humanity in a specific, unique relationship with the creator and the creation. As God created the humans, so God created “partners” who joined in the divine initiative caring for the creation: partners whose vocation was, and continues to be the care of creation. As McGrath argues, “a closer reading of Genesis indicates such themes as “humanity as the steward of creation” and “humanity as the partner of God.”⁴⁵ In *The Dream of God*, Verna Dozier takes humanity’s responsibility in and for creation even further by applying Walter Brueggemann’s use of the word “regent” (one who rules on behalf of someone else and according to the wishes of someone else) as a compelling description of humanity’s burdensome responsibility for creation.⁴⁶ It is critical to Dozier’s argument that just as God partners with humanity for the care and nurture of the creation, so we are called to partner in mission with each other in the self-giving care and nurture of creation.

⁴⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:28.

⁴⁵ Alister E. McGrath, *Christian Theology: an Introduction* (Oxford: Blackwell Publishers, Ltd., 2002), 303. Referring to White’s 1967 essay.

⁴⁶ Verna J. Dozier, *The Dream of God: A Call to Return*, 41. Contrary to the negative connotations one might associate with the use of the term “regent,” Dozier goes to some length to rehabilitate a sound theological understanding of the term. Humanity’s “regency is... framed by an envelope of praise to the regal Creator. Human beings are most fully human when they realize that they are creatures and give joyful response to the Creator. All that we are, and all that we have come from God. We are a part of God’s dream of a good creation, and we are to use our freedom to do God’s will.” Dozier’s more subtle definition of “regent” coincides with McGrath’s belief that “The doctrine of creation leads to *the idea of human stewardship of the creation*, which is to be contrasted with a secular notion of *human ownership of the world*. He argues, “The Creation is not ours; we hold it in trust for God.” (McGrath, *Christian Theology: an Introduction*, p. 299).

Our care and nurture of creation requires that resources be allocated in such a way so as to preserve, sustain, and promote life.⁴⁷ “Dominion”⁴⁸ in this sense is not an authorization to use the earth’s finite resources to simply further one’s own lifestyle, but to exercise a “self-giving (following God’s pattern) rule for the sake of others”⁴⁹ which provides for the care and nurture of all of God’s creatures in a sustainable and life-giving manner. From the very beginning “we are here to witness to a God who has made a covenant with life.”⁵⁰ Our stewardship of resources includes not only the raw materials of survival, but also the education, discipline and structure to manage them in such a manner that all life is sustainable.

Indeed, as one considers the identity and essence of God as self-giving creator, one discerns a call to mission implicit in the world itself. God creates in God’s image⁵¹ and charges the humans with the activity of participating in the divine work of creation in partnership. Because all humanity is created in God’s image we are fundamentally interconnected. As connected beings we, like the creator, are called to reach out and care for each other, especially the poor and the oppressed, in

⁴⁷ “Life” includes the stewardship of the entire creation: as human life cannot be sustained without the care and nurture of all forms of plant and animal life.

⁴⁸ *The New Oxford Annotated Bible with Apocrypha*, Genesis 1:28. & Blue Letter Bible. "Dictionary and Word Search for *radah* (Strong's 7287)". Blue Letter Bible. 1996-2013. 14 May 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H 7287&t=RSV> >

⁴⁹ Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and Preaching*, Genesis (Atlanta: John Knox Press, 1982), 35. (Parenthetical explanation added)

⁵⁰ Douglas John Hall, *The Stewardship of Life in the Kingdom of Death* (Grand Rapids: William B. Eerdmans Publishing Co., 1988), 53.

⁵¹ *The New Oxford Annotated Bible with Apocrypha*, NRSV, Genesis 26.

specific ways that create true partnerships among equals.⁵² In fact, as we live into our identity as God’s people, individually and as parish communities we discover that it is not, to begin with, our mission, but God’s”⁵³ reflected through us.

C. God as Divine Community

“The very essence of God’s gift is community”⁵⁴ and our divinely created human experience of God as community is most deeply perceived in interdependent relationships.⁵⁵ An experience of God may occur individually, but one must acknowledge that we are created as individuals who live and thrive within community.⁵⁶ Specifically, a faith community called together to share in relationship with each other and with God. “Thus,” as McGrath writes, “humanity is not merely created in the image of God; it is created in the image of the Trinity.”⁵⁷ Further, as Jesus distilled the Mosaic Law: “you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength [and] your

⁵² An exploration and definition of partnerships as missional relationships among equals will be included later in this chapter.

⁵³ Douglas John Hall, *The Stewardship of Life in the Kingdom of Death*, 13.

⁵⁴ Verna J. Dozier, *The Dream of God: A Call to Return*, 45.

⁵⁵ While, according to Jonathon S. Barnes (*Power and Partnership: A History of the Protestant Mission Movement*, p. 7), it is important to note that “inherited and internalized issues of paternalism, arrogance, and cultural superiority” make true “partnerships difficult to attain,” healthy and fruitful mission is characterized by mutual regard. As Bosch powerfully argues, “We need to retrieve togetherness, interdependence ‘symbiosis’. The individual is not a nomad, but part of an organism. We live in one world, in which the rescue of some at the expense of others is not possible. Only *together* is there salvation and survival. This includes not only a new relationship to nature, but also among human beings. The ‘me generation’ has to be superseded by the ‘us generation.’” (Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, p. 370-1)

⁵⁶ Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and Preaching*, *Genesis*, 34.

⁵⁷ Alister McGrath, *Christian Theology, an Introduction*, 332.

neighbor as yourself”⁵⁸ to its essence, we are to be in faithful relationship with God who creates and with human beings as fellow creatures. This interrelatedness with God and with each other is an expression of God’s essential communal character as Trinity. God, as expressed in the Trinity is yet another call to active, faithful and sustainable mission. To live in community, as did some of the early Christian communities,⁵⁹ implies a responsibility for mutual care, nurture and sustainable support for all those within the whole human community.

Within the Trinity, Saint Augustine describes the “Spirit as the bond of unity between the Father and the Son on the one hand, and between God and the believers on the other. The Spirit is a gift, given by God, which unites believers both to God and other believers.”⁶⁰ Further, Augustine described, “The Holy Spirit himself therefore as the God who is love.”⁶¹ For Christians, the human experience of binding love in relationship is a manifestation of the relationship of binding love within the Trinity. In fact, the love to which we are called as humans in relationship with one another is not so much a feeling, as the prevailing culture might define, but rather the willingness to act in generous faithfulness toward one another as defined by mission. Indeed, as Bosch argues, “Mission is understood as being derived from the very nature of God.”⁶² As we are bound together, we discover that what affects one, affects all, and if one is suffering then all are suffering. Understood from this

⁵⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Dt 6:4; Lev 19:18; Mt 22:37-40; Mk 12:28-34; Lk 10:25-28.

⁵⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*: Acts 4:32.

⁶⁰ Alister McGrath, *Christian Theology, an Introduction*, 315.

⁶¹ Alister McGrath, *Christian Theology, an Introduction*, 313.

⁶² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 399.

common perspective, the willingness to reach out in care and support for others is a human manifestation of the Trinity. However deeply seated in our humanity, we must guard against appropriating a self-motivated urge to mission. It always emanates from God in community: the Trinity. As Bosch has articulated, “The *missio Dei* notion has helped to articulate the conviction that neither the church nor any other human agent can ever be considered the author or bearer of mission. Mission is, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate. Mission has its origin in the heart of God. God is the fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people.”⁶³

Indeed, our very human existence relies on our interdependent willingness to care for and sustain life as community. We are inextricably bound one to another in ways that we are only beginning to understand and accept. Saint Paul eloquently described our essential unity in his letter to the church in Ephesus pleading for the community to bear “one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.”⁶⁴ Biblical commentator Richard Martin interprets Paul’s perspective as follows: “The church is an organism, pulsating with life and made up of living persons who are responsible for growth of

⁶³ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 402.

⁶⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Ephesians 4:2b-6.

character and personal development, according as they use the gifts that Christ has bestowed.”⁶⁵ The use of gifts to which Martin refers is not limited simply to spiritual gifts, but the use of the material gifts of creation as well. We, as human creatures bound together in love, are called to manifest God’s essence revealed in Trinitarian community as we reach out to one another in faithful stewardship and care.

D. God As One Who Sends Forth Missionaries

The self-giving God who creates and is revealed in the community is also the God who sends forth God’s people to proclaim and nurture our relationship with God and with each other. As the noted missionary Lesslie Newbigin writes: “A few are chosen to be the bearers of the purpose; they are chosen not for themselves, but for the sake for all.”⁶⁶ Throughout salvation history God has empowered various emissaries with the message of salvation, mutual care and responsibility. As described in Eucharistic Prayer C: “through prophets and sages (God) revealed (God’s) righteous law”⁶⁷ as a mandate to care for one another in covenant relationship with God and with each other. Beginning with Abraham, Moses, the prophets, apostles and Paul, God revealed God’s intention to care for the earthlings. Each in turn brought the message of mission and ministry as God’s desire that we care for each other in ways that sustain and promote life.

⁶⁵ Ralph P. Martin, *Interpretation: A Biblical Commentary for Preaching and Teaching, Ephesians, Colossians, and Philemon* (Atlanta: John Knox Press, 1992), 47.

⁶⁶ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: Wm. B. Eerdmanns Publishing Co., 1995), 34.

⁶⁷ *The Book of Common Prayer, 1979*, 370.

Abraham and Moses serve as examples of God's desire that humans reach out and care for each other in sustainable and life-giving ways – in short, that we participate in God's mission to care for each other. Both are charged with the safeguarding of a people, the care and sustenance of a community based on interdependence and mutual care and support. As missiologists Donald Senior and Carroll Stuhlmueller state, "The roots of the church's mission go deeper, even beyond the history of Jesus and the early church. The taproot of the church's universal mission can be traced within the Old Testament. The sovereign and compassionate God who calls together a disparate group of slaves and unclassified people and forms them into a 'chosen people' and a royal priesthood is ultimately the same God who will push his people to distant coasts beyond the frontiers of the Promised Land."⁶⁸ While the authors are referring specifically to the dimension of mission that is defined as "the God-given call to appreciate and share one's religious experiences and insights, first within one's own religious community and tradition, and then with people and communities of other cultural, social, and religious traditions"⁶⁹ (the spreading of the spoken word of the gospel, or God's salvation history), our responsibility for the material care and support of God's creatures can never be divorced from their spiritual care.⁷⁰ As forbears of the faith, Abraham and Moses are called by God and call God's people into faithful covenant relationship through a personal encounter

⁶⁸ Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (Maryknoll: Orbis Books, 1983), 2.

⁶⁹ Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission*, 3.

⁷⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, James 2:16. See also David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, p. 428.

[with Yahweh that] is not for its own sake – it is for the sake of an emerging community⁷¹ that will care for and sustain all of God's people.

As a group, the prophets are perhaps the clearest and most compelling examples of those sent forth by God as messengers in witness to mission to care for both the spiritual and physical well being of God's people. Like, Abraham and Moses, the prophets speak powerfully to God's people and remind them of the shape and content of God's actions in salvation.⁷² In *Stewardship of Life in the Kingdom of Death*, Hall writes, "The concern for every form of justice, including economic justice, permeates the prophetic tradition of Israel."⁷³ When Isaiah speaks of justice⁷⁴ (27 times) he is referring to a worldwide⁷⁵ equitable distribution of material resources and care for the poor and oppressed. Both Isaiah and Amos call God's covenant people to care for the poor and the needy, the oppressed and down-trodden in ways that promote the physical and spiritual well being of both the community and the individual as well as manifest God's care for God's people.

⁷¹ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, 571.

⁷² A well developed theology of justice as the evenhanded treatment for the oppressed and the equitable distribution of material goods and resources to the poor is extensively developed throughout the entire Hebrew Scriptures. In addition to Isaiah, a clear and compelling articulation of the theme of justice may be found in the Psalms (10:18; 72:2; 82:3; 89:14; 103:6; 140:12; 146:7 as well as the prophet Amos (5:7; 5:15; 5:24; 6:12).

⁷³ Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 65.

⁷⁴ Blue Letter Bible. "Dictionary and Word Search for *mishpat* (Strong's 4941)". Blue Letter Bible. 1996-2013. 18 May 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?>

Strong's=H 4941 & תִּשְׁפֹּט >

⁷⁵ Ralph D. Hanson, *Interpretation: A Biblical Commentary for Teaching and Preaching, Isaiah 40-66* (Louisville: John Knox Press, 1995), 43.

Just as the prophets are God’s messengers and advocates of mission (sustainable care and justice) to the Hebrew people, so the Apostles (including Paul) are God’s messengers to a new generation of the faithful in a changing context. Each has been called into relationship with Jesus Christ for the spread of the gospel message that includes the ongoing care and nurture of God’s people.⁷⁶ From the beginning, Jesus lives out the content of his message and mission: the care of the poor, the oppressed and the downtrodden, those who hunger and thirst, those who mourn and are sick or in prison and the consequences for those who refuse this holy responsibility.⁷⁷ Jesus Christ, as God incarnate, establishes a community led by the Apostles whose chief aim is to reach out beyond itself and raise up the lives of all they encounter.⁷⁸ As the risen Christ proclaims, the disciple’s mission⁷⁹ is to take the saving message of salvation to the ends of the earth.⁸⁰ Douglas John Hall writes, “The concern for every form of justice, including economic justice, permeates the prophetic tradition of Israel, and it was certainly inherited by that other Son of Israel who was anointed to preach good news to the poor”⁸¹ and as he established his missionary community.

⁷⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 10:1-10; Mark 6:7-13; Luke 9:1-6 & Acts 9:15.

⁷⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 5:1-10; Matthew 25:46; Luke 6:20-22.

⁷⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

⁷⁹ See the Bosch’s expansion of the term “mission” used by Matthew to include Jesus’ “invitation” to “follow him and become his disciples ... asking people whom they want to serve. Evangelism is, therefore, as call to service.” David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, p. 428. This dual understanding of mission links the working definition of mission within the scope of this thesis with more traditional understandings of mission more explicitly as evangelism.

⁸⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 28:19; Mark 16:15; Luke 24:47; John 20:21.

⁸¹ Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 65.

E. God Incarnate

God comes to humanity as Jesus Christ with a message of salvation built upon generations of faithful witnesses. From before the moment Jesus Christ is humanly known in creation, even before his human birth, the missional message of healing and hope is given expression. God's reconciling presence in Jesus Christ is in itself an act of mission by God the Father. As the words of the prophet indicate, "His name shall be called Emmanuel (which means, God with us)."⁸² God became human in order to demonstrate to us the manner of life into which we are all called, and for which we have been created: the Christ-like life described in each miracle and healing, each sermon and teaching. Mission then, is a life lived in service to others and for the care and nurture of God's children.

"The central motif of Jesus' ministry (as God incarnate) was the 'coming of the Kingdom of God' (cf. Mk 1:14-15). This rich biblical symbol helped Jesus to articulate the nature of his own mission to Israel. The notion of God's coming rule and its impact on the life of God's people was a motif forged over a long period of Israel's history."⁸³ Jesus' mission and ministry described, more than any words he offered, the implications of the Kingdom of Heaven he proclaimed. Jesus touched the untouchable, joined in table fellowship with tax collectors and sinners, and entered into conversation with outcasts⁸⁴ as a means of defining the parameters of the coming kingdom of God. In these acts, Jesus taught the disciples to whom the

⁸² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 1:23.

⁸³ Donald Senior & Carroll Stuhlmueller, *The Biblical Foundations of Mission*, 144.

⁸⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 5:13; Luke 5:29-32; John 4:5-30.

missional message was to be taken. As we are the Body of Christ,⁸⁵ then our mission in and through Christ becomes a manifestation of God's *missio Dei* and in Samuel Escobar's words, "Jesus Christ is God's missionary *par excellence*, and he involves his followers in his mission."⁸⁶

F. God as Redeemer

As one considers God's action through salvation history, two events come to the fore as fundamental: the Israelites Red Sea Crossing and the resurrection of Jesus Christ. In both of these events one can discern God's active and missional purpose in the world as the one who sustains and redeems humanity. While one would describe all of God's activity in the world as redemptive, these two specific acts are further manifestations of God's redeeming missional activity in the world: both demonstrating God's continual care and nurture of God's people.

Genesis, as the creation story, is always the beginning of theology and our understanding of God in the world, but the Israelites deliverance from Pharaoh and the miraculous crossing of the Red Sea may be described as the beginning of their awareness of their identity as God's chosen people. As Senior and StuhlmueLLer put it, "God did not begin biblical religion by creating Israel out of nothing at the first dawn of life on planet Earth. God chose Israel after the world and the human race had already existed for thousands and perhaps millions of years. Consequently the

⁸⁵ *The New Oxford Annotated Bible, with Apocrypha NRSV*, Romans 12:5; 1 Corinthians 6:15; 10:16; 12:12-27; Ephesians 4:4-13.

⁸⁶ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove: InterVarsity Press, 2003), 106.

earliest appreciation of or understanding of God within the Bible did not center upon God as maker of the universe or as creator of the human race, but as *savior* of the chosen people Israel.”⁸⁷ God’s action as “savior” of the Israelites at the Red Sea⁸⁸ is the act that defines the Israelites as a coherent nation as opposed to a band of disparate tribes. Prior to this moment, they were slaves, dependent on the Egyptians for their care and sustenance. However, as a freed and independent people they become appropriately dependent on the God who called them into covenant relationship. “God is experienced as the one who refreshes the chosen people. Like water in a dry land.”⁸⁹ God has heard the cries of God’s people⁹⁰ and has entered into their lives to create a new future not previously possible. Creating a new future where none previously existed is, perhaps, the most fundamental definition of mission work.

Like the deliverance of God’s people from the oppressive yoke of slavery, the resurrection of Jesus Christ was, and continues to be the most compelling evidence that “God’s yes to the world is not only God’s first, but also God’s last word.”⁹¹ God’s “yes” is essentially the accomplishment of God’s missional work of salvation history. Mary, along with the other apostles make their way to the tomb where they imagine they will find only the lifeless body of their friend. However, they discover something completely unanticipated: life where they expected only death. The

⁸⁷ Donald Senior & Carroll Stuhlmueller, *The Biblical Foundations of Mission*, 36.

⁸⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Exodus 14:10-31.

⁸⁹ Alister McGrath, *Christian Theology: an Introduction*, 308.

⁹⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Exodus 3:7.

⁹¹ Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 59.

resurrection of Jesus Christ to life points to God's boundless redeeming mission, even to the depths of hell, which includes even human life. As God entered into the tomb to bring life one sees again the divine initiative that may be defined as missional: the care and nurture of human life. Indeed, the post-resurrection experience of the disciples is our experience as well: "We live here as witnesses to a God who has made a covenant with life."⁹² And we are not only witnesses, but also "partners"⁹³ in mission.

G. Conclusion

Why mission work? Why devote a parish community's resources of time, talent and treasure to the endeavor of creating (and implementing) a sustainable model of mission and outreach? Because "God is for *life*"⁹⁴ and life understood in our Christian tradition is more than mere survival. In fact, life from the Christian perspective is where humans have the ability to thrive. At many points through salvation history we encounter a self-giving God who creates, who is revealed in the community, who sends forth, who becomes incarnate, and who ultimately redeems God's people. These actions by God are each essentially missional in the sense that God, through each, cares for and nurtures God's people. Just as God cares for and nurtures God's people, we are called to participate in this divine missional activity in the world. Indeed, Jesus called us to love God and love each other.⁹⁵ This type of love is revealed through the manner in which we reach out and care for each other in

⁹² Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 53.

⁹³ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, 558.

⁹⁴ Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 22.

⁹⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 12:28-34.

direct and life-giving ways. As Christian communities, as parishes, we understand the very foundation of our life together is mission and that our mission is to “proclaim the gospel, and promote justice, peace and love.”⁹⁶

⁹⁶ *The Book of Common Prayer, 1979, 855.*

Chapter Three

A Sacramental Theology

A. Shaped by the Sacraments

As outlined in the previous chapter, mission work is a fundamental characteristic of our identity as the people of God. The sweep of salvation history as illuminated in Holy Scripture and tradition point to God's characteristics as the self-giving Creator, as Community (Trinity), as the God who commissions partners, as incarnate in Jesus Christ and as the Redeemer. In each of these characteristics, one can discern God's missional impulse and desire to be in relationship with human creatures as the God of life.⁹⁷ The church lives out its relationship with the God through its worship, specifically in and through the sacraments. The sacraments, as defined in *The Book of Common Prayer*, are the "outward and visible signs of the inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace."⁹⁸ It is therefore quite natural that our partnership with God, in terms of mission work finds its meaning defined, anticipated and recapitulated within the sacramental life and practice of the church and its members.

⁹⁷ Douglas John Hall, *Stewardship of Life in the Kingdom of Death*, 22.

⁹⁸ *The Book of Common Prayer*, 1979, 857.

The sacraments, are “both descriptive about the way things are and prescriptive about the way things ought to be.”⁹⁹ In fact, one must necessarily discern a direct link between the sacraments and the expression of the church’s life as a missional body, a creative change agent in partnership with God. Not only does our participation in the sacraments connect us directly to God but the sacraments also form us as participants (with God and each other) in the immediate and continuing work of salvation history. Our partnership with each other, and with God, demands that we care for and nurture each other spiritually and physically. God calls us to a particular manner of ethical behavior based on our understanding and participation in the sacraments. Stringfellow writes that, “Biblical ethics constitute a sacramental participation in history as it happens, transfiguring the common existence of persons and principalities in this world into the *only* history of salvation which there is for humanity and all other creatures.”¹⁰⁰ Our participation in the sacraments is a concrete expression of our faith in action, an expression of our attentiveness to the world and its past, present, and future needs. While it follows that each of the seven sacraments necessarily bear confident witness to the missional aspects of God, for the purpose of this thesis, we will only examine Baptism and Holy Eucharist.

B. Holy Baptism

⁹⁹ Timothy F. Sedgwick, *Sacramental Ethics, Paschal Identity and the Christian Life* (Philadelphia: Fortress Press, 1987), 45.

¹⁰⁰ William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land* (Eugene: Wipf & Stock Publishers, 2004), 47-8.

“Holy Baptism is the sacrament by which God adopts us and makes us members of Christ’s Body, the Church, and the inheritors of the Kingdom of God.”¹⁰¹ Eastman points out that the roots of Christian baptism are discovered deep within the Old Testament tradition of the covenant relationship¹⁰² with God. Baptism is “understood to be essential and primary,”¹⁰³ as the water rite through which one gains entrance into the church. Baptism is not only formative in the development of our communal identity; it is also missional in character. This missional character of baptism is given clear expression in the Baptismal Covenant each time the community affirms its commitment to “proclaim by word and example the Good News of God in Christ,” “strive for justice and peace among all people and respect the dignity of every human being.”¹⁰⁴ Donald Baillie writes: “Baptism [is] the universal and essential, gate of entry into the Christian community.”¹⁰⁵ As children of God, we are baptized into fellowship with each other and with God as equal members sharing and revealing the dignity of Christ’s body.

An understanding that all are equal participants through baptism in the Body of Christ is essential to effective mission work. All share in mission equally and are equally capable of revealing the presence of Christ to each other. While Paul sometimes refers to his relationship with those to whom his letters are addressed as

¹⁰¹ *The Book of Common Prayer, 1979*, 858.

¹⁰² A. Theodore Eastman, *The Baptizing Community: Christian Initiation and the Local Congregation* (New York: The Seabury Press, 1982), 7.

¹⁰³ A. Theodore Eastman, *The Baptizing Community: Christian Initiation and the Local Congregation*, 32.

¹⁰⁴ *The Book of Common Prayer, 1979*, 305.

¹⁰⁵ Donald M. Baillie, *The Theology of the Sacraments and other Papers* (New York: Charles Scribners, 1957), 76.

a “nurse,”¹⁰⁶ or “father,”¹⁰⁷ or “mother,”¹⁰⁸ he most often refers to those with whom he works as “brothers.”¹⁰⁹ Gary Wills writes that Paul’s “message was one of love, which he had to practice as well as recommend.” Paul’s love is a love among equals even as he instructs them in the faith.¹¹⁰ Additionally, Paul frequently uses the term “friend”¹¹¹ in addressing those to whom he writes. This term describes an essential element in Paul’s thinking. Timothy Sedgwick points out in his work, *Sacramental Ethics: Paschal Identity and the Christian Life*, that “Friendship has been distinguished as a different form of love, which the Greeks called *philia*. As distinct from eros, *philia* expresses a specific relationship or bond between persons. Such love arises, says Aristotle, only between equals. Where one person is subservient to another two people cannot share their concerns and hopes, sorrows and joys. In the roles of parent, and child, teacher and student, professional and client, worker and apprentice, there may be interest and support, but without equality, there will be no friendship. Only equals can know each other and so develop the trust and openness that makes friendship possible.”¹¹² The equality achieved through baptism itself symbolizes “the great spiritual event in which a man, united by faith with the death

¹⁰⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*. Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), 1 Thess 2:7.

¹⁰⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, 1 Thess 2:11.

¹⁰⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Galatians 4:19.

¹⁰⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, 1 Thess 1:4; 2:1; 2:9; 2:14; 2:17; 3:7. A more complete understanding of Paul’s understanding of the word “brother” and its use may be found in the appendix (pp.178-80) of *What Paul Meant* by Garry Wills.

¹¹⁰ Some might argue that Paul regards women, or their role in the church, as less than equal. However, Gary Wills thoroughly addresses and convincingly dismisses these concerns in the chapter titled: “Paul and Women,” (pp. 89-104).

¹¹¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Using only the letters argued by Gary Wills as authentically Pauline (*What Paul Meant*, 15-6): Romans 7:4; 1 Cor 10:14; 14:26; 14:39; 2 Cor 11:9; Gal 4:12; 4:28; 4:31; 5:11; 6:1; Phil 4:21; Philm 1:1.

¹¹² Timothy F. Sedgwick, *Sacramental Ethics: Paschal Identity and the Christian Life* (Philadelphia: Fortress Press, 1987), 79-80.

and resurrection of Christ, dies to himself and the world and rises to newness of life, puts off the old man, his deeds and puts on the new man.”¹¹³ This entrance into the shared life and work of the church defines who we are as individuals as well as a missional and communal body. “The *sacrament of baptism brings the new child into a new environment*, the environment of the Church of Christ...called the Mother of all who have God as their Father. In that sense the baptism, even of an infant is, as the Westminster Confession puts it, ‘an engrafting into Christ.’”¹¹⁴ If baptism is definitive of our life as individuals and the work we equally share as members of a community, then the rite aids in forming us as the missional people we are baptized to be. To be grafted into a missional body forms us as missionaries. We may fail in our task, but we are “sent” by virtue of being part of a “sent” body.

Indeed, in the rite of baptism the entire congregation promises to participate as witnesses and partners in the action of the Holy Spirit becoming Christ’s Body and sharing in his reconciling work. Christians do not divorce reconciliation, as expressed in the sacrament of baptism, from its social justice aspects. Through our affirmation, the Baptismal Covenant defines our communal and individual life and work. As we seek to “continue in the apostles teaching and fellowship”¹¹⁵ we also affirm our commitment to “follow by word and example the Good News of God in Christ,”¹¹⁶ to “seek and serve Christ in all persons, loving our neighbor as ourselves” and to “strive for justice and peace among all people, and respect the dignity of

¹¹³ Donald M. Baillie, *The Theology of the Sacraments and other Papers*, 74.

¹¹⁴ Donald M. Baillie, *The Theology of the Sacraments and other Papers*, 85.

¹¹⁵ *The Book of Common Prayer*, 1979, 304.

¹¹⁶ *The Book of Common Prayer*, 1979, 305.

every human being.”¹¹⁷ Baptism is the sacrament through which we, as a community assert, “love is justice in action.”¹¹⁸ Entering into these promises binds all participants through the action of the Holy Spirit to share in God’s missional activity of carrying the Gospel (work and Word) to all people and broadening the community of faith. Further, the missional activity of God in baptism and the inherent promises made by the community in the Baptismal Covenant are directed toward the service of all humanity. It is therefore incumbent upon the baptized community to carry out the work of the care and nurture of God’s creatures.

Therefore, the sacrament of baptism may be described as both “causative and declarative;”¹¹⁹ It both names who we are and calls the church to a particular identity. Baptism is jointly the divine and human act through which we are constituted as the Body of Christ and the act by which we are commissioned in the work of the Gospel. “The sacrament of baptism is the ordination of a Christian to ministry.” As Eastman concludes, “Baptism encompasses both the delegation of authority and the empowerment for mission. It is a process of ignition that propels each Christian into the world in his own way and time.”¹²⁰ Formed and authorized through the sacrament of baptism the Christian, within the life of the community, is commissioned and empowered to be an active participant and partner, making use of one’s gifts for ministry, in the missional activity of God.

¹¹⁷ *The Book of Common Prayer, 1979*, 305.

¹¹⁸ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 49.

¹¹⁹ McGrath, *Christian Theology: an Introduction*, 531.

¹²⁰ A. Theodore Eastman, *The Baptizing Community: Christian Initiation and the Local Congregation*, 41.

C. Holy Eucharist

Just as the sacrament of Baptism reflects God's missional character and activity, so too is the sacrament of the Holy Eucharist. The Holy Eucharist is the rite by which one is sustained in faith. As Alexander Schmemmann states, "The Eucharist is a journey or procession."¹²¹ The action of weekly participation in the Eucharist is a constant reminder to the worshipper of one's life in Christ and the ethical character of that life as expressed in hospitality and self-giving, which is essentially missional. Taking these words of service from the lips of Christ the community gathers around the table in order to move out beyond itself and share in God's missional activity in a manner that is both "causative and declarative."¹²²

Perhaps, if the modern [Christian] thinks of the Eucharist as something *said*, the New Testament and the early church thought of it as something *done*.¹²³ As those gathered and nurtured at the Lord's Table, it is imperative that the Christian community not simply receive, but move out beyond itself and offer Christ's care and nurture to the world. This missional experience "reaches its climax in the sacrament of the Lord's supper, where the God who was incarnate in Jesus uses the symbolism of the sacrament as a special means of awakening the faith of His people that they may receive Him, since faith is the channel by which God's most intimate

¹²¹ Alexander Schmemmann, *For The Life of the World*, 2nd ed. (Crestwood, St Vladimir's Seminary Press, 1973), 26.

¹²² McGrath, *Christian Theology: an Introduction*, 531.

¹²³ Donald M. Baillie, *The Theology of the Sacraments and other Papers*, 94.

presence comes to men in this earthly life.”¹²⁴ After having experienced the awakening of faith described by Baillie, it would be impossible, based on the understanding of Christ’s command of service, to receive the Eucharist in any way other than missional. If the community simply reenacts the sacred meal instituted by Christ, and confines that experience within the church, then the missional and ethical dimension of the meal is lost and the Holy Eucharist becomes lifelessly ritualistic and hollow.

Alexander Schmemmann put it eloquently: “The western Christian is used to thinking of sacrament [Holy Communion] as opposed to the Word, and he links mission with Word and not the sacrament.”¹²⁵ The Eucharist is Word in action. Through the Holy Eucharist, the entire person, mind, body and spirit, is challenged, engaged and nurtured. In fact, the words and actions of the meal itself both invite and command the participant to move into mission. “The Orthodox liturgy begins with the solemn doxology: ‘Blessed is the Kingdom of the Father, the Son and the Holy Spirit, and ever unto ages of ages.’ From the beginning the destination is announced.”¹²⁶ As the service continues it is filled with actions and symbols commanding the care and nurture of God’s people. During the Great Thanksgiving, the Episcopal community prays boldly that the Holy Spirit may “Sanctify us also that we may faithfully receive this holy Sacrament and *serve* (emphasis added) you in unity, constancy and

¹²⁴ Donald M. Baillie, *The Theology of the Sacraments and other Papers*, 99.

