



Broad Street MINISTRY

MISSION STUDY

Submitted March 19 • 2017

“The identity and common life of a faithful community of friends can’t be reduced to the liturgies of organizational management.”

- Eric Flett

I. WELCOME: EXECUTIVE SUMMARY

Founded in 2005 through the initiative and imagination of Rev. Bill Golderer, Broad Street Ministry (hereafter “BSM”)¹ has grown into a vibrant worshipping community and a vital service provider for Philadelphia’s most vulnerable citizens. The communion table is the metaphor and physical furniture that unites the Faith Community and the social services BSM provides. In worship, the communion table is a place of invitation, belonging, wholeness, and abundance. These same values are enacted daily through the services offered by the Hospitality Collaborative, BSM’s largest social services program, as guests are seated and served at dining tables and offered opportunity to receive essential social services. Once monthly worship services now occur weekly and occasional dinners now number seven meals a week with over 1300 guests served per week.

Currently, Broad Street Ministry is in a time of transition and self-examination. Upon the departure of Bill Golderer, a new Executive Director was hired (Mike Dahl). Under his direction, BSM is undergoing a self-study and formulating a new strategic plan. In November 2016 BSM’s second pastor (Andy Greenhow) resigned to follow his wife to a new call at Pittsburgh Theological Seminary. This led to the formation of a Pastor Nominating Committee charged with the task of identifying the next leader of the Faith Community. This report is a description and interpretation of the information they have gathered about the Faith Community via a Congregational Survey and commissioned interviews conducted by members of the PNC. The survey questions and responses can be found in Appendix A of this report.

While saddened by the departure of Andy Greenhow, the Faith Community is spiritually healthy and stable as it continues to claim and hold fast to its foundational values of diversity, belonging, hospitality, and service. The Rev. Sammie Evans is providing valuable leadership during this difficult time of transition. The two lay leadership groups (*Caring for Others* and *Congregational Braintrust*) have defined their roles and increased their participation in the life of the community. The Faith Community knows that challenges are ahead, foremost among them are identifying and calling the next lead pastor and finding adequate and sustainable funding for that person as well as an additional full-time pastor. It is also important that the relationship between the Faith Community and the Hospitality Collaborative be more clearly defined and strengthened. The relationship between these is essential to the overall identity and mission of Broad Street Ministry. Finally, there is a desire within the Faith Community for more opportunities for civic engagement and advocacy. Since its inception, Broad Street Ministry has been a place of constant change and transformation. Change and transformation are part of BSM’s DNA, and it lives with hope in the face of the ambiguities such change introduces into our common life. We trust this dynamic will continue into the future as we continue to prepare the table for guests well known and those we have yet to meet.

¹ Clarity of nomenclature is an ongoing issue at BSM. ‘Broad Street Ministry’ is in fact a single organization that, over its years of institutional development, has informally morphed into two distinct functions/audiences – the ‘Faith Community’ and the ‘Hospitality Collaborative’. Sometimes ‘BSM’ refers to both of these functions as a single whole; sometimes they are identified according to specific functions/audiences where ‘BSM’ can refer to either the ‘Faith Community’ or the ‘Hospitality Collaborative’. Sometimes the Hospitality Collaborative is referred to as ‘BSM, Inc.’ and at times the Faith Community is the ‘worshipping community’. This ambiguity is largely rooted in the fact that the Faith Community and its mission are informed by a non-dualistic Christian worldview that is deeply at odds with the dualistic worldview assumptions of Western culture regarding the nature and role of religion in public life. It’s a tension between BSM’s ‘theological origin story’ and the broader context of its mission that manifests itself in a number of ways, perhaps most significantly in language.

II. ACKNOWLEDGING GOD'S PRESENCE: CONGREGATIONAL MISSION, HISTORY, STRUCTURE, AND DEMOGRAPHICS

A. MISSION STATEMENT

Broad Street Ministry is a broad-minded Christian community that practices radical hospitality and works for a more just world through civic engagement.² It seeks to be dynamic in its expression of worship, embracing those on the margins of faith, those who are on the margins of society, and those who have enjoyed the embrace of the church.

B. HISTORY

Until May of 2005, the century-old Chambers-Wylie Presbyterian church building loomed quietly and uninvitingly amid a bustling and vibrant Broad Street in the heart of Center City Philadelphia and along a section of the city known as the Avenue of the Arts. It is located in close proximity to some significant social, economic, educational, and political landmarks:

- *The Kimmel Center for Performing Arts*—home to the city's first-rate orchestra and host to world-renowned performers.
- *The University of the Arts*—home to the next generation of visual and performing artists.
- *The Wilma Theater*—a daring and heralded theater venue.
- *City Hall*—the heart of City government where decisions are made daily about how our city should establish and live out its priorities.
- *The Symphony House*—home to the Philadelphia Theatre Company.
- *The Suzanne Roberts and Merriam theatres*.
- *The William Way LGBT Community Center* surrounded by a significant LGBTQ community called 'The Gayborhood'.
- *Temple University* to the North, and *UPenn* and *Drexel* universities to the West.
- The corporate headquarters for *Comcast*.
- Some of the newest, most expensive real estate in the city (a new condominium tower is being built right now next to BSM), but also in close proximity to generationally depressed and gentrifying neighborhoods.

While this section of Broad Street continues to welcome patrons most nights of the week from the city and suburbs, people of every age, class, and ethnicity now live and work in the blocks surrounding the church building. And this is a trend that is ticking upward—illustrated poignantly by the expansive residential development in every direction which even a few short years ago was nearly unthinkable.

In May of 2005 BSM seized upon an unparalleled opportunity in this location to form a new kind of Christian community. Rather than looking inward to serve its own needs or insist that others appreciate our particular point of view, BSM aspired to have its mission, values, and commitments shaped by this rich social context. Acting on a vision of how the church could best serve this context, and the City of Philadelphia as a whole, Rev. Bill Golderer garnered the support of several established pastors and congregations in the Philly Metro area and began hosting monthly worship services and community events in the vacant Chambers Wylie church with the goal of developing a space that would serve as:

² From BSM website, retrieved March 9, 2017.

- A lively hub for cultural and artistic expression.
- A center for dialogue around issues of moral urgency confronting the city and the world.
- Host to neighboring civic and artistic groups that enrich and transform our city.
- Home to a dynamic, creative, diverse, inclusive, and welcoming Faith Community.

Broad Street Ministry was established in **May of 2005** as a missional Faith Community associated with the Presbytery of Philadelphia and the Presbyterian Church (USA) and as a Pennsylvania 501(c)(3) not-for-profit corporation.³

In **2006**, BSM organized a formal **Board of Directors** to guide its work and received 501c-3 non-profit status to pursue its mission.

C. UNIQUE RELATIONSHIP TO HOSPITALITY COLLABORATIVE

In the winter of 2007 Broad Street Ministry was offered the opportunity by the City of Philadelphia to host an overnight shelter⁴ for the City's most vulnerable residents. BSM accepted this offer, creating a warm place to rest and offering nourishing food on a regular basis. Those involved in the effort (the embryonic Faith Community that gathered there) quickly realized that more was required if guests were to experience the kind of security and significance that fills human life with meaning, even if only for a few hours. Guided by metaphors of hospitality drawn from the Christian sacrament of the Eucharist, and understood as an extension of that sacrament to all persons, weekly meals were offered under a program called Breaking Bread, which became a service of the Hospitality Collaborative. These meals would not only meet needs for physical nourishment, but would also serve as a means by which the socio-spiritual needs of BSM's guests could be met as well, primarily through the cultivation of relationships that would foster and sustain personal restoration. In collaboration with local service providers, essential social services were offered alongside the meals.

One weekly meal has since evolved into seven, and a small team of volunteers has developed into the dedicated full-time team that staff the Hospitality Collaborative. Through the work of the Hospitality Collaborative guests receive personal medical and dental care, psychiatric evaluation and counseling, benefit access and legal advice, AIDS testing and referral, therapeutic arts, and mail services – all of this alongside nourishing meals served in a restaurant-like setting and prepared by a professional chef. Both the Faith Community and the Hospitality Collaborative are shaped and sustained by a common philosophy and a shared mission informed by the inner-logic of the Eucharist.

A WORD ABOUT THE SACRAMENT OF THE LORD'S SUPPER

Jesus spent a lot of his time at dinner tables. Sharing a meal was for Jesus an opportunity for nourishing friendship and challenging conventional wisdom about the worthy and unworthy; he welcomed outcasts and challenged the wealthy and the religious insider. On the night before he was executed, the meal shared among his closest friends became the most potent symbol of his love. The bread was broken as his body would be; the wine was poured out as his blood would be so that we could be in a new and life-changing relationship with God, who is Love. So come and share in the Lord's Supper, not because you are strong but because you understand something of your own weakness; come, not because you are certain about your beliefs about this mystery, but because you are open to the way God can transform your life.

³ From BSM website, retrieved March 9, 2017.

⁴ This shelter was called The 315 Café.

D. CURRENT STRUCTURE

1. PASTORAL LEADERSHIP

At present, the BSM Faith Community is served by one full-time Pastor, one Director of the Youth Initiative, one year-long Pastoral Associate, and one Pastoral Intern.

2. LAY LEADERSHIP

Under the leadership of Bill Golderer and Erika Funk, the Caring for Others lay-leadership group was formed. It exists to this day to provide congregational care primarily through praying for congregational needs, organizing fellowship events, and handling the logistics involved in sustaining a network of regional fellowship groups.

Then, under the leadership of BSM's second pastor (Andy Greenhow), the Congregational Braintrust was formed in order to provide oversight regarding personnel, finances and budgeting, and congregational belonging.

Provisional job descriptions for each of these lay leadership groups can be found in Appendix B of this report.

3. MUSIC LEADERSHIP

At present, the BSM Faith Community is served by two music ministers/groups: the Motley Order Choir led by **Tony Moore**, and the Amen Corner led by **John Francis**. Both have been serving as music ministers at BSM for a number of years. The constituencies of both the Motley Order Choir and the Amen Corner have fluctuated significantly over the years in both size and membership. Part of this turnover is by design in order to make these choirs accessible to anyone with interest.

4. ORGANIZATIONAL LEADERSHIP

As a 501(c)(3) public charity, Broad Street Ministry (BSM) is ultimately governed by its independent **Board of Directors**. BSM's board currently comprises seven community leaders with expertise ranging from finance, to health care, to nonprofit management. Each of BSM's directors is deeply dedicated to its overall mission, and many of them have provided long service to the organization.

The **Executive Director** of BSM reports directly to the BSM Board and is responsible for oversight and management of the entire organization.

In addition to overseeing and guiding the BSM Faith Community, the incoming **Pastor** will be an integral member of BSM's highly collaborative and close-knit senior management team, helping to provide strategic direction for the organization in this time of tremendous social unrest and change. He or she will be one of four direct reports to the Executive Director.

BSM also served by a **Chief Financial and Administrative Officer**, a **Director of Social Services**, and a **Development Director**. A full description of the persons presently fulfilling these roles and their qualifications can be found in Appendix C.

E. summary of congregational demographics⁵

The BSM Faith Community considers its demographic diversity a critical aspect of its identity and mission and a non-negotiable feature of its faithful witness to God. That diversity is valued, cultivated, and celebrated, whether in terms of *sexual orientation* (13% of BSM congregants identify as LGBT – although transgender is not a sexual orientation per se), *physical location* (BSM congregants represent 40 zip codes from in and around the Philadelphia Metro area), *gender* (43% male, 55% female, 2% trans), *ethnicity* (Caucasian, Multi-racial, African-American, Middle-Eastern, Latina/o, and Asian-American), *age*, (ages range from 0 -70 years, with 64% of BSM congregants under the age of 40). Note that these figures represent only those that took the recent congregant survey.

III. OFFERING OF SELF: SUMMARY OF CONGREGATIONAL SURVEY RESULTS AND INTERVIEW FINDINGS

A. purpose and background

In the Fall of 2016 BSM experienced some significant losses in its pastoral staffing. BSM's second Pastor (Andy Greenhow) resigned, and the Pastor of LGBTQ Belonging (David Norse) discovered that external funding for his position would not continue requiring him to seek employment elsewhere. Those losses occurred in close proximity to each other and made the Faith Community and Hospitality Collaborative acutely aware of their need for stable and sustainable and leadership.

