March 3, 2020

Dr. M. Craig Barnes  
President  
Princeton Theological Seminary  
64 Mercer Street  
Princeton, NJ 08542

Dear Dr. Barnes,

On behalf of Princeton Seminary’s Urban Ministry Initiatives Cabinet, we are pleased to present the following * Blueprint; Embracing Neighbors – Engaging with Hope! * This Blueprint weaves together many different sources of information to create a picture of conditions and trends in the City of Trenton and surrounding areas. We draw our recommendations from our three-year * Connecting with Trenton * Initiatives whereby conversations with residents, practitioners, city officials, clergy, and Seminary faculty, students, and administrators were carefully coordinated. Also, we pooled together recent qualitative data from social service agencies and city government offices to substantiate the foundations of this framework for high-quality campus-community partnerships.

Our goal in preparing this report was not merely to present information, but to provide Princeton Seminary with a systemic outline that can guide our efforts in becoming a more faithful neighbor as we engage in the profound experiences of resilient surrounding communities. The Blueprint recommends a * Place-Based Community Engagement * model as a framework. Substantiating this framework are * four thematic pillars for research, learning, service, and advocacy. * These pillars lift the Seminary’s * core values * as we establish * goals * that can coordinate knowledge and academic resources from across the Seminary together with nonprofit community partners to create sustainable programming that meets the needs and interests of all its participants.

While working on this Blueprint, we had the opportunity to meet many Trentonians, both inside and outside city government. We are grateful for their assistance and support, and deeply appreciative of their commitment to the city and their neighborhoods. Also, we are thankful to you and your confidence in the Urban Ministry Cabinet to cultivate these relationships, create programs and collaborations, and respectfully submit this Blueprint.

Sincerely,

Rev. Dr. Victor Aloyo, Jr.  
Associate Dean for  
Institutional Diversity and Community Engagement

Rev. Jennie L. Salas  
Associate Director  
Office of Field Education

Ms. Sushama Austin-Connor  
Program Director  
Center for Continuing Education
Executive Summary
Pages 6-13
Community engagement itself becomes redefined when we consider the move outwards as a move towards God! – Aloyo

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Relationship-building and partnership development will not be entered from the human myth of scarcity, but preferably by God's litany of abundance and resilience in Trenton.

Planning a Path Forward
Pages 21 – 25
Trenton does not need more people or institutions telling Trenton what is best for Trenton. Place-Based Community Engagement defined.
Four Thematic Pillars are identified as key components to engage thoughtfully and respectfully with each other (Seminary campus) and with our surrounding communities.

Collaboration, not incubation or experimentation will continue to be hard work, but Princeton Seminary is committed to learning and being ambassadors and activists with the profound experiences of our neighbors in Princeton and Trenton.

In Christ, diversity is understood as a gift to be celebrated rather than as a problem to be solved.
True synergy requires adaptability and flexibility, so we will continue to assess our progress and make changes as needed with a place-based community engagement model.

This Blueprint with its goals, core values, and thematic pillars seeks to substantiate all related community engagement programming as we embrace our neighbors and engage in hope!
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Embracing Our Neighbors
Engaging with Hope!

URBAN MINISTRY INITIATIVES

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MURALS FROM LOCAL TRENTON ARTISTS
Blueprint for Community Engagement

Executive Summary

Introduction

It is the mission of the church to carry the gospel of Jesus Christ to the world and to embody the love of God in everything we say and do! Bringing peace where there is conflict, offering reconciliation where there is alienation, kindling hope in the face of despair, and providing wholeness to that which is broken, are critical elements of the gospel message. For more than 200 years, Princeton Seminary has been entrusted with the task of preparing faithful persons to be effective leaders for that mission. The Seminary embraces that calling as its own with joy and thanksgiving to God.

As the Seminary looks forward to the next decades of faithfulness to God’s call, we are taking bold new steps to provide leadership training for the challenges facing the church. As we renew our educational model and strengthen our core commitments to scholarship and formation, we recognize that this enterprise cannot be accomplished in a vacuum. While forming leaders for Christian ministry in its residential degree programs are at the core of what Princeton Seminary does, its educational mission extends beyond it. We realize there is a hunger in North America for Christian leadership that refuses to bow to divisive cultural wars and does not succumb to the political polarization that plagues both church and society.

The Blueprint for Community Engagement referenced in this document is a guide for making something — it is a design or pattern that can be followed. The Blueprint sustains a **place-based model of community engagement** that elicit the opportunities for Princeton Seminary to walk alongside our neighbors in Trenton, Princeton, and greater Mercer County.

Embracing Our Neighbors

As an institution engaged in the formation of students for ministry for more than 200 years, PTS, with God’s grace, has employed effective practices in leadership development and has been effective in that mission. We know that critical thinking is needed for competent Christian leadership in a time when we face so many difficult challenges as a church and a society. The faculty at Princeton Seminary is one of our most reliable resources in the formation of students as it trains them to engage in the very best research and to think in a wide variety of disciplines and fields of knowledge. Our new library is a valuable resource in our effort to support the intellectual life of our not only faculty and students but also scholars and pastors all over the world.

Our neighbors in Princeton, Trenton, and greater Mercer County are gifts of grace where we learn to engage with the abundance of creative resources while recognizing the complexities of life within systems that, at times, demoralizes the very fabric of families and communities.

Princeton Seminary, with the resiliency of its Mercer County neighbors, especially within the geographical limits of Trenton and Princeton NJ, seeks to explore and implement innovative
approaches to transformative theological education. This effort, in turn, lifts the giftedness of current community service efforts and guides us in grounding courses of study that happens on the main campus.

Together with our neighbors, the Urban Ministry Cabinet respectfully provides this Blueprint for Place-Based Community Engagement as a collaborative model for responsible campus-community partnerships encompassing the talents and expertise of Trenton and Princeton community leaders, Seminary administration, faculty, and students. Through this collaborative model, we seek to explore the intersection of urban, political, and church mission in the greater Princeton-Trenton-Mercer County.

**Engaging with Hope**

Community partners are an integral component of place-based community engagement, especially in moving toward equally emphasizing campus and community impact. Through these past three years where the Urban Ministry Cabinet and the offices at Princeton Seminary met with residents, community organizations, clergy, educators, and activists, we began to recognize the wide spectrum of types of partnerships and organization that make place-based community engagement successful. We also met with the staff at the Drexel’s Dornsife Center for Neighborhood Partnerships and the Lindy Center for Civic Engagement, it was apparent that the common theme among all of the varied partners was a strong willingness to engage with place-based initiatives in order to pursue deep and long-lasting community change. The undercurrent in all these efforts was the mutual creation of platforms that substantiate a profound hope as all concerned, institutional and community resources, intentionally explore meeting the learning goals and civic engagement outcomes for the educational mission of the University. These platforms of practice include building trust, communicating effectively, working through problems that emerge, addressing the diversity of the community, and creating the virtuous cycle of engagement.

The Blueprint for Community Engagement includes the following sections:

**SECTION 1 – Prologue: Call to Action**
In this section, a missional context is proposed drawing upon the teachings of Matthew 25. It also examines the process of capturing life experiences in real time and gathering analytics by the Urban Ministry Cabinet with the leadership of Princeton Seminary administrators and faculty. The Connecting with Trenton initiative is explained as a foundation in recommending a model for high quality campus-community partnership development.

**SECTION 2 – Planning a Path Forward**
To honor the profound experiences of our neighbors, a model for community partnership development is examined thoroughly. Long-term sustainability needs a model with a framework that encompasses key elements of conversations and data gathering. A statement on Princeton Seminary’s “Commitment to Our Communities” is submitted for acceptance and implementation.
SECTION 3 - Climate, Culture, and Community
Through varied SWOT analysis, a comprehensive examination of the gifts, concerns, needs, precautions, and opportunities that characterize the resiliency of Trenton communities, this section identifies the substance of short, long-range goals, and implementation strategies. Highlighted in this section are Four Thematic Pillars of Research, Learning, Service, and Advocacy. Each thematic pillar includes Princeton Seminary’s core values. These core values are enhanced by the conversations with community and seminary constituents. These core values will serve as descriptors in the development of how we will focus our efforts to meet the goal under each thematic pillar.

SECTION 4 – An Action Plan
One of the major takeaways from our conversations with Trenton stakeholders is that presence in the City is critical for effective campus-community partnership development.

- A major component of the action plan is the creation, development, and implementation of A Hub for Community Investment & Engagement. In acquiring an existing structure in Trenton, NJ, Princeton Seminary with our Trenton neighbors can house a hub where a series of holistic community engagement efforts in partnership with social service agencies, congregations, and Seminary constituents can be developed and implemented. Through nurturing community-building, vocational discernment, theological reflection, advocacy, and the practice of ministry, this Hub will serve as a gathering place for grassroots leadership together with Princeton Seminary faculty, students, and administration that pursues justice in Trenton, Princeton, Greater Mercer County, New Jersey and the world.

- Included in this section is the partnership with the Office of the Mayor in its new initiative, designed to boost innovation in Trenton, thanks to a $100,000 grant from the New Jersey Economic Development Authority (NJEDA). The objective is to commercialize research and innovation through its proposed Trenton Production and Knowledge Innovation Campus (TPKIC), a planned facility that would host a consortium of six Mercer County-based institutions of higher learning: Mercer County Community College, Princeton University, Rider University, the College of New Jersey, Thomas Edison State University and Princeton Theological Seminary. At the TPKIC, our very own Institute for Youth Ministry can provide leadership to prepare Christian leaders for the church and public arena by integrating practices in redemptive entrepreneurship (innovation), local pilgrimage, and theological reflection.

- Resiliency & Self-Care Initiative: With social service agency practitioners and clergy experiencing emotional and physical burnout at an alarming rate, the opportunity to provide spiritual direction, wellness, and trauma informed care to care providers is critical. Through a series of seminars, retreats, and other informed platforms, Princeton Seminary through the Office of Student Counseling and Practical Theology department, to name a few resources, can offer this much-needed service.

SECTION 5 – Next Steps: From Ideas to Reality
By pursuing a place-based approach, Princeton Seminary can become an effective partner with community residents by having a chance to pursue expansive long-term partnerships that may profoundly affect the campus and community. In this section, the Urban Ministry Cabinet
respectfully submit next steps in a *phased-in approach* to fully embrace the place-based framework where we can find new innovations and a chance to more fully live out our beliefs in a more just and compassionate world.

**SECTION 6 – Final Notes**
Throughout this Blueprint, the Urban Ministry Cabinet has presented one strategy for how Princeton Seminary can more fully embody our potential of educating our students; conduct compelling academic research, and learn from the profound experiences of our neighbors and their communities, particularly residents experiencing marginalization because of issues of race, class, and immigration status.

**SECTION 7 – Appendix & Glossary**
In this section, a detailed description of terms used throughout the Blueprint is further explained.

**A New Decade**
This Blueprint is designed to express the foundational values steering our work as a theological institution in matters of community engagement that is intrinsically connected in diversity, equity, and inclusion. Its goal is to provide a concrete sense of the steps we can take to evoke sustainable change through community learning, advocacy, faculty-practitioner research, and other innovative possibilities. The efforts laid out in this Blueprint are sprawling. To help ensure we remain accountable to our community, we have provided information throughout the Blueprint organized by tangible efforts and a suggested timeframe for achieving them.

The Blueprint itself denotes a new type of commitment for a new decade of service learning to these issues in the breadth and specificity of the proposed efforts, in the emphasis on transparency and accountability, and in the full commitment of our Seminary leadership.

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**URBAN MINISTRY INITIATIVES CABINET**

The following individuals form part of an advisory cabinet approved and supported by Dr. M. Craig Barnes, President of Princeton Theological Seminary. Its purpose is to provide expertise, valuable insights, suggestions, and recommendations through the administrative oversight of the Rev. Dr. Victor Aloyo, Jr., Associate Dean for Institutional Diversity and Community Engagement, and with the collaboration of the Office of Field Education and the Center for Continuing Education in the formation and development of the Seminary’s community engagement efforts.

- Dr. Gerald Liu
- Rev. Maureen Gerald
- Dr. Robert Connor
- Dean Rene Johns
- Dr. Sonia Waters
- Rev. Karen Hernandez-Granzen
- Rev. Dr. Darrell Armstrong
- Ms. Sushama Austin-Connor
Rev. Jennie L. Salas  
Dr. Shane Berg  
Mr. Evan Schneider  
Ms. Francis Blanco  
Dr. Nathan Stucky  
Ms. Carmelle Beaugelin  
Ms. Megan DeWald  
Rev. Erich Hans William Kussman  
Dr. John Thurber  
Rev. Francisco Pelaez-Diaz  
Rev. Larissa Kwong Abazia  
Rev. Dayle Rounds  
Rev. Dr. Erin Raffety  
Rev. Abigail Rusert  
Ms. Jacquelyn Rodriguez  
Ms. Alisa Cupid  
Rev. Dr. Victor Aloyo, Jr.