¹²⁵ Alexander Schmemmann, *For The Life of the World: Sacraments and Orthodoxy*, 2nd ed., 21.

¹²⁶ Alexander Schmemmann, *For The Life of the World: Sacraments and Orthodoxy*, 2nd ed., 29.

peace.”¹²⁷ This prayer states the worshipper’s understanding that the Eucharistic meal is intended for the community’s spiritual nurture in order that the community then cares for and serves the world.

Finally, the community is sent from the church with the words: “Go in peace to love and serve the Lord” to which follows the response: “Thanks be to God.”¹²⁸ These words are celebratory and remind the community that the meal has prepared and challenged them to move out into the world beyond the immediate community to broaden and build up the Kingdom of God here on earth. In fact, the “Eucharist meal expresses the fact that the kingdom has to do with the whole creation and the whole human being; it expresses the positive value of the material creation and of human physicality within it.”¹²⁹ The words of the Great Thanksgiving, and the dismissal are intended to state and celebrate who the community is and has become through sharing in the meal; that is, the Body of Christ sharing in the work of reconciliation, which is missional at its heart.

D. Conclusion

We have seen that the place of the sacraments within the faith community is ancient, essential and formative. Both the sacraments of Holy Baptism and Holy Eucharist unify and empower the community to undertake the definitive and central work of mission: the care and nurture of God’s people. Indeed, one begins to understand that

¹²⁷ *The Book of Common Prayer, 1979*, 363.

¹²⁸ *The Book of Common Prayer, 1979*, 366.

¹²⁹ Geoffrey Wainwright, *Eucharist and Eschatology* (Akron: OSL Publications, 2002), 73.

the sacraments are both “descriptive about the way things are and prescriptive about the way things ought to be.”¹³⁰ Through Holy Baptism the faithful are made members of the community and through the Holy Eucharist the community celebrates its identity and work. Beyond strengthening the missional and ethical dimensions of the church community, the sacraments are properly to be understood as evangelical – they embrace and extend to all God’s creatures. Indeed, “If there were no outreach [mission] to the world, if the church did not also evangelize, there would be no candidates for baptism.”¹³¹ As baptism is the sacrament through which the church initiates new members, a lack of candidates would indicate a lack of life, a situation antithetical to the existence of the church community. Holy Baptism and Holy Eucharist are more than simply rites by which the community is bound together, they are nothing less than the means by which the community demonstrates its life in the “God in whom we live and move and have our being.”¹³²

¹³⁰ Timothy F. Sedgwick, *Sacramental Ethics, Paschal Identity and the Christian Life*, 45.

¹³¹ A. Theodore Eastman, *The Baptizing Community: Christian Initiation and the Local Congregation*, 24.

¹³² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Acts 17:28.

Chapter Four

Jesus and Paul Models for Mission

A. Early Examples

While it would be impossible to know with certainty whether Jesus or Paul conceived of a mission strategy as we would articulate it today, it is equally certain that the New Testament itself relates many aspects of mission work that inform our modern efforts. Jesus, God's incarnation, is a model¹³³ of mission work and it stands to reason that the structure of his own ministry bore the marks of effective mission work. Additionally, Paul's missionary efforts, as the most prolific founder of churches in the years after the resurrection, would also bear many of the marks of

¹³³ Martin Reppenhagen and Darrell L. Guder, "The Continuing Transformation of Mission: David J. Bosch's Living Legacy: 1991-2011," in *Transforming Missions: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 2011) 536. Use of the term "model" to describe Jesus as an example of mission efforts is built on the work of several historical theologians: David J. Bosch (*Transforming Missions: Paradigm Shifts in Theology of Mission*) and secondarily the work of Donald Senior, C.P. and Carroll Stuhlmueller, C.P. (*The Biblical Foundations for Mission*). The term is not intended to convey a separation between Jesus as the divine incarnation and his historical human work among his community. Rather I attempt to explore what Reppenhagen and Guder describe as "the crucial significance of the Bible for the theology of mission. [Bosch] builds his classic treatment of mission theology upon the foundation of scripture: the first third of *Transforming Mission* is devoted to the "New Testament Models of Mission." But in doing so, he moves beyond understanding of the bible as foundational to an engagement of the authoritative and dynamic role of scripture as continuously formative of the church. The role of scripture for mission theology is not expounded by referring to various biblical texts that deal with mission. Instead, he works through major New Testament 'models' of mission (Matthew, Luke-Acts, Paul) and demonstrates how these written witnesses, as diverse 'missionary theologies,' actually formed ecclesial communities for their missionary vocation. But the governing presupposition of this exposition is that the events of Jesus both constitute the initiation of the Christian witness and define how that witness is to continue. 'It is the events at the origin of the Christian community – the 'agenda' set by Jesus' living, dying, and rising from the dead – that basically and primarily established the distinctiveness of that community, and to those events we too have to orient ourselves."

effective missionary efforts. This chapter will examine the ministries of Jesus and Paul as models for mission that may instruct those who seek to “be inspired and guided by those early witnesses.”¹³⁴

Jesus As A Model For Effective Mission

Verna Dozier writes compellingly: “Jesus did not call human beings to worship him, but to follow him.”¹³⁵ While it may be difficult, to establish that Jesus founded a ministry that would have included a worldwide mission strategy, as conceived by the modern church, one can, nonetheless, see instances where Jesus imagined and announced a message that extends to all societies, and for all time.¹³⁶ Jesus proclaimed a message of salvation that included a present and future component; he gathered around himself a company of faithful followers and expanded that community to the widest possible population; he taught and instructed his followers, and the broader community regarding covenant relationships with each other and with God; he served the community by offering acts of compassion and healing to those in all sorts and conditions; and finally, he commissioned others to carry on the work of the gospel after his departure. Jesus’ practices (gathering, teaching, serving, and commissioning) in the performance of his ministry served to nurture himself, his disciples and his community as they sought to be faithful to the calling they had received and are the cornerstones and characteristics of sustainable mission work. While perhaps one could argue that Jesus is primarily concerned

¹³⁴ David J. Bosh, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 23.

¹³⁵ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 74.

¹³⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 28:16-20.

with eliciting a relationship with God (evangelism), rather than practicing mission work in the more limited sense of providing sustainable social justice ministry, the church's current understanding of sustainable mission work must necessarily be, as described by Bosch, "moored to Jesus' person and ministry."¹³⁷

a. Jesus As Proclamation

Jesus' ministry was, at its heart, proclamation. Lesslie Newbigin describes proclamation: "The reign of God is not a new 'movement' in which those interested may enlist. It is not a cause for support, a cause that might succeed or fail according to the amount of support it attracts. It is, to be precise, the reign of God, the fact that God whom Jesus knows as Father is the sovereign ruler of all peoples and of all things. The announcement means that this fact is no longer something remote – far up in the heavens or far away in the future. It is an impending reality that confronts men and women now with the need for a decision."¹³⁸ In Mark's Gospel Jesus inaugurated his ministry with the words: "The kingdom of God has come near. Repent and believe in the good news."¹³⁹ With these brief but powerful words, Jesus expresses the meaning of his mission¹⁴⁰ and announces the arrival of the kingdom of God in a unique and immediate way. Mark's use of the word ἐγγίζω (is at hand) in

¹³⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (quoting Hahn 1984:269), 22.

¹³⁸ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, 34.

¹³⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 1:15.

¹⁴⁰ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission* (New York: Orbis Books, 1983), 144.

Jesus' announcement is understood to mean, "to join one thing to another."¹⁴¹ Jesus' message affirms that through his presence and ministry the kingdom of God (βασιλεία τοῦ θεοῦ¹⁴²) is not to be thought of or experienced as a distant, removed reality, but visible and accessible through and in him.¹⁴³ In reality, the kingdom of God and the kingdom of humanity have been joined together in Christ in a unique and profound way.

As an accessible reality given life in Jesus, his ministry and mission demonstrate characteristics of compassion and justice. These Christ like characteristics are the foundation of the Five Marks of Mission:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

These five marks of mission espoused by the Anglican Consultative Council between 1984 and 1990 "have given parishes and diocese around the world a practical and

¹⁴¹ Blue Letter Bible. "Dictionary and Word Search for *eggizō* (*Strong's 1448*)". Blue Letter Bible. 1996-2013. 17 Jul 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 1448&t=ESV> >

¹⁴² Blue Letter Bible. "Gospel of Mark 1 - (ESV - English Standard Version)." Blue Letter Bible. 1996-2013. 17 Jul 2013.

<http://www.blueletterbible.org/Bible.cfm?b=Mar&c=1&t=ESV> >

¹⁴³ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission* (New York: Orbis Books, 1983), 145.

memorable 'checklist' for mission activities."¹⁴⁴ Christ's message of compassion and justice are further defined and stated in his sermon at the Nazareth synagogue: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."¹⁴⁵ Jesus offers specific signs and examples of the shape of his mission and ministry. He offers not simply words, but words in action.¹⁴⁶ In specific terms, the church shares in the present ministry of Jesus and articulates this participation in the Five Marks of Ministry:

Jesus proclamation as well as our own are not properly to be understood simply as words but as words lived out and demonstrated in present action and mission to others.

b. Jesus As Present And Future

Jesus' mission and ministry are also marked by a sense that the Good News (εὐαγγέλιον¹⁴⁷) he preaches is simultaneously a present and future reality.¹⁴⁸ While the kingdom of God has been announced and experienced in the incarnation, there is

¹⁴⁴ The Episcopal Church. 2015. The Five Marks of Mission. Accessed November 23, 2015. <http://www.episcopalchurch.org/page/five-marks-mission>.

¹⁴⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 4:18-19.

¹⁴⁶ The instances of Jesus healing, feeding, casting out demons, raising the dead, and offering other specific acts of compassion and caring throughout his ministry are too numerous to cite in this work. Only the reference to Luke 4:18-19 is offered specifically. Other instances may be found independently.

¹⁴⁷ Blue Letter Bible. "Gospel of Mark 1 - (ESV - English Standard Version)." Blue Letter Bible. 1996-2013. 17 Jul 2013. <http://www.blueletterbible.org/Bible.cfm?b=Mar&c=1&t=ESV> >

¹⁴⁸ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission* (New York: Orbis Books, 1983), 145.

also a sense that the kingdom of God is a future reality – a reality whose mission and ministry has not reached its fullest earthly expression. In David Bosch’s words, “Mission means the proclamation of and manifestation of Jesus’ all-embracing reign, which is not yet recognized and acknowledged by all but is none the less already a reality.”¹⁴⁹ Again, in Mark’s gospel Jesus proclaims: “The time (καιρός¹⁵⁰) is fulfilled and the kingdom of God is at hand,”¹⁵¹ indicating that the kingdom of God, while in many respects has entered the sphere of human reality, is most fully realized in a manner beyond our experience of human time (χρόνος).¹⁵² Those who ministered with Jesus perceived the immediate nature of his ministry even as Jesus again and again refers to the future nature of his work. The mission of the “seventy” sent out to “cure the sick”¹⁵³ provides an example of both the present and future aspects of mission work. The tasks with which the seventy are charged are immediate, curing, cleansing and casting out demons are present needs experienced by those to whom they are sent. However, when they return and report their success, Jesus describes their successful work in almost apocalyptic terms indicating the future oriented implications of their mission. Jesus’ words help the disciples understand and experience both the present and future aspects of Jesus’ ministry and mission. Perhaps Jesus would have been principally concerned with the imminent future, he

¹⁴⁹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 41.

¹⁵⁰ Blue Letter Bible. "Dictionary and Word Search for *kairos* (Strong's 2540)". Blue Letter Bible. 1996-2013. 17 Jul 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 2540&tr=ESV> >

¹⁵¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 4:21.

¹⁵² Blue Letter Bible. "Dictionary and Word Search for *chronos* (Strong's 5550)". Blue Letter Bible. 1996-2013. 19 Jul 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 5550&tr=ESV> >

¹⁵³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 10:1-10; Matthew 10:7-16; Mark 6:7-11.

anticipated and worked toward the life of the community beyond himself. “The particular happening of the living, dying and rising of Jesus, the ‘fact of the Christ’ as a happening at one time and one place, must, so to say, enter the stream of historical happenings and become part of its course. In other words, if it is true that God’s reign concerns history in its unity and totality, we who live nineteen hundred years after the event must be related to it, and must share in its power, not merely by reading of it in a book or hearing it in a verbal report, but by participating in the life of that society which springs forth from it and is continuous with it.”¹⁵⁴ This human participation in a mission and ministry that is experienced immediately is critical to the success of a mission; however, equally important is the sense that what is offered and experienced in the present is a part of something much larger and theologically significant: a glimmer of a moment in the Kingdom of God.

c. Jesus As Community¹⁵⁵ Builder

No individual can build a mission in isolation and, as Bosch writes, “the disciples are called to be missionaries.”¹⁵⁶ Or, as Newbigin expands: “Jesus’ concern was the calling and binding to himself of a living community of men and women who would be the witnesses of what he was and did. The new reality that he introduced into

¹⁵⁴ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995), 51.

¹⁵⁵ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 78. Inherent in Dozier’s understanding of Christian community is the belief that all humans are equal partners in every way. “He (Jesus) asked for a total and general sharing of all possessions. The kingdom of God will be a society in which there will be no prestige and no status, no division of people into inferior and superior. Everybody will be loved and respected, not because of education or wealth or ancestry or authority or rank or virtue or achievements, but because each human being is created by God and loved by God. Jesus understood love as solidarity.”

¹⁵⁶ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 37.

history was to be continued though history in the form of a community, not in the form of a book.”¹⁵⁷ Mission and ministry require the efforts and gifts of a broader community who share in the work. Jesus, at the beginning of his earthly ministry, invites others into closer fellowship in order to accomplish the work of spreading the Good News. The “call stories”¹⁵⁸ describe the details of Jesus’ invitation to the disciples to join him in his earthly ministry. “The calling of the disciples is a call to follow Jesus and a being set aside for missionary activities.”¹⁵⁹ After a period of companionship and sharing in mission and ministry, the disciples discover the indispensable and life-giving nature of their relationship with Jesus. Jesus explains the depth of his commitment to the disciples and offers a glimpse of his self-offering on their behalf identifying his body and blood as the “bread that came down from heaven.”¹⁶⁰ Jesus’ novel and offensive¹⁶¹ reference drives several away from his community. However, when confronted with the difficult teaching, Peter, giving expression to the thoughts of the disciples, remains steadfast in his faith wondering aloud: “Lord, to whom can we go? You have the words of eternal life.”¹⁶² This emphatic statement of Peter’s fidelity to Jesus personally and to the community, into which he has been called, demonstrates the extent to which Jesus builds community in support and extension of his mission and ministry.

¹⁵⁷ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, 52.

¹⁵⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11; John 1:35-51.

¹⁵⁹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 37.

¹⁶⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 6:58-59.

¹⁶¹ Gerard Sloyan, *John, Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1988), 76.

¹⁶² *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 6:68.

Beyond the immediate and intimate group of the twelve disciples, Jesus builds a broader, robust and inclusive community. Throughout the Gospels, Jesus extends his gracious invitation to be part of the gospel community to all those with whom he comes into contact. Despite several incidents in the gospels where Jesus encounters Gentiles¹⁶³ in less than welcoming terms, the overall message of his gospel is balanced by “dramatic injunctions to proclaim the gospel to the whole world.”¹⁶⁴ Jesus enters into the intimacy of table fellowship with tax collectors and sinners,¹⁶⁵ and he describes a wide inclusive community by offering the “gratuitously compassionate”¹⁶⁶ parables of the “great dinner”¹⁶⁷ and the “wedding banquet.”¹⁶⁸ These instances from Jesus’ life and teaching demonstrate his desire to meet individuals where they are in their lives, in real and genuine circumstances, and for the need to build community for the work of spreading the gospel in word and deed. These groups of individuals within the various communities become not only the recipients of the good news, but also the group from which the faithful will emerge as witnesses in mission. Jesus demonstrates that mission does not extend from individuals working in isolation, but “from the community gathered.”¹⁶⁹

d. Jesus As Teacher/Preacher

¹⁶³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 7:24-30; Matthew 10:5; Matthew 15:24.

¹⁶⁴ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission* (New York: Orbis Books, 1983), 142.

¹⁶⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 9:10-17; Mark 2:15-22; Luke 5:29-39.

¹⁶⁶ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission*, 147.

¹⁶⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 14:16-24.

¹⁶⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 22:1-10.

¹⁶⁹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 483.

Just as Jesus offers gracious signs of the message of the gospel in his actions, he also instructs¹⁷⁰ the disciples and the broader community regarding the content of his mission and ministry. As Jesus begins his earthly ministry Mark writes that Jesus “entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes.”¹⁷¹ In this particular instance, “authority” (ἐξουσία) may be understood as “the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed): authority over mankind.”¹⁷² Jesus taught his followers with an irresistible authority and conviction. There is clarity in his expression and power in his voice. Those who hear his teaching are profoundly moved by his words and experience lasting permanent change. In no small part, the power emanating from Jesus’ voice is no less than the power of God’s words at the beginning of creation,¹⁷³ or the life-giving voice Jesus invokes when he calls his friend Lazarus to escape the tomb.¹⁷⁴ It is with that same divine authority that Jesus offers his most extensive teaching in the “Sermon on the Mount.”¹⁷⁵ As Jesus’ “‘inaugural address’ this sermon is the frontispiece of Matthew and presents Jesus as Israel’s ultimate, God-authorized teacher”¹⁷⁶ and offers the fullest explication of his vision for his mission

¹⁷⁰ Some scholars (Bosch, 67) have made a distinction between the object, and purpose of Jesus’ preaching as distinct from his teaching, but for the purposes of this thesis, Jesus’ teaching and preaching will be treated as serving essentially the same purpose.

¹⁷¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 1:21-22.

¹⁷² Blue Letter Bible. "Dictionary and Word Search for *exousia* (*Strong's 1849*)". Blue Letter Bible. 1996-2013. 17 Jul 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=1849&text=ESV> >

¹⁷³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:1-26.

¹⁷⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 11:43.

¹⁷⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 5:1-7:29; Luke 4:20-21.

¹⁷⁶ Douglas R.A. Hare, *Matthew, Interpretation: A Biblical Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1993), 33.

and ministry as an expression of the kingdom of heaven. Not surprisingly, Matthew writes that “the crowds were astounded at his teaching, for he taught them as one having authority (ἐξουσία), and not as their scribes.”¹⁷⁷ We see here again the use of the word “authority” to convey a deep sense of Jesus’ connection with the people. Jesus not only instructs the faithful in the shape the mission must take in order to survive, he offers it with authority that inspires the confidence of those receiving the message. These are no common teachings that Jesus offers. They are the words of life that will guide, inspire and instruct the faithful, in Jesus’ time as well as our own, as they and we participate in the building up of God’s kingdom on earth through mission and ministry.

e. Jesus As Servant

Jesus’ selfless service to others is a cornerstone of his mission and ministry. In Mark’s Gospel Jesus states: “The Son of Man came not to be served but to serve.”¹⁷⁸ Paul later uses the same word “serve” (διακονέω)¹⁷⁹ as ministry in his second letter to the Corinthian Church: “Therefore, if anyone is in Christ, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.” (2 Corinthians 5:17-18) The word the translators put into the mouth of Jesus – *serve* – and the word attributed to St. Paul – *ministry* – are

¹⁷⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 7:29.

¹⁷⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 10:45.

¹⁷⁹ Blue Letter Bible. "Dictionary and Word Search for "*serve*" in the RSV". Blue Letter Bible. 1996-2014. 20 Jan 2014.

<http://www.blbclassic.org/search/translationResults.cfm?v6&title=ser>

the same.”¹⁸⁰ Jesus enacts in deed what he proclaims in word and is attentive to both the spiritual and physical needs of the community around him. Jesus’ “mission involves, from the beginning and as a matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression, and the plight of those who have fallen by the wayside.”¹⁸¹

Jesus’ service to others is demonstrated during the meal he shared with the disciples on the night before he was betrayed. John writes: Jesus “got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him.”¹⁸² When Peter questions Jesus as to the appropriateness of Jesus’ demonstration, Jesus responds with the command: ...“if I, your Lord and Teacher, have washed your feet, you also ought (ὀφείλω – to be in debt for, that which is due, the debt¹⁸³) to wash one another’s feet. For I have set you an example, that you also should do as I have done to you.”¹⁸⁴ Jesus makes explicit through his reference to the debt/debtor relationship his desire that those who would follow him as disciples, either during his earthly mission and ministry, or currently, would necessarily be servants of the physical as well as spiritual needs of those to whom they carry the missional message of the gospel.

¹⁸⁰ Verna J. Dozier, *The Dream of God: A Call to Return*, 105-6.

¹⁸¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 83.

¹⁸² *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 13:4-5.

¹⁸³ Blue Letter Bible. "Dictionary and Word Search for *opheilō* (Strong's 3784)". Blue Letter Bible. 1996-2013. 18 Jul 2013.

http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?_r&stgs=G3784&t=ESV >

¹⁸⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 13:14-15.

Just as Jesus' washing of the disciples' feet is set within the context of the Passover meal¹⁸⁵, so Jesus' most reported miracle is also set within the context of a meal. All four gospels relate the miracle of the feeding of the five thousand¹⁸⁶ in generous detail. This meal, often described as symbolic of the Eucharist¹⁸⁷ invokes and invites Jesus' missional response based on his concern for the gathered crowd. The gospel of Mark, usually sparse and economic in detail, describes the lakeside scene in compelling detail. Jesus, seeing the overwhelming need of the gathered crowd, has compassion (σπλαγχνίζομαι¹⁸⁸) for their situation and is moved to respond to the crowd's physical as well as spiritual needs. As he responds he also invites the response of the disciples. He tells them: "You give (δίδομι – to give over to one's care, intrust, commit¹⁸⁹) them something to eat"¹⁹⁰ signifying that Jesus has entrusted the crowd's well being to the disciples as they join him in mission and ministry. This miraculous feeding, this satisfaction of the crowd's physical need, along with the mandate to recognize the appropriateness of washing feet, serve to

¹⁸⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 13:1.

¹⁸⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 14:13-21; Matthew 15:32-39; Mark 6:30-44; Mark 8:1-10; Luke 9:10-17; John 6:1-14.

¹⁸⁷ Blue Letter Bible. "Dictionary and Word Search for *eucharisteō* (Strong's 2168)". Blue Letter Bible. 1996-2013. 22 Jul 2013.

[http://www.blueletterbible.org/lang/lexicon/lexicon.cfm? Strong's=G 2168& ̳=ESV >](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 2168& ̳=ESV >)

Mann, *Mark: A New Translation with Introduction and Commentary*, (New York: Doubleday & Company, Inc., 1986), 326-7; and Douglas R.A. Hare, *Matthew, Interpretation: A Biblical Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1993), 166.

¹⁸⁸ Blue Letter Bible. "Dictionary and Word Search for *splagchnizomai* (Strong's 4697)". Blue Letter Bible. 1996-2013. 18 Jul 2013.

[http://www.blueletterbible.org/lang/lexicon/lexicon.cfm? Strong's=G 4697& ̳=ESV >](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 4697& ̳=ESV >)

¹⁸⁹ Blue Letter Bible. "Dictionary and Word Search for *didōmi* (Strong's 1325)". Blue Letter Bible. 1996-2013. 18 Jul 2013.

[http://www.blueletterbible.org/lang/lexicon/lexicon.cfm? Strong's=G 1325& ̳=ESV >](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 1325& ̳=ESV >)

¹⁹⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 6:37.

illustrate Jesus' example as one who is principally concerned for both the physical and the spiritual well being of those to whom he, and we, have been called to serve.

f. Jesus As One Who Commissions

Finally, as one who serves in mission and ministry to the wider community, Jesus recognizes the need for commissioning partners. Jesus describes himself as having been sent by the Father¹⁹¹ and in turn sends (ἀποστέλλω¹⁹²) out as apostles his companions to carry on his salvific mission work in both its spiritual as well as its physical dimensions. As Newbigin writes: "When Jesus sends out the disciples (Matt. 10), they are commissioned to announce the presence of the kingdom and to perform the works that authenticate its presence."¹⁹³ The gospels are filled with parables describing the sending forth of partners and beyond parables and stories, Jesus himself commissions in specific ways partners in the proclamation of the gospel and the building up of God's kingdom on earth.¹⁹⁴ Perhaps the most well known, and most explicit commissioning occurs at the end of the Gospel of Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the

¹⁹¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 21:20.

¹⁹² Blue Letter Bible. "Dictionary and Word Search for *apostellō* (*Strong's 649*)". Blue Letter Bible. 1996-2013. 18 Jul 2013.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G 649&t=ESV> >

¹⁹³ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, 42.

¹⁹⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mathew 9:38; Mark 3:14; Mark 6:7; Luke 10:1-12.

age.”¹⁹⁵ Jesus intends for the disciples to share in his invitational work of mission and ministry in specific and concrete ways. These powerful words of commandment, when coupled with the parable of the “Judgment of the Nations,”¹⁹⁶ points to a particular dimension of discipleship in service to the Gospel that is always equally attentive to the physical as well as the spiritual needs of the recipients. Indeed, “it is unjustifiable to regard the “Great Commission” as being concerned primarily with “evangelism” and the Great Commandment (Mt 22:37-40) as referring to “social involvement.”¹⁹⁷ As one who understands his own nature as one who is sent,¹⁹⁸ Jesus commissions and sends partners out to the broader community to continue in his salvific work of mission and ministry.

g. Conclusion

While it is difficult to ascertain Jesus’ precise thoughts regarding the building up of a sustainable mission and ministry that would carry on beyond his earthly life, it is not difficult to describe his ministry in terms of its methods. Jesus himself has been described, as “the catalyst that triggered the missionary consciousness of the early church and shaped its basic message and ministry.”¹⁹⁹ Indeed, his ministry exhibits several characteristics that point to an awareness that his ministry be durable and ongoing. Jesus proclaims the nature of his ministry; he articulates a vision of mission that is both present and future; he builds a community around himself that offers

¹⁹⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 28:19-20.

¹⁹⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

¹⁹⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 83.

¹⁹⁸ Jesus refers to himself as “sent” 34 times in the Gospel of John.

¹⁹⁹ Donald Senior, C.P., Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission* (New York: Orbis Books, 1983), 141.

nurture and support; he instructs regarding the specific nature, content and requirements of his work and ministry; he demonstrates in word and deed the characteristics of servant ministry; and finally, he commissions his followers to be full participants in his mission. While one may struggle to describe Jesus as a missionary in our modern sense of the word, we are here “confronted with the real starting point of the primitive Christian mission: it lies in the conduct of Jesus himself. If anyone is to be called ‘the primal missionary,’ he must be. The ultimate basis for the earliest Christian mission lies in the messianic sending of Jesus.”²⁰⁰

C. Paul As A Model For Effective Mission

If Jesus may be referred to as the “primal missionary,”²⁰¹ then Paul is also a fundamental first century example of the Christian missionary impulse and the development of missionary methods. Perhaps one might describe Paul as “a coherent, but not systematic thinker,”²⁰² in terms of his missionary strategy or initiatives. Paul experienced a life-changing event on the road to Damascus²⁰³ and claimed that he “was thereby called and commissioned as an apostle.”²⁰⁴ The literature regarding Paul’s status as a missionary is extensive²⁰⁵ and any work in the

²⁰⁰ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 31.

²⁰¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 31.

²⁰² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 151.

²⁰³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Acts 9:1-19. Perhaps in *What Paul Meant (Paul “On The Road, 57-72)*, Garry Wills would argue that the facts of Paul’s conversion experience differ in Acts and Paul’s letters, but the fact that it was a life-changing event is not disputed.

²⁰⁴ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 128.

²⁰⁵ A very cursory list of sources would include: Roland Allen’s *Missionary Methods: Paul’s or Ours?*, *Paul’s Missionary Methods: In His Time and Ours* edited by Robert L. Plummer and John Mark Terry, David J. Bosch’s *Transforming Mission: Paradigm Shifts in Theology of Mission* (esp. Chapter 4: Mission in Paul: Invitation to Join the Eschatological Community) and *The*

development of modern missionary methods must consider his example. While Paul is primarily concerned with the founding of churches as independent faith communities based on his experience of the gospel of Jesus Christ, and this thesis is concerned with the development of a model for sustainable parish mission work, his example proves to be essential, insightful and instructive. Paul's missionary work is characterized by his entrance into the community to which he goes, instruction in the faith, creating an independent, self-sustaining community unified in a common understanding of the gospel and faithful worship. With these characteristics, Paul founds and nurtures communities of faith and has been an example of missionary methods to countless subsequent churches.

a. Paul As Apostle

Paul experiences a life-changing encounter with the risen Christ on his journey to Damascus. After a period of training and ministry there, he returns to Jerusalem where he is mistrusted by the nascent church. Once he has gained the trust of the Christians, he is commissioned along with Barnabas and sent out to Seleucia and Cyprus from Antioch.²⁰⁶ Thus Paul pursues his call²⁰⁷ to ministry as an apostle²⁰⁸ and a missionary of the Gospel. After his initial time in Damascus and Jerusalem, Paul is constantly on the move. He visits most of the known world and has designs

Biblical Foundations for Mission by Senior & StuhlmueLLer (esp. Chapter 7, The Mission Theology of Paul).

²⁰⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Acts 13:4.

²⁰⁷ Donald Senior, C.P., Carroll StuhlmueLLer, C.P., *The Biblical Foundations for Mission*, (New York: Orbis Books, 1983), 168.

²⁰⁸ Paul refers to himself as called to be an apostle 17 times in the Pauline Epistles.

on carrying the message of the gospel to Spain²⁰⁹ as well. Paul understands that the message of the gospel is one that thrives only when shared with others and the necessity of sharing the gospel implies movement to where the people are. Just as Jesus was sent from the Father,²¹⁰ so Paul understands that a chief characteristic of a missionary is his identity as an apostle,²¹¹ one who is sent. This understanding of missionary as one who is sent is central to present day missionary efforts. Not only is it necessary to be among the people to whom the mission work is directed, it is also imperative that the receiving community know that they are sharing in the work of an established church and are therefore, an integral part of something larger than themselves – nothing less than the body of Christ.²¹²

b. Paul As Teacher/Preacher

Obviously, Paul is an eloquent teacher and preacher and he devotes much of his time and much of his efforts to teaching and preaching.²¹³ Throughout his epistles Paul proves that he is persuasive and convincing as a teacher and that his concern is always for the instruction of the faithful in the meaning of the faith and how that builds up their relationship within the risen Christ. As Anglican missionary Roland Allen wrote, “Paul did not go about as a missionary preacher merely to convert individuals: he went to establish churches from which the light might radiate

²⁰⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 15:24 & 28.

²¹⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 20:21.

²¹¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 1:1; 1 Corinthians 1:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy, 1:1; 2 Timothy 1:1; Titus 1:1.

²¹² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 12; 1 Corinthians 12; Ephesians 4; Colossians 1.

²¹³ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, 67.

throughout the whole country round.”²¹⁴ Paul carries the gospel message and considers it to be a high privilege and his purpose for being: “for this gospel I was appointed a herald and an apostle and a teacher.”²¹⁵ One need only consider the content of his many epistles to appreciate the level to which he felt called to proclaim the gospel as a preacher and teacher. While his epistles are nurturing in spirit, much careful time and effort is given over to teaching the essential truths of the gospel. These lessons are not simply spiritual in their nature or content, but also reflect appropriate lifestyle and responsible Christian relationships. As members of a common body, the mutual concern for the care of the individual and the community is paramount. Paul’s entire life was dedicated to the spread of the gospel and missioning communities around the world through his instruction.

c. Paul As A Community Organizer

In our modern context, one might be tempted to think of a community organizer as one who advocates for social change amidst our complex societal institutions or meandering governmental bureaucracy. Among Paul’s many important contributions to the development of a missionary methods, or model, would be his understanding of the dynamics of the community and its requirement that it live on beyond him or the first local leaders. Roland Allen numbers among the strategies Paul developed to encourage community’s sustainability these four are particularly

²¹⁴ Roland Allen, *Missionary Methods: Saint Paul’s or Ours?* (Cambridge: The Lutterworth Press, 2006), 81.