Drawing upon BSM's close relationship with the Presbytery of Philadelphia, and in light of the need to search for new leadership, it was decided that the formation of a Pastor Nominating Committee would be the most expedient and effective way forward in identifying new leadership. However, in order to function properly and effectively the work of the PNC needed to be carried out in close conversation with materials that concisely defined BSM's history, identity, and mission. Unfortunately, due to the youth and idiosyncratic nature of the organization, such materials did not exist. Thus, the PNC's first task was to commission a Mission Study (a formal document well known in the PCUSA) that would gather the information necessary to articulate BSM's history, identity and mission such that appropriate leadership could be found for the Faith Community. In order to compose this study, materials were gathered from a congregational survey and through interviews with both BSM staff and external stakeholders.

B. survey description and findings

1. survey description

The survey developed by the PNC sought to gather programmatic and demographic information about the BSM Faith Community, as well as information about how the community perceived itself and its mission, and what it desired to become going forward. Specific questions were asked about what qualities were desired in its next pastor. Overall, 25 questions were asked.

In sum, 40 of the 112 regular congregants participated in the survey, many of them capitalizing on opportunities in the survey to comment directly regarding the identity and life of the Faith Community. Those comments revealed a deep investment in the identity and mission of BSM, a deep concern for its future, and much creative thought about how their perceptions and gifts might enable to community to remain true to its identity and mission in the midst of significant change and uncertainty.

⁵ For greater detail see Appendix E of this report: "Broad Street Ministry Faith Community."

2. SURVEY FINDINGS

The PNC was encouraged and humbled by the survey results. They reveal a Faith Community characterized by vulnerability, resilience, inclusiveness, diversity, emotional transparency, artistic creativity, and hopefulness with deep interests in social engagement, trauma-informed service, advocacy, spiritual growth, risk-taking, and instruction in the Christian tradition. They are longing for stable leadership that will appreciate these qualities and dynamics and an organizational configuration that will sustain them in greater mission effectiveness.

The full results of the Congregational Survey can be found in Appendix A of this report.

C. INTERVIEW LIST AND FINDINGS

In addition to the congregational survey, specific members of the Pastoral Nominating Committee were commissioned to conduct personal interviews with those who had been or are significant stakeholders in the identity and mission of the Faith Community, as well as Hospitality Collaborative leadership and staff. Those that participated in the interviews are noted below.⁶

1. INTERVIEW LIST

a) HOSPITALITY COLLABORATIVE STAFF

Members of the Hospitality Collaborative staff that were interviewed included the Chief Financial Officer, Director of Development, Director of Social Services, Facilities Manager, and the Executive and Sous Chefs.

b) FAITH COMMUNITY

Members of the Faith Community that were interviewed included the Pastoral Staff (Pastor, Director of the Youth Initiative, and the 2016 Pastoral Intern), our two music ministers, and the two lay leadership groups (*Caring for Others* and the *Congregational Braintrust*).

c) EXTERNAL STAKEHOLDERS

External stakeholders in the Faith Community that were interviewed included the Convening Minister/BSM Board member and a group of congregants and faith leaders from six supporting PC(USA) churches (Arch Street, Bryn Mawr, Grace-Jenkintown, Old Pine, Overbrook, Wayne, Westminster, and Newtown) that are deeply invested in the identity and missional activities of BSM (BSM Ambassadors).⁷

2. INTERVIEW FINDINGS

The interview findings largely reflected the results of the congregational survey, however some distinctive emphases did emerge from those who are directly responsible for the founding of BSM, the pastoral care of the Faith Community, advocacy for BSM's mission in supporting churches, and those who are directly involved in managing the Hospitality Collaborative. Some common themes:

The *organizational structure*, *staffing model*, and *funding model* for the Faith Community are particularly problematic. The Faith Community and the Hospitality Collaborative feel deeply connected in terms of

⁶ Once the congregational survey was closed and all the interviews were completed, transcripts and summaries were generated and distributed to the members of the PNC. The PNC then discussed the results, identified significant themes, and produced an initial draft of the mission study.

⁷ The BSM website describes this committee as "a team of liaisons between BSM and our partner faith-based organizations whose purpose is to partner with BSM to develop future church leaders, stabilize the vulnerable and offer community hospitality by helping strengthen the relationship between BSM and its church partners." This involves the pragmatic tasks of improving communication with partner organizations, helping to recruit volunteers, organizing donation drives for clothing and personal care items, and helping BSM garner church-based support.

mission. They share the common belief that when we embrace the immediate needs of the most vulnerable among us, we transform our city, our institutions, and ourselves. But the ways in which each 'side' of that mission are valued and funded is a source of ambiguity and tension. The pastoral staff is 'undercapitalized' and overly reliant on outside funding/grants and the *centrality of the music ministry* is marginalized when regularly identified as an exorbitant expenditure. Concern was also mentioned that the 'theological origin story and motivations' of the Hospitality Collaborative might be lost if greater involvement between the Faith Community and Hospitality Collaborative cannot be fostered.

The *ability to attract millennials* and college students was noted as a unique feature of the Faith Community in a time when more established churches are having a difficult time attracting those demographics. This may be due in large part to the *willingness of the Faith Community to take risks, experiment, and at times fail*, in an effort to continually remain faithful to its mission. This is a manifestation of the *deep connection between faith and action* in the Faith Community. At the same time, concerns were mentioned about a *lack of programming for children/youth* and how that might impact the sustainability of the Faith Community into the future. There was also a fear that the diversity of the Faith Community could be undermined without *more ethnic, gender, and age diversity among the pastoral staff* and that the inclusiveness of the Faith Community might be undermined without *more careful attention to how diverse theological, social, and political issues are addressed*.

D. KEY THEMES THAT EMERGED

Some key themes emerged from the Congregational Survey and interviews with BSM staff and stakeholders. Some of these themes cluster around notions of how the BSM Faith Community perceives itself and is perceived by others ('Identity Themes'), and some of these themes cluster around how that identity is operationalized in missional action ('Action Themes').

1. IDENTITY THEMES

- A Diverse Community

As mentioned above (II. E.) BSM is a diverse community, and that diversity is a valued aspect of BSM's identity that is cultivated, prioritized, and protected. This quality of the BSM community is not valued because of contemporary platitudes about 'celebrating diversity' but rather deep theological assumptions about the inclusive and universal nature of the Kingdom of God preached by Jesus. The Congregational Survey showed that diversity and inclusion were understood to be defining characteristics of the Faith Community for 100% of the respondents. If these qualities disappear, then BSM disappears.

- An Inclusive Community

At BSM belonging is prior to, and more important than, believing. Embrace is a more powerful witness to the inner-logic of the Gospel than self-protective gestures of exclusion. Protecting oneself from the other, the different, the stranger is to shrink back from the full-force of the Gospel witness. The BSM community is populated by those who have experienced repeatedly what it means to be negated by life and by the church, and thus have resolved to bear witness to the 'Yes' of God by extending inclusion and hospitality to all.

- A Vulnerable/Resilient Community

Most BSM congregants have experienced disillusionment, betrayal, disappointment, injustice, and loss. But, they resist any gestures that would treat them as passive victims. Rather, human vulnerability is seen as a

strength in the BSM community, not a weakness, and a reflection of the fact that all human persons are created in the image of a vulnerable God. Consequently, the affirmation and preservation of vulnerability becomes a critical tool for evaluating the appropriate use of power, both divine and human. Any reading of the Bible, any social policy, any theological assumption, any practice of service, any institutional precedent, that operates from a position of power over neighbor as opposed to power for neighbor will not align well with the sensibilities of this community.

Consequently, the Faith Community is also a resilient community, which is another way of saying that it is a hopeful community. It operates in direct experience and full awareness of the brokenness of the world, but also in full confidence that the brokenness of the world is not the destiny of the world. Present action shapes the world in significant ways, but it alone does not determine its future.

- An Invested/Socially Engaged Community

The BSM congregation seeks to be a faithful community, which is to say that its motivations are deeply rooted in a desire to relate to God through caring for neighbor. They believe their faith is strengthened and renewed by the opportunity to put that faith into action in meaningful ways.

46% of BSM's congregants volunteer at the Hospitality Collaborative, volunteering a total of 927 hours of service to the Hospitality Collaborative in 2015. The Faith Community understands the HC to be something that belongs to them, and that functions as a critical avenue of worship and the embodiment of their faith. The motivations that drive this kind of personal investment extend beyond the moral and the civic to the spiritual. Indeed, 94% of survey respondents said the Hospitality Collaborative was essential to the identity and mission of the Faith Community.

WHY ARE YOU ASKING ME TO SHARE MY TIME AND MONEY?

Time and money—two of the most cherished commodities in our culture. Most of us are very wary of individuals and institutions that ask us for either. We are asking for both. Why?

Because in so doing, we think it leads to growth and life. One of the most radical teachings of real Christianity is that we are not our own but belong to each other. We belong to this neighborhood, this city—the Gulf Coast, the global community, and ultimately to God. This understanding flies in the face of our cultural cravings to own and consume. We are not asking you to sell all you have and give us whatever's left after you pay off your credit cards (at least, not yet). Just trust your sense of belonging here and share what you can.

This might explain why 74% of BSM congregants attend weekly worship, why 70% have been at BSM for 3 years or more, why 97% consider BSM their primary or only worshipping community, and why in 2016 BSM congregants fulfilled 98% of their pledged giving. These numbers all signify a deep investment in the Faith Community, even as it has gone through a number of changes over its 12-year history. Either BSM works for its congregants or there's nowhere else to go.

That investment extends to the desire of BSM to cultivate a relational community that can sustain the kind of social engagement that makes hospitality possible and social justice tangible. This kind of community is cultivated through Sunday evening and regional small group gatherings that focus on spiritual disciplines, educational activities, or opportunities to eat and celebrate together.

- An Artistic Community

Beauty is an important part of the witness and worship of the Faith Community. It is a means of connecting with the arts community that surrounds BSM; involving their gifts in our work and worship. It is also a primary medium through which the Faith Community bears witness to the power of divine grace in a broken and fragmented world. The arts at BSM give voice to that brokenness and provide a means by which it can be engaged and healed, and as such it takes on a sacramental role in the Faith Community that is second only to the Lord's Supper.

The music of BSM is particularly important in this respect, as it provides the Faith Community and our guests a palpable experience of human freedom and divine transcendence, by transposing the 'songs of the street' into a sacred key by collapsing Western categories of the 'sacred' and the 'secular' and allowing them to occupy the same space – whether that involves playing 'secular' music in the context of a worship service or hosting plays that are deeply critical of the Christian tradition.

- A 'Placed' Community

Though BSM congregants come from over 40 zip codes in the Philadelphia Metro area they are all deeply committed to the physical location of BSM in Center City Philadelphia, its surrounding neighborhoods, local civic concerns, and the physical space where they meet and live out their identity and mission. The Chambers-Wylie Presbyterian Church building in particular serves as an exoskeleton for the community – a physical reflection of the values of the Faith Community mentioned above. The flaking paint, burned-out lights, spectacular woodwork, stained carpets, art installments, painted chairs, and inverted liturgical space all speak volumes about the identity, mission, and experiences of those who call that space home. These same qualities make the space hospitable to the guests we welcome from outside the Faith Community throughout the week. While the building needs essential upkeep and updating,⁸ that work should not be done in such a way where the community is alienated from its physical space, a space which serves important liturgical purposes for the vulnerable, broken, and hopeful congregants and guests that gather there.

- A Theologically-Informed/Liturgical Community

Liturgies ritualize and formalize the tacit values of a place, opening those who engage in those liturgies to deep postures of worship and formation. In other words, the BSM community values theological nuance, courage, and risk, but it does not wear its beliefs on its sleeve or wave them on a flag. There is no doctrinal statement to review or sign, and no intellectual idea has the power to purify or defile.

Congregants know that the first are last and the last first because our guests are served from the back of the room to the front. They know that common things are sacred things because bread and grape juice enable us to eat with God; and paper, metal, wood, and paint bear witness to the divine presence. They know that the divine gift of freedom is mediated as much through the music of Stevie Wonder or Bob Marley as Charles Wesley. They know that nothing can separate the addicted, deceitful, broken, cynical, faithless, and filthy from the love of God because everyone is invited to the Lord's Table to take as much bread as they want. They know that the physical, emotional, and spiritual needs of people cannot be isolated from one

⁸ A recurring theme from those that regularly work in the building is that it is an extremely difficult space for conducting comfortable and productive work, and is in dire need of numerous capital improvements.

another because people receive food, clothing, counseling, and mail service in the sacred spaces of a church building.

