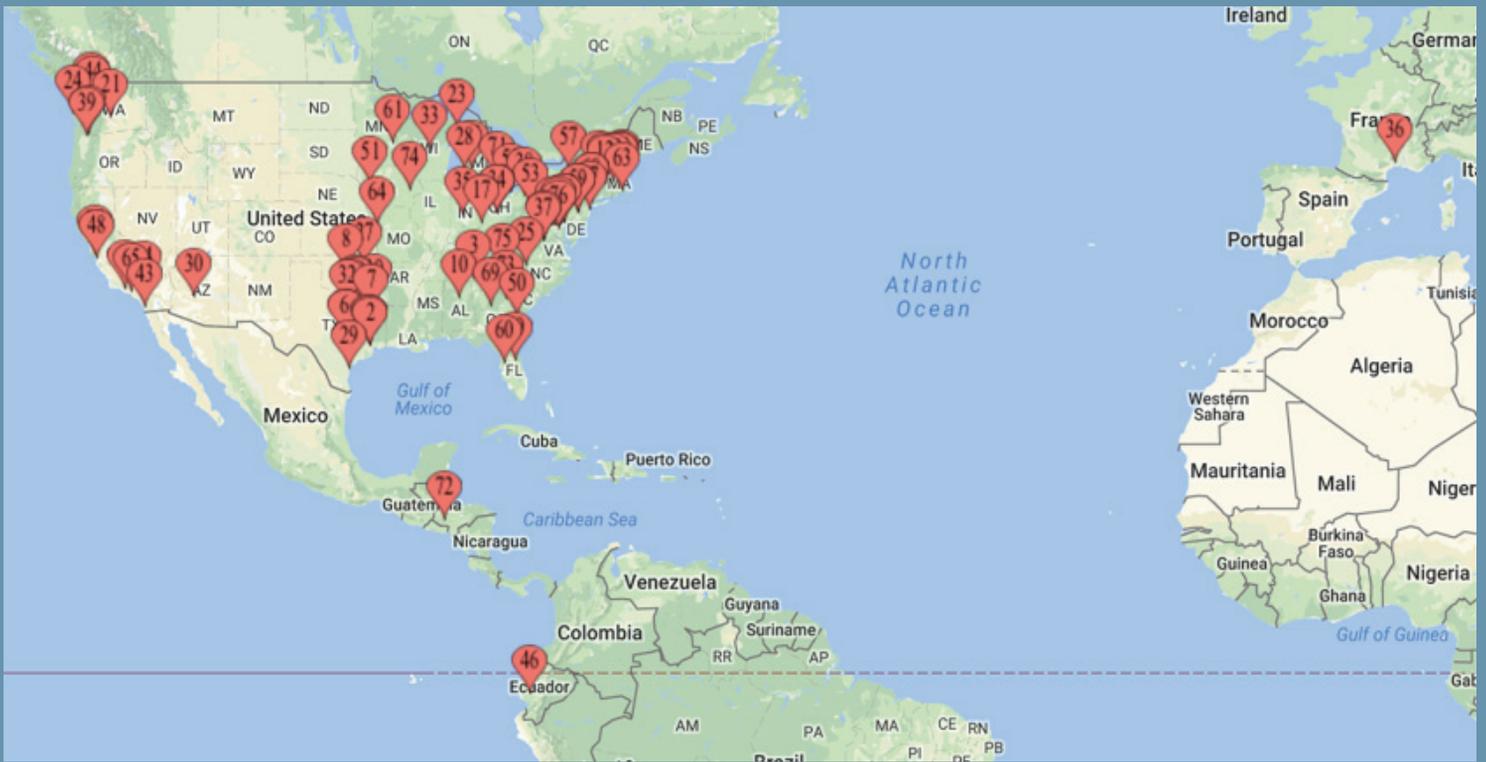


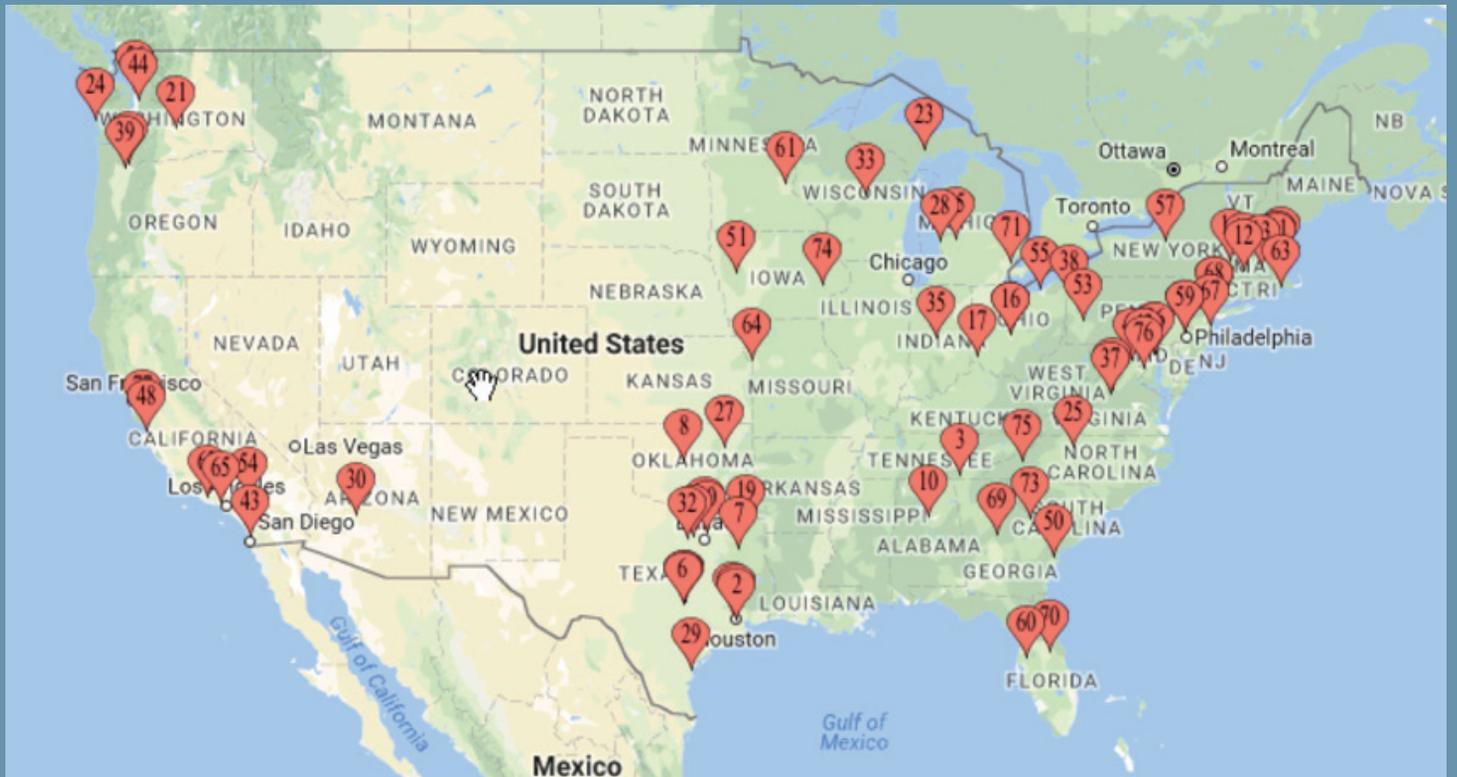
GÉNESIS
THE ADVISORY GROUP ON CHURCH PLANTING

Report on Ministries Funded, 2013-15 and 2016-2018





New ministry grants awarded by Executive Council in the 2016-2018 Triennium are shown above, with a detail view below.



Cover Photo: Jeanette Ban harvests vegetables at Abundant Table, a grant recipient.

