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A Congregational Study on Mission Readiness: Toward a Practical Ecclesiology of Practical Action

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Abstract

The case study investigates mission readiness as a form of church mobilization involving participants and the investigator constructing a framework of ministry practices for analysis. The participants were from a local church interested in improving ministry practices for social engagement. I collaborated with a local church using a self-assessment tool I developed for church mobilization readiness assessments. The input following the assessment results was based on critical realism epistemology and ontology. Best practices of mission readiness served as a basis for facilitating participants using critical realism methodology in workshops. The workshops included participants using triangulation and thought operations. The question for the study was: how do congregations assign practical theological meaning in assessing their performance in mission readiness for church mobilization? The results demonstrate how a critical realism methodology helps transform and improve ministry practices. Critical realism thought operation methods were appropriate for practical theological analysis in church mobilization. Participants contributed additional action items for the framework. This article includes mapping tables with summary descriptions of elements of the framework. The mapping tables highlight transformation points to illustrate the results of participants' self-assessments and planning activities to improve elements of mission readiness. Further study may help investigators demonstrate how the framework is helpful beyond the limited use of the framework.

Keywords: Missional ecclesiology, Church mobilization, Mission readiness, Congregational assessment, Church engagement

Introduction

In recent years, there has been a shortage of empirical research on church mobilization to assist practical theologians in understanding how congregations perform and assign meaning to these practices. Although studies were designed to establish an empirical basis for community mobilization best practices, these studies were not focused on church mobilization *per se* (Joffre et al. 2002; Kraftarian et al. 1997; Lippman et al. 2016). Other studies on social ministry and social action practices may serve as an empirical foundation for conducting studies in church mobilization (Dudley 2002; Olson 2000; Sider et al. 2002). This case study examined multiple practices to observe how congregations experience church mobilization on several dimensions. The opportunity emerged because of circumstances surrounding a collaborative project to assist congregations in assessing their performance and readiness to engage community members. Moreover, this study examined the practical theological implications of using an analytical framework to develop a practical ecclesiology of ministry practices. This study assumes that church mobilization is a church praxis phenomenon that requires a congregational level of analysis. Church praxis was theorized as a multi-faceted and multi-dimensional practical theological concept defined as a complex set of collective acts or performances by a congregation toward fulfilling its call to participate in God's mission. In this study, church mobilization is broadly defined as *empowering internal and external resources to implement strategies to increase member participation through meaningful social engagement to address one or more issues in the broader environment*. The definition of church mobilization resulted from analysing strong predictors of performance and readiness using the Church Performance Readiness Inventory for quantitative analysis. The performance criteria consisted of items with scales of readiness that make up multiple constructs. Four performance dimensions of church mobilization constructs serve as prospective models. The models for church mobilization were tested using multivariate statistical analysis based on a large sample of church performance readiness profiles. These include (1) mission readiness, (2) spiritual calling, (3) capacity for engagement, and (4) engagement readiness. This study will only discuss the results of one of these dimensions at a local church to lay a foundation for future practical theological investigations. Mission readiness was the dimension of church mobilization selected for this case study. Specifically, mission readiness refers *to a congregation's collective stake in the church's personnel possessing the essential capabilities to execute and achieve its mission goals*. There were six constructs identified for the self-assessment process in the study related to mission readiness, including (1) relational bonds, (2) church leaders, (3) dedicated support staff, (4) belief in the plan, (5) commitment to action, and (6) available capabilities. The question for this case study was: how do congregations assign practical theological meaning in assessing their performance in mission readiness for church mobilization? An answer to this

question may inform further studies investigating the other dimensions of church mobilization.

