

## **Appendix B: Before and After Service Projects**

In his letter to the Roman church, Paul said, “Let us therefore make every effort to do what leads to peace and to mutual edification” (Rom. 14:19). There are steps you can take to increase the likelihood of mutual edification in your service project, to minimize the potentially adverse affects, and to create opportunities for genuine relationships to come out of the project. The *Dignity Serves* study as a whole is designed to help with this in a comprehensive way. At the end of this appendix are five key suggestions for you to consider before you do a service project, built around the acronym P E A C E.

The “After Action Review” is a formal reflection on the service project that you do as part of the *Dignity Serves* curriculum. Details are found in that section of the materials. Beyond the study, it is extremely valuable to get in the habit of doing some type of review after any service project. Get in the habit of gathering, praying, and discussing these types of events even if you only have a few minutes. Moments of shared experience and prayer allow your group to truly reflect on the project and to intercede on behalf of those you have tried to help. When you help others, particularly in the context of a service project, the potential for inducing shame is great. The people you have helped may feel guilty or weak for having others help them. They may also get resentful – perhaps you did work that they were hoping someone else in their life would have already done or perhaps someone on your team said or did something that embarrassed or angered the people you tried to help. Taking a few moments after any service project to review what happened will increase the likelihood that the unintended consequences are acknowledged and that appropriate action is taken to amend any harm done.

The more we do service projects, especially if we adequately prepare for them and spend time reviewing them afterwards, the more we will learn that the event or project is not the ideal context for serving others. These events can become the seed of committed partnerships and long-term community development work in which service is performed in the context of true friendships and dignified interdependence. But the very nature of typical service projects, one group doing all the giving and another group or person doing all the receiving, may inhibit genuine relationships forming.

In the Appendix entitled “Beyond Service Projects,” the categories of service work we tend to do are described along with the unintended consequences for each and helpful correctives that make them more ‘developmental’ or empowering to those helped. A brief case is also made in that appendix that Community Development is the ideal context for our service work.

**Pray.** Spend time in prayer before any service project. We should confess our sin, need, and disappointments to God. We should also affirm God's love for us and thank him for his love. If you are leading a group, lead them first in prayer. Ask yourself and your group, **'Do you feel deeply loved by God?'** Provide an opportunity for your group to confess their own need and affirm their reliance on God before the project. Pray also that God will help you discover the abilities, hopes, and concerns of those you are serving in a way that is genuine.

**Empathize.** Honest confession will help develop empathy because in doing so we acknowledge our dependence on God. When we empathize with those we serve we are less likely to induce shame, shame that may already be felt. Ask the group, **'How would it make you feel if you were on the receiving end of the type of help you are providing?'** Keep in mind that you do not know the whole story of why someone is in the situation of needing this help. Be slow to judge and give advice.

**Ask questions.** The key to discovering assets is to simply ask questions like, **'What do you like to do?'** This question reveals interest, a primary asset in lasting change that is often overlooked. The key to employing assets is to extend an invitation that affirms the abilities and worth of another.

**Consider others better than yourself.** Paul's admonishment to the Philippians (Phil. 2:3) provides helpful caution against condescension. It will be extremely difficult to honor others in many service situations. A helpful exercise is to imagine someone you naturally look up to and think about how you treat them and hope they treat you. Undoubtedly you listen to them, seek their approval, and probably aspire to be like them in some way. Seek to discover these traits in those you serve and ask yourself, **'How is the image of God revealed in the person(s) I am helping?'**

**Encourage the servant's heart in those you serve.** You and your group are not the ultimate answer to the problem - God is. We are given the opportunity to serve others. We want to discover the servant in those we serve, their potential to serve the living God and to serve others. Before the project, find out if there is a way to invite those you intend to serve to participate in the project asking, **'Will you help us?'** Also find out if they know someone else in need of help.

## **Appendix C: Beyond Service Projects – Development**

The gospel is a holistic message that does not radically separate the spiritual and physical, mercy and justice, evangelism and service. It is God’s promise to make all things new, God’s invitation for us to be part of his redemptive work, and God’s calling on us to extend this invitation to all the peoples of the world (Matt. 28:19-20). Our calling is to faithfully “hold out the Word of Life” (Phil. 2:16) in word and deed. This calling is not just to individuals but includes their families, neighborhoods, and work environments. These communities of which we are a part need the gospel person, the gospel message, and the gospel’s power to heal – as do we.

We also need each other. We all have need; no one is self-sufficient. Social action of some kind is required to address these needs whether that is in the context of an immediate family, a neighborhood, or through the work of an institution. The way needs are addressed takes various forms. The table below describes four such forms: relief, individual betterment, community development, and cultural change. All four of these forms are legitimate expressions of Christian gratitude and love but it is common to present these forms in opposition to one another and to advocate one form over against the others. This creates the false impression that there is a perfect solution, a sinless vehicle through which we might address the needs of others. The table describes the forms in brief, the most appropriate context for each, and correctives for the potential unintended consequences.

