

MISSION PLANT GUIDEBOOK

A THEORY OF CHANGE



You've heard of church planting, but what is mission planting?

The basic ideas are these:

First, as followers of Jesus we are on mission with God. This mission is holistic. In a nutshell it's about partnering with God in establishing shalom (freedom, peace, flourishing, hope, joy) in our neighborhoods, our cities, our world. This work is centered on Jesus and is empowered by the Holy Spirit.

Second, planting churches is a means to an end, not the end. We need churches, and certainly we need church planters, but mission planting turns church planting on it's head. Mission planting puts community, discipleship, and justice at the front and leaves organizing to later.

What does it look like?

It looks like people coming together to do life together. Words, deeds, creative expressions, worship, etc. are characteristics of the community, not projects or "things we need to do because believers need to do certain things." It looks like people humbly serving, grappling with deep issues, dialoguing, and risking.

Mission planting is a movement of faith.

Below you'll find more details. It's a movement, but there is some organizing. There is a place for programs and projects, and we do measure things. There are rhythms and there is healthy tension between things. The important thing is community, relational capital, authentic engagement. Enjoy!

COMMUNITY-BASED CHANGE

THE PROBLEM:

Programs without community support and clear culture influencing mandates are neither effective nor sustainable. Without this community, sin and shame continue to fuel the cycle of injustice and dysfunction.

THE SOLUTION:

We must establish the elements that constitute a community-based approach to ending modern slavery, which brings unity within the modern abolitionist movement, and helps to foster holistic transformation in society. One of two approaches are traditionally taken:

- ❖ **COMMUNITY-BASED ACTION:** action that is first and foremost informed and formed by a community of people doing life together.
- ❖ **PROGRAM-BASED ACTION:** problem solving without a community context

The problem with the second approach is that programs alone don't foster deep transformational change. It's when programs are the outcome of community-based, partnership-oriented, smart activism grounded in faith and carried through with collaboration that deep transformational change can occur



THE CYCLE IS BROKEN BY:

- ❖ **GOD'S GRACE**
- ❖ **AN ENGAGED HOLINESS**
- ❖ **FAITH COMMUNITY-BASED ACTION**

**COMMUNITY-BASED
PARTNERSHIP-
ORIENTED
SMART ACTIVISM**

**COLLABORATION +
PROGRAMS**

**— DEEP —
TRANSFORMATIONAL
CHANGE**

A THEORY OF CHANGE

RELATIONSHIPS

WHO IS AFFECTED

Who is the target audience? Who are the influencers of society to be integrated (ie: church, academia, business, etc.)?

INTENDED OUTCOMES:

WHAT WE WANT TO ACCOMPLISH

Measure the changes in knowledge, skills, attitudes, behavior, condition, or status for impact & accountability.

LOGICAL MODEL:

WHAT WE DO & HOW

Who will be served?
What will be accomplished & how?
Show cause & effect: links between objectives, activities, & outcomes.

MEANINGFUL | PLAUSIBLE | DOABLE | ASSESSABLE

INPUTS

ACTIVITIES

OUTPUTS

OUTCOMES

WHAT IS THE TIMEFRAME FOR CHANGE?

CORE COMPONENTS

1. **Community-based** – is there a core team? Does the team meet regularly? Is prayer, dialogue, and networking part of the core team's focus? Is the action community-based action?
2. **Partnership oriented** – are other organizations partnering with the work?
3. **Unifying** – Is the work bringing unity to the larger movement?
4. **Sustainable** – is there enough money, leadership, energy, and focus to last longer than a few months?
5. **Reproducible** – can it be replicated? Why, why not?
6. **Effective** – are others mobilized, are injustices addressed, are slaves freed, and is a trajectory of transformation created? Are the organizational elements effective? Is the action working?
7. **Transformative** – does it help individuals, families, local churches, and the larger society start to transform? Are business leaders engaging? Is curriculum being offered in school? Are churches preaching, praying, engaging? Is there prophetic challenge as well as service?
8. **Hope-infused** – is the work and community reflecting a hopeful approach? Is despair being marketed? Is there laughter in meetings?
9. **Prophetic** – is the work helping others see in new ways? Is truth being spoken boldly? Are individuals and institutions, structures and world-views being challenged?
10. **Rehabilitative** – are people, leaders, and those victimized, experiencing hope and healing?
11. **Passionate** – are emotions acting as energy in motion? Are people feeling deeply and motivated out of the passion?
12. **Adaptive** – is the action organic and able to adjust? Are community members processing information, evaluating action, and adjusting expectations and outcomes?
13. **Contagious** – are both the action and the community contagious? Are people attracted to the community and work and wanting to collaborate?
14. **Biblical** – is the Bible central?
15. **Trinitarian** – is Jesus the center? Is God worshiped and God's mission pursued? Is the Holy Spirit filling the participants, informing the direction?
16. **Smart** – is the action smart? Is research / learning an integral part of the community and work?
17. **Values and mission** – are the values and the mission of the SFM and the FMC clearly understood, articulated, and informing the community formation and action?

