

A Grounded Theory Study of Existing
Civil Society Partnerships
at Pacific Community Church

by

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Rationale for Exploring Existing Civil Society Organizations at Pacific

Background

Pacific has a number of existing partnerships with community organizations (appendix 1). One of the motivations in establishing and maintaining these relationships is based upon our desire to be a missional congregation. Our missional distinctive states:

God is on a mission--as the Father sent His Son, so Jesus is now sending us, empowering us by His indwelling Holy Spirit. As "sent ones" we are to be the embodiment of the Living Word in human culture and social settings so as to display His divine nature and transforming power. We seek to engage the culture both locally and abroad declaring and demonstrating the gospel within the specific context of time, place, language, and culture. We seek to radically identify with the world while maintaining a radical distinction from it.

There are a number of key values established in this distinctive. Primarily we recognize our genesis as people sent by Jesus and empowered by the Spirit to participate in the Mission of God. Secondly we recognize that along with a global orientation we are called to be incarnational in the local human culture and social settings. Our Church's vocation (calling) in terms of this missional distinctive is to cultivate opportunities where we can declare and demonstrate the gospel. The distinctive highlights both a desire and a concern. Incarnation in our local context needs to be radically engaged while being at the same time radically distinct as a community so as not to lose our unique and God originating identity.

The existing partnerships that we have established with Civil Society Organizations (CSO) in our community are something that has come to us as a matter of course. Pacific never sought them out intentionally but we have been receptive to the opportunities as they have come to us. Our initial partnership and involvement with Clover Valley Family Resource Place created new contacts and further partnerships

expanded our organizational relationships to a present six. More recently we have transitioned from offering free space to seeking marginal to nearly fair market rental costs. The reason for the change was motivated by two factors. One was economic pragmatics. Pacific did not have the capacity to absorb the real costs of maintaining the building and the staff related costs to facilitate the use of the building. A second motivation is to have a better understanding about our relationships and how to be more engaged in terms of these relationships. As the number of relationships increased it is valuable to explore how these partnerships are being experienced within the church, the organizations, and the users of the programs.

In general we have understood church to be a place where we create our own specific ministries to address the problems and needs in our local community. Traditionally churches have not built partnerships with other CSOs and more typically have designed programs that parallel community initiatives instead of coordinating efforts to achieve greater social impacts. But in recent years the context of the church and community has shifted in ways that are influencing the role of the church in society. One of the substantial shifts has been the expansive growth of CSO's and their compelling role in society.¹ Another substantial shift is the decline of the church's role in society as a valued moral agent. One of the critical consequences is that the legitimate public voice of the church is slowly being silenced as churches disengage and have been marginalized from the public square. The opportunity to reclaim a public voice is to recognize the expanding role of CSO's and their function in our world and to establish our legitimate

¹ Lester Saloman, *The Resilient Sector: The State of Non-Profit America* (Washington, DC; Brookings Institutional Press, 2003),

place in the world of Global Civil Society. One of the ways to do so is by establishing strategic relationships with CSO's.

Rationale

This exploration in our local context can serve to help us to understand whether the building of these relationships are consistent with our missional distinctive. The exploration may help us to recognize unseen missional opportunities, better ways of structuring relationships and perhaps help us to be more intentional in developing relationships with organizations that give the greatest opportunity to “declare and demonstrate the gospel²” effectively and appropriately.

Nevertheless there is a level of ambiguity in what is really being achieved through these present partnerships and thus some question about the value and effort it takes to maintain these relationships. Perhaps at a deeper level we are asking the question, “Do these relationships merit our effort and do they serve to further our intention to fulfill our missional distinctive?” This study does not intend in any way to answer that question but the effort to do this study may provide helpful insight that might aid us in answering that deeper question.

Research Question

The core of the research will focus on one singular question: “Do our existing relationships with community organizations expand social capital [that] empowering[s] individuals and families in our community to flourish?” It is a decidedly open ended question that seeks to evoke data from a variety of focus groups that may lead to a greater

² The clause is taken from Pacific Community's missional distinctive.

understanding of what is happening through our partnerships. The focus question introduces two new concepts which are more fully explained in the following section on “sensitizing concepts.” The “social capital” concept is a useful sociological term that provides a workable framework to assess what social good is being achieved through the developing of these relationships. The concept of “human flourishing” is a concept that describes the capacity of individuals and families to thrive and prosper in their community and also links conceptually to the biblical concept of *shalom*. Ultimately it is our belief and hope as a Christian community that the structure and powers that diminish life are confronted with the renewing power of Jesus Christ which we fundamentally believe serves to enhance the capacity for life and well-being.

Methodology and Rational for Use—Grounded Theory

There are two basic ways to approach research. You can approach it deductively to substantiate a theory or you can approach it inductively and allow a theory to arise from the research. This latter is the way of Grounded Theory. In 1967, two sociologists, Barney G. Glaser and Anselm L. Strauss co-wrote *The Discovery of Grounded Theory* where they “advocated developing theories from research grounded in data rather than deducing testable hypotheses from existing theories.”³ This book marked a renewed orientation from quantitative to qualitative research. Quantitative research is based upon the principles of the scientific method which includes “systematic observation, replicable experiments, operational definitions of concepts, logically deduced hypotheses and confirmed evidence.” Qualitative research, in contrast to providing a demographic

³ Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Thousand Oaks, Ca.: Sage Publications, 2006), 4.

sampling, seeks to develop “conceptual categories” and to “illuminate properties of a category and relations between categories.”⁴ Whereas the aim of the scientific method is “to discover causal explanations in order to make predictions about an external knowable world,”⁵ Glaser and Straus propose that research data can generate theory. Grounded theory utilizes these following practices to do so:

1. Simultaneous involvement in data collection and analysis
2. Constructing analytic codes and categories from data, not from preconceived logically deduced hypotheses
3. Using the constant comparative method, which involves making comparisons during each stage of the analysis
4. Advancing theory development during each step of data collection and analysis.
5. Memo-writing to elaborate categories, specify their properties, define relationships between categories and identify gaps
6. Sampling aimed toward theory construction, not for population representativeness
7. Conducting the literature review after developing an independent analysis.⁶

Grounded research is primarily an exploratory tool to discover what is happening in an area of the researcher’s curiosity which may lead to the creation of new conceptual constructs--theory. Although the researcher is involved in the discovery of a theory the researcher approaches the study with a sensitized predisposition to allow new insights to emerge from the process of data collection, coding, development of themes, categories and how they relate. Researchers are less interested in establishing a grand universal theory but in ensuring that the theory is grounded in the data they accumulated.

A Grounded Theory approach for this study is particularly attractive because it allows sufficient room for compelling data to emerge that might lead toward fruitful discoveries and developments. One of the great advantages of grounded theory is that the

⁴ Ibid., 18.

⁵ Ibid., 4.

⁶ Ibid., 4.

researcher can follow his or her nose as new data emerges. Although this study will not venture far afield and will remain within the constraints of a required course project this approach is well suited for the question at hand.