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**CONNECTING WITH TRENTON**  
**Conversation Partners**

In the past three years, we have had the honor of engaging personal and group conversations with Princeton Seminary and Trenton stakeholders:

- Ms. Antoinette Lewis, Owner of Art and Soul Studios  
- Mr. Kenneth Lewis, Sr., Artist in Residence located at Artworks  
- Mr. Lauren Ottis, Director of Artworks
- Mr. Damion Parran. Managing Director of [Passage Theater](http://passagetheater.com) Company in Trenton, NJ.
- The Rev. Sara Lija, Director, The Lutheran Episcopal Advocacy Ministry of New Jersey
- Dr. John Thurber, Vice President of Public Relations at Thomas Edison State University.
- Ms. Pamela Sims Jones, Program Associate, Mercer Street Friends
- Mr. Jeffrey Wilkerson, PP, AICP, Supervising Planner, Division of Planning, Office of the Mayor
- Three meetings with Mayor Reed Gusciora regarding TKPIC
- Mr. Nicholas J. Gangemi, Deputy Chief of Staff
- Joseph Youngblood II, Ph.D., J.D., Vice Provost, and Dean, John S. Watson School of Public Service and Continuing Studies at Thomas Edison State University
- Dr. Jianping Wang, President at Mercer County Community College
- Ms. Francis Blanco, Former Chief of Staff, Office of the Mayor of Trenton
- Rev. Dave Davis, Pastor of the Nassau Presbyterian Church
- Rev. Karen Hernandez-Granzen, Pastor of the Westminster Presbyterian Church
- Rev. Marcus Lambright, Interim Co-Pastor at the First Presbyterian Church of Trenton
• Rev. Molly Dykstra, Interim Co-Pastor at the First Presbyterian Church of Trenton
• Rev. Michael Reed, Pastor and Project Coordinator for the Maker's Place
• Ms. Elena Sauceda-Peeples, Director, East Trenton Collaborative.
• Administrators at the Drexel University’s Dornsife Center for Neighborhood Partnerships and Lindy Center for Civic Engagement in 2017 and 2019
• Ms. Adriana Abizadeh, Executive Director, Latin American Legal Defense Fund
• Mr. Michael Lovaglio, Program Director of Urban Promise-Trenton
• Dr. Sonia Waters, Assistant Professor of Pastoral Theology
• Dr. Kenda Creasy Dean, Professor of Youth, Church, and Culture
• Dr. Keri Day, Associate Professor of Constructive Theology and African American Religion
• Dr. Eric D. Barreto, Associate Professor of New Testament
• Mr. Calder Burgam, Community Engagement Coordinator, Arm in Arm
• Rev. Dr. Erin Raffety, Lecturer in Youth, Church, and Culture
• Dr. Gerald Liu, Assistant Professor of Worship and Liturgy
• Minister Maureen Gerald, Executive Minister at Shiloh Baptist Church and Chair of Congresswoman Bonnie Watson Coleman’s Committee on Interfaith Relations
• Dr. Shane Berg, Executive Vice President, Princeton Theological Seminary
• Dr. John White, Vice President for Student Relations and Dean of Student Life
• Rev. Dayle Rounds, Associate Dean of Continuing Education
• Dr. Rob Connor, Executive Director of The Christina Seix Academy
• Rev. Darryl Armstrong, Pastor of the Shiloh Baptist Church and member of the Board of Trustees at Princeton Theological Seminary
• Tuesday, April 23, 2019, Sushama, Jennie, and I represented Princeton Seminary at the Trenton’s Entrepreneurship Focus Group gathering at the Thomas Edison State University. The City of Trenton and Anderson Economic Group are conducting a needs assessment to map the Trenton region’s entrepreneurial ecosystem.
• Ms. Cherry Oakley, Executive Director of Support Coordination at Neighbours, Inc.
• Mr. Evan Schneider, Program Coordinator at the Pace Center for Civic Engagement, Princeton University
• Mr. George D. Sowa, Chief Executive Officer, Greater Trenton
• Ms. Abigail Visco Rusert, Director, Institute for Youth Ministry
• Ms. Carmelle Beaugelin, Program Coordinator, Log College Project
• Ms. Megan DeWald, Assistant Director of the Institute for Youth Ministry
• Mercer County Community College: Meeting of Trenton faith leaders in their Trenton campus in April 2018.
• Tuesday, April 23, 2019, Sushama, Jennie, and I represented Princeton Seminary at the Trenton’s Entrepreneurship Focus Group gathering at the Thomas Edison State University. The City of Trenton and Anderson Economic Group are conducting a needs assessment to map the Trenton region’s entrepreneurial ecosystem.
• August 28, 2019, Trenton Alumni Gathering with at the Trinity Episcopal Cathedral. In attendance, 12 participants.
• September 17, 2019, Meeting of Urban Ministry Cabinet with invited Trenton residents at the First Presbyterian Church of Trenton. In attendance, 25 participants.
• October 3, 2019, Zoom meeting with Trenton residents.
- Sharing Life with Disabilities/ Queen of the Universe Church
- Central: A Christ Centered Church
- Hope Church
- Penn State Harrisburg
- Arcadia University
- Temple University
- Center for the Study of Religion, Princeton University
- Western Theological Seminary, MI/Friendship House
- Boggs Center, Rutgers
- TCNJ
- The Monica Buckley Memorial Foundation (south Jersey)
- Community Options in Princeton
- SPAN Transition from School to Adult Life
- SPAN REACH for Transition
- POAC Autism Services
- SPAN RAISE Center
- Neighbours, Inc./Neighbours International
- AbilityTree https://abilitytree.org/newjersey/
- Enable Princeton
- Family Support Coalition of NJ
- NJCDD (New Jersey Council on Developmental Disabilities)
- Citizens for Independent Living (CIL)

Mural on the Christina Seix Academy campus. The artist is Leon Rainbow, local Trenton graffiti artist.
SECTION I

PROLOGUE: A CALL TO ACTION

BLUEPRINT

EMBRACING OUR NEIGHBORS
ENGAGING WITH HOPE!

"Trenton is full of possibilities,"
George Sowa, CEO
of Greater Trenton
A Missional Foundation

Matthew 25 provides a profound theological framework for Princeton Seminary’s partnership and Kin-dom building efforts. Rather than considering ourselves holders or keepers of the mystery of God (in our liturgy, in our works, in our piety), we discover that God is always already outside the circle we draw and the boundaries we create. Mission itself becomes redefined when we consider the move outwards as a move towards God!

At the heart of the Christian gospel lies a simple but powerful message: God loves the world. This message is not the abstract claim of some disinterested divine benevolence but the manifest love of a God who is intimately bound up in the messiness of our daily lives and yearns for us to experience the joy for which we were created. As the gospel proclaims, this divine love for the world is shown to us most clearly in the person of God’s son Jesus Christ, whom God sent as an agent of reconciliation to an estranged world.

For more than 200 years, Princeton Seminary has been entrusted with the sacred task of preparing faithful persons to be effective leaders for the Church’s mission to demonstrate God’s love in Christ in and with the world. We humbly embrace this calling with joy and thanksgiving to God. As we look forward to a new decade of service to Christ, the Church, and the world, we are taking bold and innovative steps as we renew our proven educational model. Also, we seek to strengthen our core commitments to scholarship and formation and work with our Mercer County neighbors in cultivating opportunities for relevant community engagement.

Notwithstanding, we live in a troubling time in which our societal fabric seems to be unraveling, and the institutions we have typically counted on to provide stability – government, schools, churches – are increasingly regarded as dysfunctional and ineffectual. We need servants of the common good to rise-up, collaborate, and provide courageous leadership that brings change and renewal.

Princeton Theological Seminary (PTS) is uniquely poised to serve the common good because it exists for no other reason than to equip followers of Christ to be God’s agents of hope, renewal, 

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1 Kin-dom became the language theologian Ada Maria Isasi-Diaz used to describe God’s libertad, the liberation of God at work among people, the good news for those who suffer at the hands of kings. Isasi-Diaz dedicated her life to the work of mujerista theology, where God’s love invites us into kinship, invites us to join others at a table that grows. Liberation is found not in hope deferred to another world, to life after death, but what can be created now.
and change in our communities and societies. God deeply desires for all people to embrace love, peace, justice, health, reconciliation, and joy, not only through verbal communication, but also through the bold, fierce, and intentional interaction with neighbors in confronting oppressive power structures that perpetuate poverty, hatred, discrimination, inequitable distribution of resources, economic stagnation, and under-resourced educational support.

**Engaging Profound Experiences**

Today’s cities, increasingly the destination of choice for young adults, are changing in ways no one predicted a generation ago. In the global context, the majority of the world’s people now live in cities, experiencing environments that are shaped by a variety of multicultural and multi-religious dynamics. As a result, the church and social service agencies are in critical need of workers trained to meet the growing demands of urban ministry as it evolves in these cities. PTS seeks to equip seminarians to meet urban challenges, not as newcomers to the issues but as faithful neighbors with insight and understanding, able to have a positive and effective impact in the urban communities where they serve. PTS seeks to create and test innovative, robust curriculum and its sustainable application in community engagement and urban ministry.

In 2016, with the encouragement and support of President Dr. M. Craig Barnes, an effort designed to investigate, evaluate, and recommend best practices in urban ministry and community engagement was organized. Through the organization of the Urban Ministry Cabinet\(^2\), a cross-sectional body composed of clergy, community organizers, educators, faculty, alumni, and students were organized to spearhead and facilitate this process. The Office of Multicultural Relations, in collaboration with the Office of Field Education and the Center of Continuing Education, provides administrative oversight and direction.

First, however, the Urban Ministry Cabinet needed to engage in relationship-building, fact-finding and implementing initial endeavors to test in the classroom and in the field those experiences that prepare students most effectively for urban ministry, while including residents and practitioners in collaborative pathways of learning and service.\(^3\) Also, the Urban Ministry Cabinet proceeded to explore possible partnerships by identifying needs and concerns with and among Trenton stakeholders. The goal of the Connecting with Trenton initiative is to determine a methodology of inclusive and sustainable community engagement models honoring the voices of Trenton, Princeton, and the Greater Mercer County region and mutually building confidence and trust with our neighbors.

**Connecting with Trenton**

The capital of New Jersey and the seat for Mercer County, Trenton, is a governmental hub, a small but significant urban center with an important position along the Northeast transportation corridor. Its historical importance is recognized through its designation as a “Turning Point” in the American Revolutionary War. Although Trenton has faced enormous challenges in the past—a fresh energy and new city administration is willing and eager to create a meaningful coalition that will build a culture of health in Trenton. Trenton, situated only eight miles from the PTS campus, offer rich potential for learning and engagement opportunities leading to innovative

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\(^2\) See Attachment A for list of the members of the Urban Ministry Cabinet, p.44
\(^3\) See Attachment D for initiatives detailing current programs established by PTS’ Urban Ministry initiatives, p.50
and collaborative curriculum development, faith formation, and mission partnerships. Many sections of Trenton are representative of growing, urbanized areas where the resolution of issues posed by people living in the community is difficult and sometimes dangerous. The current economic climate has exacerbated concerns over legal issues, issues of immigration, substance abuse, gentrification, inadequate housing, and loss of employment. Even maintaining a place of worship in a building in poor repair can present an overwhelming challenge, exhausting resources that might expand mission or meet a parishioner’s critical need.

PTS with the resiliency of its Mercer County neighbors, especially within the geographical limits of Trenton, NJ, seeks to explore and implement innovative approaches to transformative theological education that in turn lifts the giftedness of current community service efforts and guides us in grounding courses of study that happens on the main campus.

Together with our neighbors, PTS seeks to create and implement collaborative models and practices of responsible community engagement by encompassing the talents and expertise of Trenton community leaders, Seminary administration, faculty, and students. We are exploring the intersection of urban, political, and church mission in the greater Princeton-Trenton-Mercer County.

Over the past three years, the Urban Ministry Cabinet with the administrative guidance of the Associate Dean for Institutional Diversity and Community Engagement and in partnership with the Associate Director of Field Education, Program Coordinator of the Center of Continuing Education, and the consulting efforts of Ms. Cherry Oakley, a Trentonian and a graphic recorder and consultant on Community Engagement and Inclusion and the current Executive Director of Support Coordination for Neighbours Inc. Ms. Oakley was also Princeton University’s 2018 PACE Center Community-Partner-in Residence.

The goal of our Connecting with Trenton efforts was to identify and map the issues engaged in Trenton and provide a Blueprint with short and long-range goals that take the accounts of our Trenton neighbors seriously. Connecting with Trenton’s objective is to embrace understandings of the social-historical-cultural-political development of Trenton, and the relationship between the Seminary and urban renewal.

Guided by the following key principles, Connecting with Trenton initiative has the following characteristics:

1. Princeton Seminary’s objective is not to duplicate the exceptional services provided by existing service agencies, public, and private institutions.
2. Relationship-building and partnership development will not be entered from the human myth of scarcity, but preferably by God's litany of abundance and resilience in Trenton.
3. With the guidance of the Urban Ministry Cabinet, the information received from this qualitative approach will guide PTS in proceeding with a community engagement model, while developing an implementation plan (Blueprint) that will be consistent with PTS’ overall strategic plan.
4. **Connecting with Trenton** initiatives will be an on-going process of listening to Trenton constituents as we move forward in the development and assessment of robust partnerships and high-quality initiatives.

*Listening to Stories*

Anna never thought it would come to this. When her rent rose dramatically, paying the bills became more and more impossible on her modest salary. However, she always tried to make the world a happy and calm place for six-year-old Gracie. That came to an end the day her landlord came to change the locks, and she had to pick up Gracie at school and tell her that they had no home anymore. –An interview with a Trenton Resident

Through our conversations with community residents in these past three years, we recognized that Anna and Gracie are not alone. The average age of a homeless child in Mercer County is seven, and someone working 40 hours a week at a minimum wage job cannot make ends meet. As the cost of basic needs increases, the problem gets worse.

Trenton is facing serious challenges in rebuilding its physical and economic fabric. It is suffering from severe economic distress and has been losing ground compared to Mercer County and the state of New Jersey over the past decades. During more recent years, the city has seen dramatic increases in foreclosures, declines in house prices, and declining homeownership as investors buy more of the City’s properties.\(^4\) At the same time, Trenton has valuable assets to support revitalization. Although not completely inclusive, these assets include;

1. Its residents
2. Its location in the heart of an economically vibrant region,
3. Its role as a transportation hub,
4. Its rich historic fabric, institutional assets such as its hospitals, Thomas Edison State College, Mercer County Community College, and the State Museum,
5. A significant number of PTS alumni and field education sites,
6. Numerous houses of worship and social service agencies,
7. Also, its role as the state capital and county seat.

\(^4\) *Laying the Foundation for Strong Neighborhoods in Trenton, NJ, 2019*
In these past three years, we have had the honor of engaging personal and group conversations to develop sustainable partnerships, exploring possible collaborations, and building trust guided by PTS’ mission and strategy as a covenant community.

We acknowledge that there are many areas of concern that are complex and highly volatile. One of the key elements that will prove beneficial at multiple levels if PTS is to move forward in forging effective and faithful partnerships with our Trenton residents are presence and visibility. The Carnegie Foundation defines community engagement as a reciprocal, mutually beneficial partnership between higher education institutions and communities at the local, state, regional, national, and international levels.\(^5\) **Cultivation, development, and maintenance of high-quality community-campus\(^6\) partnerships physically present consistently are at the core of this Blueprint’s framework.** The concerns raised by our Trenton neighbors centers on institutions of higher education developing temporal platforms of service-learning. Trenton residents interviewed would value efforts where all parties engaged in community-campus collaboration pursue the transformative potential of these partnerships by transcending self-interest and seek mutual benefit and accountability.

### Gathering of Data

In addition to listening to profound experiences through *Connecting with Trenton* initiative over the last three years, the Urban Ministry Cabinet also examined data developed by Trenton lawmakers, residents, practitioners, and research organizations.\(^7\)

### Conclusion: A Blueprint for Sustainable Engagement

PTS continues to forge substantive relationships with Trenton and Princeton residents, practitioners, and stakeholders. The Urban Ministry Cabinet\(^8\) was charged to recommend and create sustainable and collaborative platforms of high-quality community-campus partnerships. We already feel the vibrancy, hope, and energy this work has brought both in the Seminary and Trenton.\(^9\)

A major takeaway from our conversations and analysis is the recommendation that we move forward with a **Place-Based Community Engagement** model. Place-Based Community Engagement can be a long-term seminary-wide commitment to partner with residents, organizations, and other leaders. Place-Based Community Engagement focuses equally on-campus and community impact within a clearly defined geographical area. In the next section, *Planning A Path Forward*, we will examine specifically the characteristics of this model, which resonates with our findings.