Introduction

The story of church planting in the Episcopal Church over the past 6 years is a story of growth and vitality, of struggle and daring, of people who are touched by the love of Christ – physically, spiritually, and emotionally. These projects are by their very nature long-term projects, yet we can see



many early successes. Our church plants touch every part of our church's mission, from evangelism to racial reconciliation to food justice and creation care. Through our church planting initiative, we are not only growing our numbers. We are forming relationships with many people who don't know the love of Christ, and with many people who are very different from the majority of Episcopalians, in ethnicity, socioeconomic status, age, and other ways. We are reaching younger generations. We are engaging in on-the-ground racial reconciliation. We are doing ministries of mercy and justice. We are joining Jesus in his loving, life-giving, and liberating mission to this world.

The Movement

The Episcopal Church has launched a new missional movement to engage in evangelism and church planting initiatives and to cultivate new ministries for the Jesus Movement. As there has not been a culture of church planting in the Episcopal Church in recent years, the Genesis Advisory Group on Church Planting was appointed to steward the development of a church wide network for planting congregations, training and recruiting planters and mission developers and establishing new congregations and missional initiatives.

Grants in the 2016-18 Triennium

Over the course of this triennium, the Advisory Group on Church Planting received over 120 grant applications and recommended funding for 66 new ministries with \$3,400,000 allocated for funding new church plants and mission enterprise zones. A list of these projects can be found in Appendix B. The list includes:

21 new church starts, including:

- 8 Latinx new starts
- 3 other multi-ethnic new starts
- 2 new starts specifically connecting with Millennials

Examples: Christ's Beloved Community (NC), Hope Sandwiches (CA), Misa Magdalena (DC), Sudanese Congregation at St. Paul's (Central NY), Epiphany Church (GA).

22 new mission enterprise zones and hybrid missional communities

- almost all deal with populations underrepresented in The Episcopal Church (non-dominant populations)
- 3 Latinx
- other populations including millennials, those living with poverty or homelessness, indigenous/native groups, or environmental stewardship/farming

Examples: Plainsong Farm (MI), Franklinton Cycleworks (S.OH), Table 229 (MN), Between the Ridges (WA), Proyecto para una panaderia y pasteleria (Ecuador)

14 discernment grants to assist with assessment, training, and consulting during the pre-launch phase of a project

- 10 renewal grants for ministries initially funded in 2013-2015
- include 4 Latinx renewals
- 2 other multi-ethnic
- 1 working with millennial and 1 farming

Examples include: The Abbey (AL), St. Gabriel's (VA), Our Lady of Guadalupe (Olympia), San Pedro y San Paul (OR), the Abundant Table (CA), and Warriors for a Dream (NY).

I think our ministry story is that despite some setbacks over the last three years, we are committed to building an integrated church, practicing radical hospitality, promoting social justice and providing community service. Latino people have told us that this is the first place they have felt welcome and equal which makes us feel this is the right course. – Carolyn Purcell, San Pedro Y San Pablo, Portland, Oregon

Each of these ministries is in a different phase of development: some are still organizing, some are pre-launch, some are just now launching, and many of these communities are thriving, growing in membership and involvement. Each ministry is reporting back their progress in the form of a dynamic ministry plan platform that allows mission developers to keep their diocesan advocates, coaches, and church center staff up to date on their plans and growth.

Grant Criteria

The person or team: A clearly identified missionary or team was given priority. Minimally, a local team was required to have a sense of the qualifications and skills needed in a church planter. Church planters supported with grant funds were required to undergo assessment to evaluate their strengths and weaknesses as related to the particular work of church planting.



- **The place:** A clear sense of the context and/or community to be served. Evidence of a significant amount of research regarding the context and the elements needed for a church plant to be successful in that context. Evidence that the skills and ministry background of the church planter/mission developer will be a good fit for that context.

- **The plan:** A clear plan and strategy for the ministry, an articulated plan for growth of the ministry, development of stewardship and/or fundraising, and an understanding of the steps needed to attain sustainability of the ministry.
- **Support from the Diocese:** An endorsement letter from the bishop was required. In most cases, matching funding was required, with the exception of dioceses in which financial resources are scarce. In those cases, other evidence of strong support for the project was required.

Ongoing Results of the 2013-2015 Triennium

In 2012, the General Convention invested \$1.8 million of the Episcopal Church's \$111.5 million budget for 2013-2015 in a new program of matching fund grants to encourage new ministries. These grants included 13 church plants and 25 Mission Enterprise Zones, which are "mission and evangelism that engages under-represented groups, including youth and young adults, people of color, poor and working-class people, people with a high-school diploma or less, and/or people with little or no church background or involvement." Of those 38 new ministries, 87% of the new church starts continue today. Only five

Grace Church just celebrated our fourth Anniversary of our launch. Grace Church has about 310 active members and attendees today. Our ASA is around 150. Sunday, we did our 77th baptism and we've done 41 Confirmations and receptions since 2014. Our congregation on a Sunday includes a lot of young families. We have charismatics who became thirsty for liturgy; we have post-evangelicals who were searching for a more loving and graceful faith; we have LGBT individuals, married couples and families who were looking for a safe church home; we have divorcees who became refugees after their divorce; we have single moms who had a rough start in life and needed a church that wouldn't judge them and who could support them.

– The Rev. Tim Baer, Grace Church, Yukon, OK

are no longer in operation. This compares to the best data on new church starts in a study by LifeWay (The State of Church Planting in the United States), which found across forty denominations that just 68% of new churches are still going as of the fourth year

Analysis

Church planting and new ministry development is by nature a long-term project that takes a few years to grow and reach maturity. Therefore any results that could be measured in numerical terms at this point are preliminary. In addition, some of our new projects are intended to reach non-traditional populations whose effect is measured in the number of people they reach



through various ministries rather than regular weekly attendance. Such projects might include a coffeehouse for Millennials, a street church for homeless people, and so on. These projects are very much worth doing for the mission of the church, even though by nature of the ministries, their attendance will be moderate and fluctuating.

Nevertheless, we can report some very solid and encouraging attendance results.

2013-15 new church plants: combined ASA	742
2016-18 new church plants combined ASA	917
Total combined ASA over 2 triennia:	1,659
2013-15 MEZs: combined unique "interactions"	998
2016-18 MEZs combined unique "interactions"	1,350
Total unique interactions	2,348

One success story is the getting leaders to talk with each other about the diversity.

Talking about the Hispanic people, some black residents present said, "We don't know those new people. They don't speak English. They have fences. We never see them." The black leaders were able to say, "You remember what your momma taught you about new neighbors? She taught us to bake a pie and take it to them and say, 'Welcome to the neighborhood!' And I'll bet their kids come home from school every day at 3:00, and you could ask them 'How was school today,'" and give them a dollar for every A they make on report card day. Leave your negative behind and get to know your new neighbors. I neighborhood will never be the same – it will be better.

BECAUSE of the diversity." – Bruce Wilson, EMC2, Corpus Christi, Texas

Please note that the figures above include a number of projects that are in very early stages of development and are not yet worshipping weekly or ministering regularly.

The average ASA of a new church funded by the grants in the last two triennia (five years old and younger) is 52; the average ASA of an Episcopal congregation is 88. The median ASA of a new church funded in the last two triennia is 48; the median ASA in the Episcopal Church is 57.



You may know this, but only 36% of established Episcopal churches are growing. If we include new churches not funded by grants, the results of new church planting initiatives would be even higher.

None of the works funded in the last two triennia would exist without the grant funding

from the church-wide budget. The LifeWay study from 2009 cited above also showed how the number of churches staying sustainable went up markedly when the church planter was assessed for gifts, trained, and coached. While other denominations—including the Lutherans, Methodists, and Presbyterians—had the infrastructure to support that work, the Episcopal Church did not. Adding this network of support was a significant addition in the current triennium.

Learnings

Here are the top ten learnings from launching these new ministries. (We would love to share these broadly with the Episcopal Church!)

- 1. Start up funding is the #1 obstacle for dioceses starting new works.** Many dioceses have the location, talent and willingness but lack the funding to start new initiatives.
- 2. Support from the Church Center makes a difference.** The statistics confirm that works in this triennium are doing better than those in the last triennium. Proper assessments, trained coaches and systematic training can be the difference between success and failure.
- 3. Ministries to underserved populations will be via new ministries.** Expecting our existing churches and institutions to do this is unrealistic. The only hope we have in growing our church with the people groups in through new churches and MEZs.
- 4. We don't have enough Episcopal churches.** Despite our best efforts, there are 194 fewer churches now than in 2012. We are closing churches faster than we are starting them, all while not responding to significant shifts in population trends. Our overall decreases in numbers can be explained completely by our failure to start new ministries in strategic areas.
- 5. Non-traditional worshipping communities work.** Many of our grant recipients are not traditional churches. These communities meet in coffee shops, restaurants, bicycle shops and on farms. They are reaching people that might never attend a church.



