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Things Which Had Grown are Being Made New: The Revitalization of Missional Intent in the Diocese of Oregon

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THINGS WHICH HAD GROWN OLD ARE BEING MADE NEW:
THE REVITALIZATION OF MISSIONAL INTENT IN THE DIOCESE OF OREGON

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE
DOCTOR OF MINISTRY

BY
GEORGE THOMSON HEMINGWAY

NEWBERG, OREGON

NOVEMBER 2005

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THE COLLECT FOR RENEWAL

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. *Amen*¹

¹ This is the Collect for each of the three days of the *Triduum* (Holy Thursday, Good Friday, and the Vigil of Easter), and for ordinations to the orders of Deacon, Presbyter and Bishop, Charles Mortimer Gilbert, Custodian, *The Book of Common Prayer* (New York, NY: Church Publishing, 1979), p. 291, from the *Gelasian Sacramentary*, 7th Century. All of those events hold in common the renewal of the created order and of the church, through the authority of Jesus Christ.

ACKNOWLEDGEMENTS

I am thankful to God for my Canadian mother, Margaret, who made me ever suspicious of national and cultural chauvinism and cultivated in me an appreciation for the power of language; for my Navy father, George, whose career took me into many different cultures and places and cultivated in me an appreciation for diversity; for William Felix Copeland, first vicar of St. David's, San Diego, who taught me that Christian witness rises from broken people; for Alpha Gillette Bechtel, chaplain at San Diego State University, who convinced me that the church is broad enough even for me; for Richard Schwartzlose, oceanographer, who induced me to take the risk of immersing my family in a culture whose language I barely spoke and whose ways I understood not at all; for Richard Lief, third vicar of St. David's, who introduced himself and me to applied demographics for mission; for C. Brinkley Morton, second Bishop of San Diego, who induced me to enter Holy Orders and to work in Hispanic congregational development; for Gethin B. Hughes, third Bishop of San Diego, on whose mission team I was privileged to serve for seven years; and for Johncy Itty, ninth Bishop of Oregon, a man of courage and missional zeal, with whom I am privileged to serve as missionary.

I am thankful to all those lay members of Christ's church and those deacons and priests in the six congregations I have served as pastor, who have taught me so much about sharing ministry and trusting the Spirit to provide what we need in a timely way.

I am also thankful to God for those who have walked with me these last two years, as we learned from each other, fed each other, and held each other up; for Leonard Sweet and Chuck Conniry, who had the courage to create this program in *Leadership in Emerging Culture*; and for my advisor, Tom Johnson, who has been very patient indeed.

But most of all, I am thankful for the patience and companionship, in this life's journey, of my daughter, Gillian, and my wife and soul-mate, Jean, who have each influenced the direction and course of change of my life, ministry, and very being, who have sustained me in joy and sorrow, and helped me always to see the miraculous in the ordinary.

To almighty God, Father, Son, and Holy Spirit, be all honor and all glory, now and throughout all ages. Amen.

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ABSTRACT

The problem addressed in this paper is to find out if the application of missional principles in the Episcopal Diocese of Oregon can revitalize this diocese, direct the diocese to missional ends, and provide applications for similar situations in other dioceses. This investigation assumes that the existing infrastructure of the diocese has intrinsic value for mission if it can become focused on God's mission as its primary end. This approach assumes that the diocese has been and perhaps still is distracted by matters of secondary importance such as maintenance of existing facilities, issues of power, lack of trust, and cultural struggles. This problem will be addressed by proposing that the consistent use of missional language and strategic missional thinking, discipling for mission, and evangelization, can all focus the diocesan culture on the meta-principle that the church is a transformative agent for the renewal of God's world.

The results of four years of the relatively consistent application of missional principles will be laid out as a chronology of events that the author believes to be signals of change. These notable events relate to the work of the bishop and staff, and the committees and commissions of the diocese, and to the local congregations, which are the ultimate outposts of the Church of Jesus Christ and a vanguard of the Mission of God.

CHAPTER 1

INTRODUCTION AND STATEMENT OF THE PROBLEM

Antecedents

In September 2001 I came to the Diocese of Oregon from the Diocese of San Diego at the invitation of the then Bishop of Oregon, The Rt. Rev. Robert Ladehoff, and his Canon to the Ordinary, The Rev. Linda Potter.¹ I was tasked first with helping to reorganize the Hispanic Commission to become a more focused, missionally oriented body, and, second, with the pastoral care of a bilingual-bicultural congregation. Having served as a member of the Episcopal Church's (ECUSA) National Commission on Hispanic Ministry, the VIII Province of ECUSA's Intercultural Ministry Development program, the Diocese of San Diego's Hispanic Commission, and the start-up team of four Hispanic congregations, I was considered prepared for this work. I was not initially hired for my other specialization, which is congregational development and re-development and regional and local mission strategy development, tasks which I have practiced for the past 40 years. However, in December of 2001, the chair of the Ministry of Congregational Development, The Rev. John Nesbitt, commented to Bishop Ladehoff that the Commission seemed to be "broken," that it was not doing productive work, and that he did not know how to get it back on target. Bishop Ladehoff is reported to have replied in words to this effect, "George Hemingway does that sort of thing. Why don't we ask him to help us out?"²

Bishop Ladehoff knew that I had served as the demographics adviser and one half of the congregational re-development team in the Diocese of San Diego, during what was

¹ The Canon to the Ordinary provides executive assistance to the Bishop (the Ordinary).

² Personal communication, The Rev. John Nesbitt, December 2001.

to become a transformation from one of the most backward dioceses in the Episcopal Church to one of the fastest growing, all in a matter of about eight years. Further, I had served as the convener and facilitator of the diocesan transformation team of lay and clergy leaders, as we redefined our diocesan mission and developed a regional missional strategy. Bishop Hughes and we, his canons, formed into a team with a common voice and vocabulary that set mission development and transformation, at all levels of the diocese, as the priority for that administration.³ After the 1994 General Convention of ECUSA, we contracted with the Percept Group, Inc. to provide our team with up-to-date, graphically comprehensible demographic data to aid us in our work. Results of that work may be measured by increased average Sunday Attendance (ASA), increased pledged income, and increased numbers of baptized members (see Figure 1 below).

This work would ultimately lead to *The Season of Transformation*, a capital fundraising program organized by Canon Bill Dopp, that to this date has raised \$18,000,000 for congregational redevelopment and \$2,000,000 for diocesan missionaries' salaries (Asian, Hispanic, Campus).⁴ This work was within reach because of the leadership of The Rt. Rev. Gethin Hughes, Bishop of San Diego, an evangelical Anglican from the Church of Wales (Anglican Communion), and who had served his diaconal internship and first curacy in the Watts neighborhood of Los Angeles during a time of great social upheaval.⁵

³ A Diocesan Canon is someone on the Bishop's staff whom the Bishop sends as his own ambassador to parishes and missions, often with specialized skills to share with the congregations. They share with the Bishop a servant role, serving and aiding the congregations to perform their functions.

⁴ William F. Dopp, "Transforming Emerging Congregations Into Missionary Outposts In the Episcopal Diocese of San Diego: A Strategic Plan" (D. Min. diss., Seabury-Western Theological Seminary, 2001), 100. See figure 1, below.

⁵ The Anglican Communion is a loose federation of national churches, amounting to about 80,000,000 Christians in the reformed Catholic tradition, that arose from the Church of England's missionary and chaplaincy extension, accompanying the reach of the British Empire, and from several other demographic and missionary ventures of English-speaking persons.

Hughes assembled a team of second-career clergy persons who were profoundly dedicated to missional thinking. They were a school board member, a retired deputy district attorney, a retired advertising executive, and myself, a retired fishery biologist. All had served as mission pastors or in specialized ministries of transformation within parishes.⁶

Out of that experience I have come to believe that it is precisely the task of the middle judicatory leadership to provide counsel, facilitation, and encouragement towards the goal of transformation to mission. To be effective, all of the leadership and staff must share a common missional vocabulary, a common proclamation of missional intent, and a high level of enthusiasm for the task of the extension of the Gospel message.

Problem

So I am studying the application of missional principles in the Episcopal Diocese⁷ of Oregon because I want to find out if that application of principles can revitalize this diocese, direct the diocese to missional ends, and provide applications for similar situations in other dioceses.⁸

⁶ In ECUSA polity, a mission is a congregation that has not yet become self-supporting and whose legal pastor is the Bishop. Day to day pastoral care of a mission church is in the hands of a Vicar, who reports directly to the Bishop. A “parish” is a semi-autonomous congregation that is self-supporting. The chief pastor of a parish is its Rector. In England, the clergyperson who serves in lieu of the rector of a parish may be termed a “vicar.”

⁷ In ECUSA polity, a diocese is a geographical jurisdiction of the Church, governed by a bishop and other canonically required committees and commissions.

⁸ The word, *missional*, is defined in Darrell L. Guder, *Missional Church*. Grand Rapids, MI: Eerdmans. 1998, p. 11: “With the term *missional* we emphasize the essential nature and vocation of the church as God’s called and sent people.” *Missional Church* is one of a series of books in *The Gospel and Our Culture Series*, Craig Van Gelder, General Editor.

**Participation & Giving Trends
Diocese of San Diego (1884-6410)**

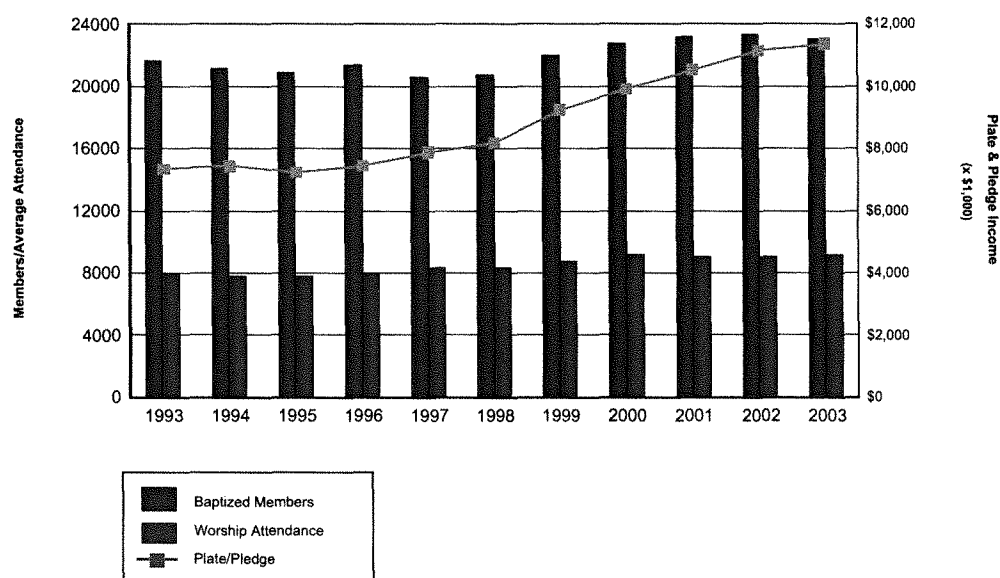


Figure 1. Key statistical indicators for the Diocese of San Diego, 1993 – 2003. Gethin Hughes was ordained Bishop of San Diego in June, 1992. About 4 years elapsed before Average Sunday Attendance (ASA) and pledged income began to respond to the missional initiatives of the bishop and team. From 1997 onward, those two indicators increased steadily. *Graph Courtesy of the Episcopal Church Office of Congregational Development, Research Department.*

Claim

I propose that the decline in the Episcopal Diocese of Oregon can be reversed by embracing a missional mindset that is applied to all the systems of management in the diocese and to all levels of control in the churches.⁹ I propose that a strategy for the re-evangelization of the Episcopalians of the Diocese of Oregon, as well as the awakening of a new and vigorous mission outreach, must involve the tactic of the intentional development of transformational communities in each congregation or region of the diocese.

Impeding such missional transformation will be the cultural infection of the churches by lack of intention and the fact of nominality. While Grenz idealizes the church as a “community of Word and Sacrament,”¹⁰ nominality is a sociological dead weight, hung around the neck of the local churches.¹¹ As a result, I see their work towards a missional mindset as a sort of “parallel development” advancing a new trajectory of apostolic action within an existing congregation while ministry continues undisturbed with and to previously existing subsets of the congregation “just as it’s always been done.”¹² This is not tactically different from starting a parallel Hispanic or Vietnamese congregation, nor opening up a nursing home or retirement village ministry,

⁹ For example by employing principles laid out in: Dopp 2001; Eddie Gibbs, *In Name Only: Tackling the Problem of Nominal Christianity* (Pasadena, CA: Fuller Seminary Press, 1994); Roy M. Oswald and Claire Schenot Burkat, *Transformational Regional Bodies* (Bethesda, MD: Life Structure Resources, 2001); Roy M. Oswald and Claire Schenot Burkat, *Transforming Regional Bodies for Mission* (Bethesda, MD: Alban Institute, 2003); Claude E. Payne, and Hamilton Beazley, *Reclaiming the Great Commission - A Practical Model for Transforming Denominations and Congregations* (San Francisco: Jossey-Bass, 2000); Mike Regele, *Robust Church Development: A Vision for Mobilizing Regional Bodies in Support of Missional Congregations* (Costa Mesa, CA: Percept, 2003); Mike Regele, “The Six Principles and the 10 Best Practices of the Focused,” 10-12 February San Diego, CA, The Percept Client Conference, 2003. and in my interview with Victoria Heard (Appendix 4).

¹⁰ Stanley Grenz, “Ecclesiology,” in *The Cambridge Companion to Postmodern Theology*, Ed. Kevin J. Vanhoozer (New York: Oxford University Press, 2003), 252 – 268.

¹¹ Gibbs 1994, *passim*.

¹² Arlin Rothauge, *Parallel Development*. The Congregational Vitality Series, 6 June 2005 <www.ecusa.anglican.org/documents/CDR_series3.pdf. *passim*.

parallel to the existing congregation's life and activities, a development in which I have participated in five separate congregations.

Also impeding this transformation will be such attitudes as "We've always done it this way," "We must be good stewards of the funds entrusted to us, so we can't spend it on such risky ventures," "We can't make exceptions in the ordination process," and "Why should I/we support a diocesan mission venture, capital campaign, or fund raiser, when we at St. Swithin's-in-the-Woods have our own financial concerns?"

Transformation of local congregations, regional ministries and the supporting commissions and committees of the diocese will require long-term intentionality and missional language and behavior, from the level of bishop and staff, all commissions and committees of the diocese, and the very language that we use in describing ourselves at each level of function in the diocese.

Audience

I expect that those interested in my work will be leaders (bishops or their equivalents) or those who train leaders in dioceses, synods, conferences, presbyteries or districts (middle judicatories). They will likely be longtime church members, university graduates, with one or more graduate degrees. The majority, but not all, will be ordained persons.

I hope to provide the readers with practical tools to develop or re-develop a strong missional orientation in all of the structures of the middle judicatory, spanning congregations and administrations.

Persons in such leadership roles will already be familiar with standard works in missiology, as well as the biblical warrants for Christian mission. Their special interest in missiology will either have preceded their appointment or election to office, or be motivated by the daunting realization that “things are worse than I thought” upon assuming their office. They may be reading my work out of previous conviction or in hopes of finding a “cure” for a malady! So these readers will be motivated at least to turn to the results and conclusions of my thesis and, if they find the results and conclusions sufficiently interesting, may turn to the methods section for “advice.”

For me as a mission strategist and as a facilitator of the process of mission strategy, the context in which the local and regional bodies are to carry out their missional activity is of paramount importance.

Contextual Factors

Demographics

The Episcopal Diocese of Oregon encompasses that portion of Oregon west of the ridgeline of the Cascade Range (Figure 2). Somewhat more than 3,000,000 people live in that region of Oregon. In the time between the 1990 and the 2000 decennial census, the population increased by 24%, or about 600,000 people. Persons of European heritage constitute about 82% of the population, while the fastest growing ethnic group is Hispanics, constituting a bit in excess of 8%. There are however very dense communities of Hispanics where they constitute more than 50% of the population. Asians constitute about 7% and are concentrated in the cities and suburbs of the greater Portland metropolitan area and in the cities of the Willamette Valley (Figure 3).

REFERENCE

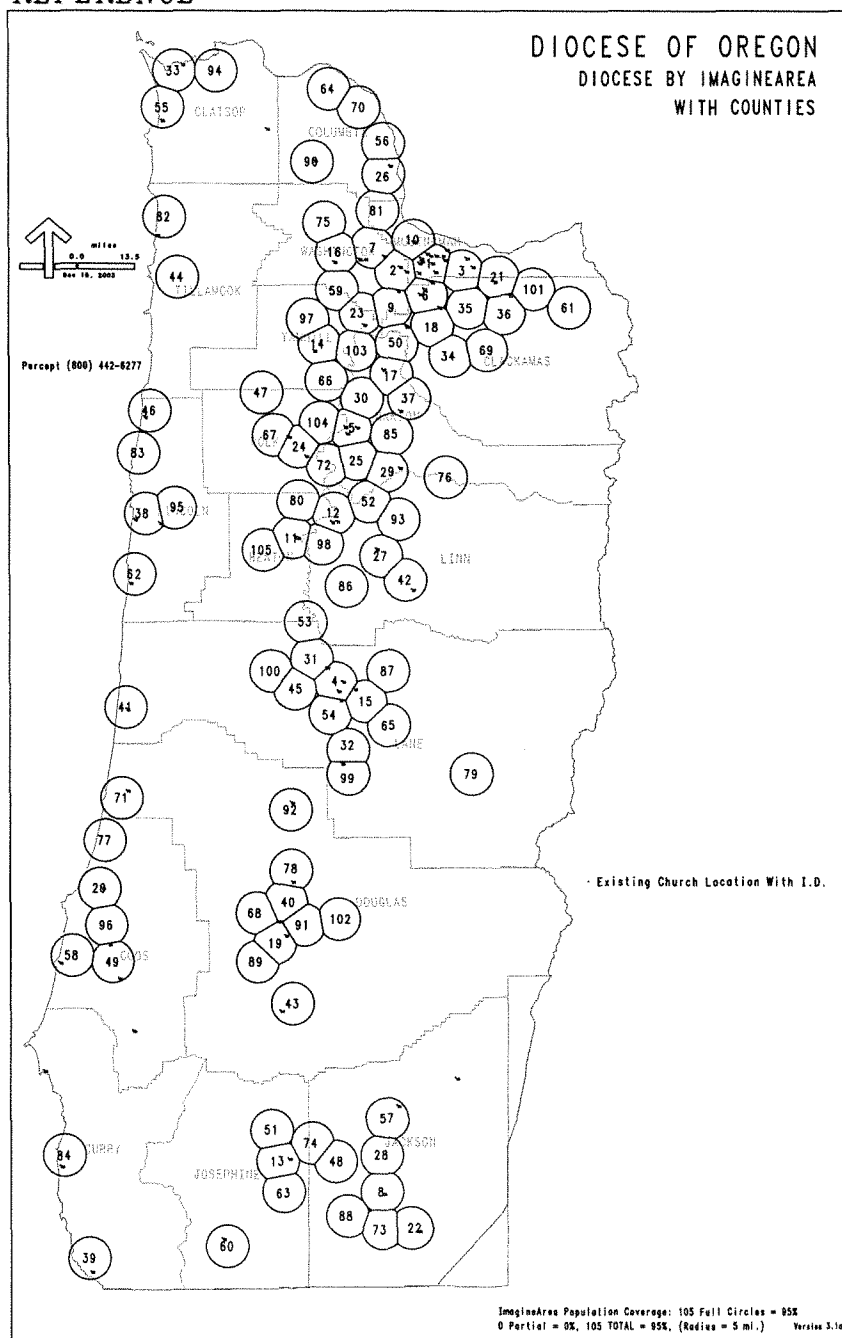


Figure 2. The boundaries of the Episcopal Diocese of Oregon encompass that portion of Oregon west of the summit of the Cascade Range, south of the Columbia River, east of the Pacific Coast, and north of the Oregon-California border. There are 75 congregations within the diocese. The circles on the map are called “people areas.” Ninety five percent of the population falls within those 105 people areas. Five percent fall in the remaining “white” area. © The Percept Group, Inc. Used by permission.



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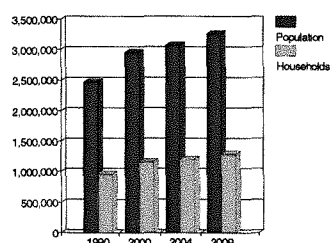
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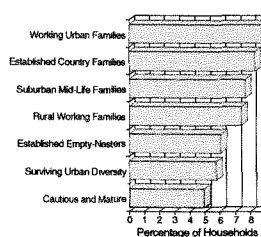
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Study Area Definition:
Diocesan Boundary

Population and Households

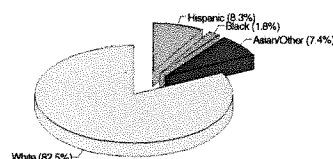


Primary U.S. Lifestyles Segments-2004

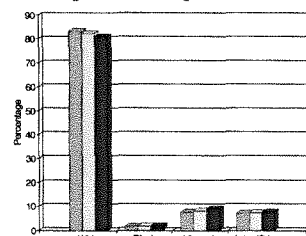


The population in the study area has increased by 110321 persons, or 3.7% since 2000 and is projected to increase by 188342 persons, or 6.1% between 2004 and 2009. The number of households has increased by 44533, or 3.8% since 2000 and is projected to increase by 78283, or 6.5% between 2004 and 2009.