Sensitizing Concepts—Theological and Theoretical (4-6 pages)

Extending the Table

One of the recent shifts in our community has been the practice of weekly communion. Along with the weekly practice we purchased a new table which now stands front and center in our worship and life. In a previous term paper I asserted that the integrity of our weekly practice would be tested by our community's capacity to extend the table to others.⁷ At the very heart of being a people of the table is that we become a people who are shaped into the way of life demonstrated by the host of the table—Jesus Christ. One of the images and metaphors that have been utilized by the pastors is the language of “extending the table.” It is a metaphor that captures our growing understanding of what it means to be a missional people. There is a growing sense that our purpose as a church is to invite people into a community and its worship where all might encounter Christ, the risen savior. This metaphor is also influencing our motivation to be hospitable to the community around us and provides a theological framework to establish relationships with other organizations. Although this perspective might belong only to a few it remains unknown whether this is a shared framework among those who lead and attend Pacific or whether this is being experienced in any way by the organizations that have partnered with us for different reasons.

⁷ Jim Heuving, “Being Shaped around the Table,” CL7521 Term Paper Luther Seminary, 2009.

The Church as Companion in Global Civil Society

Global Civil Society is a somewhat new and recent sociologically descriptor and provides an opportune context to re-imagine and reconfigure the role of the present church in our world today. Historically, from the days of Charlemagne in 800 AD to the early modern era when the nation-state was formed, the world was understood to have three estates in a neatly arranged hierarchical system. Starting at the most populous but lower tier of the hierarchy is “oecomenia” the latinized greek term meaning “household.”

In this estate the family operated

and it included all things

including the economics of life

among them. The head of this

estate was the father of each

home. The second estate was the

“politia” which was the existing

government or political

arrangement and it was ruled by the “prince”. The third and highest estate was the

“ecclesia” led by the ecclesiastical leader—the “Pope.”

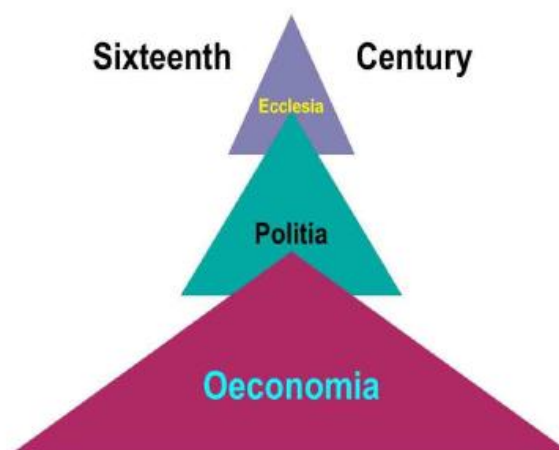


Figure 1

The modern shift rearranged this order. The process was at times incremental and at points radical but the outcome is continually evidenced in the globalizing trends occurring in our times particularly in terms of the Church’s role in society.⁸

⁸ Twenty valuable articles have been written by a variety of authors about the intersection of the Gospel and Globalization. It is a valuable and worthwhile read as it explores the many different facets of the economic structures that are reshaping our global reality. Micahel W. Goheen & Erin G. Glanville, *The Gospel and Globalization: Exploring the Religious Roots of Globalized World*, (Vancouver BC, Regent College Publishing, 2009)

Enlightenment thinkers rearranged the estates into what we know it today where the government and the economy exist as separate and dominating spheres. The beginning of the church's marginalization began in 1648 after the Religious wars and the signing of the Treaty of Westphalia. It effectively ended the Roman Catholic Empire and established sovereign states on the principle of "whose realm, whose religion." The nation-state was birthed. Later with the writing in 1776 of Adam Smith's *The Wealth of Nations* a new sphere was developed--the economy. Smith theoretically defined this new idea and it inevitably ballooned into a separate but dominate arena of activity that rivaled the modern nation-state. As the role of the church diminished, the two mechanisms of the modern movement, democracy and capitalism, emerged as dominant shapers of our modern culture and had the negative impact of "colonizing" the Lifeworld or as it is graphically displayed in Figure 2 compresses the capacity of the Lifeworld.

Countering this "colonizing" growth, particularly within the last century, has been a more or less grassroots movement of local, national and transnational associations that established a buffered zone that provides a means to defend, protect and enhance everyday life of the Lifeworld to flourish. This sphere of associations has been termed Global Civil Society. "By communicatively generating, sustaining, strengthening, testing, and revising moral wisdom, action, and argumentation," Civil Society, explains Simpson, "helps prevent the colonizing tendencies of the economy and state, both controlled by money and administrative power."⁹ In this context the church is able to fulfill it's vocational calling as "communicatively prophetic public companions."¹⁰

⁹ Gary Simpson, *Critical Social Theory: Prophetic Reason, Civil Society, and Christian Imagination* (Minneapolis, MN.: Fortress Press, 2002), 134.

¹⁰ Ibid, 144.

The above is a very simplified historical account but it does serve to provide a suggestive interpretive framework to understand the location and opportunity of the Church in today's times. Within such a "deliberative" context as a vital Civil Society, the Church can participate prophetically as a voice that has direct impact on the practical realities of the Lifeworld. This study may provide some critical insights in how we might cultivate a more compelling missional imagination in terms of our particular context and relationships. My hunch is that our context has as much to inform us as we believe we have to inform them. The church is wise to consider that the partnering relationships provide the church great opportunity to understand the needs of our community and to find specific ways to be a gospel presence in shaping the direction of what it means to be human as God created us and is at work restoring through Christ.

Human flourishing and the Biblical Concept of Shalom

Gary Simpson defines Civil Society as that "vast, spontaneously emergent, ever dynamic plurality of networks, associations, institutions, and movements for the prevention and promotion of this, that, and the other thing." Given the Gary Simpson schematic which is based upon the significant work of Jurgen Habermas, Global Civil Society efforts strive to constrain the disempowering impact of over expanded governmental and market influences and to increase the capacity of individuals and families to flourish responsibly. Gary's diagrams below (figure 2) provides a graphic description of how the lack of a vital civil society will have a negative impact on the capacity of human society's capacity to flourish and how a vital civil society can reduce the colonizing impact of the state and market and facilitate the flourishing of life.