6. There is a growing need for capital dollars. We need a national strategy for acquiring property in strategic locations in the country. Some church plants will need land and we need to be resources to dioceses in this area.

- 7. We need to help ministries get started that will never be sustainable on their own.** Our desire to reach underserved populations comes with the need to help the leaders of these ministries with fundraising, grant writing and business plans that will lead to long-term sustainability.
- 8. We need robust partnerships across the church to build a mission development culture.** This includes governing bodies, dioceses and seminaries. It also includes groups like CEEP, Forward Movement and ERD.
- 9. We need to have a strategy for rural areas.** We have more than our fair share of new ministries in white, urban/suburban areas. To fill the gaps we must look at lay led, non-traditional and creative models that take in account the property resources in these dioceses. Continued grant funding and staff support is crucial to this effort.
- 10. Success will come and the failures are precious.** Many of these new ministries will fail! Like any new business, success is not guaranteed. The successful ones will contribute, inspire and point the way forward. They'll be grown out of the soil of the failures and all that we've learned from them.

People come into Crossroads, the social service agency where we are housed, largely for tangible support such as food, identification, transportation assistance, and Soup Kitchen. However, the Church's mission to also feed the soul may be best evident in a comment one worshipper expressed after eating lunch then coming in to worship: "My stomach is full; but I'm hungry for Jesus."

- The Rev. Teresa Wakeen, The Church at the Crossroads, Detroit, Michigan

Looking Forward

In order for new ministries - church plants, mission enterprise zones and hybrids - to thrive in The Episcopal Church, two additional areas need to receive particular support in the next triennium.

- **First, potential church planters and mission developers need to be identified, assessed, and trained.** There is great need for leaders gifted in church planting, particularly persons who are bilingual and/or bi-cultural.
- **Second, deeper partnerships and resources must be developed at the diocesan level.** Some dioceses have the skill, vision, and commitment to partner with new church plants, while others lack experience and training in this area.

Assessment, Coaching, and Training

- **Assessments** - Research reveals that three keys to a successful new ministry are (1) right mission developer - someone who has the particular abilities, commitments and skills to lead a new start; (2) right location - a context in which there is local commitment and a high rate of growth in the community; and (3) right fit - a mission developer that fits well in the community and context and who has the support of the local Episcopal community. The Advisory Group identified assessors adept in the use of the assessment tool developed by the United Methodist Church. These assessors not

only assessed planters seeking grant support for their endeavors, but also trained Episcopal assessors in the use of the assessment tool.

- **Coaching** – Research on methods of coaching and reports of outcomes from planters who have received coaching resulted in a decision to train and deploy church planting coaches who meet two criteria: (1) experience in mission development and (2) training through a program certified by the International Coaching Federation. The Advisory Group invited applications from coaches who already have these qualifications, while also coordinating training for new coaches. Training for these new coaches is provided by contract, in exchange for 75 hours of coaching which they provide to individual planters upon completion of their training.
- **Training** – Foundational to our work is the training of mission developers and their teams. The Advisory Group explored a number of training resources, including ministry development plans, online resources and in-person trainings. Because in-person training opportunities also contribute to the development of a community of practice, the Advisory Group instituted in-person training sessions, and held three of these sessions during the triennium. Following participation in training sessions, church planters and their teams are invited to monthly on-line community of practice conversations which provide ongoing accountability for ministry plans as well as shared wisdom regarding best practices.

Community of Practice

A Community of Practice has been created by organizing gatherings not only for grant recipients and prospective grant recipients, but also for many others who are curious about or already engaged in the work of church planting and new ministry development. Our Community of Practice has continued to develop through online conversations and trainings. A variety of resources, many of which are available online, have also been made available to support the work of planters and mission developers.

Conclusion

The Jesus Movement is alive and well in The Episcopal Church. We are reaching new people, many of whom are in demographic groups that are seriously underrepresented in our church. Many others are homeless, formerly incarcerated, hungry, addicted, or otherwise in the need of loving care and the assurance of Christ's love for them, in word and action.

Take a look at some of their stories in Appendix A. New churches and missional communities are making a difference. Through the daring risk-taking that is church planting, we are not simply growing our church. We are engaging in mission in the name of our loving, life-giving, and liberating Savior, Jesus Christ.



Stations of the Cross with Christ's Beloved Community, Winston-Salem, NC

Appendix A: Stories from New Missions and Church Plants

2013-15

Grace, Yukon, Oklahoma (Diocese of Oklahoma)

Grace Church just celebrated our fourth Anniversary of our launch. Grace Church has about 310 active members and attendees today, about 30% of whom are kids and grandkids on our rolls. Our ASA is around 150. Sunday, we did our 77th baptism and we've done 41 Confirmations and receptions since 2014. Our congregation on a Sunday includes a lot of young families (parents late 20s-early 40s) as well as a solid crew of adults 55+. Our youngest member is a few months and our oldest is 83. But we only have 8 or 9 members over 70, so we definitely skew young.



When we started Grace our primary goal was to reach the dechurched in our community. We are in the Evangelical heartland, but many people are leaving conservative evangelical churches because of the strict and harsh theologies they hold. About 70% of our

members did not grow up in the Episcopal Church and probably 40-50% had been out of church or searching for a church for years before finding Grace Church. We have charismatics who became thirsty for liturgy; we have post-evangelicals who were searching for a more loving and graceful faith; we have LGBT individuals, married couples and families who were looking for a safe church home; we have divorcees

who became refugees after their divorce; we have single moms who had a rough start in life and needed a church that wouldn't judge them and who could support them.

Success story – one story is of a man in his late 20s who grew up Mormon. He was devout and faithful... but he had a few ways he didn't measure up. When it came time for his two-year mission, his bishop pulled him aside and told him he was too overweight to represent the church. This began a painful exodus for him out of the church, which was compounded when he came out as gay in his early 20s. There was no place for him anymore... and he was convinced God didn't love him. Fast forward about 8 years of being out of the church, a spiritual refugee One of our members invites him to church in August of 2016 and for the first time in years he experiences welcome, home, affirmation... He said it was like a "big hug from his heavenly father" who was welcoming him home after all these years.

We are the only Episcopal Church drawing on over 100,000 people in the closest two School districts. It costs a lot to start a church, but when you count the lives transformed, the baptisms the confirmations, the homecomings, the welcome, the outreach... the dividends add up quickly - both in the present and for decades to come, which is what we are laying the groundwork for.

– The Rev. Tim Baer

The Abbey, Birmingham, Alabama (Diocese of Alabama)

Of our 5 young adult EfM graduates in 2017, one is now senior warden at his parish, another was just elected to the vestry of his parish, and two more have joined a traditional Episcopal church. At least two of our employees (who are not Episcopalian) will be coming on an Abbey young adult trip to the Holy Land this year.

– The. Rev. Katie Nakamura-Rengers

Organizing Latinos for Mission, San Diego, California (Diocese of San Diego)



The primary focus of this ministry is to equip Christian Latino emerging leaders in our diocese to organize and evangelize their families, friends, and co-workers so as to invigorate spiritually the mission commitment of the diocese as a whole. Our efforts to welcome, include, and form Latinos will help prepare the diocese, and perhaps the wider

Church, to meet the rich and varied cultural challenges and opportunities of this century with flexibility, graciousness, and love. Demographically speaking, more than one-third of the geography covered by the diocese is comprised of Latinos, yet only two Latino congregations exist. Financial sustainability, along with the vestiges of racism and ethnocentrism, stand as the chief obstacles to robust Latino ministry across the Church and in this diocese. The opportunity is great and our sense of call suggests that Latinos themselves are best situated to organize and evangelize those they know to proclaim the good news and to join in God's exciting work in the world.