2. ACTION THEMES

- Hospitality/Service

A consistent theme in the interviews and the congregational survey had to do with the critical importance between faith and act that is embodied in the relationship between the Faith Community and the Hospitality Collaborative, with the Hospitality Collaborative being the primary avenue for the Faith Community to embody and express its identity and thus fulfill its mission. As one interviewee noted “you would lose all your missional energy if they [the social service and faith aspects of BSM] were not combined.”⁹ Or, as Executive Director Mike Dahl frequently notes, “In all we do, BSM practices Radical Hospitality. We came to this approach through our faith, but the beautiful thing is that Radical Hospitality also happens to be supported by evidence-based social science. Extending an unconditional welcome to all and creating a loving and safe community is not only an obligation of a faith that acts and serves, it also happens to be an extremely effective way to take care of populations experiencing scarcity.”

The Faith Community understands the services offered through the Hospitality Collaborative to simply be a “living out of the theology of the Gospel of Luke about providing a seat at the banquet table for everyone, with the most vulnerable being given the most prominent places at the table.” This philosophy of sharing with and serving the most vulnerable has deep roots in the Hebrew Prophets as well: “Share your food with the hungry, invite the homeless and poor into your homes, put clothes on the shivering and ill-clad, be available to your own families. Do this and the lights will turn on, and your lives will turn around at once.” (Isaiah 58).

- Education/Advocacy

Civic engagement and advocacy work was a central feature of the early Broad Street community, arising largely from a commitment that the Faith Community existed for the sake of the world, and for making the world a more just and equitable place. In other words, Broad Street Ministry has always understood itself as a *prophetic community*.

Public talks were held, speakers were sponsored on varied subjects, and BSM congregants and staff participated in larger advocacy movements sponsored by other organizations. This emphasis has gone dormant for a while, but it continues to be a persistent value of the BSM community. The Faith Community and their partner congregations “want to stand for something” and desire opportunities beyond the Hospitality Collaborative for the social embodiment of their faith; something that extends beyond social service to public awareness and education.

Two existing means of embracing the prophetic identity of BSM and its educational mission are the *Pastoral Fellows Program*¹⁰ and the *Youth Initiative*. The former seeks to enable those seeking pastoral ministry to

⁹ Of course, this is another bit of linguistic evidence that religious faith entails something distinct from social engagement, thus an intentional effort has to be made to connect the two. However, BSM was founded on the assumption that these two things are organically and constitutively related. You can't have one without the other.

¹⁰ This program probably needs some consistent language as it has been variously referred to as the ‘Pastoral Immersion Program’, the ‘Pastoral Fellows Program’, and the ‘Pastoral Associates Program’ with the participants sometimes referred to as ‘Pastoral Fellows’, and/or ‘Pastoral Associates’. In addition we have a Pastoral/Seminary Intern Program. The non-standard

serve in a demanding and unique pastoral context while internalizing the unique identity, ethos, and mission of BSM. The latter is directed at youth groups and their leadership, educating them in the dynamics of human vulnerability in an urban context and a spirituality of mission that prioritizes ministry to the vulnerable as an essential feature of Christian discipleship. Both programs have a deep impact on the persons that participate as well as the larger ecclesial communities of which they are a part. Plans are presently underway to add to these programs in order to create a unified Center for Social Engagement that diversifies the educational mission of BSM further.

Finally, *the Garden Initiative* is one of the more recent avenues for service, hospitality, and education at BSM; as well as meeting important needs for shared experience and belonging. This project brings BSM congregants and volunteers together with their Philadelphia neighbors around garden spaces for the purposes of community building that directly explores the role of creation, food, and the liturgy of seasons in fostering human flourishing and well-being.

- Belonging/Shared Experience

There was a point in BSM's history where it became clear that the social services offered by the Faith Community were draining the attention and energy required for nourishing and sustaining that community. One of the significant changes that took place during this time was the cessation of the Sunday evening meal that was served right after the worship service, as well as the hiring of an Executive Director to handle the increasing demand for social services.¹¹ There were many reasons for the cancellation of this meal, but one of those reasons was to focus on the development of the Faith Community *as a Faith Community*. An immediate consequence of the cessation of the Sunday meals was more time for personal interaction among members of the Faith Community after the Sunday service.

Eventually the formation of small group activities (to be held immediately after the worship service) took place. Some of these offerings were educational, some were geared toward specific interest groups (the LGBTQ Fellowship), and others were for the general purposes of socializing or exploring the implications of the Sunday sermon. These gatherings have been well received and they have contributed to a tighter-knit community.

Opportunities for more intimate connections and shared experiences among the Faith Community have continued to develop. Perhaps the most significant and valued are the regional fellowship groups. These groups meet in the various neighborhoods represented by BSM congregants for the purposes of prayer, advocacy, fellowship, study, and celebration.

A final formalized feature for belonging/shared experience at BSM is the opportunity for BSM congregants to make *Declarations of Belonging*. This process involves a small cohort of congregants in three weekly conversations about their experience at BSM and their desire to 'own' the Faith Community as their faith community. This process culminates in the composition of a 'declaration of belonging' where the congregant

language can lead to confusion in the Faith Community about the role of these persons in our community, as well as to questions about the duration and funding of these positions. Clarity of language might provide a greater sense of stability for the Faith Community as it often feels as if people in leadership positions are constantly moving through the community.

¹¹ Another theme in the congregational survey and stakeholder interviews was the way in which the offering of this meal affected the ethos and demographics of the Faith Community. There seems to be a desire among some survey respondents and interviewees that this feature of the worship service be restored as it was a critical part of the DNA of the of the worshipping community and offered critical opportunities for shared experience and community building on Sunday evenings.

publicly declares that they understand themselves to be part of the DNA of the Faith Community and as such pledges to sustain that community with their gifts and talents. A brief narrative is composed and portions of it are read in service. The community then responds pledging their embrace and ongoing support of the declarees. This ritual seeks to recognize BSM's core value that everyone belongs at BSM while also providing an avenue for that unconditional belonging to be formally recognized according to the uniqueness of each person. This provides the means for a reciprocal accountability that deepens connection and community life.

IV. BLESSING AND SENDING INTO THE CITY: MISSION ANALYSIS AND VISION

The values, priorities, strengths, and challenges of the BSM Faith Community are clearly articulated above (*III. Summary of Congregational Survey Results and Interview Findings*) and are documented in the appendices to this report. However, since this report will be used as a basis for action regarding the future *pastoral leadership* of the Faith Community, its *programming*, and its relationship to the broader BSM *organizational structure*, a few additional comments are in order. These areas represent specific challenges and opportunities for the Faith Community and will be critical in identifying the kind of leadership it will need in order to maintain continuity with its past and the preservation of its unique identity as it moves into the future.

A. CONGREGATION CHALLENGES

- Adequate and stable pastoral staffing
- Clarified and strengthened relationship with Hospitality Collaborative
- Sustainable funding model
- Dedicated care for LGBT community
- Deeper integration of music ministry into the identity and life of the Faith Community

B. CONGREGATION OPPORTUNITIES

- A renewed commitment to *public education and advocacy*, including the launch of a Center for Social Engagement that incorporates the work of the *Youth Initiative* and *Pastoral Fellows Program*, expands that programming for adults, and sponsors/hosts a regular series of performances and lectures. This programming could potentially generate important and sustainable sources of revenue while also expanding our work as a prophetic/educational community.
- *Children's programming* is becoming increasingly important for the Faith Community as yet another way to share our vision of inclusion and belonging with these very important and vulnerable members of the BSM community.
- *Pastoral Fellows Program* could be developed to incorporate/develop fellowships for varying periods of time. At present BSM only has funding for a single pastoral fellow each year. Additional fellowships would provide more educational opportunities, enabling the Faith Community to fulfill its prophetic/educational mission while also increasing staffing (even if temporary) to ease recurring pressures on full-time pastoral staff.
- *Congregational exchanges/networks* that would deepen connections between the Faith Community and other faith communities working in similar contexts (pastoral exchanges, etc.). This would

provide opportunities for the sharing of resources, best practices, intellectual dialogue, and increased diversification of the involved communities.

- *Residency programs (faculty, theologian, artist).* Develop relationships with local colleges/universities/seminaries by organizing educational and advocacy events that deal with social and political issues directly affecting the BSM community, or where the research and teaching of local academics are shaped and informed by their experiences with BSM. This would involve renewing our relationship with, and support of, the local arts community.

C. RECOMMENDATIONS FOR FUTURE

1. CHARACTERISTICS, SKILLS FOR PASTORAL LEADERSHIP

A detailed listing of these qualities can be found in the Congregational Survey (Appendix A), but of particular note are the following:

- *Ability to embody and advocate for the identity and action themes mentioned above.* Approachable, flexible, entrepreneurial, theologically informed, socially engaged.
- *Demonstrated preaching skills.* Pastor must be able to connect nuanced interpretation of scripture, personal life, social issues, and popular culture in an emotionally transparent fashion.
- *Experienced.* Many of the desired skills for this position can only be gained through life experience. So, someone right out of seminary seeking a first call will likely not fit well. But, someone towards the end of their pastoral career likely won't have the energy or ability to connect with the demographics of the community either.
- *Neighborliness.* Pastor must be able to initiate and sustain constructive relationships with institutional partners, partner congregations, civic groups, and the arts community.

2. LAY LEADERSHIP

- Create opportunities for more regular public contact between lay leadership groups and the broader Faith Community.

3. MISSION OUTREACH/SOCIAL SERVICES

- Seek ways to facilitate involvement of Hospitality Collaborative staff in life of Faith Community, and involvement of Faith Community in services offered by Hospitality Collaborative.¹²
- Board representation from the Faith Community is critical in fostering deeper connections and trust between the Faith Community and Hospitality Collaborative so that the common mission of both can be effectively realized.

V. PASSING THE PEACE: CONCLUSION

I think we're good.....

The End 😊

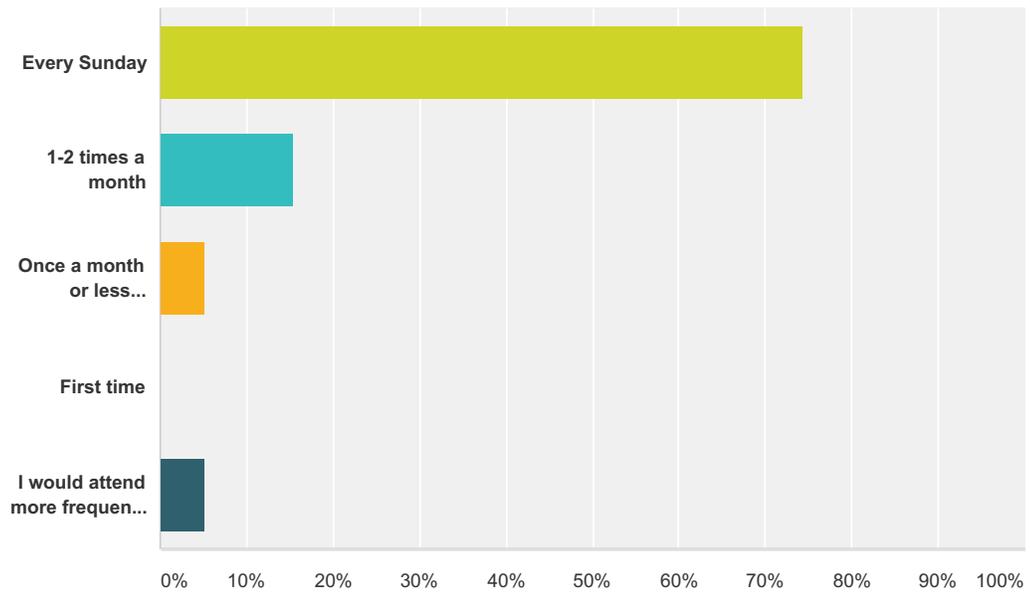
¹² Along these lines it should be noted that 6% of the Faith Community utilizes services provided by the Hospitality Collaborative, and that 46% of the Faith Community volunteers with the Hospitality Collaborative, and in 2015 contributed 53,700.00 to BSM's budget through their weekly offering. That number went to 85,871 in 2016.

VI. APPENDIX A: CONGREGATIONAL SURVEY AND RESULTS

The following pages contain 1. The Congregational Survey questions and results rendered in bar graph format and, 2. congregant responses to survey questions that permitted open comments (Questions 4-15; 16-20).

Q1 How often do you attend BSM?

