

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Racial Ethnic & Women's Ministries/PW Ministry Area

ITEM D.106
FOR ACTION

<i>FOR PRESBYTERIAN MISSION AGENCY EXECUTIVE DIRECTOR'S OFFICE USE ONLY</i>			
	A. Finance		E. Corporate Property, Legal, Finance
	B. Justice		F. PC(USA), A Corporation
	C. Leadership		G. Audit
X	D. Worshiping Communities		H. Executive Committee
			J. Board Nominating & Governance Subcommittee
			P. Plenary

Subject: Racial Ethnic & New Immigrant Church Growth Consultation Committee Report

Recommendation:

The Presbyterian Mission Agency Board on behalf of the Racial Ethnic & New Immigrant Church Growth Consultation Committee recommends that the 221th General Assembly (2014):

1. Encourage local congregations to engage in relational ministries with people of all races and ethnicities in their neighborhoods.
2. Direct the Presbyterian Mission Agency, specifically the ~~Committee on Theological Education and~~ Racial Ethnic & Women's Ministries/Presbyterian Women, and the Committee on Theological Education to consult with theological seminaries to develop culturally sensitive curriculum, theologies, language, teaching and learning styles for teaching elders and church leaders of all ethnicities.
3. Direct the Presbyterian Mission Agency, specifically Racial Ethnic & Women's Ministries/Presbyterian Women, and the Office of the General Assembly to collaborate with mid councils to establish regional certified ministry training programs to prepare racial ethnic and immigrant church members to serve worshiping communities.
4. Direct the Six Agencies of PC(USA), the Presbyterian Mission Agency, the Office of the General Assembly, Presbyterian Investment and Loan Program, Presbyterian Foundation, Presbyterian Publishing Corporation, and the Board Of Pensions distribute essential documents in ~~different~~ multiple languages, as appropriate.
5. Direct the Presbyterian Mission Agency, specifically the Racial Ethnic & Women's Ministries/Presbyterian Women ministry area and the Evangelism and Church Growth ministry area and mid councils to create a network of racial ethnic and new immigrant coaches trained to address the culturally-specific needs of racial ethnic and new immigrant congregations.
6. Direct the Presbyterian Mission Agency, the Office of the General Assembly and mid councils to consult with each other to consider expanding the criteria for accepting the ordination credentials of new immigrant leaders.

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Rationale:

2012 Referral: Item 16-06. Growing a Diverse Church: A Call for Unity and Reconciliation. Recommendation. Direct the GAMC (Office of Racial Ethnic and Women's Ministries/PW, the Office of Evangelism and Church Growth) and the Office of the General Assembly to Hold a National Consultation to Develop Strategies and Policies to Support Racial Ethnic, Multicultural, and New Immigrant Church Growth in the PC(USA)—From the General Assembly Special Task Force to Study Racial Ethnic and New Immigrant Church Growth (Minutes, 2012, Part I, pp. 48, 49, 1454—62 of the CD; p. 291 of the print copy).

This report and its recommendations address the four areas to which the 220th General Assembly (2012) requested response: 1) Assess the effectiveness of church growth and evangelism programs and initiatives of the PC(USA) at national, regional and local levels in integrating racial, ethnic and new immigrants into the church; 2) Create measurable goals for racial ethnic, multicultural, and new immigrant church growth; 3) Develop a cohesive coordinated strategy for realizing the goals and mechanisms for deploying resources at the presbytery and local congregational levels; and, 4) include a strategy to encourage presbyteries to recognize and receive ministers of new immigrant fellowships and congregations as authorized in G-2050a(a).

The consultation upon which these recommendations are based concluded that our efforts have borne fruit when we have recognized the racial and cultural shifts in society and have sought to embrace them. We have also seen fruitful efforts when we have gone directly to the people affected by our efforts and sought to work alongside them. Thus, our recommendations are premised upon the belief that we can become an even more fruitful denomination if we learn to live more fully into these cultural shifts, as in that way our life together becomes more relevant and faithful. Rather than seeking ways to assimilate our racial ethnic and new immigrant sisters and brothers into the PC(USA) we must learn to embrace and embody, the diversity of which we are a part.

REPORT

Biblical and Theological Foundations

*All scripture references are New Revised Standard Version.