The ultimate correctives are faith, repentance, and obedience – all of which are afforded to human beings by God’s unfathomable grace. Through his Word, his Spirit, and his work in creation we learn what we should believe about God, what we must face about ourselves, and how we are called to treat others. Scripture compels us to view each individual as God’s image bearer, dignified, and due respect. In spite of this, we all transgress the law of God and often treat each other with disrespect, indifference, or contempt. These sins have individual and social ramifications. Christians are called to proclaim Christ (John 3:16), seek the welfare of the city (Jeremiah 29:7), work for social justice (Isaiah 58:6-12), and extend mercy (Luke 10:25-37). The work to which we are called provides glimpses of the coming kingdom of God which was inaugurated by Jesus Christ.

The ideal context for this work is community development because it is the most comprehensive. It does not replace or run contrary to the other types of service, it includes them. While each of the forms of helping others shown in the subsequent table has its appropriate context and potential unintended consequences, community development presents the greatest opportunity for long term, sustainable, positive change. Problems tend to concentrate in geographic locales and tend to be interrelated, while impactful solutions require long-term, sustained commitment to people and places. In community development, activities

are intentionally restricted to a certain place and solutions tend to include a greater number of people and are enacted over a longer period of time. Because of the inclusive nature of community development, it is also an ideal context for garnering support against unjust policies and practices.

	<b>Relief</b>	<b>Individual Betterment</b>	<b>Community Development</b>	<b>Cultural Change</b>
Also called:	Serving	Development	Empowerment	Influence
Focuses on:	Mercy; addressing immediate, obvious needs	Training; transferring skills	Empowering a community to care for one another	Justice; systemic, structural issues; access to decision making
Explanatory phrase	“Helping others”	“Helping others help themselves”	“Helping others help others”	“Changing the way help happens”
Biblical rationale	Matt. 25; Luke 10:25-37	Gen. 30; Rom. 15:2; Matt. 28:19-20	Nehemiah; Jeremiah 29:7	Esther; Isaiah 58:6-12
Tends to take place (where):	Crisis point (temporary) or central service center (long term)	Central location - opportunity draws clients to training or teachers to clients	In a particular neighborhood	Culturally; among clusters of people joined to address a particular issue
Most appropriate context:	In crisis situations	With individuals interested in improving, acquiring specific skills	In a community with problem and solution identified by community	In opposition to unjust policies, practices, and perceptions
Potential, unintended consequences:	Dependency; shame; burnout	Self-sufficiency; failure; pride	Displacement; abandonment; frustration	Futility; resentment; hostility
<b>Correctives:</b> (See next page for “Applying Correctives...”)	<b>“The Invitation”</b> create pathways for those served to become servants	<b>“The Challenge”</b> train in a way that inspires participants to train and inspire others	<b>“The Follow-up”</b> commit to intentional, consistent participation	<b>“The Yield “</b> foster genuine, dignified, cross cultural friendships

### Applying Developmental Correctives

The preceding table summarizes the types of service or social outreach typically done by churches and other groups. Once a church has identified the nature and location of its service programs it can begin to apply “developmental correctives.” These are designed to minimize the potential unintended consequences of the programs, not to construct a perfect service modality. These correctives involve seeing the people you intend to serve as image bearers of God with something to contribute, seeing yourself as a person with real needs, and seeing everyone involved as dependent on the mercies of God. This is referred to in the *Dignity Serves* curriculum as ‘dignified interdependence’ wherein the goal is to share with each other ‘in the matter of giving and receiving’ while enjoying our dependence on God.

Applying these correctives will make your service programs more empowering to those they serve which will increase the long-term impact of the program. Making use of these correctives will also increase awareness of the developmental paradigm among church parishioners.

#### **The Invitation:** A Developmental Corrective for Relief Programs

Simply inviting those that you intend to serve to participate in the serving will dramatically change the nature of many relief programs, giving those who typically receive help the blessing of serving others. Expect most to say “no” to your invitation - that is all right. Being asked the question, “Will you help us to help others?” creates an entirely different context for the relationship. Instead of one person being the needy one and the other being the caring one, both have the opportunity to participate. Of course, sometimes the invitation is not practical. Those you are serving may not be able to contribute for some reason or it may not be prudent to ask them to serve for some logistical or safety reason but inviting everyone’s participation should be a clear goal in relief programs.

**Key Question: “Will you help us?”**

#### **The Challenge:** A Developmental Corrective for Individual Betterment Programs

Providing a broader context to training classes helps inspire people to go beyond the potential rewards of learning a new skill to wanting to share that skill with others. This simple corrective requires that you not just teach someone a skill but also transfer the vision of how impactful the new skill could be in the world if they teach someone else what they have learned and inspire them to do the same.