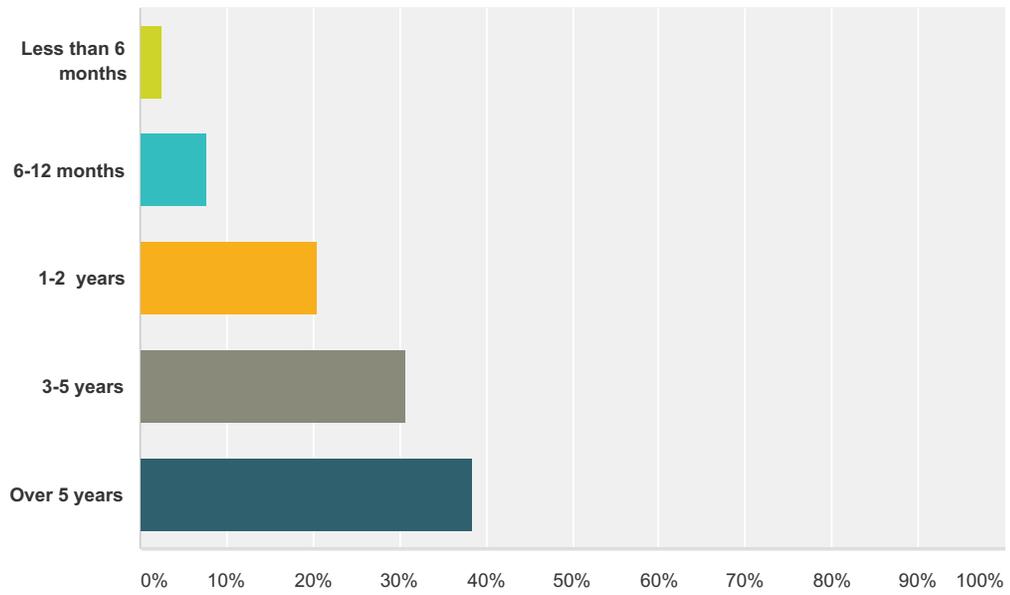
Answered: 39 Skipped: 0



| Answer Choices | Responses |
|-----------------------------------|-----------|
| Every Sunday | 74.36% 29 |
| 1-2 times a month | 15.38% 6 |
| Once a month or less | 5.13% 2 |
| First time | 0.00% 0 |
| I would attend more frequently if | 5.13% 2 |
| Total | 39 |

Q2 How long have you been coming to BSM?

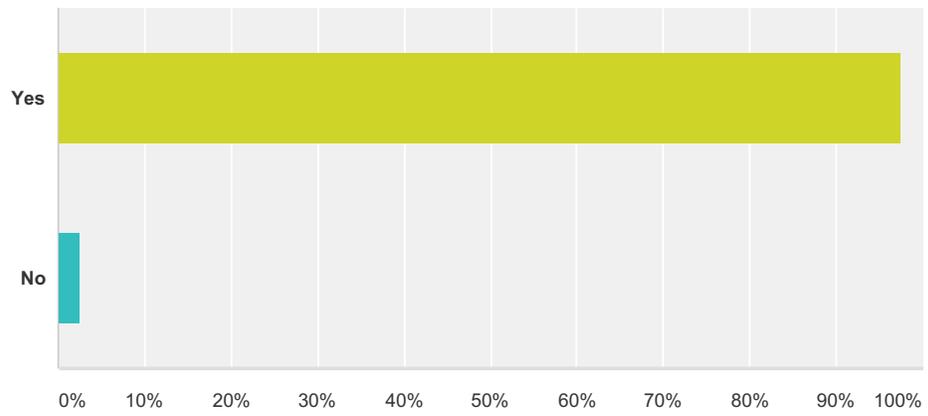
Answered: 39 Skipped: 0



| Answer Choices | Responses |
|--------------------|-----------|
| Less than 6 months | 2.56% 1 |
| 6-12 months | 7.69% 3 |
| 1-2 years | 20.51% 8 |
| 3-5 years | 30.77% 12 |
| Over 5 years | 38.46% 15 |
| Total | 39 |

Q3 Do you consider this your primary worshipping community?

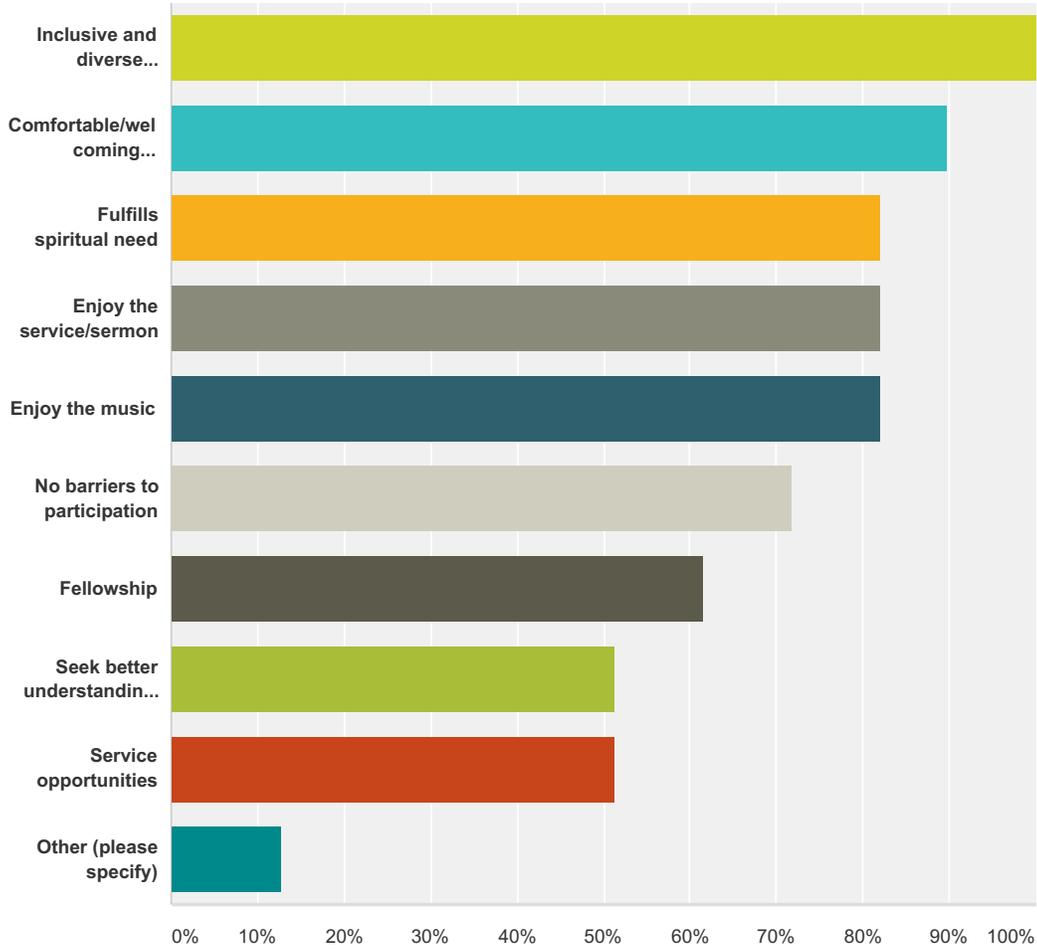
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|----------------|-----------|-----------|
| Yes | 97.44% | 38 |
| No | 2.56% | 1 |
| Total | | 39 |

Q4 What brings you to BSM? (check all that apply)

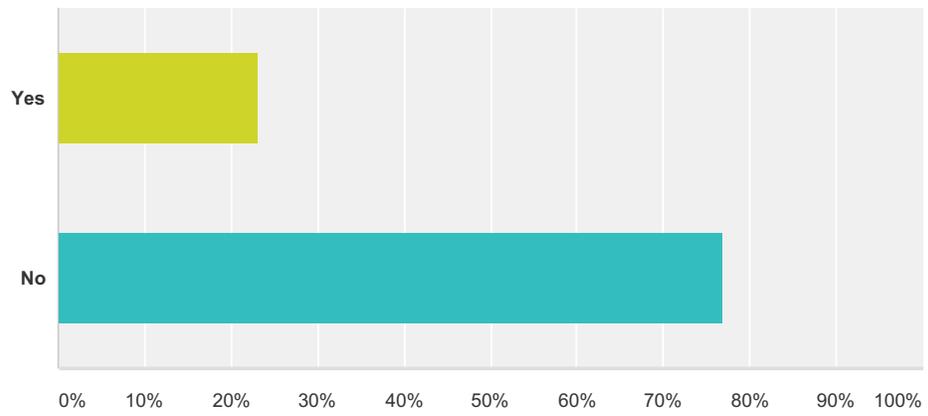
Answered: 39 Skipped: 0



| Answer Choices | Responses | Count |
|--|-----------|-------|
| Inclusive and diverse congregation | 100.00% | 39 |
| Comfortable/welcoming environment | 89.74% | 35 |
| Fulfills spiritual need | 82.05% | 32 |
| Enjoy the service/sermon | 82.05% | 32 |
| Enjoy the music | 82.05% | 32 |
| No barriers to participation | 71.79% | 28 |
| Fellowship | 61.54% | 24 |
| Seek better understanding of Christian faith | 51.28% | 20 |
| Service opportunities | 51.28% | 20 |
| Other (please specify) | 12.82% | 5 |

Q5 Have you made a Declaration of Belonging?

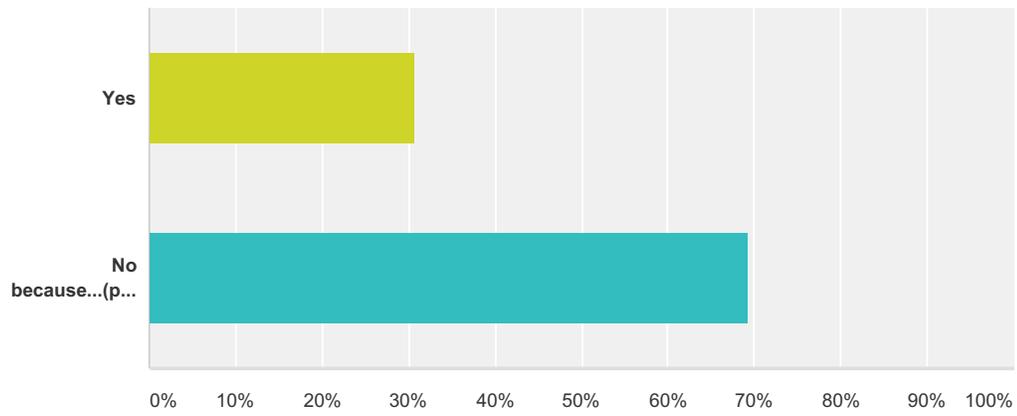
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|----------------|-----------|-----------|
| Yes | 23.08% | 9 |
| No | 76.92% | 30 |
| Total | | 39 |

Q6 If you have young children, do you bring them to worship?

