

ITEM H.105
FOR ACTION

<i>FOR PRESBYTERIAN MISSION AGENCY EXECUTIVE DIRECTOR'S OFFICE USE ONLY</i>			
	A. Finance		E. Corporate Property, Legal, Finance
	B. Justice		F. PC(USA), A Corporation
	C. Leadership		G. Audit
	D. Worshiping Communities	X	H. Executive Committee
			J. Board Nominating & Governance Subcommittee
			P. Plenary

Subject: **“Living Missionally”:** a proposal to the General Assembly for Presbyterian collective impact in service

Recommendation:

The Executive Committee proposes that the Presbyterian Mission Agency Board recommend to the 221st General Assembly (2014), to:

- 1. Re-affirm the Presbyterian Church (U.S.A.)’s historic commitment to joining Christ’s mission in local and global communities;**
- 2. Encourage congregations to join intentionally in God’s mission to transform our world and address root causes of societal injustices by following Christ’s example of service through faith, hope, love and witness;**
- 3. Launch a church-wide initiative that will inspire, equip and connect Presbyterians to continue to go beyond the walls of their congregations and increase their engagement in service to their communities and the world;**
- 4. Direct the Presbyterian Mission Agency to develop tangible metrics to determine success and impact and report back to the 222nd General Assembly, sharing progress made and identifying strategies for deeper engagement in 2016-18.**

Background:

The Presbyterian Church (U.S.A.) has a historical commitment to joining Christ's mission in local and global communities and many have discussed and written about the concept of the missional church in recent years; The Presbyterian Mission Agency in its 2013-2016 Mission Work Plan has made engaging young adults through mission and volunteer service a priority and believes shaping multigenerational faith-based relationships dedicated to service in local communities and the world will *help the church better follow Christ’s mission.*

For nearly 200 years, the Presbyterian Church has served as one of the greatest forces for mission in the world. The church is called to minister to the immediate needs and hurts of people. The Book of Order states: In the life of the congregation, individual believers are equipped for the ministry of witness to the love and grace of God in and for the world. The congregation reaches out to people, communities, and the world to share the good news of Jesus Christ, together for worship to offer care and nurture to God’s children, to speak for social justice and righteousness, and to bear witness to the truth and to the reign of God that is coming into the world.

Presbyterians have sought to be a mission-centered church from their inception and have a strong, unwavering belief that there is no other way truly to be the Church. Many have discussed and written

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Deputy Executive Director for Mission/Young Adult Catalyst Ministry
Item H.105

about the concept of the missional church in recent years. One Presbyterian scholar, Darrell Guder, has written on this vital topic for the church today. In his book, *Missional Church: A Vision for the Sending of the Church in North America*, Guder and his colleagues provide key insights into the recent missional church movement.

Guder and his colleagues discuss three themes that are important to this proposal: the shift the church must make, the purpose of the church, and the role of denominational structures. Guder argues that to be missional the church must “move from church with mission to missional church.”¹ Most churches articulate a commitment to mission and have a mission program. If they are large enough, they likely will have a specific pastor devoted to mission. Many churches support several overseas missionaries and are probably contributing money and service to a local mission, homeless shelter, or food bank. In this construct, mission is seen as one of the many activities and programs of the church. The purpose of the local church is not to be what Guder calls “vendors of religious services and goods,”² with mission merely being one of a myriad of programs. Rather, doing mission is central to what it means to be the church. This is the shift that the church must make.

The second major theme in Guder’s work challenges the very definition of what it means to be the church. Guder argues that it is “a new understanding of the church as *a body of people sent on a mission*.”³ The church is thus not only a body that gathers for a worship service. The church is also a group of people organizing together so they can serve the community around them most effectively. The purpose of gathering is to be sent. Guder states, “The public worship of the mission community always leads to the pivotal act of sending. The community that is called together is the community that is sent. Every occasion of public worship is a sending event.”⁴ To be a missional church, worship is driven more by what must happen after the service.