This was an MEZ project that was diocesan wide and focus on leadership development training for Latinos. We had some good trainings and involved about 75 participants through a several-months long process

– The Rev. Collin Mathewson

Walking Together, Worcester, Massachusetts (Diocese of Massachusetts)

The Worcester Urban Mission Project is now called Walking Together: A Ministry of Presence in South East Worcester. We serve homeless and marginally housed people in the Main South neighborhood of Worcester. We operate a storefront at 799 Main Street in Worcester. We are open Monday-Friday mornings for coffee and snacks. We help folks connect with detox (we are in a neighborhood that is ravaged by drugs), offer our own experience, strength and hope (most of the volunteers are in recovery, as am I), and help create community. We see 15-35 people each morning, depending on weather and the date (checks come out early in the month, so we see more folks from the middle of the month on).

We are back in the evening for 3 different 12-step meetings (both AA and NA with 25-30 folks at each meeting), ESL classes (10 students, 5 volunteers), a support group for fathers (8-10 folks each week), and parent-child arts and crafts classes (5-6 households twice a month).

We also sponsor Laundry Love once a month, with about 60 households served. We average about 240 loads of laundry. We serve pizza, have kid-friendly activities, and offer detergent, dryer sheets and help folding. We also have special visitors, including the mascots of local sports teams and Santa and Mrs. Claus.

This year Maundy Thursday fell on a Laundry Love night. We washed feet, celebrated Eucharist, and had the great gift of a massage therapist who donated her time to give foot massages. One of our guests, who comes most months, lives in her truck with her husband who has dementia. One of the things we do for her is help keep track of her husband while she does laundry. He sometimes wanders away from the truck. When we offered her a foot massage, she was amazed. Afterwards she came to one of our volunteers and said "Dianne, that was the first time in five years that anyone took care of ME."

The other story that sticks with me is that of a woman named Lisa. She came in for coffee once in a while, but rarely stayed to talk. One night, before a 12-step meeting, a group of us were standing out on the sidewalk in front of the storefront. I invited her to the meeting, and to my delight she came in part way through. At the end of the meeting she came to me with tears in her eyes. "I've been dying to come to a meeting," she said, "but I'm not sober yet. This was the fourth time you invited me. I figured that if you asked me four times, you might mean it."

Sometimes it takes four invitations, sometimes more, but folks are hungry for an invitation into community, into relationship with God, and into hope.

– The Rev. Meredyth Ward

Seeds of Hope, Biddeford, Maine (Diocese of Maine)

Founded in 2008, the Seeds of Hope Neighborhood Center is intentionally located in one of the City of Biddeford's two most impoverished neighborhoods and is surrounded by low-quality, high-density housing. As the area's only free daytime adult feeding program, the Neighborhood Center provides breakfast and lunch food items five days per week, to the 70-90 neighbors who come through our doors each day. In addition, we serve dinner two evenings per month to an average of 250 neighbors. Also, 400+ of our neighbors have used the Seeds of Hope Career Resources Center to seek sustainable employment that would allow them to move beyond one of the major root causes of chronic poverty.

Our neighbors are predominantly white, although we have a small population of black and Hispanic neighbors and an increasing immigrant population. We serve the homeless, poor and working poor, retired on social security, physically, cognitively and/or emotionally disabled, all ranges on the gender spectrum, GLBTQ neighbors, those who are isolated in the community, and anyone who walks in our doors.

Programs offered:

- a drop-in center staffed by trained volunteers 4 hrs/day, 5 days/week
- expanded continental breakfast & lunch, feeding 70-90 a day.
- staffed career center that helps our neighbors seek employment and other services needed when one is unemployed; also assist with locating housing resources and referral to services not offered at Seeds of Hope.
- Open-Net service for low-income neighbors in a 16 sq. block area, allowing them to tap into our wireless internet server; 200+ families who would not have access for job searching or school work are receiving the internet in their homes; when available, donated computers are rehabilitated and given to families who qualify.
- free new or gently-used clothing,
- free health programming, confidential Hep C and HIV testing and referrals, flu shot clinics, blood-pressure screenings, nutritional/weight loss support & information; and promoting healthy relationships.
- non-food essentials pantry run entirely by volunteers, open twice a month to provide items that are not covered by food stamps, such as laundry detergent, soap, shampoo, diapers, toilet paper, razors, etc. A simple dinner is served during our pantry hours, serving 250/month while they wait to access the non-food essentials.
- a warming and cooling center in the City of Biddeford.
- spiritual support, funeral & burial services, community dialog facilitation

With the variety of our programs we average 500+ households, or approximately 750 individuals monthly. We have established a partnership with a local bank and local Health & Welfare Offices and other safety-net organizations to create a revolving fund that would provide security deposit loans to qualified households.

Founding principles of Seeds of Hope are mercy and justice. Mercy is providing immediate assistance where possible, and justice is addressing the causes of poverty

that keep our neighbors from achieving their highest potential. After consulting with other social service organizations, who are very excited about this initiative, we believe this is the greatest effort possible for our organization to help address homelessness and unstable housing. The Housing First initiatives across the country have proven that once stable housing has been achieved, with support systems available, lives can be transformed. We hope to facilitate that transformation in some meaningful way.

– The Rev. Shirley Bowen

Bread & Roses, Charlottesville, Virginia (Diocese of Virginia)



Bread & Roses reaches a diverse community as we collaborate with other area organizations to meet greater needs in the Charlottesville area. We work with the new refugee population as we partner with the International Rescue Committee and we serve the underprivileged by

working with City of Promise (a government designed Promise neighborhood), just to name a few. We serve over 200 people per year as we lead cooking classes, donate garden produce to local agencies, provide mobile cooking demonstrations at local markets, and more. This summer we hosted a monthly cooking demonstration at the downtown City Market in partnership with the International Rescue Committee's New Roots Program. New Roots is a farm program that allows refugees to cultivate produce and sell a weekly market.

Within the hype of market season and the programming that happens during this time, Bread & Roses has also been a strong member of the Charlottesville Food Justice Network. Over the past year, the Network has worked to bring racial equity to our

work by going through formal Racial Equity Training through OpenSource, reflecting on the history of Charlottesville and how these forces relate to food, and looking at the systemic causes of food insecurity (such as racial disparities, housing insecurity, and low wages). This has been huge in the way that we approach our work at Bread & Roses and has helped us be a better collaborative and community-oriented ministry!

- Maria Niechwiadowicz



Franklinton Cycleworks, Columbus, Ohio (Southern Ohio)

We serve primarily the working poor and those experiencing homelessness. Most of our patrons/volunteers/members are residents of Franklinton which is a low income downtown neighborhood of Columbus. Franklinton has one of the highest infant mortality rates and lowest life expectancy rates in central Ohio due to generational poverty and substance addiction.

In 2016, we provided roughly 900 hours of free bicycle repair help and education to residents spread across 700 visits to the shop. We have about 20 people who volunteer at least 4 hours a month and about another 20 who volunteer occasionally. In 2016, we learned the importance of investing in core members/volunteers. Working with those who are struggling with addiction, housing issues, mental health, and other effects of poverty is often challenging and tiring. Our core members/volunteers are the

life blood of our organization and they need to know they are valued, appreciated, and safe.

– Johnathan Youngman

St. Columba, Pa'auilo, Hawaii (Diocese of Hawaii)



St. Columba's is a diverse community of wonderful loving people. We have mostly Filipino that make up the church, but we also have Japanese, Chinese and white congregants. All get along and respect each others' culture. After church each Sunday there is a potluck feast. We all bring food to share and then 'talk story' for as long as time allows or until

one of the children want to go home! The population around the church consisted of sugar cane plantation workers for the most part. When the sugar cane plantations closed in 1996, so did the income of the area. St. Columba's was a thriving church during the plantation days and after the closure of the plantation, the church almost ceased to exist. If it weren't for 8 Filipino ladies, the church would have closed. They were faithful in keeping the church open for a monthly Eucharist service. There is still much poverty in the area but much faith as well. It is ripe for the harvest. We started out with 8 Filipino ladies and now have, on average, 25-30 souls worshipping on a Sunday.

