Street Smarts
Steps for Community Ministry

Through Christ,
Transforming the World …
By Christ,
Being Transformed!!!

**The Street Smarts workshops and guidebooks
are an initiative of the Office of Missions, NC Conference,
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**A parallel series of workshops with accompanying guidebooks,
Thy Kingdom Come,
will be offered in early 2004
and focus on the church and our prophetic call to
social and economic justice.**

Contents

We'd Like to Thank

Before You Read On...

First, thank you for your interest in the Street Smarts workshop and your commitment to community ministry. We hope you found the workshop helpful.

This guidebook does not parallel what was covered in the workshop. Instead, it is a collection of pieces you can use back home, as you make decisions about your congregation's call to community ministry.

The major sections deal with these areas:

Theology:

The biblical mandate to be with and among suffering neighbors, to bring healing and to be healed ourselves.

Economy:

Background facts about poverty and wages, and the reality that many North Carolinians are in dire economic straits.

Ministry:

Tools and resources for congregational discernment, and for program planning, funding, maintenance, evaluation and celebration. Model ministries.

Humanity:

Understanding our own perspectives and those of persons we aim to serve.

As you go back and think about your congregation's ministries, the following categories might be helpful. The list was offered by the Rev. Mac Legerton of Lumberton's Center for Community Action, a decades-old multi-racial base for service programs and social justice.

In which of these approaches might your program or ministry fit?

Relief. Action to temporarily meet people's basic needs and ease the immediate burden of poverty. Examples include: providing food, clothing, shelter, and emergency funds.

Support. Action to strengthen people's capacities to function more effectively. Examples include: support groups, health care, child care, and foster care.

Development. Action to build people's capacities to meet their social, political, economic, educational, leadership, and moral/spiritual needs. Examples include: community, economic, social, political, and leadership development.

Transformation. Action to restructure and reconstruct the practices, policies, procedures, and values of institutions, systems, and cultures that abuse and neglect people; that is, to change "forms." Examples include: wage and hour laws, workplace safety, environmental protection, trade laws, and school reform.

Witness. Action to appeal to the conscience and heart of decision makers and the public by promoting a moral position. Examples include: candlelight vigils, days of prayer, rallies, and protests on a broad spectrum of issues.

The Street Smarts workshops and guidebook focus on development of our capacity for the first three ways listed by Mac—Relief, Support, and Development.

In early 2004, the second set of workshops and guidebook, "Thy Kingdom Come," will focus on the prophetic role of the church. It will speak to the fourth and fifth ways Mac names,

Transformation and Witness. That series will link participants with many of the state's ongoing social justice organizing groups, and explain how we as the church in North Carolina can lift our voices in a more coordinated and effective way for good jobs, health care, economic fairness, racial justice and other "kingdom" qualities here where we live.

It is our hope that you will find your journey through this workshop and manual to be an enriching experience, an exercise that will help you and your community of faith discover new ways to "build the Kingdom." Moreover, we hope that you will see this as an experience of worship, a time of active engagement in the life of faithful discipleship.

In the context of the workshop and through the pages of this manual, we loudly affirm that God never intended for worship to reside solely within the realm of the temple, the place of the sanctuary. God never intended for worship to be an activity that was exclusively the domain of liturgy and icons and religious formula. God never meant for worship to be wholly contained by walls of brick and mortar.

For God, worship has always been defined as that act we do with our very lives, reaching into the world to proclaim life and bring hope, reaching into the world to rebuild and renovate and make the community livable again! As Isaiah proclaims across three millennia, "…if you give food to the hungry and satisfy those who are in need, then the darkness around you will turn to the brightness of noon." (Isaiah 58: 10)

This is why we are engaged in Street Smarts. This is why we engage in this activity we call "missions;" simply, so that we might better worship the God who refuses to remain locked in formulas and creeds and the forms of religion. We do this, so that we might worship a God who always comes and walks where his creatures walk--out there, out in the world.

We yearn for a better world. We dream of a place where there will be no hunger, no hopelessness, no war, no need that crushes the soul and brings about a living death. We yearn for Kingdom.

Yet, we will never discover the reality of joy if we fail to embrace the Jesus who brings himself into solidarity with the pain. The journey of the resurrection is always made through the place of the cross. As we reach out to the brokenness of the world … as we reach out to the little one, we find Jesus reaching into those places of our own brokenness, those dark corners of our own battered souls, there where our own little one resides.

This is the reason we enter this journey. This is the reason we engage in this thing called mission, so that as we work with God to bring about the healing of the world, we discover that we too are healed.

This is worship. This is joy. This is mission.

Steve Taylor and Barbara Zelter

Fall 2003

Meeting Jesus in the Lives of the Poor

Mark 6:21-29

Mark 6:21. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom."

Mark 6:24 She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter."

Mark 6:26 The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.

Mark 6:29 When his disciples heard about it, they came and took his body, and laid it in a tomb.

I saw you again yesterday, my sister, as you shuffled through the racks full of recycled clothing. You didn't notice me as I watched you quietly move from piece to piece, your small children in tow, eyeing the clothing once worn by someone else, clothing which you could never afford to purchase outside of this domain. No matter how many hundreds of times the electronic voice which rules our cultural realm told you that you should have it, it would still be something beyond you, something at which you could only stare, maybe touch--at least in the right stores even as the shadowed cameras tracked your every move. And so I watched you, as you moved about the racks, silently figuring, silently calculating … "twenty-five cents, a dollar, maybe two. What about food for tomorrow's dinner?"

I know you better than most … but not as fully as I ought. I know you from the stories that my beautiful bride has shared, stories she learned from you as she carried you from place to place. Stories which tumbled from your mouth, a jumble of mispronounced words lacking structure or intelligibility, yet stories which are the essence of your being, your stories, your reality. What must it be like to live in a world of a mother's addiction? What must it be like to be raised into an environment that holds only hardship, raised without the support of a father, without the stability of a home, without the hope of a better tomorrow? What must it be like to have no one to teach you what it is to rise in the morning with the encouragement that today, you might change your world, to have no one who will offer up the encouragement that you might bring meaning into another's life or into your own?

My sister, I admit, I really don't know your existence. I try to understand. I try to see. Yet, there is such a chasm between your world and mine, so much space between your lack and my banquet. And my sister, to really know you requires such an effort, so much time, of which I claim to have so little. On my better days, on those days that I come closer to living out that which I know to be true, on the days when I approach that love of which I speak so freely, I do find time, maybe just a bit. And I do love you, at least to some small degree, at least for a moment. Yet, most of the time, we--me and my upright and good church-folk neighbors--we really don't love you at all. Truth be known, we really don't even like you very much.

You see, my sister, you critique our existence. You with your lack and your unwashed and unkempt kids. You with your chaotic life and your run-down home, a rusting hulk of a trailer and a littered yard. You crash into our well-manicured, well structured lives and you make demands on us. You call for one of our cloaks when we have worked so hard that we might have two. You call for food when our table is set for our own families, or our own friends, our own nation, our own tribe. You come to us in horrendous poverty, a product of not being able to make it, when we want to worship success. Perhaps you come as a stranger who invades our world from afar, when we seek only to know our own language. Perhaps you come out of three hundred years of slavery, oppression, and lack-- a product of your existence, a product of our creation, and we wish to leave the past in the past. It's hard loving you, my sister, it's hard being reminded that you will always be with us, that you are always beside our table waiting …waiting so that we might give to you, waiting so that we might invite you in.

Yet just the other day, as we sat together, you and I, as we sat on plastic chairs that stuck to our legs each time we stood up, as we sat together and shared a meal over the linoleum-topped table of the run-down diner, we laughed. We journeyed together for a while and we communed with one another. You brought humor and insight and wonder into my life. You talked of your dreams and your hopes which were not so unlike my dreams, not so different than my hopes. When you spoke of your children … it was with yearning for a life that mattered, a life that would be noted as a life of worth, a life that moved beyond your life, moved into the world a made a difference. You spoke of your children, my sister, and I thought they were my own. For your story was my story, our story, our life. A point of shared reality that connects us one to another and connects us to God.

And, my sister, we laughed with such joy, you and I. We laughed. And we laughed. And we laughed. I could not help but wonder: How can you laugh, my sister … how can you laugh?

Perhaps you laugh from the banquet that is shared. Perhaps you laugh because the platter brings food … and not your head. How then will I love you? Well, my sister, the answer depends on the question your life forces me to ask : "Who am I and what is my name?" With whom will I align myself? With whom will I stand? Will I name myself as Christian? Will I find in you the identity that Jesus says he takes on himself … "as you do unto the least of these … you do unto me?"

Or will I be so offended by your presence, find that your life of lack so convicts my life of plenty, that I begin to blame you and reject you, and maybe even hate you? Will I wish for your head on a platter simply so that I my self-image will remain intact? How will I respond, my sister, how will I respond?

Thankfully, mercifully, I am not left alone with the question, for you see, I reside in the community of faith. I live within the Body and the Body lives within me. And if I would be open to the movement of the Spirit through the people of faith, I would know that we, the people of faith, you, and I might move together. I would know that together, we might know one another and together, we might know the Christ.

That is the wonder and the miracle we have for one another, my sister. It is the wonder of being connected as children of a living God who says that the loving of God is always tied with the loving of one another. It is the miracle of being held by a God who would seek to call us "friend," so that we might know how to call one another friend.

You see, my sister, in the end, the abundance of my life is intimately tied to your abundance and the abundance of your life is intimately tied to mine. It seems that I can never really know Jesus, without also seeking to know you. This is faith. This is hope. This is love.

This is the extravagance and life of Christ…

"Who am I and what is my name?"

North Carolina Realities

Only people isolated in privileged prosperity, unconnected to neighbors less fortunate, have not known this kind of call. Many of us in North Carolina are keeping each other afloat in scary times.

Here are some figures to illustrate North Carolina conditions now:

About ¼ of NC adults over 25 do not have a high school degree. [1]

Since 1975, NC has lost over half of our manufacturing jobs and jobs in the service sector have doubled. [2]

Even before the Pillowtex plant closing, NC lost 82,000 jobs at 601 companies since 1999 because of U.S. trade agreements, making us the number one state in the U.S. for trade-related job losses. [3]

Children make up 26% of the NC population. One-third of them live below the Living Income Standard The Living Income Standard generally equates to around two times the federal poverty level; 18.6 % of NC children live beneath poverty level—that is, 365,000 children. [2]

Minorities make up 33% if the general population here, but comprise 48% of those living below the LIS. [2]

The State of North Carolina hires about 83,235 workers as full-time direct employees. Half of them earn less than $30,000/year. Workers in the bottom ¼ of all state pay grades, grades 50-62, do not earn the NC average living income of $10.60/hour. [2]

Almost ½ of the people served by Food Banks are children. Another 11% are elderly. The largest growing segment of those who use homeless shelters and food banks are the employed families. [4]

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[1] U.S. Census, 2000.
[2] "Working Hard Is Still Not Enough," NC Justice and Community Development Center, Raleigh, NC, May 2003.
[3] Triangle Business Journal, Raleigh, NC, March 10, 2003.
[4] Food Bank of NC website, http://www.foodbanknc.org
[5] News & Observer, Rob Christensen column, Raleigh, NC, August 31, 2003.