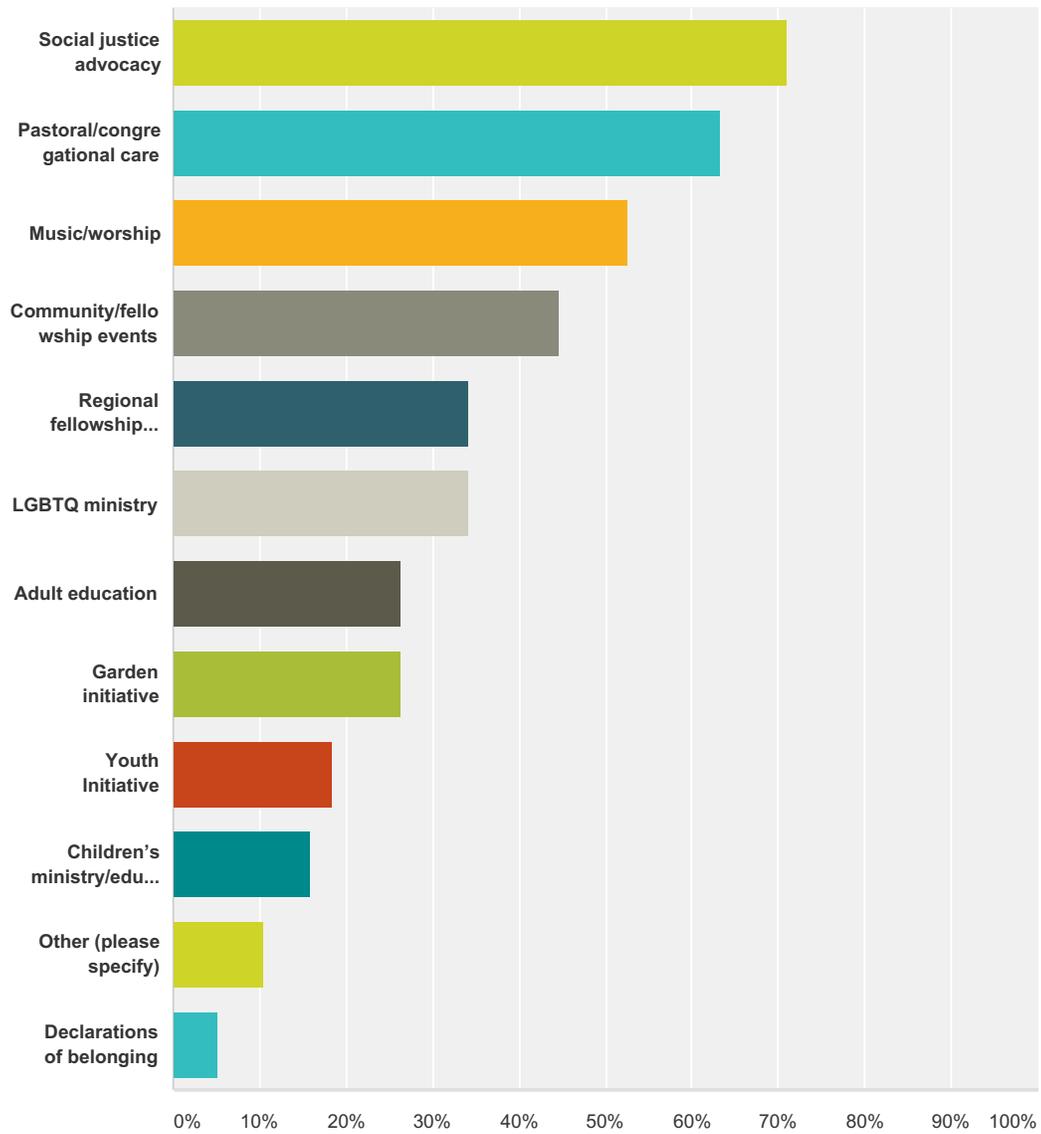
Answered: 13 Skipped: 26



| Answer Choices | Responses | |
|-------------------------------|-----------|-----------|
| Yes | 30.77% | 4 |
| No because...(please specify) | 69.23% | 9 |
| Total | | 13 |

Q7 What areas of community life are priorities to you?

Answered: 38 Skipped: 1



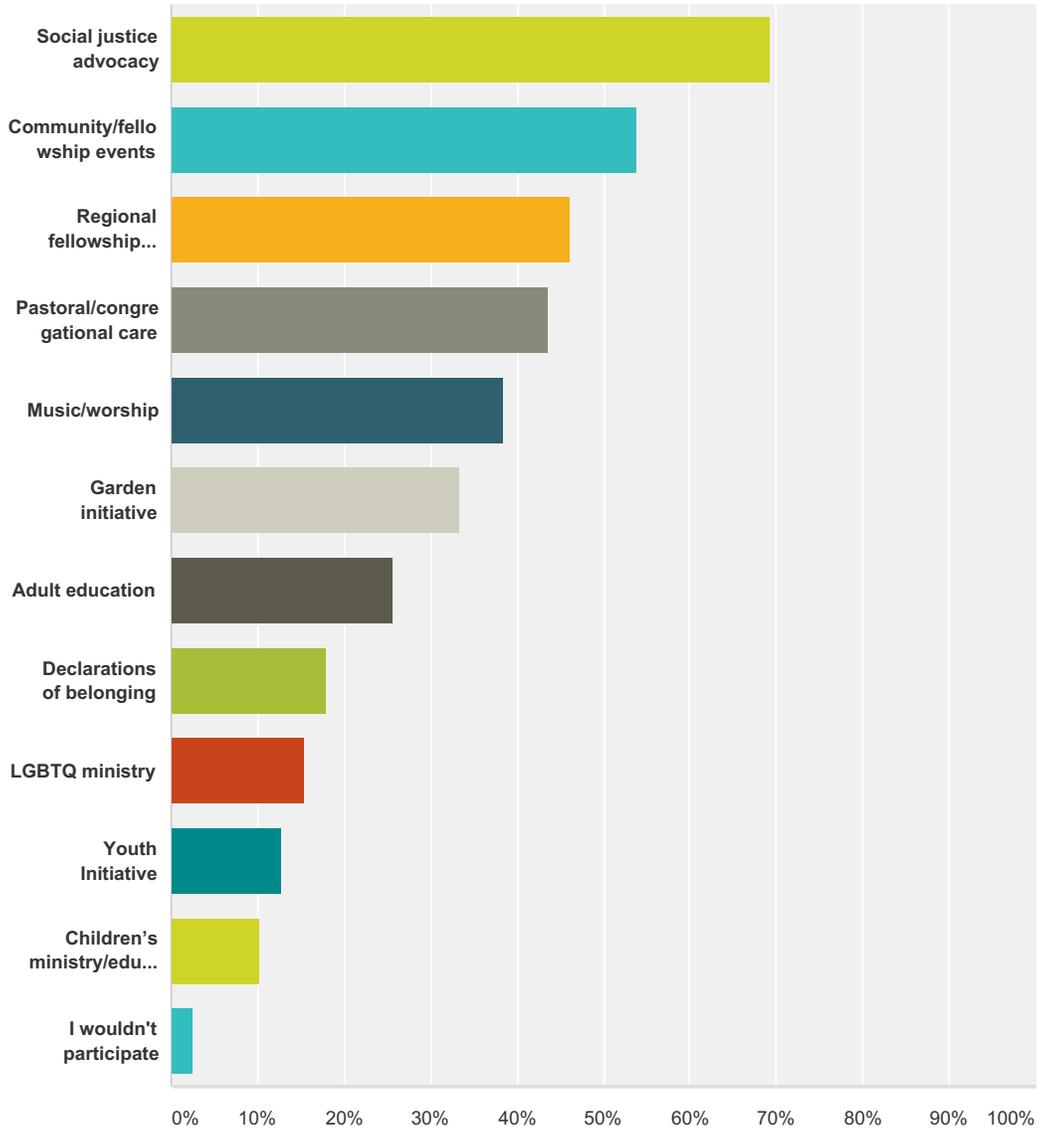
| Answer Choices | Responses |
|------------------------------|-----------|
| Social justice advocacy | 71.05% 27 |
| Pastoral/congregational care | 63.16% 24 |
| Music/worship | 52.63% 20 |
| Community/fellowship events | 44.74% 17 |
| Regional fellowship groups | 34.21% 13 |
| LGBTQ ministry | 34.21% 13 |
| Adult education | 26.32% 10 |

BSM Mission Study

| | | |
|-------------------------------|--------|----|
| Garden initiative | 26.32% | 10 |
| Youth Initiative | 18.42% | 7 |
| Children's ministry/education | 15.79% | 6 |
| Other (please specify) | 10.53% | 4 |
| Declarations of belonging | 5.26% | 2 |
| Total Respondents: 38 | | |

Q8 Which of the areas in Question 8 would you most likely participate in? (Please select all that apply.)

Answered: 39 Skipped: 0



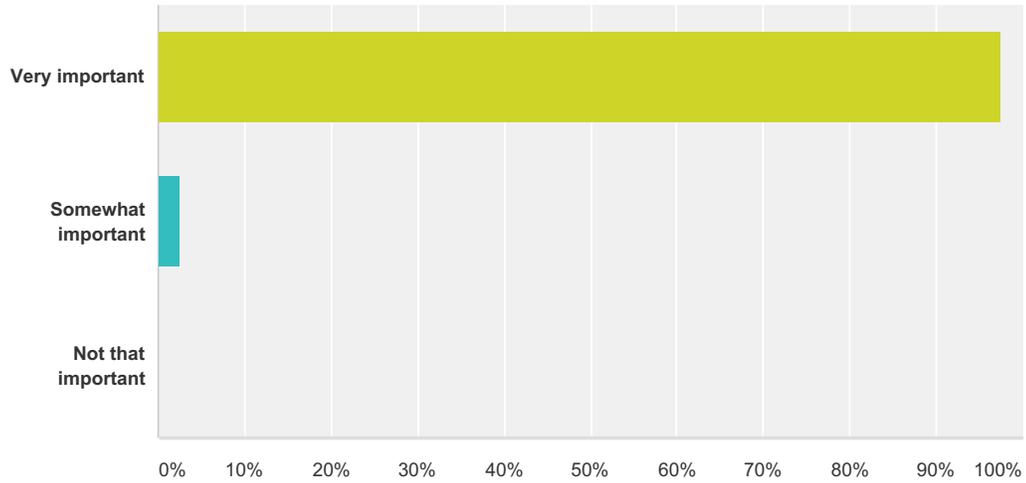
| Answer Choices | Responses |
|------------------------------|-----------|
| Social justice advocacy | 69.23% 27 |
| Community/fellowship events | 53.85% 21 |
| Regional fellowship groups | 46.15% 18 |
| Pastoral/congregational care | 43.59% 17 |
| Music/worship | 38.46% 15 |
| Garden initiative | 33.33% 13 |

BSM Mission Study

| | | |
|-------------------------------|--------|----|
| Adult education | 25.64% | 10 |
| Declarations of belonging | 17.95% | 7 |
| LGBTQ ministry | 15.38% | 6 |
| Youth Initiative | 12.82% | 5 |
| Children's ministry/education | 10.26% | 4 |
| I wouldn't participate | 2.56% | 1 |
| Total Respondents: 39 | | |

Q9 As a faith community in the city, BSM is called on to care for Philadelphia’s most vulnerable in many different ways. The primary avenue of that care is our Hospitality Collaborative. How important is this mission to our identity as a faith community?

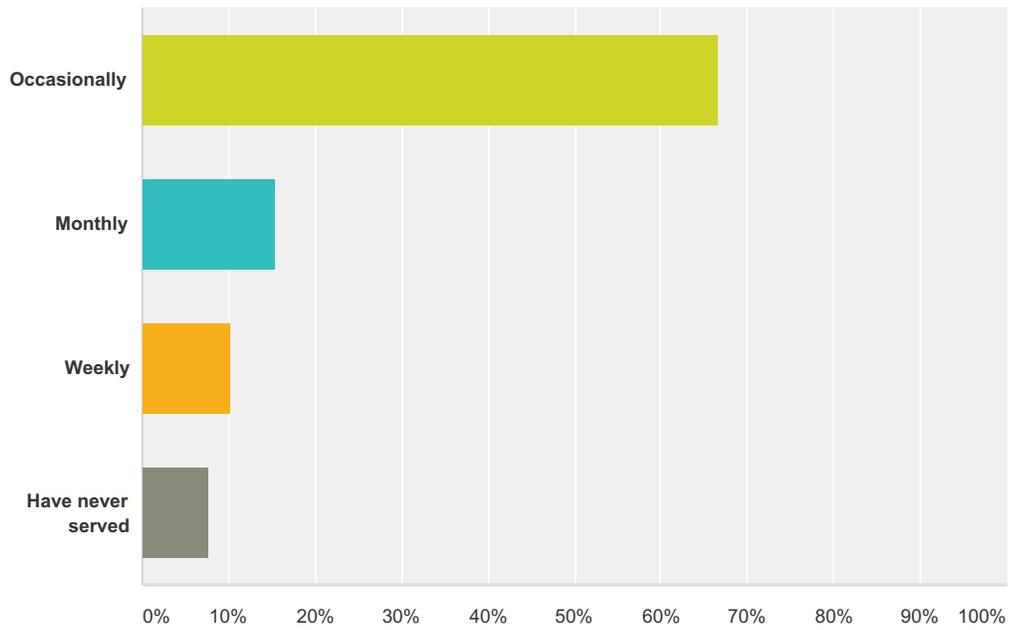
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|--------------------|-----------|-----------|
| Very important | 97.44% | 38 |
| Somewhat important | 2.56% | 1 |
| Not that important | 0.00% | 0 |
| Total | | 39 |

Q10 How often do you volunteer/serve in the Hospitality Collaborative?