I think the best learning or success story is to just allow the Holy Spirit to work and not to have an agenda. I have found that if I plan out every detail to what I think needs to be done, it goes awry. But if I allow the Spirit to work uninhibited, I am profoundly amazed at what can be accomplished. The culture is different with each ethnic group and by allowing the Spirit to meld those cultures together, it is truly awe-inspiring. This

is St. Columba's Episcopal Church, Pa'auilo, Hawai'i! Aloha Lives Here!

– The Rev. Linda Lundgren

San Pedro y San Paulo, Portland, Oregon (Diocese of Oregon)

We believe our blended community, which is Anglo/Latino [about 50/50, it varies], represents the future of the church. However, there were obstacles.

There has been a great change in the demographics of the city and the state in the last 40 years and the change is visible in the neighborhoods around our parish. The Episcopal Church here was very late in responding to that change, and there still seems to be a lack of urgency.



However, there are people here who want to join this church. Our parish is on a busy, urban, east side four lane highway. It has never been wealthy. For over 30 years the members have served the community through outreach programs. There is a lot of need in this location.

We began a separate Spanish mass in 2007 and six years later discerned that we needed to come together as one community. We worship together at a bilingual mass on the first Sunday of each month and on special holy days. The shared worship is the most essential element of our common life. We used grant money to hire professional translators to facilitate our vestry/concilio meetings, annual meetings and forums. This has greatly improved understanding and the recognition that we share the values and "ownership" of the parish and ministry.

I think our ministry story is that despite some setbacks over the last three years, we are committed to building an integrated church, practicing radical hospitality, promoting social justice and providing community service. Latino people have told us that this is the first place they have felt welcome and equal which makes us feel this is the right course.

Some of us who are Anglo have talked about the changes we have experienced and that we appreciate different expressions of worship, faith, and beauty. We see social issues differently because of the impact on people close to us. We believe we have changed as people and as Christians and that our spiritual life is richer and deeper. Most of us don't want to go back to our former church life. We hope that other parts of our church can share our experience.

– Carolyn Purcell

2016-18

Breaking Bread, Rapid River, Michigan (Diocese of Northern Michigan)

Breaking Bread is a hybrid of Episcopalians and new folk who are affiliated with a faith group. We average about 26-30 people in a rural area. Population of Rapid River is about 700. Most of those attending are 50 and above.

We begin the gathering with a meal followed by a Rob Bell video, discussion about how the topic of video relates to our daily living as we walk with each other and how we follow Jesus' life of compassion, love, respecting the dignity of every human being, reconciliation, etc. New folks are not affiliated with any religious denomination. A free meal is offered and many of those who come are below the poverty level.

– The Rt. Rev. Rayford Ray, Northern Michigan

Meg Wagner, Discernment Grant, Iowa City, Iowa (Diocese of Iowa)

With our discernment grant we gathered a core team and began doing-on-on ones in our community. We worked with our Ministry Development Coach on developing and discerning what a center for Racial Justice, Healing and Reconciliation could look like that would serve both as a resource for the Diocese of Iowa and the Iowa City community.

The focus of our initiative is ministry with those who have been marginalized because of their race and those who wish to dismantle racism. We have begun to offer space to Sankofa, a black women's empowerment group to meet at Old Brick. We are collaborating with Dr. Catherine Meeks from the Diocese of Atlanta to offer Dismantling Racism trainings for church leaders as part of our center ministry (the first will be on February 10) and she will be training trainers in Iowa beginning this summer.

We are also beginning to work with Dr. Damita Brown and graduate students at the University of Iowa to develop a Freedom School 360 curriculum, (drawing on the Civil Rights Era Freedom Schools and Highlander School traditions). The vision is to increase individual and group capacity for local communities, by creating and maintaining sustainable ally-ship, anti-racism and media justice that can survive and thrive in environmentally and politically adverse conditions. These Schools will center around the values of individual and group autonomy and respect and appreciation for the basic goodness of all humanity without exception.

While the first year of our work will be primarily centered on building up the center as a diocesan resource, we will also be working to build an interfaith coalition to support interfaith worship centered on racial justice, healing and reconciliation beginning in our space later this year. We are working on our ministry plan so that we can hit the ground running when our full funding for this first year (25,000) comes in.

– The Rev. Meg Wagner

Church at the Crossroads, Detroit, Michigan (Diocese of Michigan)

People come into Crossroads, the social service agency where we are housed, largely for tangible support such as food, identification, transportation assistance, and Soup Kitchen. However, the Church's mission to also feed the soul may be best evident in a comment one worshipper expressed after eating lunch then coming in to worship: "My stomach is full; but I'm hungry for Jesus."

– The Rev. Teresa Wakeen

St. Luke's, Seattle, Washington (Diocese of Olympia)

It has been a blessing to receive the funding, support and coaching provided by our Mission Enterprise Zone grant and the staff at the Episcopal Church Center. St. Luke's, in the Ballard neighborhood of Seattle is an 125 year old start up. Three years ago, after a split over full inclusion of LGBTQ folks and protracted conflict and decline, the congregation had dwindled to about 15 faithful, mostly elderly, mostly female members. They also were struggling to maintain a 30-year ministry of feeding meals to the homeless and hungry with very few resources and volunteers who were aging and unable to keep up with demand.

Today the ASA is over 70 and the average age of the congregation has dropped to under 40. We count 24 children and youth. The Ministry Intern program has developed leadership in the congregation of young people who are completing Masters of Divinity or Psychology and their presence and initiative has attracted many other young people. They have contributed to every aspect of St. Luke's ministries and have helped to establish new ones.

The Edible Hope Kitchen continues to feed breakfast five days a week to people who are poor, experiencing homelessness, drug addiction, mental illness and the stress of being marginalized. Guests who eat at the Kitchen represent a higher percentage of

people of color than in the larger, mostly white, city of Seattle. In 2017, we served over 35,000 meals and on Christmas Day alone, we served 245 people. The Mission Enterprise Zone Grant has enabled us to hire a part-time Coordinator who is better able to recruit volunteers, raise money and manage the many challenges that come with such heavy demand.



We have learned what it means to build partnerships in our neighborhood with all our neighbors, to be present as a central focus for the gospel in a rapidly gentrifying area of a fast-growing city and to be bold and encouraged to share our participation in the Jesus movement. St. Luke's is experiencing a new revival of the Spirit, one focused on the calling to love God and neighbor and to work for the establishment of the Beloved Community.

We thank you for your support and partnership in this critical ministry. Our hope and goal is to become a fully self-sustaining parish with a continued preferential option for the least, the last and the lost.

- The Rev. Canon Britt Olson

St. Luke's Northpark, San Diego, California (Diocese of San Diego)

St. Luke's North Park explores unconventional experiments in "being church" together in the 21st century, particularly among those under the age of 35 in San Diego's North Park neighborhood. We do this by creating brave spaces for Christian formation and discipleship through authentic pain-sharing, truth-telling, and creative acts of justice for individual and neighborhood transformation. We have begun creating these small community spaces one relationship at a time, primarily inviting millennials, the unhoused, and those in recovery in our area. Each small group gathering will have a distinctive focus, mission, project, or purpose, but there will be some shared elements central to each, such as opening with a brief reconciliation liturgy, a time for brave personal sharing, reflection on some core aspect of Christian teaching or scripture, prayers for healing, and a culminating shared meal. The small group leaders will participate in their own weekly small group gathering following the same liturgical structure. These small groups convene on major feast days for worship and fellowship.

We are using our incredibly central location and beautiful buildings gifted to us from previous generations to raise the church's visibility, generate additional rental income, and serve those in need in this neighborhood. In this way, our physical presence is one of our most precious assets as we invite locals to enter into relationship with us. Additionally, our identity as a congregation that has served the Sudanese refugee community faithfully and well is a source of pride for us and is a part of who we are that we don't want to lose. In fact, a good part of our recent growth has come from our outreach to the newly arrived Congolese refugee community in San Diego. Thus, our experiments seek to invite those of different backgrounds together, especially across a table – Eucharistic or otherwise – and trust God's Spirit to use these encounters as moments of conversion and commitment to God's unfolding and life-bearing mission in this hurting world.