Population By Race/Ethnicity-2004

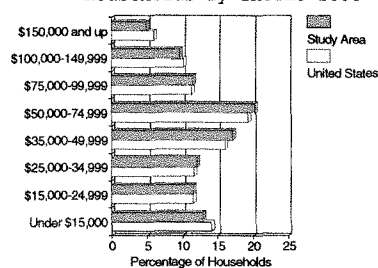


Population By Race/Ethnicity Trend

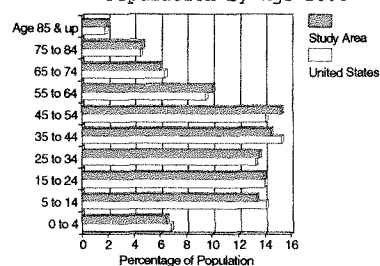


Between 2004 and 2009, the White population is projected to increase by 111115 persons and to decrease from 82.5% to 81.1% of the total population. The Black population is projected to increase by 3925 persons and to remain stable at 1.8% of the total. The Hispanic/Latino population is projected to increase by 45303 persons and to increase from 8.3% to 9.2% of the total. The Asian/Other population is projected to increase by 27998 persons and to increase from 7.4% to 7.8% of the total population.

Households By Income-2004



Population by Age-2004



The average household income in the study area is \$60990 a year as compared to the U.S. average of \$63207. The average age in the study area is 37.6 and is projected to increase to 38.4 by 2009. The average age in the U.S. is 37.0 and is projected to increase to 37.8 by 2009.

(800) 442-6274, 1a

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Sources: Percept, Claritas, U.S. Census Bureau

Page 2

Figure 3. A graphical summary of the demographics of the Diocese of Oregon. ©The Percept Group, Inc. Used by permission.

The membership of the Episcopal Church in the Diocese of Oregon hovers around 22,000 in 75 congregations. Eight of those congregations have intentionally shared ethnicities under one roof: six are Anglo-Hispanic and one is Anglo-Arab-African, while an eighth congregation is urban multicultural. In excess of 40 of those congregations do not have full-time clergy.

Structure

The word “episcopal” in the name of the Episcopal Church refers to the fact that each diocese is organized around its bishop. The bishop is, ideally, the chief missionary officer of the diocese, as well as CEO, chief pastor, and supervisor of the missions. The autocratic tendencies of European bishops in the 17th century was much diluted in the American hierarchy by the canonical use of a system of checks and balances, not too unlike those used by the founders of the United States to inhibit such tendencies in the secular governance. The bishops of the Episcopal Church in the United States co-govern with a standing committee, having shared authority over lands, finances and ordinations; with a diocesan council, which has shared authority over program; and with the annual diocesan convention of laity and clergy, which has control of the budget.¹³

In some ways one might think of the Episcopal Church as having a “mixed” polity: it is episcopal-conciliar in its inter-diocesan affairs, episcopal-presbyterian in its regional affairs, and congregational-presbyterian at the local level. Local congregations have many rights, especially when they become self-sustaining and self-governing parishes. But local clergy have rights as well, that must be balanced with those of the

¹³ ECUSA, *Constitution and Canons* (New York, NY: Church Publishing, 2000).

congregation. When that balance shifts, one way or another, isolation from the affairs of the diocese by the congregation may occur, and isolation from the *collegium* of the clergy may also occur on the part of the pastor.

Attempts by the bishop or other leadership to initiate change in the diocese require that the lay delegates to convention, the elected members of the standing committee and trustees, the elected lay and clergy members of the diocesan council, at least, be convinced of the rightness and efficacy of the proposed changes. Change at the local and regional level happens rather slowly, therefore much intentionality, consistency, persistence, and repetition must be marks of the bishop and the bishop's leadership team in their teaching and proclamation of the mission of the church.

Historic Timeline

The Diocese of Oregon was founded in the year 1854. Its current bishop, The Right Reverend Johncy Itty, was ordained to the episcopate in Salem, Oregon on September 20, 2003. He is a native of Bhopal, India in the Church of South India. The bishop's origins in a minority-Christian nation and community strengthen him for the task of mission and missional development, as he is not impeded by the nominality that infects much of the society and even the church.¹⁴ The previous bishop served for 17 years.

¹⁴ Gibbs 1994 *passim*.

Symbolic Factors

I have observed, over the thirty years of my consultancy with congregations, that Episcopalians may be identified with certain characteristics and with certain values. In the past they have tended to be northern European, middle class to upper-middle class or even quite wealthy. While this is increasingly not the case, ECUSA is still at root an anglophilic ethnic denomination where “class and ethnic prejudice is rampant and defining”¹⁵ Most of our congregations consist of “folks like us.” It is interesting to note that, “more people, in the aggregate, attend the 245 largest churches than attend the 3,465 smallest.”¹⁶ Oregon seems to reflect that trend. Denominational requirements that our congregations provide health insurance, and other benefits to certain of our employees, while matters of justice, place an increasing financial burden on congregations. The largest cost for most congregations is the clergy stipend and benefits.¹⁷ The vast majority of our congregations have such a small number of members that paying the bills is a constant struggle. Such congregations often become ingrown and matriarchal or patriarchal. The smaller the congregation, the greater it seems is the isolation and suspicion of the stranger. Blindness to an emerging mission field in the neighborhood of the congregation is commonplace. Signs and symbols of identity often become the furnishings, the edifice, the organ, the music program, the prayer books or hymnals, the vestments and hangings and a fastidious attention to a particular ritual and liturgical style that must be adhered to at all cost. There is a certain inherited “fussiness”

¹⁵ Leopoldo Alard, Bishop, “Hispanic Ministry,” in *Clear Vision Conference* (Camp Allen, TX: Diocese of Texas, 22 - 24 November 1998).

¹⁶ Trustees - The Church Pension Fund, “Chapter 8: Intersection of Individual and Institutional Wellness,” in *The Enhancement of Wellness- The Stewardship of Abundance: A Report to the Episcopal Church and the 74th General Convention* (New York: The Church Pension Group, 2003), 8-6, 8-7.

¹⁷ Loren B. Mead, *Five Challenges for the Once and Future Church* (Bethesda, MD: Alban Institute, 1996), p. 8.

about doing things “decently and in good order,” originally intended to provide a worshipful environment, but often overblown. There is a certain logic to such fixation, as many of these items have been given, over many generations of members, from their sacrificial contributions of time, talent and treasure. Suspicion of, and sometimes outright antipathy toward, the diocesan leadership seems common. Adherence to basic reporting and business practices of the church are often virtually and really insuperable requirements, owing to the small numbers of members and the large amount of the more pressing basic work of maintenance and worship. Repeated requests by diocesan council liaisons for such data may be perceived as bullying.¹⁸ In spite of such characterizations, one may hold much hope that these places shall be the missional outposts of the future church. Alan Roxburgh, a Baptist pastor in Vancouver, British Columbia, is convinced that out of their seeming forsakenness the Spirit of God may move the small and isolated congregations into the missional front and future of the church.¹⁹ Mike Regele, Presbyterian minister and founder of the Percept Group, is convinced that the local congregation is where the future of missional activity will be found in its fullness.²⁰ I believe that to be true, and have personally experienced such transformation among the hundred or more congregations with which I have consulted during the past 30 years.

¹⁸ When the Diocesan Council asked me to acquire a year’s worth of overdue, required monthly data reports on income, expenditures, and average Sunday attendance from one Hispanic pastor, he complained that “you are persecuting me” and that “you don’t understand how we Hispanics do things.” At that time I had been engaged in active Hispanic ministry for twenty years and had mentored several Hispanic clergy through the ordination process and during the first years of their first cure.

¹⁹ Alan Roxburgh, “God is Always Found in the Most God-Forsaken Places: A Theology of Missional Transformation,” in *Emergent Conference* (San Diego: Emergent YS, 10 - 13 March 2004), CD.

²⁰ Mike Regele, *The Death of the Church* (Grand Rapids, MI: Zondervan, 1995), p. 219.

CHAPTER 2

SCRIPTURAL FOUNDATION: GOD AS MISSIONARY GOD

In this chapter I hope to show that the mission of the church is an extension of the mission of God, which is to extend God's reign throughout the world. The extension of God's mission by human collaborators is rooted in our understanding of what it means to be created in God's image and to be sent in God's name.

The scriptures of both the Jewish and the Christian canons may be seen as records of God's mission and purpose. God has revealed himself in creation and in scripture as a missionary God.¹ That is to say that God has self-manifested to us as creator and sender of the cosmos, creator and sender of all that we see on earth, creator and sender of life, and lover of all that he has created.² The record of God's actions in Genesis 1 is one of calling and sending the created order. It is called from out of nothing and is sent to fulfill and satisfy God's purposes. "The entire creation is an act of absolute divine desire ("grace")..."³

Then God said, "Let us make man (*adám*, the collective humankind) in our image (*tzelem elohim*), after our likeness, and let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created them in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God

¹ Archbishop's Council 2004, *Mission-Shaped Church* (London: Church House Publishing, 2004). P. 84-85.

² The Doctrine of the *Missio Dei* is that God the Father sends God the Son and that God the Father and God the Son sends God the Holy Spirit. "Father, Son, and Holy Spirit (send) the church into the world." David J. Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991) p. 390.

³ Tikva Frymer-Kensky, "Theology in a Biblical Perspective," in *Torah of the Earth*, Ed. Arthur Ocean Waskow (Woodstock, VT: Jewish Lights Press, 2000), 61 - 63.

aid to them, ‘Be 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 every living thing that moves upon the earth.’” (*Genesis 1:26- 28*)⁴

The *missio Dei* is, in part, delegated to humankind, as God makes of humankind an administrator. “The Earth did not have animals without humans; the two are interconnected, and humans administrate.” They are the “avatar” of God (a concrete manifestation), “keeping the whole thing going.”⁵ We see that the idea of one’s image, a *tzelem*, is repeated in Genesis 5, when Adam (the creation out of earth - *adamáh*) was given a son, Seth, in *his* own image. So the subtext is that the lineages in the Old and New Testaments are not simply genealogies; rather they contain the parallel message of the passing on of the image of the sire: God to Adam out of *adamáh* (earth), Adam to Seth, and so on. As the avatar (divine likeness) of God is passed from generation to generation, so is the function of steward or foreman or majordomo or administrator. The commissioning of Noah,⁶ the calling and sending of Abraham and Sarah to Canaan⁷ and the everlasting covenant⁸ with Abraham and his lineage, each reaffirms that God has chosen humans as agents of his divine plan.

The sending (co-*missio*-ning) of Aaron and his sons by Moses is prescribed by God with the words “The Lord make his face (*image*) to shine upon you, and be gracious to you.”⁹ The Lord lift up his countenance upon you, and give you peace (*shalom*).”¹⁰ So

⁴ Herbert G. May and Bruce M. Metzger, Eds. *The New Oxford Annotated Bible with the Apocrypha – Revised Standard Version* (New York: Oxford University Press, 1977). p. 2.

⁵ Frymer-Kensky 2000, p 62

⁶ Gen. 6:14, Gen. 9:1-17.

⁷ Gen. 12:1-3.

⁸ Gen. 17:1-21.

⁹ Radiance, glory, *doxa*, *shekinah*; vide Psalm 4:6; also Mt. 28:3, Lk. 9:29 -the light – *shekinah* – of his countenance.

God has reiterated the sending (*missio*) of humankind, in his image, by means of this blessing and the expectation of perfect peace and harmony.¹¹

The image and the mission are co-transmitted forward in history. Said differently, the *missio Dei* is a collaborative venture, involving the community of the Godhead and the community of humankind in an engagement to a present and a future to be realized together. We call that human community “the church.” “(T)he nature and activity of God...embraces both the church and the world and...the church is privileged to participate...” in that mission.¹² “Any theology of the church must ultimately be rooted in the being and acts of God: the church is first and foremost the people of God, brought into being by God, bound by God, for the glory of God...”, sent as God’s agents.¹³ “There is a church because there is a mission, not vice versa.”¹⁴ “It is not the church of God that has a mission to the world, but the God of mission who has a church in the world.”¹⁵

“The Son of God expressed this mission in terms of the kingdom of God. The kingdom is a divine activity whereas the Church is a human community. Kingdom agendas and values are often more radical than the church readily allows. In bringing the

¹⁰ Numbers 7:25

¹¹ *shaliach*: emissary, agent - vide Micah 6:4, “...and I sent before you Moses, Aaron, and Miriam.” Also Elijah (2 Kings 2:2); Jeremiah (Jer. 1:7); Ezekiel (Ezek 2:3-4).

¹² Bosch 1991 p.10.

¹³ Archbishop's Council 2004. p. 84

¹⁴ Bosch, 1991. p. 390.

¹⁵ Tim Dearborn, quoted in Archbishop's Council 2004. p.85. Also Lesslie Newbigin, “Recent Thinking on Christian Beliefs: VIII Mission and Missions,” *Expository Times* 88, no. 9 (June 1977): 260 - 264. Page 261: “The central themes of this missionary theology had been adumbrated at the World Missionary Conference at Willingen in 1952. Mission is the work of the triune God. It is the *Missio Dei*. George Vicedom's book of that title (published in German in 1959 and in English in 1965) is a landmark of this period. The mission is entrusted to the Church and the Church as such is the bearer of the mission.

The *Missio Dei* concerned God's offer of *shalom* to the whole creation, and was by no means to be domesticated in the Church. Mission was not a function of the Church: rather the Church was a function of the mission. In this view the mission is the greater reality, the Church the lesser.”

kingdom, God is on the move and the Church is always catching up with him. We join his mission. We should not invite him to join ours.”¹⁶ Jesus is referring to the kingdom in his inaugural mission statement, embedded in his sermon at his home synagogue in Nazareth:¹⁷ he has read the assigned text for the day from Isaiah 61, in which the “acceptable day of the Lord” is described.¹⁸ He makes the in-breaking of the kingdom of God, the coming of Messianic time, the central *kerygma* of his earthly ministry. This is the mission of the Father that he has come to fulfill. This is the mission of Jesus that we are called to fulfill, through the power of the Holy Spirit. His call to us has a sense of immediacy and urgency. The nearness, the proximity, the immanence of the kingdom of God, pervades Jesus’ teachings.

The Great Commission of Jesus¹⁹ distills the whole mission of God into a very brief summary: “All authority in heaven and earth has been given to me. 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, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.” Bishop Newbigin says of this passage:

In the “mission charge” given to the Twelve according to Matthew, the authority given is for healing and exorcism. The word that they are charged to speak (“the kingdom of heaven is at hand”) is the interpretation of the deeds. The

¹⁶ Archbishop’s Council 2004. p. 86

¹⁷ Luke 4:16 – 21. Also Matthew 11:4 – 6.

¹⁸ *Shabbat*, sabbatical year, and jubilee are all related to the “acceptable day of the Lord”, the coming of the kingdom of God, the Messianic times. “On that day and in that time, *adam* and *adamáh* live in peace with each other. The forty years of *mannáh* are Edenic time. The earth pours food upon its people, and the people eat without sweating it. This is when *Shabbat* comes. Yet *Shabbat* outlasts the *mannáh*, and continues as the Israelites move into a settled land. For one-seventh of the time, the troublesome result of troubling Eden is smoothed over. Shabbat is the aftertaste of Eden and foretaste of messianic time. For Christians, Jesus is the ‘new Adam,’ one harmonious human being come to reverse the sin of Eden. For Jews (and Christians – *my insertion*) *Shabbat* is the entire Garden once again, the actual living practice in community of both Eden and *Mashiach* (Messiah). And therefore, as Sinai tells us, the sign of the continuing covenant between the Breath of Life and the Godwrestling People.” Rabbi Arthur Ocean Waskow, in *Torah of the Earth*. 2000, p. 75

¹⁹ Matthew 28: 16-20

healing and the good news are not two things but one. The good news is that there is healing, and because there is healing there is good news. Words and deeds both point to the same reality - the presence of the reign of God. There is not, and there cannot be any allocation of priority between word and deed. Both are essential. The kingly power of God is present in mighty acts and in words that interpret those acts. Neither can be subordinated in principle to the other.²⁰

John the Evangelist records Jesus' words at his appearance among the disciples on the evening of the Resurrection: " 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit.'"²¹ The apostle Luke records the risen Lord having said to the apostles, "But you shall receive power when the Holy Spirit comes upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."²²

Newbigin's analysis continues thus:

Luke tells us that after the resurrection the apostles came to Jesus and asked whether the promise of the imminent coming of the reign of God was now to be fulfilled (Acts 1:6-8). Since the original "good news" was that the reign of God is at hand, this was a reasonable question. The answer of Jesus is both a warning and a promise. The warning is to remember that the reign of God is – precisely – God's reign and not their program.²³ ...The content of the gospel is *God's* reign. This is not a program but a fact... . If one believes that God reigns, that is everything and that governs everything. The time and the manner in which he exercises his reign are wholly in his hands. The second part of Jesus' answer is a promise-the promise of the Spirit. ...That coming will make them witnesses-for where the first-fruit appears, there the harvest can be confidently expected.

This promise was fulfilled on the day of Pentecost. ... Their being witnesses was not an action or a decision of theirs. They became witnesses by something that God had done, because that "something" became the occasion for questions. The crowds came running to ask: "What is happening?" The first Christian preaching was an answer to that question. ...As in the Gospel narratives, the words explain the acts. ...The initiator, the active agent, is the Lord who is the Spirit. The apostolic preaching is not an act of obedience to an order: it is a witness, a

²⁰ Lesslie Newbigin, "Cross-Currents in Ecumenical and Evangelical Understandings of Mission," *International Bulletin of Missionary Research* 6, no. 4 (October 1982): 145-51. p. 146.

²¹ John 20:21-22

²² Acts 1:8

²³ Programs come and go. Often we seem to forget the point that Newbigin makes here: It is God's project, not our program, that will bring in his kingdom.

testifying, a pointing to the source of happenings, events, actions, which are otherwise inexplicable.²⁴

It is this *witness* that must be at the core of all expectation of missional extension of the church! “The church is a sign and disclosure of the kingdom of God. The kingdom has certain clear qualities – its breaking of social boundaries, its hope for the poor, its message of God’s welcome for all, focused in Christ.”²⁵ “To see the church as the ‘reproducing community’ helps it to realize that its task, in each generation, is necessarily incomplete. Only in heaven will mission and planting cease. Growth, by reproduction, will be vital to fill the earth.”²⁶ The church must be a living witness of God’s great acts in history and the present day if it is to be effective in making disciples of all nations and then baptizing them into his work.

But the missionary work of the church must also be infused with a sense of “miraculous expectation”.²⁷ Jesus’ presence and mentoring at the miraculous catch of fish,²⁸ and the teaching of miraculous expectation in the Parable of the Four Soils,²⁹ are examples of the kind of expectation we must each and all have, as disciples and apostles of the Reign of God. “First-century Christianity was exciting and contagious because in community it transformed the lives of the disciples and the lives of those the disciples

²⁴ Newbigin 1982, p. 147. Whenever we begin to treat our ministry of proclamation as a mere obligation or duty, then we preach a dead word and kill the spirit. We who have been given the gift and blessing of proclamation are sent to be a gift and blessing to the people of God.

²⁵ Archbishop’s Council 2004, p. 94.

²⁶ Archbishop’s Council 2004, p. 95

²⁷ The term “miraculous expectation” was used by Bishop Claude Payne of Texas in Payne and Beazley 2000, xxii.

²⁸ Luke 5.

²⁹ Matthew 13. “What we see is a tremendous harvest despite the loss of some of the seed. The climax comes at the end, and as so often in Jesus’ parables contains an element of deliberate absurdity: a hundredfold yield is fantastic, the usual yield being in the neighborhood of seven-and-one-half, with ten as an outside possibility. The point of the parable is miraculous success in spite of apparent frustration...It bears concretely upon the situation of Jesus and his hearers.” Reginald H. Fuller, *Preaching the New Lectionary: The Word of God for the Church Today* (Collegeville, MN: The Liturgical Press, 1971), p. 225.

touched. It was a world and time of expectation – miraculous expectation. Expectation is the legacy of the Church, passed from generation to generation through two thousand years to the present time A community of miraculous expectation is a community alive with the power and potential of the living God.”³⁰ If we expect miracles, we are likely to take notice of their presence among us and of their power to transform. If we do not expect miracles, we very likely will not recognize them when they happen. Being *en theos*, filled with enthusiasm and miraculous expectation, are essential to the missionary extension of the Reign of God.

