

## Item 09-01

*Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities*

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

[The assembly approved Item 09-01, Recommendation 1.a. See p. 24.]

1. Urge the Presbyterian-related schools, colleges, and universities to be more intentional about developing leadership, both lay and clergy, for the church.

a. That guidance be provided to the educational institutions for tangible programs to develop future leadership.

[The assembly approved Item 09-01, Recommendation 1.b. with amendment. See p. 24.]

b. That the institutions place more emphasis on ~~[a Christian worldview, Presbyterian ways of understanding, and Bible literacy]~~ **[biblical literacy, theological foundations, spiritual development, and the Reformed tradition with sensitivity to our global context]**.

[The assembly approved Item 09-01, Recommendations 1.c., and 2.–5. See p. 24.]

c. That both the church and the educational institutions find more financial resources to assist institutions in this endeavor, especially those institutions with limited resources.

2. Urge the governing bodies of the church and the related educational institutions to strengthen their partnership through the process of clarifying the covenant between them as well as the other particular ways that each of the institutions is related to the Presbyterian Church (U.S.A).

a. That they work creatively together in mission endeavors.

b. That they revisit their covenants with one another so that they strengthen the Presbyterian dimension in the common life of the institutions and strengthen the partnership between the church and its educational institutions.

c. That written and electronic resources be developed by the Higher Education program area to assist the governing bodies and the institutions in this process.

3. Urge the educational institutions of the church to utilize fully the many partners that are willing and able to assist them in developing the Presbyterian and Reformed presence.

a. That they first seek partnership with the middle governing bodies of the church.

b. That the Association of Presbyterian Colleges and Universities, the Presidents Roundtable of Racial-Ethnic Schools and Colleges, and the Association of Presbyterian Schools provide leadership in encouraging a Presbyterian presence in the life of the institutions.

c. That the Higher Education program area provide guidance in making partners and resources available, and in identifying what other resources need to be developed.

d. That the institutions take advantage of the work being done in other denominations and in the several associations within higher education.

4. Urge the educational institutions related to the church to maintain a significant presence of persons within their faculty and leadership ranks who support the institutions' distinctive Presbyterian and Reformed heritages and missions and who promote active dialogue between the educational institutions and the church at all levels—General Assembly, middle governing bodies, and local congregations—as appropriate for each institution's circumstances.

a. That support for the institution's Presbyterian mission be given consideration along with the quality of their academic accomplishments when assessing faculty members.

b. That the General Assembly support the ongoing effort to create a Presbyterian Academy of Scholars and Teachers to support Presbyterian faculty members.

c. That the General Assembly and the institutions consider how best to create a channel for faculty members in any discipline to give back to the church on behalf of the educational institutions. (See discussion in “Biblical and Theological Foundations” below.)

5. Urge the related schools, colleges, and universities to give attention within their programs of teaching and student service to the concerns of the public good.

a. That the resources of both faculty and students be used to engage in programs of ethical discernment aimed at building a more just and humane community.

b. That the institutions create tangible programs, available to all students, that serve the needs of the community.

c. That the educational institutions, where appropriate, strengthen existing service learning programs run through the schools’ chaplaincies and also form partnerships with local campus ministries active in public institutions to expand service learning programs. The working group endorses the approach approved by the 213th General Assembly (2001) in “Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education” (*Minutes*, 2001, Part I, pp. 195ff) by the Presbyterian Church (U.S.A.).

[The assembly approved Item 09-01, Recommendation 6. with amendment. See p. 24.]

6. Urge the educational institutions related to the Presbyterian Church (U.S.A.) to encourage global awareness[;] and international understanding[~~,-and global citizenship~~].

a. That programs enabling students to understand other cultures be expanded and that additional ways to help students understand other cultures be developed.

[b. That scholarship opportunities be made open to members of non-American Presbyterian churches in partnership with the PC(USA).]

[~~b.~~] [c.] That programs to encourage interreligious dialogue be promoted.

[~~e.~~] [d.] That current programs in both the church (mission volunteers) and in the institutions be made more available to students who might otherwise be unable to take advantage of these opportunities.

[The assembly approved Item 09-01, Recommendations 7.–8. See p. 24.]

7. Urge the National Ministries Division, Higher Education program area, to find ways to assist the more fragile institutions related to the Presbyterian Church (U.S.A.), especially those whose accreditation is threatened.

a. That efforts be made to provide the best possible consultation that will promote institutional stability and long-term financial viability.

b. That the development officers of all of our educational institutions share information about private foundations, government agencies, and individual donors that can assist these fragile institutions.

c. That stronger institutions provide consultation services to the more fragile institutions.

8. Urge the agencies and governing bodies of the church to inform the denomination about the critical mission of the church in and through its educational institutions.

a. That the National Ministries Division, Higher Education program area, develop and distribute materials that make the case for the mission, including a well-maintained Website.

b. That synods and presbyteries seek connections with the Presbyterian educational institutions in their bounds, and promote them to the congregations, giving special attention to the needs of racial ethnic students.

**c. That congregations introduce their young people to the schools, colleges, and universities of the Presbyterian Church (U.S.A.).**

[The assembly approved Item 09-01, Recommendation 9. with amendment. See p. 24.]

**9. [Urge] [Require] the National Ministries Division, Higher Education program area, to return to the General Assembly with a progress report in three years, and a full assessment of the response to the recommendations in the report in five years.**

### *Rationale*

This recommendation is a final response to the following referral: *Overture 00-71. On Developing a Mission Strategy to Strengthen the Partnership Between the Church and Its Related Schools, Colleges, and Universities—From the Presbytery of Transylvania (Minutes, 2000, Part I, pp. 22–23, 456–57).*

The overture recommendation reads as follows:

Instruct the General Assembly Council's Office of Higher Education to develop a mission strategy that will:

1. Strengthen the partnership between the church and its related schools, colleges, and universities.
2. Invite and encourage the Association of Presbyterian Colleges and Universities and middle governing bodies to participate in the development of this mission strategy.
3. Clarify the roles of middle governing bodies and General Assembly in building relationships and establishing sustaining, supporting covenants with related schools, colleges, and universities.
4. Encourage and assist the related schools, colleges, and universities to develop a strong "dimension" of the Presbyterian and Reformed faith within the common life of the institution, especially in student learning and service.
5. Bring a progress report on the mission strategy and its current practice to the [215th] General Assembly [(2003)] in [Denver, Colorado.] (*Minutes, 2000, Part I, p. 456*)

In response to *Overture 00-71*, the task force members (listed below) spent three years exploring and studying the church's relationship with its educational institutions. The good news is that the church's schools, colleges, and universities, for the most part, exhibit a vibrancy and life that are exciting to witness. True to the church's historic mission in education, our schools, colleges, and universities continue to serve not only church but also society by producing thoughtful men and women well educated in the liberal arts. These institutions embody in a variety of new and traditional ways the Presbyterian and Reformed belief that the life of the mind and the life of the spirit mutually reinforce and nurture each other. The partnerships between our educational institutions and the church rest on the recognition that, while each entity has a distinctive mission, we also share a common vision and commitment to creating a more just and humane society.

The church for its part acknowledges our educational institutions' autonomy and recognizes the essential role of academic freedom in the educational pursuit of academic excellence. And our educational institutions for their part recognize the church's role in reminding its educational institutions that an educated mind with no moral or spiritual rudder is a shallow education indeed. Together, the church and its schools, colleges, and universities continue to fulfill a crucial role in educating leaders for our churches and for society.

The recommendations, the background, and the Biblical and Theological Foundations and Current Realities sections aim to strengthen and clarify the current partnerships between the church and its schools, colleges, and universities, and to suggest ways to create new avenues for our educational mission. At a time when many private liberal arts schools are struggling to survive, a renewed interest in and strengthening of our church-related schools, colleges, and universities would be a bold and farsighted move. Education at the church's schools, colleges, and universities is a distinctive experience. The church's schools, colleges, and universities have over the centuries produced not only leaders for our society, but also leaders for our denomination. Now is the time to ensure that such education continues well into the twenty-first century. We hope that through the enactment of these recommendations, we will ensure that the church's educational mission in this new century will continue to grow and thrive.

A national committee was formed and charged with the responsibility to prepare a report with the mission strategy to be presented to the 214th General Assembly (2002) in Columbus, Ohio. The committee asked for and received permission to present the report and strategy to the 215th General Assembly (2003) in Denver, Colorado.

The implementation committee for *Overture 00-71* had the following members: Cheryl Ann Elfond, general presbyter; Transylvania Presbytery; Lexington, Ky.; Greg Eubanks, administrator, Stillman College, Tuscaloosa, Ala.; Charles B. House Jr., trustee, Jamestown College, Jamestown, N.D.; Gary Luhr, executive director, Association of Presbyterian Colleges & Universities; Mike Miller, professor, Austin Seminary, Austin, Tex.; Diane Mowrey, chaplain, Queens University of Char-

lotte, Charlotte, N.C.; Anne Steele, president, Muskingum College, New Concord, Ohio; William (Beau) Weston, professor, Centre College, Danville, Ky.; Duncan S. Ferguson, former associate director of the Higher Education program area, who helped to staff this committee along with Floyd N. Rhodes Jr., interim associate director, Higher Education program area, Beneva B. Bibbs, associate, Office of Educational Institutions, Higher Education program area, and Wanda O'Bannon, senior administrative assistant.

The implementation committee used the following strategy to prepare its report and to present a guiding mission strategy for the church's mission in and through its related schools, colleges, and universities.

- It met on the campuses of several of the institutions, including Stillman College, Muskingum College, Queens College, and Centre College. The committee also met in the Presbyterian Center in Louisville, Kentucky. It used each of these settings to interview students, faculty, administrators, and church leaders regarding the issues in the report.

- The committee arranged to meet with several associations and organizations that constitute the higher education constituency of the church. These included the Presbyterian College Chaplains Association, the Association of Presbyterian Colleges and Universities, the Presidents Roundtable of Racial-Ethnic Schools and Colleges, the Association of School Principals and Presidents, the Church Relations Officers, the National Network of Presbyterian College Women, and the Presbyterian Student Strategy Team.

- It also held a focus group discussion at the 213th General Assembly (2001) in Louisville, Kentucky, asking for guidance from commissioners.

- The implementation committee was intentional about seeking the guidance of middle governing bodies and congregations, and spoke with executives of presbyteries and synods and with pastors and leaders of congregations near the educational institutions related to the church.

- The committee also arranged for interviews with several key leaders of the church, including the Reverend Dr. Jack Rogers, Moderator of the 213th General Assembly (2001); the Reverend Dr. Clifton Kirkpatrick, Stated Clerk of the General Assembly; Elder John Detterick, Executive Director of the General Assembly Council; and the Reverend Curtis Kearns, director of the National Ministries Division.

- Through the General Assembly Council's Office of Research Services, the committee conducted a survey (entitled "Strengthening Our Partnership") of the Presbyterian-related schools, colleges, and universities, and several church governing bodies. (See enclosures.)

The committee studied the biblical, theological, and historical foundations of the church's ministry in higher education and also current realities in the church, higher education, society, and the world. An initial draft of the committee's report and recommendations was sent to several church leaders for review and comment. They included David Snellgrove, synod executive, Synod of Living Waters, Franklin, Tenn.; Soon Chung, chaplain, University of California-Los Angeles; John Roush, president, Centre College, Danville, Ky.; Steve Haynes, professor, Rhodes College, Memphis, Tenn.; Sammie Potts, president, Barber-Scotia College, Concord, N.C.; Evelyn Bonner, church relations officer, Mary Holmes College, West Point, Miss.; G. Thomas Mann, president, Davis and Elkins College, Elkins, W.Va.; Mary Bullock, president, Agnes Scott College, Decatur, Ga.; Arabella Meadows-Rogers, executive presbyter, Presbytery of Northern Plains, Fargo, N.Dak.; David Dobler, executive presbyter, Presbytery of the Yukon, Anchorage, Alaska; Judy Fletcher, synod executive, Synod of the Sun, Carrollton, Tex.

#### A. *Assumptions*

The following assumptions guided the work of the implementation committee:

1. It is necessary to affirm that the Presbyterian Church (U.S.A.) has a historic and crucial mission in and through its related schools, colleges, and universities. The mission is as important now as at any time in American Presbyterianism.

2. The Presbyterian Church (U.S.A.) must reaffirm its distinctive Reformed voice in the mission, one that reaffirms service to the community of faith and to the public good.

3. There must be a genuine renewal of the partnership between the denomination (at all levels) and its related educational institutions.

4. True to the Reformed heritage, the institutions must be focused on students, providing them with the best information possible, assisting them in finding their vocation, and helping them in their formation to become all that God intends for them to be.
5. The church and its educational institutions must preserve academic freedom, promote critical thinking, and encourage diversity. Both church and institutions should encourage the life of the mind and spirit, avoid narrow sectarianism, and preserve their institutional autonomy.
6. The liberal arts continue to be an extremely effective way to develop leadership for the church and for society and to nurture people through their life span.
7. The mission must be pursued with the awareness that there will be limited resources available from governing bodies and agencies of the church, although there are resources for the mission from other sources.
8. Every effort must be made to face the truly hard questions regarding this mission.
9. It is necessary to hear from a broad range of people in the denomination in order to prepare the report. It must be a report that comes from the denomination, and it must be owned by the denomination.
10. The committee made every effort to transcend individual vested interests and seek the broader good of the church and its schools, colleges, and universities.

#### B. *Biblical and Theological Foundations*

Presbyterian and Reformed churches have always looked to the Bible as the foundation for all matters of faith and practice. Hence, it is the Bible to which they have turned for guidance in shaping the spirit, strategy, and content of their mission in education. Scripture reveals the importance of education to people of both the Old and New testaments. Therefore, education has been a distinguishing characteristic of the Reformed Tradition from John Calvin's Geneva, to John Knox's Scotland (with the dictum, "a school in every parish"), to America and all parts of the world.