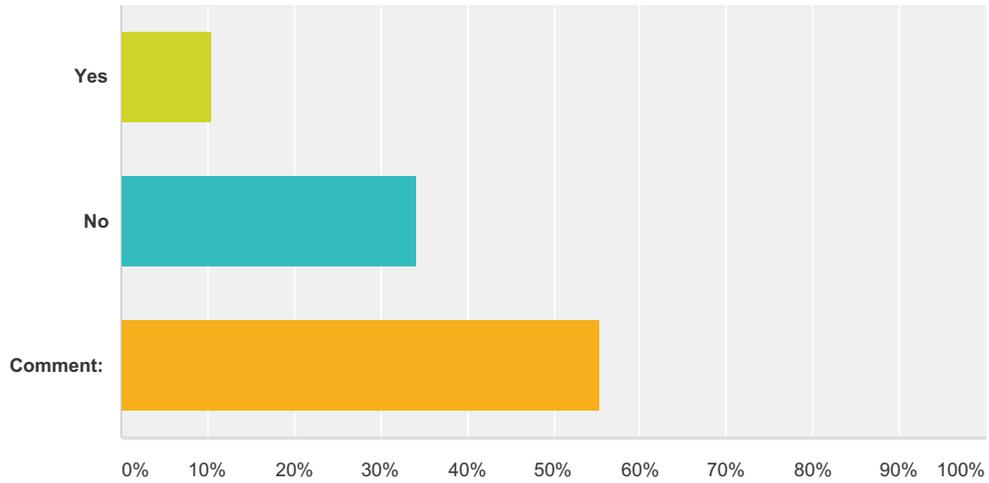
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|-------------------|-----------|-----------|
| Occasionallly | 66.67% | 26 |
| Monthly | 15.38% | 6 |
| Weekly | 10.26% | 4 |
| Have never served | 7.69% | 3 |
| Total | | 39 |

Q11 BSM currently serves our congregation and the city with a staff of 1 pastor (Sammie Evans), 1 year-long pastoral associate (Michele Ward), and a director of the Youth Initiative (Devin Johns). Do you feel that 3 pastoral staff members adequately meet congregational needs?

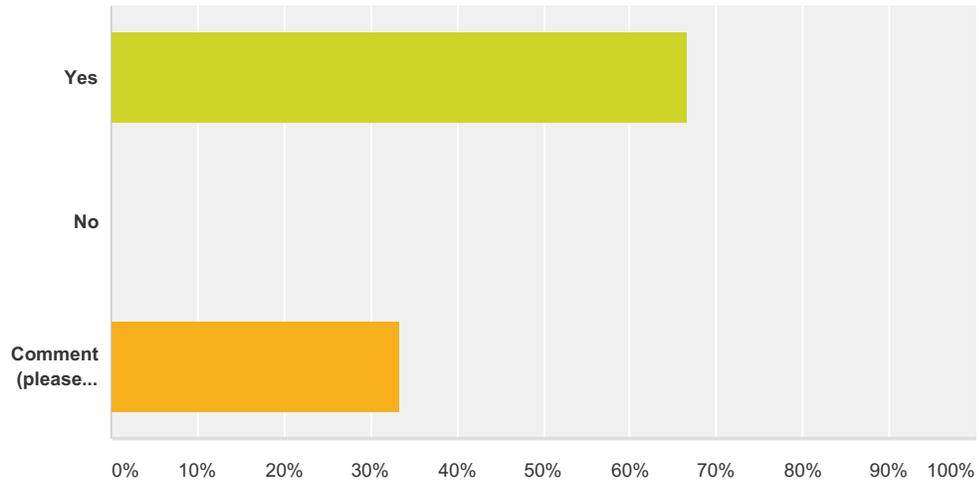
Answered: 38 Skipped: 1



| Answer Choices | Responses |
|----------------|-----------|
| Yes | 10.53% 4 |
| No | 34.21% 13 |
| Comment: | 55.26% 21 |
| Total | 38 |

Q12 Two music leaders are currently under contract to lead music at BSM (Tony Moore and John Francis). Do you feel that two music leaders adequately meet congregational needs?

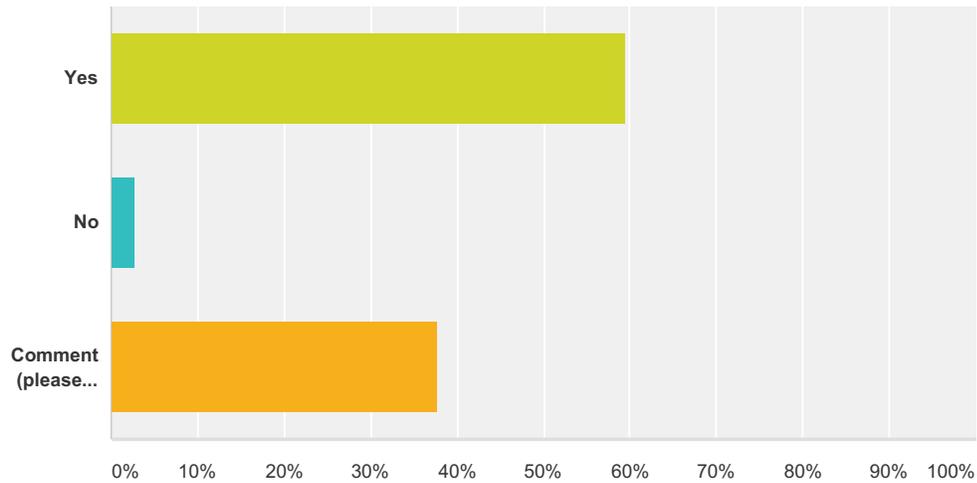
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|--------------------------|-----------|-----------|
| Yes | 66.67% | 26 |
| No | 0.00% | 0 |
| Comment (please specify) | 33.33% | 13 |
| Total | | 39 |

Q13 Two congregational groups currently provide leadership and care for the BSM community. The Brain Trust provides oversight in personnel, finances and belonging. Caring for Others provides care, puts on fellowship events, and organizes small groups. Do you feel that these two groups adequately meet congregational needs?

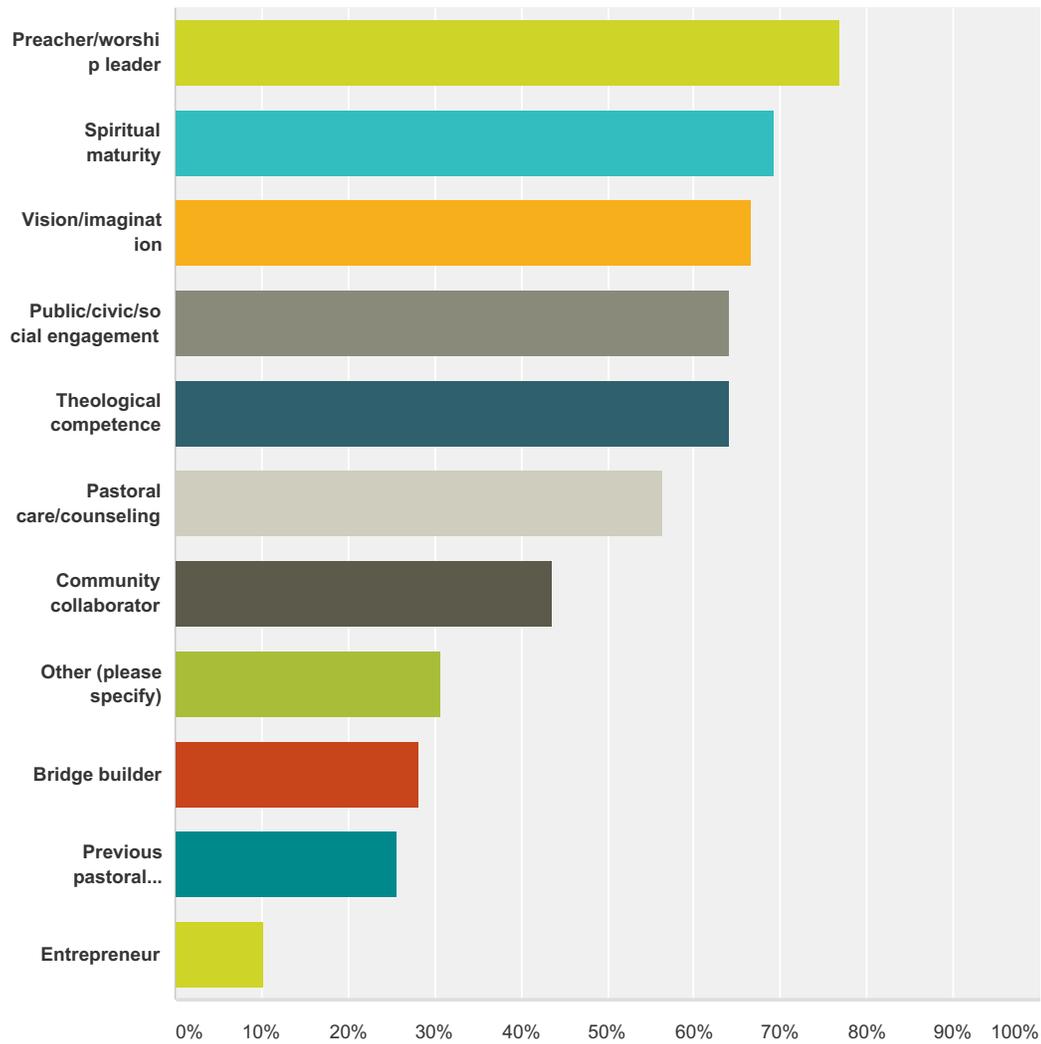
Answered: 37 Skipped: 2



| Answer Choices | Responses |
|--------------------------|-----------|
| Yes | 59.46% 22 |
| No | 2.70% 1 |
| Comment (please specify) | 37.84% 14 |
| Total | 37 |

Q14 What qualities/strengths are most important in our next pastor? (choose 4)

Answered: 39 Skipped: 0



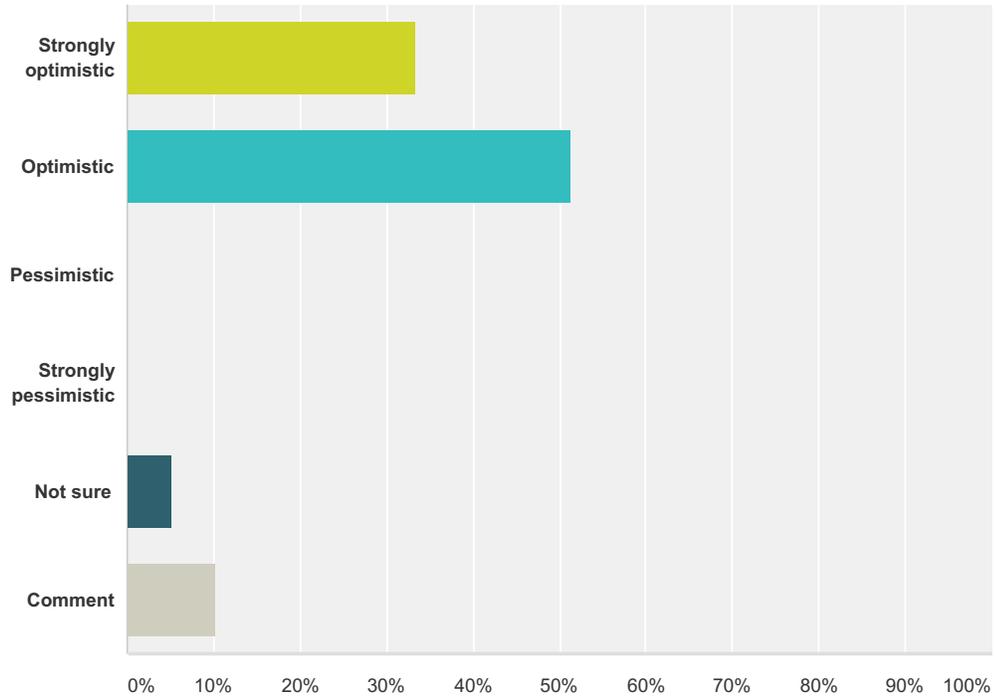
| Answer Choices | Responses | Count |
|--------------------------------|-----------|-------|
| Preacher/worship leader | 76.92% | 30 |
| Spiritual maturity | 69.23% | 27 |
| Vision/imagination | 66.67% | 26 |
| Public/civic/social engagement | 64.10% | 25 |
| Theological competence | 64.10% | 25 |
| Pastoral care/counseling | 56.41% | 22 |
| Community collaborator | 43.59% | 17 |
| Other (please specify) | 30.77% | 12 |
| Bridge builder | 28.21% | 11 |

BSM Mission Study

| | | |
|------------------------------|--------|----|
| Previous pastoral experience | 25.64% | 10 |
| Entrepreneur | 10.26% | 4 |
| Total Respondents: 39 | | |

Q15 Broad Street Ministry is in the process of transition and development. Are you optimistic about BSM's future?