Our work is signed with five “marks” or “imperatives” of mission.³¹

- a. We are inspired by God’s deep love for the world.
- b. We are compelled by our understanding that God is a calling and sending God.³²
- c. We are challenged by the example of Jesus’ mission.
- d. We are empowered by the Holy Spirit for mission.³³
- e. We see the signs of the kingdom’s presence, as Jesus promised.³⁴

Both a Jewish and a Christian reading of Holy Scripture lead us to understand the missionary nature of God and his sending of humankind since the very beginning of our species. Jesus’ central teaching was that the reign of God is upon us, near us, and that we, the called ones, the ones who bear God’s image and countenance, are to be collaborators in offering that reign to all people. So we, the Church, are by baptism and nature a sent people, a missional people.

³⁰ Payne and Beazley 2000, p. 51.

³¹ Archbishop’s Council 2004, p. 99.

³² 2 Cor. 5:14-16

³³ 2 Cor. 4: 7-12; Mt. 28: 18-20.

³⁴ Anglican Consultative Council, *The Truth Shall Make You Free* (London: Church House Publishing, 1988) p. 31. The signs of the in-breaking of the kingdom of God are “ ... when women and men ... become a new creation in Christ ... when women and men are being healed at the deepest spiritual, physical and emotional levels ... when the poor are no longer hungry and are treated justly as God’s beloved...when the church takes seriously the formation of women and men into the likeness of Christ ... when unjust structures of society are changed into structures of grace.”

CHAPTER 3

EXPERIENCES OF DIOCESAN TRANSFORMATION

In this chapter I hope to use the recent histories of three dioceses in order to demonstrate that missional intentionality can transform stalled or stagnant middle judicatories into vital centers of mission and evangelization.

The Diocese of San Diego - Our work in the Diocese of San Diego, cited above, was in large part affected by three major influences. They were, first, the election of Gethin Hughes as Bishop of San Diego in 1993; second, our contract in 1994 and our subsequent interaction with the Percept Group, Inc.,¹ a demographics and mission-development company, based in Costa Mesa, CA.; and third our subsequent interaction with several dioceses that were or are clients of the Percept Group. Foremost among these were the Diocese of Texas and the Diocese of Virginia, each of which was a few years ahead of us in their restructuring trajectory.

Mentoring by those dioceses, especially by Texas, was invaluable to our new and emerging team in San Diego. The Diocese of Texas provided, as a gift to the whole church, a series of *Clear Vision Conferences*, spanning a 5-year period, where attendees from all about the church interacted with Texas' team members and each other. Their own history of transformation is recorded in Payne and Beazley 2000.² Their experience

¹ The Percept Group at present serves about 300 middle judicatories, several national church executive bodies, and over 30,000 individual congregations. At the time of this writing about 45 Episcopal Church dioceses are active clients as is the Office of Congregational Development of ECUSA. As many as 70 dioceses are or have been clients. Visit their web page at www.perceptnet.com.

² Payne and Beazley 2000, *passim*.

and their interaction with us aided in the wise use of our team's time and talents to initiate change in San Diego.

Three indicators of increased vitality in the Diocese of San Diego, over the decade 1993 – 2003, may be seen in Figure 1. Both absolute numbers of persons attending on Sundays (the dominical festival commences with sundown or 6 p.m. Saturday and continues into Sunday evening) and the number of baptized members in the diocese increased during that ten year period, a period marked by intentional evangelization, discipling, and missional expansion. Most impressive as a sign of increased commitment and vigor, however, is the spectacular rise in pledged Sunday giving, from about \$14,000,000 in 1993 to about \$23,000,000 in 2003. During the same period, capital co-campaigns, coordinated between diocesan and parochial teams, produced about \$18,000,000 in new money for capital projects in parishes and missions, as well as a tithe of about \$2,000,000 for missional projects in university, ethnic, and special ministries under the control of the bishop.

Fundamental to transformation in the Diocese of San Diego was a consistent message, emanating from the Bishop and staff, through the official organs of the diocese and through the voices of the increasingly committed and incorporated leadership, that mission is the only program of the church; all else is in support of the church's mission. Discipleship and evangelism (apostolate) support that mission, which is, at root, the Mission of God.

The Percept Group - *Percept* was formed in the mid 1980s by Mike Regele and Mark Schultz. Shortly after coming together, Regele, a Presbyterian minister and Schultz, a

layman and church consultant, discovered a new software tool and database for producing sophisticated demographic analyses using personal computers. Using Schultz' software development skills and business background and drawing from Regele's church consulting and pastoral experience, Schultz used this tool to create a series of reports and products to be used by church leaders for planning purposes. Eventually, the demand for these tools among local churches and regional bodies grew sufficiently that *Percept* terminated its software development and local church consulting in order to concentrate full time on developing and supporting demographically-based planning resources for leaders at all levels of the churches in North America. *Percept* is a leading information and planning resource provider in the church.³

Percept uses data from the decennial census of the United States as well as constantly-updated census sampling from *Claritas* (previously known as *American Decision Systems*) and what are called *ethos*⁴ data from the WEFA Group,⁵ and *Percept*'s own *Ethos Survey*. These data,⁶ together with reflection upon certain missional,⁷ scriptural passages,⁸ and a step-by-step, session-by-session menu of reflection and learning activities, to assist congregations and judicatories in re-visioning their missional opportunities and challenges so that change, as it occurs, does not take the church by

³ This chronology was provided by Diane Christy, Account Executive with the *Percept* group, Inc.

⁴ *Ethographics* (to be distinguished from *ethnographic* data) is the study of the prevailing ethos of a group of people, segment of society or institution. The discipline seeks to understand the factors that affect ethos such as: demographics, socioeconomic realities, geography, values and beliefs, concerns and needs, leadership preferences, response behavior patterns, participation activities and trends, and expectations and desires.

⁵ The WEFA Group was formed from the merger of Wharton Econometric Forecasting Associates and Chase Econometrics. Wharton was founded by 1980 Nobel Prize winning economist Lawrence Klein.

⁶ Figure 2 is a simple summary of the demographics of the Diocese of Oregon. While no single datum should be used to project a missional trajectory, the sum of all data begins to suggest where and with whom missional activity is "ripe." This principle applies both to regional or diocesan strategic planning and to local or congregational planning for mission.

⁷ Guder 1998, p. 11.

⁸ Isaiah 61: 1-3; Romans 8:18-25; 1 Corinthians 15:54; Luke 4:16-21; Luke 5:17-26; Luke 5:7-32; Acts 15:6-12; Colossians 1:25-29; 1 John 3:2.

surprise. Congregations and judicatories that adopt a missional ecclesiology may be better informed and better shaped to understand and act in emerging missional environments.⁹ Congregations and judicatories that are prepared and knowledgeable about the change that surrounds them may be empowered to guide change or use change for the mission of the church, rather than seeming to be victims of change. In the past decade, through the use of Percept planning tools, I have assisted in excess of one hundred congregations in five middle judicatories to become better positioned to see and act on their changing mission fields.¹⁰

As the *Percept Group* has matured, and learned from its clients, it has offered three very significant gifts to the client judicatories, in addition to the core re-visioning resources. The first has been the annual, nationwide or regional, client conferences, at which learnings of both Percept leaders and clients are shared. The second has been the denominational meetings at the end of those client conferences, which, in the case of ECUSA, resulted in the formation of a national gathering and consultation on congregational development, primarily made up of missionaries of client dioceses. The third has been the development and offering of a program of leadership assessment, evaluation and training. Together, these have constituted a robust suite of offerings that have strengthened many dioceses. Taken together with the *Clear Vision Conferences* of the Diocese of Texas, a seed of missional revival has been planted in ECUSA.

⁹ A *missional ecclesiology* is biblical, historical, contextual, eschatological, and practical (Guder, 1998, p. 11)

¹⁰ The Diocese of San Diego, the Diocese of Los Angeles, the Diocese of Oregon, the Pacifica Synod of the ELCA, and the Oregon-Idaho Conference of the UMC.

The Diocese of Texas – In 1993, Claude Payne was elected Bishop Coadjutor¹¹ of Texas. In 1995 he was seated as diocesan bishop.¹² During the time from his election as coadjutor until the end of his service as Bishop of Texas, Bishop Payne led a reshaping, a transformation, of all of the systems of management and control, education and training, formation and discipling, of the Diocese of Texas, from a maintenance model of being the church and into a missionary model of living out the Gospel. The Diocese of Texas' mission statement is that *"We are One Church of Miraculous Expectation, empowered by the Gospel of Jesus Christ, called to be a diverse worshiping community of missionaries reaching out and transforming lives."*¹³ Key words in that statement are *miraculous, expectation, power, Gospel, community, missionaries, and transforming*. In Bishop Payne's missiology, we should expect miracles, we should expect that the Gospel message will have a transforming impact on people's lives, we should expect the formation of communities in which the Holy Spirit is active, and we should expect that missionaries will be formed and sent. Therefore the goals of the missionary model are "making disciples and transforming lives."¹⁴ During the period 1993 – 2003, the average Sunday attendance (ASA) in the Diocese of Texas increased from 25,894 to 30,769, an

¹¹ A bishop coadjutor is a bishop, elected prior to the resignation of the diocesan bishop, who will assume the duties of the diocesan when he or she dies or resigns. A suffragan bishop is one who serves in a defined role, such as a territory or a program area, but will not succeed the diocesan bishop.

¹² The Rt. Rev. Claude E. Payne was the Seventh Bishop of Texas, consecrated Bishop Coadjutor in October 1993 and installed as Diocesan Bishop in February 1995 at the 146th Diocesan Council (annual meeting) of the Episcopal Diocese of Texas. Bishop Payne cast a vision for the 160 Episcopal congregations within the diocese to become One Church where each is focused on reaching the unchurched. He has challenged Episcopalians to triple the size of the Church in this diocese by 2005. He has identified the diocese as a *Community of Miraculous Expectation*, for, indeed, it will take the power of a miracle to cause such sustained growth. Under his leadership the diocese has moved to the cutting edge of technology and resourcing for member churches with 11 percent of the fastest growing Episcopal churches in the United States located within that diocese.

¹³ From the Diocese of Texas website, www.epicenter.org.

¹⁴ Payne and Beazely 2000, p 49.

increase of 4,875 or 18.8% over 10 years. In the same period, the communicant membership¹⁵ increased by 14,810 to 70,665, a 26.50% increase.¹⁶

The Diocese of Virginia – The Rt. Rev. Peter Lee became diocesan bishop in 1984. During the 1980s Bishop Lee and his assistant, Clayton Matthews, required each aided church (mission) to develop a plan for self sufficiency. By 1993, the church *support* budget was halved and the funds were then directed towards new plants. A church development officer was named: The Rev. Victoria Heard convinced 18 clergy to attend the Fuller Seminary's *Breaking the 200 Barrier* program. Others have attended since. The Virginia team attended the Diocese of Texas' Clear Vision Conferences and networked with other church agencies and shared successes and failures. From 1993 to 2004 over \$7,000,000 were invested in new plants. Objective data, from the Percept Group and from other sources, contributed to the decisions made about timing and location of church plants, especially in the rapidly-growing northern area around Washington, DC. During the period 1993 – 2002 the number of communicant members increased by 19,427 or 35.5% (see Appendix 4 and Figure 5). Nine ethnic churches were planted. From 1993 until 2004, the stated goal was three plants per year. According to Heard, the focus on the

¹⁵ PECUSA, *Constitution and Canons* (New York, NY: Church Publishing, 2000). According to Title I.17.3 of the Constitution and Canons of the Protestant Episcopal Church, all communicants of this church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying and giving for the spread of the kingdom of God, are to be considered communicants in good standing. According to Title I.17.2 for the purposes of statistical consistency throughout the church, communicants sixteen years of age and over are to be considered adult communicants.

¹⁶ Figure 3. Note that increased pledged income followed the number of baptized members as indicators of the health of the Diocese of Texas during Claude Payne's episcopate.

Great Commission was at the core of all strategy and action towards new plants and replants.¹⁷

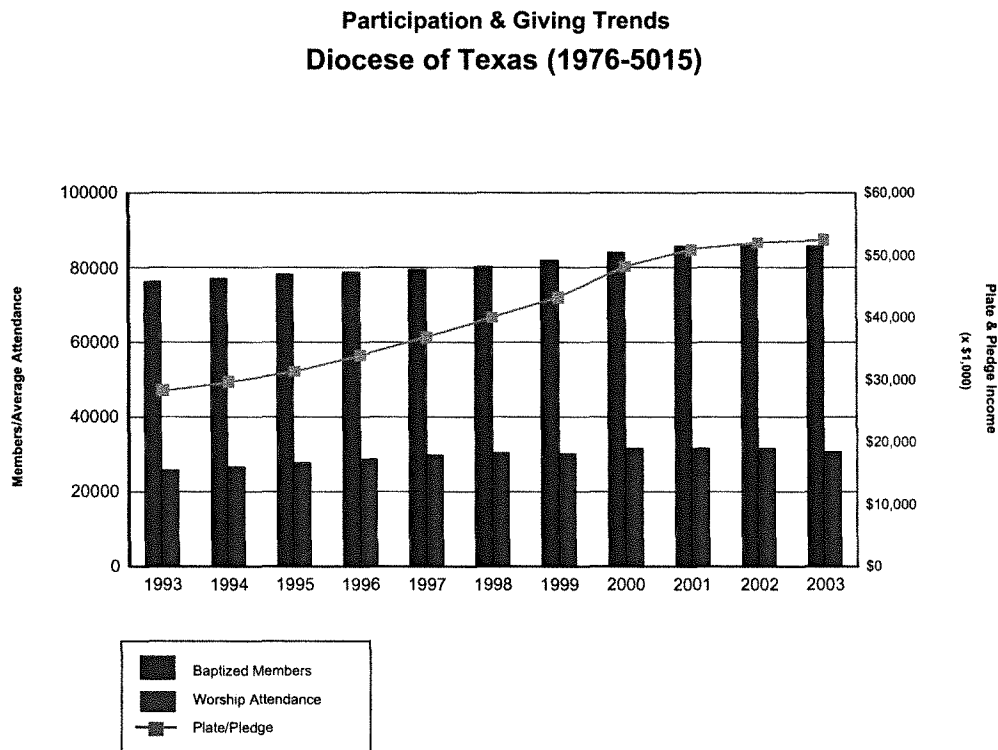


Figure 4. Key statistical indicators for the Diocese of Texas, 1993 – 2003. Claude Payne was ordained Bishop of Texas in 1993. Note the consistent up-tick in the measured variables during the subsequent decade. *Courtesy of the Episcopal Church Office of Congregational Development, Research Department.*

¹⁷ Appendix 4

**Participation & Giving Trends
Diocese of Virginia (5003-8009)**

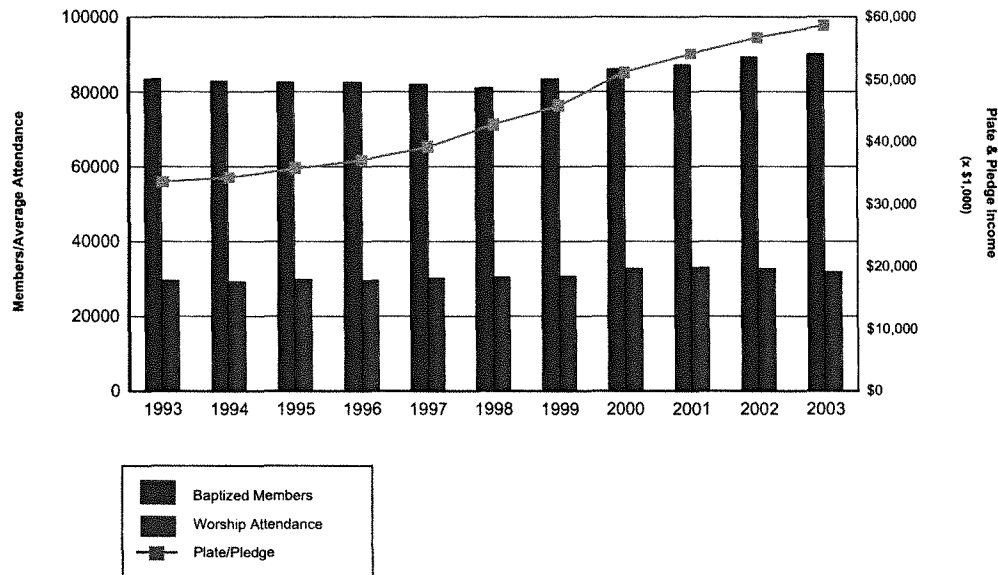


Figure 5. Key statistical indicators for the Diocese of Virginia, 1993 – 2003. Note that both the number of baptized members and the pledged and plate offerings increased steadily during this period. Courtesy of the Episcopal Church Office of Congregational Development, Research Department.

The experiences of the Dioceses of Texas, Virginia and San Diego teach us that a transformation of a judicatory or diocese will require a Great Commission theology, translated into training in discipleship and evangelism, a well- and repeatedly-broadcast vision for mission, consistent intentionality, adequate funding, a dedicated and well-trained staff, and long-term persistence and tenacity by bishop and staff.

CHAPTER 4

HISTORICAL CONTEXT

Perhaps it is not sufficient that congregations and judicatories understand their present missional challenges. Perhaps it is equally important that they understand that the missional vision of European Christianity has been corrupted by the so-called *Christendom* ideal. Since the time of Constantine, the Christian church has been the institutional religion of Western Civilization. Thus the religion of the late Roman Empire was, to a great degree, identified with the culture of the empire. The Holy Roman Empire of Charlemagne and his successors likewise perpetuated the identity of empire and Christian religion in Europe and in the colonies of European powers.¹ The North American colonies were, in many ways, refuges for particular religious groups, with their own peculiar faith experiences from Europe. Colonial churches were organized on ethnic and religious lines, often in opposition to the established religious structures of their home countries. They did not intend, by leaving Europe, to engender religious freedom, but rather to provide safety for their own religious “brand.” The result has been that Christianity in North American has not been, for the most part, a missionary venture into a new people and territory, but rather a lineal continuation of European strains of Christianity, strongly influenced by the cultural individualism of North American society.

When the Church de-emphasized the pastoral needs of its people and rejected evangelism as its central reason for being, it deprived its members (and its potential members) of the sustaining power of the Christian faith and experience; spiritual transformation, the expectation of miracles, the experience of a loving community, and a deepening relationship with the triune God.²

¹ Guder 1998, p. 48 ff.

² Payne and Beazley 2000, p. 22.

Meanwhile, the religio-political mantras of the earliest colonists have continued to permeate the political and national dialogue even into this 21st Century.³ To the extent, then, that the work of the church in North America has been the preservation of ethnically, socially, and historically imprisoned styles and types of Christian belief, then to the same extent, the missional work of the church has been impeded.⁴ This must not continue.

Leadership - The kind and presence or absence of leadership in the Church is and always has been key to the missional outreach and extension of the Church into manifold cultures, times, and places. Prior to the American Revolution, Anglicans in the American colonies were stagnated in their mission to the growing population by the lack of the very office and order that defined them: bishops.⁵ In Anglican, Roman Catholic and Eastern Orthodox episcopal polity, bishops were and are necessary to complete the orders and offices of the Church, as understood since patristic times. In the best of times, they have led the missional advance of the Church. In the worst, they have stagnated the Church or driven her into disrepute. For better or worse, the presence in the Church of bishops has been seen by the Fathers as a sign of her unity in their time, and throughout time and

³ For example, crosses on public property, the Ten Commandments in public institutions, overtly Christian religious discussions within Congress and Presidential boards and consulting committees, the “under God” clause in the Flag Pledge. The doctrine of Manifest Destiny, invoked to justify much of the taking of lands from the First Peoples, the expansion into Mexican lands, the Louisiana Purchase, the purchase of Alaska, and several wars and skirmishes, is a direct intellectual descendent of early colonial religious language embedded in the principle that the American experience is a grand experiment of Divine Providence. See Sydney E. Ahlstrom. *A Religious History of the American People, Vol. 1*. Image Books, NY. 1975. Chapter 1.

⁴ See, for example, the brief story of the birth of the Methodist Episcopal Church and the Protestant Episcopal Church below and in Appendix 7.

⁵ Mark A. Noll, *America's God: From Jonathan Edwards to Abraham Lincoln* (New York, NY: Oxford University Press, 2002). p.120.

geography.⁶ For better or for worse, it seemed that the Church was not completely the Church, absent a bishop. Whatever the stated polity may be, whether presbyterian, episcopalian, congregationalist, or communal, some sort of *episkope* must be exercised if a church is to be intentionally missional, whether it be through life tenure, election to a term of episcopal oversight, a synod or committee or presbytery, or by some sort of consensual supervision.⁷ In the gracious words of the Lambeth Quadrilateral of 1888, after affirming the Scriptures as the revealed Word of God, the Nicene Creed as a sufficient statement, and the two Biblical sacraments as normative, the Quadrilateral speaks of “The Historic Episcopate, *locally adapted* in the methods of its administration to the *varying needs of nations and peoples* called of God into the unity of His Church.”⁸ The formation of the Church of South India is a clear test of that ideal and was much fostered through the care and attention of Bishop Lesslie Newbigin.⁹

The absence of bishops to lead and extend the work of the Anglicans in the New World, from the earliest colonies until 1784, when Samuel Seabury was consecrated

⁶ Jaroslav Pelikan, *The Emergence of the Catholic Tradition (100-600)*, *The Christian Tradition: A History of the Development of Doctrine*, vol. 1 (Chicago, IL: University of Chicago Press, 1971). Citing, on page 159, Cyprian’s *The Unity of the Church*, Pelikan says, “...one version seems to assert the primacy of Peter as prerequisite to the unity among the bishops, while the other seems to treat the primacy of Peter as only representative of that unity.” So in any event Cyprian saw the office of bishop as somehow a pledge and sign of the unity of the Church. “The most important aspect of the church for the apostolic fathers is its unity.” Also, on page 160, Pelikan asserts, “For both Ignatius and Cyprian, moreover, the bishop was the key to authentic unity, and schism was identified as party spirit in opposition to him.”

