

“DEVELOPING A MATTHEW 25 CHURCH”

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Doctor of Ministry

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ABSTRACT

DEVELOPING A MATTHEW 25 CHURCH

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Second Macedonia Baptist Church, Philadelphia, Pennsylvania

This project examines the concept of becoming missional. Becoming missional ignites transformation of a believer's mindset and lifestyle. The expectation is to reflect the missional way of Jesus while innovatively and enthusiastically addressing the needs of community, and while bringing a sense of healing to lives which are broken. This joyful endeavor in living a missional lifestyle is taught through the teachings of Jesus.

This project begins with examining the history and culture of the Second Macedonia Baptist Church found in Philadelphia, Pennsylvania. This writing then examines how to start transforming the understanding of what being missional is, and how to compel the membership to shift from being inwardly focused and becoming focused on the community at-large. This project examines the needs of a community to develop and implement a local outreach missional model.

The goal of this project is to compel members of the Second Macedonia Baptist Church to implement the principles of becoming missional as found in the 25th Chapter of Matthew. This paper will explore developing the mindset of mission, engagement of mission within the congregation, addressing the social disparities, and other areas of need in the Logan section of Philadelphia, Pennsylvania. This project also addresses being missional during a global pandemic.

DEDICATION

I would like to dedicate this work to my supporting family. To my wife Heather, your sacrifice, love, prayers, and words of encouragement continues to inspire me. Thank you for pushing me when I wanted to stop. To my daughters Madison and Gabrielle, thank you for the sacrifice of time over the years, and the many hugs which fueled me to continue pushing. To my mother Julia, thank you for instilling in me the value of hard work and determination to achieve my dreams. To my grand-mother Nancy, thank you for the many prayers and words of wisdom you have shared and continue to share with me. To the Second Macedonia Baptist Church in Philadelphia, thank you for your continued prayers, support, and space to engage this degree. Without you, this would not be possible.

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INTRODUCTION

I want to begin talking about missional identity in a strange place. I want to start in the kitchen. For me, being in the kitchen is pure joy. The kitchen provides space for me to become as creative with my culinary skills as possible, as I carefully craft meals that I invite my family to the table to feast upon. Every time I create what I consider to be a homemade culinary masterpiece, it brings me excitement and satisfaction. My intent while in the kitchen is to bring about wonderful meals that will dance on the tastebuds of those seated at the table.

When crafting such meals, I do not consider it to be a daunting task, it is something I look forward to doing. This is a part of who I consider myself to be. My hands, the ingredients, and the cookware look forward to encountering each other every day to make culinary magic happen. It is done in gratitude and received in that same manner.

What happens if we consider the missional lifestyle of the church in the same way, as culinary art. We are preparing a table for those who we love. In preparation we are taking into consideration and exercising detail for those that will sit at the table. What would it look like if the church looked at itself in this manner, having great joy and excitement being missional in the world? In the same I way find joy and give joy through culinary creativity; the church should think about its work with the same joy and gratification. The missional lifestyle within the kingdom of God, should not be looked upon as work, but as a part of her daily living where excitement and joy are found.

Considering that we are the church the missional perspective must be a part of one's daily lifestyle and carried out with honor because of the lifestyle that it is being

modeled after. The physical church and the mission are woven together with the intent of bringing life to people as they connect daily addressing concerns which suppress community.

As we speak of mission in this writing, to ensure we are on one accord I am not referring to the mission Christ gave to the church, to make disciples, I am referring to the exciting ways of life that impresses the lasting touch of Christ to those who are in need. To be more specific as we deal with this notion of being and becoming missional, I am not referring to what is being done beyond the boundaries of the United States of America. I am referring to the lifestyle brought forth within the proximity of a local church, in this case the Second Macedonia Baptist Church found in Philadelphia, Pennsylvania.

For years there has been a great push to become a helping hand to people who live in other countries that are stricken with impoverished conditions such as lack of medical, financial, educational resources, and clean water. Churches from every denomination and humanitarian organizations have sent people, money, and physical supplies to aid those in need. In many churches, there has been a larger push to engage in foreign mission and not the effort of local. The focus of a missional lifestyle allows churches to touch the lives of those who are within at least a 5-mile radius of where they engage in ministry.

Many news outlets and reports have noted that communities across the United States have been suffering from an uptick of poverty and lack of accessibility to much needed resources such as food, clothing, medical resources to survive, and healing from unjust systems such as the criminal justice system. The Logan section of Philadelphia proper falls within those reports. With this said, where does the church stand on

addressing these issues at hand? The stance of the church is rooted in the scripture writing of Matthew chapter twenty-five. The words of Jesus found in verses 35-36, compels the church to address the smallest requirements.

for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’¹

Second Macedonia Baptist Church in the Logan section of Philadelphia has a biblical mandate to serve in the place where it is found; this Matthew chapter 25 mandate to meet the needs of humanity aids in bringing wholeness to lives which need healing. Unfortunately, over the years some churches have found themselves complacent supplying ministry for those who are on their membership role and coming through the building thresholds. When analyzing churches that find themselves only serving themselves, there may not be a clear biblical grounding or understanding of what the Bible teaches regarding being sent to be the hands and feet carrying out this missional lifestyle. The Bible is noticeably clear about the mission the church should be fulfilling, where this purpose should take the church’s efforts, and who she should be serving.

¹ *The Holy Bible: New Revised Standard Version*. (1989). (Mt 25:35–36). Nashville: Thomas Nelson Publishers.

CHAPTER ONE

The Discovery of Myself and the Calling to Parish Ministry

God may use special events to direct a call to someone.
In fact, all events in people's lives are special events,
If they will see them as that.²

Who am I? This is the question which should be asked and answered by everyone. As I pose this question of myself, my response is the following: I am Harold R. Jolley, Jr; 1973 was the year of my birth, in White Plains, New York, to Julia and Harold Jolley, Sr. I entered the world as a brown skinned, 8-pound and 16-ounce, black haired boy, full of life. My life like that of many others was changed at an early age. My mother divorced my father, and she assumed the responsibility of raising her son. I was a young African American male being raised by a divorced African American woman who had a career in insurance while working side jobs to ensure our financial survival. The odds of our survival were already stacked against us both.

Growing up in a single parent household, I had to navigate through the stigmatized identity that comes with being a "statistic." I was a young African American male, and my name was intertwined with many others who had no father figure or male presence in the same household. According to the statistics during that time, the odds were stacked against me to be successful in life. This profoundly affected my life. It also makes me grateful for every success that is being achieved.

² Samuel D. Proctor and Gardner Taylor, *We Have This Ministry* (Valley Forge, PA: Judson Press, 1996), 3.

My mother's decision to get a divorce redefined the family structure for us. There were many struggles which came with a single mother raising a son. I realized that it was equally frustrating not to have a male role model in the same household to be an example of manhood. Though I credit my mother for all she has done during my life, she will admit that she did not and could not do it alone. My mother relied heavily on my grandparents to watch and care for me as she went to her multiple jobs. She also depended on members of our community who understood the value of being a supportive village.

I was unaware that my childhood would inform my family values and what I would hold dear in life. Crystal L. Downing suggests that we must "re-sign" truth to get to our destination. Downing states, "Our, signing, then, expresses who we are and what we value."³ Since I no longer had a father figure in our home, I found one in my grandfather, Stewart Bowser, until he yielded his life to cancer when I was seven years of age. His practice and example of life and manhood taught me invaluable lessons. He allowed me to journey with him everywhere. On our daily journeys I gleaned wisdom through our verbal dialogue. My grandfather taught me life lessons of service and proved to me what a father should be. Little did I understand at that time how the acts of service would forage my life toward becoming an advocate and aid others who need a helping hand.

After the death of my grandfather, there were a few other men who chose to take me under their wings. They were my pastor at that time the Reverend Dr. Louis H. Wade

³ Crystal Downing, *Changing Signs of Truth: A Christian Introduction to the Semiotics of Communication* (Downers Grove, IL: IVP Academic, 2012), 22.

and Deacon Frank Williams. These role models along with a few others taught me about the importance of faith, manhood, family, and service particularly in the community in which I was being raised. As I reflect on the impactful lessons these three men taught me, I began to discover my life's missional purpose. I can sum it up in one word: "service." In some way, shape, or form, I wanted to help people—however it was needed. I discovered my purpose early, and I did not want to waste my life. At this early age I know some may wonder, what would I know about wasting my life. Although I was young, I did know what I did not want to do. In the words of John Piper:

What was the opposite of not wasting my life? To be successful in a career? Or to be maximally happy? Or to serve Christ to the full? Or to glorify God in all I do? Or was there a point, a purpose, a focus, an essence to life that would fulfill every one of those dreams.⁴

My grandfather Stewart Bowser, Frank Williams and Pastor Wade dedicated their lives to helping people and making a difference in the lives of so many. I saw firsthand what receiving a helping hand from someone who really cares can do in the life of someone else.

As I grew in age and reflected on these lessons of learning to serve, I can recall hearing a gospel song, which now holds more meaning to me. This song sums up my life's missional understanding and calling. This song was sung by the iconic songstress Mahalia Jackson, the title of the song is "If I Can Help Somebody":

If I can help somebody, as I travel along
If I can help somebody, with a word or song
If I can help somebody, from doing wrong
No, my living shall not be in vain.

No, my living shall not be in vain
No, my living shall not be in vain

⁴ John Piper *Don't Waste Your Life* (Wheaton: Crossway Books, 2009), 13.

If I can help somebody, as I'm singing the song
You know, my living shall not be in vain.

If I can do my duty, as a good man ought
If I can bring back beauty, to a world up wrought
If I can spread love's message, as the Master taught
Then my living shall not be in vain.⁵

The lyrics of this song conveys the message of what I have done for years as I have executed hands on engagement in the church. I was taught that not everyone in life will have it all together and will need a helping hand at some point. When a person can help someone else, they help in the progression of caring for humanity.

Although my mother worked many hours between multiple jobs, one of the things she was intentional about was introducing me to the church. The teaching and practice of faith were important in the household with my mother and I, and in my grandparent's household. Even though I was introduced to the church early and had been brought to the church from birth, it was in April of 1979, when my mother and grandmother had a discussion with me about accepting Jesus the Christ as my Savior. This was a major decision and turning point for my life. I would no longer just be a child who went to the church, but I would soon become a part of the church. Becoming a part of the church would take shape in many ways. The first step I took of becoming a part of the church was accepting salvation.

I would become saved. The phrase "being saved" was a phrase that many generations before me used. I heard about "being saved" a lot in the church but I had no first-hand experience. This is not a physical thought of being saved. This concept of

⁵ Mahalia Jackson, "If I Can Help Somebody," Recorded 1951, Track on *Gospel, Spirituals, & Hymns*. Columbia, Released 1998, CD.

being saved dealt with my spirituality. This experience was something new. I was young and did not understand fully what salvation meant, but I went through the motions. As

Leonard Sweet states:

Like all life's decisions, dances begin with a motion, then someone passes the motion, and the motion goes forward with a yes from all. The way of the dance may start with an unconventional and unique way of moving. But the truth is, without someone to stand up and join in – to be a “first follower” – no true dance is born.⁶

The day I decided to be baptized was the start of my dance. I would soon learn how the rhythm to the motion of my “yes” would flow.

On Friday evening of that next week, God placed in my spirit the desire to surrender my life to Him. The following Sunday as I attended the Bethel Baptist Church in White Plains, New York, which was a part of my weekly routine, the invitation to discipleship was extended by Pastor Wade, and I walked down the aisle, and looked Pastor Wade in the face. Standing beside him were some deacons of the church who took me to the back and asked me some questions. In the back-room questions were posed to me that I replied yes too, but my response was based on the thoughts of this is how I am supposed to respond. Nothing was explained to me in any type of detail or at a level a child could understand. I just knew that I had to respond in this manner, and I relied on the conversation that was previously held with my mother and grandparent.

After the back-room encounter, the deacons brought me back into the sanctuary and gave a formal report before the church. This formal report was informing Pastor Wade and those who assembled that morning for service, my response to the questions

⁶ Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville: Thomas Nelson, 2012), 3.

that were asked of me in the backroom. All eyes were focused on the front of the sanctuary, and the ears of all attentively listened as the deacons expressed my intention of accepting the salvation of Jesus the Christ. I had now become a part of the Christian lineage that my maternal great-grandmother and great-grandfather were a part of. After the report was given, Pastor Wade asked the congregation if they would accept the report. This is an old practice within Bethel, the voting on new members. They were taking a vote for me to become a part of the church. The vote successfully passed, and at that moment, my family now had three generations committed to being a part of the living organism of Christ known as Bethel Baptist Church. I had begun my dance in life and my relationship with God. For some reason as I pondered on that moment later that evening, there was a sense of excitement within me. I sensed that I was now one step closer to my mission and calling in life, which was to be of service.

In May of 1979, at the 6:00 AM Resurrection Sunday morning worship, I was baptized at the Bethel Baptist Church by my father figure and mentor, Pastor Wade. At the age of six, in the baptismal pool, which was inserted in the floor on the pulpit area, with my family and countless others watching, I was submerged beneath the crisp cold water and brought back up. I had now engaged in the very act that my great-grandmother, grand-mother, grand-father, and my mother along with others in my family had; I was baptized. It was then that I became a part of the local branch of Zion called the church, specifically Bethel Baptist Church. I had now been grafted into what David Watson

considers “the new community of God’s people.”⁷ This new community was the group that would aid in my spiritual development and would become my extended family.

The church was quite impactful to my personal development. It was in the church and at the church where I learned more about God and faith, developed socialization skills, learned, and developed public speaking skills, and learned the importance of community. I learned that the concept of community was not just for those who gathered within the walls of the church building but also for those who lived in neighborhoods near the church’s building. As I indulged in the life actions of the church, it became emotionally pleasing. I found joy in serving those inside and outside of the church’s walls. Witnessing the actions of the pastor, the deacons, and many others shaped my image to what I wanted to do in life. I was learning and seeing first-hand how serving others affected their lives and mine. I was called to serve! I was called to be an instrument that could be used in carrying our wonderful acts on behalf of Jesus the Christ.

At Bethel, I engrafted myself in many ministries and held positions of leadership in some. I was regularly active in the Sunday School, Youth Ministry, Children’s and Youth Choir, Junior Ushers, and I served as a Junior Deacon. As I served faithfully, there were some who saw something within me, and I suppose they thought I was going to be a Deacon one day. Becoming a Deacon was an aspiration, but God had other plans. Pastor Wade even put me on a training course to become a Deacon. This position of training was becoming a Junior Deacon. In this role of Junior Deacon allowed me to explore what being a Deacon was an what they were supposed to be doing in their role.

⁷ David Watson. *Called & Committed: World-Changing Discipleship* (Wheaton: Harold Shaw Publishers, 1982), 16.

Being a Junior Deacon in the church gave me a title, but it was only one of the many titles that I had because I was so engaged in the life and movement of the church. At an early age, a title did not mean much to me. I saw it as me simply having more work to do. All the while, I sensed something within me early that was pulling at my heart. This inner pulling that I was experiencing was nothing that I had felt before. It was as if I detected that I would have a deeper connection to the life filled engagement within the church. My peers and I did the work within the church, which taught us what service and serving others looked like and how it should be carried out. The service we engaged in was the bridge which allowed me to interact and engage with others who were in and outside of what is known as the church. In ways that I did not realize early in my life I was becoming one of the connecting points that allowed the efforts of the church to go beyond the walls into the community.

My belief of service expanded as I was engaged in ministry. The things I was asked to do often, such as praying, speaking during youth programs, playing the role of a pastor during Sunday School programs, and serving in various positions, doing community engagement, convinced me I was called to do something more. Even though there were other youth who were called upon to engage in the same work, I believed for me this took on a different understanding. These acts served as a bridge in my understanding of being called to do sacred deeds. Looking back, at all that I was asked to do was in some ways the training for a ministerial role. There were added signs as well. For example, the more seasoned or aged people within the church mentioned to me often that I was going to be, in their words, “a preacher man.” At that age, I was still discovering what that meant.

Pastor Wade's wife, Mrs. Alma Wade, always called me her little preacher. She saw something in me from the beginning. Both Pastor Wade and his wife were role models to me. They were well-educated, well-spoken, and well-mannered, and they showed compassion to those who both belonged to and those who did not belong to the church. The way Pastor Wade served the flock piqued my interest and motivated me to want to help like him. He was a shepherd who watched over the sheep that he was given stewardship over. He made visits to people's homes and to the hospital. He engaged the surrounding community by ensuring that Bethel was active in various community events. He knew the congregation and their extended family. The way Pastor Wade lived out his calling, his assignment as pastor, and his teaching through sermons left an indelible impression on me. The lessons he taught were simple and applicable. These lessons reminded me of Gardner C. Taylor's reflective words that O. Clay Maxwell Sr. spoke: "It is a very pitiful gospel we have if it does not exceed who we are."⁸ The lessons that I learned just from watching Pastor Wade was impactful. Pastor Wade taught through his preaching and example how to live right. He compelled people with insightful lessons to treat each other with respect, dignity, and love. He pushed us not to be content with the status quo of being in the building but stretched us to go outside of the walls.

As I grew up, balancing my personal life with my roles within the church became a challenge. I had to learn to be disciplined and to honor my commitments despite what my peers were doing. While others found great pleasure going to the park and playing in the neighborhood, I found pleasure being at the church. Deep down within, I knew that there was a reason why I found comfort at the church. I found lifelong friendships at the

⁸ Proctor and Taylor, 8.

church. My horizons were broadened through the church. As a member of the church, I found immense joy in being involved in both the internal and outside engagement. As difficult as it was to find balance while a young man, I knew within that “this was the call to obey, to serve, to live a simple lifestyle, to suffer and if need be to die, is common to all followers of Jesus.”⁹ I was called to be in a relationship with God and to serve His church. I knew at an early age this call was greater. There was more! The more I tried to run the more I took note to the signs that I could not be like everyone else. I had to find a balance.

During my early tenure of schooling, I was fortunate enough to have both a private school and public-school education. I attended a Montessori School in White Plains, New York, and the Saint Anthony Catholic School in Silver Lake, New York, where I completed grades 1-7. During the years that I attended Saint Anthony’s, there were six African American students in the entire school. Most of the students at the school were from communities made up of Italian, Italian American and Irish lineage. This was a culture shock to me. It also taught me how to interact with people who were from different backgrounds. On many occasions, I had to learn about their ethnic customs and practices, and I noticed they did not have to learn about mine.

Not only were the people different, but their religious practices were different. As I mentioned, Saint Anthony’s was a Catholic School, and those who were a part of the Catholic faith engaged in practices that I did not, such as confession of sins to their Father (Priest), reciting penance, lighting candles as they prayed to those whom they called Saints for intercession and baptism by sprinkling. I was puzzled by their practices.

⁹ Watson, 16.

Not only were their practices different from mine, but they also revered a person they called the Pope, while I was taught in my tradition to worship Jesus. As a young person, being exposed to different religious practices, I was compelled to ask many questions of the teachers, my mother, my pastor, and other fellow students. From that point on, my mind was open to learning more about other religions and how they practiced their faith.

My tenure at Saint Anthony's ended at the completion of seventh grade. Next, I entered the White Plains Public School District. This was an entirely new world. I went from being a minority in school to seeing even more ethnicities. Seeing others from various ethnic backgrounds excelling in the academic environment had a significant impact on my life. This environment was new to me because there was no religious community or undertones intertwined in the learning. I now had to discover myself within a culture where everyone was not a Christian. The closest community that resembled Christ was a gospel choir named Cultural Horizons, which was a part of the music department. This choir had a great legacy. The choir at various points were entered into competitions and did very well. I had two aunts who were once a part of this choir. Now it was my turn to become a part of this legacy. I was asked to join the choir, and, to my amazement, one day as I was rehearsing to lead a song, something happened within me. What occurred within me was beyond the boundaries of the building that we know as a church. I was in a choir room at White Plains High School. How intriguing it was for me, for the first time in my life I had experienced the move of the Holy Spirit in a space many would consider to be non-traditional.

As long as, I had been in the church, I had never felt the move of the Holy Spirit. At Bethel this was not something that great emphasis was placed on as in other

denominations. No one took the time to teach me how to respond when this feeling fell on me. It was on that day; I felt the move of the Holy Spirit within me. This was the first time I authentically felt the third person of the triune God that I had been taught about at the Bethel Baptist Church. Who would have thought I would have caught the Holy Ghost at a public school during a gospel chorus rehearsal that day? What occurred on that day proved that the Holy Spirit could manifest Himself anywhere and at any time. There were some who understood what happened to me that day and others who were amazed. For those who understood what was occurring joined in worshiping with me, and others just watched. I believe, from that time forward, more people were more open to worship God as we rehearsed. I knew God was calling me to learn more about me and my relationship with Him. My high school experience was one that drew me closer to my destiny.

After graduation of high school, I enrolled at Lincoln University in Pennsylvania. Once again, it was a place where I had to balance my life and ministry. Being at Lincoln, I continued to evolve as an individual and gained a better understanding of my religious commitment. There were many occasions on Sunday morning that I either pressed my way to the chapel on the campus or rode to Philadelphia, Pennsylvania, to attend worship at the Beloved St. John Evangelistic Church with my friend Christopher T. Curry. I joined and sang with the Gospel Choir at Lincoln University and found myself sharing the gospel with people. I realized during my tenure at Lincoln University that no matter where I was, I needed to engage and be engaged with what I learned from my religious upbringing. What had been instilled in me and what I was able to share with others allowed me to connect others to a body which gave me life and substance.

I graduated from Lincoln University and returned to White Plains, New York. It was as though I had not missed a beat. I returned to Bethel and was once again reengaged in some of the ministry I was doing before. When I returned, however, the Reverend David B. Lucas was serving as the Pastor. He, in some ways, resembled Pastor Wade with his interactions with the congregation. I did not serve under Pastor Lucas long because I transitioned back to Lincoln University to work as the Assistant Director of Student Activities, a position I held for two years. Toward the end of my tenure at Lincoln, I moved to Baltimore, Maryland. Some of my friends with whom I attended Lincoln were there also. One day we were discussing churches, and one mentioned a church that he was attending, New Antioch Baptist Church at 24th and St. Paul, led by the Reverend Dr. Orlando Wilson. My friend's description of the church piqued my interest and inspired me to at least visit. From the first Sunday that I attended, I knew that this would be my new church home.

The vision for the church was moving from "Religion to Relationship." This vision statement along with the worship and teachings by the pastor the Reverend Dr. Orlando Wilson drew me in to wanting a deeper experience with God. I had my second great awakening at New Antioch. I grew spiritually and gained a greater sense of depth and clarity in my calling. Being at the New Antioch Church informed my understanding of what God was moving me to develop, which was a relationship with Him as I served others. The New Antioch Church was different than what I was accustomed to while growing up at Bethel. New Antioch had more of a Pentecostal style of worship. In most services there was shouting, dancing, speaking in tongues, people passing out, and the

Holy Spirit was moving in a way that compelled me to want to feel His movement during worship. I was in awe of what I was seeing and experiencing.

New Antioch was different. The church embraced the outward expression that is manifested when the Spirit moves. Pastor Wilson did countless teaching and preaching on the Holy Spirit. I can recall, during a weekday worship service titled “Can’t Wait Till Sunday Service,” I once again felt the move of the Holy Spirit. This time me feeling the Holy Spirit move within me was different.

Just as I had at Bethel, I became engaged in the life and ministry of the church even more. I discovered a new clarity and purposeful understanding of Who I was serving and why I needed to serve while at New Antioch. I aided with helping the church conferences, I sang in the choir, I worked with various ministries, which serviced the outside community. I was engaged with the deeds of the church or at the church building Sunday through Thursday every week. I found joy. My tenure at New Antioch was brief. I was a member there for thirteen months. It was difficult for me to tell the news to Pastor Wilson that I was moving back to New York. What I had grown to love in a short time, I knew I was not going to have in the same way in New York.

When I returned to New York, and to Bethel, the Rev. Dr. Daly Barnes, Jr. was serving as the pastor. He was much different than Pastor Wade and Pastor Lucas. Pastor Barnes was musically gifted; he taught differently; and he preached differently. He, in some ways, reminded me of Dr. Orlando Wilson. As I served with Pastor Barnes, he, too, took note of what others had been seeing in me and what I had come to grips with. One Sunday after worship, we discussed what I was being led to engage in, “My Calling.” The “Calling” was me accepting the call to preach the gospel. After working with Pastor

Barnes for some months, on the 25th of November 2001, I brought forth my first verbal sermon before a filled church sanctuary. My life, inclusive of the work I was doing as a part of the church, was already a sermon that was being preached. At the conclusion of my sermon, Dr. Barnes called an immediate church meeting to hold a vote on whether the church would license me to support my endeavor to the preaching ministry. As I sat and listened as the vote was brought before the congregation, I reflected to the day I surrendered my life to Christ. On that day it was voted on to become a part of the church body and now another vote was being held. This time the vote that was brought before the body was to support or not support my public practice of proclamation. That night I was licensed by the church and received their support as a body to preach the gospel publicly. The signs that I took note of when I was younger had now manifested themselves. That day changed my life forever. Many people had gathered to witness what they already knew and what I had to come to accept.