**Key Question: “Will you share what you have learned with others?”**

**The Follow-up:** A Corrective for Community Development Programs

Without consistent, committed participation (presence), there can be no true development. This corrective turns the *idea* of development into a practical reality. It brings us back to the table after we encounter the inevitable obstacles encountered when trying to build community. If we truly want to increase the impact of our presence and follow-up, we should consider moving to the place where we hope to build community. The Christian Community Development Association (CCDA, [www.cdda.org](http://www.cdda.org)) promotes “relocation” by which they mean middle-class Christians intentionally moving into distressed neighborhoods. This is an important step in revitalizing a neighborhood and is the surest way to increase one’s presence. The problems of the neighborhood become your problems, the joys become your joys. While only a few can and should respond to this type of call, the call itself should be issued and discussed more frequently by Christian leaders and lay people alike.

**Key Question: “How can I pray for you?”** After praying for the person over a period of a few weeks, follow up with them to see how the situation is going. Continuing this cycle will give you a presence in someone’s life that is grounded in dependence on God while affording you the opportunity to share another’s burden in a tangible, personal way. You may be surprised to find out that even those who are not Christian or inclined towards religion at all are usually happy to have others pray for them.

**The Yield:** A Developmental Corrective for Cultural Change Programs

Many initiatives to produce cultural change (making the policies and practices that affect daily life more just) leave out the one thing that affords the greatest potential for cultural change, dignified and genuine cross-cultural relationships. These types of relationships involve two people or two groups from different racial, ethnic, or socioeconomic backgrounds. Both parties benefit dramatically from these relationships because it creates an ideal context for learning to see the world through another’s eyes and experiences. If there is an openness in these relationships, there will also be conflict. Conflict is not necessarily a bad thing but at some point someone has to yield for the sake of the relationship and the goals. Become willing to be the one who yields by learning to more fully enjoy your dependence on God.

**Key Question: “Will you pray for me?”** Like the previous question, this simple question allows us to share our burdens with others in a way that places the hope for change and healing on God while also drawing us closer to other people. Asking for prayer is a great way to let others know that you are not without struggles and opens the door to empathy and trust which are absolutely essential in developing cross-cultural relationships. The prayers of others also avails us to God’s grace as he inclines his ear to the faithful.

## **Appendix D: Stewardship of our Time**

It can be a tremendously helpful exercise to log how you spend your time in a given week and then prayerfully consider ways to become a better steward of the time you are given. If you use the following nine categories you will be able to compare your results with the annual survey conducted by the Bureau of Labor and Statistics called the “American Time Use Survey.” More information about the survey can be found at <http://www.bls.gov/tus>.

Once you have kept track of how you spend your time for a week or more, you can construct a budget that corresponds with your values. On the next page is a blank log with the following categories listed. To use the log, simply record the total number of hours you spend in each category each day. It is easier to keep track if you log the hours a few times each day rather than trying to remember days in the past or long stretches of time. Also, if you keep track of your activities in half hour increments, you will find logging the time more manageable.

1. Personal care (sleeping, grooming, self-care)
2. Leisure and sports (socializing, watching TV, using the computer for personal interest, arts and entertainment, sports and sporting events, telephone calls, mail, e-mail)
3. Work and work-related activities
4. Household activities (housework, food preparation and cleanup, lawn care, home and car maintenance, pets)
5. Eating and drinking
6. Purchasing goods and services
7. Educational activities
8. Organizational, civic and religious activities (volunteer activities, civic obligations, and religious activities)
9. Caring for and helping others (independent of organized volunteer activities; includes caring for children and adults – the survey distinguishes between household and non-household, we have combined them to make it a little easier)

Note: Travel time associated with any activity is included with the activity.

**Time Log:**

<u>Activity</u>	SUN	MON	TUE	WED	THU	FRI	SAT	Total
1. Personal Care (includes sleeping)								
2. Leisure and Sports								
3. Work								
4. Household								
5. Eating								
6. Purchasing goods and services								
7. Education								
8. Organizational (civic, religious)								
9. Care for other people								
Total	24	24	24	24	24	24	24	168

## Appendix E: The Vocabulary of Assets

People who are often overlooked as potential participants in service to others can have very useful skills and resources. Recently, many community developers and outreach ministries have shifted their focus from cataloguing all the needs of a community to realizing all the assets within the community. Instead of viewing single parents, the elderly and at-risk youth in a community as liabilities and in need of help, their abilities and resources are acknowledged, appreciated and invited. This more positive emphasis in outreach and development is much more effective and empowering as it realizes the dignity inherent in all people and communities. So instead of only focusing on problems to be fixed, we should also focus on the skills and resources waiting to be tapped into.