Poverty Level Versus
the Living Income Standard

We hear about "the poverty level"... but what is it, what does it mean?

This is the standard we use to measure who in America is officially financially "poor." The government uses this standard to determine who qualifies for a variety of "means-tested" federal benefit programs, such as Medicaid, food stamps, Work First welfare checks, and many others. For some programs, recipients must be at poverty level or below. For some, you can earn up to 200% of poverty level or more and receive benefits.

In 1956 by the federal Office of Economic Opportunity adopted the poverty level measure as a statistical tool. An employee of the Social Security Administration, Mollie Orshansky, developed it based on the "economy food plan," the cheapest of four family food plans devised by the Department of Agriculture. It was then assumed that the average family spent about a third of its after-tax income on food. So, Orshansky multiplied the economy food plan by a factor of three to estimate a budget under which a family could not live. This was not intended to measure an adequate income, but the baseline under which a family could not economically sustain itself.

By 1969 the federal government adopted this poverty measure as its official definition of poverty—since there was no other available gauge. Unfortunately, we now use this rate as a proportion of pre-tax income, not as it was intended. For that reason and others, the poverty level is severely outdated and inaccurate. Those up to 200-300% of federal poverty level are often still unable to meet basic household expenses.

Size of the Family Unit	48 Contiguous States and D.C.
1	$ 8,980
2	$12,120 or $5.83 per hour
3	$15,260
4	$18,400 or $8.85 per hour
5	$21,540
6	$24,680
7	$27,820
8	$30,960
For each additional person add	$3,140

Hourly rates are computed for 40-hour weeks, 52 weeks of work per year.

How is the Living Income Standard different from the federal poverty level?

The Living Income Standard is a bare-bones budget indicating how much average families in North Carolina must have to meet their basic needs. It covers seven basic items: housing; utilities; food; health care; transportation; miscellaneous expenses like clothing and cleaning products; and taxes. It does not include: money to be put away for savings; consumer loans like car or lending company or mortgage loans; meals out, entertainment, birthday presents, videos, etc. Therefore, the Living Income Standard is still a very conservative, low indicator of actual cost for a frugal standard of living.

The Living Income Standard is a more realistic gauge than the federal poverty level for the family earnings needed to avoid actual, functional poverty. It is an income level below which a family would need public benefits or private financial assistance to pay bills for essentials.

That is, the Living Income Standard is now what the federal poverty level was intended to be, but never truly was--an approximation of the lowest income it takes to make a family economically "self-sufficient." While the Living Income Standard is two to three times higher than the federal poverty level, it is not a level that allows for savings for college or retirement, for buying a home, or for many kinds of similar investments most families wish to make. Still, as a baseline for deciding on what should be a national or state minimum wage, and for determining means-tested public benefits, it is far accurate than and preferable to the federal poverty level.

2003 Living Income Standard (LIS)

Federal poverty level for a family of four	**$17,960 per year**
NC Rural LIS for a family of four	**$36,216 per year** (202% of federal poverty level)
NC Urban LIS for a family of four	**$39,216 per year** (221% of federal poverty level)

"The poor person is one who temporarily or permanently finds himself or herself in a situation of weakness, dependency, or humiliation. It is a state characterized by a lack of means. They do not have the means to bring about whatever goals they might have for themselves. That lack of means can be in the form of money, but it can also be in the form of relationships, influence, power, science, technology, honorable birth, physical strength, intellectual ability, personal freedom, or human dignity."

"Poverty is primarily a psychological state which people surrender to after repeatedly being put down."

Richard Rohr, ORM, Audio Tape

Minimum Wage Versus a Living Wage

Minimum wage

The current national minimum wage is $5.15/hour, or $10,712/year. In 1997 North Carolina raised its minimum wage to match the $5.15 federal rate. Certain occupations are not covered by minimum wage laws: farm workers, stay-at-home parents, housekeepers, and restaurant servers, for example. The minimum wage was instituted in 1938, at $.25/hour or $10/week, after workers seized factories and marched in the streets to achieve minimal subsistence paychecks. The earning power of the minimum wage is now 24.5% lower than it was 24 years ago. [6]

Living wage

A "living wage" is a fair rate of pay that would help working families become more economically self-reliant. On the notion that all work deserves just compensation, campaigns in North Carolina and across the country are now succeeding in passing living wage ordinances. These local laws require that a city, town, or county government pay its employees at a particular level of salary and benefits, or require that companies that win contracts from that governmental unit must pay their workers the designated rate.

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[6]Jeff Chapman, Economic Policy Institute Issue Brief #195, "States Move on Minimum Wage," June 11, 2003.

The first living wage ordinance was passed in Baltimore in 1994. There are now at least 99 active living wage ordinances. Orange County, Carrboro, and Durham City have passed these ordinances. Several NC areas are now in planning stages for living wage ordinances. In Congress and in NC, bills have been introduced to hike the minimum wage closer to a living wage.

What exactly is "a living wage?" It depends.

Dictionaries. Definitions in dictionaries refer to "wages sufficient for a family to live with basic needs met." Some give "minimum wage" as a synonym. This is because when minimum wage was established in 1938, it was designed to meet basic needs for a family.

Living wage ordinances in cities, counties, etc. Many campaigns have defined the living wage as equivalent to the poverty line for a family of four, though ordinances that have passed range from $6.25 to $12.00 an hour. Increasingly, living wage coalitions are proposing other community standards in addition to a wage requirement, such as health benefits, vacation days, community hiring goals, public disclosure, community advisory boards, environmental standards, and language that supports union organizing.[7]

Congressional and state bills to raise the minimum wage. Often these bills call for small hikes in the minimum wage each year for several years, to reach levels of around $8.50/hour. This definition has more to do with perceptions about what is politically realistic, rather than what wage is actually needed to meet the Living Income Standard.

Martin Luther King. From the famous March on Washington for Jobs and Freedom on August 28, 1963, most people remember mainly Dr. King's "I Have a Dream" speech. Most people do not know that one of the reasons for the march was to call on Congress to set the minimum wage at $2/hour. This translates to $12/hour in today's dollars.

NC Justice and Community Development Center. The statewide NC average living wage was computed to be $10.60/hour. This can be considered the basic living wage for our state.

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[7] From the Living Wage Resource Center section of the website for ACORN, Association of Community Organizations for Reform Now, http://livingwagecampaign.org/.

*I have a dream …
to live in a world where we love enough that all might have enough …
so that finally, we might rejoice in this life that Jesus comes to give … Abundant life!*

Steps for Determining What Your Community Ministries Could Be

Pray and study.

To prepare your group for any new ministry, pray as a community. To become better informed about need and ways to help, study as a community. See the Resources section of this guidebook, especially "The ABC's of Community Ministry" and "Expanding Our Borders - Crisis and Change, Christians Meeting the Challenge."

Learn what community ministries/services are already operating in your area. Check these:

Friends who go to other churches about their community service programs/ministries.

Ministerial Association or Alliance. If your area has one of these ecumenical groups, see if they have documented what community ministries are operating from local congregations.

United Way. All United Way organizations conduct Community Needs Assessments, which are very informative studies of their area's social and-economic needs. They also have lists of local nonprofit organizations. Ask United Way to share this information with you.

Chamber of Commerce. They may or may not have lists of some of the local service agencies.

School System. The Administrative offices of the School System should be able to tell you about such school-related programs as Hand in Hand (churches

linking with schools), Communities in Schools, after-school programs, etc.

Department of Social Services. They may know of local church-based and other programs.

If your area does not have any comprehensive list of congregational-based ministries, an important contribution your congregation could make is to create such a document and distribute it to all the local congregations, and to other groups like Social Services.

Assess your congregation's strengths for community ministry.

Use the congregational assessment form in this guidebook to confirm all that your congregation has to offer toward a community ministry.

Decide whether to contribute to existing community ministries and programs or to start your own program, or both.

NOTE: When involved in community ministries, it is important to understand the part your own congregation can play in relieving suffering. We are called to love and care for one another in tangible ways. However, as a nation America offers lower wages, and has fewer benefits and subsidies for families than do most other industrialized nations. We as the voluntary charitable community cannot make up for an uninsured person's half-million medical debt from cancer treatment, for instance. So as we are involved in ministries of care, we also need to become equipped to change public policies that hurt families, such as the free trade rules that are closing North Carolina factories. This kind of advocacy for social change will be the topic of the second set of workshops in this series, Thy Kingdom Come, in early 2004.

Essential Ingredients as You Begin

Existence of a clear community need—know what people near you want.

Support of the pastor for the idea.

A sense of call by at least a core group in the congregation. This group must be willing to invest a lot of time and energy to start the project.

Outreach to see if other local congregations want to partner with you in this endeavor.

A vision that can inspire volunteers, those to be served, and funders.

An assessment of your congregation's SLOTs: Strengths, Opportunities, Limitations, and Threats regarding the proposed program.

An attitude of partnership, not paternalism, with those you hope to serve.

Examination of legal issues: liability, whether to start a 501(c)3 charitable nonprofit organization, duties of board members, etc.

Willingness to grapple with conflict as some in the congregation fear the changes that will occur with any new outreach ministry.

The ability to provide sound fiscal management and oversight for the program.

Expertise in the program area you choose—within the congregation or the ability to hire persons with that expertise.

The ability to develop an operating plan, budget, and evaluation plan for the first couple of years.

Grounding in grace and God's provision.

Survey Form: Congregational Assets

Name: _____

Address: _____

Telephone numbers: _____

E-mail/Fax: _____

I have the following assets or resources that could be used in a community ministry:

Time to volunteer

- ❑ Vehicle to donate
- ❑ Occasional or regular rides for someone, or going on errands
- ❑ Could teach driving, help with driver licenses

Resources

- ❑ Money to donate or pledge
- ❑ Contacts with those who might donate money
- ❑ Connections to grant-making foundations
- ❑ Skills like auctioneering or running a special event that can raise money
- ❑ Can offer printing, copying, or similar services
- ❑ Can offer computers, office supplies, or equipment
- ❑ Con offer food, meals, kitchen supplies for serving
- ❑ Can rent or donate building space, or building equipment
- ❑ Have connections to elected officials, leaders, service organizations, boards, banks, etc.