#### C. *Ancient Israel*

The Hebrew Bible does not give a detailed picture of formal education in ancient Israel, but clearly education was fundamental to the health and spiritual vitality of that ancient community. Moses declared, ". . . just as the Lord my God has charged me, I now teach you statutes and ordinances for you to observe in the land that you are about to enter and occupy. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and discerning people!'" (Deut. 4:5–6, NRSV).

Education in ancient Israel was the foundation for social and religious life. It fulfilled the purposes of providing practical training in crafts and vocational pursuits (Ex. 35 and 36, NRSV); worldly wisdom for coping with life, especially in social and economic relations (Prov.1: 2–3, NRSV); ethical guidance with an emphasis on the law of the Lord (Ex. 20:1–17, NRSV); and religious instruction with an emphasis on remembering what God had done (Deut. 26:8–9, NRSV).

#### D. *Early Christianity*

The early Christian community used education to gain and nurture converts and to provide ethical guidance, theological understanding, and instruction for community and church life. Jesus provided the model. Contemporaries called him "teacher," and people turned to Jesus for answers to life's perplexing questions and help in situations of crisis. His followers were astounded when Jesus taught them "as one having authority, and not as their scribes" (Matt. 7:29, NRSV).

Jesus was a teacher par excellence. He left an extraordinary heritage of teaching to the Christian family and to all of humankind in the form of sayings, pronouncements, parables, and observations about the most fundamental questions of life. At the heart of Jesus' teaching is the reign of God. He urged his listeners to repent and open their hearts and minds to the fullness of God's power and presence (Mark. 1:15, NRSV) and to love God with heart, soul, mind, and strength, and their neighbor as themselves (Mark. 12:30–31, NRSV).

The early church continued to engage in teaching to nurture and sustain converts to the faith (Acts 2:41–42, NRSV). The Apostle Paul, throughout his ministry, engaged in educational mission through preaching and the written word, providing theological and ethical guidance to the young churches in the Mediterranean region. Later New Testament writings reflected a maturing Christian community and provided assistance to pastoral leadership and guidance for those attempting to live the Christian life in a hostile culture. Both proclamation (kerygma) and the deposit of faith (didache) were important forms of teaching.

### E. *Reformed Tradition*

While guided by all of the purposes of education in the Bible, Presbyterian and Reformed churches have emphasized three principles for their educational mission:

1. Knowledge should be directed by values. “And if I . . . understand all mysteries and all knowledge, . . . but do not have love, I am nothing” (1 Cor. 13:2, NRSV). “Truth is in order to goodness . . .” (*Book of Order*, G-1.0304). Educational mission serves the divine purpose by discerning and doing the will and way of God in the world. We seek to know in order to go about doing good in the world.

2. Education is for the transformation of individuals within the context of a life-giving community. In the Bible, education is for the whole person—head, heart, and hand (Prov. 1:2–7, NRSV). Educational mission joins with God in the “people making” business, caring about students and helping them become all that God intends for them to be. At their best, church-related schools, colleges, and universities provide the context for this kind of education. They embody and teach in ways that liberate, setting people free to achieve their full potential and enabling them to discover and pursue their God-given vocation.

3. Although it may not always be possible to see, faith and knowledge exist in unity and are not fundamentally at odds. “And the Word became flesh and lived among us, . . . full of grace and truth” (John 1:14, NRSV). Jesus embodied both dimensions in his life, the religious (grace, faith, love) and the truth (knowledge, integrity, light). John, in his first epistle, describes God as both love and light. The church’s mission in education is based on the belief that all truth is God’s truth. When we study and learn, we learn about God and divine creation.

To emphasize the Reformed commitment to education, Calvin proposed four divinely ordained offices for church government. To the familiar offices of pastor, elder, and deacon, he added “doctor,” which he called “the order of the schools.” The school was not a branch of the church, but a separate order, equal in dignity to church and state, which were to check and balance one another. Schools could, for example, appoint faculty members to this office to help the church address issues that are important to it.

### F. *Theological Beliefs*

Besides biblical principles, the theological perspective of the Presbyterian and Reformed tradition, has informed the church’s mission in education.

“In sovereign love God created the world good . . .” (*The Book of Confessions*, A Brief Statement of Faith, 10.3, line 29). From this affirmation comes the primary mandate for the church’s mission in education. Christians believe in the God of creation. We stand in awe before the majesty and mystery of the cosmos and see in the world around it the hand of the one who is the creator of all. “The heavens are telling the glory of God; and the firmament proclaims [God’s] handiwork” (Ps. 19:1, NRSV). With respect and wonder, church-related schools, colleges, and universities teach about this vast and complex world of creation through the sciences. They teach about the human creation (the myriad ways that humans participate with God in the ongoing process of creation) through the social sciences, humanities, and arts. These institutions provide knowledge about this marvelous world, the skills required to live well in it, and guidance for responsible stewardship of it. The world exists for our delight. To study and learn about it is to love God with our mind.

The church also teaches that, in our sinfulness, we have violated God’s creation and turned away from God’s intention for humanity. “Ignoring God’s commandments, we . . . exploit . . . nature, and threaten death to the planet entrusted to our care” (*The Book of Confessions*, A Brief Statement of Faith, 10.3, lines 34–38). From this belief comes a second mandate for the church’s mission in education, a mandate drawn from the doctrines of healing, liberation, and redemption. The world exists for us not only to study and enjoy, but also to tend. We exist to provide for its healing and care and to make it more just and humane. The mission of the church in education is to serve God’s purposes, to have a part in healing and emancipating individuals, corporate structures, fractured nations, an endangered world, and an exploited planet.

God’s sovereign love exists to liberate God’s people and bring all in accord with God’s will and way. Education participates in this mission, challenging all forms of oppression and helping to relieve all manifestations of human suffering. God is not indifferent to the plight of the poor, the hungry, the illiterate, and the victims of prejudice and war. Those engaged in the church’s educational mission, having access to resources of the educational community, have no choice but to help those whose worldly address is within the suburbs of hell. Church-related institutions are partners with God in building a better world.

A third mandate for the church’s mission in education comes from the doctrine of sanctification, which means to be transformed and set apart for divine purposes. We generally think of the church as the primary community of support and nurture. But educational institutions also provide sustaining and nourishing communities. Our theology teaches that we are all called to a life of service, that each of us has a vocation and is gifted by the Spirit of God. It is during the school years, which may be lifelong, that people discover their God-given vocation and begin to prepare for their life’s work. Part of the church’s

mission is to create such communities for those who live out their vocations in an educational setting. These communities must be inclusive and supportive, enabling and empowering, and respectful of all. They must facilitate growth toward maturity and incarnate justice in policy and practice.

Scripture and theology guide the church in shaping the spirit, strategy, and content of its mission in and through schools, colleges, and universities. They require that our church-related institutions provide education that is

1. Informative, being of high quality and empowering to students.
2. Vocational, enabling students to discern their calling and develop knowledge and skill to live out their calling.
3. Formational, developing maturity, nurturing a sense of history and culture, and expanding awareness of ways to build a just and humane world.

The church and its educational institutions share a common history. The formal life of the institutions should be faithful to their Reformed heritage, values, and beliefs. The relationship between the church and each institution should be formalized by a covenant between the institution and a governing body.

#### G. *Current Realities, Historical Roots*

American Presbyterians have had a major influence in shaping higher education. In 1726, Presbyterian pastor William Tennent established what would become the first “Log College” to train candidates for an educated ministry. Some of his graduates went on to form their own schools, one of which—Hampden-Sydney College in Virginia—was established in 1775 and maintains an affiliation with the denomination to this day. By the time of the American Civil War, Presbyterians had established forty-nine colleges and universities, including several devoted to educating women, in 21 of the 34 states. They constituted nearly one-fourth of the permanent colleges and universities in the United States at that time. Today more than seventy schools, colleges, and universities are recognized by the General Assembly as being related to the PC(USA).

The schools, colleges, and universities created by Presbyterians constitute a spectrum in terms of their religious identity. At one end, a few institutions are being drawn away from a specifically Presbyterian identity toward a more general evangelical form of Christianity. At the other end, a much larger group of schools is being drawn away from any specifically Christian focus toward a more secular model. In the middle is the vast majority of schools, colleges, and universities that maintain covenants with the Presbyterian Church (U.S.A.) and seek to live out those covenants in faithfulness to their Presbyterian and Reformed heritage and their unique missions and circumstances.

The mission strategy presented in this report is designed to help the PC(USA) work with those covenanted institutions that want to strengthen their distinctive Presbyterian dimension against both of these competing forces. This section of the report identifies some current realities that threaten and create opportunities for Presbyterian schools, colleges, and universities.

#### H. *Relationships and Practices*

The PC(USA) Office of Higher Education surveyed Presbyterian schools, colleges, and universities, which placed themselves in one of four broad categories. The categories are fluid, and, in some institutions, there is lively debate as to which category is most appropriate. Nevertheless, the categories are a useful starting point for thinking about the current state of Presbyterian higher education. Presbyterian education is large enough that we can generalize about the schools in each category. At the same time, there are unique circumstances at each institution that make such generalizations approximate descriptions at best. Some Presbyterian colleges, such as Stillman, have elements to their identity that they consider vitally important besides being Presbyterian. For that reason, this report addresses some of the characteristics of specific institutions while focusing on the big picture.

Currently, more than seventy schools, colleges, and universities have or seek to have a covenant relationship with the PC(USA). The following table contains the criteria for three of the four categories of schools and the proportion of Presbyterian colleges in each.

Historical	Has a written covenant with the church and speaks of its heritage, but endeavors to be nonsectarian and diverse.	45%
Dimensional	Intentionally cultivates church-relatedness, with the church being an important dimension in the life of the institution. Purposely sustains a vital Christian community while endeavoring to be nonsectarian and diverse.	45%

Pervasive	The educational mission is viewed as an extension of the Christian gospel. All areas of the institution are developed in reference to the Christian faith.	10%
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Source: "A Ministry of Nurture: The Spiritual Life at Educational Institutions Affiliated with the Presbyterian Church (U.S.A.)." Association of Presbyterian Colleges and Universities; Louisville, Ky.; 1998; p. 13.

The fourth category lies beyond the seventy-some institutions with church covenants. Perhaps three times as many other schools, colleges, and universities have moved, over the past three centuries, toward independence from the denomination and, even, to secularity.

Nearly half of the educational institutions having covenants with the church describe their Presbyterian roots as a valuable but largely historical connection. In recent years some institutions that were formerly in this "historical" category, such as the University of Tulsa and Waynesburg College, have explicitly sought to strengthen their Presbyterian dimension. Each has embarked on a public program to redirect its institution and reinvigorate a vital expression of Presbyterian Christianity in its curriculum and student life. While there are many ways in which the church can encourage colleges to strengthen their Presbyterian dimension, these all-out efforts to turn around an entire institution are to be applauded.

In the broad center of the relational spectrum are such "dimensional" colleges as Muskingum, Maryville, and Queens, and such schools as the Chamberlain Hunt Academy. Each one, in quite different ways, is trying to keep alive its Presbyterian and explicitly Christian tradition. These schools seek ways to keep a Presbyterian dimension alive in institutions that accept students from a broad range of religious and cultural backgrounds.

The Presbyterian dimension in such schools and colleges is a real service to students who want that kind of religious and ethical learning. The older pattern of Westminster Fellowships still serves in some places as a Christian fellowship for Presbyterian students. Some students are connected to the denomination through the Presbyterian Student Strategy Team and the National Network of Presbyterian College Women. New programs, such as "Celtic Cross" at Presbyterian College and "Activators" at Austin College, are vital Christian endeavors rooted in the specific mission of their founding colleges and partner congregations. In many of these schools, chaplaincy programs also offer ways for students, faculty, and staff to deepen their faith and strengthen their Presbyterian connections.

Beyond serving a subgroup of students, the Presbyterian dimension shapes the ethos of an institution in both subtle and obvious ways. Moreover, a strong Presbyterian dimension in some of the schools and colleges is a way in which the schools can help develop leaders for the church and, thus, partly repay the sacrifices that church people have made over the years to establish and maintain Presbyterian institutions.

A few Presbyterian schools and colleges have become "Christian" colleges by requiring students and faculty to profess a specific Christian faith, make specific commitments, and engage in specific practices. King College is one example. In addition to high levels of Christian activity and participation in both the classroom and extracurricular activities, King has, at 45 percent, the highest proportion of Presbyterian students of any Presbyterian college.

#### I. *Other Factors*

The working group that prepared this report considered a number of factors that will affect the future of Presbyterian higher education. For example, Presbyterian congregations are aging and have fewer college-age children. Presbyterians have a higher regard for public education than most other denominations. This attitude works against Presbyterian colleges. Presbyterian schools, however, may benefit from parents' increasing concern that their children develop values.

The working group found that most Presbyterians were not well informed about the options and trade-offs that exist in higher education in general, or about Presbyterian higher education in particular. Presbyterian schools, colleges, and universities emphasize academic quality. While such emphasis is good, in the past century academic culture in general has become more secular. Academic disciplines do not see it as their mission to promote religious faith or practice. An unintended side effect of this development has been that religious faith and practice have tended to get squeezed out of the curriculum. Moreover, if educational institutions hire faculty members solely on the basis of their disciplinary expertise, they are likely to end up with fewer committed Christians. As a result, the relationship between the college and the church is at risk of becoming more tenuous at many Presbyterian institutions.