Overview: THEORY OF CHANGE

1. Who is the target audience?

Who are you seeking to influence or benefit?

- ❖ *le: church, academia, certain or all influencers of society, marginalized and vulnerable, disillusioned and lost, unsaved, broader faith community, etc.)*

2. What are the desired results?

What benefits are you seeking to achieve?

- ❖ *le: Unity with faith community, mobilizing certain influencers of society, producing a church plant, etc.)*

3. What is the timeframe?

When will you achieve the goals? When will you start?

4. What strategies are used to foster change?

How will you and others make this happen (activities, strategies, resources, etc.)?

- ❖ *le: budget, identify locations, recruit X committed leaders, launch team with X members, equip leadership, trinitarian approach, etc.)*

5. What is the context for the work?

Where and under what circumstances will you do your work? Where does community fit?

- ❖ *le: Location, denomination, partnership with other agencies, etc.*

6. What are the assumptions?

Why do you believe your theory will bear out?

**THE MISSION OF
GOD IS NOT A
PROGRAM.**

“HOW DO WE REDEEM A CULTURE? . . . FROM THE INSIDE OUT. FROM THE INDIVIDUAL TO THE FAMILY TO THE COMMUNITY, AND THEN OUTWARD IN EVER WIDENING RIPPLES.”

—James Davidson Hunter, To Change the World

1: TARGET POPULATION

WHO ARE YOU SEEKING TO INFLUENCE OR BENEFIT?

“POVERTY IS ABOUT RELATIONSHIPS THAT DON’T WORK, THAT ISOLATE, THAT ABANDON OR DEVALUE. TRANSFORMATION MUST BE ABOUT RESTORING RELATIONSHIPS, JUST AND RIGHT RELATIONSHIPS WITH GOD, WITH SELF, WITH COMMUNITY, WITH THE “OTHER,” AND WITH THE ENVIRONMENT.

—BRYANT MYERS, *Walking With the Poor*

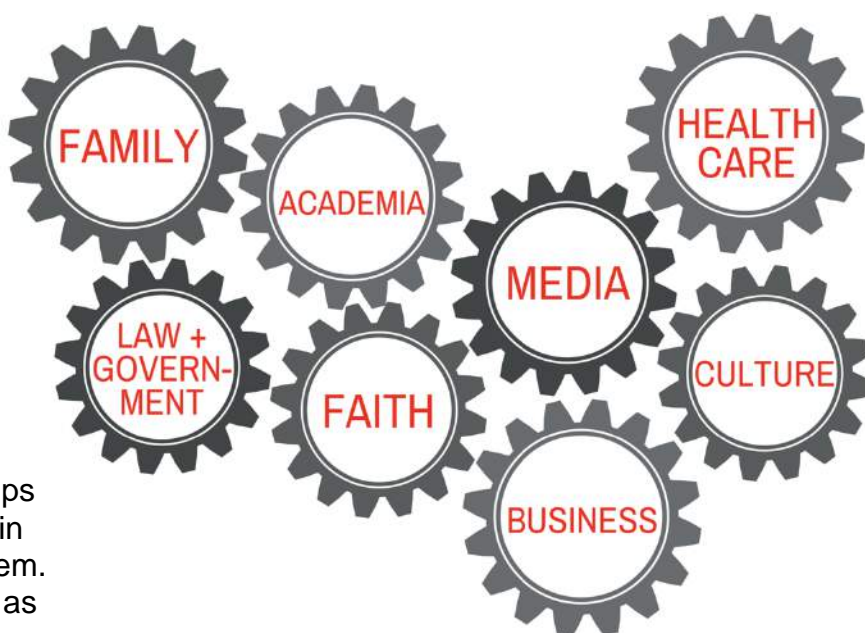
Instead of focusing only on stopping the evil of human trafficking, effort must be placed first and foremost on recreating and healing communities from the family unit to all of culture. Worldviews and values inform how communities function and how relationships operate.