⁷ Guder, Ed., 1998, p. 256 -268. Guder cites Robert Scudieri’s belief that “apostolic” to the early church meant “missionary,” and that the first order of function of the episcopal office was to promote mission. “*Apostello*” is the Greek equivalent of the Latin “*missio*,” both are about sending.

⁸ Guilbert 1979, p. 876 (*emphases mine*).

⁹ The Church of South India is the result of the union of churches of multiple traditions: Anglican, Methodist, Congregational, Presbyterian, and Reformed--in that area. It was inaugurated in September 1947, after protracted negotiation among the churches concerned. Organized into 16 dioceses, each under the spiritual supervision of a bishop, the church as a whole is governed by a synod, which elects a moderator (presiding bishop) every 2 years. Episcopacy is thus combined with synodical government, and the church explicitly recognizes that episcopal, presbyterian, and congregational elements are all necessary for the church’s life. The Scriptures are the ultimate standard of faith and practice. The historic creeds are accepted as interpreting the biblical faith, and the sacraments of baptism and the Lord’s Supper are recognized as of binding obligation. See <http://www.csichurch.com/index.htm>.

Bishop of Connecticut by Scottish non-juring, Jacobite bishops,¹⁰ resulted in a stagnated mission of the church and the development of a robustly congregational polity for local control of congregations, a polity which is preserved to this day.¹¹ But even Seabury's consecration for Connecticut would not free the church of her dilemma, since three bishops have been required for the ordination of a bishop since ancient times, in order to assure succession. Thus the American Anglicans, reborn in 1785 as the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*, were still not independent of Europe until William White of Philadelphia and Samuel Provoost of New York were consecrated bishops in 1787.

An example of a lost opportunity for mission may be seen in the attempts by some of the pietist Anglicans of the American Methodist movement to legitimize their ministerial orders, wishing in no wise to separate themselves from their Anglican brethren. The 1791 letter to Bishop White from Bishop Thomas Coke¹² a leader of the Methodist movement in the Virginia Colony, was ill fated. Coke wished to have White ordain the Methodist itinerants who were marching westward with the population surge. White was willing to have further conversations along this line but Methodist Bishop Francis Asbury was opposed. Coke being in England at the time, and unable to argue his case in a timely manner, Asbury's opinion bore greater weight in the subsequent deliberations of the Methodist Conference. The Methodist movement, and then the Methodist Episcopal Church, continued to develop into a robust missional denomination

¹⁰ Ahlstrom, 1975, p. 285, 448. Indeed, Seabury became suspect at the time of the Revolution, as he had served as a chaplain to the British troops (p 442) This did not help him to grow the revived Anglican presence as the Protestant Episcopal Church. Also see Noll 2002, p 120.

¹¹ PECUSA 2000, Title I, Canon 14, Section 2, p. 48.

¹² See Appendix 7:

that had, and has to this day, one of the strongest systems of episcopal oversight and accountability in the Protestant lineage of churches. I include this vignette of my denomination's history as a comment on the ways in which history and hope have collided to impede the mission of the Church. Phillips Jenkins provides ample accounts of other missional missteps by this and other Christian ecclesial bodies throughout the history of the Church.¹³

In reflecting upon that brief history, one finds two types of leadership developing in the two strains of Anglicanism. The first, that which would become the Methodist Episcopal Church and later the Methodist Church, had a rigorous attention to the spread of the Gospel into new territories and among new peoples. Unity with the old ways of being Anglican were definitely secondary to the extension of the Gospel. The second, which has become the Protestant Episcopal Church in the USA, was bound by constraints and rules and a desire to be connected with the past, that impeded its missionary expansion. One could say that there was a shortage of imagination. But, to be charitable, the newly-forming indigenous Episcopal Church was trying to find a new-old model for what episcopacy was for, what it meant in this new world. After all, Anglicans had worshiped for 150 years in this new land without the benefit of bishops! The struggle to

¹³ Philip Jenkins, *The Next Christendom* (New York, NY: Oxford University Press, 2002: e.g., p. 30-38. In the 1500s the Jesuit missions to China, India and Japan began and through inculturation of the Catholic faith, by 1700 there were hundreds of thousands of Chinese and Japanese believers, many of whom were quite influential. China and Japan were well positioned to become Christian nations. However, by 1704 it all began to unravel, as the Vatican ruled that these inculturations were not permissible, that they were syncretism, that the language of the Mass must be Latin, that wheat flour must be used rather than rice flour, and that grape wine be used rather than rice wine for the holy species. In part, this was motivated by internal power struggles among monastic orders, but also, in the short term, by anticipated benefits to merchants who would supply such imports. The utter loss of China and Japan was to the longer-term detriment of both the merchants and the mission of the Church.

keep order in the church while at the same time visioning and pursuing new ways of extending the reach of the Gospel continues to this day.¹⁴

Andrew Walls addresses two fundamental diseases in the shape of American Protestant Christianity.¹⁵ Both of these weaken the missionary authority of the home North American mission of the churches, while they distort and syncretize with “American” values the Gospel message to foreign missions and to non-northern European North Americans. These two are what he calls “the voluntary society” and individualism. “...for voluntary societies to flourish...one needs a social system that allows for plurality and choice, in which people are not required or prepared to act in the same way as all their neighbors, in which there is a highly developed sense of the individual and individual autonomy.”¹⁶ Nineteenth-century United States society provided for precisely such characteristics to become dominant, especially in the Westward Movement, as the population left the original colonies that had been defined by sect and creed. While that movement westward, with its uniquely North American camp meetings and revivals may have “Christianized” the new nation, it did not result in a unitive conversion of all the people. Rather it produced “atomized” religion: multitudes

¹⁴ A significant point of discussion during the development of the ELCA-ECUSA *Call to Common Mission* had to do with the question, “How will life tenure of bishops promote mission?” This is a very fruitful question, as it forced ECUSA to focus on the mission of the church as the primary concern and its own peculiar ecclesiology as secondary. “We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution. We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.” *Called to Common Mission: Official Text: A Lutheran Proposal for a Revision of the Concordat of Agreement As Amended by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America* (August 19, 1999); <http://www.elca.org/ecumenical/fullcommunion/episcopal/ccmresources/text.html#A>.

¹⁵ Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll, NY: Orbis, 2004), chapter 17: *The American Dimension of the Missionary Movement*.

¹⁶ Walls 2004, p. 225.

of “Christian” voluntary societies each formed around a charismatic or despotic leader whose individualized interpretation of the Holy Scriptures, even the creation of new texts, and new creeds, would “brand” novel manifestations of Christian communities. Such novelty and liberality of interpretation and social structure is quite contrary to those of the churches which are the direct heirs of the European Reformation: Presbyterian, Lutheran, Roman Catholic, and Anglican or Episcopal (and its immediate offspring, Methodists and Wesleyans), and would result in a serial tendency, over time, to further atomization of North American Christianity and its uniquely American heterodox bodies. The result is that North American, and especially U.S., Christianity is so pluriform that there is limitless choice, a veritable shopping mall of possibilities of Christian expression.

In time, movements and organizations, including the Church and the various churches, tend to institutionalize. The major, once-vigorous national and separatist churches of European origin have become institutionalized bodies, less willing to take risks, less enthusiastic, averse to change, and partners in the increasing “privatization” of religion that so distinguishes the North American religious landscape.¹⁷ On the whole, and with some notable exceptions, they (should I say “we?”) have lost their missional edge, to become chaplaincies to ethnic and cultural client groups and classes, and purveyors of ecclesiastical goods and services. There has been little evidence that the church is willing to die for the sake of the Gospel.¹⁸ The march westward often brought clones of “church back home” to the edge of the Pacific Ocean, but missional outreach to new groups of people was limited. American Protestantism has been deeply imprinted with the “folks like us” motif. Intensifying the distrust of “other,” denominational

¹⁷ Robert N. Bellah, *Habits of the Heart* (Berkeley, CA: University of California Press, 1985). pp. 43, 45-46, 163, 220, 224, 292.

¹⁸ Regele 1995, p. 17-20.

structures are often perceived by local congregations as useless money drains, rather than facilitators of mission¹⁹ especially as mission is most often seen as “to and among ignorant savages and infidels,” “over there,” not enlightened folk like us and our neighbors.²⁰

Congregationalism, the institutional form of individualism, is apparent in the politics of even the most connectional Protestant denominations. There has been a steady decline in the numbers of members and in the numbers of congregations of the major connectional²¹ denominations of North America since the mid-1960s.²² The Episcopal Church USA is no exception. The Episcopal Diocese of Oregon reflects the denomination’s trends.

Guder argues that the “local congregation is the basic unit of Christian witness.”²³ I agree that the local congregation is where Christians are formed and shaped into witnesses and disciples. I will also agree that the local congregation is where the mission of the church meets the mission field, the cultures and peoples who are the potential

¹⁹ Loren B. Mead, *Transforming Congregations for the Future* (Bethesda, MD: Alban Institute, 1994). Chapter 1.

²⁰ David Bosch, *Believing in the Future: Toward a Missiology of Western Culture*. (Harrisburg, PA: Trinity Press, 1995. p4) speaks of Western Civilization’s disease in the late 20th Century:

“Of course, people take all of this lying down. They respond to the challenges of the hour, often gallantly. What interests us here, in particular, is the response of the church in the West to the malaise of the moment. Although the New Age movement and related groups seem to thrive on the contemporary cultural crisis in the West, the Church all too frequently responds by digging trenches and preparing for a long siege, hoping against hope that, somehow, the threat will go away.”

This was written after the first Gulf War and the end of the Cold War, but before the challenge of 9/11 and the Second Gulf War with its concurrent general insurgency of young Muslim males from all over the Muslim world. Bosch’s observation is, therefore, perhaps all the more painful to us who “manage” the old-line churches of the West.

²¹ Connectional churches are those that have international, national, or regional administrative and missional connections, usually defined through the “tax” or assessment paid by local church for services or missions beyond local control. Examples would be Roman Catholic, Episcopalian, Methodist and Presbyterian churches.

²² Regele 1995, *passim*.

²³ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: Eerdmans, 2000. p. 145).

recipients of the gift of the Reign of God. Yet I argue that the individualistic cultures of congregations, left to themselves, dilute and even negate their potential as witnesses and schools of discipleship. I believe it is their default nature. So I argue that the basic *unit of mission* is one step removed from the local congregation: it is the diocese or middle judicatory. I believe that a certain social and psychological distance and objectivity is required at a one-step remove from the local congregation, in order that new missional opportunities may be seen and so that the local congregation remains accountable for its basic work, the *work of mission* and the extension of the Reign of God. Guder says that the “continuing conversion of local congregations (is) a spiritual necessity.”²⁴ I agree, but I don’t believe that most congregations will undertake that conversion on their own. I don’t believe they will “do the work” necessary to keep current with the changing culture around them. I believe that there must be an exterior accountability system that holds the local congregation to task, precisely because of the inertial effect of the ever-present reality of cultural conformity to which Guder refers.²⁵ That exterior force is called *episkope*, oversight, supervision, or episcopacy. It may be exercised by a single authority (bishop), by a committee, a presbytery, a synod, or a conference but whatever it is called it is still *episkope*. Guder argues in favor of that possibility when he says “It is not biblical, however, for particular communities of the visible, organized church to exist in isolation from one another.”²⁶ But while local communities may be drawn together so that their missional purpose is enhanced and invigorated, the structure of connectedness

²⁴ Guder 2000 p. 147.

²⁵ Guder 2000 p. 147.

²⁶ Guder 1998 p. 248.

that results also “stands under the judgment and correction of Scripture.”²⁷ While the local congregation incarnates the Word of God in its particular situation, and is a “visible community of men and women located in a place which can be visited and to which letters can be written.”²⁸ The church is also the Communion of Saints: the saints militant and the saints triumphant.²⁹

A bishop is therefore, ideally, a helper and an inspirer and a coach to those people who are on the front line of mission. The bishop holds up a clear view of the mission field and helps the congregations to understand the cultural shifts taking place around them. The bishop helps the local leadership by providing them training and spiritual direction and pastoral care. The bishop keeps an eye on the congregation’s missional effectiveness, and offers suggestions for changing strategies. The bishop may interact with training schools and seminaries to motivate them to modify their curricula in response to changed needs for local ministry. The bishop may influence the kind of persons being recruited into parish leadership by running the candidates through a “missional sieve.”³⁰ But to do any of these things, the bishop must first and foremost have a strongly held vision of the mission of the church and of the *Missio Dei*.

When the episcopate of Johncy Itty as Bishop of Oregon began in September of 2003, he confronted daunting realities.

²⁷ Guder 1998 p. 251. Also note that St. Paul regularly exercised *episkope* by correcting the young churches by way of his letters and visits.

²⁸ Newbigin 1989, p 234.

²⁹ Guilbert 1979, p. 54 e.g.: the ninth article of the Apostles’ Creed.

³⁰ Bishop Hughes was given the opportunity to change the clergy leadership in about 30 of 51 congregations in the first 5 years of his episcopate in San Diego.

**Participation & Giving Trends
Diocese of Oregon (5010-8471)**

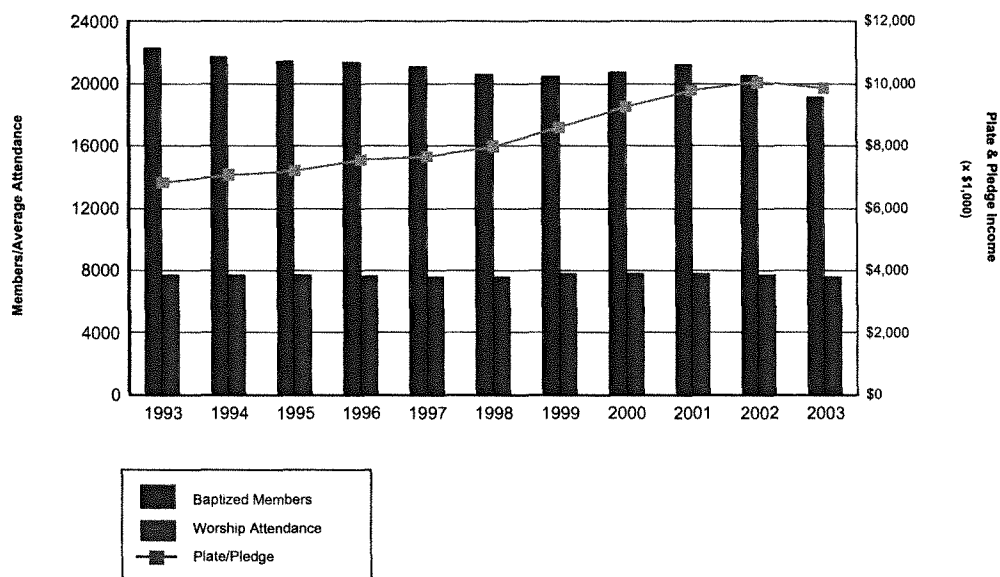


Figure 6. Key statistical indicators for the Diocese of Oregon, 1993 – 2003. Johncy Itty was ordained Bishop of Oregon in September 2003. Note that the numbers of baptized members has slightly declined during the last decade, the average Sunday attendance has declined slightly, and the rate of giving per pledging unit has increased steadily and substantially. Graph courtesy of the ECUSA Office of Congregational Development.

The average Sunday attendance in the Diocese of Oregon has declined 2.1% over the last decade.³¹ Analysis of the table published in the December 2003 edition of the Oregon Episcopal News³² reveals that over 40 of the 75 congregations in the diocese are served by part-time, non-stipendiary, yoked, visiting, itinerant, or retired clergy. This does not augur well for an energetic teaching, pastoral, discipling and missional ministry in the locations served by those congregations. Concern for this situation was expressed

³¹ <http://www.dfms.org/documents/ASAbbyDiocese19922002.pdf>.

³² Arlene Pickard, "Who Staffs Congregations in the Diocese of Oregon?" *Oregon Episcopal Church News* (Portland, OR), December 2003, p. 4.

to the retiring bishop as early as fall of 2001, when Bishop Ladehoff asked me to help the diocese to get on track with mission and ministry coordination and focus.

CHAPTER 5

TOWARDS A SOLUTION IN THE DIOCESE OF OREGON

This chapter will try to provide solutions to the inertia the old-line Protestant churches are facing in North America. I believe that the principal shift of culture among the leadership of the old-line mainline denominations must be *from* a sense of being “established” in the North American culture, a premise no longer sustainable, *to* a sense of discomfort, risk-taking, and dynamism, directed by missional purpose and intent.¹ I believe that this missional purpose must penetrate all systems of management and control in the churches and the structures of the middle judicatories.² It must infiltrate all the agencies and commissions of the church. It must work from the bottom up and from the top down. It must change the language and the metaphors of the church. Missional intent, experienced at the local level, transforming local congregations’ common life, will begin to make sense of the larger-scale issues of transformation confronting the diocese or middle judicatory.

Following these principles, from the winter of 2002 through the spring of 2003 I convened four meetings of senior lay and ordained leadership, resulting in the set of recommendations contained in Appendix 3.

¹ Diana Butler Bass, in her book *The Practicing Congregations* (Herndon VA: Alban Institute. 2004. p. 85) quotes a minister’s comment at a discussion on “practicing congregations”: “You know, the greater the level of intentionality, the greater the blurring of the line between liberal and conservative. As a matter of fact, I think that intentionality trumps the old theological divide. The more committed we are to Christian practices, the more we have in common.” Bishop Claude Payne, recent Bishop of Texas, employed this sort of thinking when transforming his diocese from maintenance to missional. He subordinated his own issues in favor of a uniting purpose in making every congregation intentionally missional. This intentionality has profoundly invigorated that diocese, as it has the dioceses of San Diego and Virginia, and several others.

² The term “judicatory” as used in interdenominational discourse, refers to the governing body that has jurisdiction over the denomination. A “middle judicatory,” the more commonly heard expression, collectively refers to “synod”, “conference”, “diocese”, “and “presbytery,” and is used as a “translator” term between ecclesial polities.

During the summer of 2003, the Diocese of Oregon elected a new bishop who is determined to teach discipling and missional thinking in all of the congregations. In December 2003, the Episcopal Diocese of Oregon launched its contract with the Percept Group, Inc. to provide tools and inspiration to congregations and regional ministries for their renewal, re-development, and development into missionally focused, purpose-driven outposts of the church.³ Each local congregation was provided access for up to 20 of its members to view and download demographic and ethographic (values studies) data, as well as tools for their use.⁴ As of the date of this report, 56 congregations (of 75) and 164 individual users have registered to use the tools provided by the Percept Group. These include the people who will lead in interpreting these studies and data into missional strategies and working plans at the local, congregational level. The bishop and the bishop's assistant for deployment have both been trained, as have I, as administrators of the data set.

The bishop is clear in his intent to reverse the negative trends being experienced by the diocese, through a two-track strategy. The first track is to begin to re-teach discipleship at all levels of the diocese; the second is to teach missional thinking.⁵ The program for the teaching of missional thinking is being disseminated now. The program for teaching discipling was launched at the Diocesan Convention in November of 2004, showcasing six programs for enhanced evangelism and disciple formation. In his address to that convention, Bishop Itty said,

It is my hope that the overall theme of *Renewal and Transformation* will be the goal that defines our common life together in this diocese and that more specifically we will seek to realize these goals

³ www.perceptnet.com.

⁴ www.Link2Lead.com.

⁵ Bishop Johncy Itty, oral communication to staff, 6 April 2004.

through a concerted commitment to three fundamental emphases: ***Christian Discipleship, Mission, and Evangelism***. These themes should be before us in our prayers, petitions, and plans for ministry in our local and diocesan settings. These themes, should offer us the lens through which we can better identify needs and channel our energy and resources.

He went on to affirm that

The 'Core Value' of our diocese is Gospel based discipleship. Our 'Core Goal' is to promote renewal and transformation in the personal and systemic dimensions of human life through commitment to mission, outreach, and evangelism. By being intentional about evangelism and by being responsive to the needs of the poor and marginalized, we can be relevant instruments of God's redeeming purpose. In the midst of the many issues that demand our attention, we cannot be limited or held in check by the variety of issues that shape public and political opinion. We must remain resolute in preserving the integrity of our call to discipleship and being responsive to the Great Commission.⁶

Bishop Itty further elaborated his vision and strategy in a three page document delivered to the Diocesan Council, and subsequently to other leaders of the Diocese, in April of 2005 (see Appendix 5).