God is diverse and communal by nature. The triune God is Creator, Son, and Holy Spirit, “one God, three persons,” distinct, yet equal in substance (Scots Confession). Consistent with God’s nature, God creates a world of diversity and calls it good (Genesis 1). Our Brief Statement of Faith states, “*In sovereign love, God created the world good and makes everyone equally in God’s image, male and female, of every race and people, to live as one community.*” Presbyterians make a commitment **to racial ethnic diversity as a good and faithful response to God’s affirmation of diversity revealed in the triune God and mirrored in creation.**

The call to diversity is not only underlined in God’s very being and inherent in creation, but affirmed in the ministry of the Old Testament prophets. The prophets taught Israel to “love the alien as yourself,” (Deuteronomy 10:19, Exodus 22:21; 23:9), and to consider “foreigners” as “citizens among you” (Leviticus 19: 34). Our Lord Jesus Christ fulfilled the law of the prophets, preaching the kingdom of God and calling us to observe the kingdom in our brothers and sisters. Boldly practicing a ministry of inclusion, Jesus broke down the barriers of exclusivity, as he shared life with diverse persons and challenged systems of economic, racial, and gender segregation. In the inauguration

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of his public ministry, Jesus quotes the prophet Isaiah to announce his mission to proclaim good news to those who are poor, imprisoned and suffering oppression (Isaiah 61:1-2 & Luke 4:18-19). A first century Palestinian Jew, Jesus ministered to a Roman officer (Matthew 8:5-13), a Canaanite woman (Matthew 15:21-28), and a Samaritan woman (John 4:7-30), in addition to the “lost sheep of the house of Israel” (Matthew 10:6). In the parable of the Good Samaritan, Jesus challenged the long-standing enmity between Jews and Samaritans when he calls the Samaritan “good,” in appreciation for the Samaritan’s benevolence towards a Jewish neighbor (Luke 10:25-37). Before Jesus ascended to heaven, he commissioned his followers to go and make disciples of *all* nations, baptizing them in the name of the Father, Son and Holy Spirit (Matthew 28:19). Baptism is the invitation to *all* who would become part of the body of Christ. Likewise, in the sacrament of the Lord’s Supper, Christ offers the invitation to commune to *all* who trust in him.

By the indwelling of the Holy Spirit all believers are united to Christ and united one to another in the Church (Heidelberg Catechism). On the day of Pentecost, the disciples were gathered in one place when suddenly, they were filled with the Holy Spirit who enabled them to speak in various languages (Acts 2:4). When people from diverse multinational and multilingual backgrounds heard the preaching of the gospel in their own languages, they responded and three thousand people were baptized.

Presbyterians seek to be faithful to what God affirms, what Jesus’ ministry exemplifies and what the Holy Spirit empowers – that is, unity in diversity. Yet, we **struggle to be a community, which reflects the diversity God desires. Sunday morning still remains a largely segregated hour. Our denomination has opportunity to be a more faithful witness of the body of Christ with its diverse parts (I Corinthians 12).** Informed by the witness of Scripture and our confessions, we seek to be obedient to the will of God when we embrace difference, intentionally build diverse communities of faith, and humbly and faithfully pray for the Holy Spirit to empower us. **To this end, we make a commitment to develop strategies and policies to support racial ethnic, multicultural, and new immigrant church growth in the PC(USA).**

The Process

In response to the directive from the 220th General Assembly (2012) that a consultation be held for the purpose of developing strategies and policies to support racial ethnic, multicultural and new immigrant church growth in the PC(USA), the Presbyterian Mission Agency, through the office of Racial Ethnic & Women's Ministries/Presbyterian Women convened a small group for the purpose of devising such a consultation.

The group charged with designing the consultation had two purposes: 1) to convene a consultation that would respond to the issues which the General Assembly wanted addressed; and, 2) to identify the persons who should attend such a consultation, keeping in mind that such a gathering should include representatives of specific offices within the General Assembly, experienced leaders in racial ethnic and new immigrant churches, and mid council executives. To that end, thirty persons were invited (see Appendix 1, List of Attendees to the Consultation). In addition, the agenda of the consultation was fashioned in such a way as to produce responses to items 1, 2, 3, 5 and 6 of the Action of the General Assembly in response to the report from the 219th General Assembly’s (2010) Special Task Force to Study Racial Ethnic and New Immigrant Church Growth: Appendix 2, Item 16-06, *Minutes*, 220th General Assembly (2012).