Two years after being licensed, Pastor Barnes left Bethel to go serve as pastor in Philadelphia, Pennsylvania, at the Zion Baptist Church. Two years had passed where I did not have a pastoral covering. During that tenure, I was fortunate to connect with other pastors in various denominations in the New York area. The ministers and pastors in White Plains held meetings on Tuesdays at mid-day. With my work schedule, I was unable to attend. Also, I noticed that they were not too active. Being newly licensed and not having a pastoral covering, I wanted to be connected with a ministerial body where I could be connected with seasoned pastors who were actively engaged in the work of the community. I came across a ministerial group in Mr. Vernon, NY. They met once a month early on Saturday morning. Even though I did not live in Mt. Vernon, I still

attended their meetings. Every meeting I attended, I saw the depth and the importance of ministers being engaged and serving as a voice of the community.

After one of the meetings, I had the opportunity to speak with Dr. W. Franklyn Richardson, pastor of the Grace Baptist Church in Mt. Vernon, New York. Dr. Richardson was an advocate for the Baptist faith, a social justice advocate, fighter for economic equality, advocate for fair housing, and one who I had looked up to while growing up. He along with others were bridges in the city of Mt. Vernon, which ensured the people were receiving fair opportunities and city services. As we spoke, Dr. Richardson made some life-impacting statements, which stick with me to this day. Dr. Richardson told me, in summary, to stay Baptist, and go back to school. He pushed the importance of becoming a seminary-trained minister. After receiving those words of advice, I enrolled at Drew University's Theological School and pursued the Master of Divinity degree. My education and encounters at Drew help to develop my thinking of preaching and ministry.

Two years after Dr. Barnes left, Bethel called the Rev. Dr. Edward O. Williamson to become the next pastor. As I served under Pastor Williamson, I learned a great deal about pastoring. Being one of the associates of Bethel and after developing a relationship with him, I became his right-hand person. I saw firsthand the high and lows of being a pastor. Watching Pastor Williamson work through the politics of the church, work with the membership and work within the community taught me lessons that I knew would be useful at some point in time. Under his leadership and tutelage, I was able to serve as the first Youth Pastor at Bethel. After two years had passed under Pastor Williamson, I felt another calling. This time the calling was toward the pastoral ministry.

I served under Pastor Williamson for about four years before being called to pastor my first church. Dr. Williamson was preparing me for ordained ministry at Bethel. Within the Baptist denomination, ordination is typically reserved for those who are going to assist their pastor in some role within the church they are currently serving in or for a person being called to serve in the office of pastor at another church. During my time of preparation, I was called to serve in the office of pastor in Kingston, New York, at the Riverview Missionary Baptist Church.

Riverview was a new place with new people, a new path for ministry, and a quite different culture from Bethel. This was the beginning of my pastoral journey. I had to learn the culture and its meaning. Samuel Chand suggests culture consists of the following:

1. **Control**
2. **Understanding**
3. **Leadership**
4. **Trust**
5. **Unafraid**
6. **Responsive**
7. **Execution**¹⁰

There was a calling to learn about organizational culture. What were the things that I had to learn while being with the people? What were they not telling me that would hinder me

¹⁰ Samuel R. Chand, *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision and Inspiration* (San Francisco: John Wiley & Sons, 2011), 199, Kindle.

from knowing the truth about where they have been and what had occurred over the years?

Organizational culture includes tangibles and intangibles. The things we can see are the way people dress and behave, the look of the corporate offices, and the messages of posters on the walls. The intangibles may be harder to grasp, but they give a better read on the organization's true personality. The organization's values (stated and unstated), beliefs, and assumptions; what and how success is celebrated; how problems are addressed; the manifestations of trust and respect at all levels of the organization—these are the intangible elements of culture. Every group in society—family, town, state, nation, company, church, civic group, team, and any other gathering of people—has a culture, sometimes clearly identified but often camouflaged.¹¹

When I interviewed with some of the membership at Riverview, they were searching for a pastor with youth experience; teaching ability and experience; formal academic training from an accredited college and seminary; organizational skills; grounded in his/her faith; possess a loving spirit and, of course, be an engaging preacher. Despite what they were looking for, they chose to call me, a person who was still in seminary and not ordained yet. This reaffirmed the re-signing that showed up in my life. God chose to prove that even though I did not meet the criteria that needed to be called to the office of pastor, it was still possible for me to obtain that office.

As I progressed through the process and continued to do my research, the city of Kingston and the church were far from their hey-day, for Kingston was negatively impacted by a drug epidemic that affected the community. The drug responsible for destroying the lives of so many individuals and families was crack cocaine. Looking at what was left, the drug left its mark on the community and it appeared as if time was standing still. There were only three major employers left when I arrived. The three

¹¹ Chand, Location 220.

employers were Kingston Hospital, ArchCare and The City of Kingston Public School District. IBM, a major employer in that region, closed their worksite in that area and many of the members moved for other employment opportunities. Those who stayed were some who moved from other areas and those who grew up in Kingston. When I arrived as pastor of the church, I also became one of the pastors of the community. The calling to serve in the community was great.

When I arrived, the congregation needed healing from the traumatic separation from their previous pastor. Many people were hurt in the church. There was no book to my knowledge that could teach me how to handle what the congregation was working through. I understood the words of Eugene Peterson who expressed his sentiment about his interaction with the individual who placed him at a church: “Do you have any counsel or direction for me?” He did not. “The Lord will teach you what you need to know.”¹² I even saw the role that William Willimon showed in his writing of being a counselor was going to be fulfilled. One observation that I obtained early was there was a lot of history that was not provided. I watched how people interacted with one another, and I saw the hurt. Some tried to hold me accountable for some of the pain that had been inflicted from the earlier pastor. The hurt was more than just from the pastor and members, hurt also came from people to people.

The more I learned of the culture at Riverview, the more my role became clear to me. My role was not to save the people, but God was using me to shepherd the people to a place of wholeness and healing. I had to be instrumental in the healing process of the people and reorganize how the church was to shift in being led. I decided to present a

¹² Eugene H. Peterson, *The Pastor A Memoir* (New York: HarperOne, 2011), 82.

model of leadership which placed great emphasis on the joy of serving to the congregation. I along with others who were serving in the top tier of leadership positions within the church began to teach and model leading the congregation through engaging in the service of the church and bridging our service into the community. The service would be acts of kindness and addressing immediate needs of people. A need such as feeding those without food as an example.

These roles were not easy to balance during my tenure. There were some who felt since their family made up the dominant membership of the church, they should have control. The mindset was this was their church, and the church should follow the agenda they set. Then there were others who felt since they were the significant givers in the church, ministry should be the way they wanted. I was challenged in areas of managing those who wanted control and I was forced to shorten my learning with how to manage the agendas of others. There were times when I even considered leaving. I took note that some unspoken and some verbalized “expectations” in many cases were unrealistic, as Eugene Peterson highlights.¹³

During this time of contemplation, it dawned on me that I was created for this role. I had experience working in the corporate sector where I had handled repairing systems and processes that needed improvement; this was my assignment at Riverview. I saw the evolution of myself as pastor to people who did not want to be pastored. They had no desire to be led by someone who did not belong to their family, who was not from their community, or one who had no desire to conform to their personal agendas. I took note of the signs with the church of needing progression. I also took note of the dying

¹³ Peterson, 105.

community, and if the church were going to progress forward, a transition needed to occur. After much prayer, I stayed and was determined to bring about the transformation that the church needed.

After a series of educational platforms about church organization, intentional discussion and some power players transitioning out of the ministry, the church began to come together over a 2-year period. A new tier of leaders arose that was willing to aid with moving the work of ministry forward. There were still disgruntled people, but they became the minority. Before I transitioned from Riverview, there was one event that caused many people, even those who were disgruntled, to work together, Superstorm Sandy. With the church being positioned below the flood table, the building was sure to be damaged. The storm flooded the entire building. Everything that had been accumulated over the years had been destroyed. The administrative wings, the fellowship hall, the sanctuary, and storage areas. It was a very traumatic ordeal.

Looking back at the storm and what it represented I saw the signs of it wiping away of the old and clearing a path for a fresh beginning. What people were attached to and tried to take ownership of, was destroyed and needed to be rebuilt just like their understanding of the significance of church. Here was an opportunity as the leader and pastor to bring everyone together and have the building renovated. This was a storm that affected not just the building but many people who lived in that area. This process of renovation brought me to an exceptionally low place in my life. I was stressed and at times found myself depressed because there was a lot on the line. There was no written material published that supplied instructions on what to do or even how to handle this dilemma. There was no one that I could reach out to for guidance. I felt as if I were

sinking, and there were no lifelines that could be used to pull me out of this hole. I knew that failure was not an option. Two things would occur if the church did not function. The first would be my inability to support my family. Secondly, the work of the ministries would not move forward. We worked to get the church repaired at a rapid pace because the time was drawing near for me to move forward in life in ministry.

During all that was going on with the storm, I felt the pulling toward my next assignment. From the first day I began at the Riverview Church, I knew this was not going to be my only pastoral assignment. I just did not know how long I would be there. It was the beginning of my third year that I began to seek my next assignment. The signs continued to be revealed about how the congregation did not want to move forward. They were content with their location and the routine of doing the same things and living in a bubble. Even while we were rebuilding the structure people were talking about looking forward to getting back in the same building to continue engaging in some routine practices. I knew I did not want to return to what was before.

After much time of prayer, my search began. I searched many websites that listed church vacancies, and I reached out to other colleagues seeking information about what churches were vacant. During my search I came across the Second Macedonia Baptist Church in Philadelphia, Pennsylvania. The previous pastor served for fifty plus years, and they were in a prime location to engage in community ministry unlike Riverview. It took about two years to go through their process. After a series of interviews, teaching and preaching while still at Riverview, the call came. I had been chosen to serve as their next pastor.

I have learned many lessons about following a long tenured pastor and how people will respond to a new pastor. With times evolving, the United States continuously faces a crisis of morality and pushes communities to be fractured increasingly, a prophetic voice is needed. Even though Pastor Ritter has passed physically, his presence is very much alive. People knew him more than they knew of the church. We had to figure out how we could promote the church more than an individual's personality. I also learned that it was going to take time for the congregation to see me as their new pastor.

As I entered this new space here is what I saw as the outsider looking in. The make-up of the community was changing since Second Macedonia arrived. There was a time when the community and church connected face to face. Now, how we reached out and connected with others had to be planned. How would we now bridge who the church was and was becoming to those who were beyond the walls dwelling in the community? With more people using technology, how could we connect with community members both physically and through social media platforms?

As much as the world and practices within the church have evolved, Second Macedonia has been the same. Many of the members had only served under one pastor and they were accustomed to his style of leadership. The membership continued to practice a ministry that in ways focused inwardly. The ongoing question that I continued to ask was, "how could the membership be persuaded to allow me the space to serve as their pastor and still honor the one who for many was there during the happy and sad times of their lives?"

What could be done to allow this new voice which has appeared to lead during the times of fluid change? I understood and continue to understand that it will take time. In

my heart there was a desire for them to see and experience something different: the difference of following a new model of ministry during a time where things were changing at a rapid pace.

I did not want the church to continue to view what had been lost because of who they lost and how things were working, but a push was surging to see what could be gained. There was a push to move from the machine of operation and familiarity to following the Spirit for new ministry during a time when context and territory was becoming unfamiliar. The culture had to be challenged. A lens had to be placed and questions had to be asked, “what is happening in the world today, and what is the deep meaning of these events,”¹⁴

As I focused on becoming the pastor of the people there were two things that needed to be fixated on: how I would define and identify myself for this new place and time; and how I would adapt to this new place to work with this new group of partners in ministry. There was an invitation that was put forth for them to get to know me and for me to get to know them.

I also understood the community would have to get accustomed to seeing a new face and hearing a new voice who would stand for the local church known as Second Macedonia. The community was not what it was when Second Macedonia arrived over 30 years ago. The community has and is still evolving. The change which was and is still occurring is that of businesses moving out and others moving in. With people moving in and out, we now would have to continue to strive to make our presence known and felt as

¹⁴ Yuval Noah Harari, *21 Lessons for the 21st Century* (New York: Spiegel & Grau, 2018), XV.

we build and rebuild relationships with those who pass by and surround the building. This was and is going to be a trying time because evangelism was and is not a huge agenda push at Second Macedonia, and the outreach in the efforts of missional engagement was and is limited. The missional purpose was to get the word out of how Second Macedonia was here to supply aid and support where deficiencies were surfacing and to spread the gospel message. We were looking to supply some type of help to our fellow community members.

This was not a task that could be carried out easily. Presently, the community at large had been affected. As of March 2020, we had been facing a global health pandemic Covid-19, which had hindered our forward progression of in-person ministry. The work we had been accustomed to had been halted. Due to the rise in cases of people infected by the virus, being hospitalized, and dying within days, pastoring and ministry as I had come to know it had drastically shifted. The city of Philadelphia was implementing new restrictions daily. The comfort zone I came to know was gone including the comfort zone of seeing people in person and having various impromptu conversations about life and ideas for ministry. I am a people's person who enjoyed being among those who were connected to the church by membership or connected because they live in the community. This limitation placed a strain on who I had known myself to be in this role of pastor; how I would engage with the congregation and community; and how we would meet the needs of our neighbors. Now it was more important than ever for us to read the signs, know the times and respond in a way that will be beneficial. In the words of Leonard Sweet, we must partake in the actions as did the children of Issachar:

Know the times and know what to do. It's not enough to just be able to 'read the signs' and 'know the times.' The world and the church deserves

to ‘know what to do’ and how to move forward. It’s one thing help people read the shapes cast on the walls of our caves. It’s another thing to help people escape their caves.¹⁵

Acts needed to be conducted to know the times and know what to do during these times.

This undertaking was not an easy task. New trends were occurring, and adaptation had to occur at a rapid pace. Many of us who were in the pastorate had to read the signs at a more rapid pace and draw summations of what to do for the sake of progression.

¹⁵ Leonard Sweet, “Issachar Manifesto,” Doctor of Ministry Pastoral Leadership and Prophetic Fire in a Fluid Culture Cohort, (Class 2018, Drew University, Madison, NJ, August 2018).

CHAPTER TWO:

Discovering the Soil

Many churches have enclosed themselves within the stifling structures of an identity that has limited their missional or kingdom focused vision.¹⁶

—Ronald W. Johnson, *From the Outside In*

In 2009, The Reverend Thomas Jefferson Ritter, the longest serving pastor in the history of the Second Macedonia Baptist Church, died while serving in the role of pastor, and the church was left to mourn. A national search was conducted and out of the ninety-three candidates who met the qualifications, I received the call to fill the role of pastor. Once again, I said yes to God to push the margins of ministry for me and to allow me to partner with the congregation of the Second Macedonia Baptist Church in Philadelphia. There were many risks that were laid before me. The risk of not knowing if this new place of ministry was going to be a spiritual fit. The risk of my family not being able to adjust to a new city. The risk of the new community not being a good fit for the type of ministry that I enjoyed, and which had been laid on my heart.

At this time in life and during my journey of ministry, I was presented with a unique opportunity to read the signs and learn what was occurring in a new context. I had to learn and see if Second Macedonia was on “the way.”¹⁷ The context of this lesson or the signs was the heart of finding how to joyfully engage in missional acts in the

¹⁶ Ronald W. Johnson, *From the Outside In: Connecting to the Community around You* (St. Louis: Lake History Resources, 2006), 14.

¹⁷ Leonard Sweet, *So Beautiful*. (Colorado Springs: David C Cook, 2009), 75.

surrounding community. Dr. Leonard Sweet once raised a question, “How can you tell if your church is on a missional “pilgrimage” and your church family are “pilgrim people?”¹⁸ These questions needed to be answered; how could I tell that Second Macedonia was on the way? Both the membership of the church and I would have to perform some internal examining. We would have to do some searching on what being “pilgrims” meant and this “pilgrimage” looks like. When Jesus summoned people into the way, he was inviting them to share a purpose or path (way), a new set of relationship (truth), and the beauty of community (life).¹⁹ This relationship that people are called into is one with God and then with humanity. This relationship with humanity is not just with those who we may find comfort with but all humanity.

July 1, 2012, the first Sunday of the month my second pastoral assignment began as the 6th Pastor at the Second Macedonia Baptist Church, in Philadelphia, Pennsylvania. Second Macedonia is a dually aligned church holding membership in The National Baptist Convention, USA Inc. and American Baptist Churches, USA. Second Macedonia was founded in 1931 by a 14-person bible study class that gathered under the leadership of Reverend Gentile Jones. As the sixth pastor to serve Second Macedonia, I am standing on the shoulders and the ministry of the five earlier pastors.

- The Reverend Gentile Jones (1931)
- The Reverend William B. Toland (1931-1937)
- The Reverend J. I. Goodman (1937-1947)

¹⁸ Ibid.

¹⁹ Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville: Thomas Nelson, 2012), 48.

- The Reverend A. D. Owens (1947-1955)
- Vacant (1955 – 1958)
- The Reverend Thomas J. Ritter (1958-2009)
- Vacant (2009 – 2012)
- The Reverend Harold R. Jolley (2012 – Present)

When reading this history of Second Macedonia, the church gained much of its identity under the 50-year tenure of Reverend Thomas Jefferson Ritter. The identity of the church was shaped and set up during the tenure of Pastor Ritter, resulting in the framing of core values, implementation of a missional model. To this day, the personality and cultural imprint of Reverend Ritter's leadership stands firm. It was clearly seen even when the search for a new pastor was being conducted. This process was the first time that a substantial part of the church had undergone.

The landscape of Philadelphia was quite different from the pastoral assignment from where I came and from, and even from where I was raised. Looking at Philadelphia proper, currently it is divided into twelve main living sections, and each section has subsections within it. One of the twelve existing sections is titled, Onley-Oak Lane. Nestled within Onley-Oak Lane are nine subsections: East Oak Lane, Feltonville, Fern Rock, Koreatown, Melrose Park, Ogontz, Olney, West Oak Lane, and Logan. Second Macedonia is nestled in the Logan section between Onley and North Philadelphia. The history of Second Macedonia suggests that Logan is not the original place of her start.

The church's origins are rooted in North Philadelphia. The address where the first people gathered was 2547 N. Mutter Street. There is some speculation on why this bible study began under Reverend Gentle Jones. In the history of churches' origin, it usually is

due to either a church split, but there is no church in that area, or someone just wanting to engage in a ministry under their own leadership. Looking at the history of most churches, they are organized because of some type of unrest from members of a particular church or clergy being ousted and wanting to begin a new work. After randomly speaking with some of the current long-term members who had more than one generation in Second Macedonia, no one was able to answer the question with the facts of why this bible study began.

As I try to supply a brief recap of the history to paint a backdrop, here is what happened over the years. Within a few short months of the first bible study, it outgrew the N. Mutter Street location and had to move to a larger facility. This new facility was found at the cross streets of Dauphin and American Streets also within the North section of Philadelphia. Due to the growth of the bible study, a council was formed in September of 1931 to organize as a church. It was on that night that the name Second Macedonia Baptist Church was submitted to name this newly formed organization. Most times in the history of churches, they would be considered a mission identity from another organized body, but this was not the case for this new formally organized body.

Research was conducted to figure out why the name Second Macedonia Baptist Church was selected, and once again, my investigative work came up empty. One could deduce that there was a church with the name of Macedonia in the city of Philadelphia, hence, the group used the adjective “second” to suggest another established church being formed. From a biblical perspective, Macedonia was a place that needed to hear the gospel. According to the book of Acts, during the night, Paul had a vision: there stood a man of Macedonia pleading with him and saying, “Come over to Macedonia and help

us.” (Acts 16:9) The people of Macedonia needed to hear the gospel and be strengthened in their faith. The invitation was issued to Paul to undertake that assignment. As the people of this newly formed church came together, they resembled the likeness of wanting to be strengthened and wanting to engage in the blissful assignment of ministry.

The tenure of those who served in the office of pastor was noticeably short lived. Looking at the history of the church from 1955 until 1961 the pastoral position was vacant. The Reverend Thomas J. Ritter assumed the helm in November of 1958, first as a supply minister. He was installed a few years later to serve in the pastoral role. It was under Pastor Ritter’s leadership that the church experienced a time of expansion. Many entities within Second Macedonia were either re-organized or started. Once again Second Macedonia experienced growth, and with this growth, a need to move arose.

This time on the 1st of October in 1961 the church did what it had never done before, which was move outside the borders of the North section of Philadelphia. The move was necessary for the church to occupy a larger physical space. They outgrew where they were. They were going to a new part of Philadelphia, the Olney – Oak Lane section, which is an 8 to 10- mile difference from where the church was originally set up. The church’s new address location was 1524 Champlost Avenue. This new location was a subsection of Olney-Oak Lane, and it was called West Oak Lane. This was a huge change in the life and history of the church that affected more than just those who made up the body of Second Macedonia. When changes occur, a change may affect not just the local congregation but the entire community as well.²⁰

²⁰ Molly Smith, *Transitional Ministry A Time of Opportunity*. (New York: Church Publishing, Incorporated, 2009), 2.

Even though the distance seemed small, the community was entirely different. The economics, the education of people and the financial resources between the two communities were different. Uprooting to travel north on Broad Street to the division of West Oak Lane was an upward move in society. It was while in West Oak Lane that Second Macedonia experienced its significant growth in membership. Second Macedonia's leaving its location of familiarity for an unfamiliar space of dwelling presented some new obstacles and opportunities.

One of the obstacles that was faced was setting up itself within the West Oak Lane community as a new beacon of light and hope. Another obstacle would be trying to draw new members from the community that would blend in with the current membership. As I reviewed the written history of Second Macedonia, the match of church and community was successful. The congregation and the community connected. Second Macedonia discovered what the community needed and was able to aid bringing some resolve to what many needed. The church thrived and expanded the services and programs that it offered. What was not written in history was that many social events which occurred that played a significant contributing factor to the growth of Second Macedonia.

During this time of history of churches in the Northern region, people were migrating from various parts of the South. When people moved, they drew to places that housed people from states where they once lived in the South. To supply structure to these various communities of people, many churches allowed clubs to be formed. In Second Macedonia for example, names were given such as the North Carolina Club, the South Carolina Club, or the Virginia Club. These clubs were another sense of community

for the people within the church. The clubs within Second Macedonia aided in drawing people to it, which helped the church grow. The more the church grew, the more social programs that were set up and spiritual instruction instituted. In the early years of the church, there was somewhat of a reflection of what Dr. Leonard Sweet discussed in his book *So Beautiful*: the church resembled a M.R.I. Church. This acronym M = Missional R = Relational, I = Incarnational.²¹ The leadership of Reverend Ritter drew the church to be missional within the West Oak Lane community which would eventually be carried over into the Logan community. The ministry that was being performed through those who made up the church was impactful. It appeared as many people took pride and joy as they engaged others within the community.

The written narrative history reflected a robust Board of Christian Education led by Betty Ritter the first wife of Reverend Thomas J. Ritter. This board addressed multiple areas of people's lives by forming programs which taught people biblical life skills. There were a few outreach programs that were formed. Even a day care center was started in 1962 to aid parents in need of care for their children as they went to work. The increase of the work once again surfaced a need to expand to a new facility had arisen. It appeared as if the leadership during this season was able to read the times and see the needs for the West Oak Lane community. They adapted to the new area and made it their own. The longer they were there it became their terroir.

They gained an understanding of the immediate social, economic, and political cries during this time. Much like Yuval Noah Harari draws attention to for humanity to be made aware of what is happening in the world today, and what is the deep meaning of

²¹ Leonard Sweet, *So Beautiful*. (Colorado Springs: David C Cook, 2009), 19.

these events.²² Reverend Ritter was known to be a pastor for the community and of the community. I know some may wonder what it means to be a pastor for the community. The Reverend Dr. Gardner Taylor says the church program should grow out of recognized needs, but it also flows out of the pastor's view of the gospel mandate.²³ The more Reverend Ritter grew in tune with the community, the more Second Macedonia began to sow their roots into the West Oak Lane community, the more they were able to forge a new type of ministry. Second Macedonia was a social program-oriented church that met many of the social needs of those who dwelled in the West Oak Lane community. The more they worked in the community the more the church grew. They continued to grow and needed a new residence again. A search began to find a new space.