My function in this work is threefold. First, I serve as the administrator of the project, providing consulting services and resources, on-line and personally, to the users of Percept data, and to connect those users with other users, both in our region and beyond, through conferences and workshops. Second, I am to assist the bishop and diocesan leadership in acquiring, interpreting, assessing, and applying regional data, for the purpose of developing a bold, objectively-based, mission strategy for this new episcopate. Third, I am to work with the leadership team in developing a robust discipling system for the entire diocese, so that missional thinking may attract people to a relationship with the Church and discipling will give them purpose and direction and a relationship with our Lord. This bottom-up, top-down, all-around approach to regional

⁶ See full address at http://www.diocese-oregon.org/artman/publish/article_88.shtml

discipling and missional thinking is, I think, novel, as my prior experience with this sort of work has been that it is primarily top-down. The intellectual foundations for this work may be seen in Regele 1995 and his subsequent studies, as well as in those of Frost and Hirsch 2003, Gibbs 2000, and Oswald and Burkat 2001, 2003.⁷

Eddie Gibbs, an evangelical Anglican priest who teaches church growth at Fuller Theological Seminary, has described in some detail the mission field of California and much of the United States in two important books, *In Name Only* and *Church Next*.⁸ These two books afford an intellectual context for discipleship and mission strategy that spans the wide range of thinking, from the catholic-evangelical to the free church and non-connectional church types.

Gibbs cites the Lausanne Congress of 1980 and its definition of nominality in the Church: “A nominal Protestant Christian is one who, within the Protestant tradition, would call himself a Christian, or be so regarded by others, but who has no authentic commitment to Christ based on personal faith.” The Lausanne task group went on to identify these characteristics of nominal Christians:⁹

1. Attends church regularly and worships devoutly, but has no personal relationship with Jesus Christ.
2. Attends church regularly but for cultural reasons only.
3. Attends church only for major church festivals and ceremonies.

⁷ Regele 1995; Regele 2003; Regele, “The Six Principles and the 10 Best Practices of the Focused,” 10-12 February San Diego, CA, The Percept Client Conference, 2003; Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* (Peabody, MA: Hendrickson Publishers, 2003); Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: Intervarsity Press, 2000); Oswald and Burkat, 2001; Oswald and Burkat, 2003.

⁸ Gibbs 2000; Gibbs, 1994.

⁹ Gibbs 1994. p. 23.

4. Hardly ever attends church but maintains a church relationship for reasons of security, emotional or family ties, or tradition.
5. Has no relationship to any specific church and never attends but yet considers himself a believer in God (in a traditional Christian sense).

The reader can see that, by this definition, many nominal Christians will be found actively sitting in the pews each Sunday, singing the old favorites, receiving the sacraments, serving on committees, serving the poor, and pledging their income to the support of the work of the church. That is to say that nominality is inculturated to the life of the church and influences its ability to proclaim the Gospel. The preponderance of nominal Christians within the culture of the church is one of the obstacles to evangelization, and indicates that evangelization strategies and discipleship methods must start with those already claiming membership in the church. Furthermore, if the culture just described is the culture from which our lay and ordained leadership is derived, then we may well find that the entire structure and hierarchy of the church is “infected” to some degree or other with nominality, and the role of the church within society will be, to that extent, a provider of ecclesiastical goods and services rather than a robust missional enterprise of the Church of Jesus Christ.

Leadership that is much infected with nominality will be very loathe to seek conversion of non-Christians to faith in Christ and will see nominal Christians as cultural allies in maintaining the church that we have all known during our entire lives. Their passive approach to the increase of the church will be mostly inwardly directed, and much absorbed in maintaining what is. On the other hand, Gibbs proposes that “confrontational” and “revivalist” styles of evangelization will not serve well in relating

the Gospel to Boomers (born 1943-1960), Survivors (Gen-X) (1961-1981) and Millenials (1982-2003)¹⁰ and further that “The lone ranger, entrepreneurial approach is inadequate and needs to be replaced by teams and communities of witnesses scattered and strategically placed in the many segments of our fragmented postmodern world.”¹¹ Gibbs is convinced that the re-evangelization of nominal Christians, as well as the extension of the kingdom of God to include newly forming catechumens, must involve a community approach.

I believe that the local congregation is where the fundamental changes towards missional thinking must occur, but that they must be provided counsel and facilitation and encouragement on their journey.¹² These communities of discipling and catechesis must be formed around relational practices and stories of faith, rather than around propositional and creedal statements of faith.¹³ “Incarnational” transmission of the Gospel message is the principal communication skill needed to invite, attract, mentor and incorporate the emerging generations of North American society.

Incarnational transmission implies that someone be “on the ground” with the congregations or in regular communication with their visionaries and leaders. The bishop cannot see all 75 congregations on a Sunday morning in a single year, so it is helpful for the bishop’s aides and canons to also make regular visits to encourage and bring resources to the congregations.

¹⁰ Regele 1995, p. 114

¹¹ Gibbs 1994, p. 194

¹² Regele 1995 *passim*

¹³ Conversations around issues of “propositional” and “relational” faith have been ongoing in my D.Min. cohort since very early on, conversations which have helped to shape my own ideas about the proper balance between the two in the missional Church.

Since I am a half-time vicar of a bilingual congregation, I am not available to teach and preach around the diocese on Sundays, so I have been augmenting my visiting and teaching by inviting leaders to register at www.link2lead.com and make use of the leadership evaluation tools as well as the demographic tools and workshops provided under our Percept contract. From this group of 164 persons at present, I am trying to recruit a dedicated core of some 20 from all around the diocese who will become facilitators of strategic change and mission planning. For transformation to take place, congregational leaders must be invited into, and be given a shared place in, the conversation, then they must be given tools and shown how to use them so that they can devise their own locally appropriate solutions to changing their metaphors.¹⁴

One may object that this self-registration is passive. That would be true but for the fact that, as soon as someone registers, the two administrative users become aware of that fact by means of an automated e-mail alert, and we tabulate the potential pool of “interested” persons as well as the number of such per congregation. I automatically update the e-mail and snail-mail lists and collate information on numbers of registrants per congregation. This information has been and will be used as we offer training events as well as mentoring and discipling classes in the diocese. We know who is interested and we know where to find them.

¹⁴ Roxburgh 2003, Regele 2003a, b, *passim*.

CHAPTER 6

A RECORD OF PROGRESS IN THE DIOCESE OF OREGON

This chapter chronicles the last 48 months of my work, and that of my bishop and several other leaders, within the Diocese of Oregon, in nudging, pressing, fomenting, consulting, and cajoling all of the systems of management and control in this diocese, towards the adoption of the *Best Principles* outlined in the significant work of Regele and of Oswald and Burkat:¹

- 1: Growing Commitment: A growing commitment to congregational development at the regional level.
- 2: Strategic Plan: An adopted strategic plan for congregational development that provides overall vision and direction.
- 3: Specific Targets: Specific targets or goals set for new church development, redevelopment and racial/ethnic development.
- 4: Measurable Action: Evidence of focused action toward meeting goals.
- 5: Integrated Planning: Annual plan evaluation, goal-setting and budgeting are integrated into the rhythm of the regional agency.
- 6: Capable Leadership: Experienced Leadership capable of guiding congregational development efforts.
- 7: Demographic Analysis: Vision for congregational development and ongoing planning are informed by regional demographic analysis.
- 8: Financial Support: A minimum allocation of 10% of the program budget for congregational development with a propensity to increase the percentage.
- 9: Designated Staff: At least one Professional staff for whom congregational development represents 50% or more of his/her commitment of time and effort.
- 10: Committee Preparation: An intentional process faithfully implemented to prepare congregational development committees.

¹ See Appendix 3.

Substantial progress has been made on Items 1, 2, 3, 4, 6, 7, 9 and 10 as of the time of this writing. Item 8, Financial Support, has been negatively impacted in the 2006 diocesan budget, in part owing to the withholding of funds as a result of the 2003 General Convention sexuality decisions. It is my observation that missional efforts are often the first to be negatively impacted by conflict in the church.

During Spring 2002 to Spring 2003 I led four sessions on re-imagining the missional thrust of the Diocese of Oregon, resulting in a two-page working plan for the commencement of a structural and metaphorical shift in congregational development and redevelopment, as well as diocesan structural realignment.² This sort of facilitation is often necessary in order to help a group of people to discover new metaphors for their common work and life.³

In Fall 2003, The Rt. Rev. Johncy Itty, a native of Bhopal, India, was elected Bishop of Oregon. Upon his election I gave him a copy of the *Ten Best Practices* and the results of the final conversations of the *ad hoc*, interim committee on congregational development (Appendix 3). He invited me to remain on his staff and to broaden my portfolio to include leadership in missional visioning. India, unlike North America, has never been a majority Christian nation, nor even a Christian-veneered nation. So Bishop Itty's cultural foundation as an Indian Christian is not in a dominant culture metaphor.⁴ Hence, he seems well-suited, perhaps pre-adapted, to serving as bishop in a location in

² George T. Hemingway, *Minutes of the Ministry of Congregational Development* (Eugene, OR, 2003).

³ Howard Gardner, *Changing Minds: The Art and Science of Changing Our Own and Other People's Minds* (Boston, MA: Harvard Business School Press, 2004). Chapter 7.

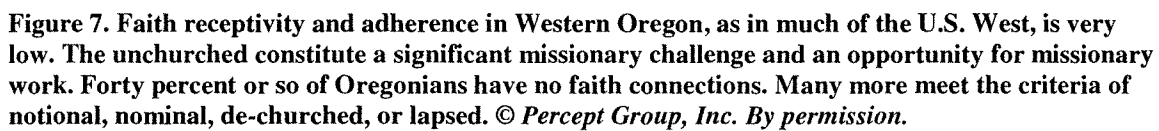
⁴ James Lawley and Penny Tompkins, *Metaphors in Mind: Transformation Through Symbolic Modelling* (London, UK: Developing Company Press, 2000). p. 213 ff.

which Christian faith adherence is not held by 40% of the population,⁵ and the net decrease in faith involvement during the last decade was 3.6%.⁶

⁵ Percept Ministry Area Profile of the Diocese of Oregon, 12/10/03, page 15. Unpublished, single copy, in my possession. Available for examination on request.

⁶ I have long held that the key to re-evangelizing North America is to import leadership from those parts of the two-thirds world where evangelization is the greater part of the Christian Church's culture.

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Bishop Itty incorporated elements of the plan in #1 above into his inaugural address to the Diocesan Convention in November 2003. I drafted the insertion for him. At the same convention, I announced a three-year contract with the Percept Group, Inc., as a key element in the carrying out of the plan in #1 above. Bishop Itty incorporated elements of the mission strategy plan into his comments to the annual 2003 Fall Clergy Conference of the Diocese of Oregon.

Diocesan mission strategy became a major budget factor in the 2004 budget (and for another 2 years following) at about \$8,000/year plus a .25 FTE salary for my work in congregational development and another \$8,000/year plus a .25 FTE salary for specialized ethnic or multi-ethnic or multi-cultural mission development. In addition, \$7,500 was budgeted for Congregational Growth and Development in 2005; the 2006 budget for this commission has not yet been decided. So, along with some expense monies for missionaries, the total of diocesan funds committed to congregational development is about \$62,000. Additional diocesan support for ethnic missions amounts to 1.0 FTE or about \$70,000. I estimate that the ten host congregations of the diocese contribute, in the aggregate, about 2.0 total FTE to the support of their immigrant ministries as well as in-kind support for utilities and added wear and tear on facilities.

In the spring of 2004 we launched the Percept *Link2Lead* program. As of this date (August 2005) 162 persons in 56 congregations (out of 75) have registered to use the demographic and leadership formation tools, found at the site www.link2lead.com. As the numbers of registered persons has increased, I have, from time to time, sent encouraging e-mail messages, asking how they are using the data, asking them to share their thoughts, observations and activities, asking what would be useful to them, and

querying them on their use of the available tools for leadership. I contact each new registrant by a personal e-mail message, welcoming them to the group of registrants and inviting them to take a look at the tools available to them, and to communicate with me whenever they encounter doubts or uncertainties. We are looking at the possibility of mounting a password-protected discussion group for them and for us to share ideas and experiences, successes and failures.

I have personally consulted with 11 congregations and 3 convocations (deaneries), since Fall 2001, for the purpose of increasing awareness of missional possibilities in their regions. I have held six 6-hour facilitator-training sessions to date, in order to develop lay and clergy leadership who are focused on missional thinking and tools for missional re-visioning. I have held two senior staff training events, one for the Bishop's staff and one for the Development Office staff of William Temple House, the Episcopal community services of the Diocese of Oregon. I have held one 15-week consultation for re-visioning of missional intent for St. Francis of Assisi in Wilsonville, OR, a parish that is seeking a new rector. Their strategic mission plan is included in Appendix 6. I continue to advise that congregation during its search. Similar in-depth consultations are planned at two other parishes later this year.

The Canon for Administration and I provide a regular stream of demographic data and summaries to the Bishop and other senior staff, so that they will have a statistical "ground-truth" when they visit congregations. During the second week of November, 2004 I facilitated a visit of senior staff of the Episcopal Church Center and the Presiding Bishop's office, for the purpose of helping them to understand the ethnic and sociological diversity of greater metropolitan Portland, and to obtain their assistance in acquiring

services and resources for mission expansion. Tentative moves towards the planting of an Asian mission in West Portland-Beaverton were produced by that conversation.

Since then, The Rev. Canon Wilfredo Vergara, National Asian Officer of ECUSA, has given us a list of available priests who might be deployed here. We have received a \$10,000 grant towards the planting of our first Asian mission. A budget item for Asian Ministry Development will be included in the 2006 proposed budget. Even if this is a small number it will be an indicator of interest, and will permit us to submit grant proposals to church agencies and foundations.

DIOCESE OF OREGON
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0.6 miles
 0.6 1.2 1.8
 Dec 18, 2003

Percent (800) 442-6277

• Existing Church Location (81)

PERCENTAGE OF 2004 POPULATION: ASIAN-AMERICAN

VERY LOW	(0.2% to 1.1%)
WELL BELOW AVERAGE	(1.1% to 2.0%)
BELOW AVERAGE	(2.0% to 3.7%)
ABOVE AVERAGE	(4.1% to 6.3%)
WELL ABOVE AVERAGE	(6.3% to 7.4%)
VERY HIGH	(7.4% to 8.5%)

National Average: 3.9%

ImagineArea Population Coverage: 105 Full Circles = 95%
 0 Partial = 0%, 105 TOTAL = 95%, (Radius = 5 mi.) Version 3.1c

Figure 8. Distribution of Asian population in the Diocese of Oregon. Asians are concentrated in greater metropolitan Portland and south in the cities of the Willamette Valley. First generation Asians, who speak many different languages and dialects, and who must be evangelized in their native language, constitute a daunting demographic group. Natives of India and Hong Kong, who already speak English, may be a logical subpopulation for an early missionary focus. Finding and sending bilingual Christians among those Asian groups may also hold missionary promise. © Percept Group, Inc. By Permission.

During the same week I provided the demographic component of a two-hour conversation between the bishop and staff of the Oregon Synod of the Evangelical Lutheran Church in America and my own Bishop and staff. Results included a tentative plan to jointly plant two new Hispanic congregations next year, one in East Woodburn and one in East Springfield. In May of 2005 a study was ordered for a new Anglo-Hispanic joint plant in Damascus. The joint ELCA Synod – Diocese of Oregon task force met on June 23 for continued dialogue about the Springfield and Damascus sites. Next steps include local congregation involvement, reconnaissance in the missional areas, and conversations with potential land donors for future plants. Alternative mission strategies were examined and will be field-tested. Meanwhile, a joint task force of Joyful Servant Lutheran Church (ELCA) and St. Michael-San Miguel Episcopal Church is contemplating possibilities for joint missionary work in Newberg.

Figure 9. Distribution of Hispanic-Latino population in the Diocese of Oregon. Note the very dense concentration of Hispanic population in and around Woodburn and in the rich agricultural lands of the Willamette Valley. As contrasted with the East Coast, few Latino/as in Oregon are middle class; most are laborers. Many are undocumented. While their contribution to the economy of Oregon is enormous, their economic contribution to the economy of the church is relatively small. © Percept Group, Inc. By Permission.

During the third week of November, 2004 I wrote the text for that portion of the Bishop's annual address to convention which pertains to missional action and congregational re-development. I also organized a block of six workshops for that convention, concerning discipling and mission strategy, and personally presented two workshops and several consultations, to about 70 people, on how to use Percept group's Link2Lead tools for change-agency in congregations.⁷

On January 24th, 2005, The Rev. Jerry Drino, Executive Director of Intercultural Ministry Development for the VIII Province of ECUSA, made me aware of the presence in greater Portland of a group of Sudanese Anglican refugees, with whom he had been in contact. On January 25th I made contact with their leader, Mr. Samuel Dilla, and arranged for a meeting. On January 26 I had a meeting with The Rev. John Nesbitt, Rector of St. David of Wales Episcopal Church in East Central Portland, and with his Senior Warden. St. David's was one of the churches targeted for restructuring during the November, 2004 national-local joint strategy visit. On Saturday, 29 January, Mr. Dilla and I met with Rev. John Nesbitt to discuss the possibility that St. David would host the Sudanese congregation. He held a telephonic vote of his vestry on the spot, with positive results. The Sudanese congregation has been meeting each Sunday at St. David since that time, and has reached an average Sunday attendance of about 50. Their own missional outreach among other Africans and Arabic-speakers has resulted in several new trajectories, including the possibility of a French-speaking African liturgy. This planting of a new congregation is an example of what I have come to term "prepared opportunistic

⁷ Bishop Itty's manifesto may be read in Appendix 5.

evangelism.” It is opportunistic in the sense that the precise outcome could not be anticipated, yet it was prepared for by the events of November 2004 and the demographic analyses by the bishop and me prior to the visit of, and discussions with, the visiting Asian and Hispanic officers of ECUSA.

On March 13, 2005, The Rev. Ken Dorsch returned from a five-week immersion in Spanish language and Latino culture in Costa Rica. He and The Rev. Jennifer Cleveland, his assistant, who already speaks Spanish, plan to introduce Hispanic outreach and ministries in the fall of this year at St. Bartholomew’s church in Beaverton. The Hispanic Commission of the diocese has provided a substantial starter kit, composed of liturgical, educational and informational materials.

In March of 2005 the Evangelism Commission of the Diocese was reconstituted and has held two meetings. I provide staff liaison services to that new commission, as I do to the Congregational Growth and Development Committee, to the Hispanic Commission, and to the diocesan Music and Liturgy Commission, so that there may be some unified vision driving the work of all of those entities.⁸

The national Hispanic Ministries Officer of ECUSA, The Rev. Canon Daniel Caballero, and I, organized an Hispanic Women’s Leadership Conference (*Mujeres Unidas en Liderazgo*) for the Hispanic Episcopalian women of the Northwest, presented on May 12 to 15. This program is designed to strengthen the leadership capabilities of the adult Hispanic women in our congregations, thus strengthening the congregations themselves. Six women from this diocese attended.

⁸ This sort of coordination was called for in the *ad hoc* committee’s minutes, Hemingway 2003.

On Saturday, 7 May, I facilitated the vestry retreat of St. George Episcopal Church, Roseburg, Oregon. The day's work produced three missional initiatives: Hispanic ministry, youth and younger family ministries, and cross-generational ministries. Most of this work is directed outside of the present congregation's membership (see Appendix 8). In response to their Hispanic Ministry initiative I have provided a starter kit similar to that provided to St. Bartholomew in Beaverton.

On April 28th, The Rev. Zane Wilson, Executive Assistant to the Bishop of the Oregon Synod (ELCA) met with Pastor Tom Struck, of Joyful Servant Lutheran Church in Newberg, Oregon, and with me, to see what he can do to assist us in our visioning, as we form a collaboration between the two middle judicatories and the two local congregations.

The Diocesan Council has begun to undertake the development of a long-range mission strategy plan, at the urging of many. I will be providing the objective data about the demographics of the mission field to that body, and guiding them in interpretation. This should take about a year. I have registered the strategic planning team with the Percept Vista program, so that each member may perform macro-level, on-line analyses of demographic and ethnographic data to support their mission visions.

The Department of Congregational Development was merged into the new Congregational Growth and Development Committee of the Diocese in fall of 2004. This committee is to assume the responsibilities of the old committee, as well as to search for sources of funding, grants, loans, and pledges, for the leveraging of new starts, kick-starts, and re-starts.⁹ On Saturday 25 June the committee narrowed its focus to one

⁹ The committee has devised these definitions:

1) Development (Planting) of new churches ("Starts")

project for the first major capitalization campaign for a mission plant. All members of the CGD committee are registered to access Percept's *Vista* data for the diocese. I am tutoring them in the use of those data for imagining new church plant possibilities, as well as in current thinking about transformational change and missional development in dioceses. The committee is now preparing a 5-minute DVD presentation on its work, to be unveiled at diocesan convention in November, and to be distributed to the congregations subsequently.

On Thursday, June 23, the trustees of the diocese agreed to the funding of a part-time development officer for this diocese, satisfying in part the desired outcome of Appendix 2, paragraph 3, and the intent stated by the CGD committee above. Taken together with my halftime salary for missionary work, the diocese is approaching the level of funding for development, recommended by the *Ten Best Practices* in Appendix 2, below.