The agenda of the Consultation began with worship, at the Presbyterian Center Chapel, in celebration of Pentecost, followed by opening remarks, a panel discussion on “Fulfilling The Promise and Hope of Racial Ethnic and New Immigrant Ministries,” and a description of what our ecumenical partners are

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doing in this area. The core of the consultation was fashioned around the attendees entering into conversations related to: 1) Signs of Hope; 2) Measures of Success; 3) Resources; 4) Challenges; and 5) Strategies. (See Appendix 3, Learning/Sharing Process, Leaders' Guide). These conversations began with generating ideas around those five topics, and then moved to sorting and summarizing those topics.

The final step led the group in discerning the most important insights from those conversations. The attendees self-selected into smaller groups which could address, more deeply, one of the five topic areas. Each group was charged with discussing the key ideas presented, summarizing the wisdom of the group, filling in any gaps, adding new ideas and preparing a statement for consideration by the entire body in plenary. Each group then reported their work results and responded to comments and questions.

The group then discussed the best way to fashion a final report of the consultation, and determined that a writing team would be given the task of putting all these pieces together in a cohesive and cogent report; a draft would then be circulated to the consultation attendees for additional comment, before finalizing the report for submission to the Presbyterian Mission Agency.

Following the consultation, four individuals and one staff were identified to draft the initial report. This "writing team" subsequently met over a two day period to discuss what had been written, heard and said during the consultation and to begin the process of actually drafting the report. The report addresses these four particular areas raised by the 220th General Assembly (2012): 1) Assess the effectiveness of church growth and evangelism programs and initiatives of the PC(USA) at national, regional, and local levels in integrating racial, ethnic and new immigrants into the church; 2) Create measurable goals for racial ethnic, multicultural, and new immigrant church growth; 3) Develop a cohesive coordinated strategy for realizing the goals and mechanisms for deploying resources at the presbytery and local congregational levels; 4) Include a strategy to encourage presbyteries to recognize and receive ministers of new immigrant fellowships and congregations as authorized in G-2.050a (1).

Assess the effectiveness of church growth and evangelism programs and initiatives of the PC(USA) at national, regional, and local levels in integrating racial, ethnic and new immigrants into the church.

It is clear that there have been many instances of effective programs and initiatives that bear celebration -- 1001 New Worshiping Communities; New Beginnings, Engage, and Triennium to name a few. Thus, assessing the effectiveness of these church programs and initiatives of the PC(USA) is a relatively simple task. We identify those programs and initiatives, review their stated goals and determine their effectiveness. In pursuing that task, however, it becomes abundantly clear that nothing we do as a church can be particularly effective unless and until we change the language we use to measure the efficacy and effectiveness of our programs and initiatives. Changing the language certainly means changing ourselves, as well.

In making such an assessment, however -- and given that our efforts have borne fruit in numerous instances -- the larger question is this: why have we been unable to meet our goals for increasing the percentage of racial ethnic persons within our denomination? That question looms even larger at a time when the society around us has itself changed so dramatically over the past decade or more. Stated differently, the question is and should be: What in those initiatives and programs has spurred fruitfulness? The consultation concluded that our efforts have borne fruit when we have recognized the racial and cultural shifts in society and have sought to embrace them. Thus, an initiative such as the 1001 New Worshiping Communities bears fruit because it recognizes the need to use new language and new approaches as it exhibits the Kingdom of God to people outside our church walls. Likewise, new immigrant fellowships are fruitful when they recognize and address the actual needs of those whom they

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seek to reach. Rather than deciding from “on high” how to approach future congregants, they have, instead, gone directly to the people, asking, “How can we work along side you?”