What it truly means to be the church, according to Guder, is “the people of God who are called and sent to re-present the reign of God. This vocation is rooted in the good news, the gospel: in Jesus Christ the reign of God is at hand and is now breaking in.”⁵ For Guder, the focus of the staff and the commitment of the resources are directed toward helping people to re-present Christ to their neighbors in their everyday lives. They do this through normal, day-to-day interactions with friends, family members and colleagues. The activities of the church should model these forms of everyday interactions. Guder writes: “The ecclesial practices are never esoteric or supernatural but involve ordinary human behavior: joining and sharing, eating and drinking, listening and caring, testing and deciding, welcoming and befriending.”⁶ To do this effectively, the church must know its neighbors and understand what things they care about, so as to cultivate authentic, genuine friendships.

This initiative seeks to inspire Presbyterian congregations to reach out to their communities through acts of service that lead to connectivity with local communities and demonstrates the love of Christ to their neighbors such as:

¹ Darrell L. Guder, “Missional Church: From Sending to Being Sent,” in *Missional Church: A Vision for the Sending of the Church in North America*, ed. Darrell L. Guder (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998), 6.

² George R. Hunsberger, “Missional Vocation: Called and Sent to Represent the Reign of God,” in *Missional Church*, 108.

³ *Ibid.*, 81.

⁴ Guder, “Missional Structures: The Particular Community,” in *Missional Church*, 243.

⁵ Guder, “Missional Church,” in *Missional Church*, 15.

⁶ Inagrace T. Dietterich, “Missional Community: Cultivating Communities of the Holy Spirit,” in *Missional Church*, 181.

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Deputy Executive Director for Mission/Young Adult Catalyst Ministry

Item H.105

- Every congregation would determine a number of volunteers and volunteer hours they would commit to their community and fulfill that commitment for the year;
- Adopt a community in need of refurbishing in the U.S.;
- Actively engage youth and young adults in volunteer opportunities;
- Support young adults and others called to serve in God's mission in the U.S. and abroad;
- "Re-presenting" Christ in their everyday lives through normal, day-to-day interactions with friends, family members and colleagues.
- Support the Living Missionally initiative in prayer
- Actively engaging at least 1,000 PC(USA) congregations each year (2014 – 2016) to focus on becoming "Missional Churches" through acts of service in communities around the world

Financial Implications Cover Sheet for Reports to the General Assembly

Name of Agency Submitting Report: **Mission** Program: **Young Adult Catalyst** Date: **1/8/14**
Contact Person: **Rob Fohr** Telephone#: **502-569-5035**

This RGA Cover sheet must be submitted with each Report to the General Assembly. Even if the report does not contain financial implications, the cover sheet must be attached stating that there are no financial implications. Any report received without the financial implications sheet will be returned. **If you have any questions about the form, please contact the Financial Implications Team: Chris Nicholas at 502-569-5411 for per capita, and Andrea McNicol at 502-569-5555 or Denise Hampton at 502-569-5575 for mission budget related financial implications.**

Name of Report: **“Living Missionally”: a proposal to the General Assembly for Presbyterian collective impact in service**

1. Does this report include recommendations that have financial implications? YES or NO

2. If YES: (Attach extra sheets, if necessary)
 - a. Identify the area of the reports which have financial implications.
 - b. Define the components of the financial implications (basis for computation only).
(For new committees/Taskforces- please limit as far as possible to 2 face to face mtgs, plus 2 virtual mtgs & conference calls – from GA to next GA)
 - c. Identify the proposed source of funding, and the year it will impact (2014/ 2015/2016):
 - (1) Per Capita: OGA____ PMA ____
 - (2) PMA:
 - (a) Unrestricted or Restricted (Circle one)_____
 - (b) Restricted Source_____

3. If there are financial implications, are these being absorbed in the current year budget?
YES or NO
If YES, what is the source of funding:_____

4. Have these financial implications received approval from the following sources?
____OGA/PMA (Circle one)

____PMA Ministry Area: (Communications and Funds Development; Compassion, Peace, Justice ; Evangelism & Church Growth; Racial Ethnic & Women’s Ministries; Shared Services; Theology, Worship and Education; World Mission,) (Circle one)

____Other Entities (BOP, Foundation, PILP, PPC) (Circle one)

____Advisory Committees (ACSWP, ACEIR, ACWC, Other - _____)

5. If the action proposed in report involves another Ministry Area to do something, has this been discussed with the areas concerned? YES/NO. (If Yes, give names)