This time they moved two blocks from where they presently were located, which was Champlost Street. This transition made it easy to continue performing the work in the community that they were already set up within. The new space supplied a lot where a new building could now be built. In 1975, Pastor Ritter and the members of Second Macedonia marched to 6101 Limekiln Pike. This move was supposed to be a two-part building project, but only one phase was able to be done. The first phase of the project included an administrative section and space for other community organizations to be housed. The building was named "The Giving of Self Partnership." This building brought space for community events to take place. Due to the second phase not being able to be built, in 1982 the congregation began using some space within the building as the

²² Yuval Noah Harari, *21 Lessons for the 21st Century*, (New York: Spiegel & Grau, 2018), XV.

²³ Proctor and Taylor, 58.

sanctuary. The church was not able to go ahead with the second phase which once again presented a problem of location. The second phase of the project was supposed to house the sanctuary. With this building project not being able to be completed, once again the church had to find a new location.

In January of 1989, a new location was secured at 1301 W. Ruscomb Street, which is the present location. This new location was in Logan. Many people who I spoke with revealed the question that was posed by many of the members, they wondered why Logan. This was going to be a change for a congregation that was comfortable in the place it had been for years. They were being brought out of their comfort zone. Change was coming. As many are aware change is not easy. Logan was not the type of community many of the congregational members were accustomed to being in. Logan was different. Over the years this building at 1301 W. Ruscomb St., had been a church in which various denominations had occupied. At the time Second Macedonia had secured the property, it was a vacant building.

The relocation did not move forward until 1991 due to renovations that needed to be completed. Two more temporary moves occurred one to a location called the Amory and the second was to Corinthian Baptist Church's Community center. Those whom I have spoken to reveal the membership began to decline during this time of constant movement. On January 27, 1991, the congregation took residence into the new location of 1301 W. Ruscomb Street. I am not sure if people understood but Second Macedonia had now become a commuting church. Members traveled to the community just to go to worship and interact in life of the church, but as soon as they were finished, they left the neighborhood. Logan was a neighborhood that suffered some traumatic setbacks from a

community perspective. There were major shifts occurring over the years. A section of houses had sunk into the ground.

Once again, the work of the ministry needed to be re-evaluated and re-established. This new location introduced a new context, that was unfamiliar to the present membership, and the established work being done by the body. West Oak Lane was a step up in society, Logan was a step down in some members eyes. (I found this thought of mind to be interesting because Jesus called His church to minister to the least of these.) When I arrived at the church and toured the surrounding area once again it confirmed the mission that has been placed on my life and assisted with trying to convey to others how we must help others along the way. Look at the history of Logan, at one point in time, Logan was a thriving community which was composed of many local businesses such as restaurants, retail stores and educational institutions.

Logan was a self-supporting Jewish community. Over the years as one ethnic group transitioned out and others moved in, the community began to undergo transition. Fast forwarding the Logan section in which Second Macedonia resides, we have found a great need to supply supplemental food, provide clothing apparel, aid with the local schools by issuing school supplies, and become advocates for the community to receive better city services. Logan is plagued with poverty, high crime rate, homes that are plagued with abusive relationships, people who suffer from mental health issues, and the absence of local businesses. The way ministry was conducted in the West Oak Lane section would not help the Logan section.

My exploration of the Logan context has found for quite some time has been plagued with poverty, a high crime rate, and the absence of indigenous businesses. What

was occurring within Logan had a negative impact on the membership. When the move occurred, the membership dwindled. The dwindling of the body brought about a shortage in areas such as working hands which then caused a lack of engagement within the community. Here is some current data according to a ministry area profile report.

People and Place:²⁴

- Projected Population Density – Extremely High
- Projected Population Change – Stable
- Population Distribution – Highly Dispersed
- Diversity – Somewhat High
- Area Dynamic Level – Very High

Faces of Diversity:²⁵

- U.S. Lifestyles Group – Ethnic/Urban Diversity
- Non-Anglo Population – Extremely High
- Fastest Racial/Ethnic Growth – Hispanics/Latinos
- Generation – Millennials
- Family Structure – Extremely Non-Traditional
- Education – Somewhat Low

Community Issues²⁶

²⁴ “Ministry Area Profile 2020,” *MinistryArea.com Report Viewer* (Percept Group, November 18, 2020), last modified November 18, 2020, <http://www.ministryarea.com/Reports/ReportViewer.aspx?id=7c4df514-53c8-4f6a-872b-3b93ae055e>.

²⁵ Ibid.

²⁶ Ibid.

- Primary Concerns – Community Problems
- **Which household concerns are unusually high in the area?** Concerns which are likely to exceed the national average include: Racial/Ethnic Prejudice, Affordable Housing, Neighborhood Crime and Safety, Social Injustice, Employment Opportunities and Abusive Relationships. As an overall category, concerns related to Community Problems are the most significant based upon the total number of households and comparison to national averages.
- **What is the overall community stress level in the area?** Conditions which can contribute to placing an area at risk (particularly, the children) are at an overall critically high level. This is shown by noting that, on the whole, the area is well above average in the characteristics known to contribute to community problems such as households below poverty line, adults without a high school diploma, households with a single mother and unusually high concern about issues such as community problems, family problems, and/or basic necessities such as food, housing and jobs.
- **How much overall resistance to change is likely in the area?** Based upon the assumption that as a group of people become older and more diverse the potential for resistance to change becomes more significant, the area's potential resistance is likely to be about average.
- RISC Level (Stress Conditions) – Critically High
- Potential Resistance to Change – Average

People and Place Detail

- Population 32,358²⁷
- Currently, there are 32,358 persons living in the defined study area. This represents a decrease of 2,993 or 8.5% since 2000. During the same period, the U.S. as a whole grew by 17.4%²⁸
- Based upon the number of different lifestyle and racial/ethnic groups in the area, the overall diversity in the study area can be described as somewhat high.
- Among individual groups, Anglos represent 3.8% of the population and all other racial/ethnic groups make up a substantial 96.2% which is well above the national average of 41%. The largest of these groups, African Americans, accounts for 82.3% of the total population. Hispanics/Latinos are projected to be the fastest growing group increasing by 20.0% between 2020 and 2025.
- The largest age group in terms of numbers is Millennials (age 19 to 38) comprised of 9,720 persons or 30.0% of the total population in the area.
- The area can be described as extremely non-traditional due to the below average presence of married persons and two-parent families.
- Based upon the number of years completed and college enrollment, the overall education level in the area is somewhat low. While 83.9% of the population aged twenty-five and over have graduated from high school as compared to the national average of 87.8%, college graduates account for 16.8% of those over twenty-five in the area versus 31.6% in the U.S.

²⁷ Ibid.

²⁸ Ibid.

- Overall, the likely faith involvement level and preference for historic Christian religious affiliations is somewhat high when compared to national averages.
- Based upon the average household income of \$44,003 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as somewhat low.

Based on the report here were the faith preferences:²⁹

- Faith Receptivity – Somewhat High
- Financial Support Potential – Somewhat Low
- Church Style – Both (Traditional / Contemporary)
- Church Program Preference – Spiritual Development
- Have A Religious Preference – Somewhat High

The community falls below the poverty level which also shows the community needs resources to aid in the welfare of current families.

A revisioning needed to occur to connect to the Logan community. Three things were planned and implemented to increase the contact of membership and the community. First, a community carnival was implemented. The carnival supplied free food, games, and evangelism occurred. Secondly, Vacation Bible School was implemented, which supplied a summertime place for youth who did not go to church to have some structured biblical learning, fun activities during the day and evening. Thirdly, a food distribution program, which supplied food to those within the surrounding community was activated to serve the community two times during the week. This

²⁹ Ibid.

continues but more needed to occur. There were many who lived in the community who did not belong to the church. The membership continued to commute in and leave once services ended.

Looking at the makeup of the congregation, there are many families with multiple generations that make up the membership. Eight years ago, when this journey began with Second Macedonia, I did not know what to expect. When I left Riverview to come to Second Macedonia, I knew I would be able to apply the plethora of lessons I learned. The many lessons aided in the transition into the new context of ministry. One of the lessons that I knew from the start was I was not going to be able to engage those who made up Second Macedonia like those who made up Riverview. They were different bodies of people that thought differently, engaged each other differently, and worshipped differently.

There were some things that I learned quickly about Second Macedonia. The depth of the love the congregants had for their former pastor and their adamant desire to protect and preserve his legacy. Secondly, they were a very event-driven body. The groups which made up the working arm of the church were engaged in many social activities. An interesting point is lifted by Crystal Downing. She states people at times are “so caught up in making the road attractive to seekers that they lose sight of the destination, [which is] a countercultural life in Christ.”³⁰ As for the congregation of Second Macedonia, what was supposed to be known as the life and joy of the church had transformed to the members becoming a social group. It was more social than missional oriented.

³⁰ Downing, 23.

Thirdly, there was a lack of administrative structure and accountability. As I spoke with some of the members, they told their stories of how many arguments and feuds occurred over the years because of this. Over the years I have learned that stories supplied the real history of an institution. People give the history about how they viewed what occurred and they can supply the context of what needs to be learned. The stories of the membership helped me to paint a better picture of the history. Those individuals who emphasize the importance of a story orientation also tell us that we humans think in narrative form and that our communicative process is inherently narrative.³¹ As I listened intently to the stories, I was learning how they chose to communicate with me as I was coming in. There were a lot of people who were striving to be the power players in the body.

Fourthly, many people were caught up in the history of how the church was instead of seeing the reality as it was in the present. It was like some remained frozen in time. They spoke with great affection about what used to occur and how the church was being run. The good old days. I read the signs. They were saying, let us continue to practice how we practice, and we will be fine together. Thom Rainer describes this action of the people as “heroes.”³² They were trying to keep their community safe.

Fifthly, there were a lot of people either in power taking advantage of the church’s financial resources or people were coming to take advantage of the church’s resources. There were quite a few that lost sight of who and what the church was

³¹ Anne E. Wimberly, *Soul Stories African American Christian Education Revised Edition* (Nashville: Abingdon Press, 2005), 3.

³² Thom S. Rainer, *The Unchurched Next Door* (Grand Rapids: Zondervan, 2003).

supposed to be. From my perspective, no longer did those who made up the church see the church to be the bride of Christ. No longer did they see the ultimate mission of what the church was supposed to fulfill. Instead, they were in the “get my needs met” business.”³³

Sixthly, the church had a tagline, “The church that belongs to the community,” but what I noticed upon my arrival, there was very little representation of the community belonging to the church.

Finally, there was a thirst for spiritual enlightenment from many of the members. Many people, including the Deacon who is leading the Deacon’s Ministry, said that there were many areas where the church needed to be taught. I came into relationship with Second Macedonia late in the life of her existence. When I arrived, she was 81 years of age. With all the restructuring and teaching that needed to be conducted, I felt as if I was starting from scratch. The image of a florist and dead plant came to mind. Florist uses special tools to bring dead plants back to life. When trying to nurse a dead plant back to life, the plant requires care and individual attention. The plant needs a certain amount of sunlight, food, and water to be revived. A new way of thinking needs to be brought forth. Rick Warren states,

Change requires new thinking. To transform, we must learn the truth and start making good choices, but we also must change the way we think. The way you think determines the way you feel, and the way you feel determines the way you act. If you want to change the way you act, start by changing the way you think. In addition, if you want to change the way you feel, you must start with the way you think.³⁴

³³ Leonard Sweet, *I Am a Follower*, 106.

³⁴ Rick Warren, *If You Want Change, Start with Your Thinking*. PastorRick.com, August 15, 2018. <https://pastorrick.com/if-you-want-to-change-start-with-your-thinking/>

I understood at some point in time, a new way of thinking needed to infiltrate the minds of the people. Molly Dale Smith suggests, “the question is not will we encounter change, but how will we respond?”³⁵

Trying to convince people who have been set in their ways to think differently is always a challenge, along with this, many other things needed to evolve. A new administrative structure needed to be implemented. Further understanding of who the church is and what the church is called to be needed to be reemphasized. In some ways, it was like a big 1200-piece puzzle that needed to be put together. There were a lot of pieces that are necessary to be linked together to complete the puzzle. The image of what the church needed during this time started to take shape within my mind.

Realizing my belief and understanding of ministry, and how it was going to be executed had to be re-evaluated and re-thought. Change was going to occur. Molly Dale Smith would say, “Change is something different.”³⁶ Many of the congregational members and I had to learn to work through situations that needed change or transformation. As the examination process took place, some items about the context of the church both past and present began to surface. We were beginning to learn who Second Macedonia was and is currently. Second Macedonia was stuck in a past with a current belief that this is who they are. Many of the members are under the impression the church is who they knew it to be when they were in West Oak Lane.

³⁵ Smith, 1.

³⁶ Smith, 2.

Learning from the past but not living in the past was going to be key to understanding this new context of ministry. I was curious to know if those who were in the church were living in their past or living in the present. The question that began to surface was if they were dreamers and what size dreams were being envisioned. If we could dream together, we knew we had a future.

What we expect in life is usually what we get. In Winnie-the Pooh, Pooh and Piglet take an evening walk. For a long time, they walk in companionable silence. Finally, Piglet breaks the silence and asks, “When You wake up in the morning, Pooh, what’s the first thing you say to yourself?” What’s for breakfast?” Answers Pooh. “And what do you say Piglet?” I say, I wonder what exciting thing is going to happen today? Small expectations yield meager results. Unhealthy vision produces sick congregations. A church can choose a “breakfast dream” or an “excitement dream.”³⁷

The past shaped the framework for who Second Macedonia is now, but we needed to know if we were going to stay this way or reimage ourselves. How could we and would we be able to help someone along the way? We needed to see how Second Macedonia would continue to fit in the community. Redder and Swavely raised an important point that should be considered. “A new pastor who comes to an established church must realize that the history of that church does not start with him.”³⁸ Then they state, “The new pastor should realize that in the past, God has been at work in the body that he has come to serve, no matter how troubled it may seem to be now.”³⁹ Transitioning into this new place of ministry, one of the goals that I tried to keep in mind Second Macedonia has

³⁷ Robert D. Dale, *To Dream Again: How to Help Your Church Come Alive* (Eugene: Wipf & Stock, 2004), 12.

³⁸ Harry L. Redder, and David Swavely, *From Embers to a Flame: How God Can Revitalize Your Church* (Phillipsburg: P&R Publishing, 2008), 578, Kindle.

³⁹ Redder and Swavely, 578.

a rich history and has done great work in the past. I never want them to feel as if that work, was in vain as we pressed forward in a different or new direction.

We also needed to address the culture within the church. Samuel Chand suggests,

Culture—not vision or strategy—is the most powerful factor in any organization. It determines the receptivity of staff and volunteers to new ideas, unleashes or dampens creativity, builds or erodes enthusiasm, and creates a sense of pride or deep discouragement about working or being involved there. Ultimately, the culture of an organization—particularly in churches and nonprofit organizations, but also in any organization—shapes individual morale, teamwork, effectiveness, and outcomes.⁴⁰

The culture of the church needed to be addressed for us to begin anew. People needed to come to the realization that Second Macedonia is not the church which was in West Oak lane. Logan is not West Oak Lane, the people are different, the economics are different, and people's issues are different.

There were many of the members who were comfortable with allowing certain members to do the work. For those who have worked with other organizations to bring about transformation, understanding culture is the hardest area to address for those who have been entrenched in it for years. As the church looked to move forward, hard-thought-provoking discussions about the implementation of technology needed to occur. Most of the congregation is older, and they were weary in engaging in ministry in a new way. I understood and tried to convey the advantages of engaging ministry from a technology perspective. The thought was to expand our reach and connect with members who have moved away and with a younger generation we had to implement technology and heighten our presence on various social media platforms. This move would allow

⁴⁰ Chand, 192.

younger generations to engage in the life of the church in a manner where they felt comfortable.

The beliefs of the current state of the church in some ways was a false reality. The congregation continued to say and believe in the slogan, “The church that belonged to the community,” that was established in the West Oak lane section. I noticed the same slogan was not applicable to the community of Logan. The presence of the community was absent. Many were using the resources the church was offering, such as the food pantry, but there was no covenant relationship proven. The church continued to give and some within the community continued to receive with no strings attached.

A concern that needed to be addressed was there was no partnering with other entities based in the Logan community. In West Oak Lane Second Macedonia partnered with their own community-based organization called “The Giving of Self Partnership.” This community-based organization focused their outreach work in the areas of healthcare, employment training, economic support services, and educational support services. This was the only community-based organization that continued to surface when speaking to the members about the work that was engaged in. Being in a different location supplied a new opportunity to expand a partnership connection. Many of the members were in a comfort zone of only doing work with The Giving of Self Partnership. I questioned in the wider picture would the loyalty of only working with The Giving of Self Partnership be to the detriment of Second Macedonia while being in the Logan community. We had the opportunity to branch out and create new working partnerships.

When I arrived, I accessed what other community institutions were in the surrounding area. I knew and some of the other members understood if we did not

connect with other institutions in Logan, Second Macedonia would become an isolated body. The only ministry that would be carried out would be ministry that edified only those who belonged to the church. There was still a need for people to have access to community resources. The necessary partnerships that needed to be formed would be ones that connected those who were in the Logan community to again healthcare, social services, educational support, and addiction recovery.

The fourth item that surfaced was safety. Many of the members commuted from various parts of Olney – Oak Lane to Logan for worship on Sundays, prayer meetings and bible study on Tuesdays, and various days when meetings for ministries were held. The membership did not feel comfortable coming to the church building to attend evening events because they feared for their safety. Logan has a high crime rate. There was no connection with the local police district to implement programs which would provide a safer environment for the membership and the community. The idea would be to develop ongoing police and community engagement forums which would build relationships and partnership. Finally, the culture of the church was in turmoil. Many factions were pulling for the influence and power over the other members. The church was very unsettling, and it was clear that the church was in a state of fragmentation.

The more I reflected on what has been listed, I thought about the past work that I performed in the secular arena. I was brought in to aid with pulling operations together. As I entered Second Macedonia planning and a working plan needed to be developed and produced for the body and I to bring about a transformational work reflective of the current church. We needed to work on new administrative procedures, new systems for the church to function smoother and how can we connect to move forward.

Just as God pressed me to the margins, we, as the church, were being called to press the margins and stretch beyond the places where many had become comfortable. A new day and time were dawning for the church and for us to see where we would fit into this local community and global context to carry out ministry. We had to find or reimagine what that would look like with me as pastor. That new image once again looked quite different for what the church looked like at least over the past twenty years. There was going to be a new sense of excitement and new focus.

As we tried to move forward conversations were being held with those serving in a leadership capacity and other members who had influence. We needed to re-sign our identity and the work being done. There were two main questions that needed to be answered, “Who are we in this present day? What do we want to accomplish in the Logan community?” This type of engagement I realized would prepare us for a new vision. We had to envision and clearly define ourselves as we rooted ourselves within Logan. We had to make a vision that was going to carry us into the future.

Vision would supply purpose and set goals for us to carry out. Dan Southerland states, “Vision is a picture of what God wants to do. Vision is a picture of what God will do in His church if we get out of His way and turn Him loose to do it.”⁴¹ I understood our biblical missional purpose, which is to go and impact lives. How would we go, is the greater question for us to understand and answer? Would we go by using outreach methods? Would we go through specific service programs? Would we go by connecting through the schools in our community? With the society that we find ourselves in

⁴¹ Dan Southerland, *Transitioning: Leading Your Church Through Change* (Grand Rapids: Zondervan, 2000), 22.

decisions are imperative. We not only need to know how we wish to do, but we must also consider the following. We need to consider where we want to be as we become more familiar with the community. It is going to be imperative that we have our ears open.

Ronald Johnson states,

Good listening skills are essential for working among those who are not part of the church cultures. Those who are outside of the fellowship of churches have often endured years of prodding and invitations from friends and family to be a part of the Christian community. Yet they remain outside. The goal of learning to listen to the unchurched is not the development of a method to bring them in. It is instead a serious engagement with people outside the church on the basis of respect for them and care for them as human beings.⁴²

All that could ever plan within, will not and cannot work, if we as a church do not have input from the community we are trying to connect with. I had a desire to feel the fabric that had been knitted together over the years. I wanted to sense the texture and see the stitching of what had been woven together. It was not just belonging to the greater community of Logan, but also belonging to Second Macedonia. Every organization held to a basic definition of what it means to belong: what must I do to belong to your congregation? The answer comes from those who are already inside, those to be members.⁴³ Even though I was called to serve in the office of the pastorate, Lynn Anderson suggest” the shepherd doesn’t drive the sheep but leads them, and that the shepherd does not need to be harsh with them, because they hear his voice and follow.”⁴⁴ When pastors choose to walk with and lead by example more people will make the

⁴²Johnson, 150.

⁴³ Joseph R. Myers, *The Search to Belong: Rethinking Intimacy, Community, and Small Groups* (Grand Rapids: Zondervan, 2011), 140.

⁴⁴ Lynn Anderson, *The Smell Like Sheep* (New York: Howard Books, 1997), 29.

choice to walk with and follow them. This sense of belonging eventually evolves into authentic fellowship, trust, respect, and love.

CHAPTER 3

“IF I CAN DO MY DUTY LIKE A GOOD MAN OUGHT”

If the church can recover a vision of mission the way it is viewed in Scripture, it can be renewed and become a powerful force in the world.⁴⁵

Five questions to think about:

1. Does your church take part in being missional?
2. What is your church's vision about mission?
3. Where does your church get their vision for mission?
4. What is your church's biblical understanding of mission?
5. What type of missional lifestyle has your church engrafted itself into foreign or domestic?

As I posed these questions, I must admit they have been lingering in my mind since I arrived at Second Macedonia over eight years ago.

- What biblical understanding does the congregation have about being missional?
- What exactly is being missional?
- Would the congregation consider it to be just another activity on the calendar or would it be the true essence of the life of the church?

Leonard Sweet suggests, "Mission is not an activity of the church but an attribute of God."⁴⁶ Would most of the congregation know where to look in the bible for this vision of missional understanding? This concept of mission began with Jesus who was sent to the earth to reveal the Father, to glorify Him, to bring the kingdom of God on earth, and

⁴⁵ Johnson, 7.

⁴⁶ Leonard Sweet, *So Beautiful*, 55.

to make God's love and mercy known to a lost world.⁴⁷ Jesus passed this missional identity to His disciples after his death. He expected his followers to be missional. That was Jesus mission, but while Jesus was on earth, He lived out a missional life. His daily encounters touched the lives of many. There is a compelling thrust for us as the followers of Jesus known in times of today as the church to engraft in our daily lives to become like Jesus, become missional. Our assignment is to go and touch the lives of those who dwell in the world through preaching and addressing needs which point others to the come to know who God is and lean of the love of God. This expectation has been the standard down through the years for generations to carry on. It is impossible to understand if this biblical message is not clearly understood. The biblical view of being missional reveal to the church that we are bridges which connect those who are outside of the church to the inside which represent the kingdom of God. David J. Bosch suggest:

the entire life of the church is missionary; it follows that we desperately need a theology of the laity- something wo which only the first rudiments are now emerging. But also, such a theology is only now becoming possible again, as we are moving out of the massive shadow of the Enlightenment.⁴⁸

The calling of a church to connect to biblical views about the life of the church is a pivoting point of transformation. I wondered, if Second Macedonia did not have the correct view to transform the culture and mindset, how many would be willing to undergo the journey of transforming their understanding. As the focus of developing a new understanding of what missional action is, we must keep in mind this is not to

⁴⁷ Chad O. Brand, Charles W. Draper, and Archie W., England, *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003), 1141.

⁴⁸ David J. Bosch, *Transforming Mission Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 2019), 484.

recruit people or convert them to being like those who make up the body of Second Macedonia. The mission is to touch the lives of those who have been marginalized, oppressed, and neglected. There is a question; At what point in the history and life of the church did the perspective toward being or becoming missional lead to there being a greater focus on those within the church then outside of the church?

One may even ask; what type of tension would be caused between those willing to stay stagnant and those who had a desire to push forward? As the new voice entering an entrenched culture, one which has been event driven, and inwardly focused for quite some time, I wondered what creative tension would surface to draw others into a conversation about current and future of the church. One may ask, how does creative tension come about, and is it healthy for a church body? “Creative tension occurs when a compelling vision of the future and a clear picture of current reality are held in continuous juxtaposition.”⁴⁹ By all means this is healthy for the church because it creates a period of internal reflection and assessment. It will not only compel the church to look inwardly but also cause us to look externally. I would contend that conversation is not the only method which pushed the envelope of thought, scripture does also. Scripture always should compel us to take an inward look at what we are doing. The church body always needs to seek the instruction and guidance from the scripture to receive instruction on how to become what God intends.