– The Rev. Collin Mathewson

Good Samaritan, Brownsburg, Indiana (Diocese of Indianapolis)

Good Samaritan is serving a rapidly growing suburban community of Indianapolis that is experiencing an influx of diversity as people of many backgrounds move here to take advantage of Indiana's highest performing school system. Dominated by evangelical mega-churches, we are the first progressive, open-minded, inclusive, servant-oriented church in our community.



Our 2017 ASA moved from 62.9 in January 2017 to 81.6 in December 2017. 145 people who are now considered solid "members."

We don't have an in-house outreach "program." Instead, we have taken advantage of partnering with local organizations (non-profits, school systems, for-profits) to do all of our community service and servant ministry. This requires us to keep our networks strong and our focus outward. The upside is that we don't have expensive outreach infrastructure costs or unwieldy organizational needs--our external connections provide all of our structure and delivery vehicles.

– The Rev. Gray Lesesne

Chaplains on the Harbor, Westport, Washington (Diocese of Olympia)

Chaplains on the Harbor serves people living in poverty in Grays Harbor County, WA, on the coast of Washington State. Our people are majority young adults, most with a record and many living with homelessness. We are a hybrid ministry, offering both a regular weekly service in our Westport location (with an ASA of about 14), as well as providing a community center in Westport, street and jail outreach, and an apprenticeship program. We serve about 350 people in the county. And, with both poverty related deaths and overdose deaths, we helped bury 18 this last year (the youngest was 24, the oldest 65), offering some last dignity in a place where people are too often stripped of all dignity.

This past year, we launched an apprenticeship program, designed to hire young adults off the street and out of jail and provide them with a job, wrap around support, and leadership training. Our goal, articulated from a Bible study of Isaiah 58 by a group of young men in jail, is to develop leaders to help “restore the streets to live in”, in one of the poorest counties in the state. Our first apprentice, a young homeless mother, has been able to get housing and some stability, help run our community center, and made national news when she testified for the New Poor People’s Campaign both in Seattle and Washington D.C. We have plans to hire 3-4 more people this year, as we continue to build this program.



Latinos Pa'lante, Dorchester, Massachusetts (Massachusetts)

While the Spanish Language Service is growing we're already shifting from a Spanish ministry model to a Latinx ministry at St. Mary's model to accommodate the members of our community who contribute, participate and lead but

aren't attending that particular service regularly for whatever reason. We've started to have Bingo Y Bachata events that have brought together our Anglophone Caribbean 11 o'clock congregation and our Latinx congregation that have been really fun. Apparently dancing and bingo bridges all gaps!

– The Rev. Edwin Johnson

Plainsong Farm, Belmont, Michigan (Diocese of Western Michigan)

We are a Mission Enterprise Zone project that began in 2015 with the invisible pre-launch stage, opened our doors to the public in 2016 as just a farm, grew the ministry/education/worship side in 2017 and will incorporate in 2018. As a farm ministry, we are an incarnational expression of the gospel that integrates care of Creation, worship and discipleship.



We serve various populations:

- The members of our CSA farm who eat our food each week - 110 households in 2017
- The members of the wider community who receive our food as a donation - 12 additional shares which were distributed through pantry partnerships
- The wider community who engage in seasonal farm-based worship - average 10-12 people each occasion, in our first year of farm-based worship "Sabbath at the Farm," plus 20 people who came to our Blessing of the Fields. We are doing to do monthly worship (when we can be outside for it) in 2018 and consider planting a church or starting a second site with the church I serve in 2019.
- The wider community who learn/work with us - 30 of all ages who planted

heirloom wheat with us in 90 degree heat in September and learned about the connections to communion and climate, the next 30 which will include youth from four congregations who have committed to plant flats of seedlings with us in March.

- The national Christian food movement which we resource through the website we created and maintain with a national network of volunteers.

– The Rev. Nurya Love Parish

El Corazon, Ottawa County, Michigan (Western Michigan)



In 2017, not only did we continue to welcome new members into our community, but we celebrated our first adult baptism! Our youth group (now integrated with both Anglo and Latino

teenagers) worked together with our Latino members to host a stand with household goods, free face-painting, and a friendly smile at the Ottawa County Migrant Appreciation event. We've visited farms and factories, brought Latino and Anglo children together for an Advent pageant two years in a row, and have found our entire congregation immeasurably strengthened by our increased diversity.

– The Rev. Jared Cramer

Christ's Beloved Community, Winston-Salem, North Carolina (Diocese of North Carolina)

We've taken time to form relationships in the community and to collaborate with other non-profits. Thanks to this learning we have: a permanent location thanks to a partnership with Christ Lutheran (who will give us the property when they close down), a bilingual food pantry with Second Harvest Food Bank, a relationship with The Salvation Army Women and Children's Shelter, a relationship with The Hispanic League (we are hosting an ID Drive later this month)this all helps us be missional to a wider extent....

– The Rev. Chantal McKinney

St. James', Pittsburgh, Pennsylvania (Diocese of Pittsburgh)

This summer we gave the community a "No Strings attached baptism (Outside/Full Immersion)!" This meant that we invited people to give their life to Christ and we would help them find a church, be their church or just be an extended Christian family as they needed. We had eight baptisms that day, young and old!

– The Rev. Eric McIntosh

4Saints Food Pantry, Ft. Worth, Texas (Diocese of Ft. Worth)

Our best learning experience is that we can work together and create relationship not only with the Meadowbrook neighborhood but with our fellow Episcopalians. A wonderful new experience in this Diocese. We have also established relationships with two other pantries and Union Gospel Mission. It's like the old sitcom MASH sometimes! We been blessed to receive excess product from others and we have been able to share our excess in return. – Judy Cariker



EMC2, Corpus Christi, Texas (Diocese of West Texas)

I am serving an economically depressed neighborhood on the west side of Corpus Christi known as the New Addition. It is predominantly black, but it has become nearly 50% black over the past few decades.

MEZ/Hybrid – the center of the neighborhood where we are starting is about 500 homes (1500 people?), and the outer orbit has about the same number of homes.

One success story is the getting leaders to talk with each other about the diversity. Talking about the Hispanic people, some black residents present said, "We don't know those new people. They don't speak English. They have fences. We never see them." The black leaders were able to say, "You remember what your momma taught you about new neighbors? She taught us to bake a pie and take it to them and say,

'Welcome to the neighborhood!' And I'll bet their kids come home from school every day at 3:00, and you could ask them 'How was school today,'" and give them a dollar for every A they make on report card day. Leave your negative behind and get to know your new neighbors. I neighborhood will never be the same – it will be better. BECAUSE of the diversity."

Another success story is the response to naming the dreams and assets of the neighborhood, based on resident surveys. Once "beautification" was named, we got a call from the local Habitat for Humanity wanting to offer collective impact partnership. They will bring paint, flowers, etc. and a few volunteers if the neighborhood organizes an action team. These stories highlight how the assets of the community are the people themselves, their relationships, their dreams, their gifts, skills, and their talents. All their assets can be leveraged when they get to know each other and start organizing.

– Bruce Wilson

Ragan Sutterfield, Discernment Grant, Little Rock, Arkansas (Diocese of Arkansas)

We gather all of those who wish to connect with God in the given world of creation. This includes those who are currently a part of regularly worshiping church communities, but also those who would describe themselves as spiritual but not religious.

Going into our work we expected to attract adults who have a hard time connecting with God in traditional churches. What we have found, however, is that outdoor/wild church is a great format for children and young families. Children are full participants in the whole service and they are free to move around the forest while worship goes on. We invite people to reflect on the gospel and place a token of their meditation on our altar, which is a tree stump. Children love this part of the service in particular. I want to continue to build on our success with children and young families as we continue to grow this "wild church" community.