²¹⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, 2 Timothy 1:11.

important: financial independence, recruitment of indigenous²¹⁶ leadership, cultivation of independence and “retirement”²¹⁷ from the community.

There is no evidence that Paul sought financial support for the churches he founded from the established community in Jerusalem. In fact, “he did not seek financial support for himself; he took no financial help to those to whom he preached; and, he did not administer local church funds.”²¹⁸ Rather, he gathers support for the church in Jerusalem.²¹⁹ Paul’s expectation for the growing churches is financial independence.

Just as he encourages financial independence, Paul also recognizes the need to raise up indigenous leadership to guide the new churches. As the entrance rite of the church, baptism would have been understood as an integral and significant act on behalf of the church. To the church in Corinth Paul writes, “I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.)”²²⁰ By implication, it would seem that those authorized by Paul, or selected by the community at large had baptized additional members of the church. These indigenous leaders would have been

²¹⁶ John Mark Terry, *Paul’s Missionary Methods: In His Time and Ours*, Edited by Robert L. Plummer & John Mark Terry (Downers Grove: Inter Varsity Press, 2012), 160.

²¹⁷ Roland Allen, *Missionary Methods: Saint Paul’s or Ours?*, 149.

²¹⁸ Roland Allen, *Missionary Methods: Saint Paul’s or Ours?*, 49.

²¹⁹ Garry Wills, *What Paul Meant*, 141. *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 15:25-26; 1 Corinthians 16:3.

²²⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, 1 Corinthians 1:14-16.

critical in the effort to advance an independent church once Paul had established the community and anticipated moving to the next mission opportunity.

It is obvious from the number of churches recorded in Paul's letters, and the extent of his travels, that he moved from mission community to mission community, sometimes spending "long and patient months with each community."²²¹ Perhaps his longest stay would have been the two years he spent working with the church in Ephesus. One can see that he subscribed to the notion that "to do things for people does not train them to do them for themselves."²²² Once the community leaders had demonstrated proficiency in their faith and were able to sustain the community independently, Paul "practiced retirement, not merely by constraint, but willingly."²²³ Paul established these churches, taught the tenants of the faith, raised up indigenous leaders, and then moved on.

Finally, Paul understood the essential need to bind the community together as a theological unity rooted in the sacraments. Roland Allen writes that Paul's "converts were not simply united one to another by bonds of convenience arising from the fact that they lived in the same place, believed the same doctrine, and thought it to be a mutual assistance to form a society. They were members one of another in virtue of their baptism."²²⁴ Paul offers eloquent expression of this theology in his letter to the church in Ephesus: "I therefore, the prisoner in the Lord, beg you to lead a life

²²¹ Garry Wills, *What Paul Meant*, 59.

²²² Roland Allen, *Missionary Methods: Saint Paul's or Ours?*, 145.

²²³ Roland Allen, *Missionary Methods: Saint Paul's or Ours?*, 149.

²²⁴ Roland Allen, *Missionary Methods: Saint Paul's or Ours?*, 126.

worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ."²²⁵ Paul's ancient words, even today, form the beginning of the service of Holy Baptism²²⁶ in the Episcopal Church, and would have been equally significant to those communities Paul founded. The rite of Baptism is the basic liturgical building block for the gathered Christian community and state the Christian's desire for, and the ideal of, sacramental and spiritual unity in Christ.

d. Conclusion

Both Jesus and Paul articulate and live out the ideals of a model of sustainable mission and ministry. From our twenty-first century modern perspective it may be difficult to state with certainty that either had a comprehensive mission strategy in mind, it is certain they had a vision for what the gospel meant in the lives of those to whom they were sent. Central to their understanding of mission is a life lived

²²⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Ephesians 4:1-7 & 11-13.

²²⁶ *The Book of Common Prayer, 1979* (New York: Oxford University Press, 1979), 299.

completely for others. Christ's self-emptying began at his birth and led to the cross and Paul, "discovered that it was not in spite of but because of the death he found himself dying every day that he was an apostle, a missionary."²²⁷ As Bosch argues, "The cross stands for reconciliation between estranged individuals and groups, between oppressor and oppressed. Reconciliation does not, of course, mean a mere sentimental harmonizing of conflicting groups. It demands sacrifice, in very different ways from both the oppressor and the oppressed. It demands the end to oppression, and injustice and commitment to a new life of mutuality, justice and peace."²²⁸ This understanding of the centrality of the cross, for both Jesus and Paul, calls the church to an honest and sacrificial model of mission striped of any naiveté. John Perkins in *Beyond Charity: The Call to Christian Community Development* invites a sacrificial response to mission that requires those who would serve to a Christ-like emptying of themselves and their preconceived notions and stereotypes as they come to be completely rooted on the community they seek to serve.²²⁹ A fully developed strategy might be an overstated description, but Jesus' and Paul's simple methods are nonetheless instructive for the present day church. Any efforts, or success, at developing a sustainable mission strategy would do well to put into practice many of the ideals and principles gleaned from Jesus on whom the faith is based, and the apostle Paul who, in the first century, was the faith's most articulate and compelling advocate.

²²⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 526.

²²⁸ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 526.

²²⁹ John M. Perkins, *Beyond Charity: The Call to Christian Community Development*, (Grand Rapids: Baker Books, 1993), 157-168.

Chapter Five

Failure and Hope

A. The Dream of God

As discussed in earlier chapters, God calls and empowers us for the work of ministry and mission. To follow Christ's command and care for "the least of these"²³⁰ is fundamental to our identity as followers of Christ and as God's people. Our mission imperative is evident in God's very character and revealed in the nature of creation. We are constituted and authorized through the sacraments to live into a ministry reflecting the model set forth by Jesus and Paul as missionaries. Having been fashioned by a God who exhibits the characteristics of mission, sharing in the sacraments and life of the church, and with Christ as our missionary model, one might fairly ask the question: "Why do we fail in our attempts to establish a model of mission and ministry that reflects the nature of God or the missionary examples set forth by Jesus Christ and Paul?" While the answer to this question is multifaceted and reflects our best intentions and motivations, it also reveals our shortcomings as the creature and our fallen human nature.

Verna Dozier writes in the *Dream of God* of a three-part "fall" that offers compelling insight into the reasons that we as individuals, our church, and the societal institutions to which we belong, fail in living into the vision of God's kingdom: "As I

²³⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Matthew 25:45.

reflect on the three falls, it seems to me they are not unconnected. First we human beings succumb to the temptation to be God, to know absolutely what is good and what is evil. Then we decide that the kingdoms of the world have more to offer than the kingdom of God. From there it is a very short distance to proclaiming the kingdoms of this world as the kingdom of God.”²³¹ In other words, Dozier identifies the dilemma of human sin and our fallen nature as individuals, as an institutional church and finally as a society as a whole. In this chapter, I will address the question why, if we are made in God’s image, supported by the sacraments, and offered the example of Jesus as a model missionary, we seem unable to establish mission and ministry that more genuinely reflects health and faithfulness to who we are as the church, the people of God.

B. Individual Brokenness

Garry Wills begins the forward of his short book, *What Jesus Meant*, with a relevant question: “In certain religious circles, the letters WWJD serve as a password or shibboleth. Web sites sell bracelets and T-shirts with the cryptic motto. Some politicians tell us this watchword guides them in making decision. The letters stand for “What Would Jesus Do?” We are assured that doing the same thing is the goal of real Christians. But can we really aspire to do what Jesus did?”²³² The fact of the matter is that we are unable to behave or act in the same way as Jesus. We are fallen human beings, afflicted by human frailties and our own shortcomings. To quote Paul: “I can will what is right, but I cannot do it. For I do not do the good I want, but

²³¹ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 60.

²³² Garry Wills, *What Jesus Meant* (New York: Penguin Books, 2006), xv.

the evil I do not want is what I do.”²³³ Human experience, and our theological teaching, demonstrate to us that we are powerless to overcome the forces that shape us both from within and without.

As human beings we fail to trust in God’s freely offered abundance to us throughout salvation history. God’s promise to care for and sustain humanity with abundance is manifest from the creation in Genesis²³⁴ through the deliverance of the Israelites by offering manna and water in the exodus event²³⁵ and the miracle of Jesus feeding the multitudes.²³⁶ Repeatedly God has assured humanity that God’s will is for us have life, and have it abundantly.²³⁷ God’s abundance is not only spiritual, but also a promise to supply our basic human needs. Perhaps it is the definition of basic human need that requires redefinition. Ronald Sider writes: “It is idolatrous nonsense to suggest that human fulfillment comes from an ever-increasing supply of material things. Genuine, lasting joy comes from a right relationship with God, neighbor, self, and the earth. As body-soul beings created to be in community, we do need significant material resources. Nevertheless, looking for happiness in ever-expanding material wealth is both theologically heretical and environmentally destructive. It hardens our hearts to the cries of the poor. We must redefine ‘the

²³³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 7:18b-19a.

²³⁴ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Genesis 1:29-30.

²³⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Exodus 16:4-36.

²³⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 14:13-21; Mark 6:32-44; Luke 9:10-17 & John 6:1-13.

²³⁷ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 10:10.

good life.’ We must develop a theology of *enough*.”²³⁸ It is imperative that we as humans develop an ability to share resources. The notion of scarcity seems a basic human fear that holds us captive to an understanding built on fear: that somehow there will not be enough resources to sustain everyone. Our fear drives us to dole out resources parsimoniously to those who are in need. Even while we offer resources in and for mission and ministry, we seek to control their use in such ways that run contrary to the gospel.

Often we discover that a particular person or personality rather than the goal of the mission drives the missions and ministries we have established. There arises a charismatic person who inappropriately or unhealthily takes exclusive ownership of the ministry to the detriment of the mission and the people involved – both in the sending and receiving community. We must always remember that we are participating in a calling to be God’s people, to care for and sustain those in need. Further, we must never forget that the ministry rightly belongs to God as an expression of God’s promise to care for and sustain God’s people. While we are participants in the ministry, we are caretakers²³⁹ and never owners. “This Pauline emphasis on God’s initiative in mission must be recovered now precisely because in our time, outside observers such as critical historians, social scientists and even fiction writers have subjected missionary activity to the scrutiny of their critical

²³⁸ Ronald J. Sider, *Rich Christians in an Age of Hunger* (Nashville: Tomas Nelson, Inc., 2005), 238.

²³⁹ Verna Dozier refers to the word “regent” (*The Dream of God: A Call to Return*, p. 41) used by Walter Brueggemann in his interpretation of Psalm 1 to define the human’s role in creation. Not only are we “regents” (or caretakers as I have written above) of the created order, but also the methods and means by which we care for and sustain each other in mission.

tools of analysis. Moreover, in the midst of their busyness, and frequently without intending it, missionaries and mission leaders themselves tend to forget that ‘mission is God’s mission,’ not just a great human enterprise.²⁴⁰ When we set ourselves in the very center of our own efforts, the results reflect more about who we are as broken clay vessels²⁴¹ rather than our identity as the children of God caring for each other and can pose a serious impediment to the health of our mission and ministry. Genuine mission work is by definition self-emptying, as was Christ’s example on the cross, and we (especially as Americans) seem unable to separate ourselves from “the ideology of consumerism”²⁴² and allow the Holy Spirit to guide us in faithful mission.

C. Church (Institutional) Brokenness

Not only are our mission efforts hobbled by our broken human nature as individuals, but the very church systems in which we participate also conspire to inhibit and constrain our efforts. Verna Dozier writes: “How hard it is for individuals to admit an error in judgment or perception or action! How much harder – almost impossible – it is for institutions, where systems and strategies are already in place. And yet the church is called to such impossibility.”²⁴³ Because of long established church structures and mission patterns, most parishes find it impossible to implement mission strategies or ministry that is free from oversight, or even

²⁴⁰ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: InterVarsity Press, 2003), 29.

²⁴¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*. 2 Corinthians 4:7.

²⁴² Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, 76.

²⁴³ Verna Dozier, *The Dream of God: A Call to Return*, 70.

limitation by the church or the church's hierarchy. In fact, some would even argue that such limitations taint not just the work itself, but the very character of the gospel that is at the heart of the endeavor. Garry Wills writes: "The gospels are felt as a deep threat to the institutional church."²⁴⁴ He continues by quoting Gilbert Chesterton who wrote: "Christianity has not failed – it has just never been tried. But when it is tried, it is seen as a threat, just as Jesus was. Churches resist all radicalism – which means they resist Jesus. They pay lip service to the poor, while distancing themselves from the poor. They do not reflect the obvious - that Jesus wore no gorgeous vestments. He neither owned nor used golden chalices or precious vessels. He had no jeweled ring to be kissed."²⁴⁵ Churches become so enmeshed in their established patterns of governance, or so ingrained in their own practices and prejudices, that true interaction with those they seek to serve is many times impossible.

It should come as no surprise that the institutional church has difficulty in developing or maintaining a method of mission that effectively and fairly serves the needs of the poor. Many parishes are led by clergy who were schooled and trained in a model of church management that has been subjected to the influence of corporate America that fails to understand or appreciate the nature and character of mission work. Samuel Escobar writes convincingly in *The New Global Mission*, "Those of us who work in theological education and training for mission in North America have become aware of the importance of spiritual formation for ministers

²⁴⁴ Garry Wills, *What Jesus Meant*, 43.

²⁴⁵ Garry Wills, *What Jesus Meant*, 44.

and missionaries. A change of mind is necessary at this point, as missiologist Jim Pluedemann expressed with precision: “the dominant current paradigm for mission is that of an efficient machine. Spiritual formation is neglected because it does not easily fit into the assembly-line paradigm. The factory paradigm²⁴⁶ encourages missionaries to set objectives for mere outward behavior. It is primarily interested in quantities.”²⁴⁷ We serve in a church that is shaped by its secular environment and fails to establish meaningful “measures” by which mission and ministry can be evaluated effectively. Pastors become so concerned with quantifying a mission’s success by corporate definitions that they can fail to be attentive to the spiritual impact and foundation of a particular endeavor. Until the church can redefine and understand the fundamental relationship between the spiritual work and the desired outcome, the shape of the mission itself will remain distorted.

Finally, it may be impossible for the institutional church to participate or offer missions and ministries that are free, or unconstrained from its own culture or identity. We are deeply formed by our own prejudices and particular culture. Even when we as churches are sensitive to the difference between our culture and the culture to which we go it may be impossible to refrain from influencing the

²⁴⁶ In using the term “factory paradigm,” Escobar is describing a style of education and formation for missionaries (or church leaders) that neglects the inward, spiritual formation in deference to a style of education and formation that produces leaders who are attentive only to more outwardly quantifiable results. His argument would advance a style of formation that nurtures the interior spiritual life of the leader that is less visible, but will, over time, equip the leader to address the post-modern, post-Christian concerns of those they seek to serve.

²⁴⁷ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, 79. Quoting Jim Pluedemann, “Spiritual Formation,” in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, Harold Netland and Charles Van Engen (Baker, Paternoster, 2000), p. 902.

community, or culture in which we minister. Escobar, quoting the Lausanne Covenant writes: “Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to the Scripture. Christ’s evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servant of others, and churches must seek to transform and enrich culture, all for the glory of God.”²⁴⁸ As one reviews the history of missions, it may seem as if the church, in many instances has been more concerned with its own glory, or the imposition of its particular culture, rather than the edification of the people to whom it is sent in mission.

In order for the church to recover the vitality and integrity of its mission work, it must rediscover the vitality and centrality of its participation in the *missio Dei*. The church must embrace its identity as a community imagined and propelled by a vision of the kingdom of God freed from the constrictors of prejudice and the bloat of bureaucracy. Too often, the institutional church becomes primarily concerned with self-preservation, the church becomes more concerned with the survival of the local community, or parish, rather than the mission to evangelize. Claude Payne writes: “Without mission, community in the mainline church has come to mean little more than maintenance of the status quo.”²⁴⁹ We must recover a more nimble and agile effort to offer the gospel we are charged to provide as well as the change it offers people in their daily lives. We have become too much a victim of the very

²⁴⁸ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, 72.

²⁴⁹ Payne, Claude E. & Beazley, Hamilton. *Reclaiming the Great Commission: A Practical Model for Transforming Denominations and Congregations* (San Francisco: Jossey-Bass, 2000), x-xi.

structures we ourselves have established, more concerned with form rather than substance. As Dozier has observed with stinging accuracy, “Israel’s faith understood that religion [could] be a pious excuse for subverting the will of God.”²⁵⁰ We must avoid the same temptation and the failure.

D. Societal Brokenness

Just as the individual and the church are both hobbled in their efforts to offer successful long-term and sustainable mission efforts, our efforts are inhibited from offering effective mission by the brokenness of the nature of human society. Ronald Sider writes in *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity* that: “Evil is far more complex than the wrong choices of individuals.”²⁵¹ Sider continues to describe a society that as a whole seems plagued by a litany of public failings that resist reform including: international debt, environmental damage, lack of food, war, multinational corporations, racism, hostility and trade barriers as among the root causes of the inequality of distribution of resources and their effective reallocation.²⁵² These societal, or institutional, challenges perhaps pose the greatest threat to progress in creating lasting change in mission efforts. As neither the individual, nor the church can create sustained change that stands apart from society, given the inertia resisting societal change, it may be tempting to

²⁵⁰ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 18.

²⁵¹ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 115.

²⁵² Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 107-179.

succumb to a “paralyzed conscience:”²⁵³ a kind of apathy that saps individuals of the energy or will to implement lasting change. Despite this temptation, we are none-the-less called to action. “If we are members of a privileged group that profits from structural evil, and if we have at least some understanding of the evil yet fail to do what God wants us to do to change things, we stand guilty before God. Social evil is just as displeasing to God as personal evil. And it is more subtle.”²⁵⁴ Recognition of the reality of society’s brokenness is an essential step in promoting and offering sustained mission. By the power of the Gospel, Christians are called to participate in changing the societal structures of oppression.²⁵⁵

As we discovered in Chapter Three, sustainable mission modeled on Jesus’ example, we see that Jesus himself worked to change society in a way that challenges his followers to offer a more equitable distribution of resources and economic justice to the poor. Jesus begins his public ministry with the words of the prophet Isaiah: “The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”²⁵⁶ Jesus himself recognizes and speaks out against societal brokenness: “He spoke against economic oppressors. He condemned wicked rulers. He formed a new community

²⁵³ William Stringfellow, *An Ethic for Christians and other Aliens Living in a Strange Land* (Eugene: Wipf & Stock Publishers, 1973), 29.

²⁵⁴ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 112.

²⁵⁵ One might argue that all members have an ethical duty to change structures of oppression within society regardless of their religious believe.

²⁵⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 4:18-19.

that began to live a new transformed lifestyle precisely in the area of economic sharing and neglect of the marginalized.²⁵⁷ Indeed, the words of the Magnificat,²⁵⁸ anticipate God's intent manifest through the incarnation, describing a social economic worldview that takes note of the poor and oppressed with a revolutionary view toward the redistribution of resources.

However called we are as a society, the fact remains that thus far we have made little progress in sharing the world's wealth in a manner that reflects the vision of the kingdom of God. Perhaps society's inability to change reflects what William Stringfellow describes as "'moral impoverishment' what the Bible often cites as 'hardness of heart' or as the impairment or loss of moral discernment; the incapacity to hear, though one has ears; or to see, though one has eyes (e.g. Mark 8:14-21). I refer not so much to an evil mind as to a paralyzed conscience; not so much to either personal or corporate immorality as to a social pathology possessing persons and institutions; not so much to malevolence, however incarnate, as to the literal *demoralization* of human life in society."²⁵⁹ If we as the church are to recover the mission entrusted to our care for the poor and the oppressed in ways that are

²⁵⁷ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 114.

²⁵⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 1:46-55: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever."

²⁵⁹ William Stringfellow, *An Ethic for Christians & Other Aliens Living in a Strange Land*, 29.

sustainable and transformative, we as the church must acknowledge the brokenness of society and attempt to live more fully into God's *missio Dei* acknowledging "God's own mission is larger than the mission of the church."²⁶⁰

E. Conclusion - Hope

As a people called to transform the lives and conditions of the less fortunate, one might reasonably ask the question: "Why do we struggle in our attempts to establish a model of mission and ministry that reflects the nature of God or the missionary examples set forth by Jesus Christ and Paul?" The answer reveals our multi-layered brokenness: our brokenness as individuals, as an institutional church and as Christian members of a society as a whole to live into the promise of the gospel. The answer reflects our failure to trust that God will provide life and provide it more abundantly.²⁶¹ Simply stated, our failure to establish successful sustained and long-term mission is the result of our sin, our desire to exercise our own will over that of God. It is our sin, our failure to fully "love God and our neighbor"²⁶² that prevents us from "doing the good we want."²⁶³

²⁶⁰ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 401.

²⁶¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, John 10:10.

²⁶² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Leviticus 19:9; 19:18; Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8.

²⁶³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Romans 7:19.

Yet, we continue in our efforts as individuals, as the church and as a society and “we shall never hope in vain:”²⁶⁴ the antidote to our failure is at hand. In *The New Global Mission*, Samuel Escobar writes honestly “The mission work to which God sends those he chooses is always a ‘mission impossible,’” possible only because God will act in order to accomplish his purpose.”²⁶⁵ We should always keep upper-most in mind and heart whose work it is we are undertaking. Our sacred task is at heart a matter of faith in God and fidelity to our relationships. Throughout salvation history the faithful have been called to offer mission and ministry to those less fortunate: the poor or the oppressed. This sacred work is a vocation and calling given expression throughout the Scriptures. On our own, we may seem incapable of participating in lasting and sustained mission and ministry, yet we are baptized to remain faithful to our calling.

Despite our brokenness as creatures and our seeming lack of success, Ronald Sider writes with hope that “If at this moment in history millions of generous Christians blessed with material abundance dare to join hands with the poor across the world, we will decisively influence the course of world history. Together we must strive to be a biblical people ready to follow wherever Scripture leads. We must pray for the courage to bear any cross, suffer any loss, and joyfully embrace any sacrifice that

²⁶⁴ *The Book of Common Prayer, 1979*, 98.

²⁶⁵ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, 88.

biblical faith requires in an age of affluence and poverty.”²⁶⁶ While not without challenge, Sider encourages us with the knowledge that even now there is sufficient resources and potential to carry out our ministry and mission. History has proven that mission work is not a simple task, but God has blessed us with the material resources we need in order to accomplish it.

Sider might argue that faithful mission involves painful sacrifice and dire consequences. He warns, “The present division of the world’s resources must not continue”²⁶⁷ or there will “not only be more starvation and death but also increasing civil strife, terrorism, and war.”²⁶⁸ By the world’s standards we, as American Christians, are blessed with abundant resources and potential and are in a unique position of material wealth for accomplishing the mission to which God has called us. Without apology, and in contrast to Sider, John Schneider writes in *The Good of Affluence: Seeking God in a Culture of Wealth*, that “properly understood, the condition of wealth in advanced societies is good in the same way that conditions in Eden, the Promised Land, and the Messianic Banquet are said to be good. They are good in the potential they have for human flourishing and, through it, the flourishing of the cosmos as God wills it to be.”²⁶⁹ In fact, Schneider asserts that our hope may precisely be our identity as an affluent culture: a culture that could incarnate a

²⁶⁶ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 269-70.

²⁶⁷ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 269.

²⁶⁸ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, 269.

²⁶⁹ John R. Schneider, *The Good of Affluence: Seeking God in a Culture of Wealth* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 3.

concept he defines and develops as “delight.”²⁷⁰ Schneider defines and develops the concept of “delight” throughout *The Good of Affluence: Seeking God in a Culture of Wealth*. Ultimately, he argues, “There is a way to be affluent that is good. In fact...it is a fundamental biblical theme that material prosperity (rightly understood) is the condition that God envisions for all human beings. It describes the condition that God desired for human beings when he created the world. It describes the condition that God has in view for human beings in eternity. And it describes the condition that God (circumstances being right) desires for human beings now.”²⁷¹ As such, we are in a unique position to initiate and build healthy and sustained mission. Schneider builds an interesting and compelling argument for the proper use of affluence and reminds us all of our material gifts and challenges us to put them to use for the building up of God’s kingdom. Indeed, he writes that if faithful Christians could redefine mission efforts that are truly faithful to the Gospel, then one might tentatively say that the kingdom of God is at hand.²⁷² Finally, then, there is hope... hope that acting in faithful and humble obedience to the commands of the Gospel,²⁷³ our efforts have the potential to participate in what Escobar describes as the “mission impossible”²⁷⁴ sharing in God’s transformation of the world.

²⁷⁰ John R. Schneider, *The Good of Affluence: Seeking God in a Culture of Wealth*, 43.

²⁷¹ John R. Schneider, *The Good of Affluence: Seeking God in a Culture of Wealth*, 41-64

²⁷² *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 21:31.

²⁷³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 22:35-40; 25:31-46; John 13:31-35.

²⁷⁴ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, 88.

Chapter Six

The Project

A. Introduction

While the previous chapter outlined several reasons why we may have struggled in our mission efforts to demonstrate long-lasting, systemic change, we are not, nor should we ever be, detoured in our efforts. There is ample research-based literature²⁷⁵ that has been published in the private, governmental and faith-based sectors that offer insight and discipline into successful mission models and strategies. While many of these insights come to us as the church without a faith basis, they are none-the-less helpful and instructive as we seek to live out our call to establish mission and ministry efforts that can be truly transformative.

This chapter will describe the project undertaken and its purpose. It is my thesis that many of the principles gleaned from faith-based and non-faith-based entities

²⁷⁵ A review of the literature published regarding sustainable mission work includes well know works such as: *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself*, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, *The Good of Affluence: Seeking God in a culture of Wealth*, *The New Global Mission: The Gospel from Everywhere to Everyone*, *Toxic Charity: How the Church and Charities Hurt those they Help*, *Walking with the Poor: Principles and Practices of Transformational Development*, *When Members are Missionaries: An Extraordinary Calling for Ordinary People*, *Dead Aid: Why Aid is Not Working and How There is a Better Way for Africa*, *Resilience: Why Things Bounce Back*, *Compassion, Justice and the Christian Life: Rethinking Ministry to the Poor*, *Restoring At-Risk Communities: Doing it Together & Doing it Right*, *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. Each of these particular works, as well as others, speak to the necessity of rethinking many of the traditional understandings of mission and ministry in the wider church and philanthropic community and have been utilized throughout this project to inform and critique the practice of mission structure and efforts. Complete bibliographic information is found in the Bibliography.

will be instructive for the development of strategies and methods for successful long-term ministry and mission based within the local parish.

The Project Purpose and Outline

The purpose of this project was to examine critically the mission efforts²⁷⁶ at several typical parishes with a goal of first determining and then adopting “guiding principles” as relates to the establishment and nurture of long-term sustainable missionary efforts.

Initially, the project contemplated surveying by questionnaire approximately 150 Episcopal churches²⁷⁷ across the country in order to gather information regarding their model and method of conducting mission projects. Several parishes within various denominations were identified as potential candidates for the project. After several futile attempts to gather information from a broad range of Episcopal parishes²⁷⁸ through written questionnaires, it was determined that a more focused

²⁷⁶ For the purpose of this project, “mission efforts” are those endeavors defined as work offered by the parish or parishioner in service to the poor, homeless, impoverished, the hungry and illiterate and oppressed beyond the parish in the response to Jesus’ mandate in Matthew 25:31-44. A parish can systematize mission work on behalf of its members offering order, organization, continuity, leadership and funding.

²⁷⁷ At the beginning of this project, many member churches of the Consortium of Endowed Episcopal Parishes were contacted to solicit information. Interviewers discovered reluctance, and in some cases and unwillingness, to discuss particular parish mission projects, their funding, or their place within the larger context of parish ministry. After we met with these surprising results, the field was narrowed to the parishes included within the scope of the study.

²⁷⁸ An attempt was made to contact all the member parishes of the Consortium of Endowed Episcopal Parishes. After a sufficient number failed to respond to the survey, or respond to subsequent contact by telephone, it was determined to change the target parishes to a more responsive sample.

effort would yield more fruitful results. A representative group of southern parishes that make up a peer group known as “The Downtown Episcopal Parishes of the New South” (DECONS) were contacted and enlisted to complete the survey and participate in a telephone interview for clarification and elaboration. Several of the parishes agreed to participate and are included in the project. Additionally, a group of five churches of various denominations in Greenville, South Carolina were contacted and asked to participate as well. Of the five that were contacted, four agreed to participate in the survey and follow-up interviews. Each additionally agreed to participate in the forum discussion.

After the survey results were received (Buncombe Street UMC did not complete the survey, but did participate in the forum discussion) the results were compiled and used to write questions for the forum discussion.

The forum discussion was designed to allow individuals leading mission projects at participating churches to meet together and share their experiences, insights, questions, successes and challenges in a face-to-face setting. The goal was to learn from each other how best to implement various mission projects and care for parishioners and the communities being served. Not surprisingly, each of the participants involved in the survey and the forum had read and made use of such books as *Toxic Charity* and *When Helping Hurts*. These texts had become, and continue to be, very informative and impactful in the methods utilized by these parishes and individuals. During the meeting all were invited to think critically

about the method used to structure and sustain the various mission opportunities at each parish. At the conclusion of this meeting, the participants identified strengths and challenges of their respective efforts and identified aspects they would seek to change based on any insights or learnings that had taken place. (A copy of the survey and the responses from each of the participating parishes is included in the Appendix A.)

C. A Brief Description of the Participating Parishes and their Mission Efforts

a. Buncombe Street United Methodist Church, Greenville, South Carolina (Questionnaire and Forum)

Buncombe Street UMC is a large (4,000 baptized members) parish founded in 1834 and located in urban Greenville, South Carolina. This parish is one of five downtown Greenville parishes receiving a land grant from Mr. Vardry McBee who envisioned churches as the anchors of the local community and its life. The parish has a diverse membership reflecting a broad range of ages and socio-economic status. The parish describes mission and outreach efforts as being at the center of their community and their self-understanding.

As the parish defines its mission and outreach work they are guided by the following vision statement: “Leading our members in mission and outreach with the least of these in our community and around the world.” Further, “This vision statement speaks to our role in Buncombe Street United Methodist Church’s mission

statement, “To Be and To Make Disciples of Christ.” In order to be a disciple, we must follow Christ’s example. Discipleship is exemplified completely in scripture by describing how to pray and worship; fellowship with one another; study the Bible; and serve others with love through mission, outreach and witnessing. The illustration helps us to understand the role of outreach in discipleship. Through discipleship we experience the fruit of the Spirit.” The parish seeks to involve parishioners of all ages in a variety of mission efforts defined in four areas: Children’s Needs, Homeless/Poverty, Hunger/Justice and Foreign Efforts. In each of these areas of emphasis, the church partners with various outside, or non-profit organizations.²⁷⁹

Buncombe Street UMC,²⁸⁰ Greenville, SC

Parish Size

Approximately 4,000 baptized members

Population Attending – 980 weekly attendance

Staff Size – 5 FT clergy: 22 FT Lay Staff, Grounds Maintenance, IT & Communications/Publications/Marketing outsourced

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: Downtown/urban location but draws from the entire Greenville community

Ministries of Mission and Outreach – type, goal, local/national/international

Children’s Needs

Fraze Dream Center: “A free preschool for under resourced children in the downtown Greenville area – a local partnering organization.”