Review of Literature

Relational bonds refer to the psychological benefits members may enjoy because of relationships and social identity (Dutton et al. 2010; Erdogan et al. 2012) and in an organizational setting (Boyd et al. 2014; Klien et al. 1986; Pretty et al. 1992). Relational bonds may help members establish trust (Kraftarian 1997), and sustainable working relationships with stakeholders may strengthen their commitment to the mission (Diani and Bison 2004; Lippman et al. 2016; Sampson 2003). Some studies suggest successful outcomes in clergy-led relational bonding efforts with outside stakeholders (Cavendish 2001; Morris 1984; Olson 2000). This study's theoretical definition for relational bonds was shared passions with internal and external stakeholders that know and trust congregations and support their public ministry.

Studies have also focused on leading actors involved in community mobilization practices (Laverack and Wallerstein 2001; Norton et al. 2002), emphasizing the importance of leadership (Kraftarian et al. 1997; Laverack and Wallerstein 2001; Norton et al. 2002) and unplanned but expected leadership "from every member" (Joffres et al. 2002). The role of leaders in church mobilization for social engagement has been well documented (Barnes 2005; Cavendish 2001; Lee 2003; McCalla 2005; Morris 1984; Olson 2000; Pattillo-McCoy 1998; Unruh 2005). In this study, the theoretical definition for church leaders is those who guide church growth and keep mobilization efforts on track throughout all new or ongoing phases.

Dedicated support staff was those individuals in the organization positioned to perform specific tasks associated with the mobilization effort (Kraftarian et al. 1997; Lippman et al. 2016; McAdam 1999; Norton et al. 2002; Tilly 2004). Churches organize their resources to cope with the complexity of the challenges of social engagement and collaborate with community partners (Barnes 2005; Cavendish 2001; Dudley 2002; Lee 2003; McCalla 2005; Morris 1984; Olson 2000; Pattillo-McCoy 1998; Scheie et al. 1994; Sider et al. 2002; Unruh and Sider 2005). In this study, the theoretical definition of dedicated support staff was church-based staff with logistical and technical administrative skills to assist members in implementing church ministry.

Belief in the plan involved members having a sense of ownership and feeling heard when providing input, developing a sense of efficacy, and building trust among the stakeholders (Buechler 1995; Edelman 2001; Joffres et al. 2002; Kraftarian et al. 1997; Tilly 2004). This suggests a relationship between what members believe and the

plan's credibility. Findings suggest that church beliefs are connected to "social-structural realities" until the strategies become implausible (Swidler 1986). Therefore, churches seek reliable and objective information for effective social engagement. Reliable and objective information includes understanding the context, barriers, local institutions and demographics (Dudley 2002). Additional findings suggest that churches take care to ensure the participation of others in the planning process (Dudley 2002). In this study, the theoretical definition of belief in the plan was that members believe it is feasible for the church to achieve its goals with the desired impact.

Commitment to Action findings suggests that this has to do with the members' commitment to action for church mobilization for social engagement (Joffres et al. 2002; Kraftarian et al. 1997). Churches use partnerships to sustain commitment over time and use their church's language of compassion to gain member support (Dudley 2002). In this study, the theoretical definition of commitment to action was church members vested in ensuring the congregation's actions benefit those in need.

Available Essential Capabilities were found to have to do with members in the organization who can take immediate action (Joffres et al. 2002; Kraftarian et al. 1997; McAdam 1999; Norton et al. 2002). Churches regularly use volunteers to implement their ministries as a necessity (Dudley 2002). This study's theoretical definition was members with core competencies to execute the plan to achieve the target goals.

Analytical Framework for Church Praxis

In a previous study, the analytical framework for church praxis in Figure 1 resulted from empirical observations of church performance and readiness for social engagement. Central features of the analytical framework consist of two interrelated and interconnected models of interdependent systems: church praxis and missiological praxis models. The models are conceptual tools to explain, interpret, and translate how congregations observe and experience social engagement as a community. Although praxis theory is the starting point for using the framework for model-building, its triangulated elements are sensitive to changes and knowledge about other elements. The framework comprises interrelated and interconnected systems understood within a stratified and differentiated reality (Danermark et al. 2002).