Changes that have occurred in the ecclesiastical side of the church may help colleges renew their Presbyterian dimension if they so choose. Colleges have traditionally received money from the church through the higher governing bodies, especially synods. In recent decades, this flow of money has dried to a trickle for most Presbyterian colleges, and only slightly more for the church's racial ethnic colleges (those with historically Black, Hispanic, or Native American student bodies). The general movement in many denominations has been toward more local control of mission dollars. Congregations are keeping more of their money and authority for its use close to home, channeling less of their work through central denominational



institutions. The effect of these two trends has been to encourage more direct connections between the colleges and Presbyterian congregations and individuals. In some cases, the colleges may be more responsive to these particular donors than to general denominational interests.

#### J. *Presidents' Survey*

The working group surveyed the presidents of all Presbyterian higher education institutions, two-thirds of whom responded. The working group asked what the church could do to strengthen its partnership with the colleges, and what things had happened in the past two years to connect the church and its schools.

The presidents said what they wanted most from the church was scholarship money for Presbyterian youth, and help in recruiting Presbyterian students. Two-thirds of the presidents reported that Presbyterians did, indeed, provide scholarship help for their students. The most common church-college connections, however, were the schools' formal relations with presbyteries and synods, not with Presbyterian youth. Of eleven possible connections between the church and its schools, church-arranged tours of college campuses for high school students ranked dead last. Clearly Presbyterian colleges and the church could do more to get Presbyterian youth to consider attending Presbyterian schools.

#### K. *Critical Issues*

The working group identified three other critical issues among the current realities of Presbyterian higher education:

1. Presbyterian colleges are thickest and strongest where Presbyterians are most numerous—Pennsylvania and North Carolina. In parts of the country where, historically, the Presbyterian church has been less dominant, there are few Presbyterian colleges. This is particularly true in the far west and southwest.

2. Some Presbyterian schools are fragile. These institutions are, disproportionately, the church's racial ethnic colleges, those that have historically served particular minority groups. [It is important to note that not all of the fragile institutions are racial ethnic, and not all of the church's racial ethnic schools are fragile.] Current General Assembly policy concentrates most of the denomination's centralized money for higher education through the Christmas Joy Offering on Presbyterian racial ethnic colleges in an honorable attempt to overcome racial injustices. The time may be right to reconsider this policy by asking two questions: Should church policy aim to save all of the church's fragile colleges, and does a policy aimed at supporting only racial ethnic colleges, regardless of their fragility, perpetuate the same racial paternalism and consciousness that the church seeks ultimately to overcome?

3. The religious dimension of a college depends on many factors, including the administration and trustees, student life staff, students, and faculty. The faculty's role in defining a school's Presbyterian dimension is often overlooked. For the faculty to have an impact in this regard does not require that all professors be Presbyterian or actively promote Presbyterianism. But, if a college is to have any sort of strong dimension, it must have a core faculty group committed to that dimension, and a commitment from the rest to accept it, not undermine it. This means that if a college wants to have a strong Presbyterian dimension, it must hire and promote some faculty members with that mission in mind and expect all faculty members to support that mission.

Currently there is no institutionalized way for Presbyterian colleges and universities to pay back to the church the sacrificial investment that the church has made to provide higher education that is specifically Presbyterian. The church looks frequently to its seminaries for expertise on various matters. As active stewards of creation, however, the church needs help from all academic disciplines. The church would benefit from an institution like Calvin's office of "Doctor of the Church" that would enable some faculty members to put their knowledge to work for the church's benefit.

The academy, however, no longer values religious commitment as part of the academic disciplines. If a college hires and promotes faculty solely on academic criteria, the religious dimension of teaching and learning will fall between the pillars of the college's core academic program. A survey of academic deans at Presbyterian institutions revealed that one of the most important factors defining a historically Presbyterian college was that it paid no attention to a faculty member's faith in hiring and promotion. Such practice is usually a point of pride for colleges in the "historical" category.

The working group found about half of the Presbyterian schools, colleges, and universities trying, in various ways, to maintain a clear Presbyterian dimension in their program, in curriculum as well as in student development and service. The schools' pattern parallels the direction Presbyterian youth have taken after high school, and in roughly the same proportion. About half leave the church, about one-tenth move to more evangelical churches, and fewer than half remain Presbyterian. The two patterns are connected—Presbyterian youth who drift away from the church usually do so in college, while those who stay are often students who find something in their college experience that nurtures their faith.

## Item 09-02

[The assembly approved Item 09-02. See p. 25.]

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003)

1. Approve the following list of colleges and universities as those related to the Presbyterian Church (U.S.A.):

Agnes Scott College, Decatur, GA 30030; Albertson College of Idaho, Caldwell, ID 83605; Alma College, Alma, MI 48801; Arcadia University, Glenside, PA 19038; Austin College, Sherman, TX 75091; Barber-Scotia College, Concord, NC 28025; Belhaven College, Jackson, MS 39202; Blackburn College, Carlinville, IL 62626; Bloomfield College, Bloomfield, NJ 07003; Buena Vista University, Storm Lake, IA 50588; Carroll College, Waukesha, WI 53186; Centre College of Kentucky, Danville, KY 40422; Coe College, Cedar Rapids, IA 52402; Cook College and Theological School, Tempe, AZ 85281; Davidson College, Davidson, NC 28036; Davis & Elkins College, Elkins, WV 26241; The University of Dubuque, Dubuque, IA 52001; Eckerd College, St. Petersburg, FL 33711; Grove City College, Grove City, PA 16127; Hampden-Sydney College, Hampden-Sydney, VA 23943; Hanover College, Hanover, IN 47243; Hastings College, Hastings, NE 68902; InterAmericana Universidad de Puerto Rico, San Juan PR, 00936; Illinois College, Jacksonville, IL 62650; Jamestown College, Jamestown, ND 58405; Johnson C. Smith University, Charlotte, NC 28216;

King College, Bristol, TN 37620; Knoxville College, Knoxville, TN 37921; Lafayette College, Easton, PA 18042; Lake Forest College, Lake Forest, IL 60045; Lees-McRae College, Banner Elk, NC 28604; Lindenwood University, St. Charles, MO 63301; Lyon College, Batesville, AR 72501; Macalester College, St. Paul, MN 55105; Mary Baldwin College, Staunton, VA 24401; Mary Holmes College, West Point, MS 39773; Maryville College, Maryville, TN 37801; Millikin University, Decatur, IL 62522; Missouri Valley College, Marshall, MO 65340; Monmouth College, Monmouth, IL 61462; Montreat College, Montreat, NC 28757; Muskingum College, New Concord, OH 43762; College of the Ozarks, Point Lookout, MO 65726; University of the Ozarks, Clarksville, AR 72830;

Peace College, Raleigh, NC 27604; Pikeville College, Pikeville, KY 41501; Presbyterian College, Clinton, SC 29325; Queens University of Charlotte, Charlotte, NC 28274; Rhodes College, Memphis, TN 38112; Rocky Mountain College, Billings, MT 59102; St. Andrews Presbyterian College, Laurinburg, NC 28352; Schreiner College, Kerrville, TX 78028; Sheldon Jackson College, Sitka, AK 99835; Sterling College, Sterling, KS 67579; Stillman College, Tuscaloosa, AL 35403; Trinity University, San Antonio, TX 78212; The University of Tulsa, Tulsa, OK 74104; Tusculum College, Greeneville, TN 37743; Warren Wilson College, Asheville, NC 28815; Waynesburg College, Waynesburg, PA 15370; Westminster College, Fulton, MO 65251; Westminster College, New Wilmington, PA 16172; Westminster College, Salt Lake City, UT 84105; Whitworth College, Spokane, WA 99251; Wilson College, Chambersburg, PA 17201; The College of Wooster, Wooster, OH 44691.

2. Approve the following list of secondary schools as those related to the Presbyterian Church (U.S.A.):

Bachman Academy, McDonald, TN 37353; Blair Academy, Blairstown, NJ 07825; Chamberlain-Hunt Academy, Port Gibson, MS 39150; French Camp Academy, French Camp, MS 39715; Menaul School, Albuquerque, NM 87107; Presbyterian Pan-American School, Kingsville, TX 78363; Rabun Gap-Nacoochee School, Rabun Gap, GA 30568; Thornwell Home & School for Children, Clinton, SC 29325; Wasatch Academy, Mt Pleasant, UT 84647.

### *Rationale*

It has been customary for the General Assembly annually to recognize and approve a list of institutions related to the Presbyterian Church (U.S.A.) through history, tradition, and covenants with governing bodies, and various relationships of program and financial support.

## Item 09-03

### *Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.)*

[The assembly approved Item 09-03, Recommendation 1., with comment. See pp. 24–25.]

Based on the summary of the *Strategy for Ministry with Hispanic-Latino Constituencies* in the “rationale,” the General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Approve the *Strategy for Ministry with Hispanic-Latino Constituencies*, commend the strategy to the entire church, and request the Office of General Assembly to make the strategy available in Spanish, English, and Portuguese as follows:

- That the document be provided electronically for the use of interested groups, including the staff of General Assembly, synod, presbyteries, and other PC(USA) leaders involved in Hispanic/Latino ministries.
- That the office of National Ministries Division, Hispanic Congregational Enhancement, print the strategy document in Spanish and Portuguese, and distribute it to Hispanic/Latino caucuses and churches. The full document of the comprehensive Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.) is available on the Web at <http://www.pcusa.org/raciaethnic/hispanic/>.

[The assembly approved Item 09-03, Recommendation 2. See p. 25.]

2. Request the General Assembly Council, through its Congregational Ministries Division, to organize workshops in conjunction with presbyteries, synods, and other General Assembly entities to address leadership development issues for Hispanic youth and young adults, and to provide a progress report to the 217th General Assembly (2006).

[The assembly approved Item 09-03, Recommendation 3., with amendment. See p. 25.]

3. Request the General Assembly Council, through its National Ministries Division, Churchwide Personnel Services, to organize workshops in conjunction with presbyteries, synods, and other General Assembly entities and provide a progress report to the 217th General Assembly (2006). The workshops are to address leadership development, and other issues as identified in the background of this report, for Hispanic-Latino leaders as follows:

- Christian educators and teachers;
- seminary faculty and staff, and inquirers/candidates for ministry to address issues of church vocation;
- ministers, elders, and deacons;
- commissioned lay pastors; and
- administrators/leaders, specialized ministries serving Hispanic-Latino constituencies.

[The assembly approved Item 09-03, Recommendation 4. See p. 25.]

4. Request the General Assembly Council, the Office of the General Assembly, and middle governing bodies to continue to produce resources in Spanish and Portuguese, and to engage in leadership development, particularly for Hispanic-Latino leaders, as listed above.

[The assembly approved Item 09-03, Recommendation 5. See p. 25.]

5. Request the General Assembly Council, through its Congregational Ministries Division, the Office of Congregational Ministries Publishing, and Curriculum Development-Spanish Resources, and in consultation with the Office of Hispanic Congregational Enhancement, to develop curriculum materials in Spanish and Portuguese for youth to assist immigrant populations and those for whom English is not their first language and to provide a progress report to the 217th General Assembly (2006).

[The assembly approved Item 09-03, Recommendation 6., with amendment. See p. 25.]

**6. Request the General Assembly Council, through its National Ministries Division, Racial Ethnic Ministries program area, and the Office of Hispanic Congregational Enhancement, to organize a national consultation event in 2006 to determine how best to implement the strategy[, explore the issues raised by it,] and monitor the progress of the recommendations and report its findings to the 218th General Assembly (2008).**

[The assembly approved Item 09-03, Recommendation 7. See p. 25.]

**7. Request the General Assembly Council to direct the Mission Funding and Development Office to assist the Congregational Enhancement Office in conceiving a funds development strategy by 2004 and to provide a progress report on the fund-raising effort to the 217th General Assembly (2006).**

### *Rationale*

These recommendations are a final response to the following referrals:

- 1998 Referral: 22.0419. *Response to Recommendation that the Report of the Comprehensive Strategy for Ministry with Hispanics Be Presented to the 212th General Assembly (2000)* (Minutes, 1998, Part I, pp. 88, 406).
- 1998 Referral: 23.0112. *Resolution to Recommend that National Ministries Division Redouble Its Efforts to Implement Actions Calling for Development of a Comprehensive Strategy for Ministry to and with Hispanics in the United States* (Minutes, 1998, Part I, pp. 88, 443).

#### A. *Theological Statement*

The *Strategy for Ministry with Hispanic-Latino Constituencies* is a vision that has been in the planning process since 1984. After a long and consistent process of meetings, seminars, workshops, and events, including input from individual contributions and analyses, it was possible to articulate the most important needs of the Hispanic-Latino constituencies of the PC(USA) in the United States of America and Puerto Rico. The strategy sets forth and suggests focused activities and optional programs for ministries with the Hispanic-Latino constituencies in the PC(USA).

The strategy is directed to the Presbyterian Church (U.S.A.), and articulated within the principles of the “Six Great Ends of the Church.” It is based on this important Reformed/Presbyterian contribution for the theological and programmatic foundations for ministry in the United States and Puerto Rico.

These principles can be affirmed again in this document. *The Strategy for Ministry with Hispanic-Latino Constituencies* is a way to implement “The Great Ends of the Church” (G-1.0200). To give meaning to the strategy, it is necessary to take into account the historic declaration of Presbyterianism. The *Book of Order* states, “The Church is called to be a sign in and for the world of the new reality which God has made available to people in Jesus Christ” (G- 3.0200a). The Hispanic-Latino constituencies have the right to enjoy the new reality in Christ, and to ask the church to be the sign in the new reality.