The instances of bearing fruit in our efforts to exhibit the Kingdom are, for the most part, the result of local initiatives; those realities deserve to be acknowledged and celebrated! Yet we believe that we would become even more fruitful as a denomination if we learn to live more fully into these cultural shifts; in that way, our life together becomes more relevant and faithful as well. We need to relinquish our customary habit of asking, “How do we assimilate our racial ethnic and new immigrant sisters and brothers into the PC(USA)?” Rather, the PC(USA) must ask, “How do we **become a community that embodies the diversity God desires?**” **Implicit in that question are other questions such as “What do we need to learn about being faithful from our sisters and brothers outside the PC(USA)?” and “How do we enter more fully into their lives and circumstances?” and “How do we need to change the dominant culture so that there are places in the community of faith for everyone?”**

In Tucson, Arizona a Middle East Presbyterian Fellowship is composed of persons who share a common language, Arabic; though the group includes Muslims as well as Christians, they come together each week to worship the living God. So, too, a new worshipping community in a southern California trailer park has begun to witness to the love of Jesus Christ among transient, broken, lonely people. A newly ordained pastor in Colorado Springs serves as an evangelist to un-churched young people there. Even though we have built much of our denominational identity on chartered congregations, these fellowships may well never fit that mold; even so, if we fail to embrace them as part of our fold, we fail to exhibit the Kingdom of God to the world -- a fundamental and essential part of our calling as a church.

We have 1001 New Worshipping Communities. We have the Middle East Presbyterian Fellowship. We have myriad other stories of sowing seeds for the Kingdom, and seeing them begin to grow up around us. Now we must find the language and the will to embrace them and to build on their fruitfulness. We must find a way for our dominant racial and cultural membership -- the 91% -- to learn how to embrace our changing context. We need to do this not as a way merely to increase our numbers. More importantly, we need to do it in response to Christ's great commission. We are called to “go and make disciples” – not to go and make clones.

As we reach out to our brothers and sisters in the racial ethnic and new immigrant communities -- and indeed to all our sisters and brothers in this world -- we may well risk our corporate life. As we engage those instances of fruitfulness, we need to know that doing so will surely be at the cost of our comfortable identity and familiar life as the PC(USA). For many of us that will feel like a death; so we can expect resistance – sometimes very powerful resistance.

As a resurrection people, however, we have the powerful promise that God's love has conquered death. That is why our Book of Order can acknowledge that we are called “to be a community of faith, entrusting itself to God alone, even at the risk of losing its life.” That promise frees us and empowers us to engage the risks and to embrace the new life which will surely come to us as we welcome, encourage and join in the lives and the faith of our racial ethnic and new immigrant sisters and brothers in Christ.

Create measurable goals for racial ethnic, multicultural, and new immigrant church growth. If our church is to be faithful to the calling to participate in God's work of transforming the world around us, then we must first be open to the Spirit transforming us. The church has said repeatedly that it wants genuine and sustainable growth in ministries with racial ethnic, multicultural and new immigrant groups; likewise it has stated a desire for full inclusion of such other under-represented populations as young adults and persons with disabilities. The first key to full inclusion of each of these constituencies is transformation of the church's own corporate culture.

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Such transformative changes will in turn necessitate changes in our customary, habitual means of numerical measurement, e.g., membership rolls, monetary contributions, operational and benevolence budgets, Sunday school enrollment, average attendance at Sunday morning worship. Instead, we will need to learn how to recognize and measure indicators of faithfulness and fruitfulness, rather than signs of success.

In that regard, the consultation offers the following four goals for consideration, along with strategies and key questions, as indicators of our faithfulness to God's call that we be transformed:

GOAL ONE: MAKING DISCIPLES

Is the focus more on discipleship and less on formal membership? Are we sustaining the current emphasis on creating new worshipping communities, as distinct from establishing chartered congregations? Are we raising up – and equally importantly supporting – leaders who embody new understandings of leadership, e.g., the capacity to live and work among the poor, the capability of distinguishing between leadership and management, a willingness to surrender the privileges and habits of being part of the dominant culture?

Since poverty is a reality of life, either present or imminent, for a great many racial ethnic and new immigrant communities, as it is for a majority of persons with disabilities, how is our educational tradition preparing, and expecting, ordained church leaders to live and work among the realities of poverty? What new things do the church need to do to prepare leaders for standing among persons and communities in poverty?

GOAL TWO: TRANSFORMING CHURCH CULTURE

Are we transforming the church's culture from regulatory to relational, from directional to collaborative? Are we able to allow the still new Form of Government to create possibilities rather than restrictions? Are we able to avoid returning to the comfortable habit of endlessly amending the Book of Order? Are we moving from institutional maintenance towards community relevance? Are we being faithful stewards of God's resources within God's world?

GOAL THREE: REFORMING STANDARD OPERATING PROCEDURES

How have we reformed our understanding of what ordination does and should mean? How have we aligned our preparation-for-ministry process with that reformed understanding?