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\(^5\) New England Resource Center for Higher education, n.d., para. 9
\(^7\) See Appendix A
\(^8\) *Urban Ministry Initiatives Cabinet*: An advisory cohort of clergy, educators, community organizers, Princeton Seminary students, administrators, and faculty endorsed by the President of Princeton Theological Seminary.
\(^9\) See Attachment B
Notwithstanding, this Community Engagement Blueprint’s Call to Action is centered on the reality that all of this work must be done with equity in mind. The impact of poverty, economic stagnation, discrimination, and under-resourced educational support has left many in Trenton vulnerable. Their lives and their health matter, and they, in partnership with Princeton Seminary’s faculty, students, and administrators, will have a powerful say in how this work is done. The tenacity and resiliency of our Trenton neighbors are elements by which we, as a Seminary, can learn from as we walk together on this journey of hope.

Recognizing that the Seminary’s instructional strength can be enhanced by a deeper understanding related to urban renewal, ministry formation, and cultural humility, a platform that encourages mutual learning is indeed needed for a new generation of students, practitioners, and residents. Therefore the formation of a culturally-relevant pedagogy inspired by the profound experiences of urban practitioners can continue to enhance both curricular and co-curricular efforts within the institution and among our neighbors.

The Blueprint is intended to articulate and deepen our institutional commitment to our core values. Our vision for high-quality community partnerships at Princeton Seminary is for our covenant community to reflect the broad array of human differences found in our society at large. The joint creation of work and knowledge in transformative partnerships between Trenton, Princeton, Greater Mercer County, and Princeton Seminary will create significant meaning by triggering shifts in identity that embrace a larger definition of community. This is not a time for blame, shaming, or telling Trenton what to do, but a time where our collective voices can resonate with each other to safeguard anyone being left out from the Kin-dom of God.
SECTION 2

PLANNING A PATH FORWARD!

“THERE IS MUCH TO BE DONE IN TRENTON, YET WE ARE MOTIVATED BY THE DETERMINATION OF ITS CITIZENS”

MS. ADRIANA ABIZADEH
FORMER DIRECTOR OF THE LATIN AMERICAN LEGAL DEFENSE FUND
Framework: Planning a Path Forward

Each of these words encapsulates the deep-rooted characteristics of Trenton’s ecosystem as it struggles with issues of equity, including economic and educational disparities. Perceptions about Trenton, not always rooted in truth, continue to be hurtful and damaging to rebuilding efforts. As mirrored in our national landscape, neighborhood cohesion has slipped, and ethical violations by former city administrators seriously undermined trustworthiness. The healing of this City starts with rebuilding trust. A past culture of divide-and-conquer and unhealthy competition among service providers has created broken relationships among healthcare, education, public safety, community development, and social service systems. The problems Trenton faces are large and complex, and allowing the struggles to continue without interruption is choosing not to live into Matthew 25’s commission for our global covenant community.

On October 9, 2014, the Trenton Planning Board unanimously adopted the Vision Element of the Trenton250 Master Plan that, in addition to critical urban renewal, a reinforcement of high-quality neighborhoods and a 24/7 Downtown Trenton is intended to capitalize on location and urban form to support a Multi-Modal Transportation Network. In pouring over this extensive community-engaged work and ourselves gathering more of Trenton’s caring and invested voices, we have found that there is a dedication to Trenton from its residents and resiliency to explore new and sustainable platforms to foster social opportunity and a vibrant community through education; establishing a preeminent arts and culture destination; building a safe city; advancing good governance; promoting civic unity and pride, and cultivating a healthy city.

Moreover, Princeton Seminary through its Connecting with Trenton initiative is taking the time to listen to what members of the Trenton community think about their joys, sorrows, challenges, and opportunities is itself an embodiment of the covenant community in that as we listen to one another, we are respecting our neighbors and thus loving them.

Place-Based Community Engagement
In Planning a Path Forward, the Urban Ministry Cabinet seriously takes into account the following framework in the development of a Place-Based Community Engagement model while holding as a lamp unto our feet the strongly held tenet that Trenton does not need any institution to “save” Trenton! Trenton has an abundance of resilient human stories, talents, and abundant gifts that ought to be lifted-up in multiple ways. Place-Based community engagement in higher education is a long-term university-wide commitment to partner with local residents, organizations, and other leaders to focus equally on campus and community impact within a clearly defined geographic area. This model has several key principles that are defined in the glossary section of this blueprint.
This model has various relevant critical points of entry based on personal and communal conversations through the Connecting with Trenton Initiative that can serve as a viable and sustainable framework for Princeton Seminary’s involvement with the rich cultures and tenacity of our surrounding neighbors.

The benefits of the Place-Based Community Engagement model are quite significant:

1. It allows the building of a continuum with the community through innovation while highlighting the potential of marginalized peoples. The ability to grow and add partnerships and programs that are sustainable can occur simultaneously.
2. It allows Princeton Seminary to incorporate community engagement research, learning, and service in curricular and co-curricular programs. As we continue to prepare students for effective ministries, authenticity, and relationships that are found in the critical community engagement service-learning paradigm are critical for responsible citizenship and deployment of a relevant Gospel message.
3. Deep and expansive explorations of race, class, gender, and the many other dimensions of multiculturalism and intersecting identities can lead to stronger connections and, subsequently, partnerships across diverse individuals and organizations.

This place-based community engagement model consists of four critical points of entry:

1. **Exploration**

   Through a qualitative approach, the Connecting with Trenton initiative is an on-going intentional one-to-one and group conversations platform created to gauge interest within the Seminary, Princeton, Trenton, and Greater Mercer County.

   - Identifying short and long-term resources from PTS’ human capital, curricular and co-curricular efforts, and potential financial resources are important elements to be determined in this phase.
   - The need to take into account existing quantitative analysis of data is crucial in cultivating a practical model. Several tools from the City of Trenton, and community development corporations such as Isles, New Jersey Community Capital, Greater Trenton and the Center for Community Progress, was used to determine key community stakeholders and identify priorities by which the Seminary can partner with Trenton and Princeton stakeholders.

2. **Development**

   Princeton Theological Seminary, in this critical point in the planning process, has significant experimentation with opportunities to quickly pursue new ideas such as the Community Engagement Collaboratives, Field Education Theological Reflection, the Cohort of Urban Practitioners, and the Theological Education in Prison initiative will continue to serve as an intersectional platform for both learning and service.

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10 S Yamamura, Erik, K., Koth, Kent, Stylus, 2018, Blueprint for Place-Based Community Engagement in Higher Education, p. 19-20
11 See Attachment D, p. 50
Princeton Seminary seeks to partner with community partners in exciting and creative platforms in the arts.

- As an example, through the visionary creativity of Dr. Gerald Liu, a faculty development proposal was submitted to the Association of Theological Schools. The approved proposal focused on incubating two public theological art projects with professional artists from Artworks of Trenton, New Jersey, to “do” the art of racial reconciliation urged by our previous Presidential Series on Race. We used the funding to support six conversations focused upon planning two complementary, community-wide art projects in Princeton and Trenton that set conditions for the love of God to blossom between people of all kinds. After completing the initial planning phase with Innovation Grant funding, we moved to implement the art projects and to weave them into curricular structures and student life, which involved a deeper level of investment from the seminary and required application for another larger grant. Funding streams will begin to be identified as the rapid growth in programs, partnerships, and organizational structures are identified.

3. **Sustainability**

   Moving partnerships and programs toward financial and organizational sustainability become a central priority. This Blueprint will serve as a tangible resource in guiding PTS in further implementing high-quality community engagement partnerships with its resources and requesting financial collaboration with philanthropic organizations and other funding streams with the participation of our Princeton and Trenton stakeholders. In this point of entry, the Seminary will integrate the current and projected initiative(s) into its strategic plan. The long-term objective is to provide avenues where a pattern of “homegrown leadership” arises and individuals from Trenton and Princeton neighborhoods can work together and learn from each other with Seminary personnel and students. During this phase, the geographic focus (location) of the place-based initiative(s) remains a central tenet of the place-based community engagement strategy.

4. **Organizational Structures and Assessment**

   As we continue to unfold initiatives, an organizational structure where leaders are identified and nurtured to manage the change process is warranted. Establishing assessment rubrics shall be instituted before the beginning of any effort. These assessment rubrics will factor several variables, such as culture, neighborhood history, race, and capacity-building potential. The formation of assessment rubrics with the intent of gathering statistical information will allow PTS to track and trend who is engaged and how to improve and sustain partnership efforts.

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Critical Precautions

There are critical precautions that need acknowledgment planning a path forward if Princeton Theological Seminary is to cultivate long-standing relationships and, consequently, effective, high-quality community engagement partnerships with our neighbors in Trenton and Mercer County.

1. In Trenton, there is tangible fear, distrust, and suspicion exhibited by Trentonians concerning outside institutions and entities telling Trenton what “they” need to do. Trenton does not need more people or institutions telling Trenton what is best for Trenton.
2. Also, organizations have entered Trenton promising services and short-term funding that required little to no human capital investment. Above all, participation with Trenton requires intentionality of sustained space, time, and presence.
3. There is a need for better and informed advocates in developing a strategic approach regarding Trenton’s well-being.
4. With over 878 service/community organizations in Trenton, there is a need for better coordination of human services. In addition there is a need for spiritual, mental, and emotional support for social service providers.
5. With solidly built structures and buildings currently not in use in Trenton, there is suspicion of any institution, particularly anchor institutions, to construct new facilities.
6. There are communities of color (i.e., immigrants) that live and function under the radar and are cautious in accepting services due to possible complications regarding their status.

Summary: Commitment to our Communities

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena. As an educational instrument of the Church, at Princeton Seminary, we believe it is our call to stand in solidarity as a contributing member of the larger social fabric of Greater Mercer County, Princeton, and the City of Trenton by listening, learning, and weaving together our knowledge resources with the profound experiences of our neighbors and community-based partners.

Over the past several years, our commitments and partnerships with organizations across Princeton, Trenton, and Greater Mercer County has grown deeper and more robust, reflecting the growing understanding of our role as an anchor institution and a recognition that contributing to vibrant communities is of core operational interest. As Trenton continues to suffer from racial injustice, intergenerational immobility, and disparities in areas such as educational opportunities and economic prospects, we understand that these circumstances also directly impact and involve many of those we employ, educate, and partner. Guiding our work and these partnerships is a commitment of inclusion, a conviction that our Seminary and our neighbors will both grow stronger if we stand together.

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13 An excerpt from Princeton Seminary’s Mission Statement
SECTION 3

CLIMATE, CULTURE, COMMUNITY

“I remember an elderly lady who came and wanted more groceries including rice. But because she walked one mile (or so she said) to get to the pantry she had to pick only a few light items. Given she can only go there twice a month to get groceries, my heart went out to her. Just thinking about the fact that what she was able to go home with may not sustain her for two weeks before she can return.”

—A first-year PTS student participating in the Community Engagement Collaboratives and serving at Arm in Arm
Climate, Culture, and Community

At its best, Princeton Theological Seminary forges an intellectual community of servant-leaders that draws an extraordinary constellation of individuals from across the country and around the world, each of whom brings a unique background and perspective. Building an inclusive community, however, requires more than drawing diverse people to our campus. We must foster an environment that values diversity and demonstrates inclusion; facilitate activities that promote engagement with a diverse spectrum of people and views; and equip our faculty, students, and staff to engage thoughtfully and respectfully with each other and with our surrounding communities. Because broad diversity of people and thought is an essential asset to the Seminary, together with our neighbors, Seminary leadership must commit to and be vigilant in fostering and developing the channels through which various perspectives can be sought and leveraged, enriching the excellence and effectiveness of our work.

In the context of establishing a model for sustainable engagement and formation of durable partnerships, Princeton Seminary’s four core values of being Reformed & Ecumenical, Faith & Scholarship, Residential & Global, and Tradition & Innovation will serve as the underlying foundation of keeping in our radar these critical precautions as we engage responsibly with our neighbors in Princeton, Trenton, and Greater Mercer County. Individual and communal excellence, finding new ways to advocate, research, serve, and learn from residents, faculty, students, alumni, and staff, is rooted in a Commitment to our Communities, recognizing that our work within Princeton and Trenton can cultivate new opportunities for all; and it is necessarily a Covenantal Community endeavor, requiring purposeful commitment from every spectrum of the Seminary.

Core Values

The Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

Our commitment to creating high-quality campus-community partnerships will be inspired by the Seminary’s core values:

REFORMED & ECUMENICAL
Princeton Seminary is a Presbyterian school in the Reformed tradition, an identity we embrace proudly and believe to be an essential source of wisdom and strength for our mission. At the same time, Princeton Seminary is an ecumenical, international, and intercultural community that holds Jesus Christ as the center of our life together. We will relate to our community partners with dignity and respecting profound experiences, opinions, and views that fosters collaboration.

FAITH & SCHOLARSHIP
True to its Reformed heritage, Princeton Seminary promotes academic excellence as a faithful expression of loving God. This community of learning nurtures intellectual curiosity and fosters
theological research. We will not compromise on our high standards of professional ethics, honesty, and transparency in all interactions with our community partners. We will explore opportunities for research and advocacy, service and presence, as testaments to the loving presence of God.

RESIDENTIAL & GLOBAL
A vital part of the learning experience at Princeton Seminary is our residential community. But learning isn’t only confined to our Princeton campus. The world itself is our classroom, and students extend their learning in many locations throughout the globe with field education experiences, travel courses, and academic exchange programs. Our diverse community will seek to learn from the varying gifts of our neighbors so that we may understand, embrace, and serve wholeheartedly.

TRADITION & INNOVATION
The essence of the Reformed tradition is an impulse towards innovation: “the church once reformed always being reformed in accordance with the word of God.” The Seminary is strengthening its core commitment to preparing pastors for parish ministry while providing room in the curriculum for new forms of Christian ministry and service to which our students feel called. Together with the neighbors of Trenton, Princeton, and Greater Mercer County, we are committed to building leadership and talent that demonstrates and promotes excellence in what we do every day.

Today, Princeton Seminary is more starkly aware than ever of the challenges that loom large before us, including the recent national and regional turmoil over race and racism that highlights cleavages in our own society. The names of U.S. communities—Ferguson, Staten Island, Cleveland, Baton Rouge, Tulsa, and our own Trenton—have become tragic shorthand for incidents that represent for many a fatal disregard for minoritized people and communities at the margins. The country continues to wrestle painfully with the impact of long-standing exclusionary efforts including school and housing segregation, mass incarceration, and inequities in policing, wages, and health care. And far too often, we hear about, or witness, destructive acts of hatred and bias, whether aimed at a nightclub in Orlando, a young man in a hoodie, or a colleague in a head scarf.