The first is “the proclamation of the gospel for the salvation of humankind.” In this section are found the strategies for evangelism and the development of congregations among the Hispanic-Latino constituencies. The second addresses “the shelter, nurture, and [the] spiritual fellowship of the children of God.” In this section are found the strategies for Christian education, spirituality in the Reformed context, and wholistic stewardship. The third is “the maintenance of divine worship.” In this section are found the strategies for Reformed worship and suggestions for liturgical elements. The fourth is the “preservation of the truth.” In this section are found the strategies for the principles of the Christian identity in the Reformed context. The fifth is “the promotion of social righteousness.” In this section are found the strategies for the various ministries that are designed to give testimony for God’s justice in the world. The various ministries include the work with women, men, youth, and young adults, older adults, children, couples, singles, widowed, and divorced persons. The sixth is “the exhibition of the Kingdom of Heaven [in] the world.” In this section are found the strategies for mission, mission funding, effective communication of the gospel, and developing discipleship among the Hispanic-Latino constituencies in the U.S.A. and Puerto Rico.

#### 1. *Cultural Identity*

The Hispanic-Latino constituencies comprise a focus of attention in the implementation of the mission of the church in the U. S. A. and Puerto Rico. According to the latest data from the 2000 Census, the Hispanic-Latino group is the fastest growing in the United States, and at the same time is the largest amongst the minority groups. The Hispanic-Latino presence is evident in the large metropolitan areas, and is the significant majority in cities and counties across the country.

The word Hispano/a as a noun is the term used by the U.S. Census to classify the people from Latin America. Its use as a statistic classification ignores the cultural significance. The term is utilized to provide identity and cultural meaning in the U.S., for recent immigrants as well as for the descendents of Hispanic-Latinos born in the U.S. Many of the latter have lost their native language, or speak less fluently, yet identify themselves as Hispanic-Latino culturally.

The people of Portuguese ancestry and language are not Hispanic even though the census classifies them as Hispanic. The Portuguese culture is similar to the Hispanic culture. In order to be inclusive, the word Hispanic-Latino is used in the strategy.

The Hispanic-Latino constituencies in the U.S.A. are represented by a variety of cultural and nationality differences. Hispanic-Latinos are not the only ones in this country; there are many cultures from different continents. The interaction among groups is producing something new, and is yet to be classified adequately. There are many mixtures. In some instances, groups identify themselves as chicano, tex-mex, newyorican, Mexican American, or Cuban American. The same phenomenon has affected other groups giving rise to the Bostonians, Italian Americans, etc. The Hispanic-Latino identity is in a state of flux and is a work in progress.

For the Hispanic-Latino constituencies, particular national origins or nationalities continue to provide a sense of pride and is part of the diaspora regardless of the reason for their presence in this country or the length of time in this country. There is unity among all the groups in the struggle for the common cause. One example is the use of the native language. The Hispanic-Latino constituencies in the U.S. society continue to value their language, be it Spanish or Portuguese. This holds true regardless the level of fluency or its mixture with English or with each other. It may be Spanish-English, or Portuguese-English, or even Portuguese-Spanish-English.

According to the 2000 Census, Spanish is without a doubt the second language most used in the U.S.A. Spanish is spoken by three times more people than French, German, Italian, or Chinese combined in the U.S.A. Among the reasons for the continued use and conservation of Spanish and Portuguese are the psychological, the practical, and the presence. The psychological factor provides defense against discrimination accompanied with the pride felt for the language, the cultural identity, and the traditions of one far from home. Being bilingual in Spanish and English or Portuguese and English provides a professional advantage for those who aspire to work in the international context in business, communication, media, and other careers. Finally, there is the increasing presence and use of Spanish and Portuguese, especially in the communication and television media. At least four national chains provide services and access to everyone in this country. These include options for news, soap operas, live audience and commercials that are all produced by and for the Spanish-Portuguese speakers. It is an international market.

Some of the reasons that call the church's attention regarding the Hispanic-Latino constituencies are the following: The Hispanic-Latino's socioeconomic conditions are among the worst in the nation. Statistical evidence shows that they are among the poorest, the least educated, and have one of the highest unemployment rates. Because of the tenacious adherence to Spanish or Portuguese, this places them in discriminatory circumstances and they are victims of abuse in much of their daily life.

The U.S.A. cannot ignore that the Third World is within its borders and it requires attention and response to its conditions. It is imperative that the church develop mission programs with the Hispanic-Latino constituencies in close cooperation at all levels of the church. The success of the mission programs will depend on how open the church is to make available all its resources, which include counsel, cooperation, experience, funds, spiritual fellowship, etc. in response to the Lord's call. Ministry with the Hispanic-Latino constituencies is unavoidable for the Presbyterian Church (U.S.A.).

This ministry calls the church to respect the Hispanic-Latino cultural values as they are incorporated in the life of the church. The presence and membership of the Hispanic-Latino constituencies in the church will enrich the church's mission as it is called to serve the increasing diversity of the country.

## 2. *Christian Education/Curriculum*

The strategy considers this aspect to be important in ministries with the Hispanic-Latino constituencies. The Confession of 1967 states, "effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world" (*The Book of Confessions*, 9.49). Christian education provides meaning, purpose, and direction for understanding faith in the context in which one lives.

The Christian education curriculum for the Hispanic-Latino constituencies requires that it respond to the needs of and that it be appropriate to the community identity and characteristics. The Christian education materials should conform to the fundamentals but reflect community characteristics. The curriculum should address the new realities and challenges including discrimination, drugs and addiction, alcohol and abuse, crime, sexism, and partner relationships. The curriculum should be

intentional, inclusive, and appropriate for the constituency and target group. The materials should provide information to address the problems faced by the congregations.

Some of the problems include the scarcity of Presbyterian materials in Spanish, the use of materials from other churches, and the inclusion of teachers formed in other churches. Many of the pastors have come from other churches and have not been provided the educational opportunities to learn the Presbyterian theological traditions. There are not enough institutions to provide this new orientation. Spanish Presbyterian materials have become available only recently. The new Hispanic-Latino constituencies are found in a variety of contexts in the Presbyterian Church (U.S.A.), and other than Puerto Rico and some states in the southwestern U.S.A., it is difficult to find third or fourth generation in a church. These are the challenges to create and develop the appropriate curriculum.

The recent establishment of the office for Spanish curriculum development is one of the most important elements for the educational development of the congregations. The office has been producing materials for adults. There are no materials for youth, and the materials for children are produced ecumenically by Cokesbury. The plan for church growth for the Hispanic-Latino constituencies must include the resources for the production of Christian education materials for all levels of learning, based on the Reformed tradition for the theological formation of the membership.

### 3. *Vocation/The Call*

To begin the dialog with God, one responds to the call God makes to each one. The *Book of Order* states, “God calls a people . . . to believe in Jesus Christ as Lord and Savior; . . . to follow Jesus Christ in obedient discipleship; . . . to use the gifts and abilities God has given, honoring and serving God . . . in personal life, . . . in household and families, . . . in daily occupations, . . . [and] in community, nation and the world” (W-5.6001). God’s call demands obedience. In the Bible, the dialog between God and God’s people is called a covenant. In the covenant, God promises to fulfill the promises God makes, and the people are to be obedient to God’s demands.

These three concepts, the call, the dialog, and the covenant, fall into the category of vocation. “A person responds to God’s call to faith in Jesus Christ through Baptism and through life and worship in the community of faith. Persons respond to God’s call to discipleship through the ministries of God’s people in and for the world. Persons respond to God’s call to honor and serve God in every aspect of human life . . . in their work . . ., in their thought and in their action, . . . in their private and in their public relationships” (W-5.6002).

Vocation for a secular career—When one responds to God in a secular career (teacher, carpenter, graphic artist, economist, plumber, machine operator, etc.) to serve others, it is to develop oneself to make a better world. The Confession of 1967 states, “Each member of the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own particular situation.” An important aspect of the call, which is sometimes forgotten follows, “He is entitled to the guidance and support of the Christian community and is subject to its advice and correction. He in turn, in his own competence, helps to guide the church” (*The Book of Confessions*, 9.38). This support and biblical and theological orientation is to fulfill the call to a secular career as believers. This professional orientation can be provided in workshops such as for careers in computers, English, accounting, arts and crafts, and homemaking, etc. It is important for the church to witness to Christian ethics in the workplace and in the professions. It is also important to assist the young people through the study of the Bible to discover their secular career.

Vocation for a church career—The Confession of 1967 states, “In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries” (Ibid, 9.39). Those called to serve shall receive the appropriate preparation for their ministry. God may not call the most able, but God will provide adequate preparation for those called. The church is responsible to provide the appropriate education for its leaders to carry out their ministry. Different types of Christian education programs are needed for leaders to fulfill the different roles, these are: the elders, the deacons, the pastors, the Christian educators, and the lay pastor, recently approved by the General Assembly.

The church has two large problems for Hispanic-Latino pastors: the need for pastors and the scarcity that exists. Many presbyteries that need Hispanic-Latino pastors to serve, or to open churches to serve Hispanic-Latinos, face this scarcity. In instances, pastors are admitted who have not had the same education as Presbyterian pastors receive nor do they receive the proper training, nor pass the same processes after being admitted. The Presbyterian seminaries, which only provide the formal theological education curriculum, have not resolved how to meet the need to provide for an alternative theological education. An educational program in Spanish and Portuguese with all the qualified Reformed courses is needed for those candidates who aspire to serve or are serving Presbyterian Hispanic congregations.

## B. *Stewardship/Funds Development*

In the resource document, “The Theology of Stewardship,” received by the General Assembly in June 1982, from the Advisory Council on Discipleship and Worship, in Section IV, it states, “Although stewardship seldom receives direct attention in the creeds and confessions . . . its definition and redefinition is implied in each struggle to say who God is and who we are for this time and place.” It can be inferred from this affirmation that stewardship, more than a word, is a concept that permeates our ecclesiastical doctrine. Stewardship is an essential element of the life and ministry of the church. It could be defined as the grateful response for the gifts from God and the recognition of God's sovereignty, which demand the obedient response to God's call to serve and to live life totally in all its manifestations (Psalm 24:1, Romans 12: 1–2, Ephesians 2: 8–19, 1 Corinthians 4:1, and 1 Peter 4:10). There are two guiding principles of the Protestant Reformation that undergird this understanding of stewardship. They are: “The Sanctity of Daily Life” and “The Priesthood of All Believers.” Based on these, Calvin promoted the habit of systematic savings, the responsible use of resources, the regular tithe with reverence and in proportion to one's income, regardless of one's economic status. The Directory for Worship states: “Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God's gifts of material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline and stewardship” (*Book of Order*, W-5.5004).

Wholistic stewardship includes all our capabilities, individually and corporately: the use of time and participation in the life of the church and in the life of the community. Wholistic stewardship is the responsible administration of all of these elements and in obedience to the will of God. As we read in 1 Peter 4:10: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.” Wholistic stewardship includes our personal life, our corporate life, and our public life. Among the disciplines in the Directory for Worship we find: “Those who follow the discipline of Christian stewardship will find themselves called to lives of simplicity, generosity, honesty, hospitality, compassion, receptivity, and concern for the earth and God's creatures.” (W-7.5000) (*Book of Order*, W-5.5005).

The Presbyterian system of government provides the flexibility for congregations to be able to meet their needs according to the available resources. Every congregation should conduct an annual needs assessment. The main question should be: What are we going to do this year, and how shall we do it? The answer will provide information to plan the program of activities and to complete the calendar for the year. The next step is to calculate the resources needed to complete the program. Every activity in the program should provide the information needed for the plan, the funds, the materials, and the personnel. It may be that resources can be substituted. For example, if the annual plan requires a visitation pastor, that need may be met in various ways: increase the budget for a salary, organize the visitation duties with volunteers from the congregation, or contract with a nearby seminary for a student candidate. The best decision is to fulfill the congregational needs with the resources available. Techniques provided by a funds development strategy would assist the Hispanic/Latino community stewardship issues.

## C. *How to Implement This Document*

These recommendations assume that the responsibility for implementation belongs to the whole church—General Assembly Council, synods, presbyteries, congregations—including pastors, elders, and deacons, and General Assembly staff.

The strategy is a document for consultation. This document can serve to motivate. This document can be used by the organizations, churches, and governing bodies in the analysis, reflection, and decision making in their planning. The strategy does not address specific situations nor particular problems. Many congregations may find themselves in diverse localized situations that are not addressed in the document. It is recommended that the document be used as a study guide. The document may be adapted to particular situations by local churches, in seminars, panels, and retreats.

The strategy is a valuable tool for leadership training and development. The topics are broad and provide a wider vision of the context of the Hispanic-Latino constituencies. The Hispanic-Latino leadership needs to see the vision for mission of the entire church. The connectionalism of the polity and governance among the governing bodies, the representative style of leadership, the Reformed theology, and the justice of and sovereignty of God are the important principles to consider when using this document. The strategy can be a valuable tool in seminaries, and in training of lay and commissioned personnel.

The strategy is a work in progress. This is not a permanent or definitive document. The document is a statement of the current historical context of the Hispanic-Latino constituencies. The current situations will change in the future. It is imperative that new proposals and statements begin to be formulated now to enrich this document.

The strategy is a product of a long process, beginning with the historical background. It was challenging and difficult to eventually establish a successful direction. In the future, the use of the document may be a point of departure. To the generations of the future, this generation provides this document as a legacy, the *Strategy for Ministry with the Hispanic-Latino*

*Constituencies.* The implementation of the strategy is of utmost importance for the denomination with the rapidly growing Hispanic population both within society and the church at large.

## Item 09-04

[The assembly approved Item 09-04. See p. 25.]

### *Commissioner's Resolution 00-8 Work Team Report*

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Approve the following educational process entitled "Program Design for Racial Ethnic/Immigrant Church Growth and Evangelism" and make it available electronically for all governing bodies, racial ethnic caucuses, and appropriate offices of the General Assembly Council, particularly the Evangelism and Church Development and Racial Ethnic Ministries program areas of the National Ministries Division.