This effort involves looking at places where there are no active Episcopal Churches, assessing the area's growth potential, and determining and executing a church-planting plan. We are currently in discussions with representatives from Oregon Synod of the Evangelical Lutheran Church in America (ELCA) regarding a possible Lutheran/Episcopal church plant in East Springfield and/or Damascus. These talks are ongoing.

2) Re-Development (Re-Planting) of existing churches ("Re-starts")

Redevelopment involves a church that already exists but essentially needs to "reinvent" itself, taking on a new mission and purpose for being, and essentially discarding anything that does not serve that new mission and purpose. It is 90% like planting a new church, except there is likely to already be a physical plant and a loyal, if small, core group there. While we will certainly invite proposals from churches that desire to go this route, we are not currently at the stage of actively soliciting such proposals

3) Enhanced Development (Fertilizing) of existing churches ("Kick-starts")

This classification is somewhat ambiguous, but it essentially involved giving a church resources to "get over the hump" or "bridge the gap" and become a fully functioning, active, and self-supporting congregation. Often this may involve purchase of land or assistance with construction funding, but it also would likely include consultation with the Diocesan Missioner and could include multi-year grants for the addition of staff for growth as well as space for ministry. We do have project proposal selected but it is confidential pending announcement at this year's Diocesan Convention.

In June of 2005, our bishop, the dean and the deacon of the cathedral, and I, attended the Episcopal Asian Ministries convocation and *collegium* at SeaTac near Seattle. We were there to network and to create contacts for the development of Asian ministries in greater Portland. My first initiative following that meeting was to place an advertisement in the Asian newspapers of the greater Portland region, seeking Anglicans from Hong Kong, a one-time British colony in which the Hong Kong Sheng Kung Hui (Anglican Province of Hong Kong and Macau) plays a significant role, and from the Episcopal Diocese of Taiwan.

During the summer of 2005, Barbara Ross and Stephanie Wight, of the Christian education office for the diocese, and I, went on a traveling road show, taking our offerings of curriculum, lending library, tapes and DVDs as well as congregational development tools, as a new initiative in servant ministry to the congregations and regions of the diocese. This initiative is a reiteration of the sort of work that Canon Jenny Vervynk and I supported in the Diocese of San Diego in the mid 1990s.

In an attempt to make the annual diocesan convention more attractive to a wider audience, and so to create a more significant bonding together in mission, the November, 2005 convention at Salem will be radically modified, so that there legislation will take one day plus an evening, and one day will be dedicated entirely to a “ministry fair.” Enthusiasm for this new format may be signaled by the fact that more than 40 workshops have been offered for the ministry fair, ranging from meditation and prayer to urban ministry to congregational redevelopment to children’s ministries.

In spring of 2005, the bishop spoke with The Rev. Roberto Arciniega about new Hispanic work in the Troutdale area. He is preparing a prospectus that will include

resource needs, to which I will add demographics. In late July, I spoke with Mr. Arciniega about his plans and we are working on a joint strategy that may involve a Lutheran congregation and an Episcopal congregation in the scheme.

In the spring of 2005, the diocesan council, together with the bishop, began the process of developing a mission strategy for the diocese, following the process laid out in Rendle and Mann's *Holy Conversations*.¹⁰ During the summer of 2005, the council membership will meet with each congregation to hear about their dreams, ambitions, visions, and mission strategy, both for the local congregation and for the diocese.

It is quite clear that Bishop Itty is not going to slow the pace of transformation in this diocese. The scheduled conference leader at this fall's annual clergy conference will be Bishop Claude Payne, retired Bishop of Texas. Payne's message should reach about 80 clergy and their spouses, a significant audience if one wants to change the hearts of the leadership. The invited speaker for the diocesan annual convention in November will be the Bishop of the Diocese of Madhya Kerala in the Church of South India. His voice is one more, besides that of our bishop, who doesn't know the culture of nominalism, but who does know the culture of evangelism and mission.

¹⁰ Gil Rendle and Alice Mann, *Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations*. (Bethesda, MD: Alban Institute, 2003).

CHAPTER 7

PORTABLE LEARNINGS AND CONCLUSIONS

Portable Learnings

In this chapter I hope to offer, from our experiences in the missional transformation of the Diocese of Oregon, learnings that may be applied in other situations and circumstances.

Having had an opportunity to observe, first hand, Bishop Hughes' leadership in San Diego, and more recently Bishop Itty's leadership here in Oregon, and to read of Bishop Payne's leadership in Texas¹ and to hear in my interview with Victoria Heard² of Bishop Lee's leadership in Virginia, it is clear to me that the bishop's primary missional task is to cast a broad vision and to speak a constant language of mission. The bishop's vision must be both broad enough, and sufficiently encompassing, that many people may be drawn under that broad vision where they may develop their own, congruent components of that vision.

The bishop's intentionality and enthusiasm for mission may awaken a long-dormant and previously frustrated desire and willingness to share in the emerging mission of the church and the evangelization of the unchurched and de-churched. By casting a new vision in many different venues, among many different people, and by offering each a simple missional challenge, the additive results may be large!

By studying the mission field through demographics and by ground-truthing those data by "driving around," the bishop is able to create an environment amenable to

¹ Payne and Beazley 2000, *passim*. Also note that wherever I use the term "bishop" it may well equally apply to whomever or whatever body may be responsible for mission in a particular denomination.

² Appendix 4.

“opportunistic evangelism,” as exemplified in the planting of the Sudanese congregation earlier this year.

But bishops are also CEOs of rather large territories, and have many roles that compete for their time. So it is essential that they have assisting staff persons who specialize in missional thinking and evangelization. Such persons should be trained to help congregations to discover new truths about themselves and about their neighborhoods, their emerging mission fields. Thus they should be trained in the use of demographics and their related disciplines, and be able to convey such information in such a way that leaders may make their own discoveries about the mission field. The self-discovery aspect of congregational renewal cannot be overemphasized. Ideas that are not validated within the life experience of the local congregation, or that seem not to have been “discovered” by the local visionaries, will seldom find welcome, as if they were foreign proteins in the body. The bishop and staff must always act as “servants of the servants of God” if they are to be trusted and listened to: congregational leadership should not be given any reason to think that their presence is in any way onerous, but rather they ought to be perceived as a gift.

Staff missionaries should be theologically and scripturally rooted, and able to assist congregational leaders in discovering the relationship between the missional texts of scripture and their unique and timely missionary environment. This will lead to the result that the local leadership will discover new mission strategies in response to those newly discovered opportunities.

Staff facilitators must work with local clergy and senior leadership when shaping a visioning team, in order to ensure that all of the constituencies of the congregation

recognize in those selections that their voice is represented. If the senior leadership of a congregation assigns an intermediary to meet with the consultant, and refuses to meet directly, I would take this as a sign that the leadership is not serious about missional change and strategic redirection. Since that scenario is a setup for future recriminations and denials, I would be very hesitant about proceeding until I have met with the clergy in charge and the senior warden,³ at the very least.

It is important at this point to note that a new mission strategy will inevitably induce change. Change can induce resistance and conflict. It is therefore of value that staff consultants be trained in conflict resolution, not so much so that they can resolve conflict after the fact, but rather so that they can anticipate the sources of possible resistance in advance. I typically employ some sort of evaluation of the sources of resistance when I work with a vestry or visioning team, and have used mock presentations of their emergent mission strategies and goals, in order both to elicit reactions of resistance and to prepare the teams to respond to resistance when their new ideas are formally presented to the congregation. This may result in editing of documents and mission statements so as to avoid language that will alienate some members. Vestries and visioning teams need to have some exercises in understanding the power structure of their congregation in order to avoid vetoes. Often the power bloc with the veto is not the first line of vocal opposition, but rather a quiet, relatively unknown or unseen person who wields suasive authority over the life of the congregation. Such persons may be

³ The senior warden of the parish is appointed by the rector of a parish from among the elected vestrypersons. The senior warden is often responsible for the program of the parish, while buildings and grounds often are delegated to the junior warden. The term “vestry” as the governing body descends to the present day from the fact that medieval churches often had no more than one room aside from the nave or worship space. This room was where the vestments and sacred vessels were kept and where the ministers vested prior to worship. That space was termed the vestry. The parish leaders, meeting in the vestry, eventually acquired the name of the space in which they met.

discovered, and their ideas incorporated, by using a small group or “cottage meeting” filter on the presentation of the plan. A subcommittee of the visioning team is asked to divide the congregation into groups of ten or fewer. Those groups will meet for about two hours, each in a private home, while the visioning team’s plans are presented and discussed, and amendments and additions are elicited and incorporated. One hopes to include about 90% of all persons sixteen years of age or older, who are “stakeholders” in the future of the church.⁴

Skilled staff with the qualities described above may also work with the diocesan commissions and committees, the usual “gatekeepers” of the diocese. It is of no use to cast a broad vision if those who have budgetary control do not acquire the same vision and language, as such persons are in a unique position to impede and hamper change. Diocesan finance committees are often elder members with a strong background in banking, finance, real estate, and law, and are often personally wealthy. They don’t often tend towards liberality. They often consider themselves first and foremost to be stewards, even guardians, of the endowments entrusted to them. However, they also tend to be people who can evaluate objective information and come to rational conclusions based upon those realities. And that is where the skilled, mission-minded staff person has an opportunity to foment change in favor of missional investment, especially if it is clear that the staff person’s message is consistent with the message being delivered by the bishop.

Likewise, delegates to the annual convention of the diocese tend to be elderly, as they may have the time and the freedom from family obligations and employment to spare for discretionary voluntarism. While many may have liberal social views, they

⁴ The canonical lower voting age in ECUSA is sixteen.

often tend to have conservative views about money. It takes a long time for a bishop's missional vision to infiltrate the annual convention of the diocese. In the case of San Diego during the Hughes' episcopate, I feel that it took about three years to "convert" the convention to Bishop Hughes' missionary vision.⁵

The transformation of the Diocese of Oregon is a work in progress. In some ways, the work of transformation is never complete until the in-breaking of the reign of God is complete. Yet along the road one may see the signs of positive change. At this point in the transformation in Oregon, the measure of change is in the steps towards the application of Regele's *Best Practices*, and a palpable emergence of enthusiasm, change in language, and a renewed common intentionality.

Conclusions

A middle judicatory with an episcopal polity may be transformed into a robust missional organization if certain principles and actions are applied within the life of the judicatory. These principles and actions relate to the bishop and the bishop's staff, to the committees and commissions of the diocese, and to the congregations and local ministries.

The Bishop and the Bishop's Staff

Passionate Faith – The bishop and missional staff must convey a passionate faith in the mission of God and in Jesus Christ, who is the incarnation of that mission.

⁵ Hughes was elected 20 June 1992, but did not fully enunciate his missional vision until his second annual convention at St. Margaret's Church in Palm Desert in early 1994. His convention theme of "Mission and Ministry" was marked by the distribution of M & M candies, as a mnemonic for his theme. Some staff persons continued to distribute M & Ms as we visited vestries and committees of the diocese for several years after the Palm Desert convention, as a continuing reminder of our central objective.

Proclamation – The bishop and missional staff must proclaim, by word and action, the mission of God, as they visit the churches of the diocese and work within the committee and commission structures of the diocese.

Casting a Bold Vision – The bishop and missional staff must reiterate in every venue the vision of a church on the move, directed towards the mission of God that may be offered through local congregations and regional ministries.

Speaking Kingdom Values – The bishop and staff must develop and reiterate a common language and values based upon Jesus' own teachings about the Reign of God.

Promoting Mission – The bishop and staff must at all times promote the mission of God and the mission of the Church as primary. Mission and Evangelism cannot be mere “programs.” They are the essence of what the Church is! All other aspects of the life of the Church are subordinate to and serve the mission of God.

Inviting, Encouraging and Incorporating – At every turn, the bishop and missionary staff must discover and cultivate the spark of evangelistic and apostolic desire in our members, encouraging and capacitating their emergent leadership, and incorporating their vision under the overarching vision of the diocese.

Small Challenges, Large Results – To this end, the bishop must afford opportunities and challenges to individuals and congregations, to undertake relatively small, single, achievable goals, so that, learning from and building on success, each congregation and each person may become a more effective agent of the mission of God in their local environment.

Building a Team with a Common Voice –It is imperative that the staff and agencies of the diocese study and learn the language that the bishop uses to convey his or

her overarching vision for the mission of the diocese, and then to employ that very language in their own speaking, documents, sermons, and publications. This unified voice has great power to turn a large and cumbersome judicatory towards a new direction, given sufficient time. The amplified and repetitious voices of many leaders speaking a “common tongue” helps the message to be heard clearly. As a corollary, staff persons who oppose or purposely dilute the message of the common vision must be led to adopt a voice in unity with that of the bishop and other staff. The church is already sufficiently difficult and ponderous to move without having the project undermined from within by dissonant voices. There must be an initial investment of time and energy towards the unification of the diocesan leadership around the missional vision.

Avoid Distractions - It is very easy for the bishop and staff to be distracted from their missional goals. Day-to-day personnel and parish life matters can easily distract from longer-term actions. National church bodies’ issues surrounding cultural concerns may take our “eye off the ball.” Bishops who by their nature are detail-oriented must learn to delegate, so that the function of vision-casting is foremost in their weekly round of activities. Bishop Payne demonstrated great restraint in dealing with “issues” during his episcopate in Texas, so that the focus could remain on the missional work of the diocese.⁶

The Committees and Commissions of the Diocese

Developing a Mission Strategy – If the overarching vision to a mission-driven church is to be achieved, then a mission strategy must be developed. The entity responsible for the program of the diocese is the diocesan council with the bishop.

⁶ This is an impression I received from several conversations with Payne’s staff while I attended the Diocese of Texas *Clear Vision Conferences*.

Reaching many cultures and subcultures – Because the dual tendencies toward the status quo and “people-like-us” are so centripetal in the church, it is essential that demographics and ethos studies be regularly employed in strategic planning, at all levels, and that the objective learnings be evaluated through the lens of the missional teachings of our Lord, found in Holy Scripture. Because commissions and committees of the church often meet and deliberate in relative isolation from the other agencies of the church, they may develop a certain myopia that needs to be corrected on a regular basis through a reexamination of the mission field.

Forming a New Kind of Leader – The ordained leadership of the Christendom model, the still-prevalent model in the old-line, main-line churches of North America, tends to be selected for pastoral care and eloquent, inoffensive preaching. What is now required is a return to the pre-Christendom model of church leader as a prophetic⁷ voice and a shaper of disciples, a sender of apostles. The pastor model, the chaplain to the flock, the parson (*person*), is not a model that will grow the kingdom of God or the church. This means that the entire process by which the leaders of the church, lay and ordained, are selected, trained, and deployed, must be reviewed and revised.

Matching the Funding to the Mission – Left to their own devices, budget and finance committees, being human organizations, tend to fund the future on the basis of how they funded the past, with relatively minor adjustments along the way. The annual budget of the middle judicatory is often the largest stumbling block to transformation towards mission. This is one venue in which the emergent missional vision must be laid

⁷ By the use of the term *prophetic* I specifically *do not* mean future telling, soothsaying, or divining. I do mean by this word speaking out to the powers and principalities of this world and calling them to turn toward God and God’s purposes, and warning them of the likely results of their continued course of injustice and evildoing.

out in the most practical of terms, function-by-function, billet-by-billet, and line-by-line. It is precisely in the development of the annual budget and in the forecasting of future budgets that the efficacy of the teaching of mission will be made manifest, because it is at this point that the resources, goals, dreams, visions, and attitudes of the congregations, convocations (deaneries), the diocesan convention, and the bishop and staff, converge. This convergence may manifest as a graceful merging or as a high speed train wreck; which of these happens will depend upon the teaching and negotiating skill of the bishop.

The Congregations and Local Ministries

It is the leadership and members of the local congregation that staff all of the commissions and committees of the Diocese, set the diocesan budget, choose whom to send forward for ordination, and decide which programs will have priority. They likewise set the congregation's priorities. So, if change is to happen, the process of visioning must penetrate to all levels of the church, but especially into the life of the local congregation. I have consulted with in excess of 100 congregations in the last 30 years. My role in each case has been to facilitate the congregation's discovery and enunciation of its own vision and mission.

The Visioning Team - In small congregations, where there are few people to do the visioning, I often work with the governing body, the vestry. In larger congregations, I try to work with the rector or vicar to constitute a visioning team composed of persons representative of all cultures or demographic sectors of the congregation, with an appointed vestry liaison. The latter is preferred because vestries tend to consist of elder, members of the dominant culture, whose interest in serving is day-to-day management of

the plant and internal program. I find that the best size for a visioning team is about ten to twelve.

Change – I usually try to lead the visioning team to find its voice by asking them to describe the change they are experiencing, in the church, in their families, in their communities, and in the wider world. This exercise opens the team up to mutual truth-telling.

Objective realities – Engagement with the objective realities of demographics helps the visioning team to uncover new truths about the mission field of the congregation and to balance with objective data the subjective information that we “all know to be true.”

Scripture – Engagement with the scriptural texts related to the kingdom of God aids the visioning team in developing ideas about what a more perfect world would be like. Engagement with the missional texts of Scripture motivates the visioning team to develop ideas for missional engagement with the people beyond the congregation.

Compare and Contrast – By comparing and contrasting kingdom values and the realities encountered in the objective data, the visioning team begins to visualize and speak about the gaps that they perceive.

Resolve the Gaps – The visioning team may then be guided to suggest ways to resolve those gaps in favor of the Gospel.

Mission Plan –The visioning team then evaluates those resolutions, and creates missional trajectories that are most likely to produce results and measurable outcomes. Components of the plan are then prioritized. Timetables are developed for goals to be accomplished and evaluated or measured. Planning cycles are for a minimum of three

years and not more than five years, with annual or more frequent evaluation points. The team may wish to evaluate these missional trajectories for goodness-of-fit with the vision cast by the bishop and diocesan council, and to highlight such consonance in its report to the vestry and congregation.

Conditional adoption by the Vestry – The vestry of the congregation reviews the plan and gives conditional approval or suggests modifications or changes.

Wider consultation – It is important that these visions be viewed and discussed by as many of the members as is feasible. In meetings of no more than twelve, including the presenter and a recorder, the draft plan is presented and discussed. The opinions of quieter persons are intentionally elicited. The recorder takes down all points offered, from positive to negative, old and new. The recorder's notes will assist the visioning team in final revision of the mission plan.

Incorporation – When the visioning team meets to edit the final draft of the plan, it is important that the voices and visions of those persons who have spent the time to participate in the “cottage meetings” be incorporated.

Approval – The vestry then approves the plan by a resolution. This mission plan is now the policy of the congregation and its vestry. The vestry may wish to place this plan in newcomer literature. It may be reproduced for pledge campaigns for both program support pledges and for capital campaigns. Elements of the plan may be turned into posters that greet newcomers and visitors. The elements may be placed in intercessory prayer cards.

Celebration – I often recommend that the launching of a new mission plan be accompanied by a celebration of the Eucharist and a festive dinner.

Periodic Assessment – Each six months to one year, progress towards the adopted goals of the missional plan should be evaluated and the timetable modified if need be. Fine-tuning of tactics towards the furtherance of the goals may be made. Between three and five years after the adoption of the plan, work should begin on a new plan,⁸ as demographics can change radically in a very short time.

Summary

The transformation of the Episcopal Diocese of Oregon into a growing, dynamic missional enterprise of God's church is being given impetus by embracing a missional mindset that is applied to all the systems of management in the diocese and to all levels of control in the churches. A strategy for the re-evangelization of the Episcopalians of the Diocese of Oregon, as well as the awakening of a new and vigorous mission outreach to the unchurched and de-churched, involves the tactic of the intentional development of transformational communities in each congregation, commission, and committee of the diocese.

⁸ I have adapted many of these practices from the teachings of my late mentor in congregational development, Ashley Hale, and from those of Mike Regele and Peter Wernett of the Percept Group and Speed Leas of the Alban Institute.

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APPENDIX 1

THE SIX PRINCIPLES¹

First Principle: God is a missionary God whose mission is the inauguration and extension of the redemptive reign of God.

Second Principle: God calls us to participate in that mission as God's people, the church.

Third Principle: Mission in 21st Century North America is a cross-cultural missionary enterprise.

Fourth Principle: Contextual analysis (demographics and ethnographics) is critical to effective engagement.

Fifth Principle: Our church leaders must also become skilled at the art of translating the Gospel story into meaningful terms, images and symbols for the culture they are trying to reach.

Sixth Principle: All of these principles depend upon one last one: Missionary leadership is required at every level of the church.

¹ Regele 2003b © 2003 The Percept Group, Inc., used by permission. Material included between parentheses is my editorial insertion.

APPENDIX 2

THE TEN BEST PRACTICES OF THE FOCUSED ¹

The best practices are based upon what (Percept) found to be true about those regional bodies that fit the (missionally) “Focused” type. The data demonstrate that the focused share certain practices in common that are not as true for the unfocused or the distracted. Our analysis found 10 Practices that were true to varying degrees. It is (Percept’s) contention that a robust (missionary) effort will be demonstrable where these ten practices are in evidence. Where these are not evident to some considerable degree, the effort will be weak.