Talents

- ❑ Bookkeeping, financial management, accounting
- ❑ Computer expertise, technical assistance, can train on use of computers
- ❑ Mechanics, repairs, handiwork, carpentry
- ❑ Child care, child development expertise
- ❑ Cooking
- ❑ Speak some Spanish

- ❑ Art and design
- ❑ Games, entertainment, parties
- ❑ Sewing
- ❑ Program management, planning, envisioning
- ❑ Listening, counseling
- ❑ Praying with/for someone; bible study
- ❑ Tutoring, teaching
- ❑ Medical care/Dental care
- ❑ Legal Assistance
- ❑ Insurance, liability knowledge
- ❑ Understand how to start a 501©3
- ❑ Understand how to navigate 501©3 system
- ❑ Musical talent
- ❑ Volunteer coordination experience
- ❑ Group leadership, meeting leadership, training
- ❑ Photography
- ❑ Record keeping, correspondence, keeping archives
- ❑ Interior design
- ❑ Grandparenting skills, helping young parents
- ❑ Race relations knowledge
- ❑ Knowledge of the local area, what resources are out there
- ❑ Personal grooming: barbering or haircutting, manicuring, facials, etc.
- ❑ Promotion, communications, public relations
- ❑ Big heart, willing to learn
- ❑ Real Estate/Housing knowledge and experience

SLOT Assessment

A SLOT Assessment is a classic tool to examine a group's potential in various areas. This one is adapted from one offered by The Duke Endowment, Rural Church Division. You can use it to think through and chart out what assets you bring to the creation of a new community ministry program, and what limitations or threats may be impediments to the program. For ongoing programs, this assessment helps for realistic planning to improve the program. All programs need to be reassessed at intervals, to make needed revisions.

	Internal	External
Positive	**Strengths**	**Opportunities** In terms of community ministry, opportunities refer to needs you might address, as well as resources to help you develop the ministry program
Negative	**Limitations**	**Threats** In terms of community ministry, threats could include such external problems as a bad economy, property destruction of a program site, hostility from those who oppose your service and stands, etc.

Strengths

Strengths are the things that enable you to fulfill your church's mission. They can be either tangible or intangible. They are what you do well, the qualities your leaders and staff possess (individually and as a team), and the unique characteristics that give your church its coherence. They fall into four broad categories:

➢ Human competencies
➢ Services and programs
➢ Competence in meeting new challenges
➢ Finanacial and building resources

Limitations

Limitations are the things that keep you from fulfilling your mission and reaching your full potential. They are those activities, services, or other factors that do not meet the standards you feel should be met. They are controllable. You want to eliminate or minimize them. They fall into the same broad categories as above.

Opportunities

Opportunities are presented by the community within which your church operates. In terms of community ministry, opportunities refer to needs you might address, as well as resources to help you develop the ministry program.

Selecting the targets that will best serve the church's mission is not an easy task. Developing plans to address opportunities begins with a list of those available to you.

Opportunities fall into these broad categories:

- Different groups or demographics who might be members
- Different groups or demographics who need the services of your church
- Political and social environment
- Infrastructure developments

Threats

Threats are external to the church. They compound your vulnerability when they relate to your limitations. They are not controllable. When a threat comes, your stability and survival can be at stake. They fall into the same broad categories as opportunities.

In terms of community ministry, threats could include such external problems as a bad economy, property destruction of a program site, hostility from those who oppose your service and stands, etc.

Threats might prove to be real opportunities …

Communal faith, hope, love, prayer, and lots of energetic discipleship are the responses that can move you beyond threats.

Organizational Asset Map

When completed, this chart offers a quick glance at your congregation's resources and strengths.

H u m a n A s s e t s	**Staff Capabilities**	**Physical Assets**	**O t h e r A s s e t s**
	Leader Capabilities	**The Church Mission** **Programs and Activities**	**Financial Assets**	
	Membership Capabilities		**Reputational Assets**	

Adapted from model chart given by Rev. Dr. Val Rosenquist, Associate Director, The Duke Endowment

Building Consensus

When making decisions about starting a community ministry (and many other things), it helps if everyone is aware of how decisions are to be made. Will it be majority rules? Will it be some informal assessment that most people in the room agree? People often refer to this loose agreement as consensus.

According to the Merriam-Webster dictionary the definition of consensus is:

1. a: general agreement, b: the judgment arrived at by most or all of those concerned
2. group solidarity in sentiment and belief.

Real consensus is actually a structured process. It takes longer than majority rules or some informal styles. However, it is worth learning and trying. With real consensus, no one leaves with hurt feelings or grudges, as all sides are truly heard. And everyone makes some kind of compromise, to reach a decision all can support. Here are the guidelines and procedures for consensus decision making.

Guidelines

Trust each other. This is not a competition; people must not be afraid to express their ideas and opinions.

Make sure everyone understands the topic/problem. While building a consensus make sure everyone is following, listening to, and understanding each other.

All members should contribute their ideas and knowledge related to the subject.

Stay on the task.

You may disagree, that is OK and healthy. However, you must be flexible and willing to give something up to reach an agreement.

Separate the issue from the personalities. This is not a time to disagree just because you don't like someone.

Spend some time on this process. Being quick is not a sign of quality. The thought process needs to be drawn out some.

Procedure

1. Agree on your objectives for the task/project, expectations, and rules (see guidelines above).

2. Define the problem or decision to be reached by consensus.

3. Figure out what must be done to reach a solution.

4. Brainstorm possible solutions.

5. Discuss pros and cons of the narrowed down list of ideas/solutions.

6. Adjust, compromise, and fine tune the agreed upon idea/solution so *all* group members are satisfied with the result.

7. Make your decision. If a consensus isn't reached, review and/or repeat steps one through six.

8. Once the decision has been made, act upon what you decided.

Steps to Develop a Major Program

Envision what you want to accomplish.

For example, an after-school program.

Research similar programs.

See how they operate, and whether you can replicate their model or learn from it.

Don't worry about duplication.

Sometimes you hear that is it bad to duplicate what another agency or ministry is doing. Duplication if fine if the need is so great that more than one program is needed. Duplication should be avoided if starting another program would be redundant, not truly needed. Check that out.

Find out who can help you.

People can help with program planning, development, evaluation, funding ideas.

Make a plan for the first three years. It is easy to start something. The challenge is to KEEP IT GOING! As you plan to start a ministry, consider the following:

The need for your program and how you will reach those whom you would serve.

Your congregation's and the community's assets for the ministry/program.

Location and facilities.

Staff and volunteers[8] *(keep track of "in-kind donations" of volunteer hours and other contributions, such as space, materials, professional services).*

Equipment and supplies needed.

Professional expertise needed—attorneys, accountants, insurance, etc.

Partnerships and networks, with other congregations, public agencies, etc.

Publicity and marketing.

Sources of initial and continuing funding; whether you want public funds or not.

Boards—advisory or fiduciary.

How you will evaluate the work and outcomes.

Legal status as a church program or nonprofit organization.

Prepare these for grant writing:

A 2-page summary of your intended project, covering the following topics: The Need, Goals, Strategies, Timeline, Staff Capacity, Anticipated Sources of Funding, and Evaluation Plan.

A simple proposed budget that has categories of Personnel and Non-Personnel. Be sure to add enough monetary requests for technology equipment and upgrades, technical assistance if needed, and for evaluation.

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[8] Volunteer hours are now valued at $16.54/hour, according to The Independent Sector, a coalition of leading nonprofits, foundations, and corporations strengthening not-for-profit initiative, philanthropy, and citizen action.

Resources for Faith-Based Ministries

Foundations/funding [9]

The Foundation Center
Information on foundation funders; small fee.
http://fdncenter.org/funders/grantmaker/index.ht
ml

Polaris Grants Central
Free grants information and basic information in
the form of directories, lists, hints and tips,
resources, and articles for grant seekers.
800-368-3775, polarisKat@aol.com,
www.polarisgrantscentral.net

General information

Call to Renewal
Call to Renewal is a national network of
churches, faith-based organizations, and
individuals working to overcome poverty in
America. 2401 15th Street NW, Washington
DC 20009, 202-328-8745
ctr@calltorenewal.org, www:calltorenewal.org

**Christian Community Development
Association**
The mission of CCDA is to develop a strong
fellowship of those involved in Christian
community development. They desire to
support and encourage existing Christian
community developers and their ministries and
help to establish new ones. 3827 W. Ogden
Avenue, Chicago, IL, 60623, 773-762-0994
info@ccda.org, www.ccda.org

Interfaith Community Ministry Network
ICMN/The Points of Light Foundation,
c/o Mark Farr, 1400 I St., NW, Suite 800
Washington, D.C. 20005
ICMN@pointsoflight.org.

Government

Federal Grants Notification Service
http://fedgrants.gov/ApplicantRegistration.html

**White House Office of Faith-Based and
Community Initiatives**
The White House
Washington, DC 20502
202-456-6708
www.fbci.gov

> **Department of Agriculture**
> Juliet McCarthy, Director
> 14th and Independence Avenue, SW
> Office of the Secretary, Room 200-A
> Washington, DC 20250
> 202-720-3631
> www.usda.gov/fbci
>
> **Department of Education**
> John Porter, Director
> 555 New Jersey Avenue, NW, Suite 410
> Washington, DC 20208-8300
> 202-219-1741
> www.ed.gov/faithandcommunity
>
> **Department of Health & Human
> Services**
> Bobby Polito, Director
> 200 Independence Avenue, SW
> Washington, DC 20201
> 202-358-3595
> www.hhs.gov/fbci
>
> **Department of Housing and Urban
> Development**
> Steven Wagner, Director
> 451 7th Street SW, Room 10184
> Washington, DC 20410
> 202-708-2404
> www.hud.gov/offices/fbci

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[9] Also see the list Proposal Writers Resource Guide in the Funding
section.

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Department of Justice
Patrick Purtill, Director
950 Pennsylvania Avenue, NW
Washington, DC 20530
202-514-2987
www.ojp.usdoj.gov/fbci

Department of Labor
Brent Orell, Director
200 Constitution Avenue, NW
Washington, DC 20210
202-693-6450
www.dol.gov/cfbci

Practical Guidance for Establishing a Ministry

"Basic Guide to Outcomes-Based Evaluation For Nonprofit Organizations With Very Limited Resources," Carter McNamara, http://www.mapnp.org/library/evaluatn/outcomes.htm.

Evaluation and Faith-Based Organizations
Toni L. Freeman. This material is available for those who receive grants through The Duke Endowment. 704-376-0291, tfreeman@tde.org

Faith Partnerships, Inc.
Raleigh-based group that helps congregations in ministry by: building organizational capacity, creating new programs, designing effective organizational structures, understanding bylaws and articles of incorporation, navigating the 501(c) 3 process, conducting needs assessments, developing resources, fundraising and grant-writing skills, maintaining fiscal accountability. P.O. Box 1150, Raleigh, NC 27602-1150 919-834-8335, fpiinfo@faithpartnerships.org., www.faithpartnerships.org.

NC Center for Nonprofits
Membership organization with information, resource bank, conferences, etc., to support nonprofits. 1110 Navajo Drive, Suite 200, Raleigh, NC 27609-7322, 919-790-1555, info@ncnonprofits.org www.ncnonprofits.org

Study Guides

"The ABC's of Community Ministry, A Curriculum for Congregations,"
By Amy L. Sherman, 2001, ISBN 1-555813-055-1, $10, Hudson Faith in Communities, 757 King Street, Charlottesville, VA 22903; 434-293-5656 ShermanA@cstone.net.