This Blueprint with its goals, core values, and thematic pillars seeks to substantiate all related community engagement programming. Our collective efforts will be framed in this context, cognizant of our past and present shortcomings, aligned with the actions that have helped shift our course, and focused on long-term efforts to pursue, promote, and sustain excellence—through high-quality campus-community partnerships.
The following diagram illustrates Princeton Seminary’s Core Values and the four Thematic Pillars identified and recommended by the Urban Ministry Cabinet.

Four Thematic Pillars centering on Research, Learning, Service, and Advocacy
In discerning the challenges and gifts of the abundant community of Trenton with the information provided by the Connecting with Trenton initiative, four thematic pillars centering on research, learning, service, and advocacy will focus on Quality Education, Economic Development and Human Capacity Building, Eradicating Poverty, Redressing Historical Inequities of Land and Space, are identified that can be integrated into the Seminary’s strategic plan. The Urban Ministry Cabinet identified these pillars with Trenton residents on November 1, 2019, after reviewing and prioritizing the concerns enumerated after three years of intentional conversations with Trenton stakeholders. Careful attention was taken as we cross-analyzed these concerns with current areas of institutional strengths, foci, and offerings.

As we consider the development of high-quality community-campus partnerships, Princeton Theological Seminary with our Princeton and Trenton stakeholders can define and implement effective place-based community engagement efforts for the next five years. The Four Thematic Pillars of Research, Learning, Service, and Advocacy from which Princeton Seminary can demonstrate solidarity and mutual accountability with our neighbors in Princeton and Trenton are:

- Quality Education
- Economic Development and Human Capacity Building
- Eradicating Poverty
- Redressing Historical Inequities of Land and Space
QUALITY EDUCATION

“It’s demoralizing. The students don’t feel valued like they don’t matter. Some students can navigate and be successful, but for a lot of students, it's overwhelming, and they aren’t able to cope or overcome the inequities.” –Trenton Resident

From the formal education of Trenton’s children to the non-traditional schooling of the increasing influx of Returning Citizens, Mentorship/Companionship and Partnership became a theme for the accessing of quality education for those in the City of Trenton. Unequal fund allocation, residential segregation, and a shortage of available cultural institutions are just a few of the reasons for educational failures. Shoring up those on the spectrum of the pursuit of knowledge flows between a focus on the arts and entrepreneurship, depending on your age.

The children of single parents with decreased socioeconomic status, and immigrants frequently do not receive a quality education. Also, families with children, youth, and young adults with disabilities are increasing in Mercer County, and this is amplified by the relative poverty inflicted on these marginalized segments of the population. Structural racism is entrenched in New Jersey institutions that touch the lives of children and youth. New Jersey’s public schools are often highly segregated by income and race, and student demographics can too often predict academic outcomes.\(^\text{14}\) Racism and poverty work together to harm children and significantly diminish their future opportunities. Systems that are supposed to help children in poverty and children of color can instead hurt their chances. Trenton’s schools need more resources; the expansion of the evidenced-based practice of the inclusion of the Arts and Mentorship that looks like Companionship to expand and deepen learning; and community connections to address the factors that put Trenton’s children and youth at a disadvantage and prevent them from reaching their full potential.

In 2008, the New Jersey Legislature enacted a statewide weighted student funding formula, the School Funding Reform Act (SFRA),\(^\text{15}\) which delivers extra funding to support programs for poor students, limited English proficient students, and students with disabilities, regardless of where those students live. This funding formula, which provides resources based on student and community need, was deemed constitutional by the NJ Supreme Court, the only funding formula in over 50 years to receive that imprimatur. But years of underfunding of the SFRA formula have meant its promise has gone unfulfilled.

Mass incarceration, poverty, and a poor educational system are inextricably linked. While an exploration of the causes of crime is beyond the scope of this Blueprint, it is important to mention that there is a correlation between poor educational resources in communities at the margins, the lack of opportunity due to low educational status, readiness, and crime. Furthermore, an ever-increasing influx of the formerly incarcerated has illuminated a new need for the educational systems in Trenton to make sure that the resiliency of Returning Citizens is positively stoked, given that the infrastructure required to make stability and safety a reality for people returning home after incarceration is enormously lacking. A lack of housing, affordable public transportation, and adequate mental health care are well-known, and these issues impact

\(^{14}\) The Uncomfortable Truth: racism, Poverty, and Injustice in New Jersey. Anti-Poverty Network of New Jersey, September 2017

\(^{15}\) [http://www.edlawcenter.org/assets/files/pdfs/School\%20Funding/500_12.pdf](http://www.edlawcenter.org/assets/files/pdfs/School%20Funding/500_12.pdf)
people returning from prison and people who have never been incarcerated. The expectations placed on Returning Citizens to leap over these hurdles, particularly those under supervision, are so steep, and the costs of failing to meet them can be so high that a focus on entrepreneurial pursuits has become a moral imperative. The exploration of this issue through the Connecting with Trenton process laid out that if you don’t have the skills to get employment, nothing else works.

Assets/ Strengths

1. The percentages of residents with a high school degree, some level of college work, and an Associates Degree or higher have increased since 2000 while the percentage of residents who have completed their education with less than a high school diploma has decreased.16
2. Passage Theatre: Passage Theatre Company is committed to creating and producing socially relevant new plays and arts programming that deeply resonate with and reflect Trenton. Through professional productions, educational programs, and community engagement, we present diverse perspectives and new voices that inspire audiences and invigorate the art of live theatre.
3. Many community residents mentioned in our interviews that Trenton has “Resourceful and Resilient students.”
4. According to our conversation partners, “hardworking families pursuing a good education for their loved one(s).”
5. The newly built Trenton Central High School. Trenton’s bright and shiny beacon of hope, the new $155 million Trenton Central High School campus was beautifully designed with thoughtful elements from the school’s historic past.17
6. The Christina Seix Academy and its holistic approach toward education and family support services.
7. Numerous field education sites offer students pursuing an immersive experience for practical and formational learning.
8. There are more PTS alumni within the Trenton zip code than any other location in the country.
9. Princeton Seminary and its longstanding footprint with educational networks in the region is a formidable resource.
10. Service agencies such as Arm in Arm, Homeworks, The Latin American Legal Defense Fund, Urban Promise, and the Rescue Mission are providing cutting edge and relevant tutoring and educational services for children and youth.

Challenges

1. The opportunity for quality education is often only available to those who live in Trenton's surrounding affluent areas. According to the Trenton250 report18, the Trenton public school district has the lowest high school graduation rates in Mercer County, highlighting a staggering gap in educational attainment between the city and its surrounding communities.
2. Access to the arts as a creative discipline is limited.

16 Trenton250: City Profile Report, 2014, p.17
18 http://trenton250.org/topic-reports8
3. According to stakeholder interviews, entrepreneurial skill development lacks support and access to expert instruction.

4. The availability of mentorship around education and how to successfully finish college and obtain a degree is limited. According to the NJ Performance Reports for the Trenton Public Schools (TPS), every school in Trenton, including elementary and middle schools, lags or significantly lags behind statewide statistics in at least two of three indicators: Academic Achievement, College and career readiness, and Student Growth.
   
   i. 71.4% are lagging or significantly lagging in academic achievement.
   ii. 90.5% are lagging or significantly lagging in college and career readiness.
   iii. 76.2% of TPS schools are in the bottom 19.9th percentile for this metric.
   iv. 47.4% are lagging or significantly lagging in student growth performance.

5. There’s a need for opportunities and spaces for artists to develop, create, and showcase their creative expressions.

6. Opportunities for clergy and faith leaders seeking to further educate themselves theologically with concentrations in community organizing and advocacy are either limited or not available.

7. There is a scarcity of resources and advocacy for families supporting loved ones experiencing mental and physical disabilities in the City of Trenton. A location where intentional community such as a Friendship House can be cultivated.

ECONOMIC DEVELOPMENT AND CAPACITY BUILDING

“If there ARE jobs that require more training, more skills, maybe a degree, if the school is providing 25-year-old books, guiding students to ‘customer service universities. . . are we providing the training and the aspirations, from very young ages, to train them for these jobs?”
-Trenton Resident

Structural racism, compounded by the implicit and explicit racism that shapes New Jersey’s culture and institutions, is both a primary cause of poverty in New Jersey and a barrier to implementing solutions. The racism and racially skewed policies that weave through the nation’s and New Jersey’s history require comprehensive responses, in addition to policy changes targeted to specific institutions. Of the nearly 29,000 members of Trenton’s workforce, only about 20% live and work in the City while residents fill only 14.5% of all jobs available in Trenton. Trenton receives over 33,000 daily commuters who travel in for work from neighboring counties.

According to the 2011 Economic Development Summit Survey results, the top five economic disadvantages of the City of Trenton are:

1. Crime rate
2. Property taxes
3. Quality of K-12 Schools
4. Physical Appearance (Scoring tied with #5)
5. Availability and Cost of Parking (Scoring tied with #5)
6. Access to Parks and Public Space

A systemic approach to include educational systems and entrepreneurial efforts need to be explored for reinvestment into the communities of Trenton. Research and implementation of cost-effective process and outcome evaluation so that our neighbors become a natural part of all the collaborative and organizational work was also identified as a critical element of whatever strategy and partnership are pursued to avoid the damage well-intentioned but unproven “help” may do when engaged within the City. Opportunities to partner with strong State lending arms, such as the Department of Community Affairs and the Office of Community Development to leverage resources to address the needs of the homeless and other special needs populations is warranted.

**Assets/ Strengths**

1. **Artworks**: A 501c3 nonprofit organization, Artworks offers classes (its Artist Professional Development Program teaches budgeting, networking, and marketing skills), exhibitions (the Art All Day fall exhibit includes art work from participants of the annual art-making community event), and events (the annual 24-hour Art All Night festival combines visual art, film, and musical groups like the fabulous Trenton Makes Band and the Trenton Children’s Chorus).
2. **Cultural diversity within the City of Trenton**.
3. Numerous congregations representing a variety of denominational affiliations which also have developed 501©3 not-for-profit organizations related to the church’s social witness and ministry
4. Over 880 social service organizations and agencies.
5. “**Trenton Production and Knowledge Innovation Campus**” (TPKIC), a venture including the Office of the Mayor of Trenton and five other anchor institutions to build a collaborative research-driven incubator and maker’s campus for businesses. This Innovation Campus would bridge practices of innovation to the flourishing of community life in the City of Trenton. The vision behind TPKIC is to build a collaborative, research-driven incubator and makers’ campus for existing and start-up innovation-economy businesses; local creators; students and faculty at partner colleges and universities; and Trenton Public Schools students and recent graduates. TPKIC will be a place where people of all skill levels and interests can learn how to turn an idea into reality; develop a concept, product or business; and create something they only dared to dream up while growing their skills and finding their passion.

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Challenges

1. With over nine major industries in Trenton, the majority of employees come from other parts of Mercer County and beyond.
2. Support networks with deliverables that will assist Returning Citizens in healing from emotional, mental, and other forms of trauma are significantly limited.
3. With many service agencies folding due to lack of short and long-range planning, space is required to offer existing non-profits emotional, intellectual, and spiritual support to enhance their work.
4. Quality Affordable and Accessible Housing is needed in the same districts developing condominiums and expensive apartment units.
5. Lack of Prenatal care facilities within the bounds of the City of Trenton.
6. Partnerships with local congregations in the formation of innovation and entrepreneurial efforts for community enhancement are not widely fostered and encouraged.

ERADICATING POVERTY

“New Jersey is one of the most expensive states to live in, and the minimum wage is not adequate for the cost of living here.” –Trenton Resident

Outrage over the plight of people living in poverty is a theme throughout the Bible. The poor are those who live precariously between subsistence and utter deprivation. It is not poor people themselves who are the problem, but their lack of access to the basic necessities of life. Without such, they cannot maintain their human dignity.

To consider poverty in New Jersey and particularly in Trenton without accounting for the huge racial disparities in the incidence of poverty would be to misconstrue the extent of the problem and to fail to appropriate the extent to which racism is embedded in the society and its institutions. Trenton residents rarely stumble into poverty by accident. People of color are more likely to be unemployed lack the necessary financial resources to gain a stable economic footing. According to our Connecting with Trenton conversations, communities of color are relying on under-resourced training programs of community non-profits because the education system has not adequately prepared them for the job opportunities available. With these non-profits stretched resources coupled with increasing demand, this has resulted in time-limited programming, interrupted continuity of preparation, and declining effectiveness of services. Also, in conversation with representatives from the Latin American Legal Defense Fund, people of color suffer inequities in the tax code and banking system that discriminate against them. The collection of these injustices, taken together, makes the point that structural racism is a major ingredient that drives poverty in Trenton.

Stable quality housing for families, access to fresh, good quality food, unsustainable debt, and mechanisms to build financial strength all feel very elusive for a large swath of Trenton’s

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22 The Uncomfortable Truth: racism, Injustice, and Poverty in New Jersey, 2017, p.27
citizenry. A greater percentage of Trenton Residents receive public assistance in comparison to Mercer County and New Jersey as a whole. Cash assistance income and SNAP benefits exceed Mercer County averages threefold while the percentage of residents receiving Supplemental Security Income is two-and-a-half times greater. Based on federal poverty guidelines, the poverty rate in Trenton, NJ, is 28%, which is nearly double the national average of 15%. New Jersey ranks 41st out of 50 U.S. states in terms of racial disparities as it relates to income inequality. 33.6% percent of Trenton households live at 200% below the poverty line. Trenton has much higher rates of poverty across age, gender, race, and employment categories when compared to New Jersey as a whole. Trenton is considered a “food desert,” where residents find it difficult to buy affordable and good quality fresh food.

**Assets/ Strengths**

1. The establishment of Trenton Healthy Food & Fitness Network;
2. Numerous food gardens in Trenton developed through faith centers, such as the Westminster Presbyterian Church and organizations such as Isles.
3. The development of Shiloh Baptist Church’s Community Development Corporation.
5. Numerous social service agencies such as Isles, Arm in Arm, LALDEF, Urban Promise-Trenton, and HomeWorks are providing phenomenal work in assisting varying population groups.

**Challenges**

1. Assisting efforts in advocating for increasing the minimum wage and implementing tax fairness policies such as the expansion of the earned income and child-care tax credits.
2. Strengthening early childhood education programs.
3. Higher-income households are clustered around West and East-wards, with the lowest income households predominantly lying within the Census tracts just east of the Route 1 freeway.
4. The median household income in Trenton is $37,219, the lowest in Mercer County.
5. Supporting and working with social service agencies in Trenton that are geared towards revitalizing communities, educating through green job training, and family support services.
6. Organizations with a mission focused on fostering self-reliant families and healthy sustainable communities such as Isles are not plentiful in Trenton, but those seeking out and needing that kind of support are.