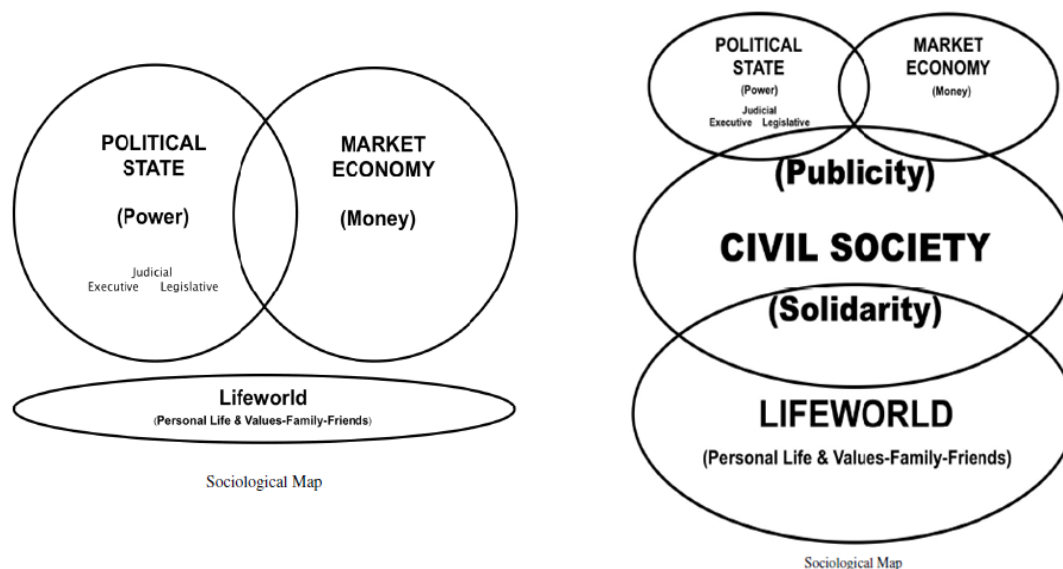


Figure 2

The biblical concept of shalom provides a fruitful theological construct how human flourishing can be understood and conceived. Jonathan Warner, on the biblical assumption that the world was created “with certain aspects of harmony and with an enduring peace (shalom)”¹¹ states:

The Fall disrupted relationships, but God’s work of redemption through Jesus Christ also re-authorizes Christians to work to reconcile the world, to work towards restoring *shalom*. *Shalom* implies human flourishing, that is, that human beings develop the gifts and talents with which God has endowed them. The necessary conditions to accomplish this are the basis of rights.¹²

Warner quotes Nicolas Wolterstorff who describes *shalom* this way:

“Shalom” is the human being dwelling at peace in all his her relationships: with God, with self, with fellows, with nature....But the peace which *shalom* is not merely the absence of hostility, not merely being in right relationship. *Shalom* at its highest is *enjoyment* in one’s relationships. A nation may be at peace with all its neighbors and yet be miserable in its poverty. Justice, the enjoyment of

¹¹ Jonathan Warner, “Rights, Capabilities and Human Flourishing,” University of Samford, http://www4.samford.edu/lillyhumanrights/papers/Warner_Rights.pdf (accessed August 15, 2010) 3.

¹² Ibid, 3.

one's rights is indispensable to *shalom*. ... If individuals are not granted with what is due them, if their claim on others is not acknowledged by those others, if others do not carry out their obligations to them, then *shalom* is wounded.¹³

Warner draws out an intriguing link with the biblical idea of *shalom* with the pioneering work of Armatya Sen and Martha Nussbaum. They advanced Development Theory with the "capabilities approach" which seeks to answer the question, "What do people actually have the ability to do and to be? What real choices about their own lives are they able to make?"¹⁴ A person who is consumed by merely surviving life is not "flourishing." Sen and Nussbaum list a number of core capacities that seeks to measure the "potentials, the real opportunities people have, that they can freely choose to use."¹⁵ Warner focuses on the relationship between "capabilities" and "rights" and concludes that "capabilities are necessary for flourishing and human flourishing is necessary for *shalom*."¹⁶ Moreover, the capabilities approach provides a framework for "community rights. A number of the capabilities can be expressed only in community and this intersects well with Civil Society framework developed earlier.

For the purposes of this study the combination of the biblical idea of *shalom* and the list of capabilities developed by Sen and Nussbaum is suggestive of what might be found as a result of the interaction between the church and its partnerships and moreover, a means in which to evaluate and consider what may be happening because of Pacific's relationships.

¹³ Ibid, 4.

¹⁴ Ibid, 11.

¹⁵ Ibid, 11.

¹⁶ Ibid, 20.

Social Capital

Partnering with different organizations provides “bridging” and “bonding” opportunities. Bonding capital is that “glue” that helps a group to function effectively. Bridging capital is the “glue” that links different organizations together. People argue that the increase of bridging capital has significant positive impacts on the vitality of a community. Clay Shirkey in his book, *Here Comes Everybody*, describes it this way, “Bonding is building the depth of the relationships and bridging is the increase of connections among relatively heterogenous groups.”¹⁷ Ten years ago, Robert Putnam in *Bowling Alone* lamented the demise of America’s democratic health on the decreasing social capital that is the result of both bonding and bridging capital. His contention is that we need to intentionally develop bonding and bridging capital in order to increase social capital and as a result stimulate the health of our communities. On the basis of this concept it is my “hunch” that the development of the variety of organizational relationships at Pacific has a discernable connection to the health and capacity of our Cloverdale community at large. The increased “bonding” and “building” had direct consequences on the community.

Research Design

The data for this research originates from a series of interviews. For the purposes of the this paper I planned to have three forums each lasting one hour for a total of about three hours of rich interview data. I organized three different groups of people who I considered might be fruitful sources of data in order to begin understanding what was happening in the organizational relationships and partnerships that have developed at

¹⁷ Clay Shirkey, *Here Comes Everybody*, 222

Pacific Community Church. It was my hope that the interviews would be an exploration of the relationships between the three groups and an opportunity to gain a multidimensional perspective on the partnering relationships at PCC. The anticipated goal was to explore what God might be up to in terms of our relationships and secondly to potentially identify areas of concern or improvement that could be addressed.

The three forums included 1)

“coordinators” from as many of the key partnering organizations that could attend; 2)

“clients” who benefit from the programs operated by the partners; and 3) “church

staff” who interact daily with the varied organizations at Pacific. Figure 1 provides a

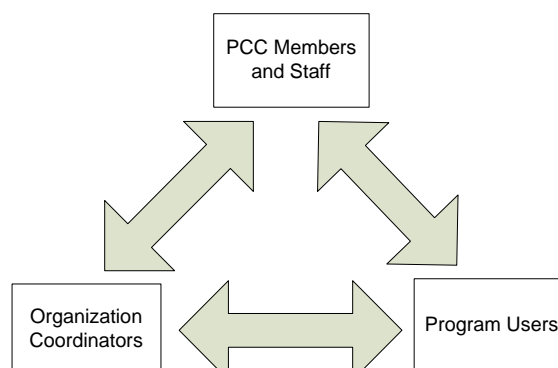


Figure 3

helpful schematic to better visualize and understand what the research was up to.

Appendix 3 provides a copy of the letter sent to all the participants.

In preparation for the interviews a series of questions were scripted to facilitate each of the interviews (appendix 3). The questions focused primarily on understanding the purpose of the organizations, their social impact and their relational impression of PCC. The questions were edited to match each of the forums but were designed with the intent of gaining a multi-dimensional perspective.

The questions seemed to work well for each area and seemed to provide fruitful responses. I accomplished doing all the interviews in the last week of August but I had to make adjustments. The biggest adjustment was in creating a forum for the “client group” because it became difficult to coordinate a single time for any number to meet at one

time. As an alternative I decided to do “one to one” interviews in blocks of 15 minutes and to do no more than four interviews. As it turned out I interviewed one client “one to one” and was able to do another interview “one to two” for a total of three clients. The first interview ended up being my only “client” interview because the “one to two” interview of two special needs adults did not go well as their capacity to understand and respond to the questions became insurmountable barriers.