"Expanding Our Borders, Crisis & Change, Christians Meeting the Challenge," Steve Taylor, a guided workbook which asks the questions -- why do we respond, who are the poor in our midst, what are the barriers and where are our resources. Designed to assist groups in determining these answers in their own communities and congregations. http://www.nccumc.org/missions/ beyond_borders.htm

"Bridges Out of Poverty, Strategies for Professional and Communities," Ruby K. Payne, Ph.D., Philip DeVol, Terie Dreussi Smith, a guide to understanding and working with persons in poverty. An educational resource to guide faith communities and service providers in engagement with the poor through dignity, respect, and mutuality. ISBN 0-9647437-9-5 aha! Process, Inc.

"What Every Church Member Should Know About Poverty," Ruby K. Payne, Ph.D., Bill Ehlig. A learning guide for the faith community around issues of poverty. ISBN 0-9647437-7-9 aha! Process, Inc.

Recommended Reading

"Rich Christians in an Age of Hunger," Ronald J. Sider, 1997. Word Publishing; ISBN: 0849914248; 20th anniversary edition. In this newly revised, expanded and updated edition of Rich Christians In An Age Of Hunger, Sider explains that poverty is the result of complex causes, and then he presents practical, workable proposes for change, proposals that should be taken up by every man and every woman who seeks to deserve the title "Christian" and to apply and to follow the teaches of Jesus of Nazareth in the modern world. This is a thorough, biblical case against poverty.

"And Who is My Neighbor? Poverty, Privilege, and the Gospel of Christ." Gerald Schlabach, 1990. Herald Press, Scottsdale, PA 15683. ISBN: 0836135253 Designed to be read and studied as a group; this book is challenging and inspiring. Schlabach provides creative and useful Bible study formats and questions, as well as an excellent section on "making connections."

"Beyond Charity: The Call to Christian Community Development," John Perkins, 1993. Baker Books, P.O. 6287, Grand Rapids, MI 49516-6287. ISBN: 0801071224 An evangelical pastor who founded the Christian Community Development Association, Perkins has authored many books. This one challenges the "quick fix" mentality and urges the reader to make significant commitments to ministry.

"Grace in Action," Richard Rohr and others. 1994. Crossroad/Herder & Herder; ISBN: 0824513797. Inspired reflections by Richard Rohr and his colleagues at the Center for Action and Contemplation on how to be a healing presence in the world today, Grace in Action is a hopeful book that looks to the Church community as a positive change agent--a place where justice, healing, love and faith are ushered into a world hungry for meaning and direction. Wonderful Book!

Books of love, justice, liberation, and hope …

…the truth will set you free.

"The Word on the Street: Performing the Scriptures in the Urban Context," Stanley P. Saunders and Charles L. Campbell, @2000 Wm. B. Eerdmans Publishing Co. 255 Jefferson Ave. S.E., Grand Rapids, MI 49503, ISBN: 0-8028-4393-X . What happens when two seminary professors leave their classrooms and begin spending time among homeless people and teaching right on city streets? In this unique collection of essays and sermons, Stanley Saunders and Charles Campbell reflect on their encounters with homeless people in Atlanta and seek to discern the way of Jesus on the streets of the city. Along the way, they demonstrate the power of Scripture to shape the way we see the

world and explore the significance of social location for exegesis, ethics, worship, and preaching.

"Cotton Patch Parables of Liberation," Bill Lane Doulos and Clarence Jordan, 2001 (25th Anniversary Ed.) Herald Pr; ISBN: 083619151X In this short book, Jordan and Bill Lane Doulos dust off Jesus' parables, moving beyond superficial words and familiar interpretations to discover important messages for today. Through the parables, the authors discuss the dimensions of true discipleship today. They explore the demands of membership in God's Kingdom with explosive insights for those who would be faithful.

"50 Ways you can Feed a Hungry World," Tony Campolo, ISBN 0-8308-1391-8 A practical guide for faith communities to address the very real issues of hunger in the United States. Hands-on suggestions for ministry beyond the walls.

"Walk With Jesus, Stations of the Cross," Henri Nouwen, ISBN 0-88344-666-9 Henri Nouwen eloquently and passionately connects the reader with "the Jesus of the least," in the walk toward crucifixion and resurrection. Nouwen tells the story of those who live simple lives, close to the land, those who have few options in life, of their intimate connection to the life of Christ and our need to be connected with them.

"The Poor and the People Called Methodists," Richard P. Heitzenrator, ISBN 0-687-05155-X   Dr. Heitzenrator reclaims United Methodist's Wesleyan heritage and our call to be people of faith with and for the poor.

"Ideas for Social Action: A Handbook on Mission and Service for Christian Young People," Tony Campolo, ISBN 0-310-45251-1 A practical guide for service ministries for youth workers, Christian educators, and youth groups. The work contains numbers of exercises and activities for assisting the poor, the disempowered, and those who have no voice of their own. Resources and suggested readings are provided for each suggested activity. This is a must-read for those leaders who seek to lead their youth toward Christian thinking, actions, and servant hood.

"Revolution and Renewal: How Churches Are Saving Our Cities," Anthony Campolo, ISBN: 066422198X With keen wit and immense story-telling skills, Tony Campolo provides an exciting guide on how the contemporary church might renew our neighborhoods, give strength to those who suffer, and engage in ministry in ways that are immediately relevant to those living beyond the walls. If you ever believed your congregation could not radically transform your immediate community, this book is for you!

The Duke Endowment
Grant Learning Plan

These two pages are ones prospective Duke Endowment grantees must now fill out, to help them plan effective programs. This shows the level of specificity you need to think through before you write grant proposals or ask for money elsewhere.

Example follows:

Header Page

Name of Organization:	Date:
Good Faith United Methodist Church	September 10, 2003
Name of Project:	**Contact:**
Good Faith ESL Program	Reverend Goodheart
Address:	**Email Address:**
122 Happy Crest Joy, North Carolina	goodheart@goodfaith.org
Telephone:	**Fax Number:**
555-555-1234	555-555-1235

The form would not be utilized if the grant request was for capital support.

Learning Plan Summary

What will we learn from the project? On the following page(s), please identify primary outcomes and how you will monitory desired results. List major actions steps planned and what will be accomplished by when. USE A SEPARATE PAGE FOR EACH OUTCOME, SUBMIT MOST IMPORTANT OUTCOMES ONLY.

Outcome #1 – HISPANIC IMMIGRANTS BECOME MORE PROFICIENT IN ENGLISH	
Name of Organization: Good Faith United Methodist	**Name of Project:** Good Faith Hispanic Ministry

Submit With Grant Application				Update at the End of Each Program Year
1. OUTCOME: What major change and/or benefit will result from this grant by the end of the project? Short Term (1-2 years): Participants can read, write and speak English		3. ACTIVITIES: What will you do? List key steps planned. Indicate target date for completion.	4. EXPECTED RESULTS: Whom will you reach? What can we expect about the number of participants served, materials delivered, etc?	ACHIEVED RESULTS: Provide the status of each expected result AT THE END OF THE GRANT YEAR.
Long Term (3-5 years): Participants can fully function bi-lingually		Partner with local ministries to provide ESL coalition for community	2-3 key partners established for 3-year program	
2. OUTCOME INIDICATORS: How will we know that change has occurred? (limit to 2 or 3 primary indicators of success)	PROGRESS TOWARD OUTCOME Update at the End of Each Program Year	Recruit 20-25 ESL participants for YR1 program and up to 50 by YR3	Retain 50% of YR1 participants each year	
% of participants who can write in English		Provide 18 ESL classes each fall and spring	Average 75% attendance per participant	
% of participants who can speak English		Provide bi-lingual church services twice a month at the church	Increase Hispanic church attendance by 30%	
% of participants who can read English				

Evaluation of Your Community-Ministry Program

Evaluation is your friend. It can give you a way to track what your program does well, and where you need to improve. It can give you information wanted by funders, and valuable for telling your story.

The most important thing to know about evaluation is that you want to develop a way to track your work from day #1 of the program. Include the evaluation method in your program design.

You want to seek money specifically for evaluation. Talk with those foundations and others from whom you seek money about evaluation: *What kind of information do they want? How will they help you with evaluation plans? Who do they know that consults on this? How much money will they provide toward setting up an ongoing evaluation system?*

Decide for yourself what you would consider measures of success in your program. *These can be partial achievements, steps toward the actual goals—such as "built relationships with three local congregations that may partner with us;" or, the person in your jobs program "passed her GED" as a step toward finding a job. Etc.*

See *"Basic Guide to Outcomes-Based Evaluation for Nonprofit Organizations with Very Limited Resource,"* http://www.mapnp.org/library/evaluatn/outcomes.htm. This is a whole manual free online.

The United Way has evaluation information you can also obtain. See http://national.unitedway.org/outcomes/resources/index.cfm.

Basic Terms for Program Evaluation

Inputs: Resources dedicated to or consumed by the program
(e.g., money, staff and volunteer time, facilities, equipment and supplies)

Constraints on the program
(e.g., laws, regulations, funders requirements)

Activities: What the program does with inputs to fulfill its mission
(e.g., feed and shelter the homeless, provide after-school tutoring)

Outputs: The direct products of program activities
(e.g., number of classes taught, hours of service delivered, number of people served)

Outcomes: Benefits or changes for the participants
(e.g., new knowledge or skills, modified behavior, improved condition)

Source: Measuring Program Outcomes: A Practical Approach. United Way of America, 1996.

Telling Your Story: Celebrating

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before people, so that they may see your good deeds and praise your Father in heaven."   *Matthew 4:14-16*

In the busyness of starting and maintaining a community ministry, it is very easy to just plow along, manage crises, raise funds, and forget to give praise and thanks and tell your story.

But stories, photos, visuals, mementoes of your ministry serve as encouragements. They are signs of living out God's love in the world.

They attract new people who need your ministry. They attract those who may be able to contribute financially or in other ways.

So, it helps to do these things as you progress in your ministry:

➢ Find a person or two whose call is mostly to tell the story, your historian or PR person.

➢ Take photos and write on the back what they are about—names, places, dates. Digital photos are ideal, since they can be downloaded into printed materials, posted on a website, e-mailed.

➢ Make a brochure and Power Point show, if you can, telling what you do, and soliciting help.

➢ Visit the local newspaper's editorial board and tell then about your ministry. Ask for a feature article. Keep media aware of your upcoming events, heart-warming stories, photo opportunities.

➢ Send information about your ministry to the denominational publication or offices that can help you publicize it.

➢ The North Carolina Conference has people on staff to assist you with this.

➢ Send information to your financial contributors, and of course, keep your own congregation informed.