Relationships first. Strategy second. Care is what neighbors do for each—care cannot be programmed or purchased. There is a need and a place for management, systems, programs, and control, but not at the expense of community.

Do any of the following groups register with those you wish to influence or benefit?

- ❖ Grassroots
- ❖ Marginalized and vulnerable
- ❖ Disillusioned and lost
- ❖ Unsaved
- ❖ Broader faith community
- ❖ Elites
- ❖ Key Society Influencers

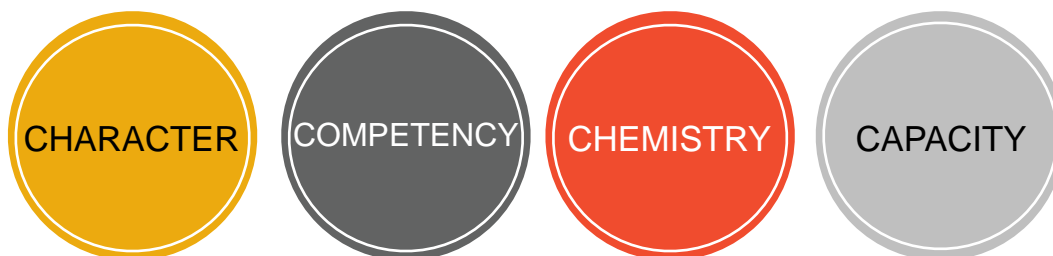
We may be drawn to certain groups more than others, but all are key in either influencing or benefiting them. We cannot discount groups such as the elites, since they, too, have the power to advance social change.



“WHEN CULTURAL AND SYMBOLIC CAPITAL OVERLAP WITH SOCIAL CAPITAL + ECONOMIC CAPITAL + IN TIME, POLITICAL CAPITAL, + THESE VARIOUS RESOURCES ARE DIRECTED TOWARD SHARED ENDS, THE WORLD, INDEED, CHANGES.”

—JAMES DAVIDSON HUNTER, *To Change the World*

DOES YOUR CORE LEADERSHIP POSSESS THESE QUALITIES?



1. **Visionizing capacity** is the ability to imagine the future, to persuade other persons to become involved in that dream, and to bring the vision into reality.
2. **Intrinsically motivated** means that one approaches ministry as a self-starter, and commits to excellence through hard work and determination.
3. **Creates ownership of ministry** suggests that one instills in others a sense of personal responsibility for the growth and success of the ministry and trains leaders to reproduce other leaders.
4. **One who relates to the unchurched** develops rapport and breaks through barriers with unchurched people, encouraging them to examine and to commit themselves to a personal walk with God. As an additional outcome, new believers become able to lead others to salvation in Jesus Christ.
5. **Spousal cooperation** describes a marital partnership in which church planting couples agree on ministry priorities, each partner's role and involvement, and the integration and balance of ministry with family life.
6. **Effectively builds relationships** is the skill to take initiative in meeting people and deepening relationships as a basis for more effective ministry.
7. **Starters committed to church growth** value congregational development as a means for increasing the number and quality of disciples. Through this commitment they increase numerical growth in the context of spiritual and relational growth.
8. **Responsiveness to the community** describes abilities to adapt one's ministry to the culture and needs of the target area residents.
9. **One who uses the giftedness of others** equips and releases other people to minister on the basis of their spiritual giftedness.
10. **A starter who is flexible and adaptable** can adjust to change and ambiguity, shift priorities when necessary, and handle multiple tasks at the same time. This leader can adapt to surprises and emergencies.
11. **Builds group cohesiveness** describes one who enables the group to work collaboratively toward common goals, and who skillfully manages divisiveness and disunifying elements.
12. **A starter who demonstrates resilience** shows the ability to sustain himself or herself emotionally, spiritually, and physically through setbacks, losses, disappointments, and failures.
13. **One who exercises faith** translates personal convictions into personal and ministry decisions and resulting actions.