Appendix B:

Projects Funded in the 2016-18 Triennium

NEW CHURCH PLANTS – recipients of \$100,000 grants (unless otherwise noted)

- Christ's Beloved Community – Winston-Salem, NC, Diocese of North Carolina
- Good Samaritan – Brownsburg, IN, Diocese of Indianapolis
- Millennial Church Start – Savannah, GA Diocese of Georgia
- Southwest Florida Church Plant Diocese of Southwest Florida
- Hope Sandwiches, St. John's – Bernardino, CA, Diocese of Los Angeles
- El Corazon – Grand Haven, MI ,Diocese of Western Michigan
- Chaplain on the Harbor – Grays Harbor, WA, Diocese of Olympia
- Episcopal Church of the Resurrection – Plano, TX (\$75,000), Diocese of Dallas
- La Iglesia Episcopal – Lynn, MA, Diocese of Massachusetts
- Iglesia Episcopal St. James Portland, OR (\$78,000), Diocese of Oregon
- Church Plant – Hermitage, PA, Diocese of Northwestern Pennsylvania
- Slate Project – Baltimore, MD (\$75,000), Diocese of Maryland
- Episcopal Church of Parker County – Parker County, TX, Diocese of Fort Worth
- Comunidad Latina de San Dunstan – Tulsa, OK ,Diocese of Oklahoma
- Misa Magdalena – Aspen Hill, MD, Diocese of Washington (DC)
- Sudanese Congregation at St. Paul's – Syracuse, NY (\$50,000), Diocese of Central NY
- Senor de la Misericordia – Denison, IA, Diocese of Iowa
- Two Cultures, One Body in Christ - Monmouth County, NJ (\$60,000), Diocese of New Jersey
- North Park Project – San Diego, CA, Diocese of San Diego
- Grovetown Episcopal-Lutheran Mission – Augusta, GA, Diocese of Georgia
- Bethesda Episcopal Church – Orlando, FL, Diocese of Central Florida

MISSION ENTERPRISE ZONES – recipients of \$20,000 grants (unless otherwise noted)

- Supper @ St. Martin's – Philadelphia, PA, Diocese of Pennsylvania
- St. John's Episcopal Church – Cleveland, OH (\$23,000 + \$31,000 after growth to planting worshipping community), Diocese of Ohio
- Table 229 – St. Paul, MN (\$20,000 + \$20,000 after growth to Hybrid/Church Plant), Diocese of Minnesota
- Breaking Bread – Rapid River, MI (\$15,000), Diocese of Northern Michigan
- Plainsong Farm – Rockford, MI, Diocese of Western Michigan
- 4 Saints' Food Pantry – Fort Worth, TX, Diocese of Fort Worth
- The Divine Office – Santa Monica, CA (\$40,000), Diocese of Los Angeles
- St. Luke's Ministry Interns – Seattle, WA (\$20,000), Diocese of Olympia
- Between the Ridges – Wapato, WA (\$20,000), Diocese of Spokane
- The Center for Mission and Ministry at St. Paul's – Kansas City, KS, Diocese of Kansas
- Latinos Pa'lante St. Mary's Latino Ministry –Dorchester, MA (Hybrid/MEZ) (\$60,000), Diocese of Massachusetts
- Franklinton Cycleworks – Columbus, OH, Diocese of Southern Ohio
- Proyecto para una panaderia y pasteleria – Guayaquil, Ecuador Diocese of Ecuador Central
- Episcopal Ministries of Corpus Christi – Corpus Christi, TX, Diocese of West Texas
- Extending the Table - Steven's Point, Wisconsin (MEZ) (\$20,000), Diocese of Fond du Lac
- Grace Church Red Hill – North Garden, VA (Hybrid MEZ) (\$40,000), Diocese of Virginia
- Justice, Healing, Reconciliation Center – Iowa City, IA (Hybrid MEZ) (\$75,000), Diocese of Iowa

- South Sudanese Congregation – Alexandria, VA, Diocese of Virginia
- Church at the Crossroads – Detroit, MI (\$25,000), Diocese of Michigan
- Teens of Santa Cruz County – Santa Cruz, CA, Diocese of El Camino Real
- Appleton Episcopal Ministries – Macon, GA, Diocese of Atlanta

In addition, a number of discernment grants were funded. These grants help projects with an idea assess potential church planters and develop a plan that may qualify for later funding.

RENEWALS – amount of grant funding as noted below

- Bread and Roses – Charlotte, NC (\$12,500), Diocese of North Carolina
- Church on the Square – Baltimore, MD, Diocese of Maryland
- The Abbey – Birmingham, AL (\$75,000), Diocese of Alabama
- Our Lady of Guadalupe – Seattle, WA (\$100,000), Diocese of Olympia
- St. Gabriel's – Leesburg, VA (\$75,000), Diocese of Virginia
- San Pablo – Seaside, CA (\$96,000), Diocese of El Camino Real
- San Pedro/San Pablo – Portland, OR (\$45,000), Diocese of Oregon
- St. James – Pittsburgh, PA (\$50,000), Diocese of Pittsburgh
- The Abundant Table Farm (\$35,000), Diocese of Los Angeles
- Warriors of the Dream – New York, NY (\$20,000), Diocese of New York

Appendix C:

Projects Funded in the 2013-15 Triennium

NEW CHURCH PLANTS

- San Pedro y San Pablo, Portland, OR, Diocese of Oregon
- Grace Church, Yukon, OK, Diocese of Oklahoma
- Hmong Ministry Planting Initiative, Diocese of Minnesota
- Our Lady of Guadalupe Episcopal Church, Seattle, WA, Diocese of Olympia
- St. Gabriel's, Leesburg, VA, Diocese of Virginia
- The Abbey, Birmingham, AL, Diocese of Alabama
- Canton/Fells Point Mission, Baltimore, MD, Diocese of Maryland
- Iglesia Santa Maria, Phoenix, AZ, Diocese of Arizona
- Emmanuel Episcopal Church, Coxen Hole, Honduras, Diocese of Honduras
- La Iglesia Detroit, Detroit, MI, Diocese of Michigan
- Mission Christ the Liberator, Hato Mayor, Dominican Republic, Diocese of Dominican Republic
- Worcester Urban Mission Strategy, Worcester, MA, Diocese of Western Massachusetts
- Iglesia Episcopal San Pablo Apostol, Seaside, CA, Diocese of El Camino Real

MISSION ENTERPRISE ZONES

- Episcopal Development Agency of Thomasville, Diocese of Georgia
- Latino Ministry Leadership Development, Diocese of Southwest Florida
- Lawrence House Service Corps, South Hadley, MA, Diocese of Western Massachusetts
- Living our Baptismal Covenant Together, Caldwell, ID, Diocese of Idaho
- Reviving Cultural and Ministry Needs of the Penn Hill Area, Penn Hills, PA, Diocese of Pittsburgh

- Seeds of Hope Neighborhood Center, Bedford, ME, Diocese of Maine
- St. Columba Church Replant, Pa'auilo, HI, Diocese of Hawaii
- St. Mary in the Palms Spanish Speaking Ministry, Los Angeles, CA, Diocese of Los Angeles
- The Matthew 25 Project, Los Angeles, CA, Diocese of Los Angeles
- Trinity Episcopal Bread and Roses Ministry, Charlottesville, VA, Diocese of Virginia
- Warriors of the Dream – Transforming Violence, Building Leaders, New York, NY, Diocese of New York
- Westside Ministry Partnership, South Bend, IN, Diocese of Northern Indiana
- Young Adult Ministry Development Team, Des Moines, IA, Diocese of Iowa
- Calling the Circle, Phoenix, AZ, Diocese of Arizona
- PINE (Pacific Inland Northwest Exchange), Spokane, WA, Diocese of Spokane
- St. Joe's Unplugged, Boynton Beach, FL, Diocese of Southeast Florida
- Indigenous Ministry Development through Bishop's Native Collaborative
- St. Matthew's Mission Enterprise, Sacramento, CA, Diocese of Northern California
- The Abundant Table Farm Church, Los Angeles, CA, Diocese of Los Angeles
- George Center for Community, Seattle, WA, Diocese of Olympia
- Holy Apostles Episcopal Sudanese Church, Sioux Falls, SD, Diocese of South Dakota
- Kairos West Community Center, Asheville, NC, Diocese of Western North Carolina
- Organizing Latinos for Mission, San Diego, CA, Diocese of San Diego
- Urban Core Mission Enterprise Zone, Cincinnati, OH, Diocese of Southern Ohio
- Be the Change: Alabama, Birmingham, AL, Diocese of Alabama

APPENDIX D: Communications Plan

Some Supplementary Materials to answer questions not addressed in the Blue Book Report

You asked about our Communication Plan. We are communicating with our Learning Community via Coaching Hubs (one for each coach). Here is a screen shot of one of these private portals.