➢ Decide if you want to have newsletters and how to pay for and distribute them. This kind of thing can go into your budget, as can funds for display materials, camera, the cost of an annual report, etc. Plan on investing in publicity and storytelling. You cannot afford not to tell your story!

➢ Train a few people who can speak to community groups about your program. Make presentations at civic groups, to audiences where people need your services or where volunteers might be found.

➢ Celebrate. Have an annual event for volunteers, and to feature program participants who have been successful. Thank staff and volunteers in every way you can, as often as you can.

➢ Enjoy it! Be happy in the work and life of the Spirit.

Insights from Experience

When you have an idea, a sense of call, and helpers who want to join you in a ministry, it is easy to launch out without enough planning. I did. With two talented part-time partners, JUBILEE began as an auxiliary project of the NC Council of Churches in 1997, and spun off as a free-standing nonprofit in 2002. We started three statewide programs relating to poverty and welfare reform. The programs still continue and are thriving under other auspices, but for several reasons we closed JUBILEE at the end of 2002. Part of why I wanted to participate in this Street Smarts project is that I wished I had known more about program management and funding, etc., before we started JUBILEE. While we still were successful on many levels, I learned a lot from trial and error. Here are some thoughts I want to pass along to you and those starting community ministries, especially larger programs.

RESEARCH. A key to starting programs is knowing what others have already done and are doing in your area. See what is already out there and how you can coordinate with that. People are out there who know how to help with federal grants, 501©3 nonprofit applications, program design, etc.

EVALUATION. I did not think enough about evaluation, and how from Day #1 we would measure what we were doing, so we could report successes to funders, and learn what needed changing. If I started over, I would know the measures of success and start collecting data from Day #1. Funders demand this kind of information.

FUNDRAISING. This takes enormous staff/board time. Recent literature from philanthropy sources say the Executive Director of a nonprofit organization should expect to spend about 60% of his/her time fundraising. Plan on this. Most of us do not do this.

BOOKKEEPING. Get a fiscal person who knows budgeting and accounting and can do Access, Excel, Quicken, etc. You cannot run a program without someone who is good at books, the web, and who can do research and keep you in line with official requirements. Especially if you want federal or state grant money, you have to have meticulous bookkeeping.

MANAGEMENT. Keeping the organization afloat and well-managed (organizational development) is a body of skill and knowledge on its own, apart from the program service work. Sources like the NC Center for Nonprofits are a huge help. Know that learning how to run a nonprofit organization is a large effort demanding time and attention. There are wonderful resources out there; but you must allocate time to learn.

PUBLICITY. Tell your story. As you have successes, have someone ready to do the recording, reporting, publicizing. People love to hear stories of what works, and funders want to know of these happy stories. If you have something good going, don't be modest—tell it. Funders like to hear how you are doing, aside from official grant reporting.

BUT DO AS YOU ARE CALLED. We went ahead anyway, bumbled along and many good things happened! Go for it!!

Understanding the Hidden Rules of Class Communication

	POVERTY	MIDDLE CLASS	WEALTHY
Overview of Major Hidden Rules Among Classes **Hidden rules** are the unspoken codes of behavior and attitude that a particular group lives by.			
POSSESSIONS	People.	Things.	One-of-a-kind objects, legacies, pedigrees.
MONEY	To be used, spent.	To be managed.	To be conserved, invested.
PERSONALITY	Is for entertainment. Sense of humor is highly valued.	Is for acquisition and stability. Achievement is highly valued.	Is for connections. Financial, political, social connections are highly valued.
SOCIAL EMPHASIS	Social inclusion of people they like.	Emphasis is on self-governance and self-sufficiency.	Emphasis is on social exclusion.
FOOD	Key question: Did you have enough? Quantity important.	Key question: Did you like it? Quality important.	Key question: Was it presented well? Presentation important.
CLOTHING	Clothing valued for individual style and expression of personality.	Clothing valued for its quality and acceptance into norm of middle class. Label important.	Clothing valued for its artistic sense and expression. Designer important.
TIME	Present most important. Decisions made of moment based on feelings or survival.	Future most important. Decisions made against future ramifications.	Traditions and history most important. Decisions made partially on basis of tradition and decorum.
EDUCATION	Valued and revered as abstract but not as reality.	Crucial for climbing success ladder and making money.	Necessary tradition for making and maintaining connections.
DESTINY	Believes in fate. Cannot do much to mitigate chance.	Believes in choice. Can change future with good choices now.	Noblesse oblige.
LANGUAGE	Causal register. Language is about survival.	Formal register. Language is about negotiation.	Formal register. Language is about networking.
FAMILY STRUCTURE	Tends to be matriarchal.	Tends to be patriarchal.	Depends on who has money.
WORLD VIEW	Sees world in terms of local setting.	Sees world in terms of national setting.	Sees world in terms of international view.
LOVE	Love and acceptance conditional, based upon whether individual is liked.	Love and acceptance conditional and based largely upon achievement.	Love and acceptance conditional and related to social standing and connections.
DRIVING FORCE	Survival, relationships, entertainment.	Work, achievement.	Financial, political, social connections.

How to Raise Money for a Community Ministry

Church-Based Sources

Allocation from the congregational budget to the program

Special-events fundraisers—sales, dinners, auctions, benefit events

Solicitation from private major donors, bequests, etc.

Request for dedicated pledges

Denominational Sources

Many denominations have district, regional or national divisions or offices that offer grants for particular purposes (e.g., Church and Community grants).   Check the national website for the denomination for divisions and special funding sources.

Foundation Grants

Foundations are philanthropic organizations that serve as trustees for wealth amassed by persons or corporations. They invest the pool of capital funds so that it grows.

Most foundations focus on funding certain types of charitable or educational programs—colleges, hospitals, the environment, the arts, social change, anti-poverty, women/children/minority interests, etc.

Each foundation has its own application form, criteria for applying, grant cycle timing, and normal award amounts.

Program Officers are foundation employees who help applicants apply for grants and who read through the applicants' proposals. They assess which proposals have merit, and recommend to the foundations' Board of Directors whom they think should be approved for grants. The Boards make the decision about who wins grant money.

Government Grants

Local city or county governments sometimes make grants to nonprofit organizations with social programs.

State and county government agencies, like Departments of Social Services, can award grants for services performed by congregations, if they have funds allocated for contracting out some services.

Federal agencies also have funding streams that can reach local congregational programs; these grants are quite complex to obtain and manage.

Program-Based Income

Fees for some or all of the services rendered.

Sales of items generated by the ministry.

The Basics on Writing a Foundation Grant Proposal

Preparation

Research which foundations make grants for your kind of program, and find out what are their deadlines for grant proposal submissions (once or twice a year, in general).

Write a Letter of Inquiry if the foundation requires that. This is a brief summary of your contact information and your request; they then decide whether or not to invite you to submit a proposal.

Call and speak with the foundation's Program Officer to learn more about them, build a relationship, and seek advice on writing the proposal. They are happy to do this with you.

Submitting the Grant Proposal

Write a cover letter to the program officer with a personal compelling reason why you think your program deserves their support.

Follow precisely and accurately all instructions on their application.

Tell about your organization: Mission, goals, current programs and activities.
Describe the need for your service: Use data and logic to show why your service is needed.

Explain your organization's capacity to provide the proposed service.

State the program's specific objectives, activities, and timeline.

Describe the methods you will use to monitor and measure the success of your program.

Provide a 1-page proposed budget, for a period from 1-3 years. Show how you have or anticipate other financial support.

Supply attachments: If you have charitable nonprofit status, send copies of the IRS tax exemption letter or a group tax-exempt letter from your denomination, and most recent 990 form. Give a copy of your most recent audit of financial statement. Briefly describe key staff members' leadership qualifications. Add one or two letters of recommendation. Include other material you think is relevant and persuasive.

Recordkeeping

When you win the grant, keep excellent records so you have necessary information for the mandatory reports on program progress that funders require.

Proposal Writers Resource Guide

This[10] is an extraordinary compilation of foundations, governmental agencies, grant-writing assistance organizations, and other sources of information and funding. It is a gift from someone who personally decided to collect these sites in a list. Check them out to see what issues and programs they fund, and what kind of information each provides.

501 © (3) Tax Status application process
http://www.rurdev.usda.gov/ocd/tn/tn16.pdf

AARP Foundation
http://www.aarp.org/foundation/
Abbott Laboratories Fund
http://abbott.com/community/lab_fund.html
ADC Philanthropy
http://www.adc.com/About_ADC/community/index.jsp
Adobe Community Relations
http://www.adobe.com/aboutadobe/philanthropy/main.html
Aetna Foundation
http://www.aetna.com/foundation
Agere Systems Philanthropy
http://www.agere.com/company/phil/
A.J. Fletcher Foundation, www.ajf.org
Alfred P. Sloan Foundation
http://www.sloan.org/main.shtml
Allstate Foundation
http://www.allstate.com/foundation
American Association of Grants Professionals:
http://www.grantprofessionals.org/
America Connects
http://www.americaconnects.net/
American Express Foundation
http://home3.americanexpress.com/corp//philanthropy/
American FactFinder
http://factfinder.census.gov/servlet/BasicFactsServlet
American Institute of Philanthropy
http://www.charitywatch.org/
Ann Casey Foundation http://www.aecf.org/

AOL/Time Warner
http://www.aoltimewarnerfoundation.org
Arthur M. Blank Family Foundation
http://www.blankfoundation.org/
Arts Endowment http://www.arts.endow.gov/
Aspen Institute — *Washington, DC*
Association of Fundraising Professionals,
www.afpnet.org
AT&T Foundation:
http://www.att.com/foundation/

Bank of America Foundation
http://www.bankofamerica.com/foundation/
Bank of America Community Development Funding
http://www.bankofamerica.com/community/
Bank of America Foundation,
http://www.bankofamerica.com/foundation/index.cfm?template=overview&statecheck=IL
BBB Wise Giving Alliance, www.give.org
Beaumont Foundation
http://www.bmtfoundation.com/grants/
Bell South Foundation
http://www.bellsouthfoundation.org/
Ben & Jerry's Foundation
http://www.benjerry.com/foundation/index.html
Benton Foundation, www.benton.org
Big OnLine:
http://www.bigdatabase.com/US.nsf?OpenDatabase
Bill and Melinda Gates Foundation
http://www.gatesfoundation.org/
Blue Cross/Blue Shield of NC Foundation
http://www.bcbsnc.com/foundation/
Board Source http://www.boardsource.org/
Burroughs Wellcome Fund, www.bwfund.org

Capital Development
http://www.capdev.com/index.htm
Carnegie Trust http://www.carnegie.org/
Catalogue of Federal Domestic Assistance
http://www.cfda.gov/
Caterpillar Foundation
http://www.cat.com/about_cat/social_responsibility/01_social/05_communities/communities.html
Cause Solicitation letters
http://www.igive.com/causetoolbox/LetterSolicitationCopy.doc
CDBG
http://www.dca.commerce.state.nc.us/cdbg/

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[10] URL's last updated 8/1/03.