*From chapter 2 of Charles Ridley's *How to Select Church Planters* (Pasadena, Calif.: Fuller Evangelistic Association, 1988)

2: RESULTS

WHAT BENEFITS + OUTCOMES ARE YOU SEEKING TO ACHIEVE?

Do any of these benefits or outcomes register with you?

- ❖ Build unity with faith community
- ❖ Mobilizing certain influencers of society
- ❖ Producing a church plant
- ❖ Reconciliation between groups

In any of the results sought, consider the four pieces of criteria below. Feel free to use this table to fill out your thoughts:

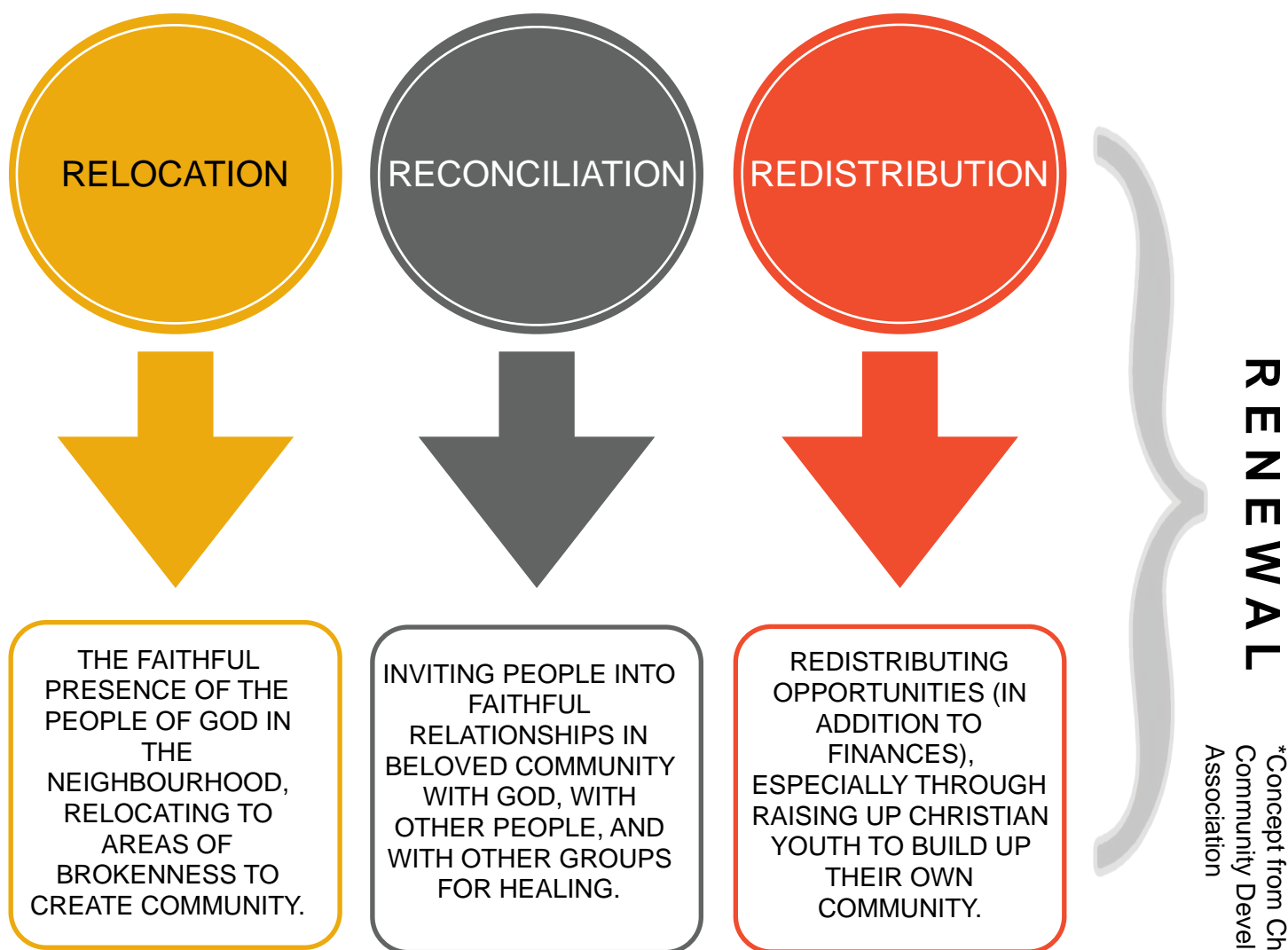
WHAT IS MEANINGFUL	WHAT IS PLAUSIBLE	WHAT IS DOABLE	WHAT IS ASSESSABLE
TO KEY STAKEHOLDERS	IN MAKING SENSE TO STAKEHOLDERS	WITHIN RESOURCES & CAPACITIES OF ORGANIZATION & PARTNERS	WITH MEASURABLE INDICATORS