The principal elements of each system in the framework facilitate a practical theological process toward understanding ministry practices. Three elements of praxis and ecclesial theory require a descriptive process for understanding what is happening or what activities participants are experiencing. *Action* is a generalized term that

refs to activities involving one or more actors toward achieving an intended goal. *The theory* is a generalized term that refers to the implicit logic or rationale of the activities that explain the action. *Context* is the situation or environment of action and theory that enables, creates, constrains or limits activities. The *norm* in the ecclesial theory system refers to the underlying patterns reflective of the congregation's culture relative to performance and readiness that influence praxis theory. *Form* refers to a contemporary characteristic or category that describes praxis theory and its significance for church praxis. *Function* refers to the purpose of praxis theory as a description of the expected benefits and rewards experienced by the congregation and other actors. Ecclesial elements were observed as using practical and theological reasoning about what was happening. This facilitates a triangulated and correlated theological analysis based on the theories and concepts introduced using the doctrinal theory system's principal elements. The doctrinal theory's Mission of God element refers to members' beliefs and knowledge about God's plan for all creation. The People of God element refers to the church and community's spiritual identity as perceived by the members. The Spirit of God refers to how members perceive the empowering work and ministry of the Holy Spirit in the church. The doctrinal theory elements are structures and causal mechanisms that theologically correspond to praxis and ecclesial theory elements.

Figure 1   Systems, Structures and Causal Mechanisms of Church Praxis
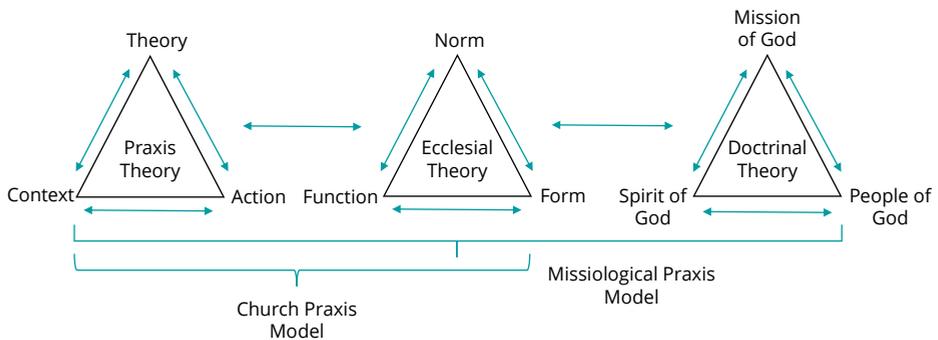
A previous study validating this framework suggested that six propositional axioms may be used to examine church praxis models. These propositional axioms include the following.
1. When a new praxis theory emerges, a new ecclesial theory will emerge, and vice versa.

2. When one praxis theory element changes, the other praxis theory elements will change.
3. When one ecclesial theory element changes, the other ecclesial theory elements will change.
4. When an ecclesial theory element changes and any praxis theory elements remain the same, the ecclesial theory may also correspond to the praxis theory.
5. Changes to any element will influence changes to elements in praxis and ecclesial theory.
6. The doctrinal theory and its theological elements may be true or untrue for a church praxis model.

These features and propositional axioms of the analytical framework assisted with examining the congregation's development toward constructing a practical theology of church praxis. However, the axioms were applied to participant inputs only and set limits on the results.

Background

This study used a critical realism approach to explore and develop a theological-theoretical framework to understand church praxis. A multiple-case study design approach was used to investigate varying degrees of church praxis among conservative or evangelical churches in their respective social context. The convenient sample of churches resulted from collaborating with a national evangelical church denomination seeking to mobilize their churches to address multicultural issues among constituent groups. I developed an assessment tool that measures degrees of performance readiness for social engagement. The denominational church leaders collectively decided to address issues of diversity and inclusion before learning about the study or assessment tool. Upon hearing about the tool, church participants requested access to the readiness assessment. The multiple case study validated the instrument I produced and allowed me to collaborate with individual congregations using the assessment tool. This study aims to demonstrate how results can be utilized for theological reflection and improving ministry practices at a local church through collaboration.