A time period of wonder caused me to question, if the church did not have a vision of what being missional was as rooted in scripture; if not, what scripture could be

⁴⁹ Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco, Jossey-Bass, 2000), 100.

used to bring about transformation that would infuse life and promote engagement within the Logan community. After all the local church should never just take residence with a community and not be part of the life and movement of the community. Over the years in many neighborhoods church buildings have become relics which remind people who enter and leave from it of the former and current hey days of fellowship within, without outward engagement. What good is it for the church, the community, and for the kingdom of God, for the members which make up the church to be seen going in and out of a building and not engaging with others who have no connection.

The history of Second Macedonia reveals was done within the community and, as the history continues to be reviewed and grasped two things stand out: a great deal of the verbal narrative revealed much of the work the church was thought to have done or was known to have done was through the vehicle or person of the former pastor. Also, the church had a slogan or motto in which they were proud to recite, but how did what they professed through this motto inform their theological understanding. Too often those of us who make up the church have great slogans which do not align with the scripture.

I recall vividly what the motto was when I arrived; It was said, “The church that belonged to the community.” Once again questions arose in my mind.

- What did that mean?
- Was the church accessible?
- Could the community make use of the building when needed?
- Was this statement of a former identity?
- Did the church belong to the community only when the body wanted to do something which they felt was meeting needs?

- How does what was being done within the confines of the building reflect the outside in which the church was supposed to belong?
- How does Second Macedonia belong to the community?

If one were to just use the motto or slogan, a picture could be perceived that Second Macedonia's focus was community oriented. The words were a declaration, but the total work and engagement from the congregation did not reflect what the motto inferred. As I asked some of the congregation and others who served in leadership positions, about the biblical underpinning no one was able to supply a definitive scripture which supported the motto. If one were to ask me, I had an answer (Matthew 25: 31-46). Would my new partners in ministry share the same understanding? If they did not, then a teaching and working plan should be implemented to bring us to the same place of understanding.

To understand what being missional should look like and who it should affect, there should be some type of biblical understanding. This conversation that I am wrestling with currently at Second Macedonia is not a vacuum one. There is a plethora of others who have hosted dialogues and continues to raise questions, concerning scriptures that should inform and inspire believers who are connected to churches to act in this "Missio Dei" mission of God. I agree with Darrell L. Guder as he argues his case, about mission. Gruder believe mission should be undergirded by theology.

Guder suggest:

It is one of the major areas of consensus in the global missiological discussion today that authentic theology needs to be "contextual," "local," at home in and relevant to the particular setting with which Christian community confesses and

witnesses to faith. This means, of course, that the theological discourse itself is by definition multicultural, and that no particular cultural articulation of Christian faith and practice may make the claim to be “normative.”⁵⁰

The question that surfaces, “is one able to become missional if they do not have a clear theological understanding?” I refer to question three which was posed at the onset of this chapter: “What is your and your church’s biblical understanding of being a missional community?” In the Book of Matthew chapter 25, specifically verses 35-36, there a clear description is provided about baseline components of what being missional is pertaining to those who are the church. This scripture is one of many which begins to shape the mindset of the calling of the church body and supply an informative perspective. At best, this scripture presses the congregation at its margins to think about what should be conducted which does not stand for another event which the church enjoyed doing.

Matthew 25 is just one scripture which should compel believers to the posture of becoming. In many cases various local churches have strayed away from the teachings of mission. The bible supplies an outline of what being missional is. How can the pastor and other leaders share in this responsibility of re-introducing and engage members of churches into this emerging conversation which is held? This emerging theology of mission, and of the missional church, focuses on God’s saving and healing purposefulness over against the creation both loved by Him and in rebellion against Him, and on His actions to bring about healing of this creation.⁵¹ One could suggest the dream of kingdom impact on those who are not affiliated with the church has been lost. In some

⁵⁰ Darrell L. Guder, *Called to Witness: Doing Missional Theology* (Grand Rapids: William B. Eerdmans Publishing Company, 2015), 20.

⁵¹ Guder, 21.

churches people are connected but are not engaged with being missional striving to reach beyond the walls in which they dwell. The mission should bring to those who are hurting God's saving and healing touch.

The biblical directive which should guide how people evolve to become and apply the mission of the church as she engages in her surrounding community, many churches have stayed away from, and have become inwardly focused, mainly touching the lives of those who are on the membership role. I can confess the short fall of Second Macedonia, on a yearly basis events are planned, and programs are designed to comfort those who are counted in the number of our membership. We are not the only church in which this occurs. At some point, the local church body must pause to ponder how to shift and address the norms it has been accustomed to and begin reimagining the work that needs to be fulfilled. As times change how and what must the church do to evolve and still be relevant in what its' vision is concerning the act of becoming missional.

We need to re-sign ourselves to the fact that every generation contains manifold instances of fraud and deceit, with vagabonds and scoundrels in abundance. At the same time, we must recognize that change in the present – the re-signing of truth – is always built on signs of the past.⁵²

This compelling argument brought forth by Crystal Downing for the church to consider what has been occurring in the past; How can the church keep with the times of transforming into a body that becomes the ministry that fits in times of today? The purpose of this project is not to solve our downfall but to aid with guiding toward re-thinking who we are as a local church as we re-engage becoming missional. The goals would be to develop what we value and bring about informative, theological, fact finding

⁵² Downing, 40-41.

discussions concerning who we as a church should be, and what we should be doing as a collective in the community we dwell therein.

Again, Second Macedonia church is not the only church that falls within this stigma. There are many churches that have lost the zeal and fervency to adopt and apply the dream of Christ and the mission of the greater church. Reggie McNeal suggests:

The church must shift from an internal to an external focus in its ministry. This reflects what missional churches and missional church leaders are doing and why they are doing it. They do not focus beyond the church to be culturally hip. They make this shift because the new direction defines who they are. The missional church engages the community beyond its walls because it believes that is why the church exists.⁵³

For every church that falters in becoming missional an assessment of the culture should be considered. Does the body of the church value making an impact in lives whom they are not familiar with and who are not connected to the membership role? If the answer is yes, what resources could be used to bridge the inside to the outside? For Second Macedonia to address the lack of engagement for some of our membership, we seek to equip and transition the values through surveying, teaching, preaching and implementation to transform our ways of being a programmatic and event-driven church to one which will deepen our engagement with the Logan community through mission. We will look to explore what had been envisioned by Jesus.

Jesus' dreams clearly ask the pivotal question for any congregation: What is our ministry, our kingdom dream?⁵⁴ The dreams of any local church should never be shallow

⁵³ Reggie McNeal, *Missional Renaissance Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009), 6.

⁵⁴ Dale, 13.

thoughts which are superficial and self-gratifying. The dreams of the church should stem and reflect the scripture, looking to change those who also extend beyond the walls. The scriptures which churches choose to use to undergird their forward progression really should be the path to future plans toward the fields which are composed of people in need of the touch from the kingdom of God.

There is a discussion being conducted within circles who push for the missional thought and purpose of the church, which note that times are evolving and with that, the needs of communities are also. Authors such as Thom S. Rainer, Leonard Sweet, Dino Rizzo, K.P. Yohanna, Reggie McNeal, Darrell L. Guder, Ronald W. Johnson, and an up-and-coming voice Michael Bethune have all contributed to the discussion of missional engagement and connecting churches to the communities they are in. They argue the mission contributes to the life and health of the church. Each other suggests in their own manner that the church stretches beyond buildings and reaches into and becomes a part of the community. It is because of these authors and others, that I am convinced more churches should rethink how to address consistently the life of those who are in need and develop the church to be what she has been called to be.

As the church looks to continue fulfilling the dreams of Christ, missional minds should be thinking creatively, and practical methods need to be implemented. After all the community should be a part of the heartbeat in which the church desires to feel. Where else would the church be able to execute being missional except within the community in which it dwells.

The term *community* for the context of this project is not a thought which should be taken lightly. The church from its start is seen as a community. Charles H. Vogl

suggests, “community is a group of individuals who share a mutual concern for one another’s welfare.”⁵⁵ From a scriptural perspective caring for one another is a binding precept. The expectation for those who belong to the church was/is to care for one another. This is the responsibility of mission. Leonard Sweet suggests a contrast between two model types of churches. He labeled them as the “MRI Church” and “ABC Church.”⁵⁶ Each church has its own focus. The “MRI Church” focuses on being Missional, Relational, and Incarnational. This church is more community-oriented and Christ focused. This model of church understands the mission which extends into the streets of the community. The “ABC Church” focuses its attention on Attendance, Building, Cash. One could suggest that this model for church is inwardly focused and places value on the church being complacent within their confines. The number one goal would be to ensure that self is taken care of verses caring for others. This is not the call of the church. The church has not been called to take care of itself alone but all who she meets. Leonard Sweet suggest that, “The church can never be “on a mission” because that presupposes an “off switch,” and you can’t be off mission” and still be a church. The church is mission.”⁵⁷ Every day the church should have mission being part of its daily life.

There should always be a concern for the welfare of others. What should that entail? The concern for others should entail addressing the complete persons areas of

⁵⁵ Charles H. Vogl., *The Art of Community: Seven Principles for Belonging* (Oakland: Berrett-Koehler Publishers, Inc., 2016) 1.

⁵⁶ Sweet, *So Beautiful: Divine Design for Life and the Church* (Colorado Springs: David C. Cooke, 2009), 18.

⁵⁷ *Ibid*, 64.

need. Each Christian and each church has to discover, or perhaps rediscover, a holistic theology of the kingdom of God within the experience of human life.⁵⁸ If one was to clearly define mission it is not merely fellowshiping and feeding people. The partaking of mission is discovering needs, researching the solutions, and acting to bring some resolve. As the exploration of both models are conducted and assessed, indicators show that the focus of ministry has been leaning favorably not totally, toward the “ABC Church” instead of the “MRI Church.” With this being highlighted, the question is, “do we possess a clear understanding of what we as the church have been called to do, or have we stayed away from the scriptural model?” As we view the congregational numbers of those who are engaged in being missional compared to those who are not, these numbers again draw our attention to the ABC Church model.

One should also pose the question, “what is mission as it is depicted in scripture?” To be clear, this is not a growth tactic. The life and task the church is called to do is not a form of busyness. It is not a publicity stunt to gain attention for others to take notice. Living this missional life brings out abundant life and rejuvenated life spoken of in the gospel. According to Alan Roxburgh and Scott Boren, the responsibility the church “should be rooted and informed by the Latin phrase that is deeply rooted in theology: “*Missio Dei*” (Mission of God).”⁵⁹ For the purpose of this paper and project, the mission of God is to touch and transform lives; to infiltrate the brokenness of humanity and systems, and doing so bringing forth healing to the whole world. The mission of God is to

⁵⁸ Johnson, 8.

⁵⁹ Alan J. Roxburgh and Boren, M. Scott, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids: Baker Books, 2009), 69.

have lives transformed as people encounter the creative living, breathing, acting, moving, joy-filled love of God. That is the missional church.

The essential concepts of this missional life are found in the words of Jesus in Matthew 25 verses 35-36 and repeated verbatim in verses 42-43. These aspects are essential to the missional church. Although not exclusive, they are the base line: feeding the hungry, hydrating the thirsty, supplying clothing to the naked, visiting the sick, and supporting the incarcerated. In the Matthew passage, not meeting these needs has eternal consequences. In our day, the implications are not merely religious, they are also political, economic, and social.

As we view this passage there is a call to have compassion and share in the suffering of those in need. Shared suffering is connecting with those who are in need and feeling their distress. Will the church be courageous enough to share in the suffering of others? Micheal Bethune states, “shared suffering should result in action being taken in an attempt to make the condition of the primary sufferer better.”⁶⁰ Making the primary sufferer better I would suggest is guiding and walking with the community to obtain a sense of wholeness and restoration.

Looking closer at this writing or scripture, Jesus brings to light the notion of people caring for one another, and the principle of accountability of those who have confessed to be followers of Him. We are called to care for one another. From the start being missional has been woven into the fabric and movement of the church. No one who has been grafted into the kingdom of God is supposed to be alone.

⁶⁰ Michael Bethune, *Unto the Least of These: 12 - Stages towards Genuine Compassion, for Churches That Are Serious about Helping the Less Fortunate* (Wharton: NJ: MBE Publishing, 2009), 21.

This is the model that Jesus exemplified. In the New Testament, we never see Jesus hanging out, chillin' in an easy chair while Matthew fans Him with palm branches and Peter feeds Him grapes. Every account describes Jesus living in an overwhelmingly generous way with His time, presence, wisdom, resources, compassion, and of course, serving.⁶¹

There should never be a limitation regarding, the aforementioned. Currently we are facing a global health pandemic called Covid-19. During these fluid times the needs of the community continues to become greater. Many people need supplies to aid in preventing this virus in spreading. People need mask which aids in limiting the spread of the virus from one person to another. Another resource that is needed is hand sanitizer and cleaning supplies.

More people are looking for testing options to see if they have contracted the virus. More people are losing their means of gainful employment, so supplies such as food and household goods are in high demand. People are losing their homes or being evicted, so a bridge is needed to connect people and inform them of their rights. This is just a few suggestions of being missional and how it can transform unfairness to equitable justice.

⁶¹ Dino Rizzo, *Servolution: Starting a Church Revolution through Serving* (Grand Rapids: Zondervan, 2009), 51.

CHAPTER 4:

No, My Living Shall Not Be in Vain

Shifting from an internal to an external focus usually requires a radical change of mind-set on the part of the leader, away from being ruled by the constraints and scorecards of the internally focused system.⁶²

There are two questions I would like to pose; Why would any pastor seek to shift the mindset and actions of their current congregation to becoming a Matthew 25 Church? How can a pastor make this shift? As I made addressed my argument in the previous chapter, I would build on to my argument by stating a church which seeks to becoming a Matthew 25 church not only reflects the missional purpose of God but enhances the community in which they are in. Lives are enriched and communities are made stronger when the church realizes their mission.

How could one begin this journey of shifting a body of believers from being an inwardly focused body to becoming an externally focused body? In other words, “Developing A Matthew 25” church mindset. I did some research to see if there were other models which addressed a process of becoming a Matthew 25 church. As I searched, I looked for contexts that resembled the congregation and community setting in which that is being served. As a reminder about Second Macedonia the congregation has been in existence for 89 years. A congregation that has only had six pastors. The age makes dominance ranges from 45 years of age to early 90’s. A congregation that places heavy focus on inward activities and only engages the community for specific events.

⁶² McNeal, 7.

And a handful of members who are committed to being missional. The context of community had to resemble being impoverished, facing issues such as economic hardship, low educational levels, high crime, single parent households, and high numbers of community immigrants which are not naturalized citizens. There were no models that resembled the context I needed. There were tools that others used, such as surveys, teaching lessons, interviews, and gaining data on the community.

The focus of this project is to evolve and transform the mindset of local missional engagement within Second Macedonia toward the Logan community in which we dwelled. Leading up to this project many questions came to mind. The most important question for me was, “What steps could a church take to compel professed believers to engage or reengage in the mission of God beyond the walls and becoming missional?” The method outlined in this fourth chapter was the path which we as the Second Macedonia body undertook.

From the onset of our journey together 8 years ago a continuous conversation was held in regard to what we do well which has the greatest impact for both those who are within the walls and those who are beyond the walls. The question that continues to be asked is what can we do better? It has led us as a body to use this method as an internal assessment. I do not believe anyone is able to give a true assessment without taking the time to watch how the organization operates and by speaking to members regarding their thoughts about the strengths and weaknesses within the church. The conversation had to move from verbal to a written form the sake of people seeing the vision of the mission. This project would supply a written gauge of evolution for the understanding of what missional is before and after the project has been completed. A decision had to be

formulated on how the project was going to flow. The following was given to my faculty advisor for guidance and approval. This time timetable was a working timetable which was subject to change.

- December 1, 2019 Members confirmed to serve on Advisory Group.
- December 31 Official invitation will be sent to Advisory Group.
- January 7, 2020 First Advisory Group meeting strategy formulated.
- January 28 Second Advisory Group meeting strategy follow-up. Work on an instrument that will be used to survey the congregation.

- February 4 Third Advisory Group meeting with identified community partner. Set date for actual mission works to be done. Review and complete the survey that will be survey congregation.

- February 14 Community partner solidified for mission implementation (WES Health Systems a behavioral health organization)

- February 10 Open for pre-survey
- February 11 Appeal for clothes donation from congregation for community event (on-going acceptance)

- February 11, 27; March 3 Teach 3-part Bible Study Series on Matthew 25 topic “Missional”

- March 8 1st Installment of sermon series
- March 15 Proposed date for 2nd installment

- March 19-20 Proposed partner event with WES Health Systems
- March 16 – 20 Proposed date for post survey
- April 21 Review of pre- and post-surveys and access local
specific mission project

My advisory group was composed of five members of the congregation and two peers who are pastors at other churches.⁶³

They are:

- Bryant Robinson, Sr. – Bryant has been a member of Second Macedonia for over 20 years.
- Sharon Burke – Sharon has been a member of Second Macedonia for over 20 years.
- Denise Hurst-Green – Denise has been a member of Second Macedonia for over 40 plus years.
- Crystal Latney – Crystal is an Associate Minister at Second Macedonia.
- Valerie Russell – Valerie has been a member of Second Macedonia for over 40 years.
- Rev. Dr. Christopher Curry – Dr. Curry currently serves as Pastor of the Ezion Fair Baptist Church, in Wilmington, Delaware.
- Rev. Dr. Kenneth Cooper – Dr. Cooper currently serves as Pastor of the Spring Creek Baptist Church in Moseley, Virginia.

⁶³ See Appendix 1

For those who took part as congregational members I wanted to make sure there was balance of tenure of membership, leadership, and people who understood the pulse of the congregation. The assignment of the advisory group was the following:

- Develop a survey to assess members' knowledge of what being missional is before and after.
- Develop a working definition for missional ministry and how it should be taught to others.
- Develop a strategic plan.
- Find a partner within the Logan Community.
- Assist with the engagement of missional life.
- Monitor the implementation status and completion of specific projects.

As the project drew closer to completion, the advisory would have met a total of six times (February 2020 – April 2020). The duration of each meeting is ninety minutes. Leading up to the kick-off of the project, I read various books authored by some of the leading voices on church engagement in mission. From these readings I too developed a more concise understanding of why the physical body known as the church must focus on being missional. As I prepared the teaching lessons, discussions were held with various members of the advisory group to ensure I was on track with what needed to be done.

The team recommended that we also solidify in advance what being missional would look while partnering with our community partner, for us to begin our planning. As we began our thinktank for what could be offered, there were staples that we knew people were always in need of. We knew that we did not want to duplicate. The object was for the project to be collaborative effort with WES Health systems. We asked the

question what does WES do? How can we incorporate something that we offer to what they offer?

The mission of WES Health Systems is to promote the total wellness of the communities it serves through the provision of high-quality health and social services in a compassionate and effective manner. WES Health System strives to make these services highly responsive to the needs of culturally diverse populations. The vision of WES Health System is for every person in the culturally diverse communities it serves to have access to the critical services that promote the attainment of his or her full emotional, intellectual, and physical potential. Underlying this goal is the belief that fulfilling the true potential of each individual ultimately maximizes the economic and cultural viability of the communities in which they live. Consequently, WES Health System strives to ensure that its clients are safe, adequately housed, healthy, and well educated.⁶⁴

Through the partnership with WES Health Systems, it provided us with an opportunity to, “focus on the entirety of the human situation and not be limited to only the spiritual.”⁶⁵

The aim is always to just do more than the spiritual engagement but like are the complete picture of brokenness that people are suffering from. In most communities that were classified to fall within the lower economic status there are little resources which provide services that deal with mental and behavioral health. What we decided to do is provide a pop-up clothing shop at a WES facility, all clothing would be free and incorporate information from WES and have counselors on site to speak about mental health resources the community could take advantage of. We were looking for this to be a model that we could replicate throughout the city of Philadelphia. The congregation and WES employees were donating clothes that would be distributed to those who came. This was going to be a two-day event.

⁶⁴ WES Health Systems.

⁶⁵ Johnson, 11.

After planning the missional model, we worked on an anonymous 33-question document. This was formulated with the aid of a small number of members and leaders within the church. The questionnaires' aim was to obtain information and set a benchmark for the congregation's understanding of missional engagement. This document that was compiled sought background information (i.e., gender, age, race, etc.). Questions were included about membership status and activity within the church if any. Questions include biblical study habits, understanding of the church history, church values, understanding of mission, and understanding of church's being within the community. There were three ways to complete the questionnaire. Members could go online to our website where a link was provided. The online tool is Survey Monkey. The questionnaire also could be obtained and dropped off at the front office. Finally, for those who attended our time of biblical study, the document was distributed, and people were able to complete it at that time. My advisory group tracked the progress of the surveys being obtained and sent by some of the membership.

After the surveys were completed a three-part teaching was conducted beginning in February during our normal time of Biblical Insight (Bible Study). The decision was made to perform the teachings during this time because there was a captured audience. For three weeks a different focus was highlighted, which encompassed the following subjects:

- Identifying the transition from building to people
- Defining the church
- How to become a part of the body
- Define who makes up the church.

- Define the mission of the church from a biblical perspective.
- Identify where being missional is found in the bible.
- Define what the church should become as they transform to become missional.
- Discussion- Does being missional equate to work?
- Develop a working understanding of those who receive the touch of the gospel fulfillment.

After each time of teaching an open discussion was held to field questions about the subjects that were covered for that evening.

After the third teaching lesson was completed, the second Sunday in March a preaching series on the Gospel writing of Matthew chapter 35 verses 31-46 was started. This was our corporate introduction to our journey. The aim of this series was to teach those who were not able to attend the Biblical Insight lessons and reinforce the lessons that had been taught during the time of Biblical Insight. The second goal of the preaching series was to expose the entire church to what we have been called to engage in from a biblical perspective.

After the second Sunday in March, on March 11th the World Health Organization declared a pandemic from the virus being spread called COVID-19. On March 13th, President Donald J. Trump declared COVID-19 a National Emergency. Leading up to this time the city of Philadelphia was placing restrictions on gatherings places such as restaurants, gyms, houses of worship, etc. Not only was the global health pandemic occurring, but there was also some uprising brewing regarding the racial injustice that was occurring across the United States; there were a number of Black people being killed, and justice was nowhere in sight. This pent-up anger filtered into the city of

Philadelphia and riots were occurring for days. Protests were occurring and businesses were being looted and the city was in an uproar. An emergency meeting was held with some key leaders in our church and a decision was made for us to stop holding in person worship services, ministry meetings and other activities which were on our calendar until further notice. We made the decision to adhere to the suggestions which the city Health Commissioner had recommended. This decision which we made halted the remaining pieces of my project, also until further notice. After speaking with my advisory team, we made the decision to pause the project to focus on the health and racial pandemic at hand.

Instead of continuing my preaching series about mission, a shift was made in what needed to be preached and taught during this time of pandemic. After speaking with many of the parishioners, there was an urgent plea for sermonic messages that focused on the themes of hope, faith, social justice, God's justice, what to do during times of doubt, and trusting God. These were just a few themes that were able to supply comfort to those whose emotions were running rampant and needed some words of assurance that things were going to be alright.

I also reached out to the operations manager at WES Health Systems to receive direction on what their future decisions were going to be about building openings and closing and in person contact. They too had made the decision to adhere to the recommendations suggested by the city's Health Commissioner. At that time, I was unsure if my project was going to be able to be completed. I was unable to complete what I needed to complete at the church due to the circumstances we were facing. I was unable to complete what I needed to do for the implementation phase of my project because our community partner halted all in person activity. The halting of all in person ministries

had various implications. This meant we needed to pause our weekly food bank. As the numbers grew of people contracting the virus, we were forced us to cancel our yearly community festival. This was a three-way partnership in this endeavor. The partnership consisted of Second Macedonia, The City Council Office of Cherelle Parker and WES Health Systems. During this festival where we brought in city and state agencies, provided free food, held cook demonstrations, held Zumba classes, we brought in the police to speak with the community and the city fire department. We also sent out designated members to evangelize to those who came to the event.

As I wrestled with the frustration of being unsure of the future of my project, there was also a thrusting occurring into a realm of ushering an ageing congregation into online engagement. This was indeed uncharted territory. This was a challenge which needed to be adapted to. How were we going to navigate through the new challenges that were before us?

Adaptive challenges are never solved through a quick fix. If talking, trying or tricks work, they would have worked already. They are only going to be solved through new insight into the context, the values, and the systemic issues at paly in the congregation and within the leaders themselves.⁶⁶

From my first year serving as pastor, and every year after I have been suggesting using some online tools to help us extend our reach and minister to those who are sick and shut in. The congregation did not see the vision or understand the impact we would and could have by using technology. We made some improvements to our website. We bought a new congregational management software. I began using Google classroom to

⁶⁶Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: IVP Books, 2015), 33.

upload the lessons that were being taught for Biblical Insight, but there was still a huge resistance to do any more.