CHURCH PLANT VALUES + CHARACTERISTICS

Values drive results. Instead of defining gatherings by structure, a better path is to define them by the undergirding values. Ten most frequent traits of impactful, emerging postmodern churches are expressed in these key values:

1. Being unashamedly spiritual
2. Promoting incarnational ministry
3. Engaging in service
4. Valuing experiential praise
5. Preaching narrative expository messages
6. Appreciating and participating in ancient patterns
7. Visualizing worship
8. Connecting with technology
9. Living in community
10. Leading by transparency and team

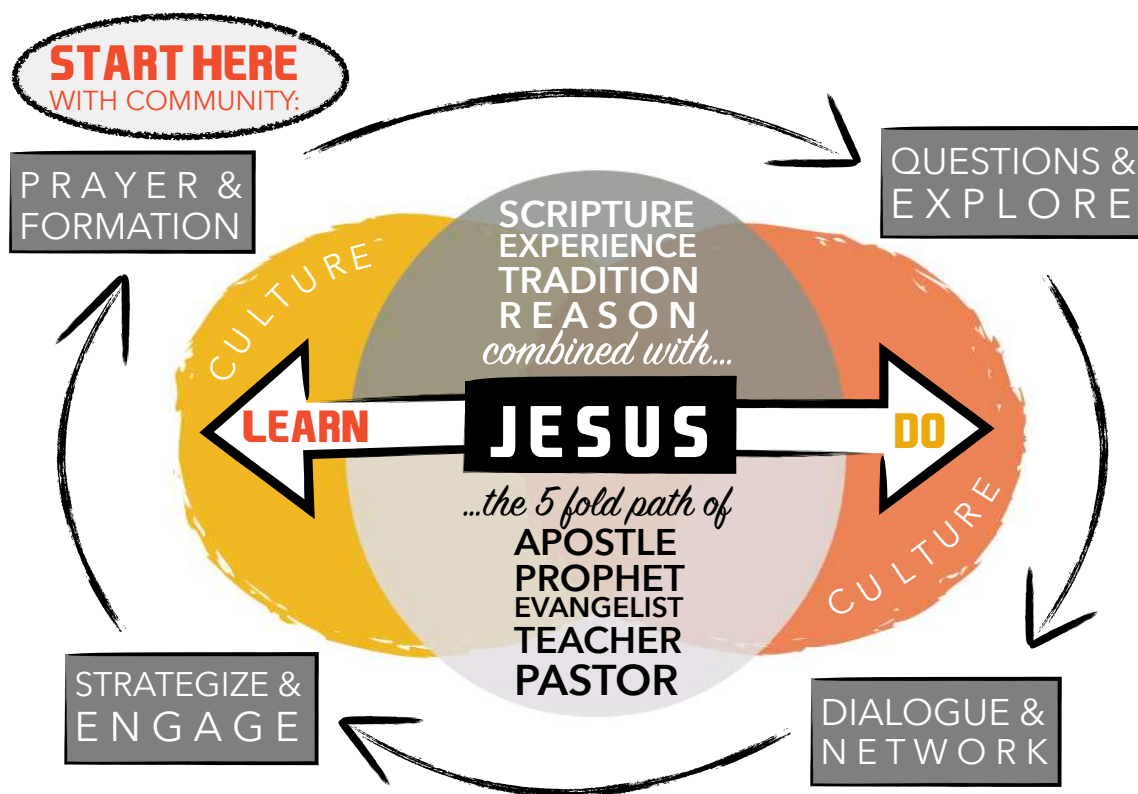
When values are established and well-defined, desired results and strategies can be identified. Practicing the “3 R’s” as described below are what can produce renewal in the community:



3: TIMEFRAME

WHEN WILL YOU ACHIEVE YOUR GOALS?

The work of reconciliation happens slowly, is informed by prayer, and moves from lament to hope. Moving through the cycle below takes time and is a cycle that never ends:



Every mission starts with prayer, then exploration and dialogue of the problems. Data is sought. Networks are created. Prayer is an early work, inviting the Holy Spirit to guide and direct. Once prayer has saturated everything, and there is enough knowledge and dialogue and partnership formed with networks created, then strategies can be formed. Action is mobilized. The community provides the source and strength for effective work. Community provides keys to training, empowering, accountability, and a larger, more comprehensive approach. Doing flows out of being. Local churches, on mission with God, are the source of hope for our world.

Justice is the **WORK OF COMMUNITY**.
It cannot be pursued alone.

Justice is a **MANIFESTATION OF CHRIST'S BODY** working at its very best.

Just as we need to intentionally open ourselves to God and God's leading, we need to open ourselves to doing justice in community.

All of the body of Christ is called to be the Spirit-filled community that surrounds, supports, inhabits and propels the river of justice God is seeking to unleash. What we might understand to be "frontline" work is not actually more important than the work of the surrounding body of believers the world over.

ALL OUR ROLES ARE NECESSARILY INEXTRICABLE and made to be so by our sovereign Lord who saw fit to make us his body. And because every single member and role in Christ's body matters, it is critical that we learn to boldly discern **WHICH PART OF THE BODY** Christ has made each of us to inhabit.

—BETHANY HOANG, *DEEPENING THE SOUL FOR JUSTICE*

4: STRATEGIES

HOW WILL YOU FOSTER CHANGE?

Which of these terms resonate with you? Do any of these terms make you uncomfortable?

- | | | |
|--|--|---|
| <input type="checkbox"/> DISCIPLESHIP-ORIENTED | <input type="checkbox"/> RELATIONSHIPS | <input type="checkbox"/> WORK WITH BUSINESSES |
| <input type="checkbox"/> NON-PROGRAM-DRIVEN | <input type="checkbox"/> COMMUNITY-BASED | <input type="checkbox"/> NETWORKING |
| <input type="checkbox"/> UNITED | <input type="checkbox"/> EFFECTIVE | <input type="checkbox"/> HOLISTIC |
| <input type="checkbox"/> LOCAL CHURCHES | <input type="checkbox"/> SUSTAINABLE | <input type="checkbox"/> INTEGRATED SOLUTIONS |
| <input type="checkbox"/> HOPE-INFUSED | <input type="checkbox"/> PASSION | <input type="checkbox"/> POLYCENTRIC |
| <input type="checkbox"/> PRAYER-FILLED | <input type="checkbox"/> INNOVATION | |
| <input type="checkbox"/> STRONG COMMUNITY | <input type="checkbox"/> ON MISSION WITH GOD | |
| | <input type="checkbox"/> ADVOCATE | |
| | <input type="checkbox"/> SERVE | |

High-impact organizations are known to do the following well:



*Concept from Forces for Good

FORCES FOR GOOD EVALUATIVE TOOL

SCORING KEY 1 = Strongly agree 2 = Agree 3 = Disagree

Practice 1: Advocate and Serve

1. My organization advocates for policy reform, in addition to providing direct services. 1 2 3
2. My organization effectively combines service and advocacy, drawing on direct service programs to inform advocacy agendas, and vice versa. 1 2 3