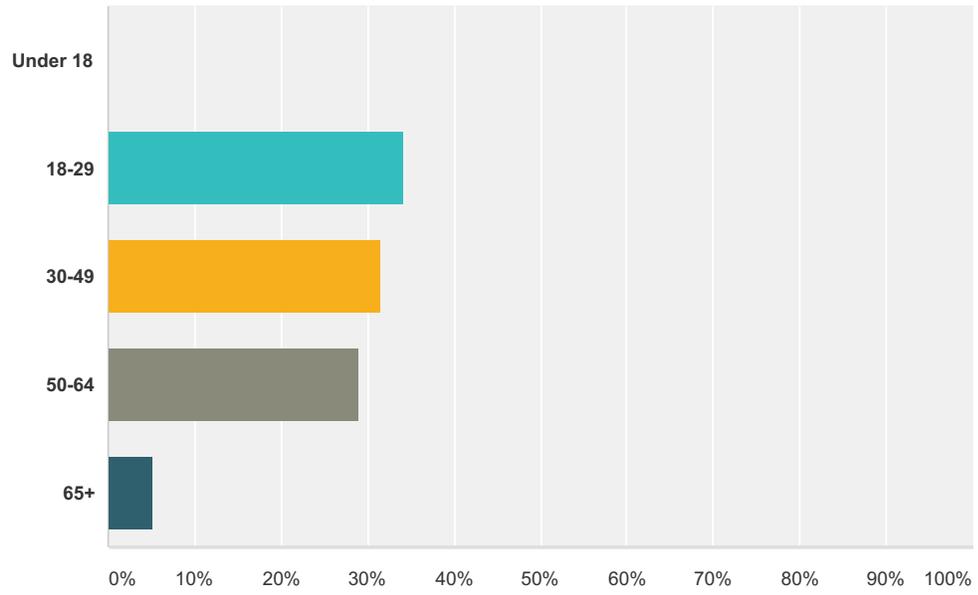
Answered: 39 Skipped: 0



| Answer Choices | Responses | |
|----------------------|-----------|-----------|
| Strongly optimistic | 33.33% | 13 |
| Optimistic | 51.28% | 20 |
| Pessimistic | 0.00% | 0 |
| Strongly pessimistic | 0.00% | 0 |
| Not sure | 5.13% | 2 |
| Comment | 10.26% | 4 |
| Total | | 39 |

Q24 What is your age group?

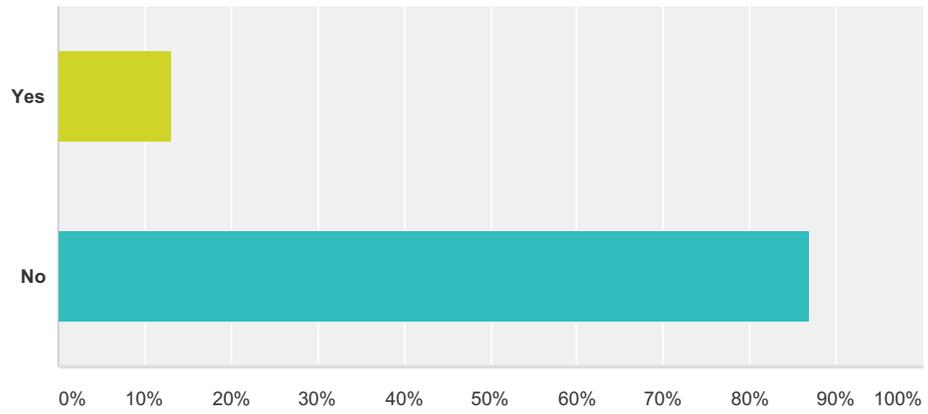
Answered: 38 Skipped: 1



| Answer Choices | Responses |
|----------------|-----------|
| Under 18 | 0.00% 0 |
| 18-29 | 34.21% 13 |
| 30-49 | 31.58% 12 |
| 50-64 | 28.95% 11 |
| 65+ | 5.26% 2 |
| Total | 38 |

Q25 Do you have young children?

Answered: 38 Skipped: 1



| Answer Choices | Responses | |
|----------------|-----------|-----------|
| Yes | 13.16% | 5 |
| No | 86.84% | 33 |
| Total | | 38 |

VII. APPENDIX B: BSM LAY LEADERSHIP JOB DESCRIPTIONS

A. CONGREGATIONAL BRAINTRUST

Reports to: Pastor & Manager of Faith & Worship

Term of service: 1 year of service; renewal up to 3 consecutive years

Responsibilities

1. Governance
 - a. Meet monthly with Pastor & Manager of Faith & Worship
 - b. One or more members will serve on the BSM Board of Directors
 - c. Provide monthly reports to the congregation
 - d. Convene bi-annual congregational check-ins
 - e. Provide support to the pastoral staff
 - f. To be consulted concerning:
 - i. Programming
 - ii. Personnel (Pastoral Fellows, Seminarians, Music leaders)
2. Stewardship
 - a. Review budget with pastoral staff (quarterly)
 - b. Encourage congregants to help meet financial goals
 - c. Encourage congregants to help meet service goals
 - d. Make regular financial and service contributions
3. Relational
 - a. Co-convene Declarations of Belonging with CFO
 - b. Encourage and provide support for congregational initiatives
 - c. Be present and known to the congregation
 - d. Offer prayer for and spiritual support to congregants

Required Skills, Abilities and Commitments

1. Congregational Involvement and awareness
 - a. Involvement in the BSM community for at least 2 years
 - b. Completion of a Declaration of Belonging
 - c. Awareness of the issues facing the congregation
 - d. Acquaintance/deepening relationships with congregants
2. Presence
 - a. Regular attendance at monthly BT meetings
 - b. Regular attendance at worship and BSM events
3. Communication
 - a. Ability to listen and discern concerns of congregants
 - b. Ability to clearly communicate the work of the BT
 - c. Commitment to constructively work through conflict
4. Discernment
 - a. Ability to make decisions on budget, personnel and congregational initiatives
 - b. Vision for maintaining and developing the congregation

B. CARING FOR OTHERS

Reports to: Pastoral Fellow

Length of Service: 1 year of service

Position status (exempt/non-exempt): Volunteer

Size of Cohort: 5-7 people

Responsibilities

- Cards (celebration, illness, grief)
- Prayers (Receiving and responding to prayers from Sunday)
- Welcoming
 - Greeting (new) people as they come in and after worship
 - New & Nearly New (lead tours once a month on Sundays to welcome folks to BSM)
- Fellowship
 - Regional Fellowship (CFO supports conveners)
 - South, West, North by NW (convener or regional congregant facilitates 1/mth)
 - LGBTQ Fellowship (pastor and convener facilitate 2/mth)
 - Artists Fellowship (pastoral fellow facilitates)
 - Congregation-wide fellowship events
 - Receptions for baptisms, sendings, receivings, celebrations, etc.
 - Ice-skating, ice cream socials, etc.
 - Check-in with BSM community members as needed
- Visitation (Hospital Visits)
- Support for Organizational-wide Events
 - Advocacy
 - Volunteering with Hospitality Collaborative
 - Attending Fundraisers & Events
- Governance
 - Meet monthly with Pastoral Fellow
 - Leadership retreat once a year with BrainTrust (minimum standard)

Time Commitment Expectations

- Member attends services and/or BSM events somewhat regularly (4-6 hrs/mth)
- Member consistently attends monthly CFO meetings/dinners (2 hrs/mth)
- Respond to prayer cards and emails each week (2-3 hrs/mth)

Required Skills/Abilities

- A self-starter who takes responsibility for their area
- Compassionate listener and enjoys working with others
- Hospitality, welcoming, and/or fellowship curating are natural gifts
- Skilled at providing others with emotional and/or spiritual care (through conversation, prayer, consistent follow up with prayer cards)
- Communicative by email, and responsible
- Involvement in the BSM community for a minimum of six months

VIII. APPENDIX C: BSM ORGANIZATIONAL LEADERSHIP

As a 501(c)(3) public charity, Broad Street Ministry (BSM) is ultimately governed by its independent **Board of Directors**. BSM's board currently comprises seven community leaders with expertise ranging from finance, to health care, to nonprofit management. Each of BSM's directors is deeply dedicated to its overall mission, and many of them have provided long service to the organization. The Board Chairperson is Jeff Libson, who has practiced law for over 35 years and is widely regarded as one of the nation's leading life sciences practitioners.

The **Executive Director** of BSM reports directly to the BSM Board and is responsible for oversight and management of the entire organization. Michael Dahl assumed the role of Executive Director last June, filling the vacancy created when BSM Founder Rev. Bill Golderer resigned in order to seek a seat in the U.S. Congress. Rev. Golderer remains on the BSM Board. Prior to this role, Michael was Senior Vice President of the Philadelphia Program, Planning and Evaluation at The Pew Charitable Trusts, overseeing a \$30 million program portfolio for one of the country's largest public charities. Mr. Dahl also brings an extensive background in both the private sector and government service to BSM.

In addition to overseeing and guiding the BSM Faith Community, the incoming **Pastor** will be an integral member of BSM's collaborative and close-knit senior management team, helping to provide strategic direction for the organization. He or she will be one of four direct reports to Mr. Dahl.

Melinda Berkman serves as the organization's **Chief Financial and Administrative Officer**, overseeing all budgeting and planning processes, managing the organization's cash flow, directing the annual audit process, and leading its human resources and administration efforts. Melinda earned her undergraduate and graduate degrees in Economics from the University of Alaska Fairbanks and worked as a fisheries economist for the State of Alaska. After moving to Philadelphia, Melinda joined the Managers Investment Group eventually rising to the level of Vice President. She joined BSM in 2011, making good on her desire to transition to the nonprofit sector.

Edd Conboy is the **Director of Social Services** for BSM. Edd joined the organization in 2010, becoming BSM's first co-located staff member. His responsibilities include overseeing the day-to-day operations of the Hospitality Collaborative, managing BSM's case management ("Concierge") services, and developing and leading the organization's numerous partnerships with best-in-class human services organizations. For most of his career Edd has been a teacher, a therapist and a consultant. Edd has a M.S. degree in Counseling Psychology and Post-Master's training in Strategic Family Therapy and Research Methodologies.

Theresa Malandra holds the position of **Development Director**, having joined BSM in 2015. She leads the organization's advancement and volunteer programs and assists BSM in raising critical charitable revenue, developing sustainable partnerships, and heightening awareness about BSM throughout the Greater Philadelphia region. A highly experienced development professional, Theresa most recently served as Director of Development at Programs Employing People (PEP), a South Philadelphia nonprofit which provides educational, vocational, and recreational services to people with intellectual disabilities and held numerous other development pos. Theresa has a Master of Arts degree in Industrial and Organizational Psychology from LaSalle University and a Bachelors of Arts degree in Psychology from West Chester University.

IX. APPENDIX D: DECLARATION OF BELONGING LESSON PLAN

Week 1: Building rapport, asking questions, assigning the Declaration.

Room set-up – Ten chairs arranged in a circle. No table.

In the room – Eight participants, one pastor, and one lay-person (either a previous Declaration of Belonging participant or a Congregational Sherpa)

Open with prayer.

Questions for the room:

Check in/Everyone's voice in the room – Who are you and why did you accept this invitation?

Why did you come to Broad Street Ministry?

What do you do at Broad Street Ministry now?

What reservations do you have about Broad Street Ministry?

What is your dream for your involvement at Broad Street Ministry?

Pastor & Layperson explain idea:

- This used to be a place where if you were bodily present, you belonged. We're big enough now that it's becoming important to have a process whereby people can put a stake in the ground.
- From the beginning, it's been essential to this place that all feel welcome here, especially those who least feel welcome elsewhere. This is not about becoming a Member.
- But it is like membership because we do want a commitment from you and we want to make one to you. It is like membership because we want to co-create a healthy, sustainable structure with accountability. We want you to come back and feel a part of a strong community with a strong structure that allows us as a congregation to be a force for good in Philadelphia.
- But it's not about becoming a member: This is more relational – it's about interdependence, rather than bolstering numbers. There is less ritual here, although there is some (like when you get commissioned in worship in two weeks). Belonging at BSM is not doctrinally contingent (as in you have to believe x, y, and z) but it is scripturally based.
- So these Declarations of Belonging are a way to catch up to our story and put stakes in the ground. You all, and others, have voted with your butts (and feet and voices and...) to be here on Sundays and throughout the week. Declarations of Belonging are a way to be more specific and to make explicit what has been implicit this whole time. They are a way to make commitments, and to be committed to.
- We are asking you to come back next week with a written Declaration to share with the group. You will read the Declaration aloud to one another and then ask each other to make a commitment to you, and you to them.
- *Hand out attachment and walk through it.*

What questions do you have?