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23 Trenton250 Issues and Opportunities Report, 2015, p.37
24 Laying the Foundation for Strong Neighborhoods in Trenton, NJ, 2015
REDRESSING HISTORICAL INEQUITIES OF LAND AND SPACE

“If justice sleeps in this land, let it not be because we have helped to lull it to sleep by our silence, our indifference; let it not be from lack of effort on our part to arouse it from its slumbers.” –Francis Grimke (Class of 1878)

People today might assume that New Jersey, being in the North, was a benevolent – or at least not hostile – place for Africans brought to this country by force and for enslaved people trying to escape from the South. Unfortunately, slavery in this state persisted from the earliest days of settlement right through the Civil War. New Jersey was the last Northern state to abolish slavery (1804) – and then only through “gradual abolition,” which freed no one for more than 20 years. It was also the last Northern state to ratify the Thirteenth Amendment, in 1866, after the Amendment already had become law.25

The institution of slavery destroyed the proper connection to and understanding of place for many historically disenfranchised communities such as Trenton and sub-communities in Princeton. Princeton Seminary’s slavery audit26 points to the complexity and contradiction inherent in the Seminary’s story and our national story. The wealth that funded the school in its early years was generated in an economy that was thoroughly driven by slave labor and production. Many of the school’s founding leaders both opposed slavery and advocated for a gradualism that, in fact, perpetuated it. At the same time, many of their students demonstrated greater theological imagination and moral clarity than their teachers. The history of the Seminary cannot be fully understood apart from the history of slavery, for it was part of the context that shaped theological study, economic development, and the mission of the church in society.

Assets/Strengths

1. The primary goal of the audit was to confess how our community of faith and learning, in spite of all of its historical contributions to theological scholarship, was complicit in the racism that continues to plague our society. Our concern was not just with what our

26 An excerpt from the Overview of Princeton Theological Seminary’s Historical Audit on Slavery, https://slavery.ptsem.edu/overview/
founders said and did, but with the way in which their beliefs and actions created a legacy for what we may continue to say and do today.

2. From the beginning, the current Board of Trustees has been committed to a thorough and deliberative process that will result in meaningful response, and the engagement of the Seminary community has been important to this ongoing process.

3. The responses to the audit are intended as acts of repair, which seek both to redress historic wrongs and to help the Seminary be a more faithful witness to the reign of God as we carry out our mission as a school of the church.

Challenges

1. The Seminary will nurture research and the development of networks that address the cultural, social, economic, ecological, environmental, and spiritual impact of slavery on communities steeped in farming and agricultural traditions.

2. As a community that has benefitted from centuries of exploitation and exclusion, the Seminary will continue to support ongoing efforts of community development organizations that promote education, affordable housing, and access to fresh food.

3. The Seminary’s Implementation Committee with the Urban Ministry Initiatives is beginning a process to discuss effective strategies regarding affordable housing, food and accessibility, and other critical matters that will include stakeholders in Princeton and Trenton.

Summary

While forming leaders for Christian ministry in its residential degree programs are at the core of what Princeton Seminary does, its educational mission extends beyond it. We realize there is a hunger in North America for Christian leadership that refuses to bow to divisive cultural wars and does not succumb to the political polarization that plagues both church and society. We have a legacy of living out the broad Christian tradition in a way that makes our community naturally resistant to being manipulated as a platform for groups or movements at either end of the theological or political spectrum.

This Blueprint is not completely comprehensive, given the complexity of issues confronting Trenton. As in any urban area, the multiplicity of issues and goodwill are palpable. Princeton Seminary’s model of theological education creates, in the name of the gospel, an intimate community of learning that is outward-looking, service-oriented, and fully engaged with the world. This collection of strengths and challenges detailed by Trenton residents, practitioners, educators, and faith leaders are a foundation to build on, not an endpoint.

Notwithstanding, according to the Trenton conversation partners interviewed and the small group conversations with residents, it was clear that Princeton Seminary’s physical presence will be a key determining factor in honoring the profound valued experiences of Trenton residents. Exemplifying a commitment to our moral and civic responsibility as a Seminary to be a contributing member of the larger social, economic, and spiritual fabric of Trenton, Princeton, and Mercer County will be welcomed through the day-to-day interactions with those in whom we will learn from and serve.
The creation of a **Blueprint** with short and long-range goals and implementation strategies is critical in these times of uncertainty. In the following **Action Plan** section:

1. The **four thematic pillars of Research, Learning, Service, and Advocacy** will serve as the focus areas for Princeton Seminary’s place-based community engagement efforts with our Princeton and Trenton neighbors.
2. Each thematic pillar will include Princeton Seminary’s **core values**. These core values are enhanced by the conversations with community and seminary constituents. These core values will serve as descriptors in the development of how we will focus our efforts to meet the goal under each thematic pillar.
3. The action plan will consist of a **goal(s)** statement and a series of steps framed by who does what, when, and where. This plan aims to systematically monitor the progress of our work as Princeton Seminary collaborates with community partners.

This collaborative effort will continue to be hard work, but we are both visionaries and doers—we are ready to act and ready to react. We, Princeton Theological Seminary, and community partners, have the right people around the table, and we commit both institutional and community leadership to get it done. Princeton Seminary is committed to learning and being ambassadors and activists for this work as we responsibly engage with the profound experiences of our neighbors in Princeton, Trenton, and Greater Mercer County.
Section 4

AN ACTION PLAN

“I think it was most significant for me to interact with the clients coming in and out of the pantries because I was very struck by how diverse the population was. It made me think about my perception of other people and the innate biases I have.”

A first-year PTS student serving at Urban Promise-Trenton.
PTS partners with the Trenton Mayor's Office, Teenagers in Trenton, and local 501c3s to lead efforts in Trenton towards integrating young people into educational models of design thinking and human communal flourishing.

TPKIC Design Lab Program

Community of Practice Program

PTS partners with Trenton congregations and young people to develop practices of community investment centered on missional identity and contextual praxis.

PTS partners with local 501c3 leaders in Trenton to provide pastoral, mental/physical wellness offerings, and cohorts of support for leaders engaged in the active work of resourcing and support within the City of Trenton.

Spiritual Direction Program for Community Caregivers

Young Adult Fellowship Program

PTS partners with young adults ages 18-25 who are proactive in Trenton and are engaged in vocational discernment towards innovative Christian ministry through hands-on learning within an intentional cohort model.

Friendship House

Returning Citizens Support

PTS partners with the local community in Trenton through offering existing apartment style housing nearby the PTS campus to support transitional formation, communal living, and a reciprocal relationship of justice and advocacy alongside disabled leaders and their families.

Place-Based Community Engagement

The Hub represents both a physical space as well as an umbrella of academic and programmatic initiatives aimed at offering programs for Trenton-based young people and the Trenton community. The goal is to create a hub for place-based community engagement at the intersection of human flourishing and transformational investment that cultivates leaders and practitioners towards the purpose of vocational discernment, renewal, and communal justice.

Place-Based Community Engagement is committed to maintaining ongoing dialogue, longevity of physical presence, community investments, and reciprocal partnerships between Princeton Seminary and the City of Trenton.

The TPKIC Design Lab Program and the Community of Practice Program will be initial programming launched through the Institute for Youth Ministry at Princeton Seminary.
### Princeton Theological Seminary’s Hub for Community Investment & Engagement

<table>
<thead>
<tr>
<th>CORE VALUE</th>
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<tbody>
<tr>
<td>Residential and Global; Faith &amp; Scholarship; Innovation &amp; Tradition; Reformed &amp; Ecumenical</td>
<td>Quality Education; Economic Development and Human Capacity Building; Eradicating Poverty; Redressing Historical Inequities of Time and Space</td>
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### GOALS

Princeton Seminary’s Hub for Community Investment & Engagement

Acquire an existing structure in Trenton, NJ, to house a hub where a series of holistic community engagement efforts in partnership with social service agencies, congregations, and Seminary constituents can be developed and implemented. Through nurturing community-building, vocational discernment, theological reflection, advocacy, and the practice of ministry, this Hub will serve as a gathering place for grassroots leadership together with Princeton Seminary faculty, students, and administration that pursues justice in Trenton, Princeton, Greater Mercer County, New Jersey and the world.

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<tr>
<th>WHAT</th>
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<tr>
<td>Development of programs that will focus on one or two neighborhood issue(s) identified through the <em>Connecting with Trenton</em> initiative, i.e., Resiliency &amp; Self-Care; Community of Practice; Young Adult Fellowship; Returning Citizens, Faith Leaders, and Community Organizing, etc.</td>
<td>Program Director (full-time), reports to the Associate Dean for Community Engagement</td>
<td>Facility with the following spaces: Apartment space for 7-10 PTS students for intentional community space</td>
<td>From 2020 to 2022, Princeton Seminary through the Urban Ministry Cabinet, the Associate Dean for Community Engagement, and community partners will work on personnel descriptions, cultivate relationships within the Seminary, and communities, and design high-quality campus-community programs.</td>
<td>No less than 30 workshops and events that connect the Seminary community to the flourishing of Trenton by 2035.</td>
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<tr>
<td>Develop platforms where Christian leaders and community residents can engage together in mobilizing both the community and seminary that deepens the educational experiences on matters of community organizing and advocacy.</td>
<td>Program Coordinators (full-time), reports to the The Hub Program Director</td>
<td>Seminar/Lecture space for workshops and classes offered by Seminary faculty and urban practitioners</td>
<td></td>
<td>An annual flagship summer event: “Design Lab” modeled after Stanford’s “d.school” that positions young people as market experts in innovation and the common good.</td>
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<tr>
<td>A multi-tiered approach to leadership formation, including on-the-ground programming with young people and families, robust academic research, and the ecology of an urban context will be an expansive approach</td>
<td>Academic Faculty Position: Ecclesiology and Urban Ministry, reports to Academic Dean</td>
<td>Office space for the development of issue-based ventures</td>
<td></td>
<td>Masters-level students at PTS being given the ongoing opportunity to design, test, and iterate on programming for young people at the intersection of theological ethics, advocacy, and praxis.</td>
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<td>Research Faculty (2 full-time post-doctoral students, 2-year contracts), reports to the Associate Dean, Program Director &amp; Academic Dean</td>
<td>Community gathering space for monthly meals, special programs, neighborhood gatherings</td>
<td></td>
<td>PTS students engaging with local service agencies, local schools, and residents in sustainable projects.</td>
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<td>Content Designer (full-time, reports to Director)</td>
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toward a blended pedagogy where experiences of both urban practitioners and faculty will be encouraged.

Phase 1: Programs for Trenton-based young people will be offered at the intersection of community engagement and human flourishing in Trenton.

Phase 2: Facilitation of research that connects PTS students, PTS faculty, leaders in Christian congregations, leaders of 501c3s, social and racial justice advocates, young people from Trenton, and Christian entrepreneurs.

Phase 3: A “techne” department of practitioners and designers

<p>| Administrative Assistant (2, full-time, local hires), report to Program Director | community residency: 2023 |</p>
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<tr>
<th>WHAT</th>
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<th>RESOURCES</th>
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<th>OUTCOME &amp; DATE</th>
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<tbody>
<tr>
<td>Launch a “Design Lab” program in collaboration with local (Trenton), national, and international experts in ministry, design, and innovation, that integrates young people into educational models and best practices of design thinking and human/communal flourishing (theological ethics).</td>
<td>Alongside the offerings in the TPKIC campus launched through an innovation grant in the greater Trenton area, Princeton Theological Seminary will provide a one-year program for 10-17 year-olds in Trenton that does the following: • Introduces young people to best practices in human-centered design thinking through workshops and events that integrate administration, faculty, and students at PTS. • Introduces young people to categories in philosophical and theological ethics through workshops and events that integrate administration, faculty, and students at PTS.</td>
<td>This program will bridge to local social service organizations, positioning 10-18-year-old Trentonians as key stakeholders and market experts in the flourishing of 501c3’s in the Trenton area. Local service organizations will be invited to submit their organization’s case studies to a week-long design process led by teams of young people, toward the end of serving the common-good in Trenton.</td>
<td>Program Start Date: January 2021</td>
<td>No less than 30 workshops and events that connect the Seminary community to the flourishing of Trenton by 2035. An annual flagship summer event: “Design Lab” modeled after Standford’s “d.school” that positions young people as market experts in innovation and the common good. • Masters-level students at PTS being</td>
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• Invites young people who have earned a certain number of “credits” in workshops and events to an annual “Design Lab” where local 501c3s and organizations seeking to address human flourishing can run the real-time challenges they are facing through a process where the young people craft potential solutions that create the conditions for the Trenton community to thrive.

given the ongoing opportunity to design, test, and iterate on programming for young people at the intersection of theological ethics, advocacy, and praxis.
## Community of Practice Program

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<td>Faith &amp; Scholarship</td>
<td>Quality Education</td>
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<tr>
<td>Reformed and Ecumenical</td>
<td>Economic Development</td>
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<td>and Human Capacity Building</td>
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### GOALS

The “Community of Practice” is to prepare Christian leaders who are capable of leading intergenerational congregations through a process of renewal around missional identity and contextual praxis. Through nurturing faith, scholarship, and community life (i.e., covenant community) with local congregations in Trenton, NJ, this program will provide congregations with a process of renewal and seminary students with the tools to lead churches in urban contexts through this process.  

A core value of the program is the voice and agency of teenagers as fully-integrated collaborators in congregational practices of renewal.