Center for Faith Based and Communities Initiatives http://www.dol.gov/cfbci/

Characteristics of a good fundraising letter http://www.missouri.edu/~jourrag/letters/lettersco ntent.html

Charles A. Dana Foundation http://www.dana.org/

Charles Stewart Mott Foundation http://www.mott.org/

Charitable Choice http://www.cpjustice.org/charitablechoice/

Charitable Gift Fund http://www.charitablegift.org/indx.shtml

Charity Channel http://www.charitychannel.com

Charity Research Site http://www.ministrywatch.com/mw2.1/E1_Links.a sp

Chronicle of Philanthropy http://philanthropy.com/

Cisco Foundation http://www.cisco.com/en/US/about/ac48/about_cis co_community_and_philanthropy_home.html

Coca-Cola Foundation http://www2.coca-cola.com/citizenship/foundation_guidelines.html

Community Based Organization Kit http://www.dol.gov/cfbci/cbobook-toc.htm

Community Networker http://www.ncexchange.org/networker/

Community Networks in NC Community Networks

Community Oriented Policing http://www.cops.usdoj.gov/

Community Technology grant site: http://www2.ctcnet.org/ctcweb.asp?webcat=grant

Community Wealth Online, www.communitywealth.org

Competitive government grants http://www.statelocal.gov/cdc-comp.html

Computer Donations (Computers across America) http://www.pcsforschools.org/

Computer Learning Foundation http://www.computerlearning.org/aboutclf.htm

CompuMentor, www.compumentor.org

Computer office software suite—free download http://www.openoffice.org/

Computer summer camp info http://www.computersforchildren.com/news.html

Community Technology Centers (CTC): http://www.ctcnet.org/

Connect-NC http://www.gov.state.nc.us/connectnc/

Conservation Fund http://www.conservationfund.org/

Contributions, www.contributionsmagazine.com

Corporation for National and Community Service http://www.nationalservice.org/

COS Funding Opportunities http://fundingopps2.cos.com/

Council on Foundations http://www.cof.org/

Cristina Foundation http://www.cristina.org/

CyberGrants, the Home for Online Grantmaking: http://www.cybergrants.com/

Dell Foundation http://www.dell.com/us/en/gen/corporate/vision_000 _foundation.htm

Department of Education (Federal) http://www.ed.gov/

Dewitt-Wallace/Readers Digest Foundation http://www.wallacefunds.org/

DHHS http://www.acf.dhhs.gov/

Directory of Charitable Grantmakers http://www.foundations.org/

Dow Chemical Community Relations http://www.dow.com/automotive/this/community/i ndex.htm

Drug and Alcohol links (searchable database) http://www.health.org/links/links.asp?Topic=26

Duke Endowment http://www.dukeendowment.org

Economic Development Administration—contact Judy Hills, EDA Planner for Region P at jhills@eccog.org

Eddie Bauer Corporate giving http://www.eddiebauer.com/about/eb_philanthrop y.asp

Educational Foundation of America http://www.efaw.org/

Electronic Road Map for Federal Grants http://www.hhs.gov/grantsnet/roadmap/index. html

Faith and Community at Work http://www.faithandcommunityatwork.com/

Faith Based and Community Initiatives http://www.whitehouse.gov/infocus/faith-based/

Faith Based Communities Economic Development http://www.ncced.org/fbi/

Faith Based Initiatives—Executive Order http://www.whitehouse.gov/news/releases/2001/01/ 20010129-2.html

Faith Based Initiatives Fact Sheet DOE http://www.ed.gov/offices/OIIA/faithandcommuni ty/fact.html

Faith Based Initiatives HHS site http://www.hhs.gov/faith/

Faith Based Initiatives HUD http://www.hud.gov/offices/fbci/index.cfm

Faith Based Initiatives Organization http://www.faithbasedcommunityinitiatives.org/

Faith Based Initiatives USDA http://www.usda.gov/fbci/

Faith Based Program Ideas
http://www.calib.com/peerta/policies/faithcom.htm

Faith Based Organizations Kit
http://www.dol.gov/cfbci/fbobook2-toc.htm

Faith in Action Grant
http://www.fiavolunteers.org/search/sitemap.cfm

Fannie Mae Grants
http://www.fanniemaefoundation.org/grants/grants.shtml

Federal Contracting
http://www.wifcon.com/fa.htm

Federal Commons:
http://www.cfda.gov/federalcommons/

Federal Funding Sources for Rural Areas
http://www.nal.usda.gov/ric/ricpubs/funding/federalfund/ff.html

Federal Government nonprofit portal
http://www.nonprofit.gov/

Federal Grants—how to apply
http://www.dol.gov/cfbci/sgabrochure.htm

Federal grants management
http://www.grantsandfunding.com/grantsandfunding/reports/now_what.html

Federal Links
http://www.unitedstates.com/US_Federal_links/us_federal_links.html

Federal Register Online via GPO Access
http://www.gpoaccess.gov/fr/index.html

Free-bytes Donated Computers
http://www.freebytes.org/

Fire and Burn Prevention Grants
http://www.med.unc.edu/ffbcf/00_ffbcf.grants.html

Fire Grants
http://www.usfa.fema.gov/dhtml/inside-usfa/grants.cfm

Fire Grants
http://www.firehouse.com/funding/fireact/

First-Gov for Nonprofits
http://www.firstgov.gov/Business/Nonprofit.shtml

Fleet Charitable Trust
http://www.fleetboston.com/about_inthecommunity_fleetbostonfinancialfoundation.asp

Ford Foundation http://www.fordfound.org/

Forming a nonprofit
http://www.cpcwnc.org/Toolbox/form501c3.html

Foundation For The Carolinas, www.fftc.org

Foundation for the Mid South — *Jackson, MS*

Funds for Learning
http://www.fundsforlearning.com/

Garth Brooks Foundation –Children's Charities
http://www.teammates4kids.com/

Gateway Foundation
http://www.gatewayfoundation.org/gwprograms.htm

General Mills Foundation
http://www.generalmills.com/corporate/about/community/#Foundation

GIS grants for conservation nonprofits
http://www.ctsp.org/

Golden Leaf Foundation:
http://www.goldenleaf.org

Goodwill Industries—free computer training online http://www.gcflearnfree.org/

Government Grants
http://www.hud.gov/adm/grants/fundsavail.html

Grant Craft http://www.grantcraft.org/

Grant Help: http://granthelp.clarityconnect.com/

Grant Proposal http://www.grantproposal.com/

GrantsBiz: http://www.grantsbiz.com/

Grant opportunities for Faith Based and Community Organizations
http://www.dol.gov/cfbci/faithbased_links.htm

Grants Hotline http://www.grantshotline.com/

GrantsNet http://www.grantsnet.org/

Grant Station http://www.grantstation.com/

Grantwriting Tutorial
http://www.epa.gov/grtlakes/seahome/grants.html

Grass Roots Fundraising Journal,
www.chardonpress.com

Guide for Writing a Funding Proposal
http://www.learnerassociates.net/proposal/

GuideStar Nonprofit Database
http://www.guidestar.org/index.jsp

HandsNet, www.handsnet.org

Harold H. Bate Foundation 252.638.1998

Hasbro Charitable Trust http://www.hasbro.org/

Health-Non-government funding sources
http://research.bcm.tmc.edu/Funding_Sources/funding_sources.html

Helping.org, www.helping.org

Henry J. Kaiser Family Foundation
http://www.kff.org/

Heron Foundation help to low income families
http://www.fdncenter.org/grantmaker/fbheron/prog_guide.html

Hitachi Foundation http://www.hitachi.org/

How to write a grant proposal (USDA)
http://www.rurdev.usda.gov/ocd/tn/tn13.pdf

HP Philanthropy http://grants.hp.com/

HSBC in the community (USA)
http://us.hsbc.com/inside/community/HSBCfoundation.asp

IBM Philanthropy Grants and Fund for Community Service:
http://www.ibm.com/ibm/ibmgives/

Innovative Networks-helping nonprofits succeed
http://www.innonet.org/

Institute of Museum and Library Services (IMLShttp://www.imls.gov/

Intel Education: http://www.intel.com/education/

J C Penney Company Giving Program
http://www.jcpenneyinc.com/company/commrel/guidelin.htm

John D. and Catherine T. MacArthur Foundation
http://www.macfound.org/index.htm

Kate B. Reynolds Charitable Trust
http://www.kbr.org/

Kellogg Foundation http://www.wkkf.org/

Kids Witness News (Panasonic)
http://www.panasonic.com/meca/kwn/index.html

Knight Foundation
http://www.knightfdn.org/default.asp?story=programs_apply.html

Laws governing North Carolina Nonprofits
http://www.ncnonprofits.org/nplaws.pdf

MarcoPolo: This collaboration of MCIWorldCom and major education institutions, provides innovative standards-based curricula to teachers. They also support a grant program targeted at school districts.
http://marcopolo.worldcom.com/

Mary Reynolds Babcock Foundation
http://www.mrbf.org/

Merck Foundation
http://www.merck.com/about/philanthropy/13.htm

MetLife Foundation
http://www.metlife.com/Applications/Corporate/WPS/CDA/PageGenerator/0,1674,P284,00.html

Merrill Lynch Foundation
http://philanthropy.ml.com/grants/index.htm

Metropolitan Life Foundation
http://www.metlife.com/Applications/Corporate/WPS/CDA/PageGenerator/0,1674,P255,00.html

Microsoft Giving
http://www.microsoft.com/giving/Home.asp

Microsoft http://www.microsoft.com/education/

National Endowment of the Arts
http://www.arts.gov/guide/

National LINCS Grants/Funding Resources
http://www.nifl.gov/cgi-bin/lincs/search/gsearch/dbsearch.cgi?action=Show%20Results

Nationwide Enterprise Foundation
http://www.nationwide.com/about_us/involve/fndatn-other.htm

NC Center for Nonprofits
http://www.ncnonprofits.org/

NC Clean Water Management Trust Fund
http://www.cwmtf.net/

N.C. Community Foundation, www.nccommf.org

NC Community Information Center
http://www.ncexchange.org/gateway/

NC Community Resource Information Service
http://www.cris.state.nc.us/

NC National Heritage Trust Fund:
http://ils.unc.edu/parkproject/heritage/nhtf.html

NC Nonprofit Charitable Organization's Guide
http://www.mayer-riser.com/nonprofits.htm

NC Rural Economic Development Center:
http://www.ncruralcenter.org

NIH Health Grants
http://grants.nih.gov/grants/oer.htm

Nonprofit compliance in North Carolina
http://www.ncnonprofits.org/comtable.pdf

Nonprofit Express http://www.npxpress.com/

Nonprofit online workshop
http://www.ncpress.net/nonprofits.html

Nonprofit organizations--generic
http://nonprofit.about.com/

Nonprofit Resources in North Carolina
http://www.secretary.state.nc.us/blio/nonprofitlinks.asp