It was not until the pandemic came and we were forced to move our total ministry to online platforms. Decisions had to be made on what platforms were going to be used. Equipment had to be bought because I was going to be broadcasting from my home. Decisions had to be made on what time our worship services were going to be held. We needed to decide how our worship service was going to flow. While all this planning was occurring other leaders besides myself were unsure if the members especially the older ones who were resisting using technology were going to be able to adjust to our current reality.

On Sunday mornings we decided to use Zoom and Facebook live for our virtual worship services. Tuesdays we only use Zoom to teach our biblical lessons. All meetings and times of gathering the Zoom platform is used. After three months of working with our membership, having training videos made and sent out, and informing the members there is a great possibility that we will not be returning back to the actual building until early next year, we began having more engagement. As much as I wanted us to focus on the outside community, we made strategic decisions to do missional acts toward our congregation. Continuous calls were being made to the entire congregation for checkup purposes. If members needed food to eat or in need of cleaning items, we did our best to buy and drop them off.

As we worked our way through this fluid time of life and ministry, I was still looking for ways that we could aid our community during this time. One thing I was determined to do was not put our members at risk. As I did my research of what could be

done to still affect the Logan community, I noticed lower economic communities were not receiving testing for Covid-19. I also noticed a new group titled the Black Doctors Consortium was going into the communities not being tested to test those who did not have insurance. They would use churches and other households of faith as the testing venues. The method which they used to decide the testing sites was following the numbers which were rising in lower economic communities. Wherever cases were spiking within the city where impoverished citizens lived this is where they went three times a week. As the numbers grew within the Logan community and the surrounding areas such as Olney, West-Oak and East-Oak Lane the Consortium reached out to us to be their testing site. We were able to have two testing dates scheduled for people to get tested. Doctors' and nurses from all over Philadelphia were volunteering their time to test communities that were in need. During this time of the global health pandemic this was the best way we could help our community. Each event that was held there were over 125 people who were tested.

More needed to occur during this time. Our city council representative has had an ongoing working relationship with us. There are various times during the year when the office calls us to help make an impact in the Logan community. During this time of the pandemic a call came once again. They had multiple pallets – of food boxes having fresh vegetables being shipped in from the local farms. They needed community partners to aid with the distribution. Normally we would have our food bank open twice a week. Since we have not been able to distribute food, from the onset of the health pandemic a call was placed to some of our members to come and distribute the boxes of food within the

community. Again, there was a small response, which could be understood seeing that we were still facing the pandemic.

CHAPTER 5

YOU KNOW MY LIVING SHALL NOT BE IN VAIN

In an evolution, you discover much more about yourself and what you are made of, and if you let Him, God will change your world by using you to bless others.⁶⁷

The goal of this project was to address an area of concern that had been seen within the Second Macedonia Baptist Church. This main area of concern of being inwardly focused highlighted and multiple areas of concern which at some point in time needed to be addressed. Even though the project was not able to be carried out to its completion due to the global health pandemic, there were still some conclusions that will be discussed within this concluding chapter. As we draw to our conclusion this concluding chapter will be a time of writing observations and reflections. The pandemic forced me to focus on the health of the Second Macedonia congregation physically, spiritually, financially, and emotionally. During this time there was a need to make fluid decisions that would allow us to continue ministry via virtually.

This project revealed a multi-layered question that surfaced which needed to be answered. Here is a list of the following items that will be addressed:

- What have I learned while trying to develop a Matthew 25 Church becoming missional?
- Exploring the question, “Is there a call to become missional within the Logan community?”

⁶⁷ Rizzo, 37.

- Exploring, “How does reading the scripture, teaching the scripture, preaching the scripture, and placing into practice provide the church with a clear biblical understanding of mission?”
- Addressing, “How can one address mission with an aging congregation who is deeply rooted in traditions and resistant to using technology?”
- How can one become missional during an unprecedented time of a global health pandemic?
- How to continue developing my pastoral identity and turning up the flames of prophetic fire during fluid times.

Pondering on this multi-layered experience was and continues to be overwhelming.

This work has been an eye-opening experience. One of the biggest lessons that was learned was trying to strategically plan a shift in the culture of any church rooted in traditional practices, with aging people, and the leader must be flexible. This is a lesson that I continue to learn. I have always been one who must have a plan of guidance to work from. I believe this plan provides vision, a step-by-step plan for others to follow, along with myself to work from, and goals to look toward. Again, because of the pandemic the systematic approach is not always the best plan. I had to learn how to shift along with guiding others to make shifts during fluid times of ministry.

As I ponder on this journey, I am trying to answer what I have learned. The question, “Is there still a call for domestic missional engagement within the Logan community?” The answer is, yes. The messages of the bible clearly sends’ the church body out beyond the walls. In other words, “go.” This sense and urgency of “going” should compel the body to be on the move sharing the message of good news through

some type of effort that affects other people's lives. The disparity within the Logan community compared to other communities continues to grow. Based on the information that was supplied in the earlier chapters the community of Logan is in desperate need of whatever resources could be brought into the community. Individuals and families are struggling to survive and need basic life care essentials to have some quality of life. This undertaking of being missional is healthy for the vibrancy of ministry for Second Macedonia. There is no better way to connect us who make up the church to those who live in the Logan community. This effort leads us to learn more about those who live in the community and grants us a better understanding of how we can partner with other institutions to aid in the welfare of others. Others, who may be struggling to put food on their tables, clothes on their personal being, and struggling to gain access to resources that can educate them to make healthier decisions leading to empowerment.

There is a personal belief the church is learning when the body of believers develops an understanding of what the bible states about the assignment of missional endeavors. People will have to make a choice on whether to engage in this act or not. Even though the project was not carried through to completion there were a few who made the choice to really walk with me on the journey. There were others who decided not to. For those who made the choice to push forward the more we discussed the purpose of the project, they began to see that being inwardly focused only served a purpose of being self-gratifying. I am coming to learn that a percentage of the church to this day continues to have fears of being in the Logan community. Due to the violence that occurs many have made the choice to continue to only come into Logan for worship and ministry functions that occur within the building. There are some who are fearful

with being sent out. Even though there is a mandate for those who have accepted Jesus the Christ as Lord.

Secondly, Second Macedonia needed and continues to need a clear biblical understanding for what being missional is. Intentional teaching and preaching will continue to be brought forth along with times of engagement for the entire body to gain a biblical and practical understanding. For this to occur times of learning and then application should be woven into our calendar which should promote and provide those who are interested in becoming, a chance to learn and then began a time of evolving.

Thirdly, the lesson was learned a pandemic will force shifts to occur and will test the work, ministry, and membership of the church. There are 350 members which are labeled as active based on the criteria of our church constitution. Out of the 350 which has been noted about 210-225 members have been known to come to our worship services on a regular basis when we were meeting in person. Since this pandemic occurred the numbers of engagement have dropped. Many virtual platforms according to age were implemented to aid others in getting reconnected. This pandemic has provided to the church a push to engage in the movement of virtual ministry. It has proven in many ways that we are still able to do the sacred acts of the church without being in person. It has also supplied an opportunity to re-engage members who have not been able to attend due to sickness. This virtual ministry has forced us to reimagine worship and ministry. What do we wish for worship and ministry to be and look like when the pandemic has subsided? We have taken notice to some parts of our worship that can be cut out for us to strengthen our practice.

The fourth lesson learned, pertained to congregational engagement, age, voice of the present church, and technology. As I studied the pre-survey some conclusions were drawn. Knowing there were four ways to complete the pre-survey as this project began, there were some who chose to engage in and be a part of, and others who chose not to. Out of the 350 members only 73 chose to complete the pre-survey. The first suggested finding is based on the numbers of the pre-survey. I do realize there are always limitations that do arise, which may prevent people from completing the pre-survey, but a substantial number of our membership did not engage in the completing the pre-survey. There was considerable time and multiple ways to complete the pre-survey, and there were many who chose not to do so. I should note there were limitations that some may have had. I should also note there was little interest expressed by some in engaging the community that the church has been a part of for over 30 years. Nevertheless, here are some results.

- The age groups which completed the pre-surveys were Millennial, Generation X, Baby Boomer, and the Silent Generation.
- 7 of the 73 pre-surveys completed used the online survey method which had been provided.
- From the 73 people the majority were female participants.
- The largest group to complete the pre-survey was the Baby Boomers.
- At the current time, the Baby Boomer generation is the largest working population within Second Macedonia.
- Out of the 73 who completed the pre-survey all were members except for 2.

- A majority who completed the pre-survey did not live within the Logan Community.
- They commute to the church from other areas of the Philadelphia community.
- The majority were members who belonged to the church for over 25 years.
- Most survey participants belong to at least 3 ministries of the church.
- A majority are familiar with the church's mission statement.
- They agreed with the church position about the mission.
- A majority are familiar with or understood the term of mission.
- About half of those who completed the pre-survey said they have engaged in being missional over the past year.
- Those who completed the pre-survey agreed with that the church should become missional.

During this time of conducting the pre-survey, it would have been easier to gain an exact percentage breakdown of those who took part if everyone would have completed the pre-survey online using Survey Monkey. For those who chose not to complete the online pre-survey sum what revealed they were resistant to engaging in the use of technology.

This lack of engagement of technology has been an ongoing conversation during my entire tenure at the church. The use of technology supplies the church with better resources to keep others informed about what the church is doing within the community. The use of technology allows the church to reach out to others who are not within our immediate area. Using technology also allows us to track the lives we have touched and continue to keep them connected to the church. There are just a few of the many advantages we can gain from the use of technology. Early in the pandemic we have found

ourselves as a body behind the curve regarding technology. Due to the fact we were not up to speed in this area with equipment and software, we missed valuable opportunities to stay connected with the community members and even those who belonged to Second Macedonia.

Many of the older members have found and continue to find themselves out of their comfort zone concerning technology. There are some who do not have access for varying reasons, but there are many who do yet choose not to engage. Additionally, in every other area of our lives, a shift has been made, transitioning to the use of technology. If we plan on being an impactful force, we need to strive to catch up to what others have already been engaging in for years. To apply for job, one often needs to complete the application online. Many bank institutions have reduced their work force because more virtual tools have been implemented in their daily operations. Schools have shifted over to teaching virtually and using apps to keep parents and students up to date with learning progress. Even during the pandemic, I have had the opportunity to preach in other states and to other congregations from the comfort of my home studio. We have no choice but to push forward and invest in the future of ministry. One of the ways we tried to offer solutions to this hurdle was offering video instructions for people to view and having individual tutorial sessions provided. When speaking to other colleagues some have invested in buying equipment to give to those who may not have accessibility.

There was a lesson learned about having contingency plans are important; being able to adapt to a shift is crucial; trusting leaders who also in the church are important; and burnout is real. The success of this project was hinged on teaching, personal contact, and community interaction. I believed I had the perfect timeline that would have allowed

this project to be successful. The pre-survey was conducted. The teaching part of the project had been completed. But only one sermon had been preached. I read the times that we were in and understood there needed to be a shift. Earlier in this wiring I mentioned I had to shift what I preached to address the fears of many people including myself. Also, knowing my sermons were going to be broadcasted on online platforms many people would not have understood why I was focusing on mission while the world was in crisis. The more proper messages that were called for were ones dealing with the topics of faith, addressing fear, having hope, dealing with anxiety, and dealing with loneliness. These are just a few of the topics that were preached during this shifting of time.

This shifting forced us to step beyond our comfort zone to adapt during this time. There was a shortened learning curve presented for me to learn how to do some level of production work for a broadcast to go forward. I had a desire for us to stream our worship services. There was never a desire to preach the services being the only person in the room staring at a camera with the hopes that the message being preached was going to be translatable and received.

One of the treasures that I cherished from the black church worship experience is the moments of call and response. Knowing during the time of proclamation those who were in the pew were going to talk back to me. These cherished moments were stripped from myself like many others during this time. There was also a fear that none of the members were going to come online to watch the virtual worship. Work was done to teach virtual lessons on where to go and how to get on to be a part of the worship

experience. This shifting was a time to bring us to a new understanding of what the future and present of ministry looked like.

Trusting those who had leadership roles within our church organization was hard but key for me. In the beginning of the pandemic, I tried to lead the efforts in a vacuum. This effort was done because many of them were looking to me for guidance. Carrying the mantle and title of pastor does come with pressure and certain expectations. This was one of the biggest mistakes that I could ever have made. I was feeling overwhelmed because I never faced a time of ministry such as this. I did not have the answers and I was unsure how to be vulnerable to those who I was leading. There was also the false notion of thinking my voice was the only voice that the membership wanted to and needed to hear during this time. I learned about 3 months into the pandemic that I needed to take some of the weight off my shoulders and allow others to share in this burden of leading. An open, honest, and transparent meeting was held and as a team we worked together to alleviate the pressure that I and many others were under.

As for the project the lesson of being missional has now changed. I never considered that those who I served in the walls of the church, those who I wanted to go outside of the building would now be a part of this mission. In other words, what do we when we become the one who needs aid? The shift of what we knew as a mission had another part added to it. The normal acts of feeding, clothing, and visiting were there, but there was now a health concern that began to arise. A global pandemic which is named Covid-19, began to spread throughout the world and people were dying from it. Many people were carrying the disease and were unaware they had it. The need for testing for the Covid-19 virus needed to occur in communities that were in the lower economic

status. Everyone needed to be tested. Those who were members of Second Macedonia and those who were not. The traditional model of being missional came in the form of the church opening her doors and being the space for the resource and the population to meet. This was a call from the community and within our membership body. Even though the building was closed for what we considered to be the norms of ministry, ensured it was open for this important push to test those who needed to be tested.

The final layer to this second lesson learned was burnout. Having to face the usual duties of pastoring, now being layered with extra duties to adapt to the time of COVID-19, and another layer of having to work with city officials to address the racial injustice, while working to complete requirements for this Doctor of Ministry degree and caring for family led me like many others to a place of burnout. This feeling was more taxing on me than I realized. There were times when I was unable to write for Sunday morning and for school. I was unable to sleep all the way through the night hours. Anxiety was building up. And there was a concern on the survival of our ministry due to finances being strained. There were times when it was hard to find someone to speak to because many of us as pastors were enduring the same pressures. Burnout was a weight on my shoulders like never before. There were many days where I felt that something needed to be done until we made it out of the pandemics that we have been faced with. A.J. Swoboda states:

Work is our drug, our numbering agent, escape hatch, and anesthetizing behavior. Achievement makes us feel the semblance of some glow of heightened, idolized identity where we are what we do. In this modern world, we have become addicts to doing, making, producing, and accomplishing.⁶⁸

⁶⁸ Swoboda, A.J., *Subversive Sabbath: The Surprising Power of Rest in a Nonstop World*, (Grand Rapids: Brazos Press), 2018, 28.

This was me. Instead of me paying attention to my mind, my emotions, and my body called for a time of sabbath, I continued pressing forward. My mindset was a few months at the most and this (the pandemic) would all be over, and we could return to some state of normalcy. The days, weeks, and months continued to come and go. The work continued and I was looking deeper into a state of weariness. All of me was screaming for a break and I ignored my own call for help. I wondered how foolish I could be to ignore my own call for some type of rest. It brought me back to the place where I needed to depend on the ones who were around me. Swoboda suggests, “For each of us, the Sabbath is such an important rhythm because it dethrones our workaholic tendencies and reminds us that the ultimate work is not that which can go on a to-do list.”⁶⁹ It was not until the summer months when I scheduled some time to step back from all that I was doing in order to address the screams my mind, body and spirit had been calling for.

The next lesson learned during this project addressed the matter of developing my pastoral identity. In some respects, I thought I understood who I was as a pastor. Over the years I underwent a learning process which revealed several of my strengths and weaknesses. There was a learning my work style when dealing with those who are serving with me and reporting to me. Admittedly what I learned of myself only scratched the surface. The identity I come to know of my identity as pastor was ever evolving. There was a saying I used to hear when I was going up, people discover their true selves when they are subjected to pressure. During this project I discovered I truly have a heart for humanity and the church. My purpose has always been to connect the two to create relationships. The work of the church does not exist without a community to execute it in.

⁶⁹ Swoboda, 36.

During this project, the ministry that is in my heart has been to serve in hard hit communities and work toward equipping others to become the aid. What I have been called to do in this season of life is push this understanding of what a missional lifestyle is, and stress the importance of churches moving beyond the model of being self-gratifying to community gratifying.

Appendix 1

Advisory Committee Biographies

Deacon Bryant Robinson, Sr.

Bryant has an extensive background in the field of Marketing. He has been a member of Second Macedonia for over 20 years. Bryant is currently serving in the office of a Deacon and has served as the Lead Servant of the Deacon's Ministry. He has a thorough knowledge of the congregation and the ministries within the church. He has the heart to see the church work move from being an event and program-driven body to engage in more missional work. Bryant will add value to the advisory group as we process the surveys.

Deacon Sharon Burke

Sharon has been a member of Second Macedonia for over 20 years. She is currently employed with the City of Philadelphia working with the adolescent population. Sharon serves in the office of Deacon and advises some ministries within Second Macedonia. She has worked with one of the two outreaches that touch the lives of the community within the Logan community. Sharon will add value to the advisory group as we survey the Logan community to find needs that can be met.

Sister Denise Hurst-Green

Denise has been a member of Second Macedonia for over 40 plus years. She knows a great deal of history regarding the church. She has a background in marketing and research. Denise is active in a few ministries within Second Macedonia. Denise has strong gifting in administration. Denise will add value to the advisory group as we facilitate the pre- and post-surveys.

Deacon Valerie Russell

Valerie has been a member of Second Macedonia for over 40 years. She serves in the office of a Deacon and works extensively with the teaching arm of Second Macedonia and with the Mission Ministry. Valerie has a wealth of knowledge with history and membership of the Second Macedonia Baptist Church. She will add value to the advisory group as we work on the training workshop and teach people how being missional organically comes together.

Minister Crystal Latney

Crystal is an Associate Minister at Second Macedonia. She is involved with our Evangelism and Mission Ministry. Crystal is one of the few members' who are willing to go into the community and serve. She knows the Logan community and is familiar with pocket areas that are in need. Crystal will add value to the advisory group as she uses her connections within Logan.

Rev. Dr. Christopher Curry

Dr. Curry currently serves as Pastor of the Ezion Fair Baptist Church, in Wilmington, Delaware. Dr. Curry is a native of Philadelphia. During his pastoral tenure, he has masterfully shifted the ministry focus of Ezion Fair from being event drive to mission driven. Ezion Fair has moved from one area of the city of Wilmington to an area that needed church outreach. Dr. Curry has both a PhD in Education and a Doctor of Ministry Degree. His insight in addressing the culture of a church and how to shift it will add value to the advisory group.

Rev. Dr. Kenneth Cooper

Dr. Cooper currently serves as Pastor of the Spring Creek Baptist Church in Moseley, Virginia. Dr. Cooper has twenty plus years of being missional. He has partnered with Lott Carey. He has an earned Doctor of Ministry Degree with a concentration on missional theology. Dr. Cooper will be an asset to the advisory group as we build our curriculum for teaching and supplying clarity of a missional lifestyle.

Appendix 2

Pre-Bible Study and Preaching Survey

BACKGROUND INFORMATION ABOUT YOURSELF

1. Gender?
 Male Female

2. Age?
 Under 20 21-25 26-34 35-44
 45-54 55-64 65 or older

3. Race?
 White Black-Non-Hispanic Hispanic
 Other_____

4. Marital Status?
 Single Never married
 Separated Divorced
 Widowed Married

5. What is your highest level of formal education?
 Less than high school graduate
 High school graduate
 Some college, trade, or vocational school
 College degree
 Post graduate work or degree

6. Are you?
 Retired Full time “stay at home” Student
 Employed part time Employed full time
 Unemployed/Disabled

7. How many years have you lived in this general area (Logan)?
- One year or less
 - 2-4 years
 - 5-9 years
 - 10-19 years
 - 20 or more
 - Do not live in this area (Logan)
8. Please identify the generation that pertains to you:
- Generation Z (1997 – 2012)
 - Millennial (1981 – 1996)
 - Generation X (1965 – 1980)
 - Baby Boomer (1946 – 1964)
 - The Silent Generation (1925 – 1945)
 - I prefer not to answer.
9. How long have you been a member of Second Macedonia Baptist Church?
- Not a member
 - One year or less
 - 2-10 years
 - 11-25 years
 - 26-40 years
 - 41 or more years
10. On the average, about how many times have you attended church services during the past year?
- None

- About once or twice a year
- Once or twice every three months
- About once a month
- About two or three times a month
- Four times a month or more

11. On the average, about how many times have you attended Biblical Insight (Bible Study) during the past year?

- None
- About one or twice a year
- Once or twice every three months
- About once a month
- About two or three times a month
- Four times a month

12. Are you a member of any church ministries, committees, and groups?

- Yes
- No

13. If so, how many church ministries, committees, and groups do you hold membership (not counting congregational membership itself)?

- Less than one
- One
- Two
- Three
- Four or more

14. Apart from worship, how many hours do you spend taking part in Christian Education, social, and outreach ministries of the church in an average month?
Bible Study

- Daily
- Weekly
- Once a month

2-3 times a month Few times a year Never

Bible Reading (home)

Daily Weekly Once a month

2-3 times a month Few times a year Never

Church/Sunday School

Once a month 2-3 times a month Weekly

Few times a year Never

Outreach Ministry (e.g. Food bank, Mission Ministry)

Once a month Weekly 2-3 times a month

Few times a year Never

Seek converts and new members (e.g. Evangelism)

Daily Weekly 2-3 times a month

Once a month Few times a year Never

CONGREGATIONAL IDENTITY

Listed below are several alternatives touching upon important dimensions of a church's identity. Using the five-point scale of identity, please circle the number that best describes where our congregation falls. "5" means strongly agree, "1" means strongly disagree.

15. Our church is more influenced by history and tradition.

1 2 3 4 5

16. Members are similar in values and lifestyle to the people who live immediately around the church.

1 2 3 4 5

17. Our church is incredibly involved in the community around the church.

1 2 3 4 5

18. Our congregation feels like one large family.

1 2 3 4 5

19. Our church is primarily involved in serving our members.

1 2 3 4 5

20. Our church is known as a prestigious one in the area.

1 2 3 4 5

21. Our church is open to new people and involved in their spiritual development.

1 2 3 4 5

22. Our church makes discipleship a priority for each member.

1 2 3 4 5

23. Our church is primarily oriented to serving the world beyond our membership.

1 2 3 4 5

24. The congregation's approach to individual salvation stresses conversion and a born-again experience

1 2 3 4 5

YOUR CHURCH UNDERSTANDING

25. How familiar are you with the term mission?

Familiar Somewhat familiar Not too familiar Unfamiliar

None of the above

Please list your definition of mission:

26. How familiar are you with the term salvation?

Familiar Somewhat familiar Not too familiar Unfamiliar

None of the above

Please list your definition of salvation:

27. How familiar are you with the term missional?

Familiar Somewhat familiar Not too familiar Unfamiliar

None of the above

Please list your definition of missional:

28. How comfortable are you with telling someone about Jesus Christ?

Comfortable

Somewhat comfortable

Uncomfortable

Depends on who it is

29. In your experience what do you think is the role of mission? (Choose as many that apply)

Offer Jesus Christ as a means of salvation

Increase my faith and participation in community

Bring me into better alignment with what I am supposed to do

Show me my faults, weaknesses, and failures

I do not know

I do not care to answer

30. In the past year how many times have you engaged in mission?

Less than once 2 – 5 times 10- 15 times

16 or more times Never

31. Is being missional included in the church's mission statement?

Yes

No

I do not know

32. How do you feel about the church's mission as it pertains to mission?

Strongly agree

Agree

Disagree

Strongly disagree

Comment:

33. When I think about the church's mission, I imagine a picture of growth and spiritual development.

Strongly agree

Agree

Disagree

Strongly disagree

Comment:

Appendix 3

Bible Study



Focus of study

- ▶ Identify the transition from building to people
- ▶ Define what and who the church is
- ▶ How to become a part of the body
- ▶ Define who makes up the church
- ▶ Define the mission of the church
- ▶ Identify where the work is found in the bible
- ▶ Define what the work of the church should be
- ▶ Discussion- Does the act of missions equate to work
- ▶ Develop a working understanding of who should be receivers this work of the church where it should be carried out

Developing A Matthew 25 Church

Building to Humanity

- ▶ Temple worship Old Testament (Building)
- ▶ Matthew 1 - Jesus comes
- ▶ Matthew 4 - Jesus begins His earthly ministry
- ▶ Calling of disciples Matthew 4:18-2
- ▶ Mission of those called Matthew 4:19
- ▶ Matthew 10 The Twelve Apostles
- ▶ Matthew 16:13-18 - Who the church is becoming/first mention of the church
- ▶ Jesus predicts to destroy the temple Matthew 24
- ▶ Building (Temple/OT) to Church (Humanity/NT)

Developing A Matthew 25 Church

Temple Vs. Church

- ▶ Greek word - ekklesia refers to any assembly, local bodies of believers (Holman Dictionary, pg. 295)
- ▶ The church's identity as the people of God is seen in terms of both Jews and Gentile believers (Holman Dictionary, pg. 295)
- ▶ Acts 2:14-39 - Birth of the church (Peter)

Developing A Matthew 25 Church

Grafted into the body of Christ

- ▶ Romans 10:9-13
 - ▶ Confession - confession of sin and confession of faith
 - ▶ Repentance
 - ▶ Acceptance
 - ▶ Leads to salvation
 - ▶ Salvation - 3 parts
 - 1) Rescue from danger, harm, or even death of an individual. Specifically from sin or death (Holman Dictionary, pg. 1434)
 - 2) Renewing of the spirit - from the state of sin (Holman Dictionary, pg. 1434)
 - 3) Restoration of a right relationship with God (Holman Dictionary, pg. 1434)
- Developing A Matthew 25 Church

How to join the church

Baptist Practices:

- ▶ Conversion
- ▶ Letter
- ▶ Christian Experience

Developing A Matthew 25 Church

Mission of the church

- ▶ Mission - what we have been charged to do
- ▶ A congregation's mission determines the impact it has in the local community and the world. It is what the congregation does to touch the lives of people living in its neighborhood. Mission is what the congregation does to communicate its purpose in the community and the world. (Manskar, Pg. 35)
- ▶ Matthew 25:31-46
- ▶ Matthew 28:18-20

Developing A Matthew 25 Church

Four Types of Congregations

- ▶ Congregation is church centered. The mission of these congregations is focused on the membership, staff, and building. One could say the mission of a church-centered congregation is the church itself.
- ▶ The program-centered congregation. The purpose of a program-centered congregation is providing quality programs to meet members' emotional, social, and spiritual needs.