Are we able to reform theological education to include a focus on missional, racial-ethnic and multi-cultural contexts? Have we struck a healthy balance in theological education between technical proficiency and creative imagination?

Have we created programs for developing lay ministry that bridge the leadership gap for racial-ethnic and new immigrant communities?

GOAL FOUR: BEARING EVANGELICAL WITNESS

Are we bearing witness to the power of the Gospel, as distinct from bearing witness to the Presbyterian Church? Are we establishing ministries of reconciliation, such as interfaith dialogue, doing racial justice, advocating for the excluded, the oppressed, the marginalized, and the vulnerable? How open are we to the Spirit doing really new things among us?

Develop a cohesive coordinated strategy for realizing the goals and mechanisms for deploying resources at the presbytery and local congregational levels

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The consultation's vision for the church is colorful and friendly. Led by authentic leaders reflecting the changing demographic of America, worship participants also reflect a diverse America. Everyone is welcome. The church embodies radical hospitality to everyone: racial and ethnic minorities, new worshipping communities, people with disabilities. New forms of worship and mission are valued. To morph from the culture of the current church with its strong history of technically proficient leaders, to the radically imaginative, open and accepting nature of the envisioned church will require comprehensive changes to the church body at all levels: from local congregational levels through the presbyteries, and at the general assembly and our seminaries.

The consultation had wide ranging discussions around the roles of local congregations, presbyteries, synods, the General Assembly and those involved in theological education regarding how they might best support enhanced racial ethnic and new immigrant outreach:

Local congregations:

Form full partnerships with racial and ethnic ministries and new worshipping communities where the gifts and talents of each group have equal weight. Rethink the use of church buildings so that they are open, attractive beacons in the community used daily and fully for ministry by diverse groups. Expand the role and empower formalized lay ministries.

Presbyteries and Synods:

Clarify their own vision of faithful mission, particularly as it relates to inclusive ministries. Create a network of coaches and peer mentors to clarify and implement the vision for inclusive ministries. Create lay leadership programs, including internships, coaches and peer mentors, to prepare culturally sensitive and theologically grounded leaders for new inclusive ministries.

The General Assembly:

Identify funds that can be utilized to support a variety of inclusive ministries. Commit as a corporate body to the distribution of all official documents in culturally sensitive language. Lead the church in the important work of engaging in conversations and in making opportunities available for discussing white privilege and racial prejudice in the church. Investigate new methods of developing and nurturing leadership for more inclusive ministries.

Those involved in theological education:

Establish a perpetual dialogue with the entire theological education community, focusing on ministry in diverse contexts. Identify those functions, historically carried out by synods, e.g., first call programs and early ministry initiatives, that might need to be included within initial and continuing theological education settings. Cultivate the innovative ministry skills demanded by a changing context within teach communities which focus on continuing education and lifelong learning. Investigate new methods of developing and nurturing leadership for more inclusive ministries. Develop specific skill sets for working with persons living in poverty and integrate those skills into theological education.

Develop alternative, practical forms of education such as internships, coaching teams and peer mentors to provide emerging leaders with hands-on training and support, so that they can relate effectively to their particular church family and context, as well as to the broader denomination.

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The time is now to **commit to developing strategies and policies to support racial ethnic, multicultural, and new immigrant church growth in the PC(USA), to embody unity in diversity and to be a church for all people.**

Include a strategy to encourage presbyteries to recognize and receive ministers of new immigrant fellowships and congregations as authorized in G-2.050a (1). Along with the adoption of the 1001 New Worshiping Communities initiative, the language of G-2.0505a (1) presents a new opportunity for expanding the reach of the Presbyterian Church (U.S.A.) and celebrating our diversity. G-2.0505a (1) is a tool for presbyteries hoping to encourage and nurture new worshiping communities under their jurisdiction, permitting presbyteries to receive teaching elders who have been ordained by other denominations into membership of the presbytery. The most qualified leader for a new immigrant community possesses cultural and language fluency as well as theological training. Finding a qualified teaching elder of the PC(USA) able to communicate in the language of a new immigrant congregation may be difficult or impractical. Each partner denomination throughout the world determines its requirements for ordination. Many of our new immigrant leaders have been educated and have served faithfully in the denomination of their ordination and have been called by God and by the congregation to be the pastor for the community.

