

Values Rubric

The Church is the body of Christ, an extension of Christ's life and ministry in the world today. As such, the work of ordering and administering the ministry of the church is sacred work. Much like our Christian journey and Wesleyan theology of moving toward perfection, this tool is developed as a continuum, adaptable for use at all levels of the life of the church. In that spirit, we offer this tool to assess if proposed structural or organizational changes are aligned with our identified values. This developmental rubric is to guide and assess the products of the workgroup subgroups based on the identified values; it can also be used by the delegates for the same purpose, as well as other bodies who seek to be accountable to their stated values. Using the backwards design principle, we begin with the end in mind. This tool empowers us to envision structure, organization, and financing based on our shared values.

*Do not be conformed to this world, but be transformed by the renewing of your minds,
so that you may discern what is the will of God—what is good and acceptable and perfect. Romans 12:2*

Working Definitions

Inclusion - committing to the practice of authentically incorporating the presence, wisdom, and experiences of all people in all aspects of church life, especially historically excluded people*, as we seek to be beloved community together.

Contextualization - centering the local church and local ministries as the main disciple-making body of the church and relying on local expertise to guide mission and ministry.

Connectionalism - creating collaborative relationships that bridge the work of the church between every level of the denomination and beyond.

Decolonization - acting to shift power, dismantle systems of harm, make reparations, and build beloved community. Since colonialism affects all people, this requires internal work as well as an institutional process. Colonialism impacts indigenous, Black and other people of color, in addition to immigrants, migrants, refugees, women, and other historically excluded groups. We recognize that colonialism is intersectional, and so decolonization must be as well.

* **Historically excluded people** - people who have been unrepresented, under-represented, or purposefully excluded in all levels of the church institution, including but not limited to Black, indigenous, and other people of color (BIPOC), LGBTQIA+, people living in poverty, people with disabilities, and women.

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Guiding Question: What does this value look like in practice?

	Not present	Emerging Awareness	Developing Understanding	Consistent Practice	Transformation
I n c l u s i o n	<ul style="list-style-type: none"> • Segments of church and community members are unseen, underserved, or ignored • Historically excluded people are not seen or not valued 	<ul style="list-style-type: none"> • The desire exists to engage with historically excluded people genuinely • Learns about issues facing historically excluded people through book studies, small groups, etc. 	<ul style="list-style-type: none"> • Intentionally works to include historically excluded people • Tokenization may occur and must be addressed 	<ul style="list-style-type: none"> • Consistent centering of historically excluded people • Celebration of multiple perspectives and experiences as life-giving to all ministry settings • Dominant culture people willingly relinquish power to create space for new leadership 	<ul style="list-style-type: none"> • Programs and processes that embrace marginalized communities and continue to cultivate, empower historically excluded people • Power is shared
C o n t e x t u a l i z a t i o n	<ul style="list-style-type: none"> • Decisions are made with little or no contact with direct partners* of local ministry settings • Decisions are made without regard to the diversity of contexts • No adaptation for different contexts <p>*partners are stakeholders, all people involved in and served by local ministry</p>	<ul style="list-style-type: none"> • Identifies some local ministry partners • Decisions are made with consideration for local ministry settings but tend to be “top-down” 	<ul style="list-style-type: none"> • Consults regularly with local ministry partners • Considers impacts on diverse contexts • Adaptation is encouraged 	<ul style="list-style-type: none"> • Partners are integral parts of decision-making processes • Consultation with partners is standard practice • Highlights and celebrates adaptive practices • Provides support for adaptation 	<ul style="list-style-type: none"> • Partners are primary sources of knowledge and leadership • Celebrates uniqueness of ministry settings as essential and life-giving to the church connection

C o n n e c t i o n a l i s m	<ul style="list-style-type: none"> • Hierarchical structure • Siloed and inward-looking • Little communication between groups with similar missions • “Us and them” mindset • Limited local connections • No global connections 	<ul style="list-style-type: none"> • Key partners and allies identified for potential partnerships • Issues of global concern identified, such as climate change, etc. 	<ul style="list-style-type: none"> • Invites other groups or potential partners into collaborative working relationships • Creates spaces for dialogue with global partners on identified issues • Invites church leaders to study the “theology of solidarity” (by Kristina Gonzalez) 	<ul style="list-style-type: none"> • Cultivates intentional partnerships across boundaries • Ongoing learning and leading with global partners to collaborate on addressing current issues • Belonging to and trusting in one another to nurture lasting relationships 	<ul style="list-style-type: none"> • Includes processes and programs that mandate collaboration • Sustained and life-giving collaboration with global partners
D e c o l o n i z a t i o n	<ul style="list-style-type: none"> • Affirms notion of “discovery” of land • Perceives no harm to BIPOC communities • Assumption of manifest destiny • Caste systems are maintained 	<ul style="list-style-type: none"> • Understands historical issues of colonization and impacts of colonization (incl. local churches) • Beginning exploration of the impact of colonization on the church institution and local ministry setting • Some self-reflection about internalized colonization – understanding that each person is affected by colonization • Exploration of the process of deconstruction 	<ul style="list-style-type: none"> • Indigenous practices are respected • Indigenous and other non-dominant forms of knowledge and wisdom are recognized • Practices may include: <ul style="list-style-type: none"> -consistent use of land acknowledgments -acts of confession and repentance -use of accurate language such as <i>genocide</i> and <i>removal</i> -welcoming practices for immigrants -anti-racist presence and witness; public solidarity -intentional relationship building -sharing power / “passing the mic” 	<ul style="list-style-type: none"> • Integrity in relationship building • Work to de-centralized power structures • Conscious flattening of hierarchies • BIPOC voices and resources are normative • Land back • Reparations • Congruence in all levels of work (leadership, key positions, budget, work styles, time management, etc.) • Church does not model caste system but models realm of God instead • Intentional shifting of power 	<ul style="list-style-type: none"> • Full body of God’s creation is present at the earthly church table, including within the local church body • Restoration • Church in service of BIPOC people, other cultures • Community transformation by the modeling of the church • Western, capitalistic structures of power are eradicated and rebuilt as beloved community