Another adjustment was made in the “coordinator group.” Of the six partnerships I hoped to get at least four of the primary partnering organizations. I coordinated one forum of three persons and then added two additional “one to one” interviews each around fifteen minutes to total five people that covered four of the six partnering organizations. Two of the persons in the interview came from a single organization.

The “staff group” interview occurred after a staff meeting and included the whole staff. In this meeting I could not avoid being both facilitator and participant as there were times I added to the conversation because of my knowledge and close involvement with the partnering organizations. At other times I was able to remain in my role as facilitator/interviewer in order to draw out the opinions and insights of the staff.

In total I recorded 145 minutes of interviews that involved eleven people. As it turned out the two group interviews finished near to 45 minutes instead of the hour that I had blocked. I downloaded a freeware program, *Express Scribe*, uploaded the interviews, purchased a dictation foot pedal off Craig’s list and transcribed all the interviews. The transcription numbered 72 pages including a wide right margin to take notes and to complete the required coding which would be critical in categorizing and analyzing the rich data.

The coding of the transcriptions is part of the analytical process of scrutinizing the interviews line by line with the intent of describing and highlighting what had been said. My strategy included a first read where I closely read the transcript highlighting key phrases, comments, quotes, events and examples. I followed up with a second read where I named highlights by strategically using action words (gerunds) and beginning to take note of recurring themes that might serve as prevailing themes. I then began a process of categorizing in order to clarify and describe what was observed. The goal of grounded theory is to arrive at a destination in which the researcher can articulate a theory or as Kathy Charmaz states, generate “the concepts we construct¹⁸,” that is on the one hand, faithful to the rich data, and secondly interpretive of the data so as to “illuminate” what has been observed. To summarize, this step of analysis is a rigorous process of line by line coding from which I hope to successfully discern some theoretical categories that may be suggestive, descriptive and explanatory of what is happening. The following section of this paper will provide the core of my research findings.

Research Findings and Interpretation

Pacific’s partnering relationships did not develop as a result of an intentional missional impulse or as a focused initiative to engage our community. It just happened. As the article stated below (appendix 4) Pacific simply said “yes” when requests came their way. A decade ago, Pacific purchased a 30,000 square foot warehouse in an older industrial park, geographically located off the beaten track of Cloverdale. Nevertheless, the warehouse provided surplus space and due to good renovation design and planning had developed an attractive and multifunctional site. As positive relational connections

¹⁸ Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*, 2

were being established, one relationship developed into more relationships and requests. During the week, now, much of the space is being occupied at different times of the day and if the parking lot is an indication of activity, it could be said that Pacific's warehouse has become a community resource that is contributing to the well-being of Cloverdale.

What does that contribution look like? Four distinct dominant themes resulted from the research: expansion through networking; sharing resources to overcome constraints; bringing out potential and opening eyes.

Expansion through Networking

Pacific's relationship began when a Public Health Nurse who was a member of the Church boldly asked if it was possible for the Church to partner with Public Health in providing needed space and programming for resourcing young mothers and their infants. A ministry was created *AM & PM Connections* that included both church related and community related components. The Public Health Nurse was able to draw on her community and organizational resources to provide funded child-care and the resources of Church volunteers to create a context where church related activities (i.e. Bible Studies), nursing initiatives (i.e. food preparation, medical aid) and shared activities (i.e. knitting club, book club) occurred together in a singular program. This initiative led to a public initiative where Pacific was granted public funds of \$15,000 to develop a *Family Resource Place* in partnership with a large number of different organizations in Surrey. Pacific co-chaired the strategic launch team along with the largest social service organization in Surrey—OPTIONS. Pacific provided free rental space so that two three hour morning drop-ins could occur each week with the goal to be a “gate” for young families to find resources to sustain a healthy life for home and children.

Gerty a key volunteer at *Harvest Box*, who provide a monthly bag full of fresh vegetables from local growers and suppliers at a very affordable cost and intended for needy family's said this about the space:

...before we couldn't even think of growing it before, because we didn't have the space, so now that we have the space, now we can look at the bigger picture, now we can get more, more community groups involved.

Another one of the organizations, Reach, who provide behavioral and occupational therapy for children with autism have experienced an expansion in their programming in numbers of clients aided and the quality of service provided. Prior to renting Pacific's office space the workers would drive to the home of the clients. Due to government cutbacks which threatened the existence of their needed programming they approached Pacific as a way to centralize their programming so that children would come to them. One of the coordinators of Reach stated, "Being able to provide services that a centre offers us more of a opportunity to maximize their dollars because we don't have to travel to people's homes."

I think the kind of the impact for families is that they're establishing [connections] with each other when they're here. And you know there's play dates that happen after school, some of the kids make friends and it's quite nice. That doesn't happen when we only have home program because it's really hard to setup any kind of network for them so that they can have a relationship and compare stories and have their kids play.

Henny, one of the Behavioral Interventionists, commented that the families who often feel and experience a lot of isolation because of the intensity of their children's behaviors receive more support by attending a center. "They just get more support too with other families.... It feels more like a community." This has been a surprising result of the program shift and the results for families are that they are gaining a greater degree of support. Since the clients attend a centre all the resources for families are available and

the immediate result is that they “also get occupational therapists and speech and language pathologists.... They kind of get everything with all the benefits.” Moreover the autistic children are interacting daily with other children and are interacting with a different location. “The kids talk to everybody. If you walk by and you get them to say hello, everybody takes time to stop and say hello.”

Clover Valley Enterprises which operates a day program for Adults with special needs commented that the partnership made with Pacific to create a work for rent agreement where they could produce drama productions and do credible work experience has been a significant and necessary change. Government cuts forced a change in programs. “We’re working towards getting more and more of community involvement and having people outside of just our sector supporting our guys and helping us as well, it’s just, it’s just really nice to see how far we’ve come in such a short time.”

Space opened up opportunities for networking and the networking as a result of the new initiatives opened up new networks and more opportunities. The benefits of the expanding networks also had expanding impacts particularly in terms of Pacific’s experience in the community. One networking relationship led to other relationships. For instance, in the last week I was invited to a farewell luncheon for Dave Woods, District Commander of the local RCMP. Dave and I met through the launching of the *Clover Valley Family Resource* drop in as he was one of the team members along with a city counselor who later became the city’s mayor. We continued to network in establishing a Homeless Shelter and resourcing a local soup kitchen in the following years. In his speech Pacific was commended for their partnership and also invited to jump in the gap to provide extreme weather shelter and taking new responsibility for hosting the

Cloverdale Soup Kitchen which due to construction would lose their present downtown location.

“It is obvious that the community just needs space,” asserts Church staff member Taya. “I agree,” replied Senior Pastor Brian Buhler, “I just think that this is a unique situation. There are not many churches that have this kind of relationship with so many community organizations. I’m wondering if this is part of our calling?” These comments were given as Pacific reviewed the variety of organizational relationships that had been developed.

These few examples serve to support the conceptual ideas of bridging and bonding capital. As Pacific embraced new relationships and began to partner with the weight of having available space and the generosity of offering space our networks increased. Benefits were experienced by each of the programs in that their programs could either be launched or be expanded. Our partnership was critical. But the relationships also provided a geographically isolated church a way to move into the center of Cloverdale’s life. This has become an expression of us “extending our table” and making room for others to flourish.