Thomas E. Kerns Project: “A charter school – a local partnering organization.”

Happy Days Camp: “Summer Camp – a local partnering ministry.”

²⁷⁹ Buncombe Street UMC. 2015. “Mission & Outreach.” Accessed January 28, 2015. <http://www.bsumission.com>.

²⁸⁰ Buncombe Street UMC, 2015. Mission and Outreach.” Accessed September 16, 2015. <http://bsumc.info>.

Boy Scout Troop 9: “A local partnering organization.”

YouthBase: “After School & Summer Program for under resourced youth – a local partnering organization.”

Great Outdoor Adventure Trips (GOAT): “provides under resourced & at risk youth with outdoor adventures – a local partnering organization.”

Homeless/Poverty

Circles USA: “Inspire and equip families and communities to resolve poverty and thrive”²⁸¹ – a national partnering organization.

Hunger/Justice

Kairos Prison Ministry: “A lay led, inter-denominational Christian ministry that addresses the spiritual needs of incarcerated men and women and their families” - a national partnering organization.

Bread for the World: “This program is a collective Christian voice urging our nation’s decision makers to end hunger at home and abroad” – a partnering organization.

Feedin’ Jesus: “provides 150+ bag lunches to local labor providers in Greenville – a local ministry of BSUMC.

Foreign Missions

ZOE Ministries: “ZOE’s unique empowerment program brings orphans and vulnerable children from extreme poverty to self-reliance in just three years” – an international partnering organization.”

Haiti Missions: “BSUMC’s work in Jeremie, Haiti and surrounding areas is one example of the church moving from relief to development” – an international partnering ministry with the United Methodist Committee on Relief & The University of Nouvelle Grand’Anse.”

How many people reached?

The church estimates that hundreds of people are impacted by their mission efforts. While the church is very pleased at the breadth of their work, they are most encouraged by the potential impact of the Circles Ministry which is necessarily limited in the number of people with whom the church can share, but has the best opportunity for long-term change in a individuals life. At present, the goal is to enter form 10 circles before the end of 2015.

How many church volunteers and staff involved?

Parish Volunteers - 350

²⁸¹ Circles, USA, 2015. “A Proven Model.” Accessed September 21, 2015.
<http://www.circlesusa.org/the-circles-solution/the-only-model/>.

Staff – 5 FT clergy, 7 FT lay staff

Nature of Mission Work with Target Group – How Much Partnership:

Buncombe Street UMC participates in a number of local, national and international mission efforts. While the church is striving to move to an asset based, betterment model, some of the continuing ministries continue to provide needs based relief. Moving from a more traditional means of offering ministry to a newer, perhaps more responsible and sustainable model is an effort in which the church has invested considerable time and energy. There are ministries listed above that the church would accurately characterize as advocacy aimed at systemic change. Interestingly enough, the church would describe these methods and missions (Circles Ministry) as “direct action” in that they are working directly with a particular individual to bring about long-term change.

Parish Identity and Theology of Mission and Outreach

“Leading our members in mission and outreach ministry with the least of these in our community and around the world.

This vision statement speaks to our role in Buncombe Street United Methodist Church’s mission statement, “To Be and To Make Disciples of Christ.” In order to be a disciple, we must follow Christ’s example. Discipleship is exemplified completely in scripture by describing how to pray and worship; fellowship with one another; study the Bible; and serve others with love through mission, outreach and witnessing. The biblical illustration helps us to understand the role of outreach in discipleship. Through discipleship we experience the fruit of the Spirit.”²⁸²

²⁸² Buncombe Street UMC, 2015. Mission and Outreach.” Accessed September 16, 2015. <http://bsumc.info>.

b. Christ Church Episcopal, Greenville, South Carolina (Questionnaire and Forum)

“Known as the “Parish in the heart of the city,” Christ Church Episcopal is blessed by the beauty of its physical surroundings, which have been preserved and expanded by the energy and vision of its faithful stewards, both past and present. With the guidance of the Holy Spirit, the church’s vision has become a reality under the outstanding leadership and commitment of our clergy, staff and lay leadership, and parishioners.

Christ Church is home to a diverse group of parishioners, composed of individuals who live in Greenville proper as well as various communities in and around the Upstate. We are a house of worship, prayer, education, and caring for all people, both in our parish and within our community, and we offer a place for everyone.

From its humble beginnings as a mission in the unsettled Piedmont region of South Carolina, Christ Church has grown into a downtown church of 4,000 strong – a warm, welcoming, faithful parish. We are called to be *A Joyful Community Sharing Life in Jesus Christ.*²⁸³

As the parish lives into its call to serve those less fortunate, the parish is guided by an understanding that we are all called to put our faith into action guided by a clear

²⁸³ Christ Church, Episcopal. 2015. Who We Are: Our Parish. Accessed January 28, 2015. <http://www.ccgsc.org/clergy.php>.

articulation of its mission and vision. The mission of Faith in Action is to offer Christ centered engagement through collaboration by connecting the needs of our neighbors and parishioners with the talents and resources of our communities.

Since the apostles, the ministry of service has been an integral part of the nature and practice of Christianity. The Faith in Action Vision for the next decade seeks to engage those within and evangelize those outside our community through consistent patterns of service that nurture faith in the Triune God.”²⁸⁴

Christ Church, Episcopal,²⁸⁵ Greenville, SC

Parish Size

Approximately 4,000 baptized members
Population Attending – 936 weekly attendance.
Staff Size – 3 FT clergy + 2 PT Clergy: 22 FT Lay Staff, 18 PT Lay Staff
Housekeeping outsourced

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: Downtown/urban location but draws from the entire Greenville community

Ministries of Mission and Outreach – type, goal, local/national/international Partner Agencies

A Child’s Haven: A Child's Haven is a nonprofit organization dedicated to transforming the lives of young children who have experienced developmental delays or behavioral challenges. Many are victims of poverty, child abuse or domestic violence.

American Leprosy Missions: American Leprosy Missions exists to serve as a channel of Christ's love to persons affected by leprosy and related diseases, helping them to be healed in body and spirit and restored to lives of dignity and hope.

Greenville Area Interfaith Hospitality Network: GAIHN provides transitional housing and radical hospitality to homeless families

²⁸⁴ Christ Church, Episcopal. 2015. “Who We Are: Our Parish.” Accessed January 28, 2015. <http://www.ccgsc.org/clergy.php>.

²⁸⁵ Christ Church, Episcopal. 2015. “Faith in Action.” Accessed January 28, 2015. <http://www.ccgsc.org/faith-in-action.php>.

through partnerships with churches like Christ Church. Volunteers are needed to assist up to four homeless families one week three times a year.

Gateway House: Gateway House assists with improving the quality of life of adults who are living with a persistent and serious mental illness.

Greenville Free Medical Clinic: Offers free medical care to the poor in our community who have no health insurance.

Greenville Literacy Association: Strives to empower adults to participate more effectively in the community by providing quality instruction in reading, writing, math and speaking English.

Habitat for Humanity: For the tenth time since 1987, when Christ Church stepped up as the first collaborator in homebuilding with Habitat for Humanity in Greenville, our parish will once again join with the Christian-based international organization to build a home in Greenville for a local family.

Kairos In-Prison Ministry: Kairos is an ecumenical, Christian, lay-led ministry that addresses the spiritual needs of inmates in state and federal detention centers.

Loaves and Fishes: Loaves and Fishes rescues and distributes extra food from grocery stores and restaurants and delivers it to shelters, soup kitchens, children's homes and after-school programs.

Meals on Wheels: Meals on Wheels delivers meals to the homebound Monday through Friday in Greenville County.

Miracle Hill Overcomer's Program: The Overcomers' ministry is a nationally recognized 26-week Christ-centered addiction residential recovery program for men located at the Greenville Rescue Mission.

Project Care – Stephen's House: The Stephen's House support people with HIV/AIDS by offering residential care and teaching life skills and ways to live with the disease.

Project Host – Soup Kitchen: The Soup Kitchen provides a hot lunch to needy people seven days a week. Volunteers can work a weekday shift, help prepare bag lunches on weekends, or work with neighborhood children in the "cook" program.

Project Host – Culinary School: Project Host Culinary School trains unemployed applicants through a program overseen and taught by a professional chef. The goal of the program is to teach the applicants culinary skills needed to obtain jobs in the food service industry.

Safe Harbor: Safe Harbor provides safe shelter, counseling and advocacy for victims of domestic violence.

Sterling Torch Program: The Sterling Torch Program provides an after school program and summer enrichment programs for children in the Sterling community.

Triune Mercy Center: Triune Mercy Center is a non-denominational mission church that ministers with and alongside the homeless in downtown Greenville.

United Ministries: United Ministries provides life-changing opportunities for people in Greenville who lack education or employment skills, are in financial crisis, or are homeless. United Ministries assists poor people in moving toward self-reliance through a variety of programs.

Impact Ministries: Faith in Action's impact ministries offer a wide range of routine and accessible service opportunities. These opportunities for individuals and families help us keep loving engagement with our neighbors always in the forefront of our thoughts and prayers.

Transformation Walk: We will interact with a cross section of people in the Greenville area that are actively engaged and focused on improving the lives of others, which in turn brings about positive change in our own community.

School Supply Stockpile: As the start of the new school year gets closer, we will be collecting school supplies for the children of the Sterling Community and in Cange, Haiti.

JustFaith: JustFaith is a process that connects our faith-filled longing for a meaningful life with needs of our global brothers and sisters. Through prayer, readings and dialogue, JustFaith uncovers the gospel call to compassion by exposing the scars caused by poverty and awakening us to a new perspective through the lens of our faith.

United Ministries Food Drive: parishioners donated rice, cereal, beans, canned meat or powdered milk to the United Ministries Food Drive.

Hands On Greenville: Christ Church joined forces with over 7,000 other volunteers for United Way Hands on Greenville (HOG) Day! 200 volunteers from Christ Church worked at Pendleton Place, Lakeview Middle School, Project Host and the Sterling Community Center.

Mission Backpack: Christ Church Faith in Action is reaching out to help children in our community who often don't get enough to eat when they are home on weekends and school breaks with a new program called *Mission Backpack*. Partnering with Loaves & Fishes, we will be purchasing kid friendly food, packing bags to send home with children, and delivering them bi-weekly to support the most needy children at Robert E. Cashion Elementary.

Foreign Missions

Haiti Christ Church and the Episcopal Diocese of Upper South Carolina (EDUSC) have partnered with the Episcopal Church (Eglise Bon Saveur) and the people of Cange, Haiti for over 30 years. During this time the people have received water, food, healthcare, and an education.

Zanmi Agrikol (Partners in Agriculture): What started as a small demonstration garden in Cange has become a significant resource for the people of the Central Plateau. Zanmi Agrikol/Partners in Agriculture is a signal ministry of Christ Church created by members

Gillaine and Charles Warne. Its purpose is to eliminate the crisis of malnutrition in the Central Plateau. Food is being grown to be distributed to hospitals and clinics of Partners in Health, malnutrition centers, and schools. It is also sold in the local markets. The garden in Cange and the 100 acre farm in Corporant have become demonstration centers. The two major products are NOURIMIL and NOURIMANBA. Corn, beans, and peanuts are harvested, processed and distributed to PIH. Farmers are being taught to restore their lands with seeds and tools.

Centre de Formation Fritz Lafontant Vocational School: The vocational school in Corporant, Haiti is striving to invest in the future by helping the people of Haiti learn how to help themselves. CFFL is a school for vocational trades and agronomy in Haiti's Central Plateau. The goal of CFFL is to train a generation of young Haitians who will lead their communities out of poverty through sustainable local agriculture production and innovative building processes in an environment that promotes service to the common good.

Partners in Agriculture/Family Assistance Program: The Partners in Agriculture/Family Assistance Program is a project that combats the crisis of malnutrition in the Central Plateau by producing and distributing food to the people of this area. It educates, encourages, and assists these people to grow their own food, helping them to become self-sufficient. Each family involved is interviewed and its needs are assessed. Expert counsel is given in nutrition and agriculture. Families are provided seeds, trees and tools. Some families even receive a goat! This is a ministry that gives families opportunities to return to each new participating family, new seeds, baby goats and their own experiences and successes in harvesting and animal husbandry.

Artisans Center: The Artisans Center employs local people to make a range of products including rugs, pottery, textiles, and other art. These products are sold in Cange as well as in several parishes in the Diocese of Upper South Carolina with proceeds supporting the Artisans Center.

Ecole Bon Sauveur: Ecole Bon Sauveur is the grade school in Cange that educates around 1,400 students each year. The Episcopal Diocese of Upper South Carolina helped build the school in 1981 under the leadership of Bishop Beckham. EDUSC currently funds the majority of the school's budget through donations from churches like Christ Church.

Youth Work in Haiti: One Person at a Time: The youth of Christ Church started supporting two Haitian youth - Dugue SonSon and Jerome Ebresson - in 2007. The support has come in the form of tuition for their schooling that includes a nutritious lunch. The youth have been pen pals, asking questions and sending care packages through various groups that have done mission work in Cange. We

believe that the best way to change the course of a person's life is to come alongside long term. It has worked. SonSon graduated from high school in June 2012 with the top marks in his class. Jerome graduated in 2015.

How many people reached?

Christ Church estimates approximately tens of thousands of people have been impacted locally and internationally by the mission efforts. This impact has been possible by the mission work in Haiti (specifically the production of Nourimanba and Nourimil – both nutritional food medicine and the production of a reliable clean water system) and through the local work offered through the Sterling Community work.

How many church volunteers and staff involved?

Parish Volunteers - 400

Staff – 3 FT clergy, 10 FT lay staff

Nature of Mission Work with Target Group – How Much Partnership:

Christ Church participates in a number of local, national and international mission efforts. As the church continues to examine mission efforts and build a model for sustainable mission work, the parish is focusing mission efforts and development on asset based, development efforts rather than need based, relief efforts. The parish does recognize that need based mission will never be completely eliminated.

Parish Identity and Theology of Mission and Outreach

The mission of Faith in Action is to offer Christ centered engagement through collaboration by connecting the needs of our neighbors and parishioners with the talents and resources of our communities.

Serving our parishioners our community and our world in a variety of thoughtful and generous, activities and initiatives.

Vision

Since the apostles, the ministry of service has been an integral part of the nature and practice of Christianity. The Faith in Action Vision for the next decade seeks to engage those within and evangelize those outside our community through consistent patterns of service that nurture faith in the Triune God.

c. Saint Martin's Episcopal Church, Houston, Texas (Questionnaire/Interview only)

Since its founding in 1952, St. Martin's Episcopal Church has grown to become the largest Episcopal Church in North America with more than 8,700 members. The Parish celebrates worship at five Sunday and three Wednesday services in both traditional and contemporary liturgical styles that provide an opportunity to give thanks and praise to God in the Anglican evangelical and orthodox tradition. The Church offers a wide range of Christian Education programs for the entire family, as well as numerous Outreach and Missions opportunities, and a variety of programs and events for adults, youth and children. Specific Mission and Outreach opportunities are offered through the following: giving to outreach, grant requests & recipients, world mission partners & trips, local mission partners, mentoring, and The Giving Tree.

As a parish, St Martin's is guided by a set of core values. Related to mission and outreach specifically, they seek to be transformed into spiritually renewed disciples of Jesus who know, love and serve one another and the world as they minister to those in spiritual, emotional and physical need through outreach programs designed to serve the St. Martin's church family and our entire community.²⁸⁶

St. Martin's Episcopal Church,²⁸⁷ Houston, TX

Parish Size

²⁸⁶ Saint Martin's Episcopal Church. 2015. "About St. Martin's." Accessed January 28, 2015. <http://stmartinsepiscopal.org/mission-and-core-values/>.

²⁸⁷ Saint Martin's Episcopal Church, 2015. "Welcome to St. Martin's Episcopal Church. Accessed, September 16, 2015. <http://stmartinsepiscopal.org>.

Approximately 8,500+ baptized members
Population Attending – 1,700 weekly attendance.
Staff Size – 10 FT clergy + 3 PT Clergy: 93 FT & PT Lay Staff

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: Downtown/urban location but draws from the entire Houston community

Ministries of Mission and Outreach – type, goal, local/national/international

Local Mission Partners

Amazing Place Turkey Trot: provides a safe, spiritual and nurturing program for older adults with mild to moderate Alzheimer’s or similar dementia, while offering respite, education and support to their caregivers and families. St. Martin’s hosts a Thanksgiving party each year for the clients.

The Beacon Day Center: a day shelter in downtown Houston that provides the homeless with a meal, laundry services, shower facilities and assistance.

Bo’s Place Holiday Dinners: a non-profit, free-of-charge bereavement center offering multiple grief support services for children, families, and adults in their grief journey, and provides education and resources for those who assist people in grief.

Child Advocates Christmas Stockings: advocates for abused and neglected children through the court, and child protective and educational systems to make certain these children are living in safe, permanent homes and receiving rehabilitative services. Volunteers decorate and fill Christmas stockings.

Christian Community Service Center: assists the poor, hungry, disabled and otherwise needy, and provides a back-to-school and Christmas program for low-income children. They also offer emergency assistance for needy families, job training, and school vision screening. Church volunteers organize and distribute food and clothing at emergency services and hold a food drive in September.

Church Under the Bridge: ministers to the homeless in downtown Houston by serving a meal, serving as prayer partners and providing praise music for the worship service once a month. Check our Events page for upcoming ministry days. St. Martin’s is celebrating 5 years in ministry with Church Under the Bridge.

Covenant House Cookout and Bingo: provides services and shelter to homeless, runaway, “throwaway” and at-risk youth under the age of 21.

DePelchin Children’s Center’s Angel Tree Christmas Gift Program: is committed to meeting the needs of children as one of the largest providers of mental health, foster care and adoption services in Texas. St. Martin’s Angel Tree project provides Christmas gifts for these children.

The Gathering: serves Church members and others in our community who suffer with memory loss. The program provides a safe and loving environment filled with creative and stimulating activities allowing their

caregivers respite from the day-to-day care and often-difficult support required.

St. Martin's Houston Food Bank/San Mateo Episcopal Church Food and Vision Fairs: coordinates quarterly food distribution to hundreds of families in the underserved San Mateo community located in southwest Houston. St. Martin's volunteers also lead Vision Fairs at San Mateo.

Kids' Meals: provides and distributes nutritious lunches to hungry preschool children throughout Houston. For more information, visit kidsmealshouston.org. Men of St. Martin's also host a Kids' Meal program the fourth Tuesday of the month.

Lord of the Streets Episcopal Church Breakfast: ministers to individuals living in the Houston area that are homeless and disadvantaged, or in transition. St. Martin's cooks and serves breakfast, and gathers clothing donations.

Open Door Mission Mentoring Program: provides shelter, food, clothing and encouragement for homeless, addicted and disabled men. The Mission is in need of mentors for the residents in the DoorWay Recovery and Educational and Job Training Programs. An invaluable part of defeating chronic homelessness is for our men to find strong Christian mentors to help them find their way. St. Martin's currently has 16 Open Door Mission mentors.

Prison Ministry Mentoring Program: partners with local churches in reaching out to prisoners, ex-prisoners and their families at the Carol Vance Unit in Sugar Land. Volunteers also participate in a Christmas party at the Carol Vance Unit.

reVision Houston: works to transform the lives of at-risk and gang-affected youth by connecting them to positive adult role models, building a new community around strong, affirming peer groups, and preparing the youth for promising futures through education and jobs. reVision pairs adult mentors with youth, many of whom are incarcerated at the time mentors meet them. These volunteer mentors offer friendship and encouragement to youth during a difficult period of their lives, and commit to helping them move towards a more positive future. A positive peer group meets each week. St. Martin's currently has 23 reVision mentors.

Seafarers' Centers Christmas Boxes: serve seafarers visiting the Port of Houston by providing a safe and welcoming recreational and spiritual environment on land for those who have chosen the sea as their livelihood. St. Martin's volunteers assemble and wrap Christmas boxes for this ministry.

Stamp it Forward: is a paper-crafting group benefiting Outreach programs at St. Martin's. Join us for fellowship and paper creations. No experience is required, creative coaching included! We will make cards, boxes, bags, etc. for Outreach programs. All paper, embellishments, adhesive and tools provided.

Westside Homeless Partnership Dinners: is designed to empower families with children to achieve financial self-sufficiency and permanent housing

through personal effort, education and growth. Volunteers serve dinners to these families.

Yellowstone Academy Mentoring Program: mentors help children understand, through clear teaching and affectionate sharing, that reading enriches their lives. Volunteers also help with the Yellowstone Scouting program. St. Martin's currently has 31 Yellowstone Academy mentors. Change a child's life forever!

Foreign Partners

St. Martin's Response to the Syrian Refugee Crisis: The Vestry Mission's Committee invites you to make a contribution to the Syrian Refugee Crisis Fund. Initial donations will go to Youth With A Mission in Budapest who continues to respond compassionately with basic necessities for stranded refugees as well as engaging families and children with community building efforts.

Mission to San Jose, Costa Rica: This family-friendly mission (minimum age 12) is part of a recently established companion relationship between the Diocese of Costa Rica and the Diocese of Texas. Up to 30 people will be able to participate in projects ranging from church construction and Vacation Bible School, to playing with kids at the two diocesan schools. St. Martin's hosted Bishop Héctor Monterroso in February 2014 and will host groups from Costa Rica in the future.

Mission to Cochabamba, Bolivia: This is a deeply relational mission to work and play alongside the children of the family-centered Amistad Mission orphanage. The highlight for all attendees will be facilitating the annual Olympic Games for children from Amistad and neighboring orphanages. The trip also will include an overnight visit to the mountain village of Arimasi.

Mission to Honduras: In partnership with the Texas Water Mission of the Diocese of West Texas and the Diocese of Honduras, volunteers (minimum age 16) will coordinate with communities in need of clean water. Volunteers will work on a tightly knit team in the midst of deep poverty assisting with health and hygiene education, and final installation of the well pump.

How many people reached?

A conservative estimate of the number of people reached is in the thousands. Because the size of the church is so large, it is difficult to track the number of people actually involved in any given ministry. This results partly due to the fact that some members of the parish attach themselves to particular partnering agencies directly without including the parish outreach office.

How many church volunteers and staff involved?

Parish Volunteers – 1,000

Staff – 10 FT clergy, 3 FT lay staff

Nature of Mission Work with Target Group – how much partnership:

Because of the resources of this exceptional parish, St. Martin's is able to offer a great variety of mission opportunities. Parishioners are encouraged to participate in a variety of ways. Before beginning the ReVision Mission work, the parish sent several parishioners to California to learn from Greg Boyles, a Jesuit priest and founder/director of Homeboy Industries in Los Angeles. Based on that experience, the mission efforts at St. Martin's began to be more asset based and development oriented.

Parish Identity and Theology of Mission and Outreach

The mission of outreach at St. Martin's Episcopal Church is to model the love of Christ by helping the underserved, the disadvantaged, and others broken by life's circumstances. While providing immediate needs such as food, clothing and shelter, outreach volunteers also offer service, emotional and spiritual support. Funding is targeted toward Christian programs in the greater Houston area, particularly those with opportunities for our volunteers to build relationships through hands-on involvement

OUR MISSION

To bring by the power of the Holy Spirit as many people as possible to know, love, and serve God as revealed through Jesus Christ; and to be transformed into spiritually renewed disciples of Jesus who know, love and serve one another and the world.

According to Cyd Gillette, Director of Outreach Ministries, under the leadership of The Rev. Russ Levenson, St Martin's has an increasing passion for mission work. This increased passion has had an impact on the way in which parishioners understand the work of mission within the life of the parish and the centrality of its theological base.²⁸⁸

²⁸⁸ Gillette, Cyd. 2014. Interview by author. Greenville. January 28.

d. Saint Michael & All Angels, Episcopal, Dallas, Texas (Questionnaire/Interview only)

Saint Michael and All Angels is a large (6,500 member) Episcopal parish located in the University Park neighborhood of Dallas. The parish describes itself as “an embracing and engaging community of faith living their Baptismal Covenant.”²⁸⁹ As an expansion on their theology of mission they outline the particular statements, questions and answers to the Baptismal Covenant.

Mission is at the heart of this parish as they strive to proclaim by word and deed; engage all parishioners in the generous act of sharing God’s gifts; seek and serve Christ in all persons, loving their neighbors, far and near; and be heralds of justice and peace for everyone. The strategic goal animating their mission work is to foster companionships through which the parish serves others in Christ’s name, building sustainable, holistic communities both far and near. As expressions of their strategic plan, there are five specific goals:

1. To provide effective and relevant ministry through existing and new mission and outreach programs as an introduction to the concept of living one’s faith
2. To provide training, encouragement and support for mission and outreach volunteers and leaders; and to add new volunteers and leaders seeking to support one another and be Hope Bearers in God’s world
3. To identify ministry opportunities and specifically, clearly define leadership roles within M/O for Jubilee and improve communication and coordination with SMAA
4. Develop a five year plan for each component of mission/outreach
5. Define a mature mission.²⁹⁰

²⁸⁹ Saint Michael and All Angels. 2015. “Church Vision and Values.” Accessed January 29, 2015. <http://www.saintmichael.org/church-vision-values/>.

²⁹⁰ Saint Michael and All Angels. 2015. “St. Michael’s Strategic Plan.” Accessed January 29, 2015. http://www.saintmichael.org/mediafiles/uploaded/s/0e796993_strategic-plan-2012.pdf.

St Michael & All Angels,²⁹¹ Dallas, TX

Parish Size

Approximately 6,500 baptized members
Population Attending – 1,200 weekly attendance.
Staff Size – 6 FT clergy + 3 PT Clergy: 53 FT & PT Lay Staff

Surrounding Context (neighborhood, urban/suburban)

Suburban

Ministries of Mission and Outreach – type, goal, local/national/international

Local Mission

Jubilee Park and Community Center: Jubilee Park neighborhood is a 62-block area in southeast Dallas bounded by I-30, Fair Park, and East Grand. The relationship between Jubilee and Saint Michael started in 1997 when the church was celebrating its 50th anniversary and, "rather than add another statue," Saint Michael decided to mark the milestone in a different way. It wanted to focus on a community in Dallas and center on children's needs.

Over 15 years later, the results include two early childhood education centers, an afterschool program, an adult education program, as well as improvements in public safety and public health. The most compelling result, however, is that what was once an otherwise neglected, forgotten area has become a thriving neighborhood.

The mission of Jubilee is to be a catalyst for community renewal and enrichment to the southeast Dallas/Fair Park neighborhood, with special emphasis on comprehensive, community revitalization and the education of children and adults.

Austin Street Shelter: Offers emergency overnight refuge to the homeless and people in need because of traumatic and debilitating circumstances. Members of Saint Michael and All Angels prepare and serve dinner once a month for the 400+ clients. We serve on the 1st Wednesday of every month. We prepare Meat Loaf, mashed potatoes, green beans and rolls on the Tuesday evening before (usually the 1st Tuesday of the month).

By Our Love: Furnishes nutritious meals to people with AIDS who live in housing provided by AIDS Services of Dallas. We are looking for cooks and servers for the second Tuesday of the month and the third Monday.

"I Believe in Angels" Jubilee Christmas Giving Project: Furnishes Christmas toys and gifts for children, teens, and the elderly.

North Texas Food Bank: Provides food for non-profit organizations to feed the hungry in North Texas.

²⁹¹ St. Michael and All Angels, 2015. "Mission Outreach." Accessed September 16, 2015. <http://www.saintmichael.org/mo/>.

Food 4 Kids: Provides kid-friendly, self-serve food for the weekend to those elementary school children most at risk of going hungry over the weekend.

St. Simons After School: Supports elementary school children and their families who are challenged by economic and family situations.

Genesis Cooks: Prepares and delivers meals for women and children at Genesis Women's Shelter.

Meals on Wheels: Provides food and drivers to deliver meals to the elderly and other shut-ins. THANKSGIVING AND CHRISTMAS DAY the regular drivers are given a break and others, especially families, can drive that day.

North Dallas Shared Ministry: Provides emergency help to the newly unemployed, the working poor, single mothers, and the elderly through English as a Second Language classes, a medical clinic, job counseling, a clothes shop, financial aid, and a food bank. North Dallas Shared Ministries' Clothes Closet is in dire need of gently used sheets and towels and boys' and men's pants.

St. Michael's Woman's Exchange: is a retail gift shop in Highland Park Village. Recently it celebrated "45 Years of Gifts and Giving." The mission of The Exchange is to raise funds for the outreach programs of the church while fostering a sense of Christian fellowship and personal growth among its over 100 volunteers. Volunteer opportunities include gift-wrapping, sales, cashiering, buying at market, stocking, displaying, and computer tasks. Free childcare is available by reservation at the church nursery.

National Missions

Rosebud Lakota Indian Reservation: This is a trip where new friendships are made, rewarding labor is performed and doors are opened to a deeper more fulfilling spiritual life. Our work projects vary from year to year and are generally developed in response to a request from the community. In addition we offer a Vacation Bible School for the children and sports opportunities for the youth.

Foreign Partners

Amistad Mission – Bolivia: Amistad Mission in Bolivia is an association of Christians dedicated to improving the physical and spiritual welfare of destitute Quechua natives and abandoned children by building friendship with God, each other, and the poor.

Honduras: Saint Michael has been sending mission teams to Tela, Honduras, a small town on the Caribbean Coast, for ten years. The week is spent in spiritual formation, service and fellowship. We have been hosted by the local Episcopal Church and engage in physical work, worship and socialize with the local residents. Although no special skills are required, there is always plenty of work to go around. No Spanish language skills are required.

Honduras Threads: Honduras threads is a micro-lending ministry of Saint Michael's through which the women of Tegucigalpa, Honduras are being taught valuable skills and enabled to make a living. Five-day mission trips go to support the women in this endeavor.

Cuba: We have begun to foster a relationship with the Episcopal Church in Cuba.

How many people reached?

The Jubilee Park Community Center reaches over 6,000 individuals. Additionally, the parish estimates that thousands are touched by the mission work of the parish.

How many church volunteers and staff involved?

Parish Volunteers – 475

Staff – 3 FT & 1 PT clergy, 3 FT lay staff

Nature of Mission Work with Target Group – how much partnership:

Like many parishes, SMAA has several mission projects that would be described as Asset-based developmental oriented projects. There also continue to be many needs-based, relief efforts that are not suited to long-term, sustainable change. The parish has reflected a great deal on the character and nature of the current mission offerings and lives in the tension of changing their current mode of operation, while attempting to address the real and urgent short-term needs of the underserved.

Parish Identity and Theology of Mission and Outreach

In creation, God reached out to create communities of life. With Israel and throughout history, God has moved to restore people to unity with God, with one another, and with all creation. In Christ, God is still on mission in the world through the Holy Spirit. The church's call is to join God in that mission.²⁹²

Mission/Outreach Guiding Images
GOD'S PEOPLE ARE COMPANIONS IN MISSION

Companionship is the central characteristic of Saint Michael and All Angels Episcopal Church's mission and outreach programs. God is calling our church to be a companion with other churches in the Anglican Communion and beyond.

Literally, companions share bread together. Theologically, companions share in Christ the bread of life. We are to form community in Christ.

Companionship in mission constitutes a shift from the modes that we have everything to teach and nothing to learn.

The mission church may not be able to solve the anguish, violence and injustice suffered but simply being present in the place of fear, loss and isolation express the love of Christ. Solidarity with the suffering is a central expression of companionship. Other characteristics are integral to the ethos of mission we seek to embody.

²⁹² St. Michael & All Angels theological position paper: "Summary Version of Theological Basis: God is on Mission in Christ." Unpublished work included in appendix.