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</table>
| “Community of Practice” program for Christian congregations in Trenton that uses theological reflection and human-centered design thinking in partnership with congregations and teenagers (12-17) toward practices of renewal. Intergenerational cohorts in churches will launch bi-annually and bridge with the field education office in recruiting and training PTS students as “Ministry Coaches” for congregations. Research at the intersection of youth ministry, ecclesial identity, and theology will be conducted on a rolling basis to produce scholarly publications and programmatic evaluation. | Full-time Assistant Director reporting to the Director of the Institute for Youth Ministry  
Research Faculty (full-time post-doctoral student, 2-year contract) reporting to the Associate Director  
 Administrative Assistant (full-time & local hire) reports to the Assistant Director | Currently, a facility is being identified through the Office of Public Policy with the advisement of six anchor institutions. This facility will house each anchor institution for the implementation of their particular community engagement efforts.  
No less than seven post-doctoral academic research publications/projects at the intersection of ecclesiology, youth ministry, urban ministry, and innovation by 2035. | Facility Opening: September 2020  
Program Development: January 2021 | Bi-annual launches (every other year) of cohorts with 8-10 churches per cohort, aiming to help 60 Trenton-based churches articulate a renewed ecclesial identity and launch innovative programmatic offerings by 2035.  
Masters-level students at PTS will be matched with congregations in extended field education placements with churches in the program, offering no less than 40 PTS students localized training in innovation in urban ministry contexts by 2035. |

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27 This work will be based on the structure and learning to-date through a 1.2 million dollar grant from the Lilly Endowment, Inc. entitled, “The Log College Project” at Princeton Theological Seminary.
**Young Adult Fellowship Program**

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<td>Tradition &amp; Innovation</td>
<td>Quality Education</td>
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<td>Economic Development</td>
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<td>and Human Capacity Building</td>
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**GOALS**

The “Young Adult Fellowship” is to prepare Christian leaders for the church and public arena by integrating practices in redemptive entrepreneurship (innovation), local pilgrimage, and theological reflection. Coursework (with accreditation possibility if students matriculate at PTS) will be provided by PTS faculty and hosted by the Farminary at PTS.

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<tbody>
<tr>
<td>Launch an 18-month Fellowship program for young adults ages 19-26 predominantly from Trenton, New Jersey, who are engaged in vocational discernment toward innovative Christian ministry. The program would include residence in Trenton, participation in courses at PTS taught at the Farminary, a service-learning component as a Design Fellow in congregations or local 501c3s in Trenton, and regular worship with the Seminary community. Applicants for the Fellowship program would be predominantly residents of Trenton, have earned a GED or higher, and articulate a sense of call as a Christian ministry practitioner.</td>
<td>Program Administrator (full-time), reports to Director of IYM, [needs to have served in young adult ministry for 5+ years in an urban context]</td>
<td>Bi-annually, a cohort of 12 young people will be selected through applications, and each cohort will be led through an 18-month process that requires them to examine and articulate their sense of call to Christian ministry leadership.</td>
<td>Facility Opening: June 2022</td>
<td>Annual launches of cohorts with 12 young adults per cohort, aiming to educate and form for Christian leadership no less than 160 young adults (predominantly from Trenton) by 2035.</td>
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<td></td>
<td>Pastoral Resident (full-time post-seminary student, 2-year contract, lives on-site), reports to Chapel Staff and included in IYM staffing structure and meetings.</td>
<td>Using a three-tiered approach of theological reflection, practices of pilgrimage, and service-learning, young people will engage in the construction of Christian communal identity and belonging as they articulate their sense of call to ministry.</td>
<td>Program Development: September 2022</td>
<td>Masters-level students at PTS will be matched with Fellows in an <em>anam cara</em> prayer-partner program through the chapel office, bringing spiritual friendship and campus covenant community to the fellowship program.</td>
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<td></td>
<td>Research Faculty (full-time post-doctoral student, 2-year contract), reports to the Associate Director of IYM.</td>
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<td></td>
<td>No less than seven post-doctoral academic research publications/projects at the intersection of vocation, mission, young adult ministry, urban ministry, and innovation by 2035.</td>
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<tr>
<td></td>
<td>Administrative Assistant (full-time, local hire), reports to the Program Coordinator</td>
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Administrative Assistant (full-time, local hire), reports to the Program Coordinator.
## Friendship House

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<th>CORE VALUE</th>
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<tr>
<td>Faith and Scholarship</td>
<td>Quality Education</td>
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<tr>
<td>Residential and Global</td>
<td>Economic Development and Human Capacity Building</td>
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### GOALS

Launch a Friendship House, comprised of existing apartment-style housing nearby the Princeton Theological Seminary (PTS) campus to support ministerial formation, covenantal community learning, and relationship-building with service providers in greater Mercer County and Trenton, to facilitate worship, justice, and advocacy alongside disabled leaders and their families. The Friendship House will engage in formational relational and justice-oriented ministry that builds bridges between the Princeton Theological Seminary and the Mercer Country community through transformative friendships between persons with and without disabilities.

### WHAT

The Friendship House will consist of two apartment-style homes, adjacent to campus, each comprised of three students and one “friend resident,” a young adult from Mercer County with an intellectual or developmental (I/DD) disability, totaling eight initial residents.

The Friendship House at PTS will support mutual spiritual and ministerial formation through intentional, residential community on campus, but the Friendship House will also build bridges between the PTS seminary community, Trenton, and greater Mercer County, through the relationships persons with I/DD develop with local service providers, advocates, and resources to live integrated full lives.

**Background:** Friendship Houses are centered around the basic tenet of “eat together, pray together, celebrate.”

### WHO

<table>
<thead>
<tr>
<th>Staffing and Projected Needs (Years 1-3: 2020-2023)</th>
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<tbody>
<tr>
<td>Two existing Princeton-owned homes to be renovated to apartment-living adjacent to PTS campus</td>
</tr>
<tr>
<td>Friendship House/Urban Ministry Director (full time): reports to Associate Dean for Institutional Diversity and Community Engagement</td>
</tr>
<tr>
<td>Resident Advisor (student hire for one year, free rent): reports to Friendship House/Urban Ministry Director</td>
</tr>
</tbody>
</table>

### RESOURCES

Each Friendship House varies in its geography, layout, and relationship to campus and community partners. However, in each instance, “friends” (persons with I/DD) and students live in roommate pairings and household settings, in which they meet and share daily prayers and weekly meals. Friends hold jobs on or off-campus and contribute to campus life in formal and informal ways. For instance, friends may lead prayers in chapel worship at Duke Divinity School, whereas at Western Theological Seminary, friends can take seminary classes through a certificate program.

### WHEN

For the next five years, the Friendship House, its ties to social service providers in the Mercer County area, and its role in fostering ministerial formation, justice, and advocacy at PTS, will further revitalize relationships between young people and the city of Trenton, leading to future innovation and growth.

### OUTCOME & DATE

Formational and vocational training for seminary students for relationship and ministry with persons with disabilities and community support.

Residential community life, relationship formation, and community support for persons with disabilities.

Partnerships and learning for seminary students with ministry partners in Trenton.

Community renewal for urban neighborhood struggling to support people with disabilities.

An equitable, partnership approach to ministry with persons with disabilities in the urban context.

Integration and collaboration across seminary curricular.

### Staffing and Projected Needs (Years 4-5 2024-2025):

Purchase of housing and renovation costs in Trenton.

The longevity of the residential program.
together,” and are loosely modeled on the L’Arche communities, founded by Jean Vanier in the mid-1960s. In L’Arche communities, core members who are adults with disabilities live interdependently in community with assistants who are non-disabled members, serving as a counter-cultural sign of Christ’s peace in a world that often diminishes the humanity of persons with disabilities.

Depending on multiple factors, this caveat can be included the action plan pertaining to Princeton Seminary’s Hub for Community Partnerships and Renewal.

Urban Friendship House Director (full time) reports to Associate Dean for Institutional Diversity and Community Engagement.

Resident Advisor (student hire for one year, free rent): reports to Urban Friendship House Director.

varies between 6-10 years for friend residents, after which preliminary research shows friends are moving into sustainable, shared housing placements.

Students who participate in Friendship House living and community life cite invaluable, practical, and experiential lessons in ministerial formation.

and co-curricular, including but not limited to Center for Women Theology and Gender, the Center for Black Church Studies, the Institute for Youth Ministry, Department of Field Education, and the Farminary.

| 28 Prior portions of this proposal are adapted from a student proposal submitted to the PTS Administration by Kelly LePenske, Danny Nasry, and Melissa Temple in Fall, which was based on a final project for my “Ministry with People with Disabilities” course in Spring 2018. The students continue to drive this project forward and have offered valuable feedback on this proposal as well. |
| 30 See “The Friends Graduate” for an introduction to Dr. Jane Finn’s research on the “friend’s” growth in independent living. Western Theological Seminary website, accessed December 18, 2019: https://www.westernsem.edu/the-friends-graduate/. |
SECTION 5

NEXT STEPS

BLUEPRINT
FROM IDEAS TO REALITY
Since the early 1980's, Princeton Seminary through the efforts of Faculty, the Office of Field Education, and other entities launch several Urban Ministry efforts.

2015
Developing a collaborative model of service, Multicultural Relations, Field Education, and Continuing Education spearhead a strategy for the Seminary's Urban Ministry efforts.

2016
The Urban Ministry Cabinet begins intentional fact gathering and relationship building efforts through the Connecting with Trenton Initiative.

2018
Dr. Gerald Liu, receives a grant to develop an initiative with local Trenton artists in with ARTWORKS.

2020
Goal: Submission of a Community Engagement Blueprint for sustainable community partnerships with the voices of our neighbors being embraced.

2014
The Office of Multicultural Relations' portfolio is expanded to include matters of Community Engagement.

2016
President Craig Barnes authorizes the development of an Urban Ministry Cabinet to guide the institution in its community engagement efforts.

2016-2019
Theological Reflection practitioners, Cohort of Urban Practitioners, Community Engagement Collaboratives, and other partnerships are developed.

2019
We begin gathering data from personal conversations and group sessions for the development of The Blueprint

2020+
Continuing to forge partnerships through active listening, creating platforms for community advocacy, learning, innovation, and research.

Embracing Our Neighbors
Engaging with Hope!
Blueprint for Community Engagement

NEXT STEPS

We rejoice in the gifts, which particular ethnic histories and cultures bring to our total life, and we recognize as departure from God every attitude and action that is based on the assumption that one racial or ethnic group is innately superior to others. In Christ, diversity is understood as a gift to be celebrated rather than as a problem to be solved. We need those who are different from ourselves in order to experience wholeness in Christ.\(^{31}\)

The following steps are suggestions respectfully submitted based on the essential components of the prior sections of this blueprint. Several coincide with the Action Plan found in Section 4:

PROPOSED PHASE I (2020 – 12/2021)

- Submission, review, and approval of the Blueprint for Community Engagement by Princeton Seminary administration and Board of Trustees by May 2020.
- Approval of Princeton Seminary upper administration to include the Blueprint in the development of its long-range strategic plan.
- Re-designate Princeton Seminary’s Annual Book Sale as a funding source for particular community engagement efforts for the next five years beginning with 2020.
- Consent from Princeton Seminary administration to move forward in examining possible funding streams and cultivate relationships with philanthropic organizations and donors to proceed with the development of the Action Plan.
- Authorize the Urban Ministry Cabinet to continue with its Connecting with Trenton initiatives, preparing projected implementation plans in the development of the Action Plan, and submit such plans to the Executive Council through the Associate Dean for Institutional Diversity and Community Engagement.
- Authorize a Task Force of Princeton Seminary stakeholders and Trenton partners to identify a physical property in Trenton where a **Hub for Community Investment and Engagement** can be examined, assessed, purchased, and developed. Subsequently, this Task Force will submit a preliminary plan to the Urban Ministry Cabinet who in turn will provide information to relevant Princeton Seminary stakeholders by January 2021.
- To move forward in the partnership with the Mayor of Trenton in the formation of the **Trenton Production and Knowledge Innovation Campus (TPKIC)** with the five Mercer County anchor institutions.
- Authorize the Institute for Youth Ministry to continue with the development of the “**Design Lab**” program that will serve as Princeton Seminary’s contributions to the development of the **TPKIC** scheduled to open for all anchor institutions in September 2020. The Institute for Youth Ministry in collaboration with Advancement and Continuing Education will need to explore funding streams for additional staff, as a consistent daily presence at the location will be warranted.
- Develop a Financial Plan in current fiscal year for fiscal year 2020-2021 in the development of our participation with the Design Lab.

\(^{31}\) An excerpt from the Living Together at Princeton Theological Seminary statement.
• To authorize the formation of a collaborative team that will examine the feasibility of a staffing structure, taking into consideration Princeton Seminary’s new organizational infrastructure for the implementation of the Action Plan efforts including the collaboration of Trenton stakeholders.
• To continue with the formation of the Community Engagement Collaboratives which seeks to place first-year students with Trenton and Princeton social service agencies. In turn, these sites in Trenton and Princeton can serve as possible field education precursors to a deeper field education placement for ministry discernment.
• To examine with Academic Affairs the opportunity whereby the Community Engagement Collaboratives can be credit bearing as students engage with service population groups and agencies.
• To continue in the development of a Certificate in Urban Community Engagement, Theology, and Ministry.
• To maintain and develop the Field Education Theological Reflection in Urban Ministry which is a 1-credit practicum.
• To continue the collaborative efforts with the Center of Continuing Education in the formation of a clergy and practitioners Urban Ministry cohort.
• To further enhance high-quality community engagement partnerships, develop relationships with social service agencies where discernment for vocation can be formed and developed.
• Continue to create an intersectional approach to redressing historical inequities of land and space with the Implementation Task Force on the Historical Audit.
• Explore and implement the Resiliency & Self-Care Initiative with internal and relevant offices at PTS and community service providers.
• Together with Princeton and Trenton neighbors, establish comprehensive rubrics of assessment for the programs and initiatives that are being implemented and for those that will be developed for proposed Phase II.

PROPOSED PHASE II (1/2022 – 12/2024)
• Assess the partnership with the TPKIC initiative.
• Assess the development of the Urban Ministry Cohort. If fiscally feasible, purchase a facility for the development of Princeton Seminary’s Hub for Community Investment and Engagement.
• Create an opening to a community of clergy that are looking to deepen their religious and theological education and ministry skills without pursuing an advanced degree, i.e., continuing education seminars on community organizing, institutional racism and ecclesial structures, etc.
• Explore inter-institutional partnerships with existing post-secondary schools of higher learning inside the bounds of Trenton for clergy and urban practitioners seeking to enhance their vocation by obtaining credits for an undergraduate degree and preparation for a possible theological degree if admitted to Princeton Seminary.
• Create and implement the Community of Practice and Young Adult Fellowship programs in Princeton Seminary’s Hub for Community Investment and Engagement with appropriate personnel.
"At UrbanPromise Trenton, we believe that an educated child becomes an empowered adult."