Sharing Resources to Overcome Constraints

A common thread throughout the interviews was the assumption that not any one organization had all the resources, (funds, skills, networks, etc.) required to carry out what they intended. Among each of the partners there was clear understanding of the needs in the community but a lack of resources to address them alone. Sharing resources was critical as evidenced by Harvest Box.

Our coordinator makes pittance for what he does. He could never live on what he does so he has other jobs and the local food bank has provided us with a truck and

the driver. We give them an honorarium for getting gas. The Church here, I mean we have space and clean dry space, which our biggest, that's the hugest thing we can have, is the space. Without the space we have nothing.

Most every conversation included negative comments about government cutbacks and the social consequences when programs addressing needs are ended as Gerty from Harvest Box commented, "Some of the line ups in the food bank are unbelievable, unbelievable!" The Church's partnerships are the result of different organizations seeking creative solutions to address real community needs with limited resources. Moreover the degree of commitment and zeal to help make good things happen was particularly apparent in a number of conversations. Truusje, a parent of one of the autistic children, commented on how the behavioral interventionists participated in fundraising efforts to help autistic children.

The fact they are out there doing stuff like that. Those girls are there on their own time. They are not getting paid to be there. They are there organizing and helping and taking pictures and handing out t-shirts. You can just tell with some of them that they have a passion for it.

Gerty, a celebrated and recognized community volunteer in the city of Surrey, is a business operator of a large child care facility in one of the more impoverished districts in Surrey. She is an example of how organization combine efforts and networking are able to overcome barriers. When asked why she travels to Cloverdale to pack groceries once a month, she answered:

People are like, just getting by in some of the communities. It's amazing and I see it day after day in Whalley and just by the lunches that they're preparing for the kids...so I've actually come on board and I've actually worked it into my fees that my parents actually get a box every month.

Clover Valley Enterprises which provides a day program for Special Need Adults from age 18 to retirement is just around the block from Pacific. A year or two ago the

church staff dropped by and brought some ice-cream as a way to develop relationships in the neighborhood. It made a connection. For years the core of their program was a work program where the clients would do employment work by assembling and packing materials for other businesses. The government altered legislation that demanded that the program pay their clients minimum wage. This ended their day programming and they sought out a new and creative way to develop their program. They started a drama production group and began to perform semi-annual productions. They were running out of dedicated space and explored the opportunity to use our space. We said yes and they began to spend two days a week in our location. After a year of trying this out we discussed what it might look like to pay rent. We arrived at a resolution that they could rent for two days a week by working two days a week. They do their practices and they help us accomplish some of the routine jobs that are part of our necessary facility chores. This is a great example of shared resources which overcome constraints. The Stars have a great facility to work one of their now primary programs and we have a lot of help to accomplish the regular chores of building maintenance which usually fell upon volunteers.

The same thing occurs with the CFRP. They use our children ministry rooms. They pay minimal rent but they provide and maintain all the toys in our rooms. The examples range from small to large but there is a developing environment and culture where we each can contribute to the other. One of the staff commented, "I don't think it is just a matter of us being landlord and that these people are tenants."

One of the challenges for Pacific is one of being generous toward the community without any developed clear sense or perspective that Pacific too is experiencing an

expansion in its own ministry. Presently our prime frame of reference or way of evaluating our experience is in terms of evangelistic results—“Who is getting saved?” or “How is helping them benefiting us?” One of the pastors questioned,

It is hard to get over the self-preservation as well. We need volunteers for our own ministries that we are running out of PCC. How on earth could we promote volunteering with these others? Yeah you got to get over that somehow.

The word “missional” was used numerous times but usually in the sense of being evangelistic. For instance one staff member commented in reply to what we could do more, “Maybe there is more that we can do for some of them without being overtly missional.” Another used the word missional in the context of speaking to one of the program workers:

...one of the girls was having a bad day and I was able to talk with her and you know she doesn't go to church but she was able to share what is going on with her. I was able to be cool with her. I don't get to be missional otherwise unless I go out and do that on my own time of course. To do it in your job is really special.

If our existing experience is evaluated on the basis of how many people attend Pacific as a result of our efforts we risk not understanding the value we are receiving from our partners. First, we are receiving favour within our community among the many who use our building and among the stakeholders of the city who recognize the social needs and the lack of resources. Second, this results in increased leverage and opportunity for us to function boldly within our community. Thirdly, they draw us into worlds of need that we were unaware of and now through them we have become active participants. Fourthly, by partnering with others who have skill, strength and connections we are able to participate effectively in serving the needs of our community.

These partnerships are reflective of the altered location of the church. Although our ecclesial imagination may still be rooted in pre-modern conceptions our present

experience is providing us a compelling environment to re-imagine our ecclesial understanding as a contributing and participative companion in the public sphere.

Bringing out Potential

Another common thread in the research was the recurring theme of people exploring and developing their potential. Each of the organizations we partnered with in some way were seeking to help people develop by means of being a “gate” to available resources or as social workers specifically skilled to help nurture and develop potential in others. The parent of the autistic child told how one behavior interventionist impacted her child:

We have seen so many people and you think that that’s it and they are doing their best and then you find somebody like her and she connected with him in a way that nobody had. The results were just amazing...amazing. He started talking more. He started flying through his programs....

Walter, the coordinator of the Clover Valley Stars, described how the drama productions were impacting the Special Need Adults. “We’ve had many individuals that just come completely out of their shell,” comments Walter, “They are almost super-stars.... The biggest thing is just seeing them blossom.”

...they’re talking a lot more, or they’re expressing their wants and needs more. They’re realizing that they actually, they have a voice and they, they’re really, some of them have really, you see them they’d be almost two different people and some of that’s been attributed to them just being part of the whole drama team.

Jenny tells the story of how she met an immigrant mother who was struggling to make things work financially. Jenny directed her toward some day care training. She helped her get licensed to run a home day care and now this lady takes care of four children and now draws a good income to alleviate the financial pressure of moving into a new country and raising a family.

The coordinators and program directors of the Reach program describe how the shift in program delivery is creating a positive environment where parents of autistic children are networking and self-organizing play-dates and social outings:

As far as the parents they are definitely interacting with each other because we went to their homes nobody saw each other and it was very confidential. You don't tell "I know someone who lives just down the block." You couldn't do that. Now here they can talk amongst themselves and see each other. Like I said, some of the families it is really neat because they are doing play dates outside of here and they go to each other's homes and they are playing and more like a typical child would.