- **Witness** — “You are witnesses of these things,” said Jesus to his disciples. Witness in word means sharing the story of what God has done with us in light of the story of what God has done in Christ Jesus.
- **Ambassador** — In addition to witnessing in word and deed as ambassadors of Christ, the missionary and mission community are ambassadors of the sending church. This calls for living out the highest ethical standards in personal honesty, respect for others, financial transparency, and faithfulness in personal and professional relationships.
- **Servant** — “I came not to be served but to serve,” said Jesus. Servanthood in mission means that we listen to the stated needs of our mission companions, look for signs of God’s work in them, and collaborate with them in discerning how God is guiding the implementation of mission vision. It means that we put aside prior images of our companions, pre-conceived analyses of their situations, and ready-made solutions to problems. Everyone has something to learn, everyone has something to teach.”
- **Pilgrim**— We must see ourselves as pilgrims, growing in their knowledge of God through the perspectives of the people to whom they are sent, learning as much as they share, receiving as much as they give. “
- **Host** — “Let a little water be brought, and wash your feet,” said Abraham to the three strangers who appeared at Mamre. “Let it be to me according to your word,” said Mary to the angel Gabriel. Hospitality means that we listen to what our companions say and care for their needs for food, lodging, travel and friendship. As we go abroad, we are likewise called to be generous and hospitable with those whom God brings to us.
- **Prophet**— Experiences of poverty, suffering and violence alongside experiences of affluence, oppression and security often radicalize the foreigners, whether they are long-term missionaries, visiting bishops, or short-term teams. These then prophesy to their sending church, prodding it to inquire more deeply into dynamics about which it may have become complacent or resigned.
- **Sacrament** — As the body of Christ, the church is a sacrament of Christ, an outward and visible sign of Christ’s inward and spiritual grace. A Christian on mission is a sacramental sign of God’s mission to reconcile all people with one another and with God in Christ. We are sacramental signs of God’s global presence.

e. Trinity Episcopal Church, New Orleans, Louisiana (Questionnaire/interview only)

Located in the heart of New Orleans, this beautiful historic church is home to a vital, active, growing congregation that brings together folks from all across the city. Her history is one of excellence in preaching and music, in education for all ages, and a real commitment to transforming lives by witness to Christ Jesus and following His example of compassion, service, and commitment to the community far beyond these walls. As New Orleans rebuilds and renews herself after Hurricane Katrina, Trinity is involved at every level in this great work.

The parish offers a multitude of opportunities for service within the parish family, and out in the wider community as well. For the young and more mature, families of all sorts, and the great variety of souls seeking to know God, to find a community of faith, to make a difference in this great city at large, Trinity is a wonderful home.²⁹³

Mission and outreach work at Trinity falls into five main categories: Loaves & Fishes, Trinity Education Enrichment Program, Trinity Counseling & Training Center, Trinity Mission Program, and Trinity Undoing Racism Network.

Trinity Episcopal Church,²⁹⁴ New Orleans, LA

Parish Size

Approximately 2,700 baptized members

²⁹³ Trinity Episcopal Church. 2015 "Rector's Welcome." Accessed January 29, 2015. <http://www.trinitynola.com/page.aspx?pid=772>.

²⁹⁴ Trinity Episcopal Church. 2015 "Home Page." Accessed January 29, 2015. <http://www.trinitynola.com/page.aspx?pid=772>.

Population Attending – 500 weekly attendance.
Staff Size – 3 FT clergy + 1 PT Clergy: 20 FT & 20 PT Lay Staff

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: Downtown/urban location but draws from the entire New Orleans community

Ministries of Mission and Outreach – type, goal, local/national/international Local Mission

Loaves and Fishes: A ministry to the

Trinity Educational Enrichment Program: TEEP is a six-week summer program of academic enrichment and recreational activities for more than one hundred 5th and 6th graders from low-income families. TEEP is held at and funded by Trinity Church, using the physical facilities of Trinity School.

Trinity Counseling and Training Center: Counseling Services are offered to individuals, couples, families and children. Reasonable fees are based on a sliding scale. Fee subsidies are available for those in need. No one is denied care based on inability to pay. Our therapists are trained in trauma and grief counseling.

Trinity Mission Program: Following the storms of 2005 Trinity Church began a program for mission here in New Orleans. We have a proud tradition of serving this community and hope that you will decide to join us in continuing it. Whether you are a church youth group, school group, or group of adults, we want to help you fulfill your desire to serve. We have a lot to offer and a warm and friendly community of faithful parishioners who would love to meet you!

Trinity Undoing Racism Network: Since its formal creation by the Vestry in 2001, Trinity Undoing Racism NOW!!! (TURN) has been helping Trinity Church, as an institution, recognize and address the reality of racism as it affects Trinity and the community at large.

- **Why TURN?**
- Through TURN we are learning to see with the eyes of Christ. As a Christian community, Trinity aspires to be an inclusive, welcoming environment, representative of the Kingdom of God. To be an inclusive, racially positive institution is to be true to Christ's commandment and our Baptismal covenant to love our neighbors as ourselves. We believe this journey will take us there.
- **What does TURN do?**
- TURN provides opportunities for fellowship, as well as discussion groups, book clubs, and film nights. Anyone is welcome to attend these events.
- **Training:** One of TURN's primary purposes is to offer opportunities to deepen our analysis and understanding of

racism and how it functions in our lives, our church, and our society. Please call the church office to see when the next training will take place.

- **What is TURN's vision?**
- TURN's 20-year vision is as follows:
- Called by our Christian faith and our baptismal covenant, Trinity Episcopal Church actively embraces an anti-racist identity both within our Church and in the larger community. Led by the life and teachings of Jesus Christ, and believing in the full humanity of God's children of every race, ethnicity and culture, we are a church
 - Where all people are respected and appreciated;
 - Where there is full participation of and accountability to people of color;
 - Where anti-racist, power-sharing structures, policies, and programs are intentionally implemented;
 - Where we oppose structures, both overt and hidden, which are counter to God's vision of one creation without barriers.

Foreign Partners

At present, Trinity Parish focuses its mission efforts on the local New Orleans community and actively invites other communities to come to New Orleans for their mission work.

How many people reached?

Due to the transient nature of the population served by several of Trinity's mission efforts an accurate number of those served would be difficult to assess. They estimate that their food truck reaches almost 1,000 individuals weekly and there are several hundred involved in their education programs and thousands attending their arts programs. As with many parishes, but especially true for Trinity, there is a desire to move to a more sustainable, asset-based development strategy, yet given the overwhelming needs of the city after the hurricanes, the parish continues to offer many needs-based, relief types of ministries.

How many church volunteers and staff involved?

Parish Volunteers – 475

Staff – 3 FT & 1 PT clergy, 3 FT lay staff

Nature of Mission Work with Target Group – how much partnership:

In addition to the general questionnaire questions Mitch and I had an opportunity to discuss at some length the particular ministry context of Trinity Parish and New Orleans in general. It is Mitch's observation that Trinity Parish is uniquely positioned to provide an example of a large, healthy parish for the national Episcopal Church. Post Katrina, Trinity is "a place to offer outreach where everything is new: a place that is always changing."

He recalls, the storm (Katrina) happened and everyone evacuated. The city was empty and desolate and needed rebuilding. Prior to the storm, the parish had purchased a “failure to provide services insurance policy” which allowed Trinity the cash infusion to keep all employees and programs of the parish despite the severe economic trauma to the city and the parish.

Most of the city’s young entrepreneurs left the city. Then, those who returned did so by choice with an attitude and understanding that New Orleans had to be rebuilt. Those who returned were committed to civic involvement and accountability. The old *lassie faire* attitude toward local government and stories of corruption, which had been met with a sense of laughter and complacency, were no longer tolerated. The citizens who returned were committed to “making things better”; they wanted to do “great things.” Typically asking themselves the question: “What can I do to make this city better?” or “How can we make this city more productive?” This attitude of civic engagement led to an increased sense of civic engagement. “Outreach is now part of the fabric of the community of New Orleans. Outreach is an expected part of our life together here and the standard is high.” Trinity parish is in the midst of this community and is always looking for partners in mission.²⁹⁵

Parish Identity and Theology of Mission and Outreach

Several years ago, the previous rector, The Rev. Hill Riddle first began the TURN (Trinity Undoing Racism) Program. At the time there was considerable “pushback” from several segments of the parish, but Riddle remained adamant that the program should be instituted and would benefit the parish as a whole. When asked what Riddle imagined the church should “look” like as a result of this new program, or offering, he replied: “The Kingdom of God.” This story has become layered with a certain amount of mythology or legend; however, the power of the statement has remained and continues to be a driving force in the mind and heart of the parish.²⁹⁶

²⁹⁵ Smith, The Rev. Mitch. 2014. Interview by author. Greenville. January 24.

²⁹⁶ Smith, The Rev. Mitch. 2014. Interview by author. Greenville. January 31.

f. Triune Mercy Center, Greenville, South Carolina (Questionnaire & Forum)

Triune Mercy Center is a non-denominational church that works along side the homeless in Greenville, SC providing assistance to those in need with hot meals, laundry, groceries, and even medical care.²⁹⁷ This is a unique parish in that it is composed of members from all walks of life, different socioeconomic spheres and neighborhoods who join together on Sunday morning, and at other points during the week to celebrate their life in Christ. Mission is the reason this parish exists, and while they adopt they embrace a conventional definition of mission work, they would not limit those who they feel are the beneficiaries of God’s action in the world.

Triune Mercy Center,²⁹⁸ Greenville, SC

Parish Size

Approximately 500 baptized members
Population Attending – 258 weekly attendance.
Staff Size – 2FT clergy + 8 FT & 3 PT Lay Staff

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: Downtown/urban location but draws very diverse cross section from the entire Greenville community

Ministries of Mission and Outreach – type, goal, local/national/international

Local Mission Partners: Support Circles: Support Circles is a year-long relational ministry designed to assist individuals and families who want to move out of poverty or homelessness and make significant life changes. The focus is on equipping and empowering people to move forward on their own while being surrounded by a supportive team.

²⁹⁷ Triune Mercy Center. 2015. “Worship Services & Emergency Relief.” Accessed January 29, 2015. <http://triunemercy.org>.

²⁹⁸ Triune Mercy Center. 2015. “Worship Services & Emergency Relief.” Accessed January 29, 2015. <http://triunemercy.org>.

Each participant is called a leader because he or she is in charge of the direction the circle moves and is accountable for decisions and progress. The support team consists of volunteers from the community and is made up of four to five individuals per circle.

Both the leaders and support team members go through 12 weeks of training before the circle groups are formed. The leaders finish their training by creating “my future story,” which includes the direction in which they want to move forward. The leader and the support team members then walk together for the remaining nine months of the year, meeting weekly at Triune for dinner, conversation and problem-solving.

Employment: Job coach, Pat Parker, helps with finding a job, resume writing, online job searches, tutoring and basic computer skills. If one is in need of a GED or Work Keys, Triune Mercy can also provide guidance.

Housing: Triune Mercy Center, in conjunction with Homes of Hope, provides modern, affordable housing for six to eight occupants in West Greenville. Tenants must be clean, sober and able to pay rent. Tenants must also meet the requirements of Homes of Hope.

Medical: Affordable health care is a challenge to Greenville’s low-income residents as well as its homeless population. Many providers come to our building to provide access.

Vision

An ophthalmologist with Surgeons for Sight, volunteers his services at Triune Mercy Center every other Tuesday from 9 to 11:30 a.m. He performs eye screenings, dispenses reading glasses and refers clients to Surgeons for Sight if further care is needed.

Alcoholics Anonymous: is a community of individuals who assist each other in recovering from alcoholism. The only requirement for joining is the desire to stop drinking. Alcoholics Anonymous is a self-supporting organization; there are no dues. Everyone is welcome at our meetings on the second floor of Triune’s education building.

Narcotics Anonymous: is a program that helps those who wish to end their drug use. NA adheres to a 12-step program and sharing of experiences during meetings.

The Art Room: is a fun and brightly painted room, perfect for creativity. Most of the artwork throughout our building was created in this room, and a piece is displayed beside the pulpit every Sunday. Marian Dameier is the art room director and she is happy to welcome visitors.

The Music Room: Currently Triune Mercy Center has a choir and the Voices of Mercy. Music director Andy Welch welcomes anyone to choir rehearsal in the sanctuary each Sunday at 12:30 p.m. In addition, the music room is open on weekends to anyone who wants to play instruments.

The Playback Café: Dr. Dale Savidge, theater department chair at North Greenville University, founded the Playback Café. The homeless tell their stories, and trained community actors “play them back.” It is an attempt to

address a common feeling among the homeless – that they are “looked right through.”

The Power of Children and Blocks: We believe that all children are powerful thinkers and wooden blocks are powerful tools that support powerful thinking. Block work strengthens:

- Fine and gross motor skills
- Reading and writing readiness
- Science and math concepts
- Language and social skills
- Creative thinking
- Work ethic
- Belief in self
- Happy and content learners

Our teachers work with the children of families coming to our grocery pantry on Wednesday mornings.

Triage: Triune’s philosophy is that God brings everyone to Triune for a reason. Guests at Triune Mercy Center are met by one of the operations specialists, who attempt to meet their needs, send them to the proper staff member or point them to an outside resource.

Mental Health Counseling: Because of the level of mental illness, brain damage, mental disability and abuse seen on the streets, Triune Mercy Center has a mental health counselor on staff. He sees walk-ins during the grocery distribution on Wednesdays, and encourages appointments the rest of the week.

Social Work: Triune has a social worker on staff. She helps people to find local resources, from medication to nursing homes to coordinated medical services.

Grocery Services: assistance is available to those who are low-income or homeless. Those in housing may receive a grocery box once every two months. Those who are homeless may receive a bag of pop-tops once a month. Our pantry is stocked by donations from BI-LO and from churches, schools and individuals. It is open to the first 50 people who come in on Wednesday mornings between 9 and 11 a.m.

Hot Meals: Triune Mercy Center’s partner churches serve four hot meals a week – at noon Saturday, noon and 5 p.m. Sunday, and 7 a.m. on Monday. The Sunday lunch is a congregational fellowship for those who attend 11 a.m. worship.

Foreign Partners

At present Triune Mercy Center is completely focused on local mission and has no plans to enter into any foreign mission work.

How many people reached?

In any given week approximately 350 people are reached through Triune’s ministries. They would be eager to include all their parishioners/visitors as people who have been reached and changed.

How many church volunteers and staff involved?

Parish Volunteers – 500

Staff – 2 FT clergy, 9 FT lay staff

Nature of Mission Work with Target Group – how much partnership:

“Making homeless people a part of a welcoming worship community and bringing middle-class parishioners into fellowship with them [is a goal of Triune Mercy Center]. Our ministries that do [the] best in integrating people socioeconomically are worship, Sunday lunch, the art room, the music program, Playback Cafe and Support Circles.”²⁹⁹

Triune Mercy partners with approximately 60 area churches and religious communities as well as governmental, corporate and non-profit agencies to provide a variety of missions to the homeless in Greenville.

Triune Mercy Center started with an emphasis on needs based relief efforts, but has increasingly adopted a model of asset based, development efforts aimed at the individual. The Circles Program is the best example of this change in emphasis.

Parish Identity and Theology of Mission and Outreach

Triune’s mission: To share Christ’s love while meeting physical needs and providing life-changing opportunities to the disadvantaged. When people visit Triune for the first time and see the diversity in race, income, age and mental capability, a common reaction is: “This is what the kingdom of God must look like.” Add in some musical diversity – from classical to gospel to rock to the grand old church hymns, and they hope there’s something for everyone. Triune is a genuinely welcoming church, as described by Deb Richardson-Moore: “We are all God’s children and we will be a welcoming place, despite mental, physical, emotional disabilities and even if we cannot provide specific help.”³⁰⁰

²⁹⁹ Richardson-Moore, The Rev. Debbie. Interview by author. Greenville. May 14.

³⁰⁰ Richardson-Moore, The Rev. Debbie. Interview by author. Greenville. May 14.

g. Westminster Presbyterian Church, Greenville, South Carolina (Questionnaire & Forum)

In order to meet the needs of the rapidly growing Augusta Road area, twenty-three "missionaries" from the First Presbyterian Church in Greenville congregated under a tent pitched on the southeast corner of the present church property. It was Mother's Day, 1947, when Westminster Presbyterian Church was born.

The facilities continued to expand as membership increased. The first church building was erected in 1947, followed by the church school addition in 1956. Throughout its existence, Westminster has reached out in service to the community. The first home of Meals on Wheels was in Westminster's kitchen for more than twenty years. Ten percent of the funds raised in the last three building campaigns have gone to mission projects such as Pleasant Valley Connection, mission work in Malawi, Africa, United Ministries Adult Learning Center, affordable housing for the mentally ill on Arlington Avenue, Montreat Conference Center and Princeton Theological Seminary. With a membership of over 1,560, Westminster continues to strive to meet the spiritual needs of its members, as well as the surrounding community.³⁰¹

Westminster Presbyterian Church,³⁰² Greenville, SC

Parish Size

Approximately 2,000 baptized members

³⁰¹ Westminster Presbyterian Church. 2015. "History." Accessed January 29, 2015. <http://www.wpc-online.org/history.php>.

³⁰² Westminster Presbyterian Church. 2015. "History." Accessed January 29, 2015. <http://www.wpc-online.org/history.php>.

Population Attending – 631 weekly attendance.
Staff Size – 4FT & 2 PT clergy + 6 FT & 5 PT Lay Staff

Surrounding Context (neighborhood, urban/suburban)

Destination Parish: self-described as urban location but within the Greenville community, the parish might more accurately be described as suburban.

Ministries of Mission and Outreach – type, goal, local/national/international

Local Mission Partners:

The Family Effect: works to reduce addictions as a leading cause of family collapse and harm to children in South Carolina.

Serenity Place is at the center of The Family Effect's mission to transform families at risk of collapse through addiction, and volunteers make a big difference. Whether one's passion is reading to children, art projects or mentoring, mothers and children need your energy and spirit. Check out the opportunities and discover how you can play a direct role in the transformation of a family.

- **Childcare:** Spend an hour with the young children at Serenity Place, and you'll be hooked. Child development specialists often need help in the classrooms during the weekdays, or you could watch the children in the evenings while the mothers are in counseling sessions.
- **Tutors:** While at Serenity Place, several mothers earn their GED, and tutors are needed in the evenings to help them with a variety of subjects. Also, through the Women and Children Succeeding program, Serenity Place graduates are working on their college degrees and could use tutors to help them be successful in their program.
- **Mentor:** The Serenity Place graduates participating in the Women and Children Succeeding program can use your support as they experience all kinds of life transitions from living on their own for the first time, attending college, pursuing meaningful career options, etc. WPC women are needed who are willing to be supportive and walk alongside the mothers as they chase after their dreams and try to break the cycle of poverty for good.
- **Skills & Services:** Are you great at balancing a checkbook? Do you work at a hair or nail salon? Do you love aerobics? Are you an artist? You can help young mothers who love to learn new things, and probably never had the chance to learn the skills you can teach them. Special classes are especially good opportunities for volunteers who can't commit to a regular schedule over time.
- **Helping Hands:** Sixteen families live at Serenity Place 365 days a year, and WPC members are needed who can help with general

maintenance projects like landscaping, bike repairs, carpentry projects, painting...the list goes on! Projects like these make for great weekend volunteer opportunities for your entire family.

- **Provide a Special Meal:** Women and children who are living at Serenity Place miss home-cooked food, and nothing makes them happier than special dishes from the community. Your family, circle or small group can plan and prepare a meal and serve it to the families at Serenity Place. You will see lots of happy, grateful smiles.
- **Special Events:** Who doesn't love a good party? Get together with some of your WPC friends and plan a great event for the women and children of Serenity Place. Some ideas include hosting an ice cream social, game night, field day, or a special holiday party.

Furman University: The Furman Campus Ministry Support Team is made up of representatives from local Presbyterian churches. The team provides support and oversight to the PCUSA campus minister, who organizes Bible study and fellowship for students attending Furman. A two-year commitment is suggested in order to participate as a member of the team, which can be extended for one additional year. The team meets monthly from August through May on the Furman campus.

Greenville Interfaith Hospitality House: works by partnering with area congregations to provide clean, comfortable shelter for homeless families in classrooms of participating church facilities. GAIHN is the ONLY Homeless shelter in Greenville that keeps families together. At any other area shelter, if you are a single parent and your child is 10 years or older, you will be separated from them if they are a different gender than you. GAIHN closely screens Guest families and does not allow anyone with an active domestic violence case in the program, anyone using drugs, or other criminal offenses. Most of the families are working and if they are not, GAIHN staff helps with job searches or partners with United Ministries for obtaining GED, employment readiness or other skills.

Gittings Prison Transportation Ministry: The purpose of this ministry is to provide monthly transportation to visitors of Greenville area inmates incarcerated in the South Carolina Department of Corrections facilities in the Broad River Complex in Columbia, South Carolina.

Habitat for Humanity: Westminster partners with Fourth Presbyterian to build a Habitat House every three years.

Meals on Wheels: This ministry was started in 1968 at Westminster Presbyterian Church, where it was housed until moving to its present location. Primarily volunteers are needed to deliver meals to homebound, disabled, elderly, and ill people who receive [Meals on Wheels](#). Also, substitute drivers are needed as well as other support services. Meals can be delivered individually or as a team. This is an excellent opportunity for

fellowship with other church members and a caring ministry at the same time.

Mentor Greenville: The mission of Mentor Greenville is to start, support and sustain effective mentoring programs in Greenville County elementary and middle schools. The Witness and Service Committee and Session have approved the support of a new community outreach program called “**Mentor Greenville.**” Matt Reeves, Director of [The Frazee Dream Center](#) presented the need for mentors to WPC. The center offers a free preschool, after school & summer program for under resourced children in the downtown Greenville area and works with 140 children ranging in age from 3 to 16. Yet the number of children in need of a mentor is estimated to be 20,000 in Greenville County. Mentor Greenville addresses Westminster’s guiding mission principles and engages individuals to make a difference with one child.

Pleasant Valley Connection: Westminster Presbyterian has had an ongoing commitment for the past 20+ years to mission and ministry in the Pleasant Valley area, formerly known as Piedmont Manor. If you are not familiar with the location of Pleasant Valley, it is located just over one mile south of the church on Old Augusta Road. This area has an overall poverty rate of 20 percent. Thirty-five percent of the children live in poverty, approximately 39 percent of the adults lack a high school degree, and among first graders from Shemwood Crossing, more than 40 percent test "not ready" for school. Westminster Presbyterian was instrumental in the planning and building of two buildings in the community. The first building now houses Share/Head Start Program. The second building, which opened in August 2003, called The Pleasant Valley Connection Building, serves as a community center and provides programs for all ages. PVC connects residents in the community to needed services in the greater Greenville community.

- **Tutor:** spend one-on-one time with elementary students helping with homework as part of an after school program offered at the Pleasant Valley Connection Building, Monday - Thursday from 3:30 - 4:45 p.m. during the school year. You can tutor anytime during those hours depending on your schedule.
- **"ELEVATE" Team:** professionals, instructors and experts can help evaluate and build professional development activities for youth/teens for PVC's ELEVATE program. Professionals will lead activities/workshops and train other support staff on best practices in their career field.
- **Photographer:** take photos during Pleasant Valley events, update photos on their website, and maintain the Pleasant Valley Connection scrapbook.
- **Reading Buddy:** read to/with program youth during homework time, assisting youth with reading comprehension and recognizing words

and their meanings. Monday - Thursday from 3:30 - 4:30 p.m. You can volunteer anytime during those hours depending on your schedule.

- **Green Thumbs:** gardeners, instructors and experts can evaluate and build gardens, working hands-on with youth while teaching them about healthy eating and gardening.
- **Helping Hands:** cut grass, trim hedges, plant flowers, spread mulch, pull weeds, and detail clean carpet.
- **Activity Assistant:** assist staff and other volunteers in coordinating various programs, activities, workshops, and events. Must be dependable, hardworking, and interactive.

Project Host Soup Kitchen: a soup kitchen downtown, started in 1981 as an outreach program of the local Episcopal churches. Since then, it has continued to grow to accommodate the community's needs. The current facilities house a 185-seat dining area and a fully equipped commercial kitchen.

Samaritan House: This ministry has grown out of the Pleasant Valley Connection and is located at 105 Old Augusta Road. This food distribution center, serving the Pleasant Valley community, is open on Thursdays from 9 a.m. – 4 p.m. Currently, members of Westminster bag food on Tuesday evenings, volunteer at the Samaritan House on Thursday evenings, or pick up and deliver bread to be bagged.

Thornwell Home for Children: has been taking care of children and youth in need since its' founding on October 1, 1875. With the support of Presbyterian Church (USA) congregations and private donations, the home nurtures and educates more than 100 children, many of whom suffer from mild to moderate emotional problems stemming from the death of a parent(s); a separation or divorce resulting in a temporary inability to care for a child; a temporary financial and/or physical inability to care for a child; families experiencing types of dependency or abuse; and parent's/guardian's disabling health or advanced age. Westminster sponsors two cottages, Berkele and Ferguson.

United Ministries: works to make a reality its vision that every citizen of Greenville County will meet the needs of self and family in healthy and edifying ways. Located at 606 Pendleton Street, United Ministries provides life-changing opportunities for people in Greenville County who lack education or employment skills, who are in financial crisis, or who are homeless. Over 75 congregations in Greenville County support United Ministries. Westminster has supported United Ministries financially and with volunteers since 1984. United Ministries believes that volunteers are their strength. United Ministries encourages innovation and commitment. Involvement activities are open to groups and/or individuals and can be as

creative as the talents you bring. A one-time introductory training is required for all volunteers.

- **Emergency Assistance:** Providing hopeful options, strong encouragement, and a measure of stability to people finding themselves in a financial crisis. **Place of Hope:** A day shelter to guide people who are homeless on their journey to having a home.
- **Adult Education:** Improving the quality of life for individuals and their families through education.
- **Employment Readiness:** Removing barriers for individuals who are motivated to improve their employment situation.
- **Transformational Walk:** One of Greenville’s longstanding community-wide events, United Ministries’ Transformation Walk brings together people from all walks of life to raise awareness about poverty in Greenville and those who are in need of a “hand-up” in order to move their lives in a positive direction. Beginning at Fluor Field, participants walk the three-mile route that many people take when seeking assistance from valuable service agencies in downtown Greenville who are working to find solutions to poverty.

Proceeds from the walk benefit all of United Ministries’ life changing programs that equip vulnerable individuals to become independent and productive members of our community. The event provides funds for job skills training, adult education, financial stability programs, as well as emergency assistance. In addition, the Transformation Walk supports our Place of Hope, a homeless day shelter that not only offers basic services—a shower, restroom, socks, or a winter coat—but also provides case management through which the root causes of homelessness are discovered and addressed.

The Transformation Walk draws as many as 1,200 passionate individuals, families, congregations, youth groups, and business professionals from all across the Greenville Area. The Transformation Walk is a family-friendly event with entertainment for all ages. Participants form teams and work together to raise money for United Ministries’ valuable programs. ³⁰³

- **Ministry Opportunities:**
 - Donating Canned Goods
 - Staffing reception area/answering phones
 - Sorting, organizing & collecting non-perishable food items
 - Interviewing participants in Emergency Assistance

³⁰³ Westminster Presbyterian Church. 2015. “Transformation Walk.” Accessed October 1, 2015. <http://www.wpc-online.org/transformation-walk.php>.

- Teaching application and interview skills to Employment Readiness participants
- Locating employment opportunities for Employment Readiness participants
- Teaching and/or Tutoring for Adult Education program
- Meeting participant needs at Place of Hope
- Labeling newsletters
- Walk for Hunger
- Assisting in Poverty Simulation as part of Eyes Were Opened
- Transformation Walk

Foreign Partners

Pakistani Girls School: The PC(USA)'s century-old educational ministry in Pakistan was derailed in the early 1970s when the Islamist government of Pakistan nationalized all the schools in the country. Since 1998, many have been returned to the church, though in great disrepair. They are slowly being rebuilt. The PC(USA) partners with Pakistani church leaders in educational ministry through the Presbyterian Education Board in Pakistan.

Foundation for Peace: is a 501(c)(3) not-for profit organization dedicated to education in the United States and to working hand-in-hand with people in materially impoverished areas of the Dominican Republic, Haiti and Kenya to provide educational support, healthcare access, economic opportunity and hope.

Embangweni School for the Deaf: Located in the northern region of Malawi, ESD is one of three such schools serving the needs of the hearing impaired in Malawi.

Least of These: The Least of These Ministries is a non-denominational Christian organization that is dedicated to assisting the Haitian harvesters who live in work camps in the Dominican Republic. The primary purpose of this ministry is to provide one meal per week to each person living in the Barahona bateys.

Youth Mission Trip: Every other year, WPC Senior Highs and advisors travel together for a week-long mission trip in June. Led by the Associate Pastor for Youth and Young Adults, this mission team does construction work and offers Vacation Bible School in Batey #7 in Barahona.

Men's Mission Trip: Westminster Men plan a mission trip every year. The date is typically set towards April or May.

Adult Mission Trip: WPC has worked in partnership with the Dominican Evangelical Church since 1995. Teams are organized to work in partnership with the Dominican Evangelical Church in construction, medical clinics, and education. Time commitment is one week for the trip and 3 to 4 meetings prior to departure.

- **Medical Team-** (limited to 6). In cooperation with Foundation for Peace, provide daily medical clinics in the communities near

Barahona. The medical team not only consists of doctors, but also helpers to organize patients or run the pharmacy.

- **Construction Team-** continues progress on WPC's vision of establishing adequate facilities for a church and preschool in Bateys 6, 7, and Mena.
- **Vision/Community Garden-** Mornings: work under the direction of community leaders to further the community garden established at the Good Samaritan Clinic in Batey 7. Afternoons: provide vision screenings and fit glasses in several communities near Barahona.

How many people reached?

WPC estimates that approximately 300 people are reached in any given week by the mission projects offered.

How many church volunteers and staff involved?

Parish Volunteers – 325

Staff –2 FT clergy, 9 FT lay staff

Nature of Mission Work with Target Group – how much partnership:

Much of Westminster Presbyterian Church's mission work is through partner agencies. The church strives to encourage its members to get involved with established programs rather than establish programs within the parish. As such, the parish, like many others, desires to work with groups that are attempting to make systemic change rather than address immediate need. The Church values work that is asset-based and development oriented rather than needs-based and relief oriented.

Parish Identity and Theology of Mission and Outreach

As a Guiding Principle, Westminster Presbyterian Church, through its Witness & Service Division of Session, is called to tell the good news of salvation by the grace of God through faith in Jesus Christ by engaging in activities that:

- heal and reconcile and bind up wounds;
- minister to the needs of the poor, the sick and lonely and powerless;
- free people from sin, fear, oppression, hunger and injustice;
- join God in the establishment of God's just, peaceable, and loving rule in the world;
- provide training ground for individuals to develop skills to address the needs of the poor and powerless. (*from Book of Order G-3.0300*)

D. Survey And Interview Results

As expected, the representatives of the participating parishes were energized and engaged in the conversations and with the opportunity to learn from each other. A preliminary review of the information they provided offered many insights into what might be defined as “guiding principles” and formed the starting point for fruitful discussion.