1: Growing Commitment: A growing commitment to congregational development at the regional level. The first and most important best practice focuses on the level of commitment to congregational development. It makes sense logically. All meaningful action flows out of a commitment. Thus the most positively correlated item on the survey was the one about commitment. Where commitment exists one finds an environment that is open to engaging the challenges presented by congregational development today. Where it does not exist, there is little heart to drive such an effort. We also found that the commitment needed to be growing. The data would suggest that commitment begets more focused action which begets further commitment. The opposite scenario is also true

2: Strategic Plan: An adopted strategic plan for congregational development that provides overall vision and direction. Coupled with commitment was a strategic plan. A good plan is the first step in translating commitment into an actual effort. Focused agencies establish a strategic plan for congregational development. The strategic plan

¹ © The Percept Group, Inc. 2003. Used by permission.

shapes their vision and guides their efforts. In fact, generally, what kept an unfocused from being focused was their lack of a strategic plan. A strategic plan is essential to giving commitment shape, form and direction. Without a plan, commitment will dissipate quickly.

3: *Specific Targets: Specific targets or goals set for new church development, redevelopment and racial/ethnic development.* Over the years, we have noticed that many church organizations set targets. But these targets may not have any correlation to an environmental analysis or organizational capability. We have often wondered where the numbers come from. Our suspicion is that they are made up based upon some clever correlation with a date or event—for example 200 by 2000. Two-hundred new churches by 2000 seems like a wonderful target. But upon what is it based other than its clever connection to the year 2000? This kind of specific goal setting is not helpful. In contrast, focused agencies set specific targets or goals for new church development, redevelopment and racial/ethnic church development. To be a best practice they must be based upon and stay tied to the strategic plan.

4: *Measurable Action: Evidence of focused action toward meeting goals.* At the end of the day, it is accomplishments that are the measure of a robust effort. Commitment and plans are critical and foundational. But they must translate into real accomplishments. It is not enough to have a strategic plan and specific targets. Focused agencies evidence focused action toward meeting the goals or hitting the targets. New church or racial/ethnic church targets are established and actions to meet them set in motion. The evidence is in the fact of new churches or ministries being started. Where this occurs, there is an accomplishment that can be measured.

5: Integrated Planning: Annual plan evaluation, goal-setting and budgeting are integrated into the rhythm of the regional agency. Annual planning is essential to any organization's effectiveness. Focused regional agencies have a clear understanding of annual planning and budgeting. There are three integrated steps. The first step is always an evaluation of prior year goal accomplishments and an assessment of the environment. The second is the process of annual goal setting based upon a) the larger strategic plan and b) the results of the evaluation process. The final step is setting budget priorities that are tied to the annual goals. Focused agencies have such a process built into their normal rhythm and each element of the process is included.

6: Capable Leadership: Experienced Leadership capable of guiding congregational development efforts. Leadership was a consistent theme throughout many of the open-ended comments of the survey. When asked to identify the five greatest challenges of congregational development, the category of leadership represented one in four comments. Training, availability, problems with, and lack of leadership abilities, all emerged. Among the focused, a critical reason for the growth in commitment was the presence of leadership capacity to lead efforts forward. Conversely, the distracted were more likely to suggest it was the lack of leadership that kept them from seeing commitment growth. When asked to indicate the most important consideration in filling congregational development committee positions, the distracted would place getting warm bodies first ("willingness to serve"). The focused, however, ranked "Experience in Congregational Development" as number one.

7: Demographic Analysis: Visions for congregational development and on-going planning are informed by regional demographic analysis. Congregational development

deals with population dynamics. It identifies areas where new communities are taking shape and plans to plant a church. It monitors population profile changes in established areas. Changing neighborhoods impact existing congregations. New racial/ethnic groups move into communities providing new opportunities and challenges for church development. No matter where one looks, the task of congregational development must deal with demographic realities. Therefore, up-to-date demographic analysis is an essential tool for the robust effort. More fundamentally, however, is the need to found a regional vision on a clear understanding of the demographic dynamics occurring within an agency's bounds. A best practice will insure that demographic analysis tools are up-to-date and easily available to inform regional planning and decision-making.

8: Financial Support: A minimum allocation of 10% of the program budget for congregational development with a propensity to increase the percentage. Budget allocations reflect organizational values. Strategic plans that do not have money tied to them are doomed to fail. Focused agencies will have allocated at least 10% of their program budget to congregational development. The focused reflect a propensity to have that percentage increase. A financial support plan and significant budget allocations out of that plan are critical to successful congregational development efforts.

9: Designated Staff: At least one Professional staff for whom congregational development represents 50% or more of his/her portfolio. We have already seen that experienced leadership is essential to a robust congregational development effort. But more specifically, professional staff at the regional agency level that is focused on the effort is critical. Focused agencies will have at least one and often more than one professional staff member whose portfolio is at least 50% allocated to congregational

development. The number, of course, is somewhat related to the size of the regional agency. But it is clear that Focused agencies allocate a significant amount of professional staff time to congregational development tasks and activities. The Distracted do not.

10: Committee Preparation: An intentional process faithfully implemented to prepare congregational development committees. Most regional level efforts involve some kind of planning or coordinating committee. But to our surprise, the preparation of persons who join these committees is woefully inadequate. Not even the focused do real well at this. Respondents were given six different practices for preparing committee members. They ranged from giving them paper work and documents to formal training and team building retreats. At best, the focused gave new members documents and met informally with them. No one scored high on any of the more formal preparation processes. Most of the distracted didn't even give new members documents.

APPENDIX 3

CONCLUSIONS OF THE MCD – DIOCESE OF OREGON

Minutes of the second meeting of the ad hoc committee on congregational development and redevelopment – St. Mary's, Eugene – 12 April 2003

Present were Cynthia Reynolds, President of the Sunset Convocation; Roger Reynolds, past Dean of the Sunset Convocation; Bruce Arnold, Chair of the Hispanic Commission; John Nesbitt, Chair of the MCD; and Gene Jennings, Larry Falkowski, Barbara Mudge, and George Hemingway, all four being past diocesan staff officers or missionaries. Barbara Mudge chaired the 4-hour session. George Hemingway facilitated, with excellent help from Larry Falkowski.

All those present had read the work products of the first *ad hoc* meeting, at which Barbara Mudge, Nancy Soleim and George Hemingway were present. Those present had also read comments, additions and critiques from Terri Hoffmann, Anne Scissons, Cynthia Reynolds, David Sweeney, Linda Potter, John Nesbitt and Judy Cato.

Actions - We agreed upon the following principles for a robust effort towards missionary expansion in this diocese:

Commitment to Vision and Planning – We hope that the Bishop and missionary staff would, in good time, share a committed, unified vision, and a sense of urgency, for the missionary extension of the kingdom of God in western Oregon, and they would employ a common language that supports this vision, so that their message may be consistent and their services to the congregations be effective.

We propose that the first priority of the next episcopate should be the formulation of a **missionary vision and strategic plan** for the Diocese of Oregon. The missionary vision should impact the work of every institution, committee, and commission of the Diocese. The plan should emphasize the re-visioning and redevelopment of existing congregations in a manner consistent with the Great Commission and the Call to Common Mission. We believe that the following are the minimal requirements to execute such a vision and plan.

A. **Data** – Our business is people! The ongoing process of developing the missionary visions and strategic plans should be informed by objective, up-to-date, comprehensible, demographic analysis. Studies can tell us where people are and what they think they need. They can tell us about change in the neighborhoods of our congregations. They can tell us about the skills and knowledge needed in order to announce the Gospel to our new neighbors. We specifically request that \$8863 (\$7863 license fee and \$1000 startup fee) be budgeted in the 2004 diocesan budget for an updated Percept Vista study, which would provide critical planning data and information to each congregation and to regional planning staff and to the Bishop, on-line, for each zip-code in the diocese, as well as analytical tools, training events, and professional consultations. Client status would cost \$7863/year license fee thereafter for Vista tools for regional planning and Link2lead tools for each congregation to use on-line.

B. **Targets and Goals** – The strategic plan should include specific targets and goals to evangelize, welcome, incorporate, and empower, the many and diverse cultural groups that constitute the people of western Oregon. These targets and goals

would be established by, and applied to, shared ministries, existing congregations according to their unique circumstances, and the Diocese as a whole.

- C. **Measurable** – The goals should be measurable. Each ministry and community of faith should be able to demonstrate what its targets and goals have yielded in each year.
- D. **Focused Leadership** – We hope that the bishop will appoint 15 members of the new commission in three classes of three years' duration, with the possibility of reappointment once only. These appointments should take into account geographical, educational, age, socioeconomic, and ethnic/national origin diversity, at least. The bishop may also wish to appoint specific representatives, with voice and vote, from such constituencies as the ELCA Synod, the DCOM, campus and young adult ministries, business professionals, youth ministries, evangelism, total ministry, minority ministries and education. The members of the commission, as well as others, should receive regular, high-quality training in congregational re-development and development, conflict management, and mission-based stewardship development, through national and regional, denominational and ecumenical training programs. They should be servants of the servants of God in every respect, having a passion for the Gospel and for its extension among the un-churched and de-churched, and be able to share that enthusiasm with congregational leaders. Congregational planners should have access, through the diocesan operating budget, to such programs as Start-Up Start-Over. Regional planners should be engaged in the Consultation on Congregational Development, Clear Vision Conferences, and the Percept Client

Conferences, for example. We should learn from the successes and failures of other dioceses and jurisdictions and apply those learnings to our situations.

- E. **Financial Foundation** – The strategic plan, with its annualized targets and goals, should drive the diocesan budget. Prior year evaluation is essential to assessing the targets and goals for coming financial cycles, even for multi-year commitments. Financial support of congregational redevelopment and new church plants should initially target at least 10% of the diocesan operating budget, increasing annually by at least 1% to a total of 15%. Partnered capital gift and deferred gift campaigns should be ongoing. We concur in the desire of the Trustees to hire a financial development officer for the diocese and urge that such a position be filled soon!

We agreed to reverse our previous position with respect to the “handling of money,” and agreed that a future department of congregational redevelopment and development (still lower case on purpose!) *would* serve as the recommending and evaluative body for mission funding.

We agreed that, in the process of staff formation during the new episcopate, serious consideration should be given to the creation of a **staff position** that will have responsibility for congregational redevelopment and new development.

APPENDIX 4

INTERVIEW QUESTIONS – DIOCESE OF VIRGINIA

Interview with the Rev. Canon Victoria Heard, church planting specialist in the Diocese of Virginia, 14 April 2005 at 8:00 a.m., P.D.T.¹

1. **When did you notice that there was a change, if any, in your diocese's approach to Congregational Development and redevelopment?** It seems to me it was a slow process, driven at first by specific staff hires. In the late 1980s, Bishop Lee hired Clayton Matthews as his Canon to the Ordinary and Clay began to push the long list of missions toward greater self-sufficiency. Despite some voices dire predictions that their churches would close without diocesan support, Clay and the Commission on Congregational Missions, began challenging each mission to develop a plan for growth and self-sufficiency. Only one church closed, merging with another church nearby. By the mid 1990s, Virginia's list of missions had been perhaps halved, with a great deal of monies freed up for new work. On the new church development side, a group of disparate people, ranging from John Guernsey to Scott Hennessy to David Jones and myself were trying in various ways to de-toxify the idea of evangelism. An Evangelism Committee was established. We challenged the Diocese to set goals for the decade of Evangelism, which it did, and ignored. We held regional workshops around the Diocese on hospitality and evangelism ministry. I was hired part time to work on Mission Development for the Diocese. I had lots of influence, but no real power.

¹ These questions were drafted in response to the Ten Best Practices of missional judicatories (Regele 2003b; Appendix 3 above).

2. Impressed with my own experience of a Fuller Institute week on church planting, I persuaded Bishop Lee to invite 20 rectors from around the Diocese to go to a workshop on Breaking the 200 Barrier at his expense. If I recall, eighteen went. I asked for and received a day in the life of my bishop and drove him all over the Diocese north side, telling him of coming growth and the opportunities we had. Two new churches were successfully started by 1993, and while I was in Europe, a Commission on Church Planting at the instigation of David Jones, John Guernsey, Scott Hennessy and David Handy was established. The Commission spent several years educating itself on church planting and doing case studies of successful and unsuccessful plants.

3. **Before those changes began, did DioVA have a commitment to CongDev and church planting?** No. I think we were acting like the Episcopal mainstream; not very inspired and not very effective. **Is there now?** Yes. Until 2004, there was over \$200,000 in the Diocesan budget for new churches. There is still \$100,000 in 2005, following cuts in the aftermath of General Convention.² It is one of the five priorities of the Diocese. We received over seven million dollars in the past seven years toward new church development. In ordinary conversation at Diocesan events, it is a matter of “tribe pride.” Both Bishop Jones, myself, and members of the Church Planting Commission have been asked to speak nationally and internationally on our work. It is important that we as a diocese cast a consistent vision.

² Heard said that the 2003 General Convention resolutions having implications for our understanding of sexuality had “wrought havoc” on the diocesan budget.

4. Did DioVA have a funded staff person responsible for Growth and

Transformation? No. **And now?** I am half time and also have a congregation. I have a part time staff person.

5. Did DioVA train and use local lay and clergy leaders to promote local

transformation? We attended the Diocese of Texas' *Clear Vision Conferences*. That's where I met you and the San Diego team. We have tried to pay attention to the places where the church is planting churches, for example, Tennessee, Southwest Florida, and Texas. We have also held church plant "boot camps" for lay and ordained leaders. We do intensive evangelism training. We sent 25 clergy to Fuller Seminary's "Beyond 200" program. We try to instill a common passion and a common vision. We have tried three models. The Apostolic start is where we send out a church planter to a ripe area and support that church planter in our role as a church-planting diocese. This works! We have tried the sister-church model, where church "A" sends out 15 people and an entrepreneurial missionary and there is a mother-daughter relationship between a church and a new start. That works. We have also tried regional plants, where we try to get a deanery to take on the project. It has not worked.

6. Did DioVA set annual goals for growth and transformation? No. **And**

now? We had a goal of 3 new starts per year before the 2004 General Convention; now we have a goal of one per year.

7. **Did DioVA have an annual assessment of progress in growth and transformation?** No. **Do you now?** No. We have a bi-monthly oversight report to the commission on church planting, and to Bishop Jones and to me.
8. **Did DioVA respond to objective ethnographic and sociographic data in its planning?** Yes. We have a contract with the Percept Group to provide us demographic analyses and data.
9. **Did DioVA have specific targets for starting new churches?** Yes. We used Percept data to help us, but sometimes we just used common sense. Often we took starts “out of order” for various reasons. I would say that five years ago we depended more heavily on the objective data. Today we still depend on those data but I think we “listen to the Spirit: more that we used to.
10. **Did DioVA have a trained diocesan committee for CongDev and transformation?** Clay Matthews, John Guernsey, David Jones and myself.
11. **Did DioVA have a development officer with a portfolio for CongDev and missional expansion funding?** No.
12. **Is diocesan planning integrated across all systems of management and control?** Trustees, Standing Committee, COM, budget process, etc? No.
13. **Has DioVA specifically recruited or developed entrepreneurial and missional leadership?** Yes.
14. **Is demographic analysis a part of both regional and local planning for mission?** Yes. We use the Percept data.
15. **How many ethnic churches are there?** Nine.

16. **What ethnicities?** One Korean, one Viet/Anglo/Liberian multicultural, two Sudanese, six Latino (five are embedded and one is free standing). We plan a Filipino and a West African plant.

17. **What are the most important habits that have contributed to growth in DioVA?** Persistent obedience at a diocesan level to the Great Commission. This is absolutely the major factor! A willingness to take calculated risks for new churches.

Any other comments? You won't plant churches without the Great Commission as your primary motivator. A diocese will not do this if there is not a bone-deep commitment to the belief that people need and want the love of Christ.

DIOCESE OF VIRGINIA

RECENT CHURCH PLANTS

http://www.thediocese.net/plants/plant_list.html

Church of the Epiphany, Herndon 1986

Church of the Word, Gainesville 1986

Church of the Messiah, Chancellor 1987

San Marcos, Alexandria 1988

St. David's, Ashburn 1989

St. Peter's-in-the-Woods, Fairfax Station 1989

Christ Church, Lucketts 1990

Christ our Lord, Woodbridge 1992

Christ Church, Richmond 1993

Christ the Redeemer, Chantilly 1994

Church of the Spirit, Kingstowne 1997

Church of the Cross, Charlottesville 1997

South Riding Church, South Riding 1999

Trinity Church, Crossepointe 2000 -- closed

Holy Spirit, Ashburn 2001

Potomac Falls Church, Potomac Falls 2001

St. Francis, Goochland 2001

St. Gabriel's Ashburn 2002

Atlee Episcopal Mission, Atlee 2002

North Stafford Episcopal Mission 2002

West Henrico Episcopal Mission 2002

Meade Memorial Church, White Post (re-opened)

Little Fork, Rixeyville (re-opened)

APPENDIX 5

REFLECTIONS ON CHRISTIAN DISCIPLESHIP, MISSION, AND EVANGELISM

The Right Reverend Johncy Itty, PhD

Bishop of Oregon

March 2005

It is my hope that the overall theme of *Renewal and Transformation* will be the goal that defines our common life together in this diocese and that more specifically we will seek to realize these goals through a concerted commitment to three fundamental principles: *Christian Discipleship, Mission, and Evangelism*. These themes should be before us in our prayers, petitions, and plans for ministry in our local and diocesan settings. These themes, should offer us the lens through which we can better identify needs and channel our energy and resources.

Christian Discipleship demands that we commit our lives to being a follower of Jesus Christ. Christian Discipleship involves developing a personal and corporate rule of life and identifying a philosophy of life that governs our behavior. Christian discipleship requires that we model our life in ways that draw new disciples to Jesus.

The Mission of the Church is to recognize the Christ in others and to make Christ known to all people. Indeed, in the John 17:21 we are told that we join in community and fellowship to share the Good News “so that the world may believe.” Bringing the presence of Christ into the world has internal and external, local and global components.

All components coexist in balance and none exists mutually without the other. As a missionary people we are called to share the joy of Christ within us with others in search of life with true meaning through deeds of sacrificial and self-less service to others.

Evangelism involves an intentional means through which we share our Christian faith with others, especially with those who may have no faith tradition at all. Evangelism involves equipping Christians with tools to share their own personal stories and experiences. It teaches Christians about faith formation through acts and offerings of Christian commitment. It promotes a climate of joy and enthusiasm in living as a disciple of Christ and finding ways to share this joy with others in a proactive way.

Christian Discipleship, Mission, and Evangelism

In 1 Corinthians 12:12 we read: *“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.”*

The Diocese of Oregon is ***one church*** made up of many special members located geographically in many parts of Western Oregon. We represent the body of Christ in our common fellowship as a community. As a diocese we are called to respond a new world order in many spheres of our lives. In addition to the many social, political, and economic changes that have redefined the landscape of our country, there is still a growing spiritual hunger among people. Spirituality is a process of discerning God’s will and not merely reacting to our own longings or desires. We are called to respond to some of the spiritual yearnings that are made known to us. The Christians of the first century

were a community of believers that responded in a proactive way and raised new Christians through personal outreach and intentional evangelism.

It has been noted that: “Christianity grew at a phenomenal rate in the first century because early Christians made effective and dramatic use of their social networks to attract new adherents to Christianity. They evangelized family members, friends, acquaintances, and friends of friends. They were open, accepting, and, ultimately, externally focused. Their enthusiasm for the Good News and the transformations it had wrought in their lives carried them out into the world.”¹

The Great Commission of Jesus:

As a diocese we are called to live and work together as missionaries in the vineyard of the Lord in Western Oregon. We are called to a ministry of creating new disciples of Jesus Christ among those who do not attend church or those who are still searching for a meaningful faith tradition.

Matthew 28:16-20 reminds us of Jesus words: “*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.*”

As a diocese we need to **create a new culture in mission and ministry**. Creating a new culture and mindset is perhaps one of the most challenging tasks before us. We must be willing to think and relate to one another differently, always placing the mind and spirit of Jesus Christ before us. We must create a culture that affirms our unity as a single faith community whose members worship in a variety of mission fields throughout Western Oregon. We need to identify ourselves as a missionary community that commits

¹ Payne and Beazley 2001, p. 132.

ourselves to building community, creating new disciples, and creating both personal and systemic transformations.

Reclaiming our Core Values and Core Goals:

Romans 12:5 notes: “*So we, being many, are one body in Christ, and every one members one of another.*”

The “Core Value” of our diocese is Gospel based discipleship. Our “Core Goal” is to promote renewal and transformation in the personal and systemic dimensions of human life through commitment to mission, outreach, and evangelism. By being intentional about evangelism and by being responsive to the needs of the poor and marginalized, we can be relevant instruments of God’s redeeming purpose. In the midst of the many issues that demand our attention, we cannot be limited or held in check by the variety of issues that shape public and political opinion. We must remain resolute in preserving the integrity of our call to discipleship and being responsive to the Great Commission.