These examples suggest that the sort of impact being made as a result of these partnerships can be understood through the concept of human flourishing and the biblical concept of *shalom*. Sen's and Nussbaum's list of capabilities (appendix 5) intersect with a number of the examples mentioned in this research. Here is a quick scan:

Life	<ul style="list-style-type: none"> • The program for the Adult Special Needs gives value and joy to clients. • Providing space for parents of autistic children to network
Bodily Health	<ul style="list-style-type: none"> • Harvest Box providing food to immigrant families and those in need. • CFRP connecting new immigrant to work opportunities
Bodily Integrity	<ul style="list-style-type: none"> • Occupational therapy and speech therapy for autistic children
Senses, Imagination and Thought	<ul style="list-style-type: none"> • Preparing autistic children for school system • Equipping Special Need Adults to work in the work place.
Emotions	<ul style="list-style-type: none"> • Developing potential through the plays • CFRP being a "gate" to parenting resources.
Practical Reason	<ul style="list-style-type: none"> • Non-proselytizing environment at PCC
Affiliation	
Other species	
Play	<ul style="list-style-type: none"> • Autistic children playing with other children and parent's creating play dates
Control over One's Environment	

Each of the partnerships is a program developed with an intention to help life flourish among those whose lives are marginalized, under-resourced or forgotten. The programs are not specifically based upon a Christian ethic or with a Christian purpose yet they contribute to the health of the community at large and undeniably serve the community by providing personal and family support resources to overcome barriers that threaten to diminish people's potential for life. The needs being addressed by these programs are responses to injustices that resulted from a lack of concern for those who rightly deserve to be treated as humans and drawn in as participants of our society and community. Moreover, the span of care for those who directly care for those with special needs begins to be carried by the community as a whole. Thus, for instance, the parent of an autistic child comments, "Just them (my child) coming here and having somebody else spend some time with them. Somebody that got that extra patience because they are not with them all the time."

When people were asked the question what could the Church do to improve or add to what was happening the common response was for creating more "free" space for people to interact and network and for children to play. The Church staff thought that more could be made of the relationships being made. One of the ideas suggested was to create more opportunities for the program coordinators to meet together over a lunch. The Staff also expressed concern that our partnerships were not well known in the congregation and needs to be communicated more regularly and effectively. The staff interview did not suggest that there was a developed way of understanding the nature and experience of our relationships. The connection between the list of "capabilities" and the biblical idea of *shalom* developed by Warner is provocative and potentially useful in

framing what God is up to and how we can become greater participants in the life in the broader community.

Opening Eyes.

Another dominant theme that arose from the research was the fact that the plurality of partnerships served to open up all our eyes to what each other are doing. There was a new awareness of what each of us was up to. Indirectly, these research interviews sparked new connections between the various programs. But in terms of the Church it opened up our eyes to community realities that escape our sight. As one of the pastors commented:

I think it would be ignorant to say to that this is just us as a church impacting the community but like in them being with us it is impacting our people as well. Certainly from my perspective I didn't know that there were such deep needs for help with kids, like the kids we have running up and down in our hall. Then realize there was a group like the Clover Valley Stars that there was so many of them. I didn't know. I didn't know there were so many people in Cloverdale and surrounding area that really struggled financially around Christmas. I just didn't know that. It kinda opened my eyes. Hopefully its opened the church's eyes as well.

The converse also happens when High School volunteers show up to help with Harvest Box. Gerty remarks:

We are in the Warehouse, so we really don't have much connection with the people, but when you have to go to use the washroom, it's nice to hear the kids in there playing, I mean it's just awesome and we used to take a peek around and see what's going on, but we're kind of in the bowels where there's nothing much happening. But to see everything that you guys have done for Haiti and have that, that's just incredible, like to all of us, we are just like, "Oh my God all this stuff, look at all this stuff, you know, that people are donating...." So, that's kind of cool, but I wish we were more involved in you know ...

When asked about how clients were experiencing their interaction about the church, one interviewer commented that, "If they have to wait around they definitely

notice stuff...and some of the people read the pamphlets and they're asking me questions and I didn't know how to answer...So they do notice it and they do think about it."

More recently, one of the coordinators of the Clover Valley Stars wondered how possible it would be to get a sidewalk built from her location to ours. Since we are a warehouse district such things are not normal. A sidewalk would be useful because it would be easier to walk on a sidewalk with the Special Need Adults between their place and ours instead of negotiating around trucks and transports. District Commander Woods happened to be around and I asked how I might make that happen. "Not a problem," he said. "Write a letter and send it to the City Chamber for discussion. They will reject it first time round—as always. Then we work all the counselors. I'll jump in. We get the mayor involved. You get all your partners speaking into it. You will have a sidewalk in a year."

Specifically for the Church these partnerships have opened up our eyes to a new and growing understanding of our identity. The Senior Pastor stated, "I'm wondering if this is part of our calling, part of the mantle or anointing to use the charismatic term, that God is giving us. What would the future look like if we continue to pay attention to that?"

Preliminary and Tentative Implications

The study reveals that as a member of the Global Civil Society we have a compelling capacity to cultivate a network of Civil Society organizations who are able to enhance and expand their efforts by partnering together. There is much in common with other organizations where needs are great and resources are minimal. Too often the resources of the church are far too often deployed toward internal needs or faraway places instead of becoming a resource for the health and strength of their local context.

One staff member stated, “God is teaching us to be good stewards. To just say, “This is not our building. It is not PCC’s building. It is His building and He wants to use it for his glory. This is a chance to do it in every one of these opportunities.” A budding church planter reflected, “I think just as a young pastor seeing, like thinking outside the box a little bit. I can now look forward and go....that is an option, partnering with local organizations. I don’t think many young guys have the opportunity to see that happening in the churches.” There are number of implications that are both tentative and initial.

First of all, these new relationships are having a shaping influence on our understanding of who we are. The relationships are providing a new sociological space in which we can dwell as the church. Although we haven’t framed that space as a church community this paper’s research is suggestive about understanding our participatory and prophetic role in Global Civil Society. It would be valuable to develop a fuller missional understanding that not only simply replaces our word for evangelism but becomes sufficiently capable to reframe our location in the sociological map of today.

Second, we have not intentionally functioned as a deliberative and participatory community in the design and development of our community but our credibility to do so is enlarging through the favor that our existing partnerships and involvements have produced. The District Commander through his community policing strategy has created a deliberative community association that has successfully initiated a homeless shelter and despite significant population increases in the last seven years has maintained crime at constant levels. Becoming a regular participant will invite the church into opportunities where a “prophetic” voice is developed and nurtured. As such, we have not developed a prophetic voice that is aware of our local community needs and addressing them with the

moral wisdom that befits the church. We have demonstrated to our community that we seek to be active participants. How we move from this position to one of greater prophetic influence will be dependent on our missional imagination and heart. Perhaps we approach a place where we can explore the question that Gary Simpson posits, “How might congregations become the sociohistorical locus for imagining and enacting rational and prophetic criticism for the sake of a more rational and just society?”¹⁹

Third, one hundred and forty minutes of interviews provided some valuable material but more people and more interview time would serve this research further. Interviewing people outside the network of existing coordinators, clients and staff would be fruitful in discerning the reach of Pacific’s relationships. Interviewing members of our congregation would discern how members and attendees perceive and value our partnerships. Such efforts, however, were beyond the capacity of the researcher for this study.

Fourth, there is great fruitfulness in providing more networking among the existing partners and among the many clients who drop in to our place for programming. Our materials are being read but most of the materials available are designed for church attendees. If the church desires to seriously engage the local context and to become a radical presence within it, it must be strategic in dwelling within the core networks that shape what the community does. The simple requests to provide a place for children to play, to provide space for people to network freely as they come and go from our facility, to network get-togethers so that people can meet is not just a simple but wise ways to deepen our connection to our own world.