Adjourn with prayers for one another.

Week 2: Reading Declarations and Making Commitments

Group check in.

Volunteer to go first

Structure is:

- Read Declaration.
- The group asks questions of the person who wrote it. What was it like to write it? Could you help me understand better your request for this? Things like that.
- The group affirms its intention to help fulfill the request made by the Declarer and the group offers gratitude for the commitments made by the Declarer.

Rinse and repeat

Ask the group how they would like to remain in contact with each other. Every 6 month check-in is our suggestion.

Close in prayer for one another with a promise to return the following week to be commissioned

Week 3: Being Commissioned in Worship

During the offering:

“BSM is a receiving and sending community. We as a community are marked by fierce commitment and also by transience. This group of eight people has gathered together over the last two Sundays to get to know one another, pray for one another, make commitments to one another, and write documents called Declarations of Belonging. These documents signal their intent to belong to one another and to this community, and to help others do the same. If you’re interested in learning more about putting down roots in this place, speak to me or to any of these eight. Let’s pray. Gracious and loving God, we thank you that you have called your people to this place in various ways for more than a century. We thank you that you have called this group of people together to this community. We ask that as they commit to one another and this place, that you would strengthen them and build them up; give them guidance and discernment to help lead this community; and give us the ability to welcome them. In your son’s name we pray, Amen.”

A Writing Prompt

It is BSM’s intention to be a welcoming and hospitable environment for all who come through our doors. Regardless of who you are, we believe there is a place at the table for you here. We’re delighted that you want to declare your belonging to this place and we want to commit to doing our part to create a positive sense of community.

Please use words or art to write this Declaration of Belonging. It should be the rough equivalent of a full page. Please respond to the following prompts:

1. “My name is [Vladimir Putin or whatever your name is] and I come to Broad Street Ministry because [the preaching, the music, the attractive people or whatever your reasons are].”
2. Relationally, what can this community do to help you know you belong? And what have they done already? This could be lots of things. It could be, “I need someone who understands recovery to check in on me on Sundays in church.” It could be, “I need to see a pastor on a monthly basis to help me with my grief.” It could be all sorts of things.

3. What are you prepared to commit to in the course of a year that aligns with the three specific items given in the Offering – prayers, money, and time? An example of this could be: “I will commit to praying the prayers found on the blog twice per month; I will commit to giving \$500 over the course of the year; and I will commit to volunteering at Breaking Bread once per quarter and reading scripture in worship twice per year.” Or you could write, “I’m going to get together with Pam every Monday evening to pray for the congregation; I’m going to give away 3% of my paycheck once I get a job; and I’m going to sing in the choir every Sunday come hell or high water.”
4. How would you like to be held accountable for what you said you would do?
5. “I belong to this community because I believe [what possibility do you see at BSM? This is where you write what the opportunity is and what your vision of the future is.]

Please bring this ready to share with the group next week. After you finish reading it, the group will respond to what you’ve written and offer their commitments to you.

Our plan was to share these declarations with the pastoral staff, with Caring for Others, and with the group we’ve been calling the Braintrust. These are the groups who, in addition to your cohort, would be responsible for ensuring Broad Street commits to caring for you. If you’d rather not have all those people see it, just write here whom you would like to see it.

Sample Declaration of Belonging (Andy Greenhow)

My name is Andy Greenhow and I come to Broad Street Ministry because it’s my vocation and it’s my worshiping community. I come here because I see the Kingdom of God in the faces of the people that are here and if I didn’t come, I’d lose my way.

This community can help me know I belong by continuing to let me be one of its pastors. It can share its joys and sorrows with me and let me pray for them. This community can help me enact a way to get us all to belong to one another. This community can help me know I belong by telling me directly if there’s an issue.

I’m prepared to contribute 5% of my net paycheck after I close on my house in September. I am prepared to pray the prayer cards every week and meet with anyone who wishes to do so. I am prepared to work 55 hours a week over six days to guide the congregation, raise funds, and build partnerships in the city and beyond.

I count on my colleagues in ministry, the staff of Broad Street Ministry, my spouse, and the Congregational Brain Trust, among others, to keep me accountable to these commitments.

I belong to Broad Street Ministry because I believe no other congregation has quite the opportunity to enact the Reign of God in Philadelphia or the American church of the 21st century quite like this one. It is my privilege to be a part of this community.

x. **APPENDIX E: BSM FAITH COMMUNITY STATISTICS**

Broad Street Ministry *Faith Community*

A broad-minded faith community in the Christian tradition for the contemporary world, committed to extending radical hospitality and creating a spiritual home for all, especially those who feel like they don't belong anywhere else.

WHOM WE SERVE

In 2015 there were **4,964 visits** to BSM for Sunday worship, small groups, and special worship services.

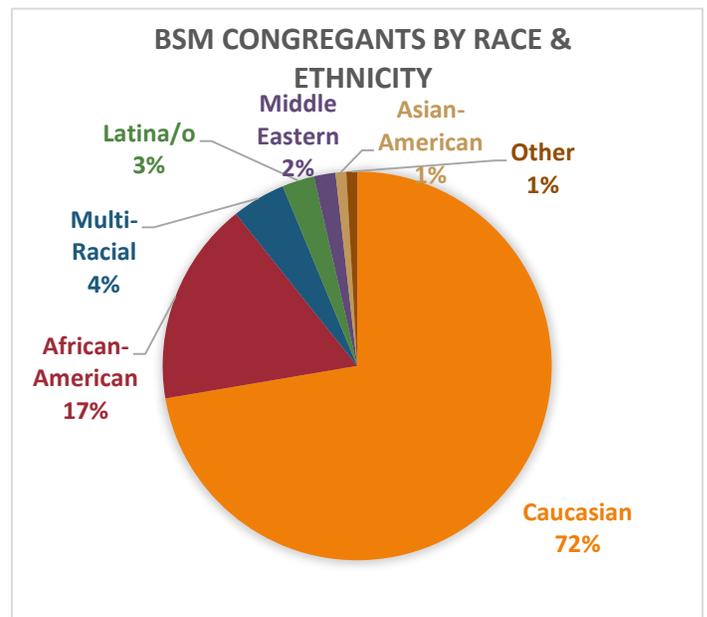
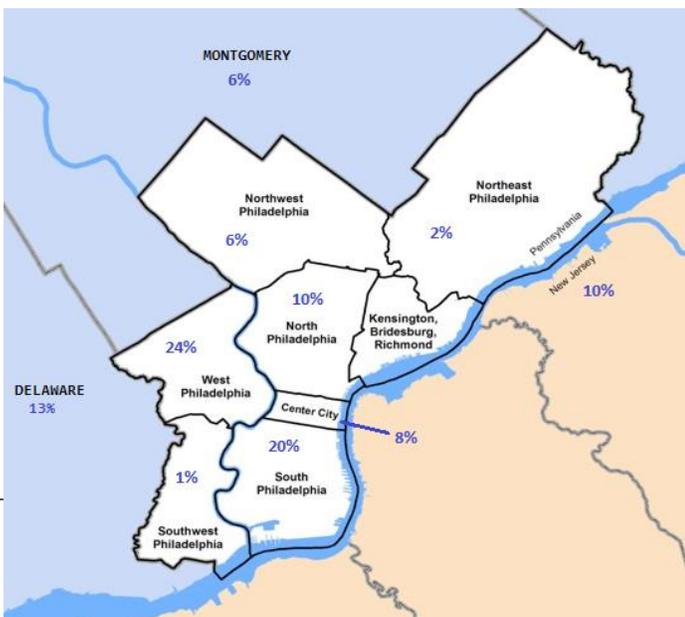
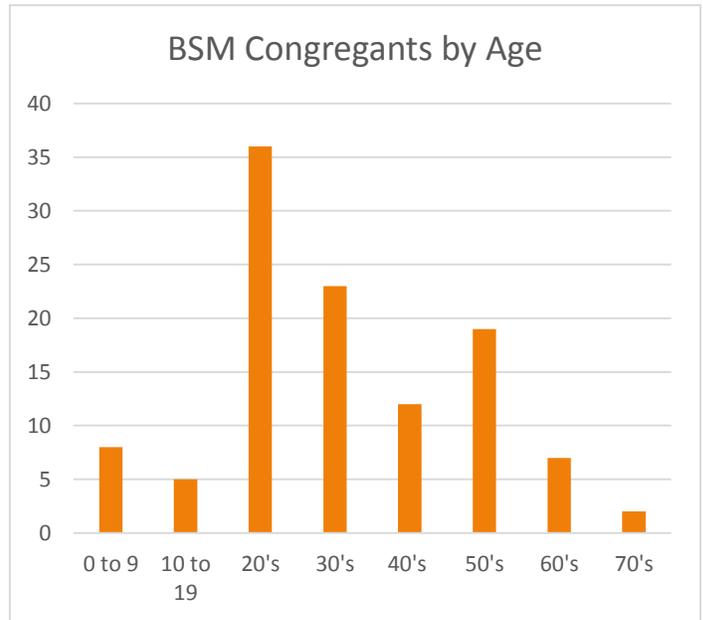
An average of **90** people per week attended Sunday **worship**, and an average of **20** people attended Sunday **small groups** for Christian education, fellowship, and spiritual practices.

13% of BSM's approximately 112 regular congregants identify as **LGBTQ**.

64% of BSM's congregation is **under 40**.

6% of BSM congregants **access services** provided by BSM's Hospitality Collaborative.

BSM congregants represent **40 zip codes** in and around Philly.



BSM'S WORSHIPING COMMUNITY IS GROWING

Total visits to worship:

- In 2014, 4,445.
- In 2015, 4,964.

Average Sunday worship participation:

- In 2014, 83.3.
- In 2015, 90.2.



Radical hospitality practiced here!

THE WORSHIPING COMMUNITY'S IMPACT ON BSM

46% of BSM's congregants **volunteer** at the Hospitality Collaborative.

In 2015, the worshiping community contributed **\$53,717.36** to BSM through its weekly offering.

The worshiping community volunteered **927.25 hours** of service to BSM in 2015.

WHAT HAPPENS BESIDES WORSHIP?

The **Pastoral Immersion Program** is a full-time year-long residency program for recent seminary graduates interested in serving the entrepreneurial church of the 21st century. 100% of PIP alumni dating all the way back to 2009 are still in ministry, serving the Church in eight US states and Canada.

BSM's **Sunday evening and regional small group** ministries are opportunities to participate in Christian education like theology, Bible, or catechism study, spiritual practices like centering prayer and communal singing with leadership from the music ministry.

Fellowship opportunities at BSM include monthly churchwide offerings like ice skating or free Sundays at the Art Museum. In addition, BSM coordinates geographic parishes where congregants in Delaware County, West Philadelphia, and South Philadelphia gather for regular potlucks or community gatherings. This program will soon expand to NW Philadelphia and Montgomery County.

LAY LEADERSHIP AT BSM

Caring for Others is BSM's answer to a traditional board of Deacons. CFO meets monthly and is charged with providing care to those who are sick or in hospital, planning Sunday small groups, and providing fellowship opportunities.

The **Congregational Braintrust** provides oversight to the governance of the congregation, ensuring there is lay representation in every facet of ministry. They meet every three weeks to discuss financial stewardship, belonging, evangelism, and personnel.

BSM's robust **music ministry** includes the Motley Order Choir, directed by Tony Moore, and the Amen Corner, directed by John Francis. These groups alternate leadership every Sunday. Approximately 13% of the congregation participates in music leadership by singing or playing an instrument.

"Worship at BSM reminds me that I am not my own. It's a regular reminder that 'it's not all about me.'" – *David V.*

"I attend BSM because to me it represents a microcosm of heaven on earth. It brings me pure pleasure to experience how our faith community lives out its calling to radical hospitality. BSM provides an inviting place for all races, classes and gender orientations. The worshipping community serves as a reminder that we are not alone in our earthly struggle. This social reality is most clearly pronounced in the diversity of music, liturgy and the worship community. I constantly am consoled and convicted, both at once, when I attend!" – *JoAnn F.*

"I attend BSM because it is a worship community that reflects what Christ intended the church on earth to be, 'Love in action.'

I left my traditional African-American non-denominational church to join this open and diverse community where I feel appreciated, loved and not judged.

It matters because it is both a heart and hearth in the Center City community. BSM originated as a worshipping community and the service and social service arm sprang holistically from who our faith community was at the time. To lose it, would be to lose its soul.

BSM is where my mind, body, spirit and soul flourish and are loved." – *Pam G.*