G-2.0505a (1) gives authority to a presbytery to accept qualified leaders to be received as teaching elders when the mission of the presbytery requires it. The language of "may" is meant to provide options, not to make requirements that would overstep a presbytery's authority to make mission decisions. The following questions are designed to provide a presbytery with some guidance in applying the authority granted to it. Each situation needs to be considered on its own merits. There is no formula for inclusion.

The questions below are provided to stimulate appropriate conversations.

Some considerations:

Does the new immigrant ministry fit into the mission plan for evangelism and ministry of the presbytery? Who provides oversight and guidance to this new ministry? Is there a relationship of nurture and accountability with the presbytery or with a congregation of the presbytery?

Is the leader ordained as a teaching elder (or equivalent)? What is the denomination of membership? Does this denomination have any historic relationship to the PC(USA)? Denominations in correspondence with the PC(USA) can be found at: <http://oga.pcusa.org/section/departments/ecumenical-relations/list-churches-correspondence/> the presbytery may ask the candidate to provide proof of ordination such as an ordination certificate or a letter from the denomination of membership.

What kind of education or training for ministry has the candidate received? The presbytery may ask the candidate to provide transcripts, diploma, or other confirmation of the training.

What ministry experience has the candidate had? The presbytery may ask the candidate to provide a resume or personal information form and letters of reference.

Does the candidate demonstrate satisfactory knowledge and competence in areas of study that the presbytery deems relevant to faithful ministry? Areas may include: theology, church history, worship and sacraments, polity, Bible content, exegesis, or others.

Has the presbytery had opportunity to get to know and to examine the candidate? The presbytery may require further training or mentoring as a condition for reception into the presbytery.

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Note on immigration status: A religious worker visa allows mid-councils and churches to call religious workers who are not residents of the U.S. to serve the church. The Office of Immigration in the PC(USA) can help explore eligibility and guide petitioners through the process of application.

In all cases the attitude toward the leaders of new worshiping communities ought to be one of warm hospitality and collegiality.

Study the successes of other denominations.

The desire of the Presbyterian Church (U.S.A.) to be intentional about developing racial ethnic and new immigrant church growth resonates with several of the denominations in the United States. The United Church of Christ, the Disciples of Christ, for example, both have longstanding Hispanic/Latino-a, African American, and Asian ministries that, like PC(USA), are in the discernment and goal setting stage of racial ethnic and immigrant church growth.

The United Methodist embraced the important role the racial ethnic and immigrant community will play in the future of the church, and the more cross-cultural ministries are emerging. In response, the Unified National Plans for Strengthening Ethnic/Racial Ministries was initiated within the United Methodist structure. The five (5) racial ethnic/immigrant national plans include: Hispanic and Latino, African American, Asian, Native American and Pacific Islanders. The primary goals are: (1) leadership development that will cultivate disciple who can reach a racially diverse mission field, (2) foster growth in membership and worship attendance, and (3) insure the presence of a younger generation.

Appendix 1: Attendees Racial Ethnic & New Ministries Consultation

First	Last	Presbytery/Synod
Tony	Aja	Mid Kentucky Presbytery
Ruben	Armendariz	Mission Presbytery
Edwin	Andrade	National Capital Presbytery
Raymond	Anglin	Tropical Florida Presbytery
Georges	Bitar	Presbytery de Cristo
Mauricio	Chacón	New Covenant Presbytery
José	Corado	Seattle Presbytery
Harold	Delhagen	Synod of Northeast
Julius	Edah	Grace Presbytery
Salvador	Gavalda Corchado	Boriquen Synod
Esperanza	Guajardo	Mission Presbytery
Wayne	Hawkins	Sierra Blanca Presbytery
Sara	Hayden	Tri-Presbytery GA
Aleida	Jernigan	Cascades Presbytery
Jin	Kim	Presbytery of the Twin Cities
Mei-Hui	Lai	Presbyterian Mission Agency
James	Lee	Mission Presbytery
Joey	Lee	San Jose Presbytery
Warren	Lesane	Charlotte Presbytery