¹⁹ Simpson, 131.

Appendix 1: Quick Descriptions of existing relationships:

1) **Reach Child and Youth Development**—This group rents space four full days a week and provide directed learning for autistic children. They pay an annual rent of \$20,000/year.

2) **Clovervalley Enterprises**—This ministry is designed to provide day work programming for mentally delayed adults. Due to new legislation that pay should be minimum wage their program was being significantly curtailed because they didn't have the financial means. They started a drama program. Our church has a great stage with sound and lighting. They now practice twice a week and do two public performances a year. More recently we talked about rent and instead of direct payment we arranged a two days of work for two days of building use. Now they have legitimate work with legitimate pay.

3) **Harvest Box**—a social initiative by Aldergrove Community Services to provide a monthly bag of local produce for any family at a cost of \$8.00/bag. They need space once a month to receive produce, repackage and distribute. The program is geared to supply nutritious food to under-resourced families. They pay \$45.00 per time.

4) **Clover Valley Family Resource Place**—They provide a drop in two mornings a week for parents and tots to connect with community resources and to be mentored in parenting strategies. They pay \$45 each day of use.

5) **Outreach Canada—Chaplaincy**--We have partnered with Outreach Canada by providing an office rent free so that a chaplain that serves employees in community businesses can have a local office.

5) **Cloverdale Christmas Hamper**—This is longstanding program that we have assumed as a church in the last couple of years because of capable lay leadership.

Business, other churches, police, firefighters, schools are all participants in collecting, packing and distributing huge hampers that can feed your family for a month. No rent.

This

Appendix 2—Forum Invitation Letter



Jim Heuving
 18457-65 Avenue
 Surrey BC
 V3S 8T1
jim.heuving@pacificcommunity.ca

August 9, 2010

Dear,

This is a letter to invite you to participate in a one hour forum on Thursday August 27. I'm presently in the midst of doctoral studies and one of my courses requires some practice in a research method that uses an interview process as one of its foundational skills. As in all my projects at the school I seek to weave them into what I'm doing from day to day so that there is a valuable benefit beyond just finishing school work. In this project I want to explore what is happening between Pacific Community and the different organizations that we partner with.

One of the topics of study in my present course is called "Grounded Theory Research". It is a model of data research that uses interviewing as a key way of generating data. It might be a tool that I might use to complete my doctoral thesis in two years. This little project will allow me to develop my skills with this model of research and at the same time serve as a way to potentially help us do things more effectively at Pacific.

This invitation is not a result of any initiative from the Board at Pacific, or the staff at Pacific or anybody other than the school I'm studying at. However, I am supposing that the small research effort will provide some benefit for all of us as we seek to make our existing relationships flourish. The point of this paragraph is simply to lessen any second guessing you might have about what we feel about you and your partnership.

Here is what my research project looks like. I am organizing three separate forums for different people. Each forum will have around six participants and last no longer than one hour. My hope is that you can participate in the one that relates to you.

Forum 1: Coordinators and/or Leaders from each partnering group

Forum 2: Clients who participate in the different programs

Forum 3: Staff and Members at Pacific

Here are the sorts of questions I will be asking (relative to each group):

1. What are some of the local community issues being addressed?
2. What are some of the social impacts?
3. What has the experience been like?
4. How has partnering with Pacific helped?
5. What is good? What can be improved?

After the interviews I do the hard work of transcribing the interviews, coding them and then beginning to listen clearly to what has been said. If the “Grounded Theory Research” experts are right, something very worthwhile will result—something that we can perhaps all learn from. Of course I’m doing this little project and I can’t guarantee results—except to complete my course work on time. Nevertheless, I think it is a wonderful project and I expect it can benefit what we have started in these relationships.

Here are the **dates and times** of the three forums (times will adjust to make things work but the day seems to be the best).

Forum 1: Thursday September 27 at 11:30 am – 12:30 am for Coordinators and/or Leaders from each partnering group

Forum 2: Thursday September 27 at 10:30 am –11:30 am for Clients who participate in the different programs

Forum 3: Tuesday August 31 at 11:30 am to 12:30 Staff and Members at Pacific

Secondly I would like to ask if you could recommend some other clients who might want to participate in a separate forum.

I look forward to talking to you more about it. I would greatly appreciate it if you were able to help by participating. I have put three lists for each forum on the peg board by my office door. You can indicate there that you are able to participate.

Thanks,

Jim Heuving
 Executive Pastor
 Pacific Community Church
jim.heuving@pacificcommunity.ca
 604-308-6191

Appendix 3: Interview Questions and Process

Questions for CSO Coordinators

This is an opportunity for me to learn about how our relationships and what is being accomplished through them. This exploration is not being driven by the church but is a study that derives from my Doctoral course work which is now “demanding” a study project. I am curious about the expanding network of relationships we are experiencing at Pacific and I want to explore what is happening as a result of these partnerships. I am quite excited about these relationships and the opportunities that are inherent in them. However, I also understand that there are different levels of comfort in partnering with a church and this exploration provides a way to explore how the church presently mixes with some of the local initiatives that you are involved with. As you are aware, the church is a faith-based organization that exists to “propagate” religion, and in our context Christianity, and to “do good” in our community. This is in contrast to a community center. Within that context I want to simply explore what we are all experiencing.

Introduce forum participants

Describe other forum participants: Staff and congregation forum, Program coordinator forum, Program User forum.

Set time parameters—one hour

Initial Open ended Questions

1. What are some of the local community issues that your organization is addressing?
2. Describe, using a recent example or story, how your program has impacted a family or individual?
3. What social impact do you see as a result of your organization?

Intermediate Questions

4. How have your clients, those who use your services, experienced the interaction with the church?
5. How has partnering with Pacific helped you to develop and expand your efforts in the community?
6. What, in your opinion, are some contributions that you could see the church having in your efforts?

Ending Questions

7. Given your experience in partnering with Pacific what advice would you offer to better develop these kind of relationships?
8. Is there anything else you would like to add or comment on in relation to what we ?

Thank-you

Questions for Program Clients

This is an opportunity for me to learn about how our relationships and what is being accomplished through them. This exploration is not being driven by the church but is a study that derives from my Doctoral course work which is now “demanding” a study project. I am curious about the expanding network of relationships we are experiencing at Pacific and I want to explore what is happening as a result of these partnerships. I am quite excited about these relationships and the opportunities that are inherent in them. However, I also understand that there are different levels of comfort in partnering with a church and this exploration provides a way to explore how the church presently mixes with some of the local initiatives that you are involved with. As you are aware, the church is a faith-based organization that exists to “propagate” religion, and in our context Christianity, and to “do good” in our community. This is in contrast to a community center. Within that context I want to simply explore what we are all experiencing.

Introduce forum participants

Describe other forum participants: Staff and congregation forum, Program coordinator forum, Program User forum.

Set time parameters—one hour

Initial Open ended Questions

1. What are some of the local community issues that you see are being addressed in the program that you are participating in?
2. Describe, using a recent example or story, how the program has impacted you and perhaps your family?
3. What social impact do you see as a result of this organization?