Developing A Matthew 25 Church

Four Types of Congregations

- ▶ Pastor Centered. People are drawn to the church by the personality and preaching of the pastor. Such congregations are shaped by the pastor's personal preferences, interpretation of scripture, theology, and practice of ministry. When such pastors are removed, either by moving on to another congregation, or due to retirement, or because of misbehavior, the congregation suffers. Members who were attracted by and devoted to the pastor often leave when he or she departs. A leadership vacuum remains, because Christ and His mission were placed at the margins by the power of the pastor's personality and leadership skill.
- ▶ Christ-centered congregations. Keep Jesus Christ at the center of purpose and mission. The church, programs, and pastors work together to equip members for joining Christ in His mission in the world.

Developing A Matthew 25 Church

Question

Which one are we?

Developing A Matthew 25 Church

Developing A Matthew 25 Church

Week 2

Recap

- ▶ Mission - what we have been charged to do
- ▶ A congregation's mission determines the impact it has in the local community and the world. It is what the congregation does to touch the lives of people living in its neighborhood. Mission is what the congregation does to communicate its purpose in the community and the world. (Manskar, Pg. 35)
- ▶ Matthew 25:31-46
- ▶ Matthew 28:18-20

Developing A Matthew 25 Church

Aim

- ▶ Address the current model of ministry
- ▶ Reenvision what ministry is and should be
- ▶ Identify the model of missions' ministry in the Gospel of Matthew

Developing A Matthew 25 Church

The Breakdown - Matthew and Missions

- ▶ The work of missions is centered around 5 teaching lesson of Jesus
- ▶ The sermon on the mount
- ▶ The disciples being sent out
- ▶ Parables
- ▶ The church
- ▶ The end of all things and final judgement

Developing A Matthew 25 Church

The Breakdown - 1st Teaching

- ▶ Sermon on the mount
- ▶ Matthew 5:1-28 (NKJV)
- ▶ Describe what is occurring within the text
- ▶ Who is present?
- ▶ Where does the teaching end?
- ▶ What topics are covered
- ▶ Is the work of missions highlighted?

Developing A Matthew 25 Church

The Breakdown - 2nd Teaching

- ▶ Sends the twelve to engage in the work of missions
- ▶ Matthew 10
- ▶ Describe what is occurring within the text.
- ▶ Who is present?
- ▶ Where does the teaching end?
- ▶ Compare Matthew 7:28 and 11:1
- ▶ What topics are covered?

Developing A Matthew 25 Church

The Breakdown - 3rd Teaching

- ▶ Parables
- ▶ Matthew 13
- ▶ Describe what is occurring within the text
- ▶ Who is present?
- ▶ Where does the teaching end?
- ▶ Compare Matthew 13:53, 7:28 and 11:1
- ▶ What topics are being covered?

Developing A Matthew 25 Church

The Breakdown - 4th Teaching

- ▶ The Church
- ▶ Matthew 18
- ▶ Describe what is occurring in the text
- ▶ Who is present?
- ▶ Where does the teaching end
- ▶ Compare Matthew 7:28, 11:1, and 13:53
- ▶ What topics are being covered?

Developing A Matthew 25 Church

The Breakdown - 5th Teaching

- ▶ The End Of All Things; The Judgement
- ▶ Matthew 24 - 26:1
- ▶ Describe what is occurring in the text
- ▶ Who is present?
- ▶ Where does the teaching end
- ▶ Compare Matthew 7:28, 11:1, 13:53 and 19:1
- ▶ What topics are being covered?

Developing A Matthew 25 Church



Engaging Matthew 25

- ▶ The Ten Bridesmaids
- ▶ 25: 1 -13
- ▶ Who are the main characters?
- ▶ What is the relationship to one another?
- ▶ What is occurring?
- ▶ What is the resource?
- ▶ Problem vs. Response
- ▶ What theme to do you see?
- ▶ Is there a sense of stewardship?

Developing A Matthew 25 Church

Engaging Matthew 25

- ▶ The talents, master, and the servants
- ▶ 25: 14 -30
- ▶ Who are the main characters?
- ▶ What is the relationship to one another?
- ▶ What is occurring?
- ▶ What is the resource?
- ▶ Problem vs. Response
- ▶ What theme to do you see?
- ▶ Is there a sense of stewardship?

Developing A Matthew 25 Church



Developing A Matthew 25 Church Week 3

Recap

- ▶ Mission - what we have been charged to do
- ▶ A congregation's mission determines the impact it has in the local community and the world. It is what the congregation does to touch the lives of people living in its neighborhood. Mission is what the congregation does to communicate it's purpose in the community and the world. (Manskar, Pg. 35)
- ▶ Matthew 25:31-46
- ▶ Matthew 28:18-20
- ▶ Addressed the current model of ministry
- ▶ Envisioned what ministry is and should be
- ▶ Identified the model of missions' ministry in the Gospel of Matthew

Developing A Matthew 25 Church

Engaging Matthew 25

- ▶ Judgement of the Gentiles
- ▶ Read verses 31-46
- ▶ Who are the main characters for this third lesson of the parable?
- ▶ Sheep vs. Goats
- ▶ Are they still around?
- ▶ Is there a relationship between the main characters?

Developing A Matthew 25 Church

Engaging Matthew 25

- ▶ The problem in the parable
- ▶ Who addressed the problem?
- ▶ How did they do it?
- ▶ Did anyone address the problem in a wrong fashion?
- ▶ What didn't they do? Why?
- ▶ Can we be seen in this parable?
- ▶ How?

Developing A Matthew 25 Church

Engaging Matthew 25

- ▶ Where is God in this text?
- ▶ Who are the nations?
- ▶ Who are the least of these?
- ▶ How to they tie into the vision for God's church?
- ▶ Is there a reward given?
- ▶ To who?
- ▶ Is there a punishment given?
- ▶ To who?

Developing A Matthew 25 Church

Self Assessment

- ▶ How does this parable speak to you?
- ▶ What can you do differently to help fulfill this mission of God's church?
- ▶ Are there any other "least of these" populations we can identify?
- ▶ How can we do a better job helping the least of these?
- ▶ What did you learn from this parable?

Appendix 4

Sermon: The Least of These

Scripture: The Gospel of Matthew

Chapter: 25

Verses: 31-46

Subject: The Least of These

³¹ “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³² All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³ and he will put the sheep at his right hand and the goats at the left. ³⁴ Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ ³⁷ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?’ ⁴⁰ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ ⁴¹ Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴² for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ ⁴⁴ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ ⁴⁵ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.” ⁷⁰

When I was growing up, I used to watch reruns of a show which was titled

“Mission Impossible.” At the beginning of every show a character by the name of Mr.

Phelps would go to a secret place and he would always find a device. On that device there

⁷⁰ *The Holy Bible: New Revised Standard Version*. (1989). (Mt 25:31–46). Nashville: Thomas Nelson Publishers.

would be a recording from his handler with specific instructions about a topic secret mission. When the message would begin, the person speaking would always say, “Good morning Mr. Phelps your mission should you decide to accept it and then the voice would outline what the mission was. When the message was completed it would always end by saying “this message will self-destruct in five seconds.”⁷¹ Has anyone ever seen this show? Years later as I reflected on the memory of the title of this show and the show itself, I noticed the name fit the show. There was always some type of mission that would be impossible to complete if Mr. Phelps and his team to did not follow the instructions given. One thing I noticed was the instructions had to become their way of life.

As I thought about the title of this show and the show itself over the past week, I was reminded about a passage of scripture were Jesus speaks of a mission. Before we go in to deep with our message today, I must ask, does everyone understand what a mission is? As I thought about this term and conducted some research, I noticed that this word mission could be defined in multiple ways. A mission could be an assignment to fulfill or a mission could be viewed as people who are sent to engage in a certain activity. A mission could be a time of action, or the fulfilling a goal in life for ones’ self or for a larger body. What is you mission in life? Better yet, what are you aspiring to become? Is it to be a better person? What is your mission in life? Is it to be better parents? What is your mission in life? Is it to become a better disciple of Jesus Christ? Everyone should have a mission and allow the mission to become who you are.

Even for those that may be a part of an organization, what is the mission of that organization? May I remind you about the mission of the Second Macedonia Baptist

⁷¹ <https://izquotes.com/quote/311029>

Church? The mission of the Second Macedonia Baptist Church is to nurture members' growth and understanding of God's word through spiritual edification. Together we are striving to apply God's word to our walk of faith and the practice of ministry. Our goal is to fulfill God's desire to become ambassadors within His kingdom and our community. The church does have a mission.

During this Lenten season we are reminded about the mission of Jesus. How He was sent to this earthly realm to lay down His life and be the sacrificial lamb that takes away the sins of the world. Not only was He sent to take away the sins of the world, but He was sent to teach us how to put the gospel in action. The church of Jesus Christ is not an organization that has no action plan. No matter which way we view this term mission regarding the church, it outlines and should compel people to become missional. One of the key lessons that I have learned over the years as I continue to study the word of God, the main objective of any mission that was given to those who chose to be followers of the Lord was to touch the life of others.

What we all should be striving toward as followers and disciples of Jesus should never solely be about just making an impact with those who we are familiar with. This lifestyle that should be grafted in our lives should never just be solely about touching the lives of only those who come through the doors of this building. Missional touching the lives of those who have been deprived of the bare necessities of life. The least of these! Can I prove it to you today?

As we look at our text, we find ourselves in the 25th chapter Matthew. This chapter has three teaching lessons embedded within it. These teachings are not stand-alone teachings, but they are a part of a series of lessons that Jesus is pouring into those

who made the choice to follow Him. For those that are familiar with this 25th chapter of Matthew you should be familiar with the lesson of the 10 Virgins, in verses 1-13. The second lesson in this chapter deals with the lesson of the talents in verses 14-30. Today, our attention is drawn to the third lesson that Jesus teaches concerning being or becoming missional believers within the kingdom. It is remarkably interesting how Jesus begins this lesson. He approaches this lesson as what is to come. It is a futuristic lesson of what will occur to those who carry out the mission for the church and for those who chose not to. Hopefully, my dear brothers and sisters, this lesson will bring a great awakening to this body of Christ and compel us to have a clearer understanding of mission which God expects the church to reflect.

As we draw our attention to the text, we see Jesus in His element once again. This time He is speaking of Himself and what will occur after He has risen from the dead. Keep in mind the trial, sentencing, the execution, the burial and the resurrection has not occurred yet. Yet, Jesus is informing those who were in a listening distance of what is going to happen. What amazed me about what is occurring within the text was the fact of Jesus always preparing the disciples for what was to come. There was never a time that Jesus did not seize the opportunity to prepare His followers.

Look at the text, Jesus states, “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.” Look at how Jesus described Himself. He did not call Himself the Son of God, He called Himself the Son of Man. This title does not take away who Jesus truly is, it just emphasized that He was fully human as He was fully divine. The Gospel of John chapter one and verse 14, states it this way, “And the Word became flesh and dwelt among us, and we beheld His glory,

the glory as of the only begotten of the Father, full of grace and truth. 1 Timothy 3:16, states it this way NLT, “Without question, this is the great mystery of our faith. Christ was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory.” No one else can make this claim to be fully divine and fully human at the same time.

With Jesus being fully human, He can understand what we must endure as humanity. It was while Jesus was wrapped in the flesh that endured heartbreak according to John 11:35. There Jesus wept. It was while Jesus was wrapped in the flesh that He had to endure temptation according to Mark 1:13. As I preached last week, how Jesus was tempted by Satan. It was while Jesus was wrapped in the flesh that Jesus came to know poverty according to Matthew 8:20. He had no place to lay His head. It was while Jesus was wrapped in the flesh that Jesus came to know frustration according to John 2:15-16. Jesus had to clear His Father’s house of those who were using it as the marketplace. It was while Jesus was wrapped in the flesh that Jesus came to know rejection according to John 6:66. In this text Jesus disciples turned their backs on Him. I come today to inform someone what you are going through in life right now is not new to Jesus. Jesus knows what we must go through here on earth because He had already endured it. This is why we need to take heed to the words of the psalmist, Have a little talk with Jesus, tell Him all about our trouble, He will hear our faints cry and answer by and by. When we are going through all we must do is tell Jesus and He will handle it.

Getting back to our text, Jesus is foretelling how He will be enthroned in heaven and when He gets there something is going to occur. He will be seated on His throne and

once He is on His seat of power, the bible says in verses 32-33, “All the nations will be gathered before Him, and He will separate people one from another as a shepherd separates the sheep from the goats, and He will put the sheep at His right hand and the goats at the left.”⁷² I know someone may be asking, “why are the sheep and the goats on two different sides?” The sheep are those who lived out the example that Christ displayed on earth. The goats are those who rebelled against His will. I must ask the question, if we were in this number, which side do you think you would be on, the right or left hand? Would you be in the group with the sheep or the goats?

For those that do not know what qualifies you to be on the right hand or left hand of the King join me as we continue reading the text. In **34-36 (NRSV)** “³⁴ Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’”⁷³

How many people can check the boxes of the list that has been outlined in this text? When was the last time you fed someone that was not connected to you? When was the last time you gave someone a drink that was on the side of the road? When was the last time you helped someone you did not know? When was the last time you clothed

⁷² *The Holy Bible: New Revised Standard Version*. (1989). (Mt 25:32–33). Nashville: Thomas Nelson Publishers.

⁷³ *Ibid.*

someone that was in need? When was the last time you took time out of your schedule to go and visit someone? This is what we are called to be. Life transforming. Life changing. Life altering. This calling to become and be, should compel us to step outside of our comfort zone and stretches us to be the living, breathing, renewing, regenerating hands and feet of the gospel. These are the qualifications of the sheep.

The more I read this text the more I took to heart the mission we must be engaged in as a body. The church is not and has not been assembled to only gather on Sunday morning for a few hours and then go home. When we gather within this sacred place, we gather for purpose. That purpose is to get equipped to become, grow into becoming, and go. This is the mission of the church that Jesus called into existence.

Can I prove it to you? The author of the text suggests that someone asked a question. That question was when? When did we do all the things that have been listed? We will see it in verses 37-39. I like that way that Jesus responds to the question. In verse 40, He states, “truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” Could this mean that Jesus is watching us? When never know when Jesus will show up.

Jesus then continues this lesson in verses 41-46, by noting the actions of those who will be on His left hand, the goats. Jesus sums up the lesson by informing us that it was the goats who did nothing. They are the one who chose not to help and care for others. As the church we cannot afford to not help those who are in need. If we are to be the representatives of Christ, we must do something. We must show others who are down and out that we as the church care. We care for those who are incarcerated. We care for

the children that have no place to go. We care for the families who are struggling. We care for those who are being neglected. We care!

Recently I began reading a new book entitled *From the Outside In: Connecting to the Community around You*. In it, Ronald Johnson makes the case of how churches should reevaluate how they fulfill the biblical mission of the church. Hopefully, everyone who is under the sound of my voice understands that the biblical mission of the church is not just for us to gather between these walls and under this roof from week to week. The biblical mission of the church is not for us to sing a couple of songs, say a prayer or two, hear the proclamation of the word and then go home. The biblical mission of the church is for us to go and be the hands and feet of the gospel.

I like the way Johnson states his case, noting, and I quote, “Given the evidence that the good news is central to the mission of the church, the kingdom of God becomes an important image for understanding the biblical vision of God’s saving activity. God’s saving activity, however, must be enlarged within the vision of each individual church. God’s mission in the world reminds us that, as Christians, we must focus on the entirety of the human situation and not be limited to only the spiritual”⁷⁴ End quote.

And I come today to ask someone can you become what Christ has charged us to undertake? Can you faithfully and consistently be God’s expectation? How are we to transform into the fulfillment of the mission that God has proposed for the church? We have a mission. This mission must be completed. We cannot drop the ball. Could anyone imagine if Jesus dropped the ball if He never fulfilled His mission?

⁷⁴ Johnson, Pg. 11

Appendix 5

Ministry Area Profile

**ministry
area 
profile 2020**

Second Macedonia Baptist Church
1301 W. Ruscomb St.
Philadelphia, PA 19141

Study Area Definition: Zip Code 19141







ID# 293159:293159

Study Area Definition:
Zip Code 19141

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Study Area Definition:
Zip Code 19141

- 1**  How many people live in the defined study area?
 Currently, there are 32,358 persons residing in the defined study area. This represents a decrease of 2,993 or 8.5% since
- 2**  2000. During the same period of time, the U.S. as a whole grew by 17.4%. (see page 4)
- 3**  Is the population in this area projected to grow?
 Yes, between 2020 and 2025, the population is projected to increase by 0.5% or 172 additional persons. During the same period, the U.S. population is projected to grow by 3.3%. (see page 4)
- 4**  How much lifestyle diversity is represented?
 The lifestyle diversity in the area is *very low* with only 10 of the 50 U.S. Lifestyles segments represented. The top individual segment is *Struggling Black Households* representing 41.8% of all households. (see pages 13 and 14)

How do racial or ethnic groups contribute to diversity in this area?

Based upon the total number of different groups present, the racial/ethnic diversity in the area is *very high*. Among individual groups, *Anglos* represent 3.8% of the population and all other racial/ethnic groups make up a substantial 96.2% which is well above the national average of 41%. The largest of these groups, *African-Americans*, accounts for 82.3% of the total population. *Hispanics/Latinos* are projected to be the fastest growing group increasing by 20.0% between 2020 and 2025. (see pages 4 and 7)

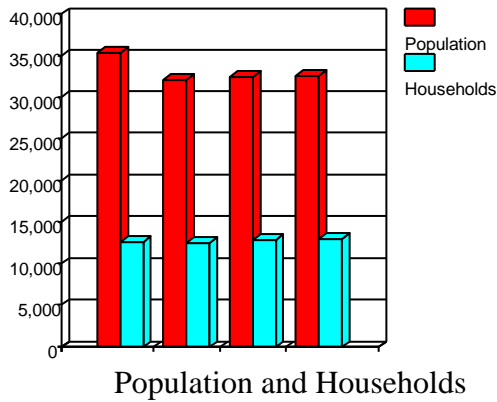
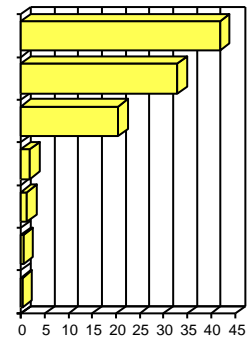
- 5**  What are the major generational groups represented?
 The largest age group in terms of numbers is *Millennials* (age 19 to 38) comprised of 9,720 persons or 30.0% of the total population in the area. Compared to a national average of 26.8%, *Millennials* are also the most over-represented group in the area. (see page 4)
- 6**  Overall, how traditional are the family structures?
 The area can be described as *extremely non-traditional* due to the below average presence of married persons and two-parent families. (see page 6)
- 7**  How educated are the adults?
 Based upon the number of years completed and college enrollment, the overall education level in the area is *somewhat low*. While 83.9% of the population aged 25 and over have graduated from high school as compared to the national average of 87.8%, college graduates account for 16.8% of those over 25 in the area versus 31.6% in the U.S. (see page 8)
- 8**  Which household concerns are unusually high in the area?
 Concerns which are likely to exceed the national average include: *Racial/Ethnic Prejudice, Affordable Housing, Neighborhood Crime and Safety, Social Injustice, Employment Opportunities* and
- 9**  *Abusive Relationships*. (see page 16)
- 10**  What is the likely faith receptivity?
 Overall, the likely faith involvement level and preference for historic Christian religious affiliations is *somewhat high* when compared to national averages. (see page 15)

What is the likely giving potential in the area?

Based upon the average household income of \$44,003 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as *somewhat low*. (see page 4 and 17)

Study Area Definition:

Zip Code 19141



Primary U.S. Lifestyles Segments-2020

Struggling Black Households

Metro Multi-Ethnic Diversity

Struggling Urban Diversity

Building Country Families

Struggling Urban Life

Working Country Families

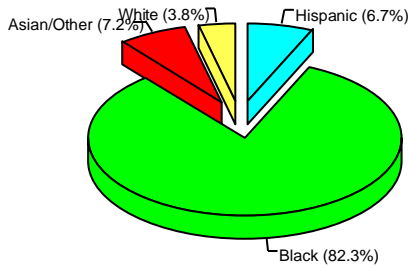
Mature and Stable

Percentage of Households

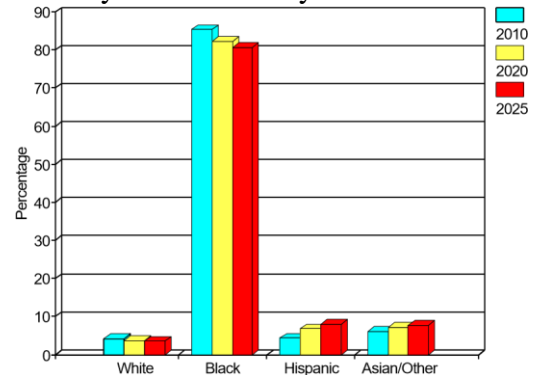
2000 2010 2020 2025

The population in the study area has increased by 311 persons, or 1.0% since 2010 and is projected to increase by 172 persons, or 0.5% between 2020 and 2025. The number of households has increased by 316, or 2.5% since 2010 and is projected to increase by 138, or 1.1% between 2020 and 2025.

Population by Race/Ethnicity-2020

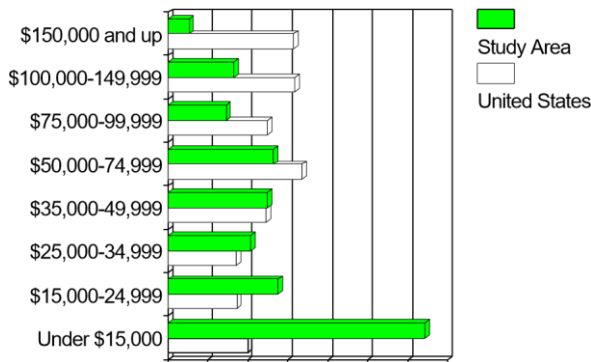


Population by Race/Ethnicity Trend

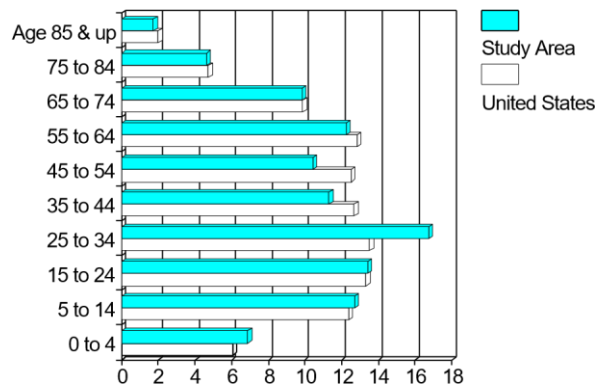


Between 2020 and 2025, the White population is projected to decrease by 66 persons and to decrease from 3.8% to 3.6% of the total population. The Black population is projected to decrease by 391 persons and to decrease from 82.3% to 80.7% of the total. The Hispanic/Latino population is projected to increase by 434 persons and to increase from 6.7% to 8.0% of the total. The Asian/Other population is projected to increase by 195 persons and to increase from 7.2% to 7.7% of the total population.