Participants

The participants in this case study were from a large church congregation who completed an online self-assessment survey about their mission readiness for social engagement. The church is in the central part of the United States. Members were interested in learning what they needed to do to prepare to become socially engaged in the broader culture. The participants comprised 23 men and women selected by

a church leader to participate. Participants knew that the entire process of problem-solving and planning would take months and were committed for the duration as needed. According to their eschatological vision, the congregation desired to become a multicultural church, as indicated in Revelation 7.9. The congregation was predominantly a church of Caucasian Americans in a county over 95% Caucasian. The church is part of an affluent community experiencing an increased economic divide, with those earning $75,000 and over per household income against a growing population earning less. In recent years, the community has experienced demographic changes related to income. For instance, household income dropped by an average of 25% in the church's county. However, compared, those experiencing poverty in the U.S. are at four times the county rate. The church is situated within two miles of a growing diverse community that has the potential to influence these changes (Grammich et al. 2023).

Data Collection

This study used the Church Performance Readiness Inventory to facilitate church leaders conducting self-assessments of the church's readiness to be mobilized for social engagement. The items were on a scale to see how ready churches were for social engagement. The Church Performance Readiness Inventory was an online digital survey comprising 18 constructs that functioned as predicates of readiness and action within a multi-dimensional framework. There are 45 behavioral items. The constructs and the instrument items were validated using regression analysis. Mission readiness constructs were significantly correlated as a model of predictors for mission readiness. The scale is a continuum that measures *poor readiness* to *ready* for action. The response choices ranged from 1 to 6, with 6 points designated for the perceived highest frequency of activities indicating readiness at the community level. The scale responses measured perceptions about the church as follows: 1) almost never true, 2) rarely true, 3) usually not true, 4) occasionally true, 5) often true, and 6) almost always true. Questions allowed participants to respond to reflect on their perception of how frequently the actions occurred at the church level. The items measured an aspect of each dimension based on an individual's perception of the church's readiness. The interpretation of readiness scores was based on the percentage of members mobilized for social engagement to achieve mission goals. Scores computed to indicate strong readiness (equal or greater than 90%), ready (80–89%), moderately ready (70–79%), low readiness (60–69%), somewhat unready (50–59%), unready (40–49%), and not applicable (39% or less). Average readiness scores were used to assess performance in each dimension of church mobilization. Mission Readiness was one dimension measured for this study. Each participant received a report of the findings to provide focus group feedback and contribute to an open-ended questionnaire based on a consensus.

Procedure

I facilitated participant involvement through stages in the assessment and practical theological reflection process. The process involves systematically investigating a ministry practice using nomological analytical methods to build a framework. Nomological analytics involves using assessment results, triangulation and thought operations to examine ministry practices to improve performance readiness. Assessment results and the adopted best practices were necessary for valid inferences to produce key success factors and new ideas for additional action. Triangulation facilitated participants validating practical action with the ministry context and biblical values communicated in Tradition. Thought operation reasoning about what key success factors were necessary to produce valid 'concrete' ministry practices for the framework.

After reviewing the average scores on readiness, I guided participants in analytical methods to generate descriptions for the properties of each component part of the framework (see Figure 1) during workshop activities. There were three activities. First, participants reviewed and adopted activities of best practices for mission readiness. Impact analysis methods based on their experience validated best practices of church mobilization and informed the framework.

Participants also triangulated new activities with their values and interaction settings for environmental factors. Participants also brainstormed for new activities to address issues that emerged during their impact analysis of factors they identified. The participants generated practical action input according to the framework components' properties. Participant inputs were mapped as significant points of transformation for the framework.

Results

A detailed description of the results based on the scoring, interpretation, and additions to improve the elements of mission readiness are in the mapping tables below for each construct. The mission readiness assessment indicated that the congregation was experiencing unreadiness with low and moderate readiness. One exceptional development in the congregation's performance on the church leaders' scale indicated they were experiencing a sense of being ready. However, on one action, under church leaders, they were experiencing low readiness. The results of church mobilization for mission readiness were as follows.