Nonprofit-TechWorld, www.nonprofit-techworld.org

Nonprofit Tech: The Computer Resource Center for Nonprofits & Small Business, www.nonprofit-tech.org

North Carolina Arts Council
http://www.ncarts.org/services.cfm

Novell Corporate Giving Programs
http://www.novell.com/company/cr/corporate_giving.html

NPO.net - Computers as Tools for Nonprofits, npo.net/nponet/computer/tools.htm

One/Northwest, www.onenw.org/toolkit/
Organizers' Database—free download
http://organizenow.net/odb.html

Panasonic Creative Design Challenge
http://www.panasonic.com/industrial/creativedesign/default.htm

Paul G. Allen Charitable Foundations
http://www.pgafoundations.com/found_fr.asp?item=2

Pew Charitable Trust http://www.pewtrusts.org/

Philanthropy Journal
http://www.philanthropyjournal.org/front.asp

Phillip Morris Companies
http://www.pmusa.com/policies_practices/community_involvement.asp

Progress Energy (CP&L) http://www.progress-energy.com/community/index.asp

Prudential Foundation
http://www.prudential.com/productsAndServices/
0,1474,intPageID%253D1444%2526blnPrinterFri
endly%253D0,00.html

Resource Guide to Federal Funding of Technology
http://www.ed.gov/Technology/tec-guid.html
Robert Wood Johnson Foundation
http://www.rwjf.org/index.jsp
Rockefellers Brothers Trust http://www.rbf.org/
Rural Collaboration http://www.nrfc.org/
Rural Internet Access Authority
http://www.ncruralcenter.org/internet/index.html

**SBC Foundation: The SBC Foundation supports
education, community economic development,
health and human services and the cultural and
arts arenas.**
http://www.sbc.com/corporate_citizenship/0,,7,00.
html
Small Business Administration:
http://www.sba.gov/expanding/grants.html
Solicitation compliance in North Carolina
http://www.secretary.state.nc.us/csl/
Sprint Sponsorships & grants
http://www.sprint.com/proposals/
State Farm Companies Foundation
http://www.statefarm.com/foundati/foundati.htm
Surdna Foundation http://www.surdna.org/
Survey tool online http://www.surveymonkey.com

Target Community giving
http://target.com/common/page.jhtml?content=tar
get_cg_index
Technology Grants Programs
http://www.ed.gov/Technology/edgrants.html
Technology Opportunity Grants
http://www.ntia.doc.gov/otiahome/top/index.html
**Technology Tip Sheets for Nonprofit
Organizations, www.coyotecom.com/tips.html**
Tech Soup http://www.techsoup.org
Tech support for nonprofits
http://www.ncexchange.org/techsupports/
Tellabs Foundation
http://www.tellabs.com/news/commrel.shtml
Telecommunications policy advocacy
http://www.ncexchange.org/policy.html#nctelecom
Telecom Opportunity Institute: This national non-
profit is dedicated to creating career paths and
mentoring relationships in the U.S.
telecommunications industry for at-risk youth, and
increasing professional opportunities for ethnic
minorities and women in underserved communities.
http://www.ttoi.org/default.cfm
The Chronicle of Philanthropy
http://philanthropy.com/

The Foundation Center:
http://www.fdncenter.org/
The Grantsmanship Center: http://www.tgci.com/
**The Grantsmanship Center Magazine—
Government Funding**
http://www.tgci.com/magazine/govt.asp
**The Grantsmanship Center: Winning Proposals
Online: http://www.tgcigrantproposals.com/**
The Grants Web:
http://www.srainternational.org/newweb/grantswe
b/index.cfm
The Society of Research Administrators:
http://www.srainternational.org/newweb/default.c
fm
**Thompson Publishing Group—Grants and Grant
funding**
http://www.grantsandfunding.com/grantsandfund
ing/index.html
Tips on writing successful proposals
http://www.grantsandfunding.com/grantsandfund
ing/reports/writingproposals.html
Toolbox for Nonprofits
http://www.ncexchange.org/toolbox/
Toshiba America Foundation
http://www.toshiba.com/about/taf.html
University of Minnesota Grant Writers site
http://www.gen.umn.edu/grants/

UPS Foundation
http://www.ups.com/community/index.html

Verizon Foundation
http://foundation.verizon.com/index.shtml
http://foundation.verizon.com/

Wachovia Foundation
http://www.wachovia.com/inside/page/0,,139_414_
431_437,00.html
Wallace/Readers' Digest fund
http://www.wallacefunds.org/frames/frameseteduc
ation.htm
WalMart Foundation
http://www.walmartfoundation.org/wmstore/good
works/scripts/index.jsp
**Warner Foundation,
www.thewarnerfoundation.org**
Weyerhaeuser Corporation
http://www.weyerhaeuser.com/citizenship/philant
hropy/default.asp
William Randolph Hearst Foundation
http://hearstfdn.org/
WK Kellogg Foundation
http://www.wkkf.org/Grants/

Youth Action Net Awards
http://www.youthactionnet.org/

Youth program funding and resource site
http://www.preventionscience.com/funding/fundin
g.html

Z. Smith Reynolds Foundation
http://www.zsr.org/

This list was compiled and graciously offered by:

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www.eccog.org

ECC is a quasi-governmental planning agency serving Carteret, Craven, Duplin,
Greene, Jones, Lenoir, Pamlico, Onslow, and Wayne counties.

Judy is able to consult on grant writing with residents of the counties served by ECCOG. She leads
occasional grant writing workshops and welcomes inquiries about those.

Raleigh District 5K Walk/Run to Support District Ministries

Example of the District investing in a Missions Coordinator

Name of project/ministry: Race of Grace

Name of congregation/host organization:
Raleigh UMC District and District Mission Network

Contact persons: Susan Graebe (District Mission Advocate) and Carlin Johnson (District Lay Representative and Chairperson of Committee). Graebe was hired by the District Mission Network (formerly known as Raleigh Board of Missions) to help churches work together on outreach initiatives and link with agencies already in place dealing with community issues.

Mailing address: 8505 Langtree Lane, Raleigh NC, 27613 (Susan Graebe)

Phone(s), e-mail: Susan Graebe (sngraebe@aol.com), 919-847-6388; Carlin Johnson (carlinj@intrex.net), 919387-0404.

What the program does: This will be a 5k walk/run to benefit outreach projects within the Raleigh District. This will involve all churches, all ages, and all level of fitness. Community will also be invited to participate.

How we got started: We were looking for a way to aid Outreach Initiatives within our District, and bring our churches together for a common purpose/celebration.

Major accomplishment/Advice for others interested in community ministry:
This will be the first year so we do not have accomplishments yet! In terms of advice we can send copies of our how we are proceeding, but need to get this first year off the ground.

Housing and Support for Women in Transition and Recovery

Example of a church's separate nonprofit 501c3 ministry, a large project

Name of congregation/host organization: Fairmont UMC, Raleigh, NC

Pastor/contact person: Rev. Steve Hickle, Pastor and President, or Gloria Lowe, Executive Director

Mailing address: P.O. Box 46777, Raleigh, NC 27610

Phone(s), e-mail, Fax: Mission House: 919-829-0806; church: 919-832-3316; email for Mission House: mhwlowe@earthlink.net

Name of project/ministry: Mission House for Women, Inc.

What the program does: This ministry provides housing and a range of personal supports for women who are recovering from chemical dependency, physical or emotional abuse, prison time, or mental illness, and who would be otherwise homeless. Out of a group home is a safe and unpublicized location, the staff of Executive Director, part-time case manager and part-time psychologist, overnight residential managers, and many volunteers run the program that includes: life skills training, affiliation of residents with some faith group of their choice and with a 12-step program, job-skills training and job placement, and case management. Referrals come from prisons, the mental health system, drug and alcohol programs, and other sources, in and out of the area. The residents have a popular fashion show each fall, one of many ways this ministry restores self-esteem, wholeness and healing.

How we got started: The current Executive Director met the pastor and told him in December 1997 about her deliverance from addiction, and explained her vision for a house of healing. Her passion and leadership inspired the pastor to help her start an organization that met Lowe's vision. They chartered Mission House as a nonprofit organization, built a board, raised funds from an array of private and public sources including churches, built partnerships with local agencies, found a house, and learned day by day how to make the vision real. The house was operational by spring 1998. Energy and vision by a leader, backed by a pastoral and congregational long-term commitment, made this ministry happen. The pastor mentioned how hard it is to break into the local public funding stream, and then how tentative that source is even when you get funds.

Major accomplishment: Over half of those who enter the program and stay after the 30-day entry period stay clean. Two follow-up programs have emerged: (1) a weekly facilitated peer-support group where those successfully out of the program encourage those who are in it; and (2) a second house with an Almost There program, where residents have access to a case manager and a counselor, but are fully employed and more on their own. They have also creatively accessed funds from many public agencies, and kept an ambitious program alive in days when nonprofit organizations are struggling with funding reductions.

Advice for others interested in community ministry: Plan what Year 3 funding will look like. Everybody loves a startup; then it gets tougher to get the funds you need. In developing a board, find people with money or access to money, not just those who represent those you serve or who understand social programs.

Congregational Ministry with Youth

Example of a church-based ministry that links with several other church-based ministries, for a comprehensive wholeness program

Name of project/ministry: HOOPS (Helping Others Out Playing Sports)

Name of congregation/host organization: All God's Children UMC, Aulander, NC

Pastor/contact person: Rev. Laura Early, known as "Miss Laura"

Mailing address: P.O. Box 69, Aulander, NC 27805

Phone, e-mail: 252-345-1077, blearly@coastalnet.com

What the program does: HOOPS combines sports and spirituality to expand community life, instill young people with confidence and mutual caring, build leadership capacity at many levels, provide healthy activity in an area with few options, and form Christians. There is a summer basketball program for three age groups, and year-round programs in a variety of activities: Stepping, gymnastics, jump roping, non-combative martial arts, softball, etc. These are staffed by the Fellowship of Christian athletes, professional athletes, stars who donate time and command respect of the young people. The program involves parents as coaches, referees, etc. One program offshoot is called Huddles, where the Fellowship of Christian athletes provides bible study and devotions and is training the young people to do similar leadership. They also have alternative church services on the HOOPS motif: "Come and Pray, Stay and Play." Alter call is called "overtime"; the meal is "intermission"; the preacher is the "coach"; hymns and praise are "cheers". A local restaurant provides food for a post-service meal; ticket holders are entitled to the meal and after-meal games. The local school donates its gym for many HOOPS activities, but the church is planning a large new sports arena/multipurpose building to be called the Place of Possibilities), to accommodate three times the current capacity. Through HOOPS, sports activity and language provides a positive way to bring those who do not like church into a healthy system, where church takes on new meaning as helpful in their lives, as well as fun. HOOPS emphasizes the strengths the children have: "Our kids are GOOD at this!"