2. Direct the General Assembly Council to ensure that funding from the Mission Initiative be made available for the ongoing implementation of the Racial Ethnic/Immigrant Evangelism Church Growth Strategy.

3. Dismisses the work team with thanks.

### PROGRAM DESIGN FOR RACIAL ETHNIC AND IMMIGRANT COMMUNITIES

#### Contents

- I. Preface
- II. Introduction
  - A. Biblical and Theological Mandate
  - B. Our Past History and Our Current Opportunity
  - C. The Four-Part Strategy for Racial Ethnic and Immigrant Church Growth
    - 1. Racial Ethnic Congregations
    - 2. New Immigrant Ministries
    - 3. Multicultural Congregations
    - 4. Racial Ethnic Constituencies in Predominantly Anglo Churches
- III. Program Plan
  - A. Purpose
  - B. Program Action Plan
    - 1. Assessment and Analysis of Data
    - 2. Visioning
    - 3. Strategies
    - 4. Financial Implications
  - C. Program Implementation
  - D. Program Evaluation
- IV. Culturally Sensitizing Seminars
- V. Test Sites with Governing Bodies
- VI. Models of Ministry with New Church Development and Redevelopment Congregations
  - A. Racial Ethnic Congregations
  - B. New Immigrant Ministries
  - C. Multicultural Congregations
- VII. Resources
  - A. General Resources
  - B. Resources for Statistical Data

#### I. PREFACE

We begin our introduction of this project with a review of the mandate given through *Commissioners' Resolution 00-8 (Minutes, 2000, Part I, p. 492)*. The resolution came about as a way to help the church fulfill its goal to increase its racial ethnic and immigrant membership to 20 percent by the year 2010. It is a reflection on the Racial Ethnic Church Growth Strategy



Report presented to the 210th General Assembly (1998). The church recognized its need for a churchwide racial ethnic strategy at the 208th General Assembly (1996):

. . . [T]he current reality that racial ethnic membership in this denomination is only 4.7 percent when racial ethnics are more than 20 percent of the population of the United States is a testimony of the lack of emphasis the denomination has placed on racial ethnic evangelism . . .

The 208th General Assembly (1996) . . . affirms the goal of increasing the racial ethnic membership to 10 percent of the Presbyterian Church (U.S.A.) membership by the year 2005, and to 20 percent by the year 2010. . . (*Minutes*, 1996, Part 1), p. 378]

*Commissioners' Resolution 00-8* reads as follows:

That the 212th General Assembly (2000) direct the General Assembly Council, through its racial ethnic staff in [Evangelism and Church Development] and congregational enhancement staff in Racial Ethnic Ministries of the National Ministries Division, to develop an educational process targeted for the appropriate presbytery, synod, and General Assembly leaders that:

1. provides a series of culturally sensitizing seminars, conferences, and training programs with resource materials that explore church development in various cultures and racial groups; and
2. establishes strategies, development plans, policies, and time lines for new church development and redevelopment that are sensitive to the uniqueness of each cultural and racial group and the ministry context of the population under consideration.

#### *Rationale*

There [are] an increasing number of diverse cultural and ethnic groups available for evangelizing.

New models need to reflect the diversity of cultural patterns.

The Presbyterian Church (U.S.A.) development models and patterns have been closely related to European cultural and societal needs.

There are no orientation training models or conferences that aid governing bodies in focusing on diverse cultures and patterns of racial ethnic groups.

Governing bodies need additional assistance in developing policies, strategies, and procedures for various cultures and ethnic groups.

There is a need for sensitivity [to], recognition of[,] and appreciation for the cultural differences, economic disparity, and unique patterns of how racial ethnic churches grow.

The historical method of evangelizing in the racial ethnic community has been heavily dependent upon education. (*Minutes*, 2000, Part I, p. 492)

## II. INTRODUCTION

### A. *Biblical and Theological Mandate*

The theological and biblical foundation of the racial ethnic and immigrant membership growth in the Presbyterian Church (U.S.A.) is based on the universal love of God and love's power to transform people of every race, culture, and class into a community living together as the Household of God. This is the essence of Jesus' message in both the "Great Commandment" (Matt. 22:36–40) and the "Great Commission" (Matt 28:16–20; Mark 16:14–18).

The great commandment calls for loving our neighbor as second only to loving God, and the great commission sends the church to go and make disciples of all nations by proclaiming the Good News of Jesus Christ to everyone. The call to share this universal gospel is intentional and direct. It is personal and corporate. It is an intuitive, joyful sharing that cannot be suppressed either by individuals or by the church community.

Through Jesus Christ, God offers salvation to every race and tongue, to every person and every nation (Rev.5:6, Acts 17:26; Eph. 2:14–16, Gal. 3:28). God has created diversity and celebrates it (1 Cor.12:4–11). God works with the language and culture of those to whom salvation is offered. God uses one's tribal, cultural, racial, or ancestral identity as legitimate gifts, as means of revealing God's love and justice to the world.

People do not need to surrender their cultural identity in order to be Christian. God uses racial ethnic churches with culturally distinct ministries to help in reaching unchurched people. Since the Book of Acts, Christ's witnesses have reached people of all races and cultures by speaking in their language and in the forms of their culture.

The challenge to all Christians is to learn how to share the gospel in an increasingly diverse culture, a culture that features a rich variety of languages, music, styles, and modes of worship, ministries, and witness. The Presbyterian Church (U.S.A.) must increase its efforts to be a denomination that respects, values, celebrates, and empowers cultural diversity in mission, ministry, and governance.

The Holy Spirit is calling the church to embrace diversity in our midst. How the church of Jesus Christ deals with the complexity of this multicultural, postmodern ethos will tell the world whether or not it has a reason to listen to the message we proclaim.

If the Presbyterian Church (U.S.A.) is going to embrace the challenges and the opportunities of the increasing multiracial, multicultural society and to take seriously its goal of increasing the racial ethnic and immigrant membership in the denomination, it must be willing to listen to the voices of these diverse communities.

#### B. *Our Past History and Our Current Opportunity*

The Presbyterian church can justifiably be proud of its historical involvement in mission throughout the world. For many decades, both in the United States and elsewhere, the church engaged in a concerted effort to reach out to truly diverse populations. It evangelized and simultaneously educated the illiterate while building lasting institutions in many countries in the process. It treated the sick and trained health specialists while creating hospitals and clinics that have endured for many years. It established churches and developed leaders whose power and influence far exceeded anything that could have been imagined. This substantial mission involvement can be directly linked to the enlistment of most of the racial ethnic people that are currently members of this denomination.

The presence of racial ethnic and immigrant members in the Presbyterian church today is a direct legacy of the vigorous mission activity initiated both at home and abroad years ago. This happened only because the whole church was involved. The simple truth is this: when the church, inspired by God, makes a conscious effort to evangelize diverse communities, it will be fruitful.

Now the Presbyterian Church (U.S.A.) faces an opportune moment for racial ethnic and immigrant membership growth. Clearly the racial ethnic and immigrant population of the United States is rapidly increasing in every area of the country. The Presbyterian Church (U.S.A.) is blessed with a tremendous opportunity to affirm its past mission and reach new racial ethnic people with the message of Jesus Christ.

#### C. *The Four-Part Strategy for Racial Ethnic and Immigrant Church Growth*

The Racial Ethnic and Immigrant Church Growth Strategy proposes a four-part framework that makes it possible for all parts of the church to play a significant role.

##### 1. *Racial Ethnic Congregations*

Racial ethnic congregations will continue as the primary sources for racial ethnic membership growth. Currently six General Assembly Congregational Enhancement Offices serve racial ethnic and immigrant constituency groups: African American, Asian American, Hispanic American, Korean American, Middle Eastern American, and Native American communities. The Congregational Enhancement Program, in partnership with synods, presbyteries, sessions, caucuses, and seminaries, can implement new initiatives in new church development, redevelopment, evangelism, church growth, leader training and recruitment, and resource development.

##### 2. *New Immigrant Ministries*

New immigrant groups are fertile ground for Presbyterian mission and ministry. Many were nurtured in the land of their birth by Presbyterian churches and schools. When they arrived in the United States they formed fellowships—a descriptive word for their affiliation with the Presbyterian Church (U.S.A.)—and they continued to worship in their own languages. As they gain strength, some of the fellowships will make a transition into becoming new church developments. Of course, the church may discover that immigrants may have needs of services as they move into their new home—transportation, language, jobs, health care, housing, and more—that precede the development of fellowships. The office of Immigrant Groups Ministries in U.S.A. serves as resource for this ministry.

##### 3. *Multicultural Congregations*

The church is situated in a culture that faces challenging social problems and continuously demonstrates tendencies toward racial ethnic cultural stratification. Of its 11,000-plus congregations, the Presbyterian Church (U.S.A.) has at least three hundred congregations whose membership includes 20 percent or more of a racial ethnic constituency other than the dominant racial group. These congregations intentionally identify themselves as “multicultural” and try to embrace the styles, history, and languages of multiple groups of people. In addition to services of worship, these models include Bible study, common-interest groups, and ministries with youth, social services, and service programs with their communities. The office of Evangelism and Racial and Cultural Diversity serves as resource for this ministry.

##### 4. *Racial Ethnic Constituencies in Predominantly Anglo Churches*

A significant number of racial ethnic members in predominately Anglo congregations represent another important area for racial ethnic membership growth. It is critical that congregations that seek ministry with racial ethnic communities solicit

input from racial ethnic leadership in shaping their efforts. Congregations need to consider ways in which they can broaden their own tradition to include those of other cultures. These might include special ministries or worship services shaped and directed by the emerging racial ethnic membership.

### III. PROGRAM PLAN

#### A. *Purpose*

The approach to effective implementation of the denomination's Racial Ethnic and Immigrant Church Growth and Evangelism Strategy is not only to increase the percentage of racial ethnic members, but also to empower racial ethnic and immigrant people to participate fully as members of the Presbyterian Church (U.S.A.), including participation in promoting the "Great Ends of the Church." Those great ends are

... the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world. (*Book of Order*, G-1.0200)

Understanding this helps all members to be able to participate in decision-making in the denomination's various governing bodies. These include the particular congregation's session, the governing body closest to the front line of mission and ministry. Therefore, while forming racial ethnic and immigrant fellowships may be initial steps, a strong hope behind the approaches to effectively implement the denomination's Racial Ethnic and Immigrant Church Growth and Evangelism Strategy is to establish congregations among racial ethnic and immigrant communities. The most effective way to ensure consistent representation and participation is to establish congregations whose elected representatives—that is, session members—can then participate in middle governing body affairs—that is, in presbyteries and synods.

There is also a compelling need to increase the percentage of racial ethnic and immigrant membership growth in the denomination. The 208th General Assembly (1996) of the Presbyterian Church (U.S.A.) acknowledged this compelling need for a churchwide strategy for racial ethnic membership growth, as quoted in the Preface. At that time, racial ethnic membership in our denomination was 4.7 percent while the racial ethnic population in the United States was more than 20 percent. Today, the racial ethnic membership in the denomination is approximately 7 percent. The assembly clearly suggested that an intentional planning effort was needed in order to increase the racial ethnic and immigrant membership of the church to reach the ambitious goal of 20 percent of the PC(USA) membership by the year 2020.

#### B. *Program Action Plan*

##### 1. *Assessment and Analysis of Data*

What does the presbytery (and its congregations) look like? To prepare a commitment to implement the plan, it would be helpful for a presbytery to analyze the health and condition of its congregations. This is an important step because of the understanding that the mission of the presbytery depends on the health and vitality of its congregations. An assessment of the congregations within its bounds would provide the presbytery with an overview of its strengths and would indicate where improvements are needed, thereby giving the presbytery information with which to review its current use of mission resources, including the reallocation of resources for new mission and/or for more effective mission.

The presbytery would best use several categories of information for the assessment of its congregations, assembling information for a period covering at least the past ten years. This time span is important because that is the minimum time needed to detect and track congregations' trends of change.

What does tracking the trends of a congregation tell you about its health and condition? Which congregations are growing developmentally and are healthy? Which congregations have reached a plateau in growth? And which congregations are declining in membership and in worship attendance and are becoming marginal in terms of effectiveness in advancing the mission of Jesus Christ? Why?

The suggested categories include

##### a. *Presbytery Statistics*

- Membership: gender and ages, gains and losses, professions of faith (youth and adults), transfers, baptisms of children and adults, and more.
- Worship attendance.
- Church school statistics: children, youth, and adults.

- Financial information: Annual receipts from all sources, including pledged income, cash gifts, capital and building funds, investment income, special offerings, bequests. Expenditures, including local program and local mission, capital expenditures, general mission support (presbytery, synod, General Assembly), giving to other mission, and more.

If possible, identify the tenure of pastors, especially over the ten- (or more) year period being studied.

b. *Information from Research Services*

Research Services of the General Assembly Council can assist in the compilation of information selected by the presbytery for its assessment. Reach them at 888-728-7228.

c. *Demographic Assessment*

What does the presbytery look like demographically? What racial and ethnic groups are residing within the bounds of the presbytery? Demographic information can be obtained from Research Services, the U.S. Census report, or from demographic companies (see resource list).

It would also be helpful to consult with existing racial ethnic and/or immigrant fellowships or congregations in the presbytery regarding the multiracial population in the presbytery. Seeking this information is an effective way to communicate the interest of the presbytery in seriously considering expanding new church development among this population. Consulting in this manner is not asking for permission as much as it is asking for information and support from existing racial ethnic and/or immigrant congregations.

d. *Information-Gathering from Local Agencies*

Collect racial ethnic and immigrant population data by visiting the chambers of commerce, school district offices, city planning departments, and regional planning agencies within the presbytery's bounds.

e. *Consultations*

To review information and findings of potential new church development (NCD) fellowships and NCD congregations, the presbytery may wish to consult with Racial Ethnic Ministries staff of the General Assembly Council, synod staff, staff of neighboring presbyteries, and pastors of local congregations who have experience in working with racial ethnic and immigrant groups. The composite perspectives can provide relevant and helpful information.