Relational bonds performance was assessed as low readiness. *Dedicated support staff* indicated the congregation was moderately ready. The *belief in the plan* assessment indicated unreadiness. *Commitment to action* results showed low readiness. *Available*

capabilities indicated low readiness. The participants further assessed these performances in mission readiness using the framework for assigning practical and theological meaning.

Practical Theological Perspectives

The result of relational bonds was low readiness, indicating a need for performance improvements in praxis theory and ecclesial theory (Table 1). Participation in activities for relational bonds was insufficient. Relational bonds were associated with the biblical concept of compassion because it has to do with helping members experience making a difference in the lives of others. Compassion was the motif for creating opportunities for the people of God to establish relationships to address needs in the community. Community events promote social interaction with actors representing the issues and can lead to listening sessions to increase understanding of the needs in the community. The Spirit of God leads the people of God to experience how showing compassion plays a role in fulfilling a faithful call to participate in the mission of God.

Table 1   Mapping Results of Relational Bonds for Mission Readiness

Action	Theory	Context
Create opportunities for members to develop relationships with community partners. (Low readiness) *Organize community listening sessions to learn about community needs.* Recruit volunteers to participate in relief services for people in need.**	Relationships can develop when people with a common interest come together. *Engaging in volunteer activities will help people to connect with community group members.**	Participant activities that involve creating opportun for people to interact may insufficient. (Low readiness)
Form	**Norm**	**Function**
Educational outreach and social engagement processes lead to learning about opportunities and networking. *Social engagement events demonstrate compassion.**	Patterns of infrequent interaction with individuals or groups outside the congregation indicate low readiness. *Patterns of social interaction with individuals and groups outside of the congregation to increase readiness.**	Expand social interaction support church engageme the community context. *Expand social interaction demonstrate support for church engagement and compassion for communit members.**

*Indicates points of transformation

The assessment results for church leaders (Table 2) indicated that the congregation was moderately ready for mission readiness. Moderate readiness scores suggested activities related to church leaders may be insufficient for mobilizing the church. The participants' interpretation was that church leaders might also refer to compassion (as stated above) and the concept of stewarding, which refers to leaders being able to manage and control conditions for the congregation to address issues for social engagement. Stewarding involves helping others to understand how to lead, learn, and steward their resources and abilities to engage others. The motif of stewarding transforms how volunteers learn to lead as the people of God. Church leaders are empowered by the Holy Spirit to model compassion and stewarding to facilitate and support healthy social interaction. The goal is to help the people of God experience competence in leaders who are spirit-filled with a congregation seeking to do God's will.

Table 2   Mapping Results of Church Leaders for Mission Readiness

Action	Theory	Context
Train leaders who are responsible for church mission. (Moderately ready) Recruit motivated volunteers who will support church mission ministries. (Moderately ready) *Facilitate members participating in local ministries through partnerships.* *Inform members about the impact of their investments in time, money, and talents.**	Training helps leaders learn how to lead. Motivated volunteers will engage when invited to participate. *Training will help leaders learn how to care for and manage people.** *Volunteers who are eager to participate will learn what it takes to participate.**	Participation in training and recruiting for church mission to support church mobilization activities may be insufficient. (Moderately ready)
Form	**Norm**	**Function**
A process for creating leadership resources in the congregation. Processes for helping people learn how to engage in mission ministries. *Awareness raising to help people to learn how to manage how they can engage in ministry.**	Participation in training activities for developing church leaders is moderate. There is moderate support for helping people to gain experience. *There are informational activities to help people to gain experience.**	Create social support systems to manage activities to achieve mission-related goals. Increase capacity for volunteers to engage in mission-related activities. *Empower individuals to participate.**