Secure | <https://paper.dropbox.com/doc/Coaching-Hub-Steve-Matthews-qmHHB8ZeZXIXVKJGyMfzO>

Coaching Hub - Steve Matthews ☆
D005 Docs > Coaching Hubs > Shared with D005 + 2

Coaching Hub - Steve Matthews

Individual Coaching

Edwin Johnson
[Latinos Pa'lante St. Mary's Latino Ministry](#)
 padreedwinj@gmail.com
 (617) 755-1106

Is this developer participating in a cohort?
 Leader of cohort:
 Date ministry plan last reviewed:

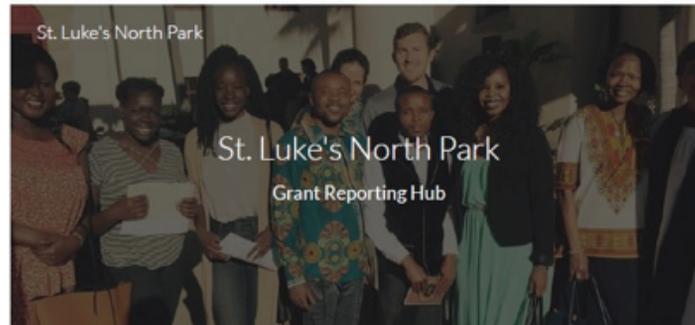
Date met	Phone/Zoom/In-person	Hours	Notes/Comments
6-27-17		1	review ministry plan
6-27-17	Zoom	1	
7-27-17	Zoom	1	
8-29-17	Zoom	1	
9-26-17	Zoom	1	€
11-07-17	Zoom	1	
12-5-17	Zoom	1	

@Steve M Hi Steve - here is a place to keep track of your coaching hours.

thanks Meghan!

Updated 2 days ago

We also have built out a Ministry Hub for each ministry where Diocesan Leaders and Mission Developers stay in touch with DFMS Finance and Legal, as well as with their own Learning Community.



St. Luke's North Park is a Christian community seeking justice and healing in this colorful and dynamic neighborhood of San Diego. Our congregation began in 1923 with the arrival of All Saints' chapel building on 30th and Gunn Streets, and became known over the decades to follow for its service to others (as with the organization of the first school for children with autism in the city) and for healing (the founder of the [International Order of St. Luke](#), John Gayner Banks, was St. Luke's first rector).

In the past fifteen years God has led us to a new blessing: to serve as one of the primary cultural centers for South Sudanese Americans in the city. Worshipping with us is a joyous and memorable experience! We also are proud to host sixteen twelve-step support meetings on campus each week and look for new ways to serve our local recovery community.

We dream to be a place where all people can enter into uncomfortable and brave spaces with others different than themselves -- different races, ethnicities, classes, creeds, sexual orientations, and gender identities -- and find their perspectives and hearts transformed. We follow a God who loves each of us especially for who we are and desires that every single human among us has all she or he needs to thrive in this world. Until that day comes, we will work alongside God's powerful Spirit to do justice in this hurting world and help all people find a loving and dignified home.

Contact Information

Ministry Developer: Colin and Laurel Mathewson, colin@stlukesnorthpark.org and laurel@stlukesnorthpark.org

Diocese of San Diego

Bishop: Bishop Mathes

Fiscal Agent: Julie Youns, ivoun@edsd.org

Diocesan Agent: Steve Turnbull, stebturnbull@att.net

To make a correction, contact mritchie@episcopalchurch.org

Installment and Reporting Schedule

Upload your accounting reports to [your Dropbox accounting folder](#) to know that we've received them instantly.

- First installments scheduled: July 2017
 - Reporting due date: November 15, 2017
- Second installment scheduled: December 2017
 - Reporting due date: July 15, 2018
- Third installment scheduled: August 2018
 - Reporting due date: February 15, 2019

Important Links

Work on your ministry plan: [Click here to access your collaborative ministry plan](#). Only the ministry developer, coach, and D005 Advisory Group can access this document. To add another collaborator, email mritchie@episcopalchurch.org. Recordings of the training sessions, a 90-Day Micro Strategy template, and a guide for using Dropbox Paper are all available in [our resource folder](#). File the completed versions of your 90 Day Micro Strategies in the [90 DMS folder](#) in your Dropbox to easily insert them into your ministry plan.

Need to consult your application or previous reports? All your files are available in [your Dropbox folder](#). If you've lost your password, email mritchie@episcopalchurch.org.

Have more questions? Curious about upcoming events? Check in with [our Facebook group](#).

... and a private Facebook group, dedicated to sharing learnings, in real time.

2017 Genesis Leaders Workgroup (Closed Group)
Closed Group

About
Discussion
Members
Events
Videos
Photos
Files
Group Insights
Manage Group
Shortcuts
2017 Genesis Leaders ...

Bruce Wilson shared a link.
19 hrs · Corpus Christi, TX
Church plants in low income areas...



Low-Income Communities Are Struggling to Support Churches
The institutions need money to serve people. But in many cases, they get that money from those they serve.
THEATLANTIC.COM

Like Comment

Alfredo Feregrino and 3 others · Seen by 19

Alfredo Feregrino Good article ... it reflects the reality of many of us working with underserved populations.
Like Reply · 15h

Write a comment...

Meghan Ritchie uploaded a file.
January 4 at 10:59am

Registration for the Genesis Intensive in San Antonio is being extended through next Friday, January 12th! Take a look at the agenda below, and register at https://dfms.formstack.com/forms/genesis_tx. For grant recipients, the registration fee will be waived and housing provided if you use the discount code GenesisTX18. Don't forget to click "apply discount" to bring your total due down to zero!

ADD MEMBERS
+ Enter name or email address...

MEMBERS 62 Members
You have 1 new member this week. Write a post to welcome them. **Write Post**

mmichie@...
Send Reminder

DESCRIPTION Edit
This group is a closed group offered only to those receiving new... See More

TAGS Add Tags
Add a few descriptive keywords.

LOCATIONS Add Locations

RECENT GROUP FILES See All

- Genesis Intensive San Antonio Agenda... Meghan Ritchie updated last Thursday
- Mustard Seeds_business plan_FINAL (1... Mary Frances updated about a month ago

CREATE NEW GROUPS
Groups make it easier than ever to share with friends, family and teammates. **Create Group**

RECENT GROUP PHOTOS See All

Additionally, we share our stories and a developing video series of testimonials over on the www.episcopalchurch.org website pictures here:



Church Planting and Mission Development is the language we use to describe new ministries of all kinds in our Episcopal Church. Our focus is on blessing, supporting, networking and resourcing new ministries of ALL kinds. New ministries in our network range from house churches and coffee house churches to Food Trucks and Traditional "tall steeple" church plants. We celebrate the gifts that new ministries offer the world and we are passionate about supporting the leaders who call these new communities together.

Grant Applications for Mission Enterprise Zones and Developing Church Plants

The Genesis Advisory Group is still receiving grant applications for mission enterprise zones and developing church plants which had received funding in the last triennium for a mission enterprise zone or discernment grant for those working to clarify and develop a church plant.

[Learn More](#)

Hope Sandwich



Not too long ago, every one of our communities of faith was brand new - even our finest cathedrals! In other words, they were "New Church Starts." Today, new ministries may be the traditional "tall steeple" model but they can also be storefront ministries committed to regular worship that welcomes all. "Missional Initiatives" may not include public worship but, through mission and evangelism, they engage under-represented groups, including youth and young adults, people of color, poor and working-class people, people with a high-school diploma or less, and/or people with little or no church background or

Latest News

[Ten new ministries blessed with church-wide partnership and funding](#)

[Video: Prayer of Encouragement](#)

[Celebrating another new ministry!](#)

[Contact Tom Brackett](#)

[Video](#)

[Southside Abbey](#)

[My conversation with the "Standing Commission on the Structure of the Church"](#)