Intermediate Questions

4. How have you experienced the interaction with the church?
5. What, in your opinion, are some possible contributions or improvements that you could see the church making, if any?

Ending Questions

6. Given your experience in partnering with Pacific what advice would you offer to better develop these kinds of organizational and program relationships?
7. Is there anything else you would like to add or comment on in relation to what we discussed?

Thank-you

Questions for Pacific Community Staff and Members

This is an opportunity for me to learn about how our relationships and what is being accomplished through them. This exploration is not being driven by the church but is a study that derives from my Doctoral course work which is now “demanding” a study project. I am curious about the expanding network of relationships we are experiencing at Pacific and I want to explore what is happening as a result of these partnerships. I am quite excited about these relationships and the opportunities that are inherent in them. However, I also understand that there are different levels of comfort in partnering with a church and this exploration provides a way to explore how the church presently mixes with some of the local initiatives that you are involved with. As you are aware, the church is a faith-based organization that exists to “propagate” religion, and in our context Christianity, and to “do good” in our community. This is in contrast to a community center. Within that context I want to simply explore what we are all experiencing.

Introduce forum participants

Describe other forum participants: Staff and congregation forum, Program coordinator forum, Program User forum.

Set time parameters—one hour

Initial Open ended Questions

1. How do you feel about the existing relationships Pacific has established with different community organizations that use our space?
2. Describe how partnerships by Pacific within this neighborhood/community are making a difference? (What social impact do you see as a result of Pacific’s involvement with these organizations?)

Intermediate Questions

3. What, in your opinion, are some opportunities that you could see Pacific having in building these relationships?
4. What, in your opinion, are some of the challenges that you see Pacific having in building these relationships?

5. Tell me what you think God is doing through these relationships with these organizations?

Ending Questions

6. Is there anything else you would like to add or comment on in relation to what we have discussed?

Appendix 4: Article on Pacific's Partnerships (September 12, 2010)

Let me share with you something that you might not know about Pacific; it is something we are becoming more and more excited about. We have never set out to see this happen. In fact it just happened over time and more recently has begun to help us understand new ways in being the church.

Some years ago a member of our church, a Public Health nurse names Nan Huth, asked if she could use space at the church to organize what was called AM Connections. The Public Health building was too small to host some of their workshops. Nan imagined a partnership where the church could combine ministry with some of the Public Health initiatives. We had the space and we said yes. Though Nan now attends Coquitlam Alliance with her husband Cam who is the Executive Pastor, but AM Connections developed into what we now know as MOMs while she was still at Pacific. The Public Health connection inspired some government funding partnership with OPTIONS Surrey and Pacific coordinate a needed Drop In Center in Cloverdale, "*Clover-Valley Family Resource Place*." Twice a week they use our pre-school and nursery rooms and over 50 parents and children attend weekly.

Mother Goose is an offshoot of the CFRP and OPTIONS. It is a 10 week popular Nursery Rhyme singing group for Moms and their infants. It has a waiting list. They often provide 2 or 3 sessions through the year. In the last couple of years more partnerships emerged. In our industrial neighbourhood a non-profit organization exists which seeks to provide programming for adults with disabilities—a very under-resourced

community. One of their new programs was the **Clover Valley Stars**--a drama program. They needed a place to practice and perform. We said, "yes." Every Tuesday and Thursday 20 people march into our place to practice. Twice a year they put on a big show. As a staff we helped and participated in some of their productions. More recently we negotiated two days of use for two days of work. This way they have use of the facility and they help us to maintain our place.

Harvest Box is another partnership. They use our warehouse the last Thursday of every month. They provide bags of fresh produce to those who struggle to provide enough health food for their families. The non-profit program initiated by Aldergrove Social Services is ingenious. They purchase fresh produce from local suppliers—such as Ralphs . Volunteers from High Schools, businesses and community workers pack the produce into carry bags that have been pre-ordered. Each bag costs \$8.00 but includes about \$24.00 worth of fresh food. Presently 300 bags are packed. They want to grow to a 1000. They outgrew the facilities of another church and asked if they could use our space. We said, "yes." By the way, if you want to volunteer at Harvest Box I can set you up.

Reach is another non-profit program. Due to government cut-backs Reach, who provides behavioural intervention for autistic children, had to change their program. Prior to partnering with us, their workers went to the children's home. Someone from *Mother Goose* recommended that they call us. They asked, we said "yes". Now the families come to Pacific where we rent rooms for

the Behaviour Interventionists to work. If you visit us between Mondays and Thursdays you will hear children. The new partnership has opened up new opportunities for Reach.

Cloverdale Christmas Hampers is another close partnership. Perhaps you have assumed that it was just us. But really it a collaboration of churches, schools businesses and other organizations. It just happens to be lead by Scott Napier, one of our own. When the hampers outgrew their original space and they asked us if we could help we said... “Yes.”

It has been a fascinating experience. Last year we hosted a lunch for some of the coordinators and workers of these partnerships. This year we hope to the same. These organizations are people getting to know about Pacific and want to know more about us. One volunteer from Harvest Box said something near to this, “We come into the building once a

month. The High School volunteers look at all the Haiti supplies and are impressed. They hear the Clover Valley Stars preparing for their Mama Mia production. We bump into parents attending the Drop In. The parking lot is just full. This Church does a lot—more than we realize. We would love to connect more.”

For us on staff we really enjoy the mix of people and the real live interaction we have with everyday people who live right in our neighbourhoods. Pastors are not half as exciting. We might not be in the middle of town but God has opened us up to the world in fascinating ways. It is beginning to dawn on us that by partnering with some of these organizations in our community we are finding places to be the presence of Christ. It might not be crusade or door knocking evangelism; it might in fact be something more profound. We just thought you should know!

Appendix 5:

Martha Nussbaum's list of central human functional capabilities is as follows:²⁰

- **Life.** Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.
- **Bodily Health.** Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.
- **Bodily Integrity.** Being able to move freely from place to place; having one's bodily boundaries treated as sovereign, i.e. being able to be secure against assault, including sexual assault, child sexual abuse, and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.
- **Senses, Imagination and Thought.** Being able to use the senses, to imagine, think, and reason – and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing self-expressive works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to search for the ultimate meaning of life in one's own way. Being able to have pleasurable experiences, and to avoid non-necessary pain.
- **Emotions.** Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by overwhelming fear and anxiety, or by traumatic events of abuse or neglect. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)
- **Practical Reason.** Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience.)
- **Affiliation. A.** Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another and to have compassion for that situation: to have the capability for both justice and friendship. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.) **B.** Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails, at a minimum, protections against discrimination on the basis of race, sex, sexual orientation, religion, caste, ethnicity, or national origin. In work, being

²⁰ Warner, 13-15.

able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

- **Other species.** Being able to live with concern for and in relation to animals, plants, and the world of nature.
- **Play.** Being able to laugh, to play, to enjoy recreational activities
- **Control over One's Environment. A. Political.** Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association. **B. Material.** Being able to hold property (both land and movable goods), not just formally but in terms of real opportunity; and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure.

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