*Indicates points of transformation

The results regarding dedicated support staff suggest that the congregation's performance and readiness profile were moderately ready (Table 3). This score means that positioning dedicated support staff, using social networks, and using technology-based services performance may only result in moderate consistency in mobilizing the church to achieve mission goals. Participant reflections about dedicated support staff were associated with the biblical concepts of hospitality and justice. Participants understood that congregational readiness improvements required hospitality to increase resources and present valued resources to the congregation. For instance, dedicated support staff would be used to staff youth events to show support to the youth. Staff could facilitate more members receiving 'blessing bouquets' to cultivate a sense of belonging. A mission goal related to justice is that staff importance is elevated to integrate a sense of justice or morality in defining their role. This will enhance the congregation's reputation as a place where everyone is important. Staff members are the people of God. Attending to their needs involves providing them with resources so that the congregation and other actors receive assistance during mission-related activities.

Table 3   Mapping Results of Dedicated Support Staff for Mission Readiness

Action	Theory	Context
Place dedicated staff resources in a position to support achieving mission goals. (Moderately ready) Utilize social network resources to provide space to implement mission activities. (Moderately ready) Use technology-based services to create opportunities for members to participate. (Moderately ready) *Staff youth activities with members.* Expand blessing bouquets regularly for members to reach more people.**	Assigning staff to specific roles may help support the congregation's participation. Securing unutilized space within the social network may help expand mission activities. *Staffing youth activities will help youth feel welcome or valued.* Positive messages will help to get people involved.**	Current levels of involvement and participation may be consistent with supporting these church mobilization activities. (Moderately ready)

Form	Norm	Function
A system for resource administration. They are problem-solving to expand resources. Ministry development and innovation. *Strengthened capacity for these forms of activities.**	Resource management and development activity patterns suggest that the congregation is moderately ready. *Increase patterns of the above activities.**	Improve the availability of resources and opportunities to support mission-related activities. *Blessing bouquets will help them feel like they belong.* To produce more output for participation to happen.**

*Indicates points of transformation

In Table 4, the belief in the plan performance and readiness profile for church praxis was low readiness. Recruiting members to participate in decision-making and planning was moderate. However, the low readiness performance was insufficient for capitalizing on members interested in involvement and supporting those with skills to organize within the congregation. Participants understood these conditions as emphasizing a need to focus on the biblical values of responding to God's call for compassion on all humanity without exception.

Table 4   Mapping Results of Belief in the Plan for Mission Readiness

Action	Theory	Context
Recruit members who represent constituent groups to participate in decision-making and planning. (Moderately ready) Capitalize on members' interest in being involved in mission-related activities. (Low readiness) Provide support for members who can organize activities to address needs. (Low readiness) *Create time for members to hear testimonials about fulfilling a call to participate in ministry.**	People from different perspectives may provide significant input. Members are willing to participate when they have something to offer. Members with organizing skills need support to engage fully. *Individuals with social organizing skills will know how to identify and recruit members for the mission.**	There is insufficient support for congregational involvement and participation related to members' belief in the planned activities. (Low readiness)
Form	**Norm**	**Function**
A process for empowering those who feel excluded. An inclusive approach to identifying volunteers. A process of using authority to appoint people for a specific task. *Church-based community organizing.**	Patterns indicate low to moderate readiness to engage constituent groups in decision-making and planning. The activities for including and appointing individuals are insufficient for achieving mission-related goals. *The level of awareness will increase involvement.**	Empower marginalized individuals and groups who may or may not possess organizing skills to support church mobilization activities. *Increase awareness of the plan.**

*Indicates points of transformation

Members with organizing skills could identify congregants in the margins to involve them in providing input for mission activities as the people of God. Their input for decision-making and planning to implement mission activities to increase participa-

tion is essential. Asking members to share their testimony about their experience echoes the motif of compassion in finding ways to address the needs and circumstances of others. In Table 5, the assessment results for congregational performance and readiness for commitment to action were moderate, with some unreadiness issues. Somewhat unreadiness indicated limited access to opportunities to get involved, and that performance would be insufficient because of low consistency with a commitment to action. Participants suggested the biblical value of stewarding facilitated understanding of the needs. People must feel confident about how members respond to the congregation's call to the mission of God. When members hear about the magnitude of the need and the work the congregations do, it will help them think about their role in mission activities. This type of discernment occurs because of teachings and guidance about stewarding. Congregations strengthen when members learn how the Spirit of God.