Households by Income-2020



Population by Age-2020



0 5 10 15 20 25 30 35
Percentage of Households

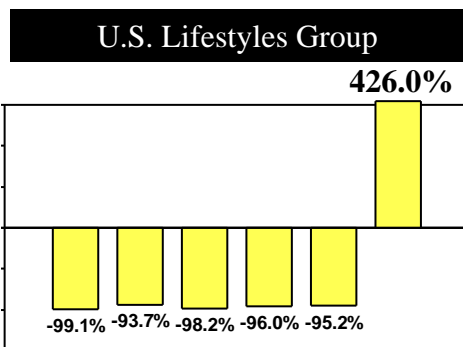
0 2 4 6 8 10 12 14 16 18
Percentage of Population

The average household income in the study area is \$44003 a year as compared to the U.S. average of \$93707. The average age in the study area is 38.3 and is projected to increase

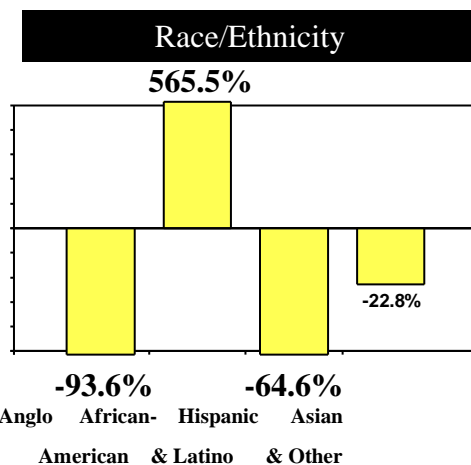
to 38.8 by 2025. The average age in the U.S. is 39.6 and is projected to increase to 40.4 by 2025.

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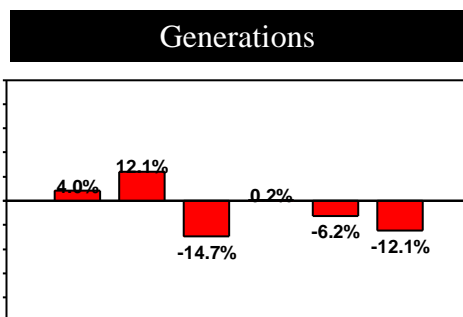
Study Area Definition:
Zip Code 19141



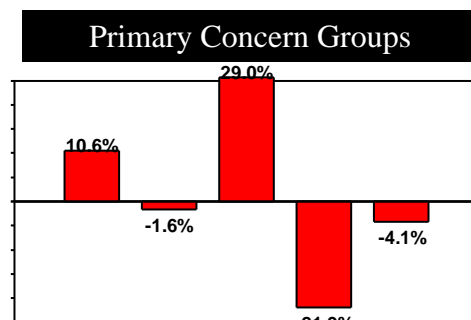
Affluent Middle Young Rural Senior Ethnic & Families American & Families Life Urban Families Coming Diversity



Anglo American African-American Hispanic & Latino Asian & Other

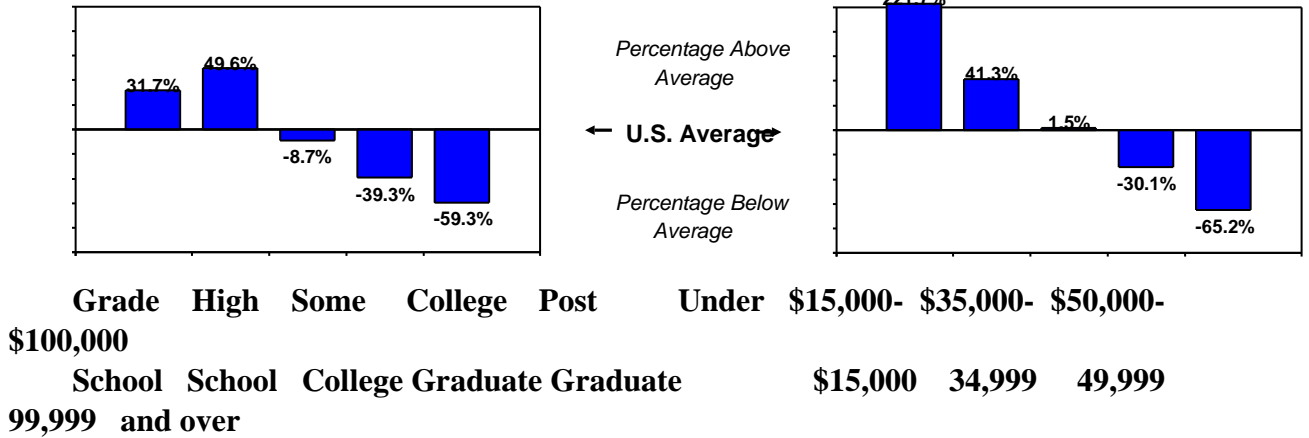


Gen Z Millennials Survivors Boomers Silents Builders the Family Community Hopes & Personal & (Age 0 to 18) (19-38) (39-59) (60-77) (78-95) (96 and over) Basics Problems Dreams Spiritual

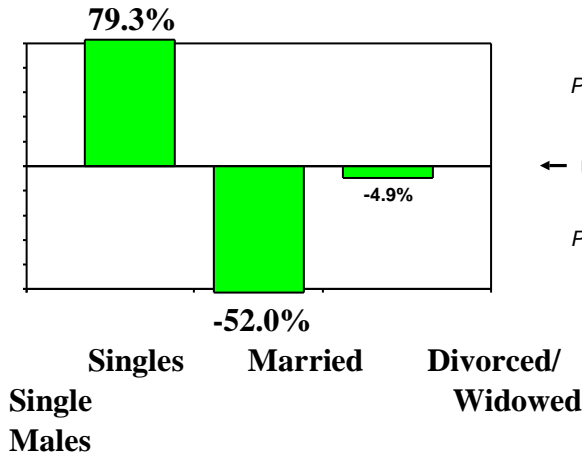


Education Com

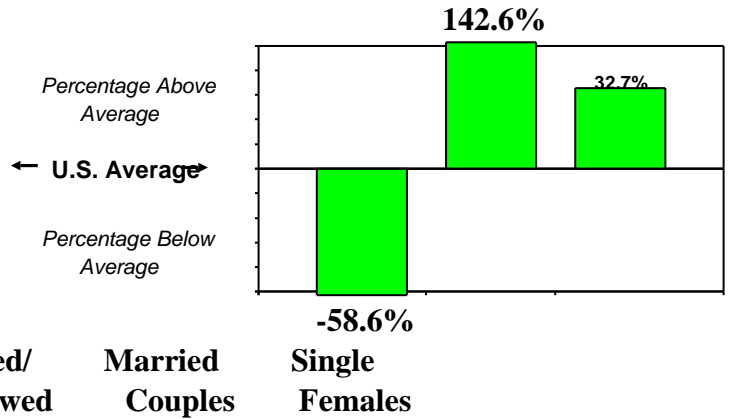
Household Income



Marital Status



Households with Children



ID# 293159:293159

2025
TRENDS

Study Area Definition:

Zip
Code
1914
1

▲ Indicates a consistent upward trend ↓ Indicates a consistent downward trend	2000 Census	2010 Census	2020 Update	2025 Projection		
Population	35,351	32,047	32,358	32,530		
Population Change		(3,304)	311	172		
Percentage Change		-9.3%	1.0%	0.5%		
▲ Average Annual Growth Rate		-0.9%	0.1%	0.1%		
Density (Pop. per square mile)	17,676	16,024	16,179	16,265		
HOUSEHOLDS						
Households	12,605	12,475	12,791	12,929		
Household Change		(130)	316	138		
Percentage Change		-1.0%	2.5%	1.1%		
Average Annual Growth Rate		-0.1%	0.3%	0.2%		
↓ Persons Per Household	2.73	2.50	2.47	2.45		
POPULATION BY RACE/ETHNICITY						
	2010 Census		2020 Update		2025 Projection	
	Number	Percent	Number	Percent	Number	Percent
↓ White (Non-Hispanic)	1,348	4.2%	1,223	3.8%	1,157	3.6%
↓ African-American (Non-Hisp)	27,341	85.3%	26,640	82.3%	26,249	80.7%
▲ Hispanic/Latino	1,394	4.3%	2,179	6.7%	2,613	8.0%
▲ Asian/Other (Non-Hisp)	1,965	6.1%	2,316	7.2%	2,511	7.7%
POPULATION BY GENDER						
↓ Female	17,703	55.2%	17,719	54.8%	17,696	54.4%
▲ Male	14,344	44.8%	14,639	45.2%	14,834	45.6%

POPULATION BY GENERATION						
▲ Generation Z (Born 2002 and later)	3,718	11.6%	7,979	24.7%	10,358	31.8%
↓ Millennials (Born 1982 to 2001)	10,002	31.2%	9,719	30.0%	9,263	28.5%
↓ Survivors (Born 1961 to 1981)	7,822	24.4%	7,303	22.6%	7,001	21.5%
↓ Boomers (Born 1943 to 1960)	6,905	21.5%	5,888	18.2%	4,989	15.3%
↓ Silents (Born 1925 to 1942)	2,878	9.0%	1,434	4.4%	916	2.8%
↓ Builders (Born 1924 and earlier)	433	1.4%	34	0.1%	1	0.0%
AGE						
▲ Average Age		36.8		38.3		38.8
▲ Median Age		35.9		36.2		37.0
INCOME						
▲ Average Household Income		\$39,281		\$44,003		\$47,462
Median Household Income		\$31,858		\$29,285		\$31,354
▲ Per Capita Income		\$15,291		\$17,394		\$18,864

2025 TRENDS

Study
Area
Definiti
on:

Zip Code 19141

HOUSEHOLDS BY INCOME						
▲ Indicates a consistent upward trend ┆ Indicates a consistent downward trend	2010 Census		2020 Update		2025 Projection	
	Number	Percent	Number	Percent	Number	Percent
▲ \$150,000 or more	118	0.9%	342	2.7%	497	3.8%
▲ \$100,000 to \$149,999	583	4.7%	1,062	8.3%	1,156	8.9%
\$75,000 to \$99,999	1,049	8.4%	929	7.3%	993	7.7%
┆ \$50,000 to \$74,999	1,755	14.1%	1,679	13.1%	1,690	13.1%
\$35,000 to \$49,999	1,943	15.6%	1,589	12.4%	1,622	12.5%
┆ \$25,000 to \$34,999	1,751	14.0%	1,319	10.3%	1,300	10.1%
\$15,000 to \$24,999	1,551	12.4%	1,769	13.8%	1,760	13.6%
Under \$15,000	3,723	29.8%	4,101	32.1%	3,912	30.3%
POPULATION BY PHASE OF LIFE						
Before Formal Schooling (Age 0-4)	2,156	6.7%	2,225	6.9%	2,196	6.8%
Required Formal Schooling (5-17)	5,580	17.4%	5,271	16.3%	5,563	17.1%
┆ College Years, Career Starts (18-24)	4,319	13.5%	3,196	9.9%	2,971	9.1%
Singles and Young Families (25-34)	3,827	11.9%	5,411	16.7%	4,845	14.9%
Families, Empty Nesters (35-54)	7,988	24.9%	7,032	21.7%	7,533	23.2%
Enrichment Years Singles/Couples (55-64)	3,844	12.0%	3,965	12.3%	3,514	10.8%
▲ Retirement Opportunities (65+)	4,043	12.6%	5,257	16.2%	5,906	18.2%
POPULATION BY AGE (DETAIL)						
Under 5 years	2,156	6.7%	2,225	6.9%	2,196	6.8%
▲ 5 to 9 years	1,952	6.1%	2,137	6.6%	2,228	6.8%
10 to 14 years	2,143	6.7%	1,978	6.1%	2,118	6.5%
15 to 17 years	1,485	4.6%	1,156	3.6%	1,217	3.7%
┆ 18 to 20 years	2,034	6.3%	1,464	4.5%	1,450	4.5%
┆ 21 to 24 years	2,285	7.1%	1,732	5.4%	1,521	4.7%
25 to 29 years	2,081	6.5%	2,674	8.3%	2,144	6.6%
30 to 34 years	1,746	5.4%	2,737	8.5%	2,701	8.3%
▲ 35 to 39 years	1,730	5.4%	1,994	6.2%	2,516	7.7%
40 to 44 years	1,861	5.8%	1,667	5.2%	1,913	5.9%
┆ 45 to 49 years	2,069	6.5%	1,623	5.0%	1,563	4.8%
┆ 50 to 54 years	2,328	7.3%	1,748	5.4%	1,541	4.7%
┆ 55 to 59 years	2,147	6.7%	1,866	5.8%	1,664	5.1%
60 to 64 years	1,697	5.3%	2,099	6.5%	1,850	5.7%
▲ 65 to 69 years	1,221	3.8%	1,778	5.5%	1,863	5.7%
▲ 70 to 74 years	966	3.0%	1,411	4.4%	1,717	5.3%
▲ 75 to 84 years	1,375	4.3%	1,500	4.6%	1,761	5.4%
85 or more years	481	1.5%	568	1.8%	565	1.7%

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
MARITAL STATUS				
Marital Status All Persons 15 and Older (2020)	26,018			
▲ Single (Never Married)	15,684	60.3%	33.6%	179
↓ Married	6,204	23.8%	49.7%	48
Divorced/Widowed	4,131	15.9%	16.7%	95
Marital Status Females 15 and Older (2020)	14,627			
▲ Single (Never Married)	8,654	59.2%	30.5%	194
↓ Married	3,129	21.4%	48.5%	44
Divorced/Widowed	2,844	19.4%	21.0%	93
Marital Status Males 15 and Older (2020)	11,390			
▲ Single (Never Married)	7,030	61.7%	36.8%	168
↓ Married	3,073	27.0%	50.9%	53
Divorced/Widowed	1,287	11.3%	12.2%	92
FAMILY STRUCTURE				
Households By Type (2020)	12,791			
↓ Married Couple	2,705	21.1%	48.7%	43
▲ Other Family - Male Head of Household	910	7.1%	4.9%	145
▲ Other Family - Female Head of Household	3,954	30.9%	12.9%	240
Non Family - Male Head of Household	2,257	17.6%	15.8%	111
▲ Non Family - Female Head of Household	2,965	23.2%	17.7%	131

Households With Children 0 to 18 (2020)	4,155			
↓ Married Couple Family	1,125	27.1%	65.5%	41
▲ Other Family - Male Head of Household	465	11.2%	8.4%	133
▲ Other Family - Female Head of Household	2,533	61.0%	25.1%	243
↓ Non Family	32	0.8%	1.0%	80
Population By Household Type (2020)	32,358			
Group Quarters	814	2.5%	2.5%	102

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index 138
	Number	Percent		
GROUP QUARTERS				
Population In Group Quarters By Type (2020)	814			
↓ Correctional Facilities	0	0.0%	29.7%	0
▲ College Dorms	584	71.7%	32.0%	224
↓ Military	0	0.0%	4.3%	0
Nursing Homes	103	12.7%	18.7%	68
Other	127	15.6%	15.3%	102
RACE/ETHNICITY				
Population By Race/Ethnicity (2020)	32,358			
↓ White (Non-Hispanic)	1,223	3.8%	59.3%	6
▲ African-American (Non-Hisp)	26,640	82.3%	12.4%	666
↓ Hispanic/Latino	2,180	6.7%	19.0%	35
↓ Native American (Non-Hisp)	85	0.3%	0.7%	36
↓ Asian (Non-Hisp)	1,406	4.3%	5.8%	75
↓ Hawaiian & Pacific Islander (Non-Hisp)	4	0.0%	0.2%	7
Other Races & Multiple Races (Non-Hisp)	821	2.5%	2.6%	99
Asian Population By Race (2020)	1,415			
↓ Chinese	151	10.7%	22.8%	47
↓ Japanese	1	0.1%	4.3%	2
↓ Indian	64	4.5%	22.1%	20
▲ Korean	514	36.3%	8.3%	436
↓ Vietnamese	83	5.9%	10.3%	57
▲ Other Asian Races	602	42.5%	32.2%	132
Hispanic/Latino Population By Race (2020)	2,180			
↓ White	359	16.5%	53.1%	31

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	687 Study Area 31.5%		2.5%	U.S. 1,255
	Number	Percent	U.S. Average	Comparative Index
EDUCATION				
Population by School Enrollment (Age 3 & over) (2013)	9,657			
Pre-Primary (Public)	343	3.6%	3.4%	103
Pre-Primary (Private)	226	2.3%	2.6%	89
Elementary/High School (Public)	5,260	54.5%	58.9%	92
Elementary/High School (Private)	604	6.3%	6.6%	94
Enrolled in College	3,223	33.4%	28.4%	118
Population by Education Completed (Age 25 and over) (2020)	21,666			
↓ Elementary (Less than 9 years)	755	3.5%	5.2%	67
▲ Some High School (9 to 11 years)	2,741	12.7%	7.0%	180
▲ High School Graduate (12 years)	8,810	40.7%	27.2%	150
Some College (13 to 15 years)	4,332	20.0%	20.5%	97
↓ Associate Degree	1,394	6.4%	8.4%	76
↓ Bachelor's Degree	2,568	11.9%	19.5%	61
↓ Graduate Degree	1,066	4.9%	12.1%	41
OCCUPATION				
Population by Occupation Type (Age 15 and over) (2020)	11,853			
TOTAL WHITE COLLAR	6,546	55.2%	61.6%	90
↓ Executive and Managerial	737	6.2%	10.4%	60
Professional Specialty	1,684	14.2%	16.9%	84

↓ Technical Support	599	5.1%	8.8%	58
Sales	1,034	8.7%	10.3%	84
▲ Administrative Support & Clerical	2,492	21.0%	15.1%	139
TOTAL BLUE COLLAR	5,306	44.8%	38.4%	116
▲ Service: Private Households	829	7.0%	3.8%	186
▲ Service: Protective	362	3.1%	2.1%	146
▲ Service: Other	1,448	12.2%	7.6%	161
↓ Farming, Forestry & Fishing	28	0.2%	0.7%	34
↓ Precision Production and Craft	858	7.2%	10.9%	66
↓ Operators and Assemblers	119	1.0%	3.1%	33
Transportation and Material Moving	892	7.5%	6.4%	117
▲ Laborers	770	6.5%	3.9%	167
▲ African-American				
▲ Native American	37	1.7%	1.4%	124
Asian	9	0.4%	0.4%	99
Other Races & Multiple Races	1,088	49.9%	42.6%	117
Hispanic/Latino Population by Origin (2020)	2,180			
↓ Mexican	187	8.6%	61.9%	14
▲ Puerto Rican	1,201	55.1%	9.7%	565
▲ Cuban	99	4.5%	3.6%	125
▲ Other Hispanic Origin	692	31.7%	24.7%	128

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
EMPLOYMENT				
Population by Employment Status (Age 15 and over) (2020)	25,637			
↓ Employed	12,021	46.9%	59.7%	79
▲ Unemployed	2,117	8.3%	3.5%	238
▲ Not in Labor Force	11,498	44.8%	36.8%	122
Total Female Pop. By Work Status (Age 20 to 64) (2013)	10,616			
TOTAL WORKING	5,798	54.6%	66.8%	82
With No Own Children	4,001	37.7%	42.2%	89
↓ With Own Children Age 0 to 5 only	275	2.6%	5.5%	47
↓ With Own Children Age 6 to 17 only	1,154	10.9%	14.8%	73
With Own Children Both Age 0 to 5 and 6 to 17	368	3.5%	4.3%	80
▲ TOTAL NOT WORKING (UNEMPLOYED)	1,413	13.3%	6.2%	214
▲ With No Own Children	866	8.2%	3.8%	217
▲ With Own Children Age 0 to 5 only	211	2.0%	0.7%	302
▲ With Own Children Age 6 to 17 only	305	2.9%	1.3%	228
↓ With Own Children Both Age 0 to 5 and 6 to 17	31	0.3%	0.5%	53
TOTAL NOT IN THE LABOR FORCE	3,404	32.1%	27.0%	119
▲ With No Own Children	2,682	25.3%	17.1%	148

↓ With Own Children Age 0 to 5 only	196	1.8%	2.6%	71
With Own Children Age 6 to 17 only	395	3.7%	4.6%	80
↓ With Own Children Both Age 0 to 5 and 6 to 17	131	1.2%	2.6%	47
Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
HOUSING				
Occupied Units by Type (2020)	12,791			
Owner Occupied	6,859	53.6%	65.1%	82
▲ Renter Occupied	5,932	46.4%	34.9%	133
↓ Median Rent (2013)	\$713		\$904	79
Structures by Number of Units (2020)	14,879			
Single Unit	9,493	63.8%	67.4%	95
▲ 3 to 4 Units	2,766	18.6%	7.9%	234
↓ 5 to 19 Units	477	3.2%	9.3%	34
20 to 49 Units	527	3.5%	3.6%	98
▲ 50 or more Units	1,607	10.8%	5.4%	201
↓ Mobile Home	11	0.1%	6.3%	1
↓ Other	0	0.0%	0.1%	0
↓ Single to Multiple Unit Ratio	1.77		2.57	69
Owner-Occupied Property Values (2020)	6,859			
↓ Under \$40,000	144	2.1%	4.9%	43
▲ \$40,000 to \$59,999	326	4.8%	2.7%	175
▲ \$60,000 to \$79,999	684	10.0%	3.8%	263

▲ \$80,000 to \$99,999				
▲ \$100,000 to 149,999				
▲ \$150,000 to \$199,999				
↓ \$200,000 to \$299,999				
↓ \$300,000 to \$499,999				
↓ \$500,000 to \$999,999				
↓ \$1,000,000 and over				
↓ Median Property Value				
POVERTY AND RETIREMENT INCOME				
Households by Poverty Status (\$25,750 for family of 4) (2020)	12,791			
Above Poverty Line (Households with Children)	5,969	50.9%	61.5%	83
Above Poverty Line (Households without Children)	2,900	24.7%	26.8%	92
▲ Below Poverty Line (Households with Children)	1,603	13.7%	6.7%	204
▲ Below Poverty Line (Households without Children)	1,266	10.8%	4.9%	218
Households by Presence of Retirement Income (2013)	12,475			
With Retirement Income	2,415	19.4%	17.6%	110
Without Retirement Income	10,228	82.0%	81.5%	101

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index 144
	Number	Percent		

HOUSING (CONTINUED)

Housing Units by Year Built (2020)	14,879			
↓ 2010 and later	507	3.4%	8.8%	39
↓ 2000 to 2009	228	1.5%	14.3%	11
↓ 1990 to 1999	132	0.9%	13.3%	7
↓ 1980 to 1989	345	2.3%	12.8%	18
↓ 1970 to 1979	422	2.8%	14.4%	20
1960 to 1969	1,502	10.1%	10.0%	101
▲ 1950 to 1959	2,263	15.2%	9.7%	156
▲ 1949 or earlier	9,479	63.7%	16.6%	384
Households by Number of Persons (2020)	12,791			
▲ 1 Person Household	4,513	35.3%	27.3%	129
2 Person Household	3,423	26.8%	32.3%	83
3 Person Household	2,048	16.0%	16.3%	99
↓ 4 Person Household	1,316	10.3%	13.0%	79
5 Person Household	771	6.0%	6.4%	93
6 Person Household	403	3.2%	2.8%	114
▲ 7 or more Person Household	315	2.5%	1.9%	130
Average Persons Per Household	2.5		2.6	97
Households by Heating Type (2013)	12,643			
▲ Utility and Other Gas	9,555	75.6%	54.0%	140
↓ Electric	1,904	15.1%	36.1%	42
▲ Oil	1,064	8.4%	6.1%	137
↓ Coal and Wood	13	0.1%	2.2%	5
↓ Solar/Other Fuel	14	0.1%	0.5%	22