-Michael Lovaglio (PTS alum)
Executive Director at UrbanPromise-Trenton
Appendix A
Gathering of Data

In addition to listening to profound experiences through Connecting with Trenton initiative, the Urban Ministry Cabinet also examined data developed by Trenton lawmakers, residents, practitioners, and research organizations. These documents include qualitative and quantitative research from:

- Trenton250: Trenton250 is Trenton’s long-range Comprehensive Master Plan that will guide the City from now to the 250th Anniversary of its incorporation in 2042. A Master Plan is a blueprint for a municipality that guides decisions for both growth and conservation.
- Downtown Trenton: 2018 Residential Study: Greater Trenton and the Trenton Parking Authority co-sponsored a residential market study conducted by Zimmerman/Volk Associates, Inc. in conjunction with the City of Trenton and Mercer County to determine the market potential and optimum market position for newly-introduced housing units that could be developed within the Downtown Trenton Study Area.
- Greater Trenton 2017-2020 Strategic Plan: As a new organization founded to advance economic development and revitalization in New Jersey’s capital city, we prioritized reaching out to the Trenton community to sharpen our focus and to position Greater Trenton as an effective partner. Greater Trenton grew out of conversations that began in 2013 among individuals who shared a commitment to the city’s revitalization.
- Social Service Agencies: https://www.guidestar.org/search#
- Pew Research Center, Social & Demographic Trends
- Trenton 250: Issues and Opportunities Report: The report is principally focused on city-wide issues and opportunities that can be addressed in the following core master plan elements: Economic Development, Education, Housing, Environment, Land Use, Circulation/Transportation, and Health. Readers should note that this report does not claim to account for every issue and opportunity at all scales. Instead, it focuses on those that are appropriate to a city-wide master plan.
- Trenton – A Snapshot: A pictorial view of key demographic statistics
- Thriving Cities – A New Urban Agenda: For the past year, Housing and Community Development Network of New Jersey members and key partners have worked together to craft a series of comprehensive and interdependent policy recommendations. The purpose is to encourage investment in the places where the market has not yet reached, and preserve the ability of long-term residents to avoid displacement where new investment is bringing change.
- Strategies for a Healthy Trenton: Published in 2019, this Strategic Plan introduces a new Vision for a Healthy Trenton and outlines strategies for achieving these shared goals over the next three to five years.
- Trenton Community Health Needs and Assets Assessment (June 2019): This report is written on behalf of Trenton residents, incorporating their thoughts, opinions, and expressions of concern as well as appreciation and hope regarding their experience of health and well-being.
• **Laying Down the Foundations for Strong Neighborhoods in Trenton, NJ:** On behalf of New Jersey Community Capital and the Center for Community Progress, Laying the Foundation for Strong Neighborhoods in Trenton weaves together many different sources of information to create a picture of conditions and trends in each of the city’s many neighborhoods. It focuses in particular on each neighborhood’s housing market conditions, as well as factors such as crime or tax delinquency, which affect housing demand and neighborhood stability.

Appendix B

Urban Ministry Initiatives

In collaboration with Community Service Partners, Office of Field Education, and Center of Continuing Education

Princeton Theological Seminary through the Office of Multicultural Relations, Field Education, Continuing Education, and an Urban Ministry Initiatives Cabinet (UMIC) composed of faculty, administrators, students, alumnae/i, and urban practitioners from the Trenton area is developing an Urban Ministry Initiatives (UMI) effort with the intent of expanding its educational model of theological exploration and praxis in the urban context.

Currently, we are developing the following dimensions of learning as we explore the intersection of urban, political, and church mission in the greater Princeton-Trenton-Mercer County:

Community Engagement Collaborative: A pilot project that began in the 2019 fall semester, Princeton Seminary through the Community Action Network, an innovative social justice effort of the Urban Ministry Initiatives is actively developing sustainable community engagement efforts whereby our first-year students can interact, learn, and invest time and energies in matters of social justice and equity issues. The Community Engagement Collaborative (CEC) is an effort to provide first-year students with a comprehensive experience during a span of 8 to 10 weeks in the fall semester at a host site. Students working on a project(s) will arrive at a designated time as a group or cohort of two to the site either once or twice a week for a total of five to ten hours per week. Students will be under the supervision of the site’s employees and responsible for adhering to the rules and regulations of the volunteer site. A cohort of up to 10 first-year students will be in our federal work-study program where they will also participate in theological and practical reflection gatherings at Princeton Seminary or sites in Trenton throughout the fall semester. We are currently working with Arm in Arm, HomeWorks, Mercer St. Friends, Urban Promise, Rescue Mission, and the Latin American Legal Defense and Education Fund, Inc.

Field Education Urban Cohort & Theological Reflection: During year-long field placement in interim ministry at churches and social service institutions, a cohort of 10 second and third-year students undertaking Field Education in an urbanized context will convene once a month in a Platform of Theological/Reflection Practicums. The objectives of this dimension are three-fold; to enhance students’ understanding of the vast opportunities for ministry in urban and cross-cultural settings: to provide opportunities for students, through their work in field placement to develop their ability to apply a relevant and robust urban biblical theology; to learn from experienced leaders living in the inner-city about strategies to bridge relationships with community leaders and residents.

Praxis and Ministry Renewal: Cohort of Urban Practitioners: Through the Center of Continuing Education, platforms for impactful engagement is offered for working pastors, practitioners, and lay ministers who are actively serving in urban settings but who may not have followed traditional degree programs, and for pastors and congregational leaders desiring to re-tool for ministry and outreach in urban contexts. Ten area ministers and community leaders (all
with no more than five years of experience in ministry or community service) will participate in an intentional learning community known as the Cohort of Urban Practitioners (CUP).

Possible Certificate in Urban Community Engagement, Ministry, and Theology (req. 12 credits and one credit hour Community Engagement Colloquium)

Princeton Theological Seminary, through its faculty and the Urban Ministry Initiatives, seeks to offer a graduate certificate program (see Attachment E) enabling students at Princeton Theological Seminary to develop a focused academic platform centered on Urban Community Engagement, Ministry, and Theology. This certificate prepares students for vocational ministry or scholarly pursuits that value the praxis of faith and urban community engagement in the totality of Christian faith, life, and witness. It assists seminarians interested in shaping their ministerial preparation for a wider knowledge and deeper appreciation of urban transformation, highlighting the immense opportunities for ministry in intercultural, multilingual, and diverse spaces. The Certificate is designed for those who have a scholarly interest in the shape and depth of the role of the Church in ministry in, for, and with urbanized geographical areas.
Appendix C
DRAFT
Certificate in Urban Community Engagement, Ministry, and Theology
(req. 12 credits and 1 credit hour Community Engagement Colloquium)
In collaboration with Academic Affairs and Community Service Partners

Princeton Theological Seminary through its Urban Ministry Initiatives offers a graduate certificate program enabling students at Princeton Theological Seminary to develop a focused academic platform centered on Urban Community Engagement, Ministry, and Theology. This certificate prepares students for vocational ministry or scholarly pursuits that value the praxis of faith and urban community engagement in the totality of Christian faith, life, and witness. It assists seminarians interested in shaping their ministerial preparation for a wider knowledge and deeper appreciation of urban transformation highlighting the immense opportunities for ministry in intercultural, multilingual, and diverse spaces. It is also designed for those who have a scholarly interest in the shape and depth of the role of the Church in ministry in, for, and with urbanized geographical areas.

Potential 2020 Fall courses:

EFRS 3482
Sociology of Religion
Mooney, Margarita
Reviews social dynamics within religious congregations and between congregations and their local contexts. Examines congregational engagement in social movements and politics. Considers how congregational leadership adapts to changing demographics, such as increasing racial and ethnic diversity in congregations, declining youth engagement in congregations, and fewer two-parent families in congregations. Explores ethnographic and survey-based findings about current trends in congregational life, such as the rise of megachurches and the increasing use of technology in worship.

NT 3365
Race, Ethnicity and the New Testament
Barreto, Eric D.
A study of the theological intersections between race, ethnicity and the New Testament. Students explore how the notions of race and ethnicity functioned in antiquity and how contemporary cultural contexts shape our interpretation of Scripture today. Particular attention is paid to the hermeneutical and theological implications of reading the texts of the New Testament in an ethnically diverse world.

PT 9020
Philosophy of Social Science
Mooney, Margarita
Reviews some of the philosophical underpinnings of current problems in social theory. Considers how critical realism, virtue ethics and personalist philosophy might help better understand the interaction between human freedom, social structure, and culture. Examines how normative positions about human nature and human flourishing influence empirical social science. Considers how ontology and metaphysics influence the methodological approaches and interpretive frameworks of empirical social science. 3 credits.
TH 3444
The Liberation Theology of Gustavo Gutiérrez
Taylor, Mark L.
A critical examination of the doctrinal structure of Gutiérrez’s theology of liberation. Special attention also is given to theology’s relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

THET 3344
Reformed Theologies on Living with Strangers
Smit, Dirk J.
Reformed churches have a deeply ambiguous history regarding issues of inclusion and exclusion. On the one hand, the Reformed faith knows a deep-seated intuition to recognize and accept “both the image of God and one’s flesh” (Calvin) in all others, irrespective of all differences, on the other hand, the Reformed faith has often practiced a passion for questions of identity and preferences for context, the own, the nation, the volk. The South African history of apartheid and the struggle against apartheid offers one well-known illustration of these internal contradictions in the Reformed tradition. This course will study some of the influential Reformed theological positions and experiences on “living with strangers” as an urgent contemporary ethical and human challenge, in its many concrete forms in a globalizing world – including nationalism, hospitality, and dealing with refugees and migrants.

THET 3350
Global Economics as Theological Question
Day, Keri Leigh
This course explores the relationship between Christian faith and free-market economics. A central emphasis of this course will be how global economics is framed as a theological question about the formation of moral virtue, liberation, and human flourishing. Specifically, this course examines both Catholic and Protestant perspectives on global economics. The course will draw upon the work of sociologists, philosophers, economists, cultural theorists, and theologians who have written about economics from a religious perspective in promoting liberation, flourishing, and human fulfillment for persons within American society and around the world. Major themes covered include American poverty, global poverty, the feminization of poverty, and the racialization of poverty among people of color.

ECWC 5470
World Christianity as Public Religion
This course reviews Christian public discourses from the Global South, as they reflect on the intersection between Christian faith, political action, and public policy. It examines theological responses to the challenges posed to Global South Christians as they engage the public square, through the lenses of global south scholars. It explores different views about religion’s role in public life, highlighting critical issues, and offering a range of approaches and understandings of citizenship and justice in the Global South.
• 3 credits. (MA(TS) Capstone eligible)

EF 1109
Youth Ministry Practicum for Field Education
This course is open to students in the dual-degree program in youth ministry and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on experience in pastoral ministry.
• This practicum does not fulfill any department distribution requirements. One credit for the year.
EF 1500  
Introduction to Spirituality and Missional Formation  
This course explores the potential contribution of traditions of Christian spirituality to missional formation in contemporary congregations. Special attention is given to the upbuilding of congregations in prayer and biblical formation and their sending in evangelism and social action.  
• 3 credits.

EF 2352  
Theological Foundations for Youth Ministry  
This course explores the theological foundations of ministry with young people, ranging from those entering puberty to late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church’s responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people’s own agency as participants in the total mission of the church.  
• Priority given to M.A.C.E.F., dual, and senior students.  
• 3 credits.

OT 3368  
Sex and Gender in the Old Testament  
This course examines the portrayal of women and sexual minorities in biblical texts, the material experience of gender and sexuality in the ancient world, and the ways in which gender is constructed by and in biblical texts. Secondary texts that comment on these issues are studied with a special emphasis on how recent developments in feminist criticism have influenced interpretation of the Bible.  
• This course fulfills the “close reading of the text” requirement.  
• Prerequisite: OT2101.

PC 5472  
The Minister and Mental Illness  
This course centers on selected mental or emotional illnesses, including mood disorders (especially depression), anxiety disorders, psychotic disorders (especially schizophrenia), somatoform (psychosomatic) disorders, personality disorders, and dementia (Alzheimer’s type). Clinical diagnoses are supplemented with autobiographical accounts of mental illness by the afflicted and family members. Attention is given to the minister’s role as a member of the health team and to ways in which ministers can provide pastoral care to relatives and friends of the mentally ill. Consideration is also given to ministers’ vulnerability to mental or emotional illnesses (e.g., depression) and to the contention that they are especially susceptible to narcissistic personality disorder.  
• 3 credits.

PT 9051  
Foundations and Explorations in Pastoral Theology  
Protestant pastoral theology was revived in the early 20th century by America’s interest in psychoanalysis, growing into an interdisciplinary field that studied individual and congregational emotional and spiritual healing. In the last two decades, the field has moved outwards to contextual perspectives on personal and communal suffering, including new interdisciplinary partners such as feminist and womanist perspectives, liberation theology, and social theory. This class will explore key sources in this history, then focus on contextual perspectives in the current field. Students will critically engage authors towards articulating their own pastoral theological perspective and identify scholarly interests for further research. 3 credits.
TH 3660
Incarnation and Incarcerated Bodies
Examination of the political dimensions of christology, as they illumine issues in contemporary mass incarceration. Special focus on the “becoming human” of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture and despair – and sometimes resistance and hope—in U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino and other theologians. Not only recommended for chaplains in prison ministries, but also for others seeking critical analysis of Christian faith in relation to the “1 in 100” U.S. residents now behind bars.
• 3 credits. (Capstone course)

TH 9065
Reformed Doctrine and Public Life: The Thought of Michael Welker
The German theologian Michael Welker is one of the most prolific and influential contemporary systematic theologians in the world. In this course his work will be studied in order to follow the key trajectories of his thought and to understand their implications for contemporary life. This will include his methodological approach of doing so-called biblical-realistic theology, including his understanding of reformation theology and the role of Scripture, as well as the importance of the distinction between law and gospel for his whole project, but also his material work on several traditional doctrines, including for example his constructive work on Christology (with key roles played by historical Jesus research, by the resurrection of Jesus, and by the presence of the living Christ and the three-fold office of Christ); his constructive work on the Holy Spirit (which proved innovative for contemporary theology, fruitful in ecumenical circles, and inspiring to many students); his work on the doctrine of God and specifically on the doctrines of creation and of anthropology (including many inter-disciplinary and collaborative works on religion and science dialogues); and his work on ecclesiology, the eucharist, and eschatology (again involving several inter-disciplinary projects). In the light of his methodological and doctrinal contributions, attention will be given to his (typically Reformed) interest in theology with implications for public and political life, his constructive contributions to pluralism and complex social understanding, and his inter-disciplinary work on for example freedom, law, the economy, and public media and public opinion. 3 credits.