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First	Last	Presbytery/Synod
Joyce	Lieberman	Office of the General Assembly
David	Loleng	Presbyterian Mission Agency
Eustacia	Marshall	Charlotte/Winston Salem Presbytery
David	McKee	Synod of Mid Atlantic
Warren	McNeill	Newark Presbytery
Sterling	Morse	Presbyterian Mission Agency
Phuc	Nguyen	Charlotte Presbytery
Lonnie	Oliver	Presbyterian Mission Agency
Irv	Porter	Seattle Presbytery
Carmen	Rosario	New York City Presbytery
Héctor	Rodriguez	Presbyterian Mission Agency
Andrew	Stephens	Greater Atlanta Presbytery
Angel	Suárez-Valera	Presbyterian Mission Agency
Gustavo	Vasquez	Presbytery of the Palisades
Teresa	Waggener	Office of the General Assembly
Sallie	Watson	Santa Fe Presbytery
Judy	Wellington	Santa Fe Presbytery
Vera	White	Presbyterian Mission Agency
Guillermo	Yela	Santa Fe Presbytery
Conrad	Rocha	Synod of Southwest
Donnie	Woods	Charleston Atlantic Presbytery

Appendix 2, Item 16-06, *Minutes*, 220th General Assembly (2012).

Item 16-06

[The assembly approved Item 16-06 with amendment. See pp. 48, 49.]

*Growing a Diverse Church: A Call for Unity and Reconciliation—From the General Assembly
Special Task Force to Study Racial Ethnic and New Immigrant Church Growth*

The General Assembly Special Task Force to Study Racial Ethnic and New Immigrant Church Growth recommends that the 220th General Assembly (2012) direct the General Assembly Mission Council (specifically, the Office of Racial Ethnic and Women’s Ministries/Presbyterian Women and the Office of Evangelism and Church Growth) and the Office of the General Assembly (specifically, the Mid Council Commission in the Office of the Stated Clerk) to hold a national consultation to develop strategies and policies to support racial ethnic, multicultural, and new immigrant church growth in the PC(USA). This consultation shall bring together representatives of these offices, experienced leaders in racial ethnic and new immigrant churches, and mid council executives. [The consultation shall be held in coordination with the African American Church Growth Strategy consultation.] The consultation shall:

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1. Assess the effectiveness of church growth and evangelism programs and initiatives of the PC(USA) at national, regional, and local levels in integrating racial ethnic and new immigrants into the church.
2. Create measurable goals for racial ethnic, multicultural, and new immigrant church growth.
3. Develop a cohesive coordinated strategy for realizing the goals and mechanisms for deploying resources at the presbytery and local congregation levels.
4. ~~[Designate a monitoring group to assess progress toward these goals that shall report at each General Assembly.]~~ [Designate the GAMC to monitor and report on the progress toward these goals at each General Assembly.]
5. Include in its strategies a plan to encourage presbyteries to recognize and receive ministers of new immigrant fellowships and congregations as authorized in G-2.0505a(1).
6. Present a report on the national consultation at the 221st General Assembly (2014).
- [7. Study the successes of other denominations.]

Appendix 3: Learning/Sharing Process, Leaders' Guide

Racial Ethnic/New Immigrant Convocation (RE/NI)
Learning/Sharing Process
Leaders' Guide

Conversation Questions:

- **Signs of Hope:** Where do you see signs of life/hope in RE/NI ministry? Where is RE/NI ministry happening effectively? What specific success stories can you identify? What programs are working effectively?
- **Measures of Success:** What do we mean by "success" in RE/NI ministry? How will we know if we are effectively growing and making disciples? What measurements/benchmarks would indicate success?
- **Resources:** What resources do we currently have to support RE/NI ministries? How helpful are they? What do we need?
- **Challenges:** What are the challenges ahead? What are the obstacles to growth and sustainability?
- **Strategy:** What is your vision for the future? What does the denomination need to do to nurture growth and health in RE/NI ministry? What do presbyteries and synods need to do? What do congregations need to do?

Process

Part I – generating ideas

Ideas and Inspiration: Each person will spend ten minutes at each of five tables participating in brainstorming sessions around the five topics. Ideas will be written on sticky notes and added to a piece of newsprint. A leader will time the event and move people from table to table. A process will be devised to make sure the groups are mixed up at each table.

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Leader's Task: Table leaders will stay at the table same table throughout this part of the exercise instead of moving around to other tables. Encourage participants to stay on task. Ask follow-up questions using the suggestions above. Ask for input from quiet or reserved participants.