These General Assembly Racial Ethnic Ministries staff are available for consultation. The toll-free number is (888) 728-7228:

Associate for Black Congregational Enhancement  
 Associate for Asian Congregational Enhancement  
 Associate for Korean Congregational Enhancement  
 Associate for Hispanic Congregational Enhancement  
 Associate for Native American Congregational Enhancement  
 Associate for Evangelism with Middle Easterners  
 Associate for Evangelism and Racial and Cultural Diversity  
 Associate for Immigrant Groups Ministries in U.S.A.

f. *Evaluate the Data*

(1) Are there existing Presbyterian congregations located in the communities or in proximity of such communities? If so, do racial ethnic and/or immigrant people from the community attend worship or participate in programs of the congregations? If not, why?

(2) How many of the existing congregations are racial ethnic in membership, where 80 percent or more of the membership is of one language, cultural, or racial group?

(3) How many of the existing congregations are multicultural, where no one language, racial, or cultural group make up a majority of its members or adherents, congregations; congregations that intentionally identify themselves as “multicultural” and try to embrace the styles, history, language of multiple groups of people?

(4) In light of the analyzed information, where are there new opportunities to share the gospel of Jesus Christ and the church’s resources with new population groups in your presbytery, especially with racial ethnic people or immigrant people?

(5) Which of the presbytery’s healthy congregations are located near the identified new opportunities and might be challenged to help develop a new racial ethnic or immigrant ministry? Which of the four strategies (outlined in II.C.1.–4. above) might they use for this ministry? Which healthy congregation not located near a racial ethnic population might be asked to be a financial partner in this new ministry?

## 2. *Visioning*

- What is God calling the presbytery and the congregations to do?
- Make a commitment to develop a plan for racial ethnic and immigrant church growth.
- Develop goals and measurable objectives.

## 3. *Strategies*

This process is to be considered when the presbytery has adopted goals and objectives to implement the Racial Ethnic and Immigrant Evangelism and Church Growth Strategy as an integral part of the presbytery’s congregational development plan.

The basic steps needed to implement goals and objectives are

- An action plan with steps for reaching the goals through specific measurable objectives.
- Procedures that will guide how the goals and objectives will be implemented—and achieved—in relationship to racial ethnic and immigrant new church development (NCD) fellowship groups and NCD congregations. The procedures would describe a process starting from the inquiry-feasibility phase to the implementation phase of the NCD fellowship group and the NCD congregation.
  - Criteria for establishing an NCD fellowship group and criteria for advancing the NCD fellowship group to become an NCD congregation. The criteria should include the minimum number of participants and an adequate amount of financial resources.
  - Adequate and effective presbytery staffing and financial resources to support several steps: a feasibility study; the start-up of racial ethnic and/or immigrant NCD fellowship groups or NCD congregations; and the availability of appropriate pastoral and organizing leadership. This entails making decisions about, for example, part-time or full-time pastoral leadership, lay leadership, budget, and more.
  - A system of support for pastors and lay leaders involved in guiding NCD fellowship groups and NCD congregations.
  - A formal presbytery entity that has oversight and responsibility for new church development and congregational redevelopment with the responsibility for accomplishing the goals. It is imperative that the entity has effective staff support for its work.
  - A consistent and regular reporting system to the council and to the presbytery on the progress and status of NCD fellowship groups and NCD congregations.

## 4. *Financial Implications*

A key question about funding new church development and congregational redevelopment with a focus on racial ethnic and immigrant evangelism is, “Who are the funding partners for this mission?” The hope is that the discussion will result in enlarging the funding circle for this mission with more funding partners.

The partners may include an NCD fellowship group, an NCD congregation, local congregations, presbytery, synod, and the General Assembly.

As touched on above, the elements that may have financial implications include, at least, the following:

- Feasibility study of a potential NCD fellowship group or congregation.
- Location/facility.
- Pastoral leadership and other staff.
- Reallocation of funding by the presbytery based on its new priorities.
- Appraisal of the length of funding for some fellowships and NCDs that may require a longer period of funding than others.
- Appraisal of the viability of the NCD fellowship or congregation and the effectiveness of the pastoral leadership. This appraisal needs to happen semiannually.

#### C. *Program Implementation*

Now is the time to work the plan. During this phase, the leaders assigned to the program are to shepherd the action plans. With patience and determination, the governing body will turn its vision and action plans into reality. While this section of the program plan is stated in few words, those with experience in planning and implementation will immediately recognize the time and energy that will be committed to this phase.

#### D. *Program Evaluation*

Effective evaluation cannot occur without goals and measurable objectives. For example, if a presbytery learned from a demographic study that it had a significant population of several racial ethnic or immigrant groups within the presbytery, it might adopt measurable goals like these:

- Start at least three new Bible study fellowships that meet in homes or in other churches with at least ten participants per fellowship, to culminate with at least twenty-five by the end of the first year.
- Develop at least two partnerships with sponsoring churches and new racial ethnic ministries or fellowships.
- Design and implement a commissioned lay pastor training program to develop ten racial ethnic leaders to help lead new cell groups or fellowships.

Evaluation of goals needs to happen once or twice a year. As the presbytery lives into its goals, some may need to be changed or dropped.

Evaluation can be a sensitive area for racial and immigrant groups and congregations. Including a person of the racial ethnic or immigrant group in the evaluation team can ease the tension.

The presbytery needs to decide how best to appraise the effectiveness of not only the goals but of the pastor. Is he or she providing pastoral and organizing leadership?

### IV. CULTURALLY SENSITIZING SEMINARS

The need for culturally sensitizing seminars and workshops is much broader than the church's desire to increase its membership to 20 percent or the need to be sensitive to the uniqueness of racial ethnic and immigrant peoples. When created, such seminars will help us all to live more fully as a community of faith and as a part of the world. Because the world is becoming increasingly more diverse, we must become increasingly more diverse in the ways we live together. These seminars will help the church appreciate, understand, and celebrate the diverse cultural make-up that is in our churches, our denomination, and the world around us.

Look at Peter and Cornelius in Acts, Chapter 10. Peter was asked by God to broaden his understanding of who was included in the Kingdom of God. The conversion of Cornelius occurred because God gave a vision to Cornelius to send for

Peter. Peter also had a vision that he did not understand until he, obedient to the will of God, came into contact with Cornelius, who was a Gentile. Just as God enlarged Peter's vision to include Cornelius and other Gentiles, so God is calling Presbyterian churches and governing bodies to enlarge our vision to include many more of the racial ethnic and immigrant people that are living all around us in our communities. These are the same people to whom and with whom we have shared ministries for centuries.

These seminars are designed to help participants experience with mind, body, and spirit the unique contributions racial ethnic peoples bring to the church and to help participants understand the challenges racial ethnic people experience in the church and world. These seminars can be a part of an existing event, such as a presbytery meeting, or they can stand on their own. Possible arenas for seminars include presbytery or synod meetings, church development conferences, or specially designed consultations for church leaders.

Should you decide to present a culturally sensitizing seminar, its content might include

- Welcome and worship—Must be designed to be culturally inclusive, with participants sharing in a diverse worship experience.
- Activity 1: Why are we engaged in a culturally sensitizing seminar?  
Biblical and theological mandates  
Presentation from the *Book of Order* on Diversity & Inclusiveness  
A Brief Statement of Faith and the Confession of 1967
- Activity 2: Creative ways to understand and appreciate differences.  
Ways to appreciate and understand interracial and intercultural differences  
Ways to appreciate the role and power of language and to understand language as culture  
Ways to appreciate region-specific and region-appropriate differences in cultural and ethnic groups
- Activity 3: Conflict and cultures.  
Potentials for conflict among cultures  
Approaches for dealing with conflicts involving racial ethnic and immigrant people, interracial issues, and people sharing space  
Intergenerational, cross-cultural, interracial conflicts
- Activity 4: Antiracism role-play  
Conduct an antiracism training session through role-play  
(See Resources)

## V. TEST SITES WITH GOVERNING BODIES

One way to decide if a presbytery is ready to focus on a racial ethnic and immigrant church growth strategy is to hold a test site event with several presbyteries. Each presbytery would send its executive and one member each from the new church development committee, the redevelopment committee, and the council. The representation from each presbytery should not be limited to racial ethnic people.

Included in the agenda for this gathering might be

- Explanation of why people are gathered.
- Worship and Bible study.
- Presentation on racial ethnic and immigrant church growth in the denomination.
- Presentation from each presbytery on its racial ethnic and immigrant fellowship and congregational development emphasis.
- Small group reflection on the biblical mandate, the racial ethnic church growth report from the denomination, and each individual's own experiences of relating to ethnic persons. Each group should have persons from the several presbyteries participating.
- Presentation of information from the Program Design for Racial Ethnic and Immigrant Communities on how to begin to gather data to write a strategy for the presbytery.

- Focus groups of participants from the same presbytery begin to plan first steps in writing a strategy.
- Presentation from focus groups on first steps.
- Closing worship.

As later follow-up, each presbytery will share with the other presbyteries involved the strategy that is developed.

In August 2002, the Synod of Living Waters was a test site to prepare presbyteries to write a racial ethnic/immigrant church growth strategy, with this agenda:

Presbytery Consultation on  
Racial Ethnic and New Immigrant Evangelism  
And Church Growth Strategy  
[Presbyteries from the Synod of Living Waters]

Saturday, August 3, 2002  
Westminster Presbyterian Church, Birmingham, Ala.

AGENDA

8:30 a.m. Registration, Gathering, Refreshments

9:00 a.m. Welcome and Introductions of workshop participants  
General Presbyter, Mid-Kentucky Presbytery

9:15 a.m. Opening Worship

9:45 a.m. The Consultation—Why We're Here!  
Presentation—Racial Ethnic Church Growth: Vision or Afterthought?  
(The presentation will include a review of the Racial Ethnic and New Immigrant Evangelism and Church Growth Strategy Report.)

10:30 a.m. Break

10:45 a.m. Presbytery Response and Update  
An opportunity to respond to the presentation and share the status of the presbytery's Racial Ethnic and New Immigrant Evangelism and Church Growth Strategy.  
(Representatives from each presbytery will share current racial ethnic demographic data for the presbytery, and what it is doing regarding the development of a strategy for Racial Ethnic and New Immigrant church growth.)

11:15 a.m. Small Focus Group Reflections and Feedback on presentation and presbytery updates (in groups of 4 or 5).

Focus Questions:

- How knowledgeable are you about the demographics of the area where you live?
- What are your experiences in relating to racial ethnic persons, both foreign-born new residents and other racial ethnic persons?
- What are your thoughts and perspectives about the current Racial Ethnic and Immigrant Evangelism and Church Growth Plan for the PC(U.S.A.)?
- What are your opinions about the findings of the Presbyterian Panel re the Church Growth Plan?

12:00 noon Tools for the Journey  
Providing suggested processes and resources that can be used to engage the presbytery in a more intentional approach to Racial Ethnic and New Immigrant Evangelism and Church Growth.

12:45 p.m. Lunch

1:30 p.m. Presbytery Focus Groups  
An opportunity for each presbytery to reflect on where they are in the development of a strategy, begin the process of developing a strategy, if needed, and indicate the kind of resources (people and dollars) needed to implement the strategy.  
(Each presbytery should select a convener and recorder. The recorder should submit a written report.)

2:30 p.m. Focus Group Reports—Q and A  
The convener or a designee will share highlights of the discussion.

3:00 p.m. Wrap-up and Follow-up



3:15 p.m. Closing Worship

3:30 p.m. Adjourn

VI. MODELS OF MINISTRY WITH NEW CHURCH  
DEVELOPMENT AND REDEVELOPMENT CONGREGATIONS

A. *Racial Ethnic Congregations*

Congregational Redevelopment Through Clusters of Churches

African-American Church Strategy Team

A cluster of eight African American urban congregations in the Presbytery of the Pacific is working together to re-develop each congregation.

Contact person: Leon E. Fanniel, coordinator, African-American Ministries, Synod of Southern California and Hawaii, (213) 483-3840, ext. 225; E-mail, [LeonFanniel@synod.org](mailto:LeonFanniel@synod.org)

West Philadelphia Five

A cluster of five African American urban congregations in the Presbytery of Philadelphia is working together to re-develop each congregation.

Contact person: Kevin L. Porter, coordinator, (215) 438-3566; E-mail: [KyPrt@aol.com](mailto:KyPrt@aol.com)

B. *New Immigrant Ministries*

Hispanic NCD Started by Another Hispanic Church

The pastor and lay leaders from El Redentor Presbyterian Church started several cell groups in another area. When about fifty people were gathered, the presbytery applied for a new church development (NCD) grant to formally start the NCD process that became El Buen Vecino Presbyterian Church, Kissimmee, Fla.

Contact person: Hector Rodriguez, General Assembly Council staff, (888) 728-7228; E-mail, [hrodri-guez@ctr.pcusa.org](mailto:hrodri-guez@ctr.pcusa.org)

Korean Worshiping Fellowship Became Part of Presbytery NCD Process

A Korean Fellowship was worshiping in First Presbyterian Church, Orlando. It was asked to become officially related to the presbytery that then began the NCD grant funding process. The fellowship became the Korean Presbyterian Church of Orlando.

Contact person: Ed Peterson, Central Florida Presbytery staff, (407) 422-7125; E-mail, [Epeter-son@CFPresbytery.org](mailto:Epeter-son@CFPresbytery.org)

A Presbytery or Congregation starts a Community Ministry That Later Becomes a New Church

A presbytery or congregation identifies unmet needs in a racial ethnic or immigrant community and starts a community ministry to meet these needs. Funding comes from the congregation or from a specialized ministry grant from presbytery, synod, and General Assembly. At a later time a worshiping community is developed that leads to a new church.