THET 3426
Reinhold Niebuhr and Martin Luther King Jr.
This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr’s influence on King; King’s place in American theology and ethics; the relationship of each man to the Social Gospel movement; the place of race, gender, and politics in their work; and their continuing influence on progressive religious thought today.
• 3 credits. (MA(TS) Capstone eligible)

Urban Ministry Field Education Theological Reflection
This course is open to students whose field education is located in urbanized communities. One-hour meetings with a pastoral facilitator and a field education director. Using a theological reflection-based model of education, students practice ways to approach ministry with communities theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on the experience of pastoral ministry.
1 credit for the year
Community Engagement Collaboratives
This course is open to first-year students who are interested in social justice ministries. Serving in social service agencies in the City of Trenton, a cohort of 10 first-year students will engage up to 10 hours per week at host sites during the fall semester and meet weekly for one hour with the Associate Dean of Institutional Diversity and Community Engagement together with urban practitioners. Using a praxis-based model of education, the Associate Dean, along with a faculty member, assumes the primary responsibility for guiding students to approach their ministry with community residents theologically. The class serves as a mentor group within which students can process their experience from outside the community engagement collaborative setting. Bi-weekly discussions focus on theological reflection on experience in various forms of ministry. 1 credit for the year

POSSIBLE SPRING 2021 COURSES

EF 3361
Contexts and Communities: Social Foundations of Education
Mikoski, Gordon Stanley
Through an examination of social contexts, cultures, and identities of learners, this course will provide foundational frameworks for the theory and practice of educational ministry. Course readings and in-class learning activities will be supplemented by limited qualitative empirical research on one or more contexts of learning. This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
• 3 credits.

ECWC 5410
Ecumenism in the Light of World Christianity
Barreto, Raimundo César
This course focuses on how World Christianity impacts understandings of Ecumenism, with an emphasis on changing patterns in South-North relations, and also on the ways the ecumenical movement remains important for the emerging Christianities in Asia, Africa, and Latin America. It stresses the life and works ecumenical movement and its impact on situations of human rights violations, conflicts, peacemaking, and community development in those regions.

EFRS 3221
Religion, Vulnerability, and Resilience
Mooney, Margarita
Explores the way religion contributes to individual and community resilience. Draws on contemporary sociological studies of resilience to explore definitions and quantitative as well as a qualitative measurement of individual and community resilience. Examines conceptual questions about human vulnerability and resilience after experiencing adversity. Explores how community, individual, biological, and spiritual factors interact, leading to variations in resilience.

NT 3385
African American Pauline Hermeneutics
Pauline language and tradition have impacted the lives of many African-Americans in terms of religious thought and experience. Yet this community’s relationship with Paul is a complicated one, and this course provides the opportunity to explore the complex nature of that relationship. African-American Pauline hermeneutics involves recognizing the rejection of Paul by some and examining the adoption and adaptation of Pauline language by others. By reading texts that range from ex-slave narratives to contemporary sermons and writings, students will engage in thorough analyses of the varied appropriations of Pauline scripture among African-Americans.
• 3 credits.
PR 3260
**Preaching the Gospel in a Global Context**  
LaRue, Cleophus J.  
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered.  
• 3 credits. (MA(TS) Capstone eligible)

**PT 9085**  
**Preaching the Gospel in Diverse Cultures**  
LaRue, Cleophus J.  
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits.

**WCRS 5420**  
**Readings on Latin American Liberation Theologies**  
Barreto, Raimundo César  
Select readings on the origins rise and impact of Latin American liberation theologies (LALT) in the final quarter of the 20th century, with special attention to its methodological implications and transformations in connection with post-liberationist theologies influenced by the decolonial turn. Readings cover the history of liberationist Christianity, founding LALT texts, and contemporary analyses and assessments of LALT. The course introduces students to select formative texts from first, second, and third-generation Latin American liberation theologians discuss transformations in liberationist thinking since the late-1980s and reflect on critical and constructive responses to LALT from contemporary movements such as feminist, queer, indigenous, and black theologies. Moreover, it examines the development of recent emphases on interculturality and decoloniality in L.A., interrogating LALT’s current status, lasting impact, and future perspectives.

**TH 3452**  
**Womanist and Black Liberationist Theologies on Christology**  
This course examines how black liberation and womanist theologies have elaborated “Christology”, a story about Jesus, that addresses black oppression. The course seeks to interrogate the methodological and substantive claims of Christology among liberation and womanist theologies, probing the possibilities and limitations of these claims. The course invites students to construct Christologies that draw upon black liberationist and womanist theological traditions. This course focuses on such areas as liberation theology, womanist theology, Christology, theological method, hermeneutics, and Christian ethics.  
• 3 credits.
GLOSSARY OF TERMS

Assessment
The process of gathering information in order to make an evaluation. An evaluation is a decision or judgment about whether an effort is successful and to what extent that effort has or has not met a goal. Assessment may be descriptive or evaluative; involve conventional Likert-type items or narrative reports; and should be directed toward the following stakeholders: students, community organizations, faculty, and institution.

Blueprint
A blueprint is a guide for making something — it's a design or pattern that can be followed.32

Community Engagement
While there are almost as many definitions out there as there are people trying to define it, in its simplest terms community engagement seeks to better engage the community to achieve long-term and sustainable outcomes, processes, relationships, discourse, decision-making, or implementation.33

Community engagement (also referred to as civic engagement) is the “collaboration (among) institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity.” Through community engagement, community and Seminary knowledge and resources are brought together in and out of the classroom, as well as on and off campus to “enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good.” The “community” in community engagement is not defined by sector, such as private or public, for-profit or nonprofit; rather, community is broadly defined to include individuals, groups, and organizations external to campus that use collaborative processes for the purpose of contributing to the public good.34

Civic Engagement
Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes. (Ehrlich, Thomas. Civic Responsibility and Higher Education. Onyx Press, 2000)

Co-Curricular/Extra-curricular
Signifies a campus program where students learn and develop through service, although it is not explicitly connected to an academic course for credit.35

32 https://www.vocabulary.com/dictionary/blueprint
33 https://aese.psu.edu/research/centers/cecd/engagement-toolbox/engagement/what-is-community-engagement
34 http://classifications.carnegiefoundation.org/descriptions/community_engagement.php
35 (http://www.communityservicelearning.ca/en/welcome_glossary.htm)
**Community-Based Learning**
An academic pedagogy that links traditional classroom learning to real, hands-on experiences and learning in the larger community.

**Community-Engaged Scholarship (CES)**
Scholarship is teaching, discovery, integration, application and engagement that has clear goals, adequate preparation, appropriate methods, significant results, effective presentation, and reflective critique that is rigorous and peer-reviewed. Community-engaged scholarship is scholarship that involves the faculty member in a mutually beneficial partnership with the community. Community-engaged scholarship can be transdisciplinary and often integrates some combination of multiple forms of scholarship. For example, service-learning can integrate teaching, application and engagement, and community-based participatory research can integrate discovery, integration, application and engagement. 36

**Community Service-Learning (CSL)**
A powerful vehicle for experiential education that has clear objectives for both the learning that occurs by the involved students and the service being provided in the community organization setting. There is a strong emphasis on inclusive partnerships with non-profit agencies through their direct involvement as co-educators, providing community expertise in all phases of the learning process from planning through to the experiential and evaluation. CSL programs are most effective when including key elements drawn from experiential education theory, especially developing critical thinking skills and implementing intentional reflection components. 37

**Culture**
A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication. 38

**Diversity**
Diversity is a commitment to recognizing and appreciating the variety of characteristics that make individuals unique in an atmosphere that promotes and celebrates individual and collective achievement. Examples of these characteristics are: age; cognitive style; culture; disability (mental, learning, physical); economic background; education; ethnicity; gender identity; geographic background; language(s) spoken; marital/partnered status; physical appearance; political affiliation; race; religious beliefs; sexual orientation. More information on Diversity terms refer to https://s3.amazonaws.com/ptsem.edu-assets/content/pdfs/diversity-terms.pdf

**Economic Development**
The proactive institutional engagement, with partners and stakeholders, in sustainable growth of the…capacities that contribute to the advancement of society through the realization of individual, firm [and,] community…economic and social potential. 39

38 [http://www.evaluationtoolsforracialequity.org/termRacial.htm](http://www.evaluationtoolsforracialequity.org/termRacial.htm)
Ecumenical
The term is most widely connected with religious unity, specifically Christianity. The original Greek root word, *oikos*, means "house," and that grew into the word *oikoumenikós*, which means "the entire world." Today it most often refers to bringing people of diverse Christian religions together; however, an *ecumenical* service might bring Christians, Jews, and Muslims together under one roof.

Entrepreneurship
A process by which individuals – either on their own or inside organizations – pursue opportunities without regard to the resources they currently control.40

Ethnicity
A social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.41

Experiential Education
Engaged learning in which the learner experiences a visceral connection to the subject matter. Good experiential learning combines direct experience that is meaningful to the student with guided reflection and analysis. It is a challenging, active, student-centered process that impels students toward opportunities for taking initiative, responsibility, and decision-making.42

Human Capacity Building
The coordination of public and private-sector policies and programs that provides individuals with the opportunity for a sustainable livelihood and helps organizations achieve exemplary goals, consistent with the societal context.43

Innovation
The commercial realization of value from a new idea or invention from an entrepreneur.44

Pedagogy
The study of the teaching and learning process. The method and practice of teaching, especially as an academic subject or theoretical concept.45

Place-Based Community Engagement
A long-term university-wide commitment to partner with local residents, organizations, and other leaders to focus equally on campus and community impact within a clearly defined geographic area.46

40 http://digitalknowledge.babson.edu/cgi/viewcontent.cgi?article=1881&context=fer
41 http://www.evaluationtoolsforracialequity.org/termRacial.htm
42 http://www.communityservicelearning.ca/en/welcome_glossary.htm
45 http://www.communityservicelearning.ca/en/welcome_glossary.htm
Poverty
Poverty is a state or condition in which a person or community lacks the financial resources and essentials for a minimum standard of living. Poverty means that the income level from employment is so low that basic human needs can't be met. Poverty-stricken people and families might go without proper housing, clean water, healthy food, and medical attention. Each nation may have its own threshold that determines how many of its people are living in poverty.

Racism
Racism (n.): Racism can be understood as individual and institutional practices and policies based on the belief that a particular race is superior to others. This often results in depriving certain individuals and groups of certain civil liberties, rights, and resources, hindering opportunities for social, educational, and political advancement.47

Reflection
The process by which students think and talk critically about the nuances of the diverse experiences inherent to engagement, throughout the entire process of an engaged project. The reflective process helps students relate their experiences to their education, as well as to the community. The critical component of successful service-learning programs is "reflection". Reflection describes the process of deriving meaning and knowledge from experience and occurs before, during and after a service-learning project. Effective reflection engages both teachers and students in a thoughtful and thought-provoking process that consciously connects learning with experience. It is the use of critical thinking skills to prepare for and learn from service experiences.48

Social Entrepreneurship
The practice of combining innovation, resourcefulness and opportunity to address critical social and environmental challenges49.

Sustainability
Sustainability creates and maintains the conditions under which humans and nature can exist in productive harmony. These conditions must permit the fulfillment of the social, economic and other requirements of present and future generations.50

Volunteerism
The performance of formal service to benefit others or one's community without receiving any external rewards; such programs may or may not involve structured training and reflection. Effective community service-learning experiences are not considered to be the same as volunteerism.51

Theological Reflection
Theological reflection is the process by which we find meaning in our experience by connecting it to God’s activity in the world. Learning to reflect theologically is one of the primary goals of

47 https://s3.amazonaws.com/ptsem.edu-assets/content/pdfs/diversity-terms.pdf
48 http://www.communityservicelearning.ca/en/welcome_glossary.htm
49 http://www.sbs.ox.ac.uk/faculty-research/skoll/what-social-entrepreneurship
50 http://www.epa.gov/sustainability/basicinfo.htm
51 http://www.communityservicelearning.ca/en/welcome_glossary.htm
Field Education. This is done specifically through case studies and journals to help you apply this discipline in your daily life.

Reformed:
Princeton Theological Seminary, as an institution of higher learning related to The Presbyterian Church (U.S.A.), is part of the Reformed Tradition, which, like most Christian traditions, is ancient. As Christianity grew and evolved, two distinct expressions of Christianity emerged, and the Eastern Orthodox expression officially split with the Roman Catholic expression in the 11th century. Those of the Reformed tradition diverged from the Roman Catholic branch at the time of the Protestant Reformation in the 16th century. Martin Luther of Germany precipitated the Protestant Reformation in 1517. Soon Huldrych Zwingli was leading the Reformation in Switzerland; there were important theological differences between Zwingli and Luther. As the Reformation progressed, the term “Reformed” became attached to the Swiss Reformation because of its insistence on reforming the church strictly through the application of biblical principles to the life of the church. John Calvin, who came after Zwingli and is one of the Swiss Reformers, wrote the Institutes of the Christian Religion, which set forth the tenets of the Reformed tradition. John Knox studied with Calvin in Geneva and returned home the hero of the Scottish Reformation. As the Church of Scotland came into existence, influenced by Calvin’s theology and polity, it developed Presbyterianism. Calvin’s central, unifying theme, and perhaps the foundation of Reformed theology, is that in every moment of our lives we are in the presence of the living God: “In life and in death we belong to God” (From A Brief Statement of Faith (10:1, line 1). We are never beyond God’s purview and never beyond God’s grace.

Scholarship
Scholarship is teaching, discovery, integration, application, and engagement that has clear goals, adequate preparation, appropriate methods, significant results, effective presentation, and reflective critique that is rigorous and peer reviewed.

SWOT Analysis
SWOT stands for Strengths, Weaknesses, Opportunities, and Threats. SWOT Analysis is a planning and development technique for assessing these four aspects of a business, organization or venture.

Urban Ministry
“But seek the welfare of the city…and pray to the LORD on its behalf, for in its welfare you will find your welfare.” — JEREMIAH 29:7
When you hear “urban” what comes to mind? Vibrant cities full of diversity and potential? Centers of blight without resources? Metropolitan areas that have no connection to the well-being of you and your family? None of these images reflect the totality of what it means to be urban, yet all of these images are a part of the challenge and promise that makes urban ministry so unique.
SECTION 7

FINAL NOTES

COMMUNITY ENGAGEMENT BLUEPRINT
Final Notes: The Importance of Boundaries

By drawing upon the conversations, demographic information, and suggested practices described in this Blueprint, Princeton Seminary and community partners engaged in place-based community engagement can build and maintain strong relationships that lead to long-term success. As we have observed in the Connecting with Trenton initiative, the boundaries between campus and community organizations need clarity and mutual accountability. Many community partners voiced the need to clarify roles and responsibilities to manage the dynamic and intense nature of place-based initiatives. This sentiment is also echoed by many of the Seminary partners.

The voices and perspectives of community partners are essential to the success of place-based community engagement initiatives. Princeton Seminary recognizes that when campus and community partners trust each other and communicate frequently, challenges that arise can quickly be addressed. Yet trust among partners takes time and is earned through the process of partnering. We need to cultivate further this trust with our existing partners through the current ventures being implemented and explore new opportunities for common pathways of learning and service.

The Blueprint provides a framework by which Princeton Seminary can move forward in its commitment to civic engagement, social justice, and community partnerships. Our presence in Trenton, Princeton, and Greater Mercer County will be more than about programs and places, but most of all, people.