Table 5   Mapping Results of Commitment to Action for Mission Readiness

Action	Theory	Context
Provide social engagement training to strengthen the congregation's ability to address community issues. (Moderately ready) Assist members in the congregation who are passionate about the mission to get involved in ministry. (Unready) *Create opportunities for the congregation to hear from members with ministry responsibilities.* *Create opportunities for members to assist with individual helping.**	Members of congregations can learn how to become socially engaged through training. Members will participate in addressing issues about which they are passionate. *Testimonies help people relate to the needs of others.* *One-on-one assistance makes helping more acceptable.**	Levels of involvement and participation are insufficient for consistency to support readiness for these activities. (Unready)
Form	**Norm**	**Function**
Teaching activities about how the church's mission can address needs in the world. Guidance about how to participate in God's mission. *Testimonials of fellow members.* *Facilitating helping others.**	Patterns of teaching members about church mission indicate moderate congregation readiness. The congregation's patterns of participation in these activities indicate low readiness. *Personal connections with individuals are regular.**	Build a sense of collective efficacy and motivate members to use their skills. *Make an emotional connection with constituents on the fence.**

*Indicates points of transformation

In Table 6, the assessment results indicate low readiness for available capabilities for mission in the congregation. This suggests that congregation members are infrequently working together to achieve mission-related goals. Participants connected this to members collectively having a purpose that aligns with the biblical concept of calling. Calling means being clear about the relevance of the church in one's life and understanding that participation produces practical and spiritual benefits and rewards. A member's calling is personal and may require someone to help who understands the calling experience. The people of God should set aside time and space for members to explore and understand what "called" means.

Table 6   Mapping Results of Available Capabilities for Mission Readiness

Action	Theory	Context
Collaborate with members who are already active in addressing social issues in the community. (Low readiness) *Have lay members ready to help others explore their calling at the end of service.* Schedule a place after Sunday worship for members to assist others in their calling.**	Members can partner quickly with active members who share their desire to address issues in the community. *People are more open to discussing being involved after worship.* Finding a less busy setting will help people share views about calling.**	Levels of involvement and participation are insufficient to support partnering activities. (Low readiness)
Form	**Norm**	**Function**
Co-laboring with fellow members in ministry. *Private discernment conversations.**	Patterns of co-laboring indicate low readiness to facilitate members working together. *Patterns of private conversations to participate correspond to the availability of capable people.**	Create opportunities to experience the benefits and rewards of participation in mission-related activities. *Assist people to help them reach a decision.**

*Indicates points of transformation

Summary

Few studies in practical theology have examined the nature of church mobilization, while other studies have emerged to establish an empirical basis for community mobilization. This case study examined mission readiness as a model of church mobilization as a congregational-level phenomenon. The guiding question was how congregations could derive practical theological meaning of church praxis while assessing their performance and readiness for church mobilization.

The results indicated that the congregation was experiencing unreadiness, low readiness, and moderate readiness across multiple categories of mission readiness. In one area of church leaders, the congregation experienced readiness.

This study suggests that the analytical framework for church praxis was helpful in facilitating a practical theological analysis. Participants were able to identify additional action items to support best practices and glean a theological understanding based on the implications of the results. Theological concepts included compassion, stewarding, justice, hospitality and calling. These themes facilitated the development of a practical theological perspective about concepts within the framework. It is unclear whether the changes suggested by the participants to improve the model will result in the congregation achieving its mission goals. Additional case studies may provide more information to either support or negate these methods for producing findings on church mobilization.

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