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area	0.7%	0.9%	U.S. 78
	Number	Percent	U.S. Average	Comparative Index
TRANSPORTATION				
Households by Number of Vehicles (2020)	12,791			
▲ No Vehicles	5,257	41.1%	8.4%	487
▲ 1 Vehicle	5,029	39.3%	32.6%	121
↓ 2 Vehicle	1,907	14.9%	37.5%	40
↓ 3 or more Vehicles	598	4.7%	21.5%	22
Workers by Travel Time to Work (2020)	10,962			
↓ Less than 15 minutes	963	8.8%	25.7%	34
↓ 15 to 29 minutes	2,867	26.2%	36.1%	72
▲ 30 to 44 minutes	3,670	33.5%	20.7%	161
▲ 45 to 59 minutes	1,679	15.3%	8.3%	185
▲ 60 or more minutes	1,782	16.3%	9.2%	177
▲ Average Travel Time to Work (minutes)	39.4		29.2	135
Workers by Type of Transportation to Work (2020)	11,379			
↓ Drive Alone	5,735	50.4%	76.9%	66
↓ Carpool	618	5.4%	9.0%	60
▲ Public Transportation	3,986	35.0%	5.0%	702
Walk to Work	344	3.0%	2.7%	113
▲ Other Means	189	1.7%	1.3%	132
Work at Home	506	4.4%	5.1%	87

↓ No Fuel Used				

SEGMENT GROUPS

No.	Group Name Please see accompanying guide for a complete description of each segment Groups are sorted by number of households in study area	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
6	Ethnic and Urban Diversity (24, 32, 36, 40, 41, 42, 43, 44, 45, 46 and 48)	12,364	96.7%	18.4%	526
2	Middle American Families (9, 10, 11, 16, 17, 18, 23, 25 and 28)	254	2.0%	31.4%	6
4	Rural Families (27, 26, 29, 33, 35 and 38)	67	0.5%	13.1%	4
5	Senior Life (7, 20, 21, 22, 30 and 31)	42	0.3%	6.9%	5
3	Young and Coming (8, 12, 13, 15, 19, 34, 37, 39 and 47)	33	0.3%	14.7%	2
1	Affluent Families (segments 1, 2, 3, 4, 5, 6 and 14)	17	0.1%	15.1%	1

INDIVIDUAL SEGMENTS

No.	Segment Name Segments are sorted by number of households in the study area.	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
46	Struggling Black Households	5,349	41.8%	2.5%	1663
24	Metro Multi-Ethnic Diversity	4,202	32.9%	2.7%	1196
45	Struggling Urban Diversity	2,619	20.5%	2.5%	834
28	Building Country Families	250	2.0%	2.8%	70
48	Struggling Urban Life	163	1.3%	0.8%	157
29	Working Country Families	63	0.5%	1.0%	51
21	Mature and Stable	34	0.3%	0.6%	47
43	Laboring Urban Diversity	27	0.2%	0.5%	42
15	Reliable Young Starters	18	0.1%	4.3%	3
3	Mid-Life Prosperity	14	0.1%	1.5%	7

47	University Life	9	0.1%	0.8%	9
49	Exception Households	7	0.1%	0.2%	22
34	College and Career Starters	5	0.0%	0.6%	7
7	Prosperous and Mature	4	0.0%	0.5%	6
27	Country Family Diversity	4	0.0%	0.3%	9
25	Working Country Consumers	3	0.0%	4.1%	1
5	Prosperous Diversity	3	0.0%	3.1%	1
32	Working Urban Life	3	0.0%	1.7%	1
20	Cautious and Mature	2	0.0%	2.6%	1
30	Urban Senior Life	2	0.0%	0.8%	2

U.S. LifestylesTM

Study
Area
Definitio
n:

**Zip
Code
19141**

U.S. LifestylesTM

Study
Area
Definitio
n:

No.	Individual Segment Name Segments are sorted by number of households in the study area.	Study Area		U.S. Average	U.S. Comparative Index ¹⁴⁹
		Households	Percent.		
10	Suburban Mid-Life Families	1	0.0%	5.5%	0
8	Rising Potential Professionals	1	0.0%	2.3%	0
36	Working Diverse Urbanites	1	0.0%	0.4%	2
38	Rural Working Families	0	0.0%	8.8%	0
16	Established Country Families	0	0.0%	6.4%	0
40	Surviving Urban Diversity	0	0.0%	4.0%	0
18	Working Urban Families	0	0.0%	4.0%	0
1	Traditional Affluent Families	0	0.0%	3.5%	0
4	Educated Mid-Life Families	0	0.0%	3.4%	0
23	Established Empty-Nesters	0	0.0%	3.4%	0
11	Young Suburban Families	0	0.0%	3.0%	0
12	Educated New Starters	0	0.0%	2.9%	0
39	New Beginning Urbanites	0	0.0%	2.8%	0
35	Laboring Country Families	0	0.0%	2.7%	0
17	Large Young Families	0	0.0%	2.2%	0
6	Prosperous New Country Families	0	0.0%	2.1%	0
22	Mature and Established	0	0.0%	1.8%	0
41	Struggling Hispanic Households	0	0.0%	1.6%	0
42	Laboring Rural Diversity	0	0.0%	1.5%	0
2	Professional Affluent Families	0	0.0%	0.8%	0
14	Secure Mid-Life Families	0	0.0%	0.7%	0
37	Rising Multi-Ethnic Urbanites	0	0.0%	0.6%	0
31	Mature Country Families	0	0.0%	0.5%	0

13	Affluent Educated Urbanites	0	0.0%	0.4%	0
Unclassified Households					
	Increased Their Involvement with Their Faith in the Last 10 Years	0	21.9%	22.1%	99
	Decreased Their Involvement with Their Faith in the Last 10 Years		23.5%	23.7%	99
RELIGIOUS PREFERENCE INDICATOR					
	Tells them what to do		3.6%	4.0%	90
	Lets them do what they want and is supportive		12.4%	11.7%	106
	▲ Lets them do what they want and stays out of the way		6.4%	4.8%	133
	Works with them on deciding what to do and helps them do it		77.6%	79.6%	97
50					
33	Laboring Rural Families	0	0.0%	0.1%	0
26	Working Suburban Families	0	0.0%	0.1%	0
9	Educated Working Families	0	0.0%	0.1%	0
19	Educated and Promising	0	0.0%	0.1%	0
44	Laboring Urban Life	0	0.0%	0.1%	0
TOTALS					
		12,784	100.0%	100.0%	100

Zip Code 19141

Study Area Definition:

Description	Study Area	U.S. Average	U.S. Comparative Index
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↓ Indicates the study area percentage is less than 0.9 times the U.S. average			

FAITH INVOLVEMENT INDICATOR

Zip Code 19141

▲ Strongly Involved with Their Faith	46.9%	35.4%	132
Somewhat Involved with Their Faith	30.2%	29.9%	101
↓ Not Involved with Their Faith	23.7%	34.7%	68

**Estimated 2020 Households Likely to Be:
Estimated 2020 Households Likely to Have:
Estimated 2020 Households Likely to Prefer:**

▲ Adventist	0.6%	0.5%	120
Baptist	16.1%	16.1%	100
▲ Catholic	27.7%	23.7%	117
↓ Congregational	0.8%	2.0%	39
▲ Eastern Religions (Buddhist/Hindu/Shinto/Islam)	0.6%	0.4%	134
▲ Episcopal	3.7%	2.9%	128
▲ Holiness	1.0%	0.8%	122
▲ Jehovah's Witnesses	2.3%	1.1%	217
▲ Judaism	3.6%	3.2%	114
↓ Lutheran	5.4%	7.2%	75
▲ Methodist	11.4%	10.1%	113
↓ Mormon	0.2%	1.8%	9
↓ New Age	0.4%	0.6%	61
↓ Non-Denominational / Independent	4.0%	6.9%	58
▲ Orthodox	0.6%	0.3%	203
Pentecostal	2.3%	2.4%	94
▲ Presbyterian / Reformed	5.2%	4.6%	113
↓ Unitarian / Universalist	0.6%	0.7%	87
↓ Interested but No Preference	3.4%	3.9%	89
↓ Not Interested and No Preference	7.3%	11.1%	66
Likely to Have Changed Their Preference in the Last 10 Years	15.1%	16.8%	90

LEADERSHIP PREFERENCE INDICATOR

Estimated 2020 Households Likely to Prefer A Leader Who:

Study Area Definition:
Zip Code 19141

Description	Study Area	U.S. Average	U.S. Comparative Index
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PRIMARY CONCERN INDICATOR

Estimated 2020 Households Likely to Be Primarily Concerned With:

THE BASICS:

Maintaining Personal Health	43.3%	43.5%	100
Finding/Providing Health Insurance	29.5%	29.0%	102
Day-to-Day Financial Worries	33.2%	31.6%	105
▲ Finding Employment Opportunities	19.5%	14.4%	135
▲ Finding Affordable Housing	19.9%	11.3%	176
Providing Adequate Food	8.5%	8.6%	99
Finding Child Care	6.1%	6.3%	97

FAMILY PROBLEMS:

Dealing with Alcohol/Drug Abuse	17.4%	16.7%	104
Dealing with Teen / Child Problems	21.3%	20.7%	103
↓ Finding/Supplying Aging Parent Care	12.3%	15.5%	79
▲ Dealing with Abusive Relationships	14.4%	11.4%	127
↓ Dealing with Divorce	2.2%	4.5%	49

COMMUNITY PROBLEMS:

▲ Neighborhood Crime and Safety	42.4%	27.0%	157
Finding/Providing Good Schools	21.5%	23.5%	92
↓ Dealing with Problems in Schools	10.8%	13.6%	80
▲ Dealing with Racial / Ethnic Prejudice	27.9%	13.1%	213
↓ Dealing with Neighborhood Gangs	6.3%	8.5%	74
▲ Dealing with Social Injustice	16.1%	11.3%	142

HOPES AND DREAMS:

↓ Achieving Long-term Financial Security	42.5%	50.6%	84
↓ Finding Time for Recreation / Leisure	17.6%	25.3%	69
Finding Better Quality Healthcare	25.4%	23.9%	106
↓ Finding A Satisfying Job / Career	14.4%	19.3%	75
↓ Finding Retirement Opportunities	14.1%	18.9%	74
↓ Achieving A Fulfilling Marriage	12.2%	22.3%	55
↓ Developing Parenting Skills	8.3%	14.7%	57
▲ Achieving Educational Objectives	8.3%	7.5%	111
<i>SPIRITUAL / PERSONAL:</i>			
↓ Dealing with Stress	26.1%	29.8%	88
Finding Companionship	17.3%	17.3%	100
Finding A Good Church	14.3%	15.2%	94
▲ Finding Spiritual Teaching	16.2%	12.9%	125
↓ Finding Life Direction	11.6%	14.0%	83

Date: 11/18/2020
 Prepared For:
 Second Macedonia Baptist Church
 1301 W. Ruscomb St.
 Philadelphia, PA 19141

Study Area
 Definition: **Zip**
Code 19141

Description	Study Area	U.S. Average	U.S. Comparative Index
▲ Indicates the study area percentage is more than 1.1 times the U.S. average			
↓ Indicates the study area percentage is less than 0.9 times the U.S. average			

KEY VALUES INDICATOR

Estimated 2020 Households Likely to Agree with the Following Statements:

GOD:

“I believe there is a God”	85.2%	84.5%	101
“God is actively involved in the world including nations and their governments”	67.3%	63.8%	105

SOCIETY:

“It is important to preserve the traditional American family structure”	88.7%	91.5%	97
“A healthy environment has become a national crisis”	85.6%	82.8%	103
“Public education is essential to the future of American society”	92.9%	94.0%	99
<i>INSTITUTIONAL ROLES:</i>			
▲ “Government should be the primary provider of human welfare services”	59.1%	50.1%	118
“The role of Churches / Synagogues is to help form and support moral values”	80.7%	81.1%	100
▲ “Churches and religious organizations should provide more human services”	74.1%	62.6%	118
<i>RACIAL / ETHNIC CHANGE:</i>			
▲ “The United States must open its doors to all people groups”	44.5%	36.3%	123
↓ “The changing racial / ethnic face of America is a threat to our national heritage”	30.1%	36.3%	83

HOUSEHOLD CONTRIBUTION INDICATOR

Estimated 2020 Households Likely to Contribute:

More than \$100 per year	62.2%	59.8%	
More than \$500 per year	31.7%	31.2%	
More than \$1,000 per year	16.8%	17.4%	
<i>TO CHURCHES AND RELIGIOUS ORGANIZATIONS:</i>			
<i>TO CHARITIES:</i>			
More than \$100 per year	33.1%	33.7%	98
↓ More than \$500 per year	5.6%	6.8%	82
▲ More than \$1,000 per year	2.9%	2.3%	126
<i>TO COLLEGES AND UNIVERSITIES:</i>			
▲ More than \$100 per year	21.5%	16.1%	134
▲ More than \$500 per year	6.4%	4.3%	149
▲ More than \$1,000 per year	3.7%	2.2%	168

Ministry Area Profile 2020
Compass
REPORT

Second Macedonia Baptist
Church
1301 W. Ruscomb St.
Philadelphia, PA 19141



ID# 293159:293159

Study Area Definition:
Zip Code 19141

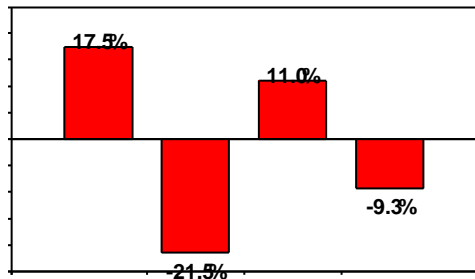
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FingerPrint

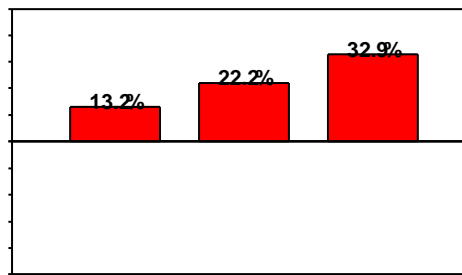
Your Area Compared To The U.S.

Study Area Definition:
Zip Code 19141

Church Program Preferences



Contact Methods Rated Good

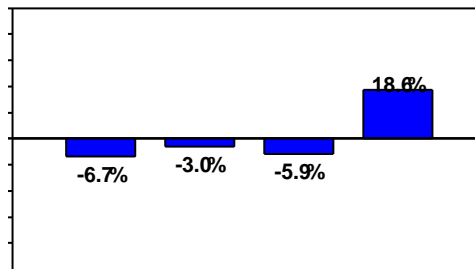


Percentage Above Average
← U.S. Average →
Percentage Below Average

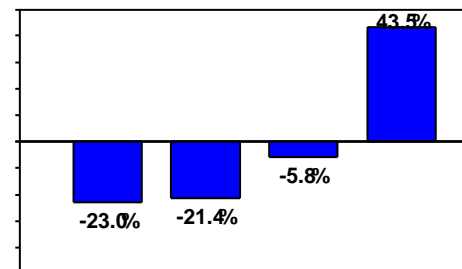
SPIRITUAL PERSONAL COMMUNITY
DIRECT FACE-TO-FACE
DEVELOPMENT SOCIAL SERVICES
(MAIL/PHONE)(VISITING)

RECREATION INDIRECT
(ADVERTISING)

Worship Style (1)



Worship Style (2)

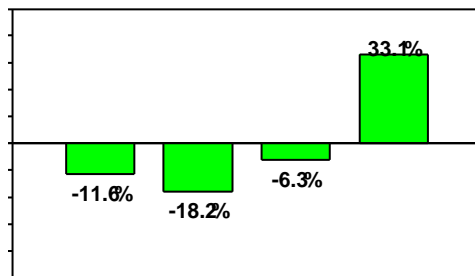


Percentage Above Average
← U.S. Average →
Percentage Below Average

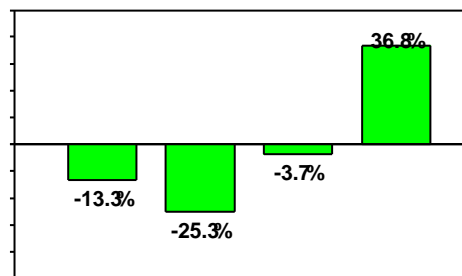
EMOTIONALLY INTELLEC- BOTH NO PREFERENCE
UPLIFTING TRUALLY
BOTH NO PREFERENCE
CHALLENGING

TRADITIONAL CONTEM-
PORARY

Music Style (1)



Music Style (2)

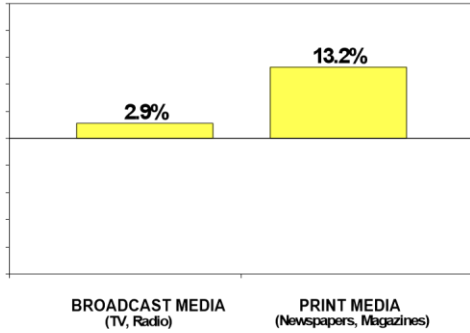


Percentage Above Average
← U.S. Average →
Percentage Below Average

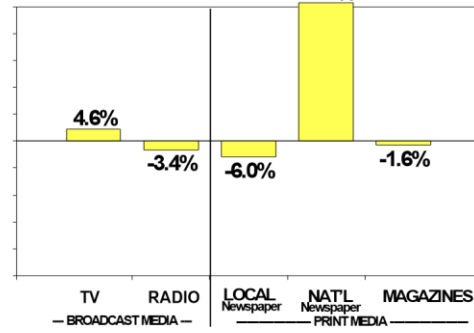
**TRADITIONAL CONTEM-BOTH
PERFORMEDPARTICI- BOTH
PORARY**

**NO PREFERENCE
NO PREFERENCE
BY OTHERSPATORY**

Primary Media Summary



Primary Media Preferences



Percentage Above Average
← U.S. Average →
Percentage Below Average

ID# 293159:293159

Description	Study Area	U.S. Average	U.S. Comparative Index
▲ Indicates the study area percentage is more than 1.1 times the U.S. average			
↓ Indicates the study area percentage is less than 0.9 times the U.S. average			

CHURCH PROGRAM PREFERENCE INDICATOR

Estimated 2020 Households If Looking for a New Church Likely to Express as Most Important:

SPIRITUAL DEVELOPMENT:

▲ Bible Study Discussion and Prayer Groups	51.0%	41.1%	124
↓ Adult Theological Discussion Groups	19.5%	22.5%	87
▲ Spiritual Retreats	18.0%	11.6%	155

PERSONAL DEVELOPMENT:

↓ Marriage Enrichment Opportunities	9.8%	15.2%	64
↓ Parent Training Programs	6.8%	7.8%	87
▲ Twelve Step Programs	4.3%	3.5%	124
↓ Divorce Recovery	1.8%	2.4%	75

COMMUNITY/SOCIAL SERVICES:

Personal or Family Counseling	23.9%	22.5%	106
▲ Care for the Terminally Ill	18.5%	15.7%	118
▲ Food and Clothing Resources	14.3%	11.1%	129

↓ Day Care Services	5.3%	6.1%	87
Church Sponsored Day-School	5.8%	5.7%	102
RECREATION:			
Youth Social Programs	29.0%	29.7%	98
↓ Family Activities and Outings	27.3%	32.8%	83
Active Retirement Programs	26.7%	26.8%	100
Cultural Programs (Music, Drama, Art)	18.0%	18.9%	95
↓ Sports or Camping	3.0%	6.3%	47

SUMMARY	
▲ Spiritual Development Index	117
↓ Personal Development Index	78
▲ Community/Social Services Index	111
Recreation Index	91

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WORSHIP STYLE INDICATOR

Estimated 2020 Households Likely to Prefer Church Worship which is:

PART 1:

A. Emotionally Uplifting	24.6%	26.4%	93
B. Intellectually Challenging	10.8%	11.1%	97
C. Both A and B	36.8%	39.2%	94
▲ D. No Preference or Not Interested	27.7%	23.4%	119

PART 2:

↓ A. Traditional/Formal/Ceremonial	15.6%	20.2%	77
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↓ B. Contemporary/Informal	20.7%	26.3%	79
C. Both A and B	25.0%	26.5%	94
▲ D. No Preference or Not Interested	38.7%	26.9%	143

MUSIC STYLE INDICATOR

Estimated 2020 Households Likely to Prefer Church Music which is:

PART 1:

↓ A. Traditional	21.6%	24.4%	88
↓ B. Contemporary	16.1%	19.7%	82
C. Both A and B	29.2%	31.1%	94
▲ D. No Preference or Not Interested	33.0%	24.8%	133

PART 2:

↓ A. Performed by Others	16.2%	18.7%	87
↓ B. Participatory	17.1%	22.9%	75
C. Both A and B	31.0%	32.2%	96
▲ D. No Preference or Not Interested	35.8%	26.2%	137

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MISSION EMPHASIS INDICATOR

Estimated 2020 Households Likely to Prefer Church Involvement and Mission Emphasis Focused On:

PART 1:

A. Community	20.0%	22.0%	91
B. Personal Spiritual Development	14.3%	14.3%	100
↓ C. Both A and B	33.2%	37.4%	89
▲ D. No Preference or Not Interested	32.0%	26.3%	122
PART 2:			
↓ A. Global Mission	5.3%	6.2%	86
↓ B. Local Mission	28.5%	33.3%	86
↓ C. Both A and B	25.8%	30.1%	86
▲ D. No Preference or Not Interested	40.5%	30.4%	133

CHURCH ARCHITECTURE INDICATOR

Estimated 2020 Households Likely to Prefer Church Architecture which is:

PART 1:

A. Traditional	24.4%	26.6%	92
B. Contemporary	14.6%	15.9%	92
C. Both A and B	29.0%	32.3%	90
▲ D. No Preference or Not Interested	31.9%	25.1%	127

PART 2:

▲ A. Somber/Serious	13.7%	9.4%	146
↓ B. Light and Airy	24.2%	34.7%	70
C. Both A and B	25.6%	27.7%	92
▲ D. No Preference or Not Interested	37.8%	28.2%	134

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PRIMARY MEDIA PREFERENCE

Estimated 2020 Households Likely to Describe Their Primary Media Information Source As:

BROADCAST MEDIA:

Television	49.4%	47.3%	105
Radio	12.9%	13.3%	97

PRINT MEDIA:

Local Newspaper	39.4%	36.1%	109
▲ National Newspaper	6.6%	4.3%	152
Magazines	2.6%	2.4%	107

SECONDARY MEDIA PREFERENCE**Estimated 2020 Households Likely to Describe Their Secondary Media Information**

Source As:

BROADCAST MEDIA:

Television	31.3%	31.9%	98
Radio	25.1%	23.8%	106

PRINT MEDIA:

Local Newspaper	30.7%	32.7%	94
▲ National Newspaper	8.4%	5.8%	145
Magazines	6.9%	7.0%	98

SUMMARY

Overall Broadcast Media Index (100 = Average)	102
Overall Print Media Index	107

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Description	Study Area	U.S. Average	U.S. Comparative Index
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CHURCH CONTACT METHODS RATED GOOD

Estimated 2020 Households Likely to Rate as Good the Following Methods of Contact from a Church:

INDIRECT METHODS (LEAST PERSONAL):

▲ Local Radio Announcements or Advertisements	42.9%	36.2%	118
Putting Ad in Local Newspaper	35.4%	33.8%	105
▲ Local Cable Channels	35.5%	30.4%	117

DIRECT METHODS (MORE PERSONAL):

Sending Information by Mail	58.9%	53.7%	110
▲ Calling and Offering to Send Information by Mail	39.6%	29.5%	134
▲ Calling and Discussing on the Phone	17.8%	12.0%	149

FACE-TO-FACE METHODS (VERY PERSONAL):

▲ Calling and Offering to Visit When Convenient	24.2%	20.1%	120
▲ Going Door to Door	21.1%	14.0%	151

CHURCH CONTACT METHODS RATED POOR

Estimated 2020 Households Likely to Rate as Poor the Following Methods of Contact from a Church:

INDIRECT METHODS (LEAST PERSONAL):

↓ Local Radio Announcements or Advertisements	16.4%	19.6%	84
↓ Putting Ad in Local Newspaper	17.0%	21.5%	79
↓ Local Cable Channels	24.3%	30.7%	79

DIRECT METHODS (MORE PERSONAL):

↓ Sending Information by Mail	11.7%	13.3%	88
↓ Calling and Offering to Send Information by Mail	24.2%	34.0%	71
↓ Calling and Discussing on the Phone	47.3%	60.6%	78

FACE-TO-FACE METHODS (VERY PERSONAL):

↓ Calling and Offering to Visit When Convenient	38.2%	49.6%	77
↓ Going Door to Door	49.9%	64.0%	78

SUMMARY OF METHODS RATED GOOD

▲ Indirect Methods Index (100 = Average)	113
▲ Direct Methods Index	122
▲ Face-to-Face Methods Index	133

SUMMARY OF METHODS RATED POOR

↓ Indirect Methods Index	80
↓ Direct Methods Index	77
↓ Face-to-Face Methods Index	78

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