Sorting and Summarizing: At the final table the group will sort and summarize the comments at that table by combining the comments that are similar, removing repeats, and eliminating responses that are not relevant. At the end of this time the newsprint sheets will be hung on the walls.

Leader's Task: Try to consolidate the suggestions without losing valuable input. Perhaps 2 or 3 responses can be combined into one.

Discerning and Voting: After a time of silence and listening to the Spirit, each person will be given 10 dots or stars which they can place on any ideas or comments that they think are particularly important to the conversation.

Part II -- Going Deeper

Small Group Work: Each person will elect to be part of one of the five groups, each addressing one of the Conversation Questions. The group will be given the newsprint sheets generated during Part I. During Part II, the group will attempt to come up with a statement in which they summarize what the whole team has brainstormed and use that information as the basis for going deeper. Each small group will come up with a statement that can be presented to the whole group for review and comments. The goal of each team will be to contribute to a denomination-wide strategy for the long-term health and growth and sustainability of RE/NI ministry. The process followed by each small group will be:

- Discuss the key issues presented
- Summarize the wisdom of the group
- Fill in the gaps
- Add new ideas
- Prepare a statement

Leader's Task: Help the group go beyond just summarizing the input from the brainstorming process. This is an opportunity to think deeply about significant issues. Encourage one participant to take notes. Lead the group to make a decision about how they will report to the whole gathering.

Reporting: Each group will have 15-20 minutes to report to the whole group and respond to questions and comments.

Part III – Recommending

Summarizing: the whole body will do this section. Leader will ask: What message do we have for the denomination? What strategies, resources, and benchmarks will result in health and sustainability? What do we expect the denomination and its constituent organizations to **do** as a result of our work? There should be a focus on new behaviors.

Leader's Task: Review the purpose of the consultation. Are all the assigned tasks being addressed? Will the suggestions make a real difference in the life of the PC(USA)?

Financial Implications Cover Sheet for Reports to the General Assembly

Name of Agency Submitting Report: PMA Program: RE&WM/PW Date: 12/27/2013

Contact Person: Sterling Morse Telephone#: 502-569-5114

This RGA Cover sheet must be submitted with each Report to the General Assembly. Even if the report does not contain financial implications, the cover sheet must be attached stating that there are no financial implications. Any report received without the financial implications sheet will be returned. **If you have any questions about the form, please contact the Financial Implications Team: Chris Nicholas at 502-569-5411 for per capita, and Andrea McNicol at 502-569-5555 or Denise Hampton at 502-569-5575 for mission budget related financial implications.**

Name of Report: Racial Ethnic & New Immigrant Church Growth Consultation

1. Does this report include recommendations that have financial implications? Yes X
2. If YES: (Attach extra sheets, if necessary)
 - a. Identify the area of the reports which have financial implications.
Recommendation 5
 - b. Define the components of the financial implications (basis for computation only).
(For new committees/Taskforces- please limit as far as possible to 2 face to face mtgs, plus 2 virtual mtgs & conference calls – from GA to next GA)
Network of eight (8) people - One (1) meeting for three (3) days in 2015 followed by virtual quarterly meeting.
 - c. Identify the proposed source of funding, and the year it will impact (2014/ 2015/2016):
 - (1) Per Capita: OGA _____ PMA X
 - (2) PMA:
 - (a) Unrestricted or Restricted (Circle one)
 - (b) Restricted Source _____
3. If there are financial implications, are these being absorbed in the current year budget? NO X
If YES, what is the source of funding: _____
4. Have these financial implications received approval from the following sources?
 - _____ OGA/PMA (Circle one)
 - _____ PMA Ministry Area: (Communications and Funds Development; Compassion, Peace, Justice ; **Evangelism & Church Growth; Racial Ethnic & Women's Ministries**; Shared Services; Theology, Worship and Education; World Mission,) (Circle one)
 - _____ Other Entities (BOP, Foundation, PILP, PPC) (Circle one)
 - _____ Advisory Committees (ACSWP, ACEIR, ACWC, Other - _____)
5. If the action proposed in report involves another Ministry Area to do something, has this been discussed with the areas concerned? **YES**. (If Yes, give names)

Discussion has taken place with ECG, however, final word has not been received. This document cannot be finalized until ECG is on board