How we got started: This came out of the pastor's imagination and organizing.

Major accomplishment: "What happens: The same children who at church would be hitting, bad talking, in a sports are transformed. The camaraderie and bonding are amazing. This leaves it open to teach, as people are in a good frame of mind."

Advice for others interested in community ministry: "Be patient with the pace the Lord has for each youth."

Congregational Ministry with Seniors

Example of a church-based ministry that links with several other church-based ministries, for a comprehensive wholeness program

Name of project/ministry: Older Children

Name of congregation/host organization: All God's Children UMC, Aulander, NC

Pastor/contact person: Rev. Laura Early, known as "Miss Laura"

Mailing address: P.O. Box 69, Aulander, NC 27805

Phone, e-mail: 252-345-1077, blearly@coastalnet.com

What the program does: Each Friday, from 10-2, all seniors who wish to participate gather at the church for several things: (1) free hot meals served at dressed tables as in a restaurant;[11] (2) devotions, prayer, listening to each other's needs, jokes, singing, "revival;" (3) crafts, bingo, special events; (4) speakers on topics of interest.[12] Most of these seniors do not have transportation; many are brought by their health care workers. The church follows up in-between Fridays by dealing with concerns and needs the participants bring up; 4th Saturday deliveries of soup to the participants' homes by Eagles and Doves, a youth service group from the congregation; and engaging the participants to help with other ministries—e.g., they can be Story Listeners for the small children in the after-school program. The church also partners with NAMI, National Alliance for the Mentally Ill, to train volunteers and staff about mental health needs and ways to offer appropriate care. The program may branch out to bring in some health care services, screening. On average they serve 25 people a week. A new facility is in planning stages; when built, it will allow the program to at least triple in size. The Older Children program is staffed by paid employees: a full-time Director and two assistants.

How we got started: Two years ago the congregation noticed that while they were working with children, the "older children" were not as well cared for; this ministry emerged. The pastor approached the Bertie Councy Council on Aging to obtain the food. She approached The Duke Endowment; its Elder Care Program funds this ministry and can fund similar ones.

Major accomplishment: "Persons who are oftentimes left alone are given a new value to their lives. We require something of them. Persons are reintroduced to how valuable they are."

Advice for others interested in community ministry: Meet the need that is around there. You don't need to create one.

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[11] Bertie County Council on Aging delivers the meals to the church, at a cost of $1 per meal, which the church covers. The church also works with an array of other public and private agencies for cooperative programs and some funding.

[12] Determined by interest: chiropractor, Social Services rep, etc.

Project Jubilee of Scotland County, Inc.

Example of a broad, ecumenical countywide collaboration

Name of the ministry: Project Jubilee, Inc., of Scotland County

Contact person and contacts: Gerry Johnson, Faith Community Coordinator

Phone: 910-277-0322 **Fax:** 910-277-0147
Email: gerlad@bellsouth.net

Mission: To empower and advocate for families who are leaving the welfare rolls to become successful wage earners, and to work with families and individuals seeking employment.

Main activities: 1. Faith teams, congregations or groups will form a team and create a one-year covenant with a Work First (welfare) family. The team will help the family find and keep a job while instilling the ideals of compassion and respect. 2. Training Centers, volunteers help individuals build confidence in basic computer, internet skills and job searching skills. Basic skills classes are offered at our two training centers. 3. Work & Ride, we provide donated vehicles to low-income families who need transportation.

How we started and maintained the ministry: Scotland County Jubilee was the vision of several concerned Scotland County citizens and local clergy. The organization was originally call Helping Hand Ministry and was started in the fall of 1999. The goal of the origination was to offer guidance for welfare-to-work families and to deal with the barriers these families were facing in overcoming poverty. After meeting with a representative of the North Carolina Council of Churches statewide organization project, called Jubilee, and hearing how through the project several counties in the state had successfully begun to match these transitional families with church groups, the name was changed to Scotland County Project Jubilee, in the early part of 2000. Our name was later changed to Project Jubilee, Inc., when we obtained our 501c3 and nonprofit corporation status in 2002.

Our revenue to date has come from the following sources: Donations from individuals, donations from local churches, our yearly fund-raising BBQ, in-kind donations from local churches and businesses and grants from the following--U.S. Depart of Labor Challenge First Grant, through Richmond Community Support Center; Scotland County Depart of Social Services; Church & Community Grant from North Carolina Conference of the United Methodist Church; and a CPI Grant from the North Carolina Conference of the United Methodist Church Office of Multicultural & Social Ministries. The revenue generated has been used for office operations and expenses, faith community coordinator salary, recruiting and training faith teams and assigning each team with their assigned family

Tips for others who might start a similar ministry: Most important is networking with organizations, groups and individuals in the areas of ministry that you are interested in. I believe the most important function a new organization can do is to develop an understanding of how to perform, maintain, and fund the ministry.

Ecumenical Cooperative Ministry

Example of broad ministry focused on a particular ethnic group

Name of project/ministry: the Healing Lodge

Name of congregation/host organization:
Rockingham District Native American
Cooperative Ministry

Contact persons: Rev. Dr. Bob Mangum, Gary
Locklear, Millard Lowry

Mailing address: P.O. Box 1059, Pembroke,
NC 28372

Phone(s), e-mail, Fax: (O) 910-522-0670; Fax:
910-522-0240; glocklear1@intrstar.net

What the program does: The Healing Lodge
is one focus area of a broad-based set of
ministries of the Native American Cooperative
Ministry (NACM). It is a health and wellness
ministry facing issues critical in the Native
American community (and others) such as drug
and alcohol addiction, sexually transmitted
diseases, domestic violence and child abuse, and
homelessness and suicide prevention. The
Healing Lodge programs provide training for
pastors and local church lay advisors in
HIV/AIDS screening promotion, care and
service sensitivity, and awareness of and referral
to screenings and programs for diabetes,
cardiovascular disease, cancer and preventable
and treatable diseases. These successful
programs are nationally recognized, and other
cultural groups are replicating the programs and
services. The Healing Lodge won a grant from
The Duke Endowment for a Parish Nurse. Other
programs of the NACM are: (1) home
renovation; (2) food distribution in cooperation
with the Food Bank of NC; (3) evangelism and
leadership development; (4) a Youth Council;
(5) participation in the Rural Carolinas Project
of The Duke Endowment, a collaboration
creating a CDC, Habitat home construction and
alternate agricultural exploration; (6) support of
Faith in Families, a welfare to work program in
collaboration with Social Services and local
congregations.

How we got started: This ministry began out
of a need to respond to an STD epidemic in
Robeson County. Initially, an informal
ecumenical gathering of congregations led to
intense discussions around how this
circumstance might be addressed. Through
many such meetings and public discourse, the
idea emerged that we needed to address this in a
formalized way that was culturally appropriate
and effective.

Major accomplishment: The number of new
HI cases of syphilis is down this year (Robeson
County has been the area of the country with the
highest incidence of syphilis).

**Advice for others interested in community
ministry:** "Prepare to work hard and be
creative, sweat a little; it is hard work.
Networking is essential. Partnership is a must.
Volunteers are a must. Research your service
area. Use available data."

Food Pantry – Clothing Outreach Ministry

Example of a joint effort of three small, rural congregations in one community service

Name of Project/Ministry: "Waste Not, Want Not" Thrift Store, Bethlehem, NC

Name of congregation/host organization: The Bladen Charge—Bethlehem UMC, White Oak; Live Oak UMC, White Oak; and Windsor UMC, Ammon

Pastor/contact person: Rev. Tim Reaves

Mailing address: P.O. Box 96, White Oak, NC 28399-0096

Phone(s), e-mail, Fax: (O) 910-866-5117; (H) 910-866-5632; treaves@intrstar.net; Fax: 910-866-4812

Name of project/ministry: "Waste Not Want Not" Thrift Store

What the program does: From a building that was an abandoned general store[13] in Bethlehem, members of the three churches in the Bladen Charge run a shop every Saturday from 8-2. They take donations of household goods, furniture, clothing, etc., and either sell them at a very low price, or give them away, depending upon people's ability to pay—they give a lot away. They also keep a Food Pantry, and always give the food away for free. Congregations each send volunteers for the four Saturdays in a month, then the shop is staffed by the next church for the next month. People from teens to retirees and working people all pitch in. A treasurer handles the bookkeeping for the money deposited after each Saturday's sales.

How we got started: This ministry was inspired and organized by the United Methodist Women at Bethlehem UMC, and Shirley Lancaster, the wife of the District Superintendent, in the Fall of 2002.

Major accomplishment: "We reached out and helped folks in need. Some Hispanics came, sending clothes back to Mexico—we gave real good deals. So we had an effect all the way back to Mexico. We want to work more to get the word out in the Hispanic community. It's also good to come out and see people and fellowship; good for showing the church what it needs to do."

Advice for others interested in community ministry: "Definitely when churches work together they can do great things. Maybe not big things, but great things. If you're reaching out to one or two people, that matters."

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[13] The abandoned store passed along to an absentee relative, who allowed the churches to use it for free if they paid for the utilities they used.

Taking It Back Home

Use this set of steps as a guide for applying Street Smarts Workshop ideas at your home church.

Talk with key members in your congregation about the workshop and share the materials.

Determine what stages your congregation is in regarding community ministries:

> We haven't really thought about it much, but we should do more.

> We want to do something in the community but don't know where to start.

> We have an idea for a particular ministry but need information about how to proceed.

> We are engaged in one or more community ministries and want to improve our work.

> We serve in partnership with other congregations on a large community ministry.

Pray as a community for God's guidance about your mission and ministry.

Begin a study group to learn more about poverty and effective community ministries (see Resources for Faith-Based Ministries section of this book for suggested guides).

Find out what other churches and nonprofits are doing for community ministries/services in your area.

Listen to neighbors to see if there are unmet needs your congregation might address. Genuine relationships of mutual respect and listening lead to the best ministries.

Read your local newspaper.

Have open discussions about where congregation members feel called to engage and serve.

Invite speakers from existing ministries to come and address your congregation.

Decide whether your congregation should offer additional help (time, talent, or money) to existing ministries, particularly those led by congregations in low-wealth areas, or start something on your own, or both.

If you decide on a new ministry, spend plenty of time on planning. Develop a common vision that has the support of the pastor and at least a core group in your congregation. Think through what money, human resources, and networks you need to begin and sustain the program. Develop a budget as you might imagine it for the first two or three years. Find the help you need for planning.

Decide whether you think the ministry should become a separate 501(c)3 nonprofit (this is often preferable), and determine how you can evaluate results and measure effectiveness.

Raise funds, from the congregation, foundations, private and/or governmental sources, and possibly by some income-generating enterprises.

Begin the new program, with clear separation of program funds from church monies, and with sufficient fiscal oversight and management.

Continually reassess and redesign the program, to assure responsiveness to people's needs.

Celebrate, give thanks, tell your story.