A brief summary of the questionnaire and interview results follows:

- Each church contacted had paid personnel on staff dedicated to mission and outreach efforts. In two cases, Triune Mercy Center and Westminster Presbyterian Church) the person was part-time. In all other cases, the parish had at least 1 full-time staff person and in several cases, more than one person was allocated as staff for mission work.
- In all cases, the parish utilized some statement of guiding principles to govern and define their mission efforts and endeavors.
- In all cases, there was an identified group of interested “stakeholders” who were responsible for the development and implementation of mission efforts.
- Considerable budget resources were dedicated to mission efforts. Trinity Episcopal in New Orleans has the highest allocation of budget (33.3% of the operating budget was dedicated to mission efforts outside the parish) while St. Michael & All Angels in Dallas budgeted only 6%. The remaining parishes all budgeted approximately 10%. However, exact information is difficult to ascertain due to the varying methods used to allocate budgets and income streams.
- St. Martin’s in Houston and St. Michael & All Angels in Dallas (as well as Trinity Church, Cathedral in Houston which did not complete a survey or participate in the Forum) have formed independent entities (501(c)3 corporations) through which efforts are defined and implemented. The remaining parishes continue to offer various mission projects through the parish itself without resorting to forming a separate entity.
- While four churches employed ordained persons (Buncombe Street UMC, Greenville; Trinity, New Orleans; Triune Mercy Center, Greenville; St Michael

and All Angels, Dallas) to manage and maintain these mission efforts, an almost equal number (Christ Church Episcopal, Greenville; St. Martin's, Houston; Westminster Presbyterian Church, Greenville) employed lay people in the same position. There was no particular reason for the distinction noted, and those involved in these mission endeavors did not note any differences in the development, implementation or success of various mission efforts based on whether the leader was ordained.

- In all of the participating parishes, there had been some attempts (successful and otherwise) to partner with outside (non-parish related) agencies to accomplish particular ministries.
- With only one exception (Triune Mercy Center, which is non-denominational), each of the churches had partnered with some other parish (within the denomination or interdenominational) in some mission project.
- Each of the Episcopal parishes participates in diocesan mission projects as well as their own defined efforts.
- With the exceptions of Triune Mercy Center and Trinity, New Orleans, the other Churches participate in some form of international mission efforts: the local adjudicatory of the denomination sponsors most.
- All churches offer some type of “short-term” as well as “long-term” mission opportunities. Short-term projects may be a brief (such as an hour for Stop Hunger Now providing meals to hungry around the world, or over night such as Greenville Areas Interfaith Hospitality Network which provides short-term housing making use of parish space) or long term such as mission opportunities lasting from several days to several months.

Several of the above key components, or characteristics were present in many of the parishes and/or in particular ministries. Not surprisingly, these characteristics have been identified or noted by other for-profit, non-profit and parish organizations. Of particular note were many of the strategies outlined in Jim Collins' *Good to Great*³⁰⁴

³⁰⁴ Jim Collins, *Good to Great: Why Some Companies Make it and Others Don't* (New York: HarperBusiness, 2001).

and Crutchfield & Grant's *Forces for Good*.³⁰⁵ Additionally, *Walking with the Poor: Principles and Practices of Transformational Development*³⁰⁶ offered key insights and support for these observations.

a. The Hedgehog Concept

Each of the churches participating in the project identified a group of committed parishioners who had been recruited to define, lead and resource various mission endeavors. Within this group, and in the parish, establishing a clear vision “up front” was critical. Very often there was a single person, or a group of interested parishioners, who coalesced around a common idea or “calling.” This person, or these people, provided the motivation to bring the particular vision or ministry to fruition. Very often, in fact in all cases, in order for the mission to be effective, the passion for the idea was engendered in many people who could provide a variety of gifts and resources (time, talent, & treasure).

This concept of defining a project and marshaling resources to accomplish a specific identified task is very similar to the “Hedgehog Concept”³⁰⁷ developed by Jim Collins. In *Good to Great*, Collins describes a “Hedgehog Concept” as “a simple, crystalline concept that flows from the deep understanding about the intersection of the following three circles:

³⁰⁵ Lesslie R. Crutchfield & Heather McLeod Grant, *Forces For Good: The Six Practices of High-Impact Nonprofits* (San Francisco: Jossey-Bass, 2008).

³⁰⁶ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll: Orbis Books, 2011).

³⁰⁷ Jim Collins, *Good to Great*, p. 95-96.

1. What you can be the best in the world at?
2. What drives your economic engine?
3. What are you deeply passionate about?"

These three questions create the heart of an environment in which a particular business establishes its particular strategy. While there are obvious differences between a church as an entity that defines and offers mission, the questions with which the business must wrestle are strikingly similar to those of a parish mission and outreach committee. The parish is called to take stock of its gifts and resources in a realistic manner prior to undertaking any specific ministry. Additionally, while the parish must remain attentive to the concepts outlined by Collins, it must also seek out partnership with the community receiving the ministry. As outlined in the "Oath for Compassionate Service" referred to in *Toxic Charity*, parish mission committees must "listen closely to those [they] seek to help, especially to what is not being said – unspoken feelings may contain essential clues to effective service."³⁰⁸ While parishes develop plans and endeavors to aid the underserved, they must always develop these strategies in genuine mutual conversation with the communities they seek to serve. In all cases, this mutual listening forms a partnership that reflects the nature of the Gospel where all are seen and accepted as equal partners of the Body of Christ³⁰⁹ and regarded with respect and dignity.

³⁰⁸ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse it)* (New York: HarperOne, 2011), 8-9.

³⁰⁹ *The New Oxford Annotated Bible with Apocrypha, NRSV*. Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Romans 12:4-5; 1 Corinthians 10:17; 12:12-27; Ephesians 4:4-16; Colossians 1:18; 1:24; 3:15.

b. Inspire Evangelists

Inspiring evangelists³¹⁰ is one of the six practices of high-impact nonprofits developed by Crutchfield and Grant in *Forces for Good*. As with any nonprofit (or for-profit for that matter) the success of any particular endeavor or undertaking is the ability to build and sustain a productive team. The parishes that could point to particularly successful mission projects had taken the successful step to recruit volunteers and help those involved in the ministry share the story enthusiastically with the rest of the parish. The sharing of the story provided energy and enthusiasm on the part of current volunteers and provided motivation for others in the parish to join the effort. Many of participants in the survey and in the forum described experiences similar to those found in recruiting evangelists described in *Forces for Good*: “When you commit yourself to making a difference in the world and share your passion and idealism with others, ‘guardian angels’ will emerge to help you...There are many people just looking for opportunities to be a part of something larger than themselves, and to make a contribution to others. Often, at times you least expect it, these guardian angels will appear and donate computers, volunteer their time, introduce you to someone who can support your work financially, or take you out to lunch to keep you going.”³¹¹ Not surprisingly, as parishioners shared the story of their particular experience involved in mission, the difference it made in their lives and those they were serving, the more they discovered others willing and eager to share in the work. Too often, parishes fail to tell the story of a particular

³¹⁰ Leslie R. Crutchfield & Heather McLeod Grant, *Forces for Good: The Six Practices of High-Impact Nonprofits*, 81-103.

³¹¹ Leslie R. Crutchfield & Heather McLeod Grant, *Forces for Good: The Six Practices of High-Impact Nonprofits*, 95.

ministry and those who are involved find themselves isolated, overwhelmed, or “burned out.” This principle of inspiring evangelists is essential to the continuation of mission in parish life.

c. Just and Peaceful Relationships

As noted in Chapter Two of this thesis: “the very essence of God’s gift is community”³¹² and our divinely created human experience of God as community is most deeply perceived in interdependent relationships.”³¹³ We do not live in isolation, but in community and, in an increasingly shrinking world, we understand that our community is not just the parish, but also all those with whom we come into contact and share in ministry. In fact, as Myers writes in *Walking with the Poor*: “Our identity and vocation are expressed through our relationships. Thus recovering identity and discovering vocation require that transformational development focus on restoring relationships... Healing the divide between the poor and the non-poor is critical to significant long-term change. This means that the poor need help to recover their true identity and vocation, while the non-poor need help to deal with the god-complexes that he or she has accepted to justify their privileged positions in relationship to the poor. The divide between the poor and the non-poor is exacerbated by the fact that, even though they share a common language, culture and place, the poor have become “other” to the non-poor and vice

³¹² Verna J. Dozier, *The Dream of God: A Call to Return*, 45.

³¹³ Harrison M. McLeod, “*One Thousand Steps: The Development of Guiding Principles of Effective Mission Work*” (D.Min. Thesis, Virginia Theological Seminary, 2015), 6.

versa.”³¹⁴ This characterization and experience of the “other” must be overcome in order for successful relationship to fuel mission. It is incumbent, therefore, in healthy ministry to foster and continually nurture relationships among those serving and with those being served.

E. The Forum

On Thursday, May 14, 2015 the churches that had completed the survey and interview portion of this thesis project (including BSUMC who had not completed the survey) were invited to attend (either in person or by conference call) a forum to discuss in a face-to-face setting the results of the surveys and interviews they had previously completed. The purpose of the forum was to allow for more in-depth conversation in a setting that promoted learning and the possibility of incorporating new insights into their respective models of mission.³¹⁵ Those churches present were: Buncombe Street United Methodist Church, Christ Church, Episcopal, Triune Mercy Center, and Westminster Presbyterian Church. The following is a summary of the salient points brought out in our discussion. For brevity and organization, the comments have been organized into several common themes or topics.

a. Stewardship

The participants in the forum all agreed that the parish approach to stewardship (funding mission work) required a change if effective mission work were to thrive in

³¹⁴ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, 118-9.

³¹⁵ A complete audio copy of the forum discussion is available upon request.

the future. None of the parishes funded mission to the extent they felt called, or by a means by which they felt satisfied. Some funded missions out of budget; others added endowment dollars to those allocated through their operating budget. In most cases, there were also various fundraising projects that contributed to the cost of mission. Gerry Hill of Buncombe Street UMC stated that by allocating funds from the operating budget combined with fund raising projects outside the budget the parish had struck a “Devil’s Bargain.” His objection to this approach was two fold: 1. Hill felt as though the parish should appropriately fund their efforts, thus “sticking their sword in the sand,” and 2. That the “parish only heard about mission work when the parish was asking for money.” Neither of these strategies lifted up the mission work of the parish, or contributed to enlisting the help of the parishioners in helpful ways.

Frances Poe, Director of Faith in Action at Christ Church, Episcopal noted with some frustration that the method of funding at Christ Church was heavily subsidized by endowment income, thus reducing the amount of funds required from the operating budget. She remarked that the endowment funds had previously been earmarked for “entrepreneurial ministry” but in recent years, as overall budgeting remained flat, the percentage of funds allocated out of budget was proportionately small. It was/is her hope that Christ Church can again become “a catalyst for satisfying or starting some unmet need here in Greenville either on our own or in collaboration with some other organization.”

Frances Poe added: “The baptismal covenant speaks to our nature and imperative to be in just relationship with each other - Conversations about being God’s stewards of all that we have been given. What are we called to do as individuals and with God’s money?” A model, or method, of funding mission endeavors defined by the participants in this discussion would be a clearly communicated goal set before the parish as the center piece of mission and ministry. The participants in this conversation all unapologetically argued that budget allocation should be known and supported by all in the parish as an expression of their fidelity to the Gospel.³¹⁶

b. Orientation and Training

A means by which participants in mission and outreach efforts are trained, equipped, and incorporated into the ministry proved to be incredibly important and required by all participating parishes. Trinity Parish, New Orleans requires as “a training tool, and as a means of combating racism, the head of every committee and every member of the vestry must participate in the TURN program: This program seeks to help “Trinity Church, as an institution, recognize and address the reality of racism as it affects Trinity and the community at large.” This program utilizes “Undoing Racism” (<http://www.pisab.org>) as a basis for its work. Requiring this fairly intense time commitment is a means by which Trinity parish judges whether a parishioner is “committed more than merely interested” in a particular ministry according to Mitch Smith (Asst. Rector for Mission and Outreach).

³¹⁶ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

Christ Church, Greenville also required staff and volunteers to participate in a weekend retreat during which mission goals are clarified and expectations are set among the parishioners. According to Frances Poe, “Considerable time is spent where people can ask honest questions. What are we doing that is working, or not working? What are we doing that we like and want to continue/discontinue? What goals do we want to set? This desire has helped people articulate a desire to make a change.” In the case of this particular parish, the retreat not only serves to bring newcomers effectively into the ministry, it helps all involved evaluate and look to the future of any and all missions undertaken by the parish.

c. Leadership Continuity

Perhaps as in no other area articulated in the forum, the need for good and constant leadership was most uniformly described. How to lift up leaders was a constant source of effort and inquiry within the group. Frances Poe succinctly described the essence of leadership: “I really think it boils down to having someone in a position of leadership who is willing to guide the discussion and have the leadership that is willing to support it. Leadership is hugely important, conversation is hugely important and consistency is hugely important.”

Frances also described a need to hear more frequently about the importance and place of mission at Christ Church from the pulpit with more “consistency and frequency.” Gerry Hill described the situation at Buncombe Street UMC as

particularly frustrating due to the lack of leadership from the Sr. Minister on staff. Gerry felt that the Sr. Minister was reluctant to preach more forcefully or more frequently because he feared “rocking the boat” and the “pushback he might receive from parishioners who want to be more comfortable in the pews.” With a considerable amount of frustration Gerry continued: “We have an extremely conservative pastor who is not a micro manager, but he has not been supportive in the sense of challenging people to explore their ministries. Buncombe Street UMC has been a destination for most UMC ministers to come and get a fat salary and not rock the boat. You can’t do that in church life anymore. People will go somewhere else, they will do something else. So, when “we” come in with a message of Christian service it does not catch because there has been no groundwork done to prepare people to hear the message.” Susan McLarty, Mission Outreach Coordinator at Westminster Presbyterian Church, Greenville stated that the Pastor rarely preached about the need or support of mission work. Deb Moore, on the other hand, being in such a unique ministry setting, remarked that her sermons are almost always about mission work and its place in the center of the life and vitality of Triune Mercy Center (a nondenominational church based on mission work to the underserved and poor in Greenville). Leadership from the ordained as well as the lay staff and volunteers is required for any meaningful mission work, or any meaningful work at all, to be accomplished.

Finally, with regard to leadership, “continuity” was identified as a tremendous need. Each of the participants, while recognizing a need for parishioners to cycle through

ministries in order to prevent “burnout” lamented the fact that, due to the terms of service defined by the committee structure, just as parishioners were getting “up to speed” in a particular ministry area, they were required to rotate out of leadership in a particular ministry. Frances Poe named this as a real “obstacle” at Christ Church, where staff turnover has been a liability. She reports that, “In the last year she has become unsettled with the way things have been going, but if you’re not here long enough then the way things have been going seem just fine and dandy. [Parishioners and staff] had experienced an itch to change things for the better, but never vocalized it, then left for a place where things were better without trying to change things here.” Reports of clergy, staff and lay volunteers leaving a particular ministry before meaningful or permanent change had been possible were a real source of frustration.

d. Relationships

Perhaps the key to the vitality of any mission work begun or continued at the parish level is relationship. The care and nurture of relationships between parishioners and the underserved and poor for whom they cared and worked was stated as more important and more fundamental than any other topic discussed. Deb Moore, at Triune Mercy articulated this more compellingly and most clearly. The strategy at Triune Mercy Center is to create an environment where those being served and those serving are indistinguishable and complete equals – fully incorporated into the life of the church. Moore reported: “The people that we are serving (I guess you would say) in a mission context - we ask them to in turn *be the church at Triune*

(emphasis reflects an emphasis of the speaker). So you will find them taking up the offering, greeting you, singing in the choir, leading the responsive reading, serving lunch, planting flowers, pruning, all because they *are* the members of the church; they are not just recipients. That is the way we follow *When Helping Hurts* and *Toxic Charity*. It's just a whole different model – we minister alongside the homeless, not to the homeless because we are all ministering to each other. And our best ministries are the ones (and believe me we fall on our face all the time) in which the homeless and the impoverished and the working poor mix freely with the middle class and wealthy. Where we find that works just fine is worship, the music program, Sunday lunch, and the art room.” This belief that the recipients of the ministry are equal partners in the life of the parish and community is somewhat unique in Greenville among churches. Gerry Hill did comment that as a recognition of the theology reflected in the actions of Triune Mercy, and a developing understanding of the Gospel Buncombe Street UMC had changed its mission statement from “Leading members in mission ministry *to* the least of these in our community around the world” to “Leading members in mission ministry *with* the least of these in our community around the world.” He remarked that the small change in that single preposition reflected the growing understanding that we are all joined together in the Body of Christ and equal recipients of God’s grace regardless of socioeconomic status.

This concept of ministering “with” partners in mission rather than “to” partners in mission was a key element in the success of the programs at Triune Mercy in one

other respect as well. Within the past two years, after much frustration and failure to see any transformational change occurring in the lives of those to whom they ministered, Triune Mercy established their "Support Circle" ministry. Moore stated: "Support Circles is a program aimed at a person who is ready and willing to get out of poverty. We encircle them with four trained community volunteers who agree to come and meet weekly, have dinner together, and walk along side this person for a year. They tackle whatever the problem is: housing, childcare, depression, spiritual, and health - whatever the needs are. It's not about rescue; it's about encouragement and just helping by being a friend. What we have found is that when people are in a poverty situation, one of the first things that has been lost is relationship – certainly healthy relationships. And so now you have four friends who have nothing in this world but your best interest at heart." This has been an overwhelming success in terms of moving people from poverty to stability. The participation level is lower than the other programs because the entrance bar is set relatively high. There is mandatory training lasting 12 weeks as well as mandatory drug testing for the participants. As a result, those who commit to the program and abide by the prerequisites complete the yearlong program having acquired the necessary skills to function well in society. Deb stated that the key to the success of the program was the establishment of healthy relationships between those serving and those being served. She also stated that the burnout rate among those offering their ministry is much lower because they now have a peer group to whom they can turn for support and encouragement.

e. Theology And Prayer

A critical aspect of the mission success at participating churches was a well-grounded theology and a well developed network and practice of congregational prayer. Gerry Hill reported how a shift in theology dictated a shift in mission focus: “We [Buncombe Street UMC] used to do a lot of UVMIM [United Methodist Volunteers in Mission] trips. And we’re still stuck in that model: we’re gonna come in and raise money and do a project. Then we’re gonna show a video back home of the project, cry, and hold babies. Then we’re gonna raise a whole lot of money and go back and do it again. Then it becomes an entitlement project for the people in that region. It’s so American, it’s just who we are. Then a member of Buncombe Street bought 500 copies of *The Hole in Our Gospel*³¹⁷ and gave them to anyone at BSUMC who wanted to read them and that got people looking at priorities, and giving, and the needs of people in poverty around the world. Then we began to hear about this book *When Helping Hurts* and we were dissatisfied at BSUMC with the results of nine years of working in Mexico in the same villages and what we were seeing. How can we help them do crafts? It was just a spiritual and theological growth process among a large number of people. There wasn’t a lot of resistance from people about moving in this direction. So far, it’s been very good.” Rather than becoming disheartened by the failure to achieve any visible results over the previous nine years, Buncombe Street UMC began to develop a theology based on theology informed by academic study. The results were a shift in focus from short-term mission work to a model of mission work that was more transformational and

³¹⁷ Richard Sterns, *The Hole in Our Gospel*, (Nashville: Thomas Nelson, Inc, 2009).

long-term. The results were not immediately apparent, but they remained patient and eventually experienced more lasting changes in the ministries and in their own community.

No Christian ministry can be sustained without the support of prayer. When asked how mission work was supported by faith in the churches they responded unanimously: "Prayer." Deb Moore stated: "We bathe everything we do in prayer. Even though we partner with other groups we are clear that we are a church. We just don't make any bones about it. Everything we do we start with prayer." Frances Poe added, "Our outreach committee has prayer and devotionals at all our meetings," while Susan McLarty admitted, "We could do a better job of communicating our call from God. Not everyone wants to have a devotional – we meet that resistance sometimes." Finally Gerry offered, "We just gather up and prayed together. We always offer that. We want these plans to be blessed and guided by the Holy Spirit. This is why we are doing this. Not doing it for any other reason. We don't require prayer in order to receive services. It's always the undercurrent of all we are doing."

F. Conclusion

The forum discussion was a successful opportunity for those participating to gather together and share ideas, insights, questions and observations regarding their respective ministries and perspectives. The environment was non-threatening and honest. The participants, some of whom were meeting for the first time, found new

relationships and supportive companions in their work and the insights gathered were informative and will be put to direct use as they return to their particular contexts in ministry and mission. A development of the ideas and insights offered by the participants will be outlined and developed into a set of “guiding principles” in the following chapter.

Chapter Seven

Outcomes and Conclusions

A. Effective Mission

This thesis has demonstrated that we, as Christians, are called to mission and ministry. Based on our understanding and experience of God, our formation as a sacramental people, and with both Jesus and Paul as models for mission, we have an understanding and the potential to define and build sustainable mission work for the building up of God's kingdom. Despite this knowledge and belief system, we nonetheless find ourselves hobbled by sin as individuals, as a church and as a society. We have been unable to structure successfully mission endeavors in such a way as to make them consistently sustainable. We struggle to create and define mission efforts that become independent and lasting and truly mutually beneficial to all involved. Yet, there is still cause for hope, and we remain steadfast in our calling to partner with others and with God to create an environment in which all people are equally blessed, and in which we recognize our dependence on God and our interdependence on each other.

Even as we wrestle to create missions that will endure and be a comfort to the poor, and ourselves, we discover instances in which our efforts reflect the Gospel to which we are called. There are moments in which we indeed, discover within others and ourselves that community reflecting the divine community of the Father, the Son and the Holy Spirit. We discover instances in which we live more fully into the

Baptismal Covenant to “proclaim by word and example the Good news of Christ,” “to seek and serve Christ in all persons loving our neighbor as ourselves,” and “strive for justice and peace respecting the dignity of every human being.”³¹⁸ We attempt to establish models of mission and ministry that reflect the examples of Jesus and Paul as they spread the Good News of God in their times and cultures. As Christians, we are encouraged and charged to continue to explore effective means by which we can establish and live more fully into a model of sustainable mission.

The main, or central goal of this project thesis was to define, or outline, “guiding principles” in sustainable mission work rooted in a sound understanding of our Christian history and identity and making use of insights and strategies gathered from other non-profit and for-profit organizations involved in service to the poor. To address this central goal, these questions were asked: how is mission understood, defined and supported; how are the needs of the poor assessed; how are the individual parishioners supported; and how are the needs of the underserved met? As a Episcopal priest charged with leading a parish, and with over twenty years in the ordained ministry, it has been, and continues to be, important to understand how best to respond to God’s call to mission³¹⁹ in our lives as individual Christians and as a parish. Indeed, we are called to respond to the Gospel in both ways. Throughout the course of this thesis, mission has been understood as being at the center of our identity as individuals and our common work and identity as a

³¹⁸ *The Book of Common Prayer, 1979* (New York: Oxford university Press, 1979), p 305.

³¹⁹ *The Oxford Annotated Bible with Apocrypha, NRSV*, Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Matthew 25:31-46.

church. As Wayne Schwab writes: “The affirmation that all baptized are missionaries is not new for the Episcopal Church. For more than a century and a half, the Episcopal Church has affirmed that baptism incorporates the faithful into the mission of God. The 1835 General Convention of the Protestant Episcopal Church in the United States, in the new constitution of the Church’s Domestic and Foreign Missionary Society, proclaimed boldly that all Episcopalians, by virtue of baptism and not voluntary association, were to be members of the missionary society. Put another way, the Church was to be coterminous with the missionary society; mission and the Church are inextricably linked. With the development of a centralized national program of education, social service, and missions in 1919, the Domestic and Foreign Missionary Society became the incorporated appellation for the new “national church” structure. Today, the name remains the legal title for the corporate work of the Episcopal Church in the United States. The Episcopal Church is thus first and foremost a missionary society and participation in God’s mission is at the heart of the baptismal call. Baptism is a commission, co-mission, in God’s mission. Just as God sent Jesus into the world, and Jesus sent his disciples to the ends of the earth, we too are sent in mission as the Body of Christ in the world today. The imperative and the mandate are clear: the members are the missionaries.”³²⁰ More recently, as a denomination and part of the worldwide Anglican Communion, the Episcopal Church has incorporated the Five Marks of

³²⁰ A. Wayne Schwab, *When the Members are the Missionaries: An Extraordinary Calling for an Ordinary People* (New York: Member Mission Press, 2002), xi-xii.

Mission³²¹ as an expression of “What We Believe.”³²² Given this historical, and current, understanding of mission and its place in our identity as a faith community, it is critical that we develop an understanding of how best to live into and respond to this self-understanding as the Body of Christ

B. Guiding Principles

The following insights, observations, and strategies were identified as essential components of effective strategies during the discussion among local Greenville, South Carolina parishes actively engaged and committed to sustainable mission work. Each of these strategies can be traced back to the biblical or sacramental insights outlined earlier in this thesis and can be seen in the ministry of Jesus and/or Paul. As Christian churches involved in mission work, it is not surprising that there is a direct relationship between these theological, sacramental and biblical precepts and the observations made by those participating in the forum. Additionally, the strategies reflect much of the current literature regarding missionary practices and efforts directed at serving the poor, the needy, or the impoverished.

³²¹ “The Five Marks of Mission,” The Episcopal Church, accessed July 1, 2015, <http://www.episcopalchurch.org/page/five-marks-mission>.

The Five Marks of Mission are:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

³²² “What We Believe.” The Episcopal Church. Accessed July 1, 2015, <http://www.episcopalchurch.org>.

a. Integrate Mission And Outreach Into The Full Life Of The Parish

All of the participants in the forum stated that mission work had to be incorporated fully into the life of the parish. In order for mission work to be truly successful, the parish's understanding and value of mission work cannot stand apart from the identity of the parish itself. In fact, it follows that this recognition of the proper place of mission within the life of the parish is nothing less than an embrace of a developed understanding of the *missio Dei*. Further, rather than simply an acceptance, one might argue the parish as well as parishioners reach a full and mature understanding that their entirety of their work and life is an expression of the *missio Dei*. Additionally, teaching on the value, the character and purpose of mission work as *missio Dei* should be an integral part of the preaching and worship of the parish. Opportunities to tell the stories of individual efforts as well as parish-wide efforts should be created in preaching, teaching, written and electronic communications of the parish often and as related to the central and defining message of the parish. When parishioners hear of mission endeavors as somehow disconnected from the regular life of the parish, then parishioners are tempted to support the endeavor financially, or with prayer, or in limited ways, but not invest themselves wholeheartedly or see how their lives and responsibility as members of the parish are connected to the message and mission of the parish.

Additionally, as the parish clarifies its mission in the annual budgeting process and defines the nature and scope of the annual stewardship campaign, mission work and

the resources necessary to support it should be an integral part of the message. It is critical that the parish see, understand and accept that the resources allocated toward mission work are not simply an attempt to “do good work” through the financial actions of the parish. When parishioners imagine that the budget is simply an avenue for philanthropy, they fail to grasp the connection between their financial giving, their time and talent and the mission of the parish. The stewardship and budgeting process is a key opportunity to help parishioners own their identity as a giving people called together by the life death and resurrection of Jesus Christ and respond more willingly and generously to Christ’s imperative to care for the “least of these.”³²³

Finally, if we believe, as Leonel Mitchell writes that: “the Church is first and foremost a worshipping community,”³²⁴ then mission work rightly finds its place at the center of our liturgy. Indeed, Jesus generously invites us to the table, feeds us with the “spiritual food in the sacrament of his Body and Blood”³²⁵ and then we, as the Body of Christ, are sent out into the world “in peace to love and serve the Lord.”³²⁶ We are fed and sent as the Body of Christ and our behavior towards others should reflect the same dignity and compassionate service we have received and proclaim in the closing words of the Eucharist.

³²³ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

³²⁴ Leonel L Mitchell, *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer* (Harrisburg: Morehouse Publishing, 1985), 5.

³²⁵ *The Book of Common Prayer, 1979*, 365.

³²⁶ *The Book of Common Prayer, 1979*, 366.

b. Maintain Continuity In Leadership

As with all ministries, parishioners find themselves called to a particular task for a particular season. Those who are called into mission experience the same ebb and flow of energy, enthusiasm, and interest in this particular area of our common life and ministry as any other endeavor. Frances Poe noted that this ebb and flow of leadership presents a particular challenge to the vitality of mission work. Too often, just as one “gets up to speed” on a particular mission, their term expires, or they get interested in some other aspect of parish life. Leaders in parish missions might take their cue directly from Paul’s willingness to “retire”³²⁷ meaning once they have lead and taught others the workings of the mission; they step back and allow others to participate fully in meaningful leadership. The ability to maintain a particular mission or ministry seems to be correlated to the continuity, or length of service of those involved. It is extremely difficult to maintain a ministry without the help of those who have been involved and who are willing to lead. The knowledge of the mission’s particular history and place in the life of the parish is critically important. Those participating in the forum described the difficulty they experienced due to the cycle of volunteers (and staff) moving in and out of a particular ministry. Their successful ministry was directly related to the success they experienced in maintaining a pool of volunteers who commit to the particular ministry over an extended period of time.

³²⁷ Roland Allen, *Missionary Methods: Saint Paul’s or Ours?* (Cambridge: The Lutterworth Press, 2006), 149.

c. Include Those Being Helped Into the Life of the Church

One of the more interesting and perhaps challenging of the learnings expressed in the forum was the need to include those being served into the life of the parish. Many described the need to promote relationships between the served and those serving, but the accomplishment of this particular facet of mission work may be more challenging than others. Many parishes provide mission or ministry in a particular setting or neighborhood, usually an underserved or economically challenged setting in a city or geographical area. While there is always the ability to introduce those serving in ministry to those who are receiving the ministry, the opportunity for genuine and collaborative interactions is limited. Deb Moore at Triune Mercy Center described the setting at Triune Mercy as one in which those being served are included in every aspect of the parish life as equals. Creating opportunities for the two communities, those serving and those being served, to come together as true equals in relationship around a common or shared need is critically important. As the two communities grow to have genuine relationships with each other, the differences previously thought to have existed diminish and the two become one and recognize their common identity as the Body of Christ. Perhaps an effective strategy for promoting a common understanding as the Body of Christ would be to integrate intentionally some teaching about Holy Baptism and Holy Eucharist as means by which we are joined together. As this recognition grows, there ceases to be a serving community and a community served. Rather, both begin to recognize how the presence of the “other” enriches their common life and reflects the broad nature of our life in Christ.

d. Be Realistic

As simple as it may sound, realistic expectations for the scope of a particular ministry are essential for its success. A community should be very clear about what it is called to offer, the resources (both financial and personnel) necessary, and the time line should be assessed and understood from the beginning. Those present in the forum described the frustration and eventual burnout of parishioners and mission programs that were either overly ambitious or not properly understood. The “Circles” model of joining many volunteers with a single recipient of aid described by Deb Moore at Triune Mercy Center has its success due to a realistic approach to partnering those helping with those being helped. If the community could approach the mission endeavor with an understanding of individual’s gifts offered within the Body of Christ³²⁸, the community might be better equipped to undertake missions in a more realistic manner. When the entire community enters into a particular mission and makes effective use of their respective gifts, then the outcome, or longevity of the mission is increased. One cannot always appreciate the scope of a given project, or its lifespan, but the awareness of the long-term nature or resources required to begin or continue a particular ministry is critical to its success.

e. Serve Outwardly

³²⁸ *The Oxford Annotated Bible with Apocrypha, NRSV*, Herbert G. May & Bruce M. Metzger, ed. (New York: Oxford University Press, 1977), Romans 12:4-5; 1 Corinthians 11:12-27; Ephesians 4.