Practice 2: Make Markets Work

1. My organization changes the way local, national, or global businesses fundamentally operate. 1 2 3
2. My organization builds effective, win-win alliances with companies. 1 2 3
3. My organization is funded in part by revenue generated from sales of products or services. 1 2 3

Practice 3: Inspire Evangelists

1. My organization creates meaningful, emotional experiences for volunteers. 1 2 3
2. My organization deliberately cultivates high-profile evangelists. 1 2 3

Practice 4: Nurture Nonprofit Networks

1. My organization embraces a network mind-set, working collaboratively with other groups to advance the larger cause. 1 2 3
2. My organization shares knowledge, cultivates fieldwide leadership, and develops collective resources within our network or field. 1 2 3

Practice 5: Master the Art of Adaptation

1. My organization evaluates what works using practical tools designed to track outcomes, not just outputs. 1 2 3
2. My organization can effectively launch new programs and also terminate programs that don't produce sufficient results. 1 2 3

Practice 6: Share Leadership

1. The executive director of my organization effectively shares power and decision making with the senior team and board of directors. 1 2 3
2. My organization deliberately develops emerging leaders within the organization and also within our larger network. 1 2 3

Ask yourself and your team:

- ❖ What are our strengths?
- ❖ Where are our gaps?
- ❖ Which practices do we need to prioritize more?
- ❖ How do we put more emphasis on the practices we're lacking?
- ❖ What other ways can we be practicing these things?

5: CONTEXT

WHERE + UNDER WHAT CIRCUMSTANCE WILL YOU WORK?

If we want to create a missional culture in the congregations we serve, **we need to understand how the different elements of culture work.** The language we live in, the artifacts that we make use of, the rituals we engage in, our approach to ethics, the institutions we are a part of and the narratives we inhabit have the power to shape our lives profoundly.

In addition, we need to cultivate learning, healing, welcoming, liberating and thriving environments. We do this by yielding to the work of the Spirit in our lives by developing communal rhythms of life – grace-filled spiritual practices which engage our senses, grab our hearts, form our identities and reshape our desires toward God and his kingdom

—JR WOODWARD, *Creating a Missional Culture*

In wherever and whatever circumstance your team is working on, these are three components of the DNA of a missional community:



THE PRESENCE OF
THE SPIRIT OF JESUS
AND HIS WORD



THE MANY ONE
ANOTHERS FOUND IN
THE NEW TESTAMENT



BEING SENT
INDIVIDUALLY AND AS A
COMMUNITY

*Concept from Missional
Community Made Simple

If we want to transform culture, what we actually have to do is to get into the midst of the human cultural project and create some new cultural goods that reshape the way people imagine and experience their world We seek the transformation of every culture but how we do it is by actually making culture

—James Davidson Hunter, *To Change the World*

6: ASSUMPTIONS

WHY DO YOU THINK YOUR THEORY WILL BEAR OUT?

The theories, models, and practices provided in this guidebook are based on sound research and best practices.

Ask yourself and your team these questions regularly to check in to see if you are meeting your assumptions:

- ❖ How are we challenging culture and values?
- ❖ Are we seeking to join with where culture is doing things well?
- ❖ Are we complimenting things being done well in society?
- ❖ How are we using holistic and integrated solutions?
- ❖ How are we engaging the Holy Trinity—Father, Son, and Spirit—in our pursuit of social change?
- ❖ Who are we discipling?
- ❖ What is the quality of the relationships we are forming? (This is a stronger indicator than wealth, position, or power)
- ❖ How is the target area broken and how will we address that brokenness?
- ❖ How are we creating social capital or relational power?
- ❖ How are we demonstrating our commitment to God and our obedience to the mission?
- ❖ How are we emphasizing and cultivating the gifts of others to advance the mission?
- ❖ How are we striving to create unity in the neighborhood and with other agencies?
- ❖ How do we promote a rhythm of contemplation and action?
- ❖ In what ways do we seek to be a learning community, committed to creative change, growth, and renewal?
- ❖ Are we using a language of journey or a language of success and destination?