- **Assets:** Resources that can be used to serve others and a community
  - a. **Individual Assets:** Individual skills, education, motivations, interests, and desires.
  - b. **Community Assets:** The individuals, associations (formal and informal groups, such as a church or a P.T.A.) and institutions (private and public formal organizations, such as a school, a library, or a grocery store) in every community.<sup>i</sup>
  - c. **Asset mapping:** A process that involves cataloguing community assets and drawing mutually beneficial connections among them.
  - d. **Asset-based approaches:** Service methods which focus on recognizing, supporting, and drawing on all the community assets.
- **Mutually beneficial relationships:** Formal and informal partnerships in which both parties give and receive talent, time, and energy; also called social reciprocity.
- **Dignified interdependence:** A God-honoring, holistic approach to life that acknowledges our absolute dependence on God and deep need of one another – the ideal context in which needs are met and assets shared. This concept intentionally moves us away from the popular but mythical notion of self-sufficiency and beyond the helpful but incomplete notion of reciprocity to the biblical ideal of dignified interdependence. This is the key concept underlying this study.

Assets are **resources that may also include:**<sup>ii</sup>

- 1) **Physical property**, such as buildings, land, cars, tools, and other equipment.
- 2) **Individual skills, education, motivations, interests, and desires.**
- 3) **Networks** with other individuals, associations and institutions.
- 4) **Economic capital** and productivity.
- 5) **Other resources** – the more creative we are, the more we will realize we have!



**Recommended Reading:**

Bakke, Ray. *Street Signs: A New Direction in Urban Ministry*. :New Hope, 2006.

Keller, Timothy J. *Ministries of Mercy: The Call of the Jericho Road*. Phillipsburg, NJ: P&R, 1997.

Kretzmann, John P., and John L. McKnight. *Building Communities from the Inside Out: A Path towards Finding and Mobilizing a Community's Assets*. Skokie: ACTA Publications, 1993.

Lupton, Robert D. *Compassion, Justice, and the Christian Life*. Ventura, CA: Regal Books, 2007.

Myers, Bryant, L. *Walking with the Poor: Principles and Practices of Transformational Development*. Maryknoll: Orbis Books, 1999.

Perkins, John. *Beyond Charity: The Call to Christian Community Development*. Grand Rapids: Baker Books, 1993.

Sider, Ronald, J. *Churches That Make a Difference: Reaching Your Community with Good News and Good Works*. Grand Rapids: Baker Books, 2002.

Von Hoffman, Alexander. *House by House, Block by Block: The Rebirth of America's Urban Neighborhoods*. New York: Oxford University Press, 2003.

**Helpful Reading:**

Andrews, Mark, and Jim Robison. *Flashbacks: The Story of Central Florida's Past*. Orlando: The Orange County Historical Society and The Orlando Sentinel, 1995.

Bakke, Ray. *A Theology as Big as the City*. Downers Grove: Intervarsity Press, 1997.

Bakke, Ray. *The Urban Christian*. Downers Grove: Intervarsity Press, 1987.

Brotemarkle, Benjamin. *Crossing Division Street: An Oral History of the African-American Community in Orlando*. Cocoa: Florida Historical Society Press, 2005.

Florida, Richard. *The Rise of the Creative Class: And How It's Transforming Work, Leisure, Community and Everyday Life*. New York: Basic Books, 2002.

Lupton, Robert. *And You Call Yourself a Christian? Toward Responsible Charity*. Presented by the Christian Community Development Association and the CCDA Institute.

Lupton, Robert D. *Renewing the City: Reflections on Community Development and Urban Renewal*. Downers Grove: Intervarsity Press, 2005.

Putnam, Robert. *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster, 2000.

Schaeffer, Francis A. *Death in the City*. Downers Grove: Inter-varsity Press, 1969.

Schaeffer, Francis, A. *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. Wheaton: Crossway Books, 1976.

Sherman, Amy. *Restorers of Hope*. Eugene, OR: Wipf and Stock, 1997.

Sider, Ronald, J., ed. *Cry Justice: The Bible Speaks on Hunger and Poverty*. Downers Grove: Intervarsity Press, 1980.

Sider, Ronald, J. *Good News and Good Works: A Theology of the Whole Gospel*. Grand Rapids: Baker Books, 1999.

Sider, Ronald, J. *Just Generosity: A New Vision for Overcoming Poverty in America*. Grand Rapids: Baker Books, 1999.

Sider, Ronald, J. *Rich Christians in an Age of Hunger: Moving From Affluence to Generosity*. Nashville: Word Publishing, 1997.

Notes/Sources:

---

<sup>i</sup> John Kretzman and John McKnight. *Building Communities from the Inside Out*. ACTA Publications, Chicago, 2002.

<sup>ii</sup> John Kretzman and John McKnight. *Building Communities from the Inside Out*. ACTA Publications, Chicago, 2002.