Our experience of God, and Jesus as God's incarnation, is self-giving. One might also look to the cross as Jesus' truest expression of his nature as self-giving. In many respects, self-giving and serving outwardly may be understood as equivalent. All of the participants in the forum described parishioners who are motivated by a genuine outwardly oriented sense of call and desire to help those less fortunate than themselves. Indeed, the aim of many preachers and much teaching in the church is calculated to engender this awareness and desire to serve. However well meaning our parishioners may be, the needs of those being served should always be the primary motivation for undertaking a particular mission endeavor. If we are serving our own needs, then we fail to live into the Baptismal Covenant: we fail to "seek and serve Christ in all people" or "respect the dignity of every human being." While this particular awareness by our parishioners may seem obvious, it is nonetheless often difficult to teach or fully embrace. As broken creatures, we fail to divorce ourselves from our own needs and even our desire to serve can, and has been, tainted by seeking what we ourselves desire before we recognize the needs of those whom we are called to serve.

f. Don't be Afraid to Fail

Samuel Escobar described mission work as God's "mission impossible,"³²⁹ yet we also know and trust that "nothing will be impossible for God."³³⁰ Armed with that faith, we should not be afraid to attempt grand endeavors, even as we aspire to be

³²⁹ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: Intervarsity Press, 2003), 88.

³³⁰ ³³⁰ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 1:37.

good stewards of the resources with which God has blessed us. In fact, as parishes and leaders, dependent on the resources of our members, we are acutely aware of the responsibility to be good stewards of all that has been entrusted to us. Too often, potential mission work is set aside or scaled back in order to avoid the loss of funds or the loss of valuable volunteer time. Participants in the forum described the tension they experienced as a faith community was most interesting. Some stated that they moved ahead without regard for a conventional definition of success, while others appeared to be overly influenced by the prospect of failure and thus an inability to justify actions to leadership. A healthy recognition of the risks involved in ministry and the potential for success tempers the fear of failure. If a parish studies a potential ministry and calculates the risk, then the outcome can be anticipated and some measure of comfort can be achieved. It was also noted in the forum discussion that even in failure, the learnings that occurred and the clarity achieved were of immense value in determining the future course of mission efforts and the expectations surrounding them. Indeed, failure turned out to be a great instructor and provided much insight to the character and shape of evolving missions.

g. Aim for Transformative Ministry

While sometimes we are called to offer someone our coat,³³¹ the participants in the forum observed that the most successful and enduring missions were those that provided opportunities for transformation. Gerry Hill at Buncombe Street United

³³¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Luke 3:11.

Methodist Church described the process of changing the church's mission statement from "ministry to" a particular community to "ministry with" a particular community. He described that as transformative within the life of the church. Further he observed: A "transformational ministry " was defined as "ministry that offered the recipient the opportunity to experience lasting and permanent change in their life and circumstances." It was also noted that genuine transformational ministries is not characterized by offering this opportunity for change exclusively to the recipient of parochial mission – the one living in poverty, or some other adverse condition, but also to the one who was offering the service. If the opportunity for change, or growth is only available to the poor or the oppressed, then there is a failure to recognize one's own potential and need for growth in faith or as a member of the Body of Christ. In many respects we might describe the experience of change to be sacramental in the sense that we are transformed from ordinary human beings to the body of Christ by the "intimate presence"³³² of God within the mission. When transformation is available to the served as well as the one serving, then the participants in mission become true equals and mutually blessed by the work.

h. Provide Orientation and Training

Despite the examples of Jesus and Paul as preachers and teachers, often our parishes fail to prepare parishioners adequately for the impact mission work may have on their life, the amount of mental or spiritual effort required, or even the toll it

³³² Donald M. Baillie, *The Theology of the Sacraments and other Papers* (New York: Charles Scribners, 1957), 76.

may take on one physically. It is imperative that we properly orient our parishioners to the work that they are undertaking. Trinity Parish in New Orleans requires that all parishioners serving in a leadership position or a mission endeavor participate in the TURN³³³ (Trinity Undoing Racism) program in order to orient parishioners. This program seeks to educate parishioners about the requirements necessary to participate effectively in a mission effort. Other participants in the forum noted that their parish required various forms of training and ongoing support in order to participate in mission.

The type of training offered for those parishioners involved in mission should include a listing of the specific skills required (where appropriate) and a review of the general expectations of the parish, the ministry, the served community and those with whom one will be serving. It is also helpful, and perhaps essential, that some measure of sensitivity regarding the particular setting and context of ministry be offered. There are many situations in which one may find themselves ill equipped or anxious about a particular context of ministry and run the risk of damaging the ministry or one's self by alienating those being served or one's fellow parishioner.

Finally, the participants in the forum, as well as those who were interviewed, stated that the ongoing need for spiritual, emotional and mental support of the participant is critical. Mission work is often long term and the progress is very slow. The need to offer encouragement and perspective is essential in order to prevent parishioners

³³³ Smith, The Rev. Mitch. 2014. Telephone interview by author, New Orleans. January 31.

from becoming “burned out” and abandoning the mission altogether. This encouragement and support is also necessarily extended to those being served by the ministry. Those being served may enter into a particular partnership with unrealistic expectations for rapid progress or immediate change. These expectations should be named and addressed prior to engagement in the ministry and throughout the course of one’s involvement.

i. Establish Relationships

Verna Dozier writes: “The very essence of God’s gift is community.”³³⁴ In fact, our very experience of God is in triune relationship. Perhaps the critical component of any mission or ministry is the development of community, the development of relationships. In fact, Frances Poe summed up these sentiments succinctly when she observed, “Its not about the program, its about the people,” The failure of a particular endeavor results from the unwillingness or inability to form relationships between those involved in a ministry. From the beginning of this thesis, the concept of relationship has been central to our understanding of mission. Our understanding of God as Triune and the incarnation itself illustrate the necessity of relationship in our work and mission. Relationships should be sought and cultivated between those serving and those being served as well as within each group. Without well-developed, genuine relationships between the groups involved in a particular ministry, the opportunity for misunderstandings and unrealistic expectations exists. Further, we forfeit the opportunity to cultivate a deeper understanding of our

³³⁴ Verna J. Dozier, *The Dream of God: A Call to Return* (New York: Seabury Books, 2006), 45.

connectedness with each other. Equally essential is the relationships built among parishioners – those directly involved in a particular mission and those supporting the mission with their prayers or resources. Those who are directly involved in a particular ministry need to be supported by the larger parish community and know their work is integral to the life, health and vitality of the parish.

Deb Moore eloquently described an instance of transformation and growth between two persons participating at Triune Mercy Center. One of the doctors who had been offering medical services at the free-clinic has imagined that a particular patient was “non-compliant” because of repeatedly missing appointments. After joining the “support circle” program and working closely with one of the clients, he discovered the many challenges (transportation, childcare, inflexibility of work schedule, etc.) the patient faced, he became much more sympathetic and now he is “inside the head” of the patient. The formation of this particular relationship was critical to the success of the ministry and both the doctor and the patient grew in their relationship with each other as equal members of the Body of Christ.

j. Pray and Give Thanks

Paul invites those communities he formed as well as us to “rejoice always, pray without ceasing, [and] give thanks in all circumstances.”³³⁵ As any parish, or individual, approaches mission, prayer should be the first step. Deb Moore, the

³³⁵ *The New Oxford Annotated Bible with Apocrypha, NRSV*, 1 Thessalonians 5:16-18a.

Minister at Triune Mercy Center in Greenville, SC remarked that her parish “bathes everything in prayer.” “Prayer is at the beginning, the middle, and the end of each mission” endeavor, and every activity of the parish. As a community built on the relationship shared as the Body of Christ, it would seem obvious that prayer would be the cornerstone of any ministry. Prayer is “a condition of loving attentiveness to God in which we find ourselves open and receptive to who we are in our deepest selves.”³³⁶ It is a means by which we honestly seek God’s will and direction in our lives and God is our partner³³⁷ in all endeavors. The prayers regarding a particular mission may be specific or general, corporate or personal, formal or informal, liturgical or non-liturgical. The need and efficacy of prayer is fundamental to any endeavor by the Church, the Body of Christ.

k. Listen Deeply

Prayer is a much about listening as it is about speaking.³³⁸ Perhaps the chief characteristic of a true partnership³³⁹ as defined earlier in this thesis is listening attentively and deeply to one’s partner. We speak to God in prayer and ask questions, seek insight, offer our anxiety and our hopes, but more than anything else, prayer seeks to know and respond to the will of God in our lives³⁴⁰ as individuals and in our community. As a body engaged in mission we seek to know

³³⁶ Margaret Guenther, *The Practice of Prayer* (Cambridge: Cowley Publications, 1998), 44.

³³⁷ Alister E. McGrath, *Christian Theology: an Introduction* (Oxford: Blackwell Publishing, Ltd., 2001), 303. Additionally, Richard Stearns, *The Hole in our Gospel* (Nashville: Thomas Nelson, 2009), 1.

³³⁸ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Mark 8:7; Matthew 17:5; Luke 9:35.

³³⁹ Harrison M. McLeod, “*One Thousand Steps: Best Practices in Parochial Mission Work*” (D.Min. Thesis, Virginia Theological Seminary, 2015), 19.

³⁴⁰ *The Book of Common Prayer, 1979*. 856.

how, where, when, and whom we are to serve. Once prayer is offered, the appropriate and necessary response is to listen. God speaks through the gathered community and we trust will direct our efforts. The wisdom of the forum discussion was to listen to the guidance of the Holy Spirit, the gathered community and the community to whom the mission is directed. Only by seeking the guidance and discernment of all three would the direction, or life, of a particular mission be understood and proper direction pursued.

I. Provide Opportunities for Ministry

Lastly, after the message of mission has been thoroughly integrated into the life of the parish, opportunities must be made available that utilize parishioner's gifts³⁴¹ and offerings. Gerry Hill and Frances Poe, indeed each of the participants in the forum stated that their experience in mission alerted them to the fact that people were eager to serve. So much so, that if their experience of the parish lacked sufficient service opportunities, they would simply find another church. Perhaps one of the most frustrating experiences of many parishioners is to be invited into a ministry, or to adopt a particular belief, then have no outlet through which to exercise that particular call. Parishes that are serious about mission or ministry need to have options available that will utilize the parishioners once they have been mobilized for mission. To fail in this regard is to create parishioners who will become disaffected and loose heart.

³⁴¹ *The Oxford Annotated Bible with Apocrypha, NRSV*, Herbert G. May & Bruce M. Metzger, ed. Romans 12:4-5; 1 Corinthians 11:12-27; Ephesians 4.

C. Celebrate Successes

As a means of lifting up the mission efforts of the participating parishes, and discovering how the guiding principles had been effectively applied, the participants were invited to reflect, on their successes. The following insights represent observations or experiences shared within the forum, or by survey respondents, and would be characterized as successes they have experienced in the process of conducting mission work. These successes may be intuitive, or seem obvious, however, when shared within the forum proved to have a profound effect on the group and provided much comfort and a renewed sense of commitment and enthusiasm for mission work.

a. This Is What The Kingdom Of God Looks Like

Triune Mercy Center in Greenville, South Carolina is a unique ministry setting and parish. Having grown from a small dying Methodist Church, the parish now attracts a socioeconomically diverse and racially mixed congregation. Parishioners come from all walks of life and work and worship together in all aspects of the parish life. While some activities are more integrated than others, and the balance in diversity is becoming more difficult to maintain,³⁴² many of the members of the parish report that their experience of worship and mission at the Triune Mercy Center is what

³⁴² Triune Mercy Center has become a popular “destination church” for many suburban white Greenvillians who are looking for a parish with a more outwardly focused mission to the underserved. As a result, there are an increasing number of white, middle and upper-middle class members of the parish in worship and missions creating a less diverse community than in previous years. While the church does not discourage anyone from attending and fully participating in the life of the church, the diversity of the congregation has been and continues to be valued and maintaining that diversity has become more challenging.

they believed “the Kingdom of God looks like.”

After the main service of Sunday worship, the congregation moves to the parish house where all in attendance have been invited to remain for lunch. It is not unusual for affluent white and African American worshippers to sit together alongside the poor or homeless. In fact, the work of serving the tables is also shared among all those present, just as the work of the preceding worship service is divided among all those present. Through this intentional structure, relationships among all members of the parish are nurtured and the newcomers are welcomed with genuine affection and respect.

The vision of worship and fellowship so thoroughly integrated (white, African American, Hispanic, affluent, poor and underserved, homeless and hopeless) and cultivated creates an environment in which the parishioners have the opportunity to learn from and with each other. When this community gathers, those participating believe that, for a moment, the artificial distinctions of which we are all guilty cease and all are regarded equally as God’s children.

b. The Power of Narrative

Many of the participants in the forum and the survey described an experience in which the lives of their parishioners had been changed through the sharing of their mission stories. As Thomas Moore Writes: “Storytelling is an excellent way of caring

for the soul.”³⁴³ Further, “Narratives shape and sustain the ethos of the community.”³⁴⁴ We know the transforming power of story as a religious people, regardless of denomination. While this observation may seem patently obvious, the extent of the influence among parishioners to begin and sustain mission was noteworthy.

c. The Creation Of A Collaborative Environment

At the conclusion of the Forum, Frances Poe, the Director of Faith in Action at Christ Church, remarked how valuable her participation in the forum had been. Without prompting, she invited all those gathered to reconvene after three months, and quarterly thereafter, to continue the collaboration and information sharing. The others in the group all agreed and expressed their gratitude for having been offered the opportunity to gather in a collegial setting to exchange ideas, challenges and learn from other’s experiences, insights and successes.

D. Obstacles to Success

While most of the discussion focused on the successes of the various parishes and their methods, there was an opportunity to inquire into the obstacles encountered to their mission work. The conversation was at first somewhat tentative, but the participants became more forth coming. The following are the salient points with

³⁴³ Thomas Moore, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, (New York: HarperCollins Publishers, 1992), 13.

³⁴⁴ James M. Gustafson, “Varieties of Moral Discourse: Prophetic, Narrative, Ethical, and Policy,” Calvin College, The Stob Lectures, 1988, pp.19-20. Quoted in Stanley Hauerwas & L. Gregory Jones, *Why Narrative: Readings in Narrative Theology*, (Eugene: Wipf and Stock Publishers, 1997), 2.

regard to obstacles faced by those most directly involved in mission work in the parish setting.

a. Denominational Structures

Each of the participants in either the forum or the survey pointed to their respective denomination structure as an inhibiting factor with regard to successful mission endeavors. Primarily, the group discussed the lack of willingness on the part of the Sr. Pastor or Rector to keep the mission efforts “front and center” in the congregation. One minister pointed out that his particular parish was a “destination pulpit” in the Methodist denomination and felt that many of the ministers with whom he had worked (he has been an Assoc. Pastor for Mission and Outreach for fifteen years at his current church), having arrived at a comfortable and relatively well-paying position, were reluctant to “rock the boat” and speak prophetically in support of mission efforts. As a result, there seemed to be a tepid response to this vital aspect of the church’s corporate life.

The structure of the church (national & local) also affected the adequate budgeting for mission work. While there are many “competing” needs to support within the overall life of any parish, many of the respondents in this thesis felt that the parish’s giving, or budgeting for mission work, was a lower priority than it should, or could be.

b. The Corporate Mindset

While very grateful for the willingness of parishioners to get involved in the life and ministry of the parish, many bring with them a particular mindset the participants in the forum described as “corporate.” This corporate mindset was born out of the parishioner’s experience in the business world and leads them to make quick assumptions about the method or means of the mission work, and even the people who were being served. The assumptions, and the “get to the bottom line” methods they have learned in the business world may tend to dismiss the people with whom they seek to partner, as well as the methods used to solve problems and create joint solutions. The participants noted that it was often difficult to teach, or model, a different and even perhaps less efficient, means of defining a project or creating a solution.

c. Fear Of The “Other”

Many of us have had the experience of participating in a parish event and being conscious of the person attending who is sitting at the table alone. This situation was described during the forum as well as the strength and discipline it takes for a member of the parish, or one involved in the particular mission endeavor to cross the room and welcome the visitor. It only takes a few moments to understand who is “at home” in a particular setting and who is the visitor, or stranger, or the “other”. While we recognize who the “other” is, we are less inclined to take the necessary steps to overcome our feelings and behaviors. Difficult as this may be, it is essential that we overcome our fear of the “other.” It is not until we can overcome our reluctance that true mission work really begins to take place. As Bryant Myers

writes: “Being at peace with those who are ‘other’ to us means adding the ministry of reconciliation to the transformational agenda. Yet, reconciliation is often very hard because the most frequent reason for declaring someone ‘other’ is that they have done harm to you and your community. Miraslov Volf has made an important contribution to our understanding of identity, otherness, and reconciliation in *Exclusion and Embrace*. Volf explains that the beginning of reconciliation and hence the path to justice and peace is the embrace of the other, in spite of all the other has done. “There can be no justice without the will to embrace’ (1996, 216). This call transcends the issue of who is right or wrong, who is righteous or unrighteous. We must embrace the other because this is what Christ did and continues to do.”³⁴⁵ The heart of the mission is the desire to share in “God’s mission to bring the creation to fulfillment.”³⁴⁶ More important than building up a structure, a house, a water system, or a soup kitchen, is the building of the person we seek to serve and the joining of our respective communities.

d. A Recognition Of Vulnerability (The Criminal Element)

As the forum was concluded Deb Moore of Triune Mercy Center made a remark that was both especially troubling and true. Some of the people who are served by her community and ministry are truly desperate. These people are invited into the Triune Mercy community and sometimes into the homes of Triune’s parishioners. Over the course of the past several years, there have been instances where

³⁴⁵ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, (Maryknoll: Orbis Books, 1999), 119.

³⁴⁶ A. Wayne Schwab, *When the Members are the Missionaries: An Extraordinary Calling for an Ordinary People*, 5.

parishioners are victims of intimidation, abuse and theft. While Triune Mercy has gone to some length to ensure the safety and well being of their parishioners, there is no way to guarantee they will not be taken advantage of or victimized. Deb remarked that she lives with a constant anxiety about the work in which they are involved and the reality that not everyone with whom they work are pure in their motives. There is orientation for new volunteers and parishioners, there are safeguards put into place, yet she remarks that there is no way to ensure that no one is ever victimized. Despite this awareness and its potential for danger, the work at Triune Mercy continues and their ministry continues to be an example to other churches in the Greenville area and beyond.

E. Conclusion

Each of the above points is based on a particular insight or experience learned from the participants in the forum discussion or in the surveys returned. Additionally, each of the guiding principles, successes, and obstacles are directly related to our identity and history as Christians. One can see various characteristics of God developed earlier in this thesis manifested in these guiding principles and the example of Jesus and Paul as models for mission. Additionally, our identity as a sacramental people informs our practices in compelling ways that build up relationships and nurture and facilitate the effectiveness and sustainability of the mission.

The responses and discussions were fruitful in understanding and developing

“guiding principles,” but the conversation itself may have been one of the most helpful endeavors of this thesis project. The simple activity of gathering provided an opportunity for ministers charged with the same, or very similar, tasks to exchange ideas and work through various issues with their peers in an open and nurturing environment. The participants were able to share their struggles, successes, and failures in a non-judgmental setting trusting that the input they received was well intentioned and offered for the building up of the ministry of all. Likewise, the participants who shared their insights through the survey were also given an opportunity to learn more about the practices of their fellow ministers to the benefit of all.

It is no coincidence that each of the forum participants (and survey respondents) had read *Toxic Charity* and was eager to learn more about how to offer ministry providing meaningful and sustainable change. They each embraced a willingness to explore new beginnings and new options – a freedom to do something different and think critically and responsibly about the future of their various programs. Noted as particularly helpful were the following “course-changing steps”³⁴⁷ outlined in Toxic Charity:

1. Begin with a discussion on how to support and strengthen the church’s ministry to the poor.
2. Engage in an evaluation process to identify the greatest strengths and weaknesses of the current programs.
3. Research ways other ministries have increased their effectiveness (read some books and articles on the subject, making sure to include ‘development’ material).
4. Strategize ways to become more personally, relationally involved in the lives

³⁴⁷ Robert D. Lupton, *Toxic Charity*, 183-4

- of those you serve (begin to focus on those you are deeply committed to).
5. Explore new options, new paradigms of service, to expand current ministries in a more holistic direction (without devaluing current ministries).
 6. Identify new leadership to go on point for new initiatives (adding new energy to the existing ministry team without threatening the dedicated volunteers who have labored long to maintain the mercy approach).
 7. Once buy-in for the new paradigm has been secured, the door has been opened to move ahead with change.

This willingness to think critically and imagine different methods by which missions are defined and offered is affirmed by Margaret Wheatley in *Leadership and the New Science, Discovering Order in a Chaotic World*: “I believe that our present ways of organizing are outmoded, and the longer we remain entrenched in our old ways, the further we move from those wonderful breakthroughs in understanding that science calls elegant.”³⁴⁸ Each of the participants discovered companions in related ministries with whom they could imagine new strategies and draw support.

a. Christ Church, Episcopal: Greenville, South Carolina

Thirty-five years ago Christ Church and the Diocese of Upper South Carolina began a mission with our brothers and sisters in Cange, Haiti. At the time, our best intentions were to seek and serve that community: To lift “them” out of poverty and oppression, and to offer the benefit of our education, experience and wealth. To date, there have been countless hours devoted by hundreds of parishioners for the construction of a church, a school, a water system, a hospital, and most recently a vocational school for job training. From the initial efforts in the village of Cange, the ministry has now spread throughout nineteen villages in Haiti’s Central Plateau. To

³⁴⁸ Margaret J. Wheatley, *Leadership and the New Science: Discovering order in a Chaotic World* (San Francisco: Berret-Koehler Publishers, 1999), 5.

the untrained eye, it appears as though the mission is a tremendous success bringing life and hope to Haitians who would otherwise be without access to education, healthcare or modern farming techniques. However, there is still a challenge.

In recent years, a combination of economic challenges and natural disasters has created a situation in which the shortcomings of the ministry have become apparent. The ministries were developed and dependent on unsustainable models of mission and the ministry's continuation has been and, in some respects, continues to be threatened. Out of necessity, Christ Church and the Episcopal Diocese of Upper South Carolina have been forced to take a critical look at our methods and means, to step back and redefine how we might continue in partnership with our Haitian brothers and sisters.

At about the same time, those charged with the care of the ministry began to hear of sustainable missions led by others; non-profits, churches, and philanthropic organizations were developing new models and methods for their work. Through conversations and education, we (Christ Church & EDUSC) became aware of many of the principles and benefits outlined in books like *Toxic Charity* and *When Helping Hurts*. What would these principles have to offer our mission and ministry? Would we as a parish and a diocese be able to glean from these sources insights and practices that would allow us to move forward in developing a healthy and sustainable mission model? These were the questions that prompted the

development of this project thesis and motivated Christ Church to begin to implement changes in the manner we conduct mission and outreach.

At the outset of this project thesis, I had imagined I could define a conclusive set of “guiding principles,” a cookbook-style recipe one might use to ensure that a particular parochial mission program grew from inception to independence; that is, any particular mission endeavor undertaken by a parish could be conceived, nurtured and grown into a fully functioning, financially independent and self-sustaining program to the mutual benefit of those being served and those serving. We are making changes in our approach to mission and ministry, but I have now come to a place where I believe the design and implementation, the care and nurture of a particular program may not be as important as the care and nurture of God’s people (the serving and the served) along the way. Wayne Schwab writes insightfully, “Missiologists, those who study and write about the theology of Christian mission, affirm that the mission of God, the *missio Dei*, is God’s action in the world to bring about God’s reign. The Trinitarian God, Creator, Redeemer, and Sanctifier, has affected a new order, a new Shalom; one in which all of creation can find new life and new hope in and with God.”³⁴⁹ If we as the Episcopal Church, parishes, dioceses and mission endeavors, can participate in this incredible and joyful work, then the ability to establish particular sustainable and enduring missions may not be as critical as the proclamation, cultivation, and recognition of the presence of the Kingdom of God. As one of the participants in the forum

³⁴⁹ A. Wayne Schwab, *When the Members are the Missionaries: An Extraordinary Calling for an Ordinary People* (New York: Member Mission Press, 2002), x.

remarked to me: “It’s not the program, it’s the people.”³⁵⁰ Indeed, if we as a community of faith can lift up God’s people in our own parishes and the wider community in which we live and work, then we will have been faithful to God’s call³⁵¹ in and on our lives and shared in mission that is truly sustainable.

³⁵⁰ Frances Poe, 2015. Forum Discussion with author, Greenville, SC. May 14.

³⁵¹ *The New Oxford Annotated Bible with Apocrypha, NRSV*, Matthew 25:31-46.

Appendix A
Survey Questions & Parish Responses

A. Questionnaire for Parishes regarding Mission and Outreach Projects

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

1. What is your church's Average Sunday Attendance?
2. Is your parish urban, suburban, or rural?
3. What staff are currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.
4. What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?
5. What is your church's total budget?
6. What percentage of your budget is allocated to Mission and Outreach?
7. Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?

Questions for the “Director” of Mission and Outreach

8. What types of Mission and Outreach ministries do you offer? May be described as “short-term” such as Stop Hunger Now, or “long-term” such as the Free Medical Clinic.

9. Has your parish begun a ministry that is now independent and “self-sufficient?”

10. Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?

11. What type of structure, or organization, is in place to manage and implement mission efforts?

12. Do you participate in local, national and international mission and outreach projects?

13. What percentage of your mission and outreach budget is allocated to local, national, international efforts?

14. Does the percentage in question #6 above include your diocesan “asking” or “assessment?” If so, what percentage of your Mission and Outreach budget is allocated to your diocese?
 - a. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc.

15. How does your parish publicize mission and outreach efforts?

16. How are parishioners recruited to serve in mission and Outreach efforts?

17. Do you “partner” with other parishes (either Episcopal or other) or other agencies?

18. What has been your parish’s biggest mission “success”?

19. What has been your parish’s biggest mission “failure”?

20. Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?

21. How are mission opportunities identified and undertaken in your parish?

22. Are there other parishes you are aware of that have particularly exciting mission efforts?

23. Are you aware of other parishes that have failed in mission efforts?

B. Questionnaire for Parishes regarding Mission and Outreach Projects

Christ Church, Episcopal: Greenville, SC

Completed by Ms. Frances Poe, Director of Faith in Action

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

24. What is your church's Average Sunday Attendance?

939 – Average Weekly Attendance

25. Is your parish urban, suburban, or rural?

Urban

26. What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.

Christ Church currently employs approximately 46 employees either full-time (20), ½-time (14) or ¼ time (16).

27. What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?

Currently there are two full-time employees: A Director of Faith in Action and an Outreach Coordinator.

Director of Faith in Action: this position is responsible for the “40,000 foot view” involving more strategic planning at church and in the community and conceptual strategy, identifying and cultivating leaders. This person shares in developing and implementing church wide vision and how to make outreach a part of that. This position also represents Christ Church in the community on boards and Greenville development.

Outreach Coordinator: this position is responsible for the “5,000 foot view to ground level”. This person is responsible for logistics for events and programs and “one-on-one” time with parishioners.

28. What is your church's total budget?

The Church budget is approximately \$2.9 dollars.

29. *What percentage of your budget is allocated to Mission and Outreach?*

A total of 16.3%

9.1% for Direct Services such as ministry partners, local grants, etc.

An additional 7.2% from reserves, designated gifts and offerings, and outside fund raising events.

30. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?*

No, the current goal is a distribution of 10% of the pledges and unpledged gifts.

Questions for the “Director” of Mission and Outreach

31. *What types of Mission and Outreach ministries do you offer? May be described as “short-term” such as Stop Hunger Now, or “long-term” such as the Free Medical Clinic.*

Projects at Christ Church fall under several categories:

Sunday Morning Missions:

Parishioners contribute to the betterment of society through the mission of the church. Food packing events such as Stop Hunger Now, collecting needed items, (school supplies or shoes), Events usually are conveniently scheduled during the Sunday School hour, take one hour and are easily accessible involving large numbers of people: 300-500.

Impact Ministries:

The Church provides opportunities for the parishioners to have direct contact with those being served. Examples are:

Mission Backpack – pack food for kids who do not have food for the weekend,

GAIHN – host 3 families for a week in our parish house 3 times a year: 75 volunteers each time.

Community Service Days:

Hands on Greenville - a citywide effort in which the parish participates in order to improve the buildings and grounds of schools, parks, and other non-profit agencies.

Habitat for Humanity – every 2-3 years the parish builds a home through this agency by supplying the funds and the volunteers. It is our goal to partner with other area churches in this effort.

Greenville Reaching Out Weekend (GROW)

On-Going Ministries

Sterling Community Ministries – provides tutoring after school for youth, chaperones for field trips, volunteers for community activities and Day of

Healing/Day of Hope. The Sterling community ministries are offered in collaboration with 4th Presbyterian Church, Greenville.

Haiti Ministries –

Stateside: Parishioners share in building awareness, strategic planning for efforts in country, collection of needed supplies then sorting, packing and labeling the same for shipment via cargo container to Haiti.

In Country: The Farm is a 100-acre project that grows crops to sell to local communities and hospital. Peanuts are grown and sold to PIH and manufactured into Nourimanba (peanut butter based nutritional food which will nourish a starving child to health in 6 weeks).

CFFL is a vocational school founded by Christ Church and the Episcopal Diocese of Upper South Carolina in an effort to offer education in sustainable farming, woodworking & construction leading to employment and who can then go and educate others. Total enrollment at CFFL is 75 (25/class in a 3-year course of study).

Short-term Mission Trips – The parish sponsors and leads short-term mission trips to Cange, Haiti several times a year in order to allow parishioners to gain a hands-on understanding of the ministry as well as to nourish and cultivate on-going support (financial and otherwise).

In addition to parish led efforts, Christ Church encourages our parishioners to connect with local agencies & projects such as Meals on Wheels, United Ministries, etc. These efforts are important because we as a church wish to encourage members to participate in efforts and ministries that give them joy by their own definition rather than force them to work within the parameters of our own local parish efforts.

32. *Has your parish begun a ministry that is now independent and “self-sufficient?”*

Yes, among others, The Greenville Free Medical Clinic (<http://greenvillefreeclinic.org>), Project Host (<http://www.projecthost.org>), United Ministries, (<http://www.united-ministries.org>), and Christ Church School (<http://www.cces.org/>).

33. *Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?*

Will get back to me

34. *What type of structure, or organization, is in place to manage and implement mission efforts?*

Christ Church uses an Outreach Committee which meets monthly and is staffed by parishioners representing the following ministries: 1 representing Sterling, 1 representing Partners and Programs, 2 from Haiti related

ministries, 1 from communications, 1 from the vestry. Additionally the committee has a chair and has one vacant slot for a representative for parish programs. This committee implements current policy and is also responsible for strategic thinking and development of programs.

35. Do you participate in local, national and international mission and outreach projects?

Yes, see above.

36. What percentage of your mission and outreach budget is allocated to local, national, international efforts?

Local - 79%
National - 1%
International - 20%

37. Does the percentage in question #6 above include your diocesan "asking" or "assessment?" If so, what percentage of your Mission and Outreach budget is allocated to your diocese?

No, the diocesan asking is in addition to the figures in question 6 above. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc.

38. How does your parish publicize mission and outreach efforts?

The parish publicizes ministry efforts through local news media, parish Sunday bulletin, Thursday e-blast, mailings, website, Facebook, and word of mouth.

39. How are parishioners recruited to serve in mission and Outreach efforts?

Parishioners are recruited through personal invitation and broad requests through communications listed above.

40. Do you "partner" with other parishes (either Episcopal or other) or other agencies?

Christ Church partners with the following churches and agencies: 4th Presbyterian Church, Greenville; Churches for Sterling; United Ministries; Clemson University; Clemson Engineers in Developing Countries; The Episcopal Diocese of Upper South Carolina; Partners in Health; Zanmi Lasante (Partners in Health, Haiti); Partners in Agriculture (Haiti); Greenville Health System; Habitat for Humanity; The YMCA, Greenville County Parks and Recreation; The Sterling Land Trust; The United Way; Bon Secour-St.