A Filipino American Bible Study Fellowship Started by Another Congregation

New Covenant Presbyterian Church in San Leandro, California, planted a congregation across the bay in Daly City, starting with a Bible study fellowship and supper on Sunday evenings. The Filipino American population is close to 50 percent of the total in that area. It is meeting in the facility of an Anglo Presbyterian congregation in Daly City.

Contact person: Mel Navarro, pastor of New Covenant Presbyterian Church, (510) 352-9935; E-mail: [mvn52@hotmail.com](mailto:mvn52@hotmail.com)

Five Hispanic Congregations Started a Hispanic Outreach

Five Hispanic congregations provided encouragement and financial support for a Specialized Ministry to Hispanics in San Mateo County in California in 1995. In 2000, a decision was reached to develop the people gathered into a new Hispanic congregation, continuing to meet on the campus of the First Presbyterian Church in San Mateo.

Contact person: Daniel Beteta, pastor of San Mateo Hispanic NCD, (650) 372-2716; E-mail: [dbeteta@fpcsm.org](mailto:dbeteta@fpcsm.org)

C. *Multicultural Congregations*

Racial Ethnic or Immigrant Group as Part of an Anglo Congregation but Worshiping or Doing Bible Study in Their Own Language, Linked with Redevelopment of the Anglo Church into a Multicultural Church

Beechmont Presbyterian Church in Louisville, Ky., invited Latino families into a Bible study. The congregation now has co-pastors, one Latino and one Anglo, and two worship services (except on the first Sunday of the month when they worship together). The congregation now also has Sudanese and Asian members. A grant from Mid-Kentucky Presbytery, Synod of Living Waters, and the General Assembly made this possible.

Contact person: Pedro Sayago, co-pastor of Beechmont Presbyterian Church, (502) 368-4315; E-mail, [psayago@bellsouth.net](mailto:psayago@bellsouth.net)

#### Immigrant Fellowship Nesting with Another Church

Calvin Presbyterian Church in Louisville, Ky., invited a Taiwanese fellowship to share space. The Taiwanese members join Calvin Presbyterian Church. The Taiwanese pastor attends session meetings with the Calvin pastor. A grant from Mid-Kentucky Presbytery, Synod of Living Waters, and the General Assembly helped the Taiwanese to call their pastor.

Contact person: Paul Detterman, pastor of Calvin Presbyterian Church, (502) 896-0303; E-mail, [paulcpc@bellsouth.net](mailto:paulcpc@bellsouth.net)

## VII. RESOURCES

### A. *General Resources*

Racial Ethnic and Immigrant Evangelism Church Growth Strategy  
(888) 728-7228, ext. 5695

Antiracism Training and Resources  
[www.pcusa.org/racialethnic](http://www.pcusa.org/racialethnic)  
(888) 728-7228, ext. 5696

Living the Vision: Developing Strategies and Guidelines for Korean New Church Development  
Living the Vision: Health, Vitality, and Growth in African American Congregations  
Living the Vision: Commitment to Evangelism  
Living the Vision: Welcoming Immigrants and Their Gifts  
Living the Vision: Congregational Transformation  
[www.pcusa.org/evangelism/churchdevelopment/resources](http://www.pcusa.org/evangelism/churchdevelopment/resources)  
(888) 728-7228

Black Congregational Focus, Vol. III, "Growing African American Congregations"  
[www.pcusa.org/racialethnic/africanam](http://www.pcusa.org/racialethnic/africanam)  
(800) 524-2612, PDS# 72-420-00-111  
(888) 728-7228, ext. 5697

*Church & Society* magazine, January/February 2002: "Vision or Afterthought? Racial Ethnic and Immigrant Church Growth"  
(800) 524-2612, PDS# 72-630-02-601

### B. *Resources for Statistical Data*

Presbyterian Research Services; and Presbyterian Panel Survey:  
*Racism and Racial Justice*, November 2000  
(888) 728-7228, ext. 5126

*American Demographics* Magazine  
[www.demographics.com](http://www.demographics.com)

Percept, Inc.  
[www.perceptnet.com](http://www.perceptnet.com)  
(800) 442-6277

### ***Rationale***

These recommendations are in response to the following referral: *Commissioners' Resolution 00-8. On Racial Ethnic Church Development and Redevelopment (Minutes, 2000, Part I, pp. 27, 492).*

In 1998, seeing the need for a major, churchwide strategy on church development and redevelopment with an emphasis on increasing the racial ethnic membership of the Presbyterian Church (U.S.A.), the 210th General Assembly (1998) ap-

proved the “Racial Ethnic Immigrant Evangelism Church Growth Strategy Report,” placing before the whole church the ambitious goals of increasing racial ethnic membership to 10 percent by 2005, and 20 percent by 2010. To strengthen the strategy in that previous report, the 212th General Assembly (2000) approved *Commissioners’ Resolution 00-8*, directing the General Assembly Council to develop an educational process for governing bodies that would provide culturally sensitizing training programs and resource materials which explore church development in various cultures and racial groups. The educational process would consist of strategies and development plans for church development and redevelopment that are sensitive to the uniqueness of cultural and racial groups.

The work team met four times over a year and a half, examining the issues raised by the commissioners’ resolution, working with and receiving progress reports from Congregational Enhancement staff of the Racial Ethnic Ministries program area and the Evangelism and Church Development program area. Staffs in both program areas have been working with governing bodies and racial ethnic caucuses in developing and redeveloping churches, even with few and dwindling resources, both in people and money. The demographic and ministry demands of our present time outstretch and outnumber the available staff support and financial resources available.

To address the issues outlined in *Commissioners’ Resolution 00-8*, the work team developed an educational process design, which lays out in detail a broad strategy for use by all governing bodies to allow for culturally sensitizing seminars in hopes of enabling a governing body to undertake racial ethnic church development. The educational process design emphasizes relationship building, worship, discernment, prayer, visioning, self-assessment, and evaluation for all parties involved in a church development venture. Additionally, the educational process includes real stories and references for resources or venues where resources can be obtained by those churches and governing bodies willing to increase their commitment to racial ethnic church development.

The work team noted that at present, there is no group assigned the responsibility to monitor the Racial Ethnic/Immigrant Evangelism Church Growth Strategy report or to assist middle governing bodies in its implementation. Therefore, the work team is calling for a group to be put into place for this purpose.

The work team noted that the General Assembly Council, in partnership with other governing bodies, needs to be more strategic in providing consultative and financial resources to governing bodies that are doing racial ethnic church development and redevelopment well, and to those governing bodies that are inclined to do so. For the church to fully commit to and implement the great commission through the development of churches, especially racial ethnic churches, there will need to be an increased partnership across the church, involving all governing bodies, General Assembly agencies, and racial ethnic caucuses. Faced with the present realities of large demands amidst few resources, the General Assembly, through the General Assembly Council and its offices, must be strategic, visionary, creative, and forward-thinking in enabling and resourcing governing bodies to develop racial ethnic churches.

#### A. *Biblical and Theological Mandate*

The theological and biblical foundation of the for racial ethnic and immigrant membership growth in the Presbyterian Church (U.S.A.) is based on the universal love of God and its power to transform people of every race, culture, and class into a community living together as the Household of God. This is the essence of the message in both the “Great Commandment” (Matt. 22:36–40) and the “Great Commission” (Matt 28:16–20; Mark 16:14–18).

The great commandment calls for “loving our neighbor” as second only to loving God, and the great commission sends the church to “go make disciples of all nations” by proclaiming the Good News of Jesus Christ to everyone who does not know it. The call to share this universal gospel is intentional and direct. It is personal and corporate. It is an intuitive joyful sharing that cannot be suppressed either by individuals or by the church community.

Through Jesus Christ, God offers salvation to every race and tongue, to every person and every nation (Rev. 5:6, Acts 17:26; Eph. 2:14–15, Gal. 3:28). God has created diversity and celebrates it (1 Cor.12:11). God works with the language and culture of those to whom salvation is offered. God uses one’s tribal, cultural, racial, or ancestral identity as legitimate gifts, means of revealing God’s love and justice to the world.

A person does not need to surrender their cultural identity in order to be a Christian. God uses racial ethnic churches with culturally distinct ministries to help in reaching unchurched people. Since the book of Acts, Christ’s witnesses have reached people of all races and cultures by speaking in their language and in the forms of their culture.

The challenge to all Christians is to learn how to share the gospel in an increasingly diverse culture, a culture that features a rich variety of languages, music, styles, and modes of worship, ministries, and witness. The Presbyterian Church (U.S.A.) must increase its efforts to be a denomination that respects, values, celebrates, and empowers cultural diversity in mission, ministry, and governance.

The Holy Spirit is calling the church to embrace diversity in our midst. How the church of Jesus Christ deals with the complexity of this multicultural, postmodern ethos will tell the world whether or not it has a reason to listen to the message we proclaim.

If the Presbyterian Church (U.S.A.) is going to embrace the challenges and opportunity of the increasing multiracial, multicultural society and to take seriously its goal of increasing the racial ethnic and immigrant membership in the denomination, it must be willing to listen to the voices of these diverse communities.

#### B. *Our Past History and Our Current Opportunity*

The Presbyterian church can justifiably be proud of its historical involvement in mission throughout the world. Both at home and abroad the church engaged in a concerted effort to reach out to truly diverse populations. It evangelized and simultaneously educated the illiterate while building lasting institutions in many countries in the process. It treated the sick and trained health specialists while creating hospitals and clinics that have endured for many years. It established churches and developed leaders whose power and influence far exceeded anything that could have been imagined. This substantial mission involvement can be directly linked to the enlistment of most of the racial ethnic people that are currently members of this denomination.

The presence of racial ethnic and immigrant members in the Presbyterian Church (U.S.A.) today is a direct legacy of the vigorous mission activity initiated both at home and abroad years ago. This happened only because the whole church was involved. The simple truth is: when the church, inspired by God, makes a conscious effort to evangelize in diverse communities, it will be fruitful.

The Presbyterian Church (U.S.A.) faces an opportune moment for racial ethnic and immigrant membership growth. Clearly the racial ethnic and immigrant population of the United States is rapidly increasing in every sector of the country. More than a million immigrants have been arriving in the United States each year for several years. Continued racial ethnic population growth is a certainty for the United States in the years ahead. The Presbyterian Church (U.S.A.) is blessed with a tremendous opportunity to affirm its past mission and reach new racial ethnic people with the message of Jesus Christ.

#### C. *Composition*

The work team constituted to address the issues of *Commissioners' Resolution 00-8* was appointed by the General Assembly Council: Elder Neal D. Presa (GAC representative, work team chair), the Reverend Harold Shin (executive presbyter, Midwest Hanmi Presbytery), the Reverend Betty Meadows (general presbyter, Presbytery of Mid-Kentucky), the Reverend Bert Tom (retired associate executive presbyter, Presbytery of San Francisco), Dr. Ed Peterson (associate executive presbyter, Presbytery of Central Florida), Dr. Dianne Wright (educator consultant), the Reverend Leon Fanniel (coordinator for African-American Ministries, Synod of Southern California/Hawaii), the Reverend Ernesto Hernandez (coordinator for Hispanic Ministries, Synod of Southern California/Hawaii), and Elder Janet Ying (Presbytery of San Joaquin). Staff support was provided by the Reverend Helen Locklear (associate director, Racial Ethnic Ministries program area), the Reverend Doug Wilson (interim associate director, Evangelism and Church Development program area), and the Reverend Rosalie Potter (former associate director, Evangelism and Church Development program area).

## Item 09-05

[The assembly approved Item 09–05. See p. 25.]

**The General Assembly Council recommends that the 215th General Assembly (2003) do the following:**

**1. Confirm the election of the following individuals as members of the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.:**

**Nominated by the General Assembly Nominating Committee:**

**Mary C. (Molly) Baskin, Class of 2006 (At-Large)**

**John H. K. Shannahan, Class of 2006 (At-Large)**

**Jerre L. Stead, Class of 2006 (At-Large)**

**Nominated by the General Assembly Council Nominating Committee:**

**Frank Adams, Class of 2006**

**Yong Lee, Class of 2006**

*Rationale*

The 1995 deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. assigns General Assembly Council responsibility for election of directors to the program's board. Directors are nominated by various agencies, e.g., General Assembly Nominating Committee, General Assembly Council Nominating Committee, National Ministries Division, and the Presbyterian Church (U.S.A.) Foundation.

The General Assembly Council elected the above-named persons to the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. at their meeting of January 17–18, 2003.

**2. Confirm the following individual to the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. for the class and category set forth below:**

**Named by the Presbyterian Church (U.S.A.) Foundation: Marcy M. Moody, Class of 2004 (Foundation)\***

**\*Initial term to complete an unexpired term**

*Rationale*

Marcy M. Moody was elected by the General Assembly Council to the Presbyterian Investment and Loan Program's Board of Directors during the General Assembly Council meeting of April 5, 2003. The 1995 Deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., assigns the General Assembly Council responsibility for election of directors to the program's board. Directors are nominated by various agencies, e.g., General Assembly Nominating Committee, General Assembly Council Nominating Committee, National Ministries Division Committee, and the Presbyterian Church (U.S.A.) Foundation.

**Item 09-06**

[The assembly approved Item 09-06. See p. 25.]