The Journey Forward:

Evangelism in its most basic sense is a form of spiritual and emotional transformation. It has been said that “approximately 77 percent of the persons who become Christian disciples do so because of the testimony, deeds, and encouragement of someone they trust.”²

My hope for the Diocese of Oregon is for us define our common identity in singular terms. We are *one* community committed to creating renewal and transformation in the personal and relational aspects of our lives. We are *one* community

² Dunnam, M.D. *Congregational Evangelism: A Pastor’s View*. Nashville, TN: Discipleship Resources, 1992, p. 48.

of faith living out our Christian witness at many different locations. Each congregation is a unique and gifted mission field. Each church and institutional structure should be viewed as a mission field within the wider diocesan family. This indeed demands that we behave as a church differently and that we live in communion in more dynamic ways than in the past.

It is critical that we strive to be a multicultural and multi-linguistic community of believers. We will seek to be ministers of encouragement and ambassadors of hope and healing in our engagement with others. As a missionary people, our task will be to create new disciples, forge a new culture of welcome and hospitality, and commit ourselves to growth in numbers and strengthen the spiritual essence of our being.

Christian Discipleship indeed facilitates processes of transformation. A focus on evangelism strengthens congregational discipleship.

Priorities in Ministry:

As a missionary community, it is my hope that we will endeavor to promote renewal and transformation by focusing on those areas of ministry that are our priorities in the wider Church that are consistent with ministry initiatives of the wider church.

1. **Young Adults and Youth** - Reaching out to young adults and youth through intentional inclusion and full incorporation in the thinking, work, worship and structure of the Church.
2. **Reconciliation and Evangelism** - Reconciling and engaging those who do not know Christ by participating in God's mission of reconciling all things to Christ and proclaiming the Gospel to those who are not yet members of the Church.

3. **Congregational Transformation** - Revitalizing and transforming congregations through commitment to leadership development, spiritual growth, dynamic and inclusive worship, greater diversity, and mission.
4. **Peace and Justice** - Promoting justice and peace for all of God's creation and reaching out to the dispossessed, imprisoned and otherwise voiceless needy.
5. **Partnerships** - Reaffirming the importance of our partnerships with provinces of the Anglican Communion and beyond and our relationships and dialogues with ecumenical and interfaith partners.

Creating new Hearts, Minds and Attitudes: 1 Cor. 10:17 reminds us "For we being many are one bread, and one body: for we are all partakers of that one bread."

The fruits of the Spirit, as noted in Galatians 5:22-23, which includes love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control offer prescriptive models of individual and corporate behavior that may govern our life together in community. These prescriptions for living help us to direct our lives in accordance with God's will and plan for us.

The change of our focus and corporate diocesan culture to envisioning a missionary model of ministry invokes the Holy Spirit to help facilitate transformation.

Executive Summary:

Our common Goal is: **Renewal and Transformation in the Diocese of Oregon**

The Process through which we can realize this goal is:

Christian Discipleship, Mission, and Evangelism

Some of the Priorities and Areas of Focus in our journey together should be:

- Children, Youth, Young Adults
- Promoting Reconciliation and Evangelism among ourselves and with others,
- Congregational Transformation and Spiritual Renewal
- Encouraging Ministries of Peace and Justice,
- Partnerships in Ministry – Local, Regional, National, Local

The themes that should guide our ministry together should evolve from responses to the following questions:

Discipleship: *What does it mean to follow Jesus?*

Mission: *What is the work of the Church?*

Evangelism: *How do we proclaim the Good News?*

These perspectives offer us a fundamentally unique and different way of working, praying, and worshipping together. At the heart of this is a commitment to mission and living out the Great Commission in all fabrics of our being.

My vision for the Episcopal Diocese of Oregon is one that recognizes a need for renewal and transformation. As a members of multiple mission fields in a missionary journey that focuses on evangelism and outreach, we are called to offer a ministry of presence, a ministry of compassionate witness, a ministry of innovation, transformation, and renewal, and a ministry of commitment to humanitarian concerns, and a strong vision and resolve to share the Good News of the Gospel of Jesus Christ with those who are searching for God in their lives.

It is my hope that increasingly, we as a community will more actively embrace our Christian identity of “we” rather than “I”; “ours” rather than “mine.” We are members of the same family through the Risen Christ. We need to be “ministers of

encouragement” to support one another to live out The Great Commission of our Lord and Savior Jesus Christ. It is crucial to remember that in our quest we need to move together with a spirit of joy, good humor, and fun! We need to celebrate this life that God has given us, and share the enthusiasm that comes from knowing Christ and making Christ known. Now is the time to equip each other for the journey before us as we seek to be faithful witnesses and disciples of Jesus Christ in our homes, churches, communities, and in our state, in our country and in our world. I ask God’s blessings on our journey and invite your prayers for the same.

APPENDIX 6

VESTRY GOALS – ST. FRANCIS, WILSONVILLE

Vestry Annual Goals 2005, Created at Vestry Planning Retreat, February 4-6, 2005

Vestry goals for 2005 are based on the five point Percept Visioning document completed by the parish visioning team in November 2004. The visioning team presented five 3 – 5 year initiatives for St. Francis:

- Communications in the community
- Parallel worship
- Adult enrichment
- Youth programs
- Outreach

Vestry members looked at each one of the initiatives using four criteria in order to discern which initiatives should be a priority during 2005:

- Desire (a reflection of vision)
- Need (both parish need and community need)
- Resources (both financial, and time and talent)
- Capacity (defined as the ability of the congregation to utilize resources to respond to a specific need)

Using this process, Vestry members agreed that the parish should focus primarily on **adult enrichment and the development of youth programs** in 2005. Parallel worship and outreach will be ongoing areas of concern, but they will be longer term projects.

Vestry members agreed that improving our communications would actually be

involved in all four of the visioning initiatives, so that, at this time, it did not need to be a separate category or goal. The goals for youth program development and adult enrichment were developed as one year, three year, and five year goals, although the primary focus was on the one year goal.

GOAL 1: Youth

2005

Strengthen existing youth program and lay a foundation for future growth by:

- a) Creating a youth commission which includes youth (appoint Commission chairs and Vestry liaison(s), network with Worship and Outreach)
- b) Scheduling and organizing monthly youth activities
- c) Creating opportunities for church and community service
- d) Identifying youth to assist with leading contemporary worship
- e) Inviting youth to organize monthly contemporary music/worship experiences, and providing direction and support for these events (have regular, once-a-month contemporary service by 2006).
- f) Researching other youth programs and networking with other youth groups in Wilsonville area.

2008

Have a part-time youth minister on Church staff by:

- a) Increasing financial base/ growth in numbers
- b) Building support in the congregation
- c) Encouraging youth to be more visible and involved in the congregation

- d) Scheduling weekly youth programs

2011

Become a Diocesan center for youth programs (because of strategic location)

GOAL 2: Adult Enrichment

2005

Support current adult education programs while expanding adult enrichment opportunities for the community by:

- a) Revitalizing Adult Education Commission
- b) Identifying programs that meet the needs of the community and are a good fit with talents/gifts of St. Francis
- c) Expanding the perspective of the caring committee to include a focus on education/enrichment for other age groups i.e. young families, and encouraging other church commissions to use the Caring Committee model.
- d) Ensuring that expectations for new rector include leadership and program planning for adult education, so that adult Sunday offerings are continued.

2008

Develop a program of educational and fellowship activities for seniors

Have a regular schedule of adult enrichment activities by:

Having the Adult Education Commission develop a process of planning and scheduling year-round adult enrichment opportunities.

- a) Looking at other churches in other areas and see what they are doing and how?
- b) Networking with other churches, agencies and individuals

APPENDIX 7

EXCERPT OF A LETTER FROM BISHOP COKE

Excerpt of a letter from Bishop Coke (Methodist Episcopal) to Bishop White, Episcopal Bishop of Pennsylvania, dated April 24th, 1791, and Bishop White's response.¹

"There was further cause of dissatisfaction with Dr. Coke. It seems that, in the spring of 1791, Dr. Coke, on the eve of his departure for England, addressed a confidential letter to bishop White, bishop of the Protestant Episcopal Church of Pennsylvania, in which he proposed a union between that and the Methodist Episcopal Church, on certain conditions, with which the officers of that Church did not see fit to comply. As several versions have been given of this affair, to prevent misunderstandings hereafter, I think it proper to give the letter of Dr. Coke entire. It is as follows:

"Right Rev. Sir -- Permit me to intrude a little on your time upon a subject of great importance.

"You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favor of it; but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this I am not sure but I went further in the separation of our Church in America than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with episcopal

¹ Bangs, Nathan. *A History of the Methodist Episcopal Church, Vol. II, Book IV, Chap. 7*. 1853 www.ccel.org/b/bangs/history_mec/mmec16.htm.

authority, but did not intend, I think, that an entire separation should take place. He, being pressed by our friends on this side of the water for ministers to administer the sacraments to them, (there being very few of the clergy of the Church of England then in the States,) went further, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of -- that he is now sorry for the separation.

“But what can be done for a re-union, which I much wish for; and to accomplish which, Mr. Wesley, I have no doubt, would use his influence to the utmost? the affection of a very considerable number of the preachers and most of the people is very strong toward him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; both his and mine would readily, and to the utmost, be used to accomplish that (to us) very desirable object; if a readiness were shown by the bishops of the Protestant Episcopal Church to re-unite.

“It is even to your Church an object of great importance, We have now above sixty thousand adults in our society in these States, and about two hundred and fifty traveling ministers and preachers; besides a great number of local preachers, very far exceeding the number of traveling preachers; and some of those local preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz., by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you probably conceive. The society, I believe, may be safely multiplied by five on an average to give us our stated congregations; which will then amount to three hundred thousand. And if the calculation which, I think, some eminent writers have made, be just, three-fifths of

mankind are un-adult, if I may use the expression,) at any given period, it will follow that all the families, the adults of which form our congregations in these States, amount to seven hundred and fifty thousand. About one-fifth of these are blacks.

“The work now extends in length from Boston to the south of Georgia; and in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

“But there are many hindrances in the way. Can they be removed?

1. Our ordained ministers will not, ought not to give up their right of administering the sacraments. I do not think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe, that between sixty and seventy only out of the two hundred and fifty have been ordained presbyters, and about sixty deacons (only.) The presbyters are the choicest of the whole.
2. The other preachers would hardly submit to a re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because, though they are all, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue, -- If the present bishops would waive the article of the learned languages, yet their successors might not.

“My desire of a re-union is so sincere and earnest, that these difficulties almost make me tremble; and yet something must be done before the death of Mr. Wesley,

otherwise I shall despair of success for though my influence among the Methodists in these states as well as in Europe is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply; nay, I know he will be exceedingly averse to it.

“In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

“Shall I be favored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I will beg of you just to signify it in a note, directed to me at Mr. Jacob Baker's, merchant, Market Street, Philadelphia; or, if you please, by a few lines sent me by the return of the post at Philip Rogers's, Esq., in Baltimore, from yourself or Dr. Magaw, and I will wait upon you with my friend Dr. Magaw. We can then enlarge on these subjects.

“I am conscious of it, that secrecy is of great importance in the present state of the business, till the minds of you, your brother bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honor of seeing you.

“Thus, you see, I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject, as far as the extent of a small letter will allow me. If you put equal confidence in me, you will find me candid and faithful.

“I have, notwithstanding, been guilty of inadvertencies. Very lately, I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Rev. Mr. Pettigrew. When I was last in America, I prepared and corrected a great variety of things for our magazines, indeed, almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned gentlemen to be inserted in the magazine, for which I am very sorry and probably shall not rest till I have made my acknowledgment more public; though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended you, sir, by accepting one of the offers made me by you and Dr. Magaw, of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from what you said on the subject to Mr. Richard Dellam, of Abington,) I sincerely beg yours and Dr. Magaw's pardon. I will endeavor to amend. But, alas! I am a frail, weak creature.

“I will intrude no longer at present. One thing only I will claim from your candor -- that if you have no thoughts of improving this proposal, you will burn this letter, and take no more notice of it (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire.) But if you will further negotiate

the business, I will explain my mind still more fully to you on the probabilities of success.

“In the meantime, permit me, with great respect, to subscribe myself, right reverend sir, your very humble servant in Christ,

Thomas Coke. Richmond, April 24, 1791. “The Right Rev. Father in God, Bishop White.”

The following is Bishop White's answer: --

“Rev. Sir -- My friend, Dr. Magaw, has this day put into my hands your letter of the 24th of April, which, I trust, I received with a sense of the importance of the subject, and of the answer I am to give to God for the improvement of every opportunity of building up his Church. Accordingly, I cannot but make choice of the earliest of the two ways you point out, to inform you, that I shall be very happy in the opportunity of conversing with you at the time proposed.

“You mention two difficulties in the way of the proposed union. And there are further difficulties which suggest themselves to my mind. But I can say of the one and of the other, that I do not think them insuperable, provided there be a conciliatory disposition on both sides. So far as I am concerned, I think that such a disposition exists.

“It has not been my temper, sir, to despond in regard to the extension of Christianity in this new world: and in addition to the promises of the great head of the Church, I have always imagined that I perceived the train of second causes so laid by the good providence of God, as to be promoting what we believe to be his will in this respect. On

the other hand, I feel the weight of most powerful discouragements, in the increasing number of the avowed patrons of infidelity, and of others, who pretend to confess the divine authority of our holy religion, while they endeavor to strip it of its characteristic doctrines. In this situation, it is rather to be expected, that distinct Churches, agreeing in fundamentals, should make mutual sacrifices for a union, than that any Church should divide into two bodies, without a difference being even alleged to exist, in any heading point. For the preventing of this, the measures which you may propose cannot fail of success, unless there be on one side, or on both a most lamentable deficiency of Christian temper.

“I remember the conversation you allude to with Mr. Dellam: I hope I did not express myself uncharitably, or even indelicately. As to personal offense toward me, it is out of the question: for I had not at that time any connection with St. Paul's Church. But this, as well as the other parts of your letter, may be discoursed of at the proposed interview. Therefore, with assurance of the desired secrecy, and with requesting you to accept a like promise of candor to that which I credit from you, I conclude myself at present Your brother in Christ,

“And very humble servant,

“W. W.” (William White)

APPENDIX 8

MISSIONAL INITIATIVES – ST. GEORGE, ROSEBURG

Notes from the Vestry Retreat 7 May 2005, St. George's Episcopal Church

Early discussions

- Church always been broken (the eleven)
- We are a sent people
- Church will/may look different
- May need to start living differently now
- Need to have trust
- Gibbs, Eddie. *In Name Only*. Discusses nominal Christianity in the U.S. and the churches and congregations. This would be a reasonable book for a further retreat.

Demographics (zip codes 97470 and 97496)

Where are our missionary opportunities (these are overlapping categories)?

- Single parent families
- Minorities (blacks are a small percentage of the total projected minority growth)
- Lower educational levels (is this an opportunity?)
- Retirees
- Unchurched
- Blue collar/low income especially in 97496)
- Increasing population
- 800-1000 potential “Anglicans” in the 97470 zip code.

Questions

- Do we try to shoe horn everybody into the same liturgy/worship experience?
- Should we expand our worship experiences or use blended styles together to provide variation, and hence appeal to the various subaltern groups in 97470 and 97496?

Brainstorming Ideas of Growth and Mission: Setting some Goals/Ambitions

Program Target	Do we have strengths in this area	What do we do?	For Whom?	How?	Outcome?
Youth	No	Sunday Youth Mass	By youth and for youth	Recruit youth from community to have music-based, lay led worship service	Build Youth, so that kids will bring their parents to church too
Hispanics	No	Wednesday evening liturgy in Spanish	Hispanics	Two lay members to serve as translators for coffee hour	Incorporate and empower Hispanics
Seniors	Yes	Supper, short worship, Special interest lectures pr programs. All of this on Wednesday night	Seniors	Building community; drawing in retirees; led by lay people	Draw in retired seniors
Single Parents	Yes	Latch key program	Single parent families	Lay led	Have single families come to church
Mentoring Program	Yes	GED, Adult reading, After school tutoring for youth	Kids of all ages and their parents	Lay led	Bring people to church
Transportation	Yes	Drive people to appointments and fulfill life's necessities.	Retirees and children (people who need rides)	Lay led	Bring to church
Parish nurse	Yes	Triage/referrals/keep track of medications/patient advocacy	All		Wellness for the congregation and neighborhood (works in and outside the neighborhood)
Fund Raising Committee	Maybe	Various activities that will raise funds for the parish	General public and our	Lay led activities: wine tasting; crab and	Exposure and raising of money

			congregation	lobster cooking/sales; golf tournament	
Events		Movie/popcorn night; monthly meal with a theme			

Creation of Initiatives from Brainstorming

- Youth/Hispanic/Mentoring/Latchkey
- Events/Fund Raising/Outreach to Anglicans and newcomers
- Seniors/Transportation/Parish Nurse
- Single Parent/Latch Key/Parents Night
- Worship/Hispanic Worship/Youth-Praise Program

These reduced/combined into the following:

- Hispanic initiatives
- Youth and Children
- Generations (to include our seniors and families with kids)

FINAL INIATIVES FOR ST. GEORGE'S (Results of Group Work on the Above)

Hispanic Initiatives

Initiative 1: Worship

Rationale: Expand cong. and be welcoming to Hispanic community
Timing: July 2005 Get materials; Start in September 2005
Resources: Mary Piper; George Hemingway; Harvey Lopez, UCAN
 Hispanic Outreach Coordinator
Personnel: Sally Appell, Paula Larsen, Hispanic from community
 (Harvey Lopez) , Bill Stroop.

Youth and Children

Initiative 1: Develop a music based youth mass

Rationale: To deeply involve youth in church.
Timing: Beginning fall 2005, begin a folk mass at one 9:30 service a month. Readers, LEM, acolytes to be youth. In 6 months or a year, consider having a separate youth-only, youth service.
Resources: Musicians, guitarists.

Personnel: Folk music director; musicians (guitars, etc.); singers

We believe this would have cross-generational appeal to the congregation, especially to families and youth.

The idea would be to have three to four singer/musicians in the front of the church, by the altar, leading in musical praise for the service.

Short term goal would be to appeal to families with youth, and incorporating youth into service as lay readers, lay ministers, etc. Long-term goal is to build community with youth and one day to have a specific youth mass with band as third service.

Initiative 2: Free Tutoring

Rationale: After assessing the community to determine the need for public services, we will develop a free tutoring program for youth. This is to expand our outreach

Timing: Beginning fall 2005, to coincide with start of school

Resources: St. George parishioners: Retired teachers, current teachers, interested parishioners; Need to check with the schools about the need for tutoring. Need info about state/public regulations.

Personnel: Need to make contact with the Presbyterian church to determine if they would/could be involved with us too (Vicki Brown, Lynn Venghaus).

This initiative could dovetail with “mentoring” possibilities for adults too, including adult reading and G.E.D. certification programs.

This would be available free to any interested, primary target would be middle and low income families unable to afford private tutors. Goal would be to help and invite youth and families to Sunday services.

Short term goal is to create an outreach program to the community and invite them into the church space, thereby making it more familiar and less threatening to un-churched.

Generations

Initiative 1: Develop a multigenerational weekly Wednesday dinner and program(s). To begin at 5:30 p.m with a lay led worship service (EP 3 Weds a month and Eucharist 1 Wed a month). 7 p.m. program for (a) adult; (b) youth; (c) children [or baby sitting, if necessary]

Rationale: To build community; to be inclusive of all parishioners
Timing: Weekly; to begin fall 2005; Program to run September through May.
Resources:
Personnel: Baby sitters for youth; a bouncer to monitor homeless people who might come; a lay organizer.

Initiative 2: Parish Transportation. People are to call one day in advance for a ride.

Rationale: To provide transportation to people who need rides to church on Sundays or other days of corporate worship, and to provide transportation during the week to adults or parents with children for appointments, shopping, etc.
Timing: Can begin right away
Resources:
Personnel: Person to coordinate the transportation. Male and female drivers to drive male and female drivers with adequate insurance coverage for riders (this is not beyond the usual and customary insurance carried anyway).

Initiative 3: Parish Nursing Program to provide triage, monitoring of medicines, information to parishioners, and routine vital sign checks (*no* medical advice will be given).

Rationale: To provide parishioners with help maintaining their health.
Timing: Provide 2 hours of service, 2 days a week on site at St. George's to provide services to those who walk in. Also to provide in-home nursing care to shut-ins, and to check and monitor medications. To begin July 2005
Resources: Faith Lutheran's parish nurse program. Need also to check with the diocesan attorney about liability program.
Personnel: 2 or 3 registered nurses and one Spanish translator for the 2 hours 2 days a week on site.

A final goal of the Vestry is not an initiative with a time line, but rather a goal for personal involvement of our parishioners in the life of the parish. We called this program target "personal involvement."

Program Target	Do we have strengths in this area	What do we do?	For Whom?	How?	Outcome?
Personal Involvement	Yes	Ask people to do specific tasks	Congregation	Specific invitations by clergy or lay or vestry	More people involved with the church; higher degree of personal ownership.