Francis Health System; The Sterling Neighborhood Association; Westminster Presbyterian Church

Recently Christ Church organized, hosted and sponsored a seminar for 15 area churches reviewing effective strategies for offering effective hospitality to area homeless.

41. What has been your parish's biggest mission "success"?

Project Host – because a group of parishioners who had seen a need in the community came together and organized the parish support, recruited leadership within the parish and the community to effect the need change. Through the parish, they started a program, grew it to sustain itself independently, and then let it go. It is described as a success because it has had a lasting effect on those who it serves and our community as a whole. It continues to be an independent agency in Greenville.

Secondly, Christ Church's successful efforts to bring water to the village of Cange, Haiti. All other efforts in Cange, Haiti are dependent on a sustainable source of water. Christ Church was principally responsible for designing, funding and building a water system, which allowed Cange to be an independent, on-going village.

As we look to the future, the vocational school (CFFL) has the same long-term potential to benefit directly hundreds of individuals, and thousands of Haitians.

42. What has been your parish's biggest mission "failure"?

While the work in Haiti and our local Sterling Community have been the source of great success and gratification, one might also describe them as the parish's greatest mission failures. Despite repeated efforts and increased knowledge and sensitivity by our own parishioners, we have failed to build meaningful ownership of the people who are being served. We continue to experience a lack of indigenous leadership and we experience "burnout" on the part of the parish.

Christ Church's ministry in Haiti is a 35-year effort with over \$900,000 invested and we are still not finished: there is more work to be done. We have brought water, food, medicine, education, and we've given the people of Cange all of these offerings and, yet, we have not taught them how to be innovative and create new jobs. We have not taught them how to be leaders. So, after 35 years, they're still looking to us to save them.

With regard to our Sterling ministries, based solely on all "good" intentions, years ago we inserted ourselves into a community that did not invite us and the local people are still resentful.

Haiti & Sterling are not failures per se; rather, they are ministries that require radical rethinking. Neither of these ministries is as developed (meaning independent) as we hoped they would be.

A requirement for future success in these two communities will require both sides (those offering as well as those receiving help) be to rebuild trust and relationships as the volunteers change.

43. Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?

In the past two years, Christ Church has increased our sensitivity and clarified our efforts based on the principles outlined and expanded upon in *Toxic Charity: How Churches and Charities Hurt Those They Help* (Robert D. Lupton) and *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself* (Steve Corbett & Brian Fikkert). At the heart of our efforts is a belief that we should never do something for someone they can do for themselves.

44. How are mission opportunities identified and undertaken in your parish?

Parishioners, staff or agencies identify opportunities. Then, the staff, ad hoc lay leadership and outreach committee assesses the project under the leadership of our Director of Faith in Action along with rector.

45. Are there other parishes you are aware of that have particularly exciting mission efforts?

Westminster Presbyterian, Triune Mercy Center, Buncombe Street United Methodist (all in Greenville, SC).

46. Are you aware of other parishes that have failed in mission efforts?

Triune Mercy Center closed their clothes closet because it was enabling rather than solving a problem.

B. Questionnaire for Parishes regarding Mission and Outreach Projects.

St. Michael and All Angels: Dallas, Texas

Completed by The Rev. Dr. Kevin Huddleston, Assoc. for Missions and Outreach

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

1. *What is your church's Average Sunday Attendance?*

1200

2. *Is your parish urban, suburban, or rural?*

Suburban

3. *What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.*

53

4. *What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?*

One full time priest and a part time administrator

5. *What is your church's total budget?*

5.4 million

6. *What percentage of your budget is allocated to Mission and Outreach?*

\$145,000

7. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?*

NO

Questions for the "Director" of Mission and Outreach

8. *What types of Mission and Outreach ministries do you offer? May be described as "short-term" such as Stop Hunger Now, or "long-term" such as the Free Medical Clinic.*
See attached form
9. *Has your parish begun a ministry that is now independent and "self-sufficient?"*
Yes, Austin Street Shelter, Genesis Women's Shelter, North Dallas Shared Ministry, Jubilee Center Ministry
10. *Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?*

Yes, see attached form however we are working on a more comprehensive strategy at this time.
11. *What type of structure, or organization, is in place to manage and implement mission efforts?*
See attached form
12. *Do you participate in local, national and international mission and outreach projects?*
YES
13. *What percentage of your mission and outreach budget is allocated to local, national, international efforts?*
The mission and outreach budget only covers the cost of sending a priest on every mission trip and administrative costs: currently it is \$27,000.
14. *Does the percentage in question #6 above include your diocesan "asking" or "assessment?" If so, what percentage of your Mission and Outreach budget is allocated to your diocese?*
NO
a. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc.
15. *How does your parish publicize mission and outreach efforts?*
Through Webpage, Special Sunday School Classes, weekly email blasts, monthly newsletter, weekly Pew Sheet Announcements.
16. *How are parishioners recruited to serve in mission and Outreach efforts?*
By email and personal invitation (most effective way)

17. Do you “partner” with other parishes (either Episcopal or other) or other agencies?
Yes, Diocese of Honduras, Diocese of South Dakota, All Souls Community Center, NOLA
18. What has been your parish’s biggest mission “success”?
Jubilee ministry see following url for link describing the project or go to www.jubileecenter.org
[Jubilee Story](#)
19. What has been your parish’s biggest mission “failure”?
Our involvement in Haiti: in which we no longer are involved, due to lack of parish support.
20. Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?
Do Justice, Love Mercy, Walk humbly with God and the Oath for Compassionate Service from Toxic Charity
21. How are mission opportunities identified and undertaken in your parish?
In the past they were initiated by a member’s passion, we are in the process of developing a systematic and intentional manner in which we will continue and initiate new mission and outreach projects.
22. Are there other parishes you are aware of that have particularly exciting mission efforts?
Church of the Incarnation, Dallas, Texas, Highland Park United Methodist Church, Dallas, First Presbyterian Church, Dallas
23. Are you aware of other parishes that have failed in mission efforts?
Not really.

C. Questionnaire for Parishes regarding Mission and Outreach Projects

St. Martin's Episcopal: Houston, TX

Completed by Ms. Cyd Gillette, Director of Outreach Ministries

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

1. *What is your church's Average Sunday Attendance?*

1,350

2. *Is your parish urban, suburban, or rural?*

Suburban/Urban

3. *What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.*

Clergy: 10FT, 3PT

Lay: FT&PT93

4. *What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?*

Director of M& O

Director of Urban Ministry

Administrative Asst.

Outreach Volunteer Coordinator

5. *What is your church's total budget?*

\$6 Million

6. *What percentage of your budget is allocated to Mission and Outreach?*

\$380,000 – 6%

7. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?*

No

Questions for the “Director” of Mission and Outreach

8. *What types of Mission and Outreach ministries do you offer? May be described as “short-term” such as Stop Hunger Now, or “long-term” such as the Free Medical Clinic.*

Please see our Website for complete listing of mission supported:

<http://stmartinsepiscopal.org/outreach-opportunities/>

9. *Has your parish begun a ministry that is now independent and “self-sufficient?”*

reVision Houston: reVision works to transform the lives of at-risk and gang-affected youth by connecting them to positive adult role models, building a new community around strong, affirming peer groups, and preparing the youth for promising futures through education and jobs. reVision pairs adult mentors with youth, many of whom are incarcerated at the time mentors meet them. These volunteer mentors offer friendship and encouragement to youth during a difficult period of their lives, and commit to helping them move towards a more positive future. A positive peer group meets each week. St. Martin’s currently has 23 reVision mentors. For more information about this organization, visit: <http://houstonrevision.org>.

10. *Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?*

The mission of outreach at St. Martin’s Episcopal Church is to model the love of Christ by helping the underserved, the disadvantaged, and others broken by life’s circumstances. While providing immediate needs such as food, clothing and shelter, outreach volunteers also offer service, emotional and spiritual support. Funding is targeted toward Christian programs in the greater Houston area, particularly those with opportunities for our volunteers to build relationships through hands-on involvement.

11. *What type of structure, or organization, is in place to manage and implement mission efforts?*

Lay staffed with parishioner committee to organize and define.

12. *Do you participate in local, national and international mission and outreach projects?*

Yes.

13. *What percentage of your mission and outreach budget is allocated to local, national, international efforts?*

14. *Does the percentage in question #6 above include your diocesan "asking" or "assessment?" If so, what percentage of your Mission and Outreach budget is allocated to your diocese?*

a. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc.

N/A: The Diocese of Texas has a different calculation

15. *How does your parish publicize mission and outreach efforts?*

Print, online, email, website, Sunday bulletins, etc.

16. *How are parishioners recruited to serve in mission and Outreach efforts?*

Personal invitation & various "asks."

17. *Do you "partner" with other parishes (either Episcopal or other) or other agencies?*

Yes, St Luke's Methodist Church
See Website for additional partners info.

18. *What has been your parish's biggest mission "success"?*

reVision Houston - <http://houstonrevision.org>
Hope and Healing Center - <http://www.hopeandhealingcenter.org>

19. *What has been your parish's biggest mission "failure"?*

20. *Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?*

See above & Website

21. *How are mission opportunities identified and undertaken in your parish?*

Committee explores and studies.

22. Are there other parishes you are aware of that have particularly exciting mission efforts?

23. Are you aware of other parishes that have failed in mission efforts?

E. Questionnaire for Parishes regarding Mission and Outreach Projects

Trinity Episcopal Church: New Orleans, LA
Completed by the Rev. Mitchell Smith, Assoc. Rector

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

The Reverend Mitch Smith, Associate Rector – Trinity, New Orleans Interviewed on 1/24/14 & 1/31/14.

Questions directed to Parish Administrators

1. *What is your church's Average Sunday Attendance?*

460 in 2013

Anticipated: 516 in 2014

Trinity Parish is beginning to emphasize Wednesday Night offerings and services. Currently the parish is investing approximately \$60,000 to start a Wednesday evening program,

2. *Is your parish urban, suburban, or rural?*

Urban, Downtown New Orleans, Louisiana

3. *What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.*

Full Time: Clergy 3 Lay 20

Part Time: Clergy 1 Lay 20

The part-time clergy is made up of one deacon who is responsible for Youth Formation and Prison Ministry

4. *What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?*

Clergy: The Rev. Mitch Smith has been with Trinity for three years and is responsible for all Mission and Outreach ministries at the parish.

Lay: Youth Director – responsible for all Jr. High & High School Ministries as well as coordinates the Mission House (10 hours/week)

5. *What is your church's total budget?*

\$1.57 million: \$500,000 goes to Mission and Outreach. Budget is composed of pledges and unpledged gifts as well as a draw from 2 Endowments.

6. *What percentage of your budget is allocated to Mission and Outreach?*

1/3 of the parish's total budget is used to fund Mission and Outreach. Additionally, the budget is augmented by draws from 2 major endowments **Vincent Memorial Legacy (VML)** - 4% distribution of 7 year rolling average: Two-thirds of the VML distribution funds core ministries of the parish. These consist of the Trinity Artist Series: free concerts featuring area musicians (considered to be an important form of outreach in Trinity's New Orleans context), upkeep and maintenance of the Mission House (\$1,000/week), Trinity Loaves and Fishes (a food ministry to the poor and homeless begun by Mobile Loaves and Fishes after Katrina, then acquired by Trinity parish), and the Trinity Educational Enrichment Program.

The remaining one-third of the VML distribution is used to support 30-40 NFP grants. In a given year, there will be \$100,000 offered in grants averaging \$10,000. Occasionally, the grant will be substantially higher: Café Reconcile received a grant of \$25,000 after Katrina in order to keep the doors open and maintain the ministry.

7. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?*

The goal is to continue to allocate 1/3 of the budget to Mission and Outreach efforts.

Questions for the "Director" of Mission and Outreach

8. *What types of Mission and Outreach ministries do you offer? May be described as "short-term" such as Stop Hunger Now, or "long-term" such as the Free Medical Clinic.*

Trinity parish participates in medical missions in Nicaragua that serves both intermediate or long term needs. Additionally, the clergy of Trinity parish serve on the boards of several local social justice organizations such as: St. Thomas Clinic, YMCA, & Charter School and Eden House (which combats human trafficking).

9. *Has your parish begun a ministry that is now independent and "self-sufficient?"*

Trinity Parish has been involved in the formation of several local ministries that have become independent and self-sustaining. Among these are the Eden House and St. Thomas Community Health Center.

10. Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?

Trinity Parish has three “rules” or core values that are reviewed as ministry endeavors are considered:

1. Who else is involved?
2. Does the endeavor have parish support?
3. Will this endeavor be sustainable?

11. What type of structure, or organization, is in place to manage and implement mission efforts?

Mission and Outreach efforts are developed and managed by a single committee that is overseen by Mitch Smith. The Committee is composed of the chairs of various ministries: (The Chairs of the VML, Chair of Trinity Loaves and Fishes, the Chair of Trinity Education Enrichment Program, two members of the vestry and a full-time intern who runs Trinity Loaves and Fishes – provided by Episcopal Service Corp.).

As a training tool, and as a means of combating racism, the head of every committee and every member of the vestry must participate in the TURN program: This program seeks to help “Trinity Church, as an institution, recognize and address the reality of racism as it affects Trinity and the community at large.” This program utilizes “Undoing Racism” (<http://www.pisab.org>) as a basis for its work and offered in conjunction with St. Thomas Clinic (<http://www.stthomaschc.org>).

12. Do you participate in local, national and international mission and outreach projects?

Trinity Parish participates in domestic mission principally in hosting youth groups from around the country who travel to New Orleans to participate in a variety of mission activities. After Katrina, the community became a focus for many groups from around the country. As a result, Trinity is in a unique position as a “host” for groups from other parts of the country, rather than a parish that sends groups to other areas of the country as is more typically found. Trinity does: however, send groups to participate in mission projects in Texas and Alabama.

13. What percentage of your mission and outreach budget is allocated to local, national, international efforts?

As stated above, 1/3 of Trinity’s budget is designated for mission work: totaling approximately \$500,000. Currently about \$35,000 of that figure is designated for a missionary to Africa.

14. *Does the percentage in question #6 above include your diocesan “asking” or “assessment?” If so, what percentage of your Mission and Outreach budget is allocated to your diocese?*

Trinity Parish does not include their payment of the diocesan “asking” as part of their mission and outreach funding.

15. *How does your parish publicize mission and outreach efforts?*

The parish publicizes their mission and outreach work through conventional media outlets as well as the Internet, website, social media, etc. According to Mitch, the most effective publicity comes through the Loaves and Fishes truck. This vehicle is painted with the church logo and is constantly in the public view.

16. *How are parishioners recruited to serve in mission and Outreach efforts?*

The parish offers a conventional Ministry Fair in the fall during which time parishioners are encouraged to learn about various ministries offered through the parish.

Mitch also keeps an eye on parishioners who volunteer within a specific ministry and explores additional ministry opportunities with them.

17. *Do you “partner” with other parishes (either Episcopal or other) or other agencies?*

Trinity Parish partners with All Souls Episcopal Church and Community Center in sponsoring a tutoring program. The parish also provides financial support to St Anna’s Medical Mission.

18. *What has been your parish’s biggest mission “success”?*

Over the years, the ability to distribute grants from the VML has been a huge success. Time and time again as other agencies are looking for opportunities in New Orleans, the question is asked: “Has the requesting endeavor received a VML Grant from Trinity Parish?” Philanthropies such as the Ford Foundation, the Kellogg Foundation look to see if Trinity has offered financial support to a particular ministry as a means of determining its sustainability. One VML grant that is particularly noteworthy was a grant to Café Reconcile (<http://cafereconcile.org>) to “keep the doors open’ when funds had been exhausted after Katrina. The large grant received from Trinity parish enable the café to continue and it is now a multi-million dollar Café reconcile keep the doors open gift. Now 10 years later they are a multimillion-dollar organization.

19. What has been your parish's biggest mission "failure"?

Several years ago the parish made a VML grant to a charter school in New Orleans that was then "taken over" as a public school. The school has since closed and the investment lost.

20. Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?

Several years ago, the previous rector, The Rev. Hill Riddle first began the TURN (Trinity Undoing Racism) Program. At the time there was considerable "pushback" from several segments of the parish, but Riddle remained adamant that the program should be instituted and would benefit the parish as a whole. When asked what Riddle imagined the church should "look" like as a result of this new program, or offering, he replied: "The Kingdom of God." This story has become layered with a certain amount of mythology or legend; however, the power of the statement has remained and continues to be a driving force in the mind and heart of the parish.

21. How are mission opportunities identified and undertaken in your parish?

Trinity has an Advisory Community Ministries Committee composed of three members of the vestry, the Mission and the Outreach ministry Chairs. This committee reviews and explores various current and future opportunities. When two or three people come together with an idea, it is explored and if warranted action is taken.

22. Are there other parishes you are aware of that have particularly exciting mission efforts?

St. Charles Avenue Presbyterian, (<http://www.scapc.org>)

The Reverend Donald R. Frampton, Senior Pastor

The Reverend Kelly W. Hostetler, Associate Pastor.

This Presbyterian parish is particularly well known in and around New Orleans for their Rebuilding Hope in New Orleans (RHINO) ministry. This ministry has incorporated over 6,000 volunteers from the local area and nationally in rebuilding homes in New Orleans and surrounding area.

23. Are you aware of other parishes that have failed in mission efforts?

St. Anna's Episcopal Church mobile medical mission. Apparently, this particular mission was to serve the medical needs of the underserved in New Orleans after Katrina. Funds have not been forthcoming to support the ministry as envisioned and the Mobile Medical Clinic sits idle much of the time.

General comments offered by The Reverend Mitch Smith regarding Trinity Parish and its outreach ministry in New Orleans.

In addition to the general questionnaire questions Mitch and I had an opportunity to discuss at some length the particular ministry context of Trinity Parish and New Orleans in general. It is Mitch's observation that Trinity Parish is uniquely positioned to provide an example of a large, healthy parish for the national Episcopal Church. Post Katrina, Trinity is "a place to offer outreach where everything is new: a place that is always changing."

He recalls, the storm (Katrina) happened and everyone evacuated. The city was empty and desolate and needed rebuilding. Prior to the storm, the parish had purchased a "failure to provide services insurance policy" which allowed the Trinity the cash infusion to keep all employees and programs of the parish despite the severe economic trauma to the city and the parish.

Most of the city's young entrepreneurs left the city. Then, those who returned did so by choice with an attitude and understanding that the New Orleans had to be rebuilt. Those who returned were committed to civic involvement and accountability. The old lassie faire attitude toward local government and stories of corruption, which had been met with a sense of laughter and complacency, were no longer tolerated. The citizens who returned were committed to "making things better"; they wanted to go "great things." Typically asking themselves the question: "What can I do to make this city better?" or "How can we make this city more productive?" This attitude of civic engagement led to an increased sense of civic engagement. "Outreach is now part of the fabric of the community of New Orleans. Outreach is an expected part of our life together here and the standard is high." Trinity parish is in the midst of this community and is always looking for partners in mission.

F. Questionnaire for Parishes regarding Mission and Outreach Projects

Triune Mercy Center: Greenville, South Carolina
Completed by The Rev. Deb Moore, Pastor/Director

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

Triune Mercy Center, Greenville, SC

1. *What is your church's Average Sunday Attendance?*

285.

2. *Is your parish urban, suburban, or rural?*

Urban.

3. *What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.*

Fulltime: Pastor/executive director, Associate pastor/Support Circles director, Associate director/operations manager/employment specialist, two social workers, Case manager/triage specialist, Facilities manager, Volunteer coordinator

Part-time: Music director, Finance manager, Rehabilitation counselor'
Weekend operations assistant.

4. *What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?*

Because we started as a mission church, almost all of our staffing IS directed at mission and outreach. Even the music director and finance managers find themselves dealing with social work issues.

5. *What is your church's total budget?*

\$686,000 per year. That does not reflect in-kind donations of meals, groceries, etc.

6. *What percentage of your budget is allocated to Mission and Outreach?*

Again, because we are a mission church, probably 80% or more.

7. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%?*

n/a

Questions for the “Director” of Mission and Outreach

8. *What types of Mission and Outreach ministries do you offer? May be described as “short-term” such as Stop Hunger Now, or “long-term” such as the Free Medical Clinic.*

Three hot meals a week, Weekly grocery pantry, Weekend laundry services, 6-day-a-week social workers (with mental health counseling experience), Drug rehab counselor who visits jail, refers, packs a suitcase and drives them, 11 weekly Narcotics Anonymous and Alcoholics Anonymous meetings, Round Table twice a week for participants to determine ways to emerge from poverty, Support Circles, a year-long commitment among four community volunteers and a person trying to emerge from poverty, Legal aid – 4 volunteer lawyers, Greeting card ministry Faith & Finances class, Bon Secours St. Francis nursing (about to add classes on diabetes and heart disease management, nutrition and exercise), Eye screenings, Monthly dental van , Art Room, Music program, Playback Café, in which homeless parishioners share their stories with trained community actors who “play them back” , Vegetable garden and flower gardens, Four housing units run with Homes of Hope, Just Faith class

9. *Has your parish begun a ministry that is now independent and “self-sufficient?”*

N/A. They are all in-house.

10. *Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?*

Our mission: To share Christ’s love while meeting physical needs and providing life-changing opportunities to the disadvantaged.

11. *What type of structure, or organization, is in place to manage and implement mission efforts?*

The entire structure of the church is geared to this. Pastor serves as executive director and answers to a board of 18, a third of who come from our worshipping congregation and the rest from our partner churches.

12. *Do you participate in local, national and international mission and outreach projects?*

Collaborate extensively with Greenville's other homeless service providers.
No national or international work.

13. *What percentage of your mission and outreach budget is allocated to local, national, international efforts?*

Right now, we keep 100% of it locally.

14. *Does the percentage in question #6 above include your diocesan "asking" or "assessment?" If so, what percentage of your Mission and Outreach budget is allocated to your diocese?*

- a. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc.
- b. N/A. We are non-denominational.

15. *How does your parish publicize mission and outreach efforts?*

Electronic newsletter. Local media outlets. Word of mouth among the homeless.

16. *How are parishioners recruited to serve in mission and Outreach efforts?*

Announcements from pulpit. Newsletter.

17. *Do you "partner" with other parishes (either Episcopal or other) or other agencies?*

Extensively. We have 60 partner churches that support us in various ways – from serving meals to volunteering to donate finances. Our staff members meet and work regularly with Miracle Hill, Salvation Army, United Ministries, Homes of Hope, Bon Secours, GHS, Greenville Mental Health, Surgeons for Sight.

18. *What has been your parish's biggest mission "success"?*

Making homeless people a part of a welcoming worship community and bringing middle-class parishioners into fellowship with them. Our ministries that do best in integrating people socioeconomically are worship, Sunday lunch, the art room, the music program, Playback Cafe and Support Circles.

19. *What has been your parish's biggest mission "failure"?*

Take your pick. Two-thirds of our rehab referrals relapse. Celebrate Recovery failed. Many Bible studies have failed. A basketball program failed. We are unable to place people in jobs despite years of effort. As we say, we fail much more often than we succeed.

20. Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?

Yes, that we are all God's children and we will be a welcoming place, despite mental, physical, emotional disabilities and even if we cannot provide specific help.

21. How are mission opportunities identified and undertaken in your parish?

Grassroots needs that we try to meet when people walk in the door AND opportunities that volunteers present to us. The latter is how we got our art room, Playback Café, eye screenings, lawyers and card ministries.

22. Are there other parishes you are aware of that have particularly exciting mission efforts?

Our Lady of Mercy in Charleston has a full dental clinic at its John's Island location.

23. Are you aware of other parishes that have failed in mission efforts?

No.

G. Questionnaire for Parishes regarding Mission and Outreach Projects

Westminster Presbyterian Church: Greenville, South Carolina
Completed by Ms. Susan McLarty, Mission Outreach Coordinator

Thank you for taking time to participate in this questionnaire/interview. The information gathered will be used to construct a parish-based model for sustainable mission work as part of the requirements for the Doctor of Ministry Degree at Virginia Theological Seminary (VTS) by The Reverend Harrison M. McLeod, Rector at Christ Episcopal Church, Greenville, SC. Your willingness to participate in this study and the development of this model is greatly appreciated. Any information provided by you about your parish will be treated with sensitivity and respect and will be included in the doctoral thesis – an academic paper submitted to VTS.

Questions directed to Parish Administrators

1. *What is your church's Average Sunday Attendance?*

631 including nursery, choir, and online (January – March).

2. *Is your parish urban, suburban, or rural?*

Urban

3. *What staff is currently employed at your church? Full-time, part-time, lay/clergy? Do not include jobs that are sub-contracted, such as house keeping, lawn maintenance, etc.*

Full time: 10 total - 4 pastors, 3 office, 1 director of Weekday School, 2 custodians

Part time: 7 total – 2 pastors, 3 support staff, 2 custodians

4. *What type of professional staffing, if any, does your parish provide for your mission and outreach efforts?*

One pastor and one part time support staff, both have other responsibilities. Pastors receive continuing education time off as part of their package, but they decide how that is used and fund their own continuing education.

5. *What is your church's total budget?*

2,490,913.

6. *What percentage of your budget is allocated to Mission and Outreach?*

28%

7. *Does the dollar amount currently allocated to Mission and Outreach efforts represent the allocation goal for your parish? Perhaps the goal for your parish is 5%, 10% or 20%? It is higher.*

Majority is below 10% but we don't compare or report to each other, if that makes sense.

Questions for the "Director" of Mission and Outreach

8. *What types of Mission and Outreach ministries do you offer? May be described as "short-term" such as Stop Hunger Now, or "long-term" such as the Free Medical Clinic.*

See attachment for overall mission opportunities – we also have added HOG Day as a day of service and had 90 people participate this year.

9. *Has your parish begun a ministry that is now independent and "self-sufficient?"*

Meals on Wheels was housed in Westminster for 22 years until we helped Meals on Wheels purchase property for a permanent building.

10. *Has your parish developed a statement or guiding vision for Mission and Outreach? If so, can you share it with me?*

Guiding Principle

(from Book of Order G-3.0300)

Westminster Presbyterian Church, through its Witness & Service Division of Session, is called to tell the good news of salvation by the grace of God through faith in Jesus Christ by engaging in activities that:

- heal and reconcile and bind up wounds;
- minister to the needs of the poor, the sick and lonely and powerless;
- free people from sin, fear, oppression, hunger and injustice;
- join God in the establishment of God's just, peaceable, and loving rule in the world;
- provide training ground for individuals to develop skills to address the needs of the poor and powerless.

11. *What type of structure, or organization, is in place to manage and implement mission efforts?*

We have a Witness and Service Committee that is comprised of elected Elders, two staff, and 3 at-large members. The Elders and members serve a three-year term.

12. *Do you participate in local, national and international mission and outreach projects?*

Yes.

13. *What percentage of your mission and outreach budget is allocated to local, national, international efforts?*
 1/3, 1/3, 1/3
14. *Does the percentage in question #6 above include your diocesan “asking” or “assessment?” If so, what percentage of your Mission and Outreach budget is allocated to your diocese?*
 Yes, 6%.
 a. Hunger Relief, Education, Housing, Youth Services, Elder Services, etc. Not exactly sure what more you want to know under this question. A break out of where our funds go?
15. *How does your parish publicize mission and outreach efforts?*
 Through our bulletin, e-newsletter, website, social media, digital media in building and new member material.
16. *How are parishioners recruited to serve in mission and Outreach efforts?*
 Combination of asking in the above publicized efforts as well as collecting interest upon joining the church. We develop interest groups which receive direct requests for helping as well – which means members may receive requests from different leaders/staff of the church.
17. *Do you “partner” with other parishes (either Episcopal or other) or other agencies?*
 We partner with 4th Presbyterian to build a Habitat Home every 3 years. We worked on also partnering with Christ Church for the Habitat build this year but were not able to build on land within the city of Greenville. We hope to try this again in three years. We have relationships with other churches in our international efforts in Dominican Republic and Malawi. WPC has a history of partnering with local churches/city/county agencies along with individuals and non-profit groups to bring about Pleasant Valley Connection building. WPC also turned over emergency assistance funds to United Ministries, in order to ensure a better more comprehensive response with assistance for people in our community. WPC has recently joined a network of churches in the Augusta Road area called ARCUM – Augusta Road Churches United in Ministry. We also open our facility to non-profits/community groups at no expense to those using the facility from AA, NA, NAMI, Girl Scouts, Boy Scouts, etc.
18. *What has been your parish’s biggest mission “success”?*
 Possibly the Furman Presbyterian Student Association. Churches within our Presbytery joined together to sponsor a pastor on the campus of Furman

about 15 years ago. Churches support this position financially along with serving on an advisory board and also providing hands on support in terms of bible study, mission outreach, special food/snacks, and internships within our church (which led to two students becoming PCUSA pastors.) As PCUSA has declined recently in overall number of churches, we continue to struggle with funding the part time position.

19. *What has been your parish's biggest mission "failure"?*

One disappointment was our lack to develop a Latino ministry in Greenville. Our Presbytery along with Westminster spent many years plus a lot of financial resources towards developing a ministry to serve Latino population.

20. *Are there guiding principles, or core values that direct your mission opportunities? If so, what are they?*

Filtering Questions for Funding Consideration

The Witness & Service Division while entertaining any request for assistance will not fund every request for assistance and will ask of every request the following filtering questions:

Does the program/project promote mission involvement within the membership of Westminster Presbyterian Church?

Does the program/project enhance/support systems that work at empowering people in need?

Does the program/project provide assurances that requests for funding will be used for the stated purpose?

Does the program/project have a religious affiliation?

Does the program/project have other sources of funding available to them?

21. *How are mission opportunities identified and undertaken in your parish?*

We encourage our members to bring ideas/new opportunities to us. We also will review new opportunities yearly as part of our funding process.

22. *Are there other parishes you are aware of that have particularly exciting mission efforts?*

We talk periodically with other churches in areas such as Charleston, Columbia, Raleigh, Charlotte, and Atlanta about mission efforts. We have also borrowed successful literature/ideas in order to not reinvent the wheel.

23. *Are you aware of other parishes that have failed in mission efforts?*

We have not addressed this topic in my experience.

Appendix B

Questions for Participant Forum

1. Describe your ministry context for the group.
2. Do you have a “vision/mission” statement that serves as a yardstick for your parish’s mission efforts?
3. How was that statement reached?

4. How does your parish determine specific outreach efforts/projects?
5. Describe how your parish determines the needs of the served community.
6. How does your parish build community with those being served?

7. Describe your most persistent current challenge to effective mission: could be from within or outside your parish.
8. What is the most creative/courageous change in you mission work?
 - a. Why was it undertaken?
9. What steps do you take to prepare parishioners for mission work?
10. What would you describe as your biggest mission success?
11. How do you define success in your mission efforts?
12. What led to that mission success?
13. Can you, or do you, measure impact of your mission efforts?
14. Have your mission efforts brought about change in your congregation?
15. How has your congregation brought about change in your mission work?
16. What signs of impact can you describe?
17. Have you abandoned a particular ministry because it no longer fits with your vision/mission?
18. Has literature such as *Toxic Charity* or *Forces for Good* shaped your methods?
19. How do you talk about God within the context if your mission work?
20. Do you believe mission work is a central tenant of the Christian faith?
21. Given the challenges we face, how do we succeed? Or what are our “next steps”?

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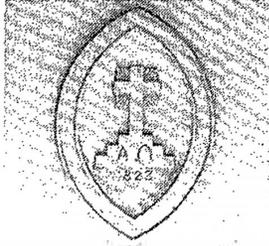
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