CREATING A LOGICAL MODEL

	STRATEGY	INDICATORS	MEANS OF VERIFICATION	ASSUMPTIONS + RISKS
GOALS + OBJECTIVES	WHAT IS YOUR OVERALL MISSION STATEMENT + BROADER IMPACT OF YOUR ACTION?	WHAT ARE THE KEY INDICATORS RELATED TO THE OVERALL GOAL?	WHAT ARE THE SOURCES OF INFORMATION THAT DEFINE THE INDICATORS?	WHAT EXTERNAL FACTORS ARE NECESSARY TO SUSTAIN THE OBJECTIVES IN THE LONG-TERM?
PURPOSE / DESIRED OUTCOMES	WHAT ARE THE INTENDED IMMEDIATE OUTCOMES WILL HAPPEN TO BRING ABOUT CHANGE?	WHAT ARE THE QUANTITATIVE JUDGEMENTS + QUALITATIVE MEASUREMENTS OF ACHIEVEMENT?	WHAT SOURCES OF INFORMATION EXIST OR CAN BE PROVIDED TO MEASURE ACHIEVEMENTS?	WHAT EXTERNAL FACTORS ARE NECESSARY FOR THE PURPOSE TO ACHIEVE THE GOAL?
OUTPUTS	WHAT ARE THE SPECIFICALLY DELIVERABLE DESIRED RESULTS THAT MUST HAPPEN TO AHCIEVE THE SPECIFIC OBJECTIVE?	WHAT INDICATORS WILL MEASURE WHETHER / TO WHAT EXTENT THE ACTION WILL ACHIEVE THE EXPECTED RESULTS?	WHAT SOURCES OF INFORMATION EXIST OR CAN BE PROVIDED TO MEASURE ACHIEVEMENTS?	WHAT EXTERNAL CONDITIONS MUST BE MET TO STAY ON SCHEDULE WITH MEETING THE DESIRED RESULTS?
INPUTS + ACTIVITIES <i>Meaningful, Plausible, Doable, Assessable</i>	WHAT KINDS OF KEY ACTIVITIES WILL BE CARRIED OUT? IN WHAT SEQUENCE MUST THEY BE CARRIED OUT TO PRODUCE THE EXPECTED RESULTS?	MEANS: HOW + BY WHEN WILL THE ACTIVITIES HAPPEN? (Ie: personnel, equipment, supplies, etc.)	WHAT SOURCES OF INFORMATION WILL VERIFY THE ACHIEVEMENT OF THE ACTIVITIES?	WHAT PRE-CONDITIONS ARE NEEDED BEFORE THE ACTIVITIES START?

SAMPLE LOGICAL MODEL (Logframe)

PROJECT SUMMARY		INDICATORS		MEANS OF VERIFICATION		RISKS / ASSUMPTIONS	
GOAL + OBJECTIVES	10% increase in the number of Grades 5-6 primary students continuing on to high school within 3 years.	Percentage of Grades 5-6 primary students continuing on to high school.	Comparison of primary and high school enrolment records.	N/A			
PURPOSE + DESIRED OUTCOME	Improve reading proficiency among children in Grades 5-6 by 20% within 3 years.	Reading proficiency among children in Grades 5-6	Six monthly reading proficiency tests using the national assessment tool.	Improved reading proficiency provides self confidence required to stay in school.			
OUTPUTS	1. 500 Grade 5-6 students with low reading proficiency complete a reading summer camp 2. 500 parents of children in Grade 5-6 with low reading proficiency help their children read at home.	Number of students completing a reading summer camp. Number of parents helping their children to read at home.	Summer camp attendance records. Survey of parents conducted at the end of each summer camp.	Children apply what they learnt in the summer camp. Children are interested in reading with their parents.			
ACTIVITIES	1. Run five reading summer camps, each with 100 Grades 5-6 students who have low reading proficiency. 2. Distribute 500 "Reading at Home" kits to parents of children attending summer camps.	Number of summer camps run. Number of kits distributed.	Summer camp records. Kit distribution records.	Parents of children with low reading proficiency are interested in them attending the camps. Parents are interested and able to use the kits at home.			

STRATEGY	INDICATORS	MEANS OF VERIFICATION	ASSUMPTIONS + RISKS
GOALS + OBJECTIVES			
INPUTS + ACTIVITIES <i>Meaningful, Plausible, Doable, Assessable</i>			
OUTPUTS			
OUTCOMES			