*Overture 03-19. On Directing Evangelism and Church Development to Develop and Distribute Materials to Assist Members and Congregations in Sharing the Good News of God's Love in Jesus Christ—From the Presbytery of Inland Northwest.*

**The Presbytery of the Inland Northwest respectfully overtures the 215th General Assembly (2003) to direct the General Assembly Council, through its National Ministries Division, Office of Evangelism and Church Development, to develop, produce, and distribute materials in booklet form, as well as being accessible for download from the Internet that, from the perspective of Reformed theology will (1) assist members of the Presbyterian Church (U.S.A.) in sharing the good news of God's love in Jesus Christ and (2) assist congregations ministering to individuals as they move from "seekers," to commitment, and then to mature discipleship.**

*Rationale*

1. The first of the six "Great Ends of the Church" is "the proclamation of the gospel for salvation of humankind."
2. The Presbyterian Church (U.S.A.) has lost members at a rate of 30,000 to 40,000 per year since 1965 while the United States has experienced rapid population growth.
3. The Presbyterian Church (U.S.A.) has an Office of Evangelism and Church Development in the National Ministries Division, an Office of Theology, Worship, and Discipleship in the Congregational Ministries Division, as well as excellent human resources available in our ten PC(USA) seminaries.

**Item 09-07**

[The assembly approved Item 09-07 with amendment. See p. 25.]

*Overture 03-32. On Directing the General Assembly Council, Congregational Ministries Division, to Explore the Appropriateness of Recommending the Alpha Program—From the Presbytery of Alaska.*

**The Presbytery of Alaska respectfully overtures the 215th General Assembly (2003) to direct the General Assembly Council, Congregational Ministries Division, to explore the appropriateness of recommending the Alpha Program**

**as a congregational resource for evangelism [and to supplement, as necessary, to reflect the Reformed tradition and the Presbyterian Church (U.S.A.)].**

### *Rationale*

Effective evangelism at the local level must be a priority in our denomination to reverse the trend of thirty-seven successive years of net membership loss.

The Alpha Program is used in the United States and in more than 117 other countries in the world by a broadly ecumenical grouping of churches including congregations of the Presbyterian Church (U.S.A.), Episcopal, Lutheran, United Methodist, United Church of Christ, Roman Catholic, and more than fifty other denominations.

The Alpha Program is affordable for use in most of our congregations. It would require minimal funding to evaluate and commend this evangelism resource for local use.

## **Item 09-08**

**[The assembly approved Item 09-08 with amendment. See pp. 25–26.]**

*Commissioners' Resolution 03-15. On Encouragement of Local Congregations.*

**Direct the 215th General Assembly (2003) to do the following:**

**1. Ask every commissioner and visitor to the 215th General Assembly (2003) to write five notes of encouragement to Presbyterian churches in your presbytery and set aside ~~[ten to fifteen minutes each day]~~ [appropriate time] to accomplish this task. (This would translate into letters of encouragement going to at least half of all PC(USA) churches.)**

**2. Submit these letters as an offering and, following a time of prayer, send them to churches across the denomination.**

**3. Ask appropriate General Assembly staff to procure paper and envelopes and invite assembly commissioners and visitors to donate postage for the letters they write.**

### *Rationale*

A foundational strength of the Presbyterian Church (U.S.A.) is our recognition of God's amazing grace in the person of Jesus Christ. We value and give thanks to God for the witness and service of each and every person in each and every church among the 11,097 congregations of the PC(USA). Acutely aware of the central and critical role local churches play in encouraging the joy-filled living out of the Great Commandment and the Great Commission, we write to build up and encourage local churches.

While there are differences among us, we give thanks to God that, in the Lordship of Jesus Christ, we are all one. Whereas General Assemblies often must deal with issues of legislation, we are mindful that in Jesus Christ, the living God embodied not legislation, but inspiration. At this twentieth General Assembly since reunion and through this small gesture of encouragement and unity, let us intentionally set time aside to lift our sights beyond the legislation that divides and reach out across the church to in a way that encourages discipleship even as we give thanks to God for the every person in every pew.

Elementary this writing of letters may seem, let it be noted that this General Assembly, in an intentional and explicit way, is saying that the encouragement and trust of individual believers and local congregations is essential to our ongoing desire to bear witness to Jesus Christ in this time and place.

Brad Smith—Presbytery of Trinity  
Victor Varkonhi—Presbytery of Olympia

## **Item 09-B**

**[The Assembly Committee on Evangelism and Higher Education approved, and the assembly received as information, Item 09-B. See p. 26.]**

**The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 215th General Assembly (2003) recognize the recipients of the following awards for 2003:**

**A. *Higher Education Award*—Carl A. Carpenter, Duncan S. Ferguson, Cynthia A. Tyson, Darrell W. Yeaney**

**B. *Sam and Helen R. Walton Award*—Forest Presbyterian Church, Peaks Presbytery, Synod of the Mid-Atlantic; and Colbert Presbyterian Church, Inland Northwest, Synod of Alaska-Northwest**

## Item 09-Info

### A. *Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Agency Summary*

#### A. *“Connectional” Investing Builds Presbyterian Churches!*

As Presbyterians, we profess to be a connectional people, and the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., is a tangible expression of that connectional tradition. The Program connects Presbyterian investors—individuals, churches, and governing bodies—with congregations that are expanding their mission and ministry through new construction, renovation, additions, and space reconfiguration.

Investors purchase interest-bearing Term Notes or Depository Account Receipts (DARs) from the Presbyterian Investment & Loan Program. Their funds are then used to create low-cost mortgages for Presbyterian churches, governing bodies, and entities that are building, expanding, or renovating their facilities. At the end of the investment terms chosen, participants may reinvest the money for another term or withdraw their funds.

#### B. *Who Are These Presbyterian Investors?*

Our individual investors come from all walks of life and economic means. Our church partners range from those with sizable endowments to smaller congregations who invest a portion of their operating reserves. The commonality of all our investors is a desire to see the ministry of Jesus Christ expand and a willingness to help other Presbyterian communities through their investable resources.

We are a connectional people, and the Presbyterian Investment & Loan Program provides a concrete way to participate in the growth of mission and ministry beyond our own doors. A prime example is the connection made between Mrs. Johnalee Nelson and New Harvest Presbyterian Church in Florence, South Carolina.

Mrs. Nelson is the widow of the Reverend James Herbert Nelson Sr., a Presbyterian minister who was well known to many as a great pastor and an even greater person. In 1999, Mrs. Nelson worked with the Presbyterian Foundation to establish a gift annuity in honor of her husband and ultimately benefit the Johnson C. Smith Theological Seminary.

However, Johnalee wanted to do more. She says, “When you go through life and start accumulating a little bit of money, I feel it’s kind of your duty to do what you can to help others. When the Lord has blessed you and you’ve retired and you’re in good health, you’re able to say, ‘I wouldn’t have any of this if it were not for the Lord’s love, and I need to give back to the Lord.’”

Mrs. Nelson is now doing more. Johnalee is helping a new church development lower its cost of borrowing. She purchased a Term Note from the Presbyterian Investment & Loan Program and designated her investment to support New Harvest Presbyterian Church in Florence, South Carolina.

“I am good friends with Ella Busby, the pastor at New Harvest,” added Mrs. Nelson, “and recognized the great work she was doing there. They are a small church that needed some financial assistance. I saw an opportunity to help out—and did!” Pastor Busby responded, “To see someone like Johnalee believe in our vision is amazing. I admire her faith in the Lord and her faith in the ministry.”

#### C. *Presbyterians Put Their Savings and Investments on a Mission*

In just six short years, the Presbyterian Investment & Loan Program has helped more than 1,500 investors like Johnalee Nelson put a portion of their investments on a mission of church growth. By the end of 2002, investments in the Program rose to \$38.9 million.

#### D. *Investors Can Help Particular Churches Earn Rebates*

Investors have the option to support a particular borrower’s loan when they invest. Although this selection is a symbolic act of support (and does not affect the risk or interest rate of the investor), it can significantly lower the cost of the borrower’s

loan. As the amount of investment support rises, the borrowers can earn rebates on the interest paid on their loan—from ¼ percent up to a full 1 percent!

More and more investors are opting to support specific borrowers. Every year more presbyteries and synods put a portion of their investment portfolio with the Investment & Loan Program. Their investments can directly benefit borrowing congregations in their area.

Both the General Assembly Council and the Presbyterian Church (U.S.A.) Foundation provide major support through investing in the Investment & Loan Program — providing much needed loan funds. The investments of these two partners are specifically designated to lower the financing costs of new church developments through rebates of the interest paid.

In 2002, the GAC's and Foundation's support lowered the cost of borrowing for new churches by over \$56,000 through the rebate program. That is \$56,000 that will be put back into local mission and ministry!

Thanks to all supporting investors, the Program was able to return to our borrowers over \$126,000 in interest paid during 2002.

#### E. *Low-Cost Loans Make Mission Expansion Possible*

These low-cost loans are available to existing congregations, new churches, and related entities of the Presbyterian Church (U.S.A.) for building, expanding, and renovating their facilities. Loans are also available for refinancing existing loans as well as site purchases.

#### F. *Investors Help Southlake Blvd. Presbyterian Build Community and Faith*

“From our start in 1998, our church has been dedicated to helping our community build lives,” says The Rev. Mike Beough, pastor of this North Texas church. Southlake is one of several towns between Dallas and Ft. Worth that has been transformed from small rural towns into major bedroom communities of the Metroplex.

With the explosion of growth, the town's leadership has been consumed with creating infrastructure, managing development, and racing to keep pace with the need for educational space in local schools. “What has been slow to develop is ‘community space’—space for groups to meet and recreational facilities for organized youth sports,” explains Mike. “As we considered the design for our first building, the membership was committed to addressing these urgent needs.”

Most new church developments build a multipurpose facility as their initial building that can function alternately as worship space, fellowship hall, and classrooms. Southlake Blvd.'s first unit is also a fully functional gym. On Sundays, the space is filled with the music of hymns and praise. On weeknights, it is the sound of children learning to work and play as a community.

“As a result of our community focus,” Mike adds, “our youth ministry is bursting at the seams. Our next expansion will be to add a dedicated Christian education staff person to serve our youth ministry. The low-cost financing provided by the Presbyterian Investment & Loan Program made our first building more affordable and will enable us to expand our ministry faster.”

Through the end of 2002, the Presbyterian Investment & Loan Program's loan portfolio has reached \$34.6 million, with even more committed to construction projects that are currently underway.

#### G. *A Growing Need for More Investments*

Southlake Blvd. and New Harvest are but two stories of how Presbyterian investors—individuals, churches, and governing bodies—are helping our churches expand their mission and ministry. The need for more investors is growing daily. According to projections from the Office of General Assembly's Annual Statistical Report, Presbyterian congregations will need approximately \$388 million per year in loans to finance expansions and renovations of existing churches plus create first homes for new church developments.

Every dollar you invest in this Program builds the church! It is an investment that allows churches to grow. In fact, it encourages the church to grow!

Let the Presbyterian Investment & Loan Program help you put a portion of your investments on a mission of church growth. Investment information including an Offering Circular may be obtained by calling the Program's office at (800) 903-7457 or by visiting our Web site at [www.pcusa.org/pilp](http://www.pcusa.org/pilp).



#### H. *Presbyterian Investment & Loan Program Expands Lending Capacity through Banking Partners*

Your congregation may need a large loan to complete its project. For your church, the Investment & Loan Program may invite other financial partners to participate in funding the mortgage. By borrowing through the Program, your church will avoid most of the upfront fees and all points typically charged on large bank loans.

These partnerships allow financial institutions to participate in loans that build community while having the loan underwritten and serviced by an organization with expertise in church lending.

Through these win/win participations, the Presbyterian Investment & Loan Program has already obtained over \$9.7 million in participation funds to help congregations grow.

#### I. *Coordinated Loan Services of the General Assembly*

The 211th General Assembly (1999) asked for seamless loan service for congregations and governing bodies. Now, the loan services of the General Assembly's Church Loan Program and the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. are streamlined into a coordinated loan service<sup>1</sup>.

Through the coordination of the two programs, Presbyterians can support the borrowing needs of our congregations through both their gifts and their investments. Today, the endowment loan funds of the Church Loan Program bring more than \$150 million to the service of church growth—over \$109 million of which is already disbursed and benefiting congregations.

When combined with the support of investors in the Presbyterian Investment & Loan Program, the dollars at work in low-cost loans top \$144 million. That's an increase in funds supporting growing churches of 29 percent in just six short years.

When your church needs to borrow, you have a single source ready to handle your needs—one place to call, one application, and one loan review process. The coordinated loan team may draw available funds from both the Church Loan Program's endowment funds and the Investment & Loan Program's investor funds to create the best package available.

<sup>1</sup>The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. coordinates the loan services of the Church Loan Program for the Presbyterian Church (U.S.A.), A Corporation. The endowment funds used by the Church Loan Program are held by the Presbyterian Church (U.S.A.), A Corporation.

#### J. *Board of Directors*

Frank R. Adams III; Mary C. "Molly" Baskin (Chair); Raymond M. Greenhill; Martha Guy; Yong J. Lee; Ben F. McNally; Alvin N. Puryear; Joe Willie Rigsby; Dorothy B. Roberts; John H.K. Shannahan; Jerre L. Stead; B. Cary Tolley III, Esq.; Connia H. Watson; J. Jay Wilkinson.

#### K. *Officers of the Corporation*

J. Jay Wilkinson (Acting President); James G. Rissler (VP of Finance & Administration, Asst. Treasurer); Ben W. Blake (VP of Sales & Marketing); Joey B. Bailey (Treasurer); Martha E. Clark (Secretary); Eric J. Graninger (Asst. Secretary).

#### L. *Other Senior Staff*

Judy L. Greer (Director of Credit Operations); Eric A. Moore (Director of Loan Operations).

Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.

100 Witherspoon Street Louisville, Kentucky 40202-1396 • (800) 903-7457 • FAX: (502) 569-8868 • [www.pcusa.org/pilp](http://www.pcusa.org/pilp)

#### B. *National Ministries Division Agency Summary*

The text for the National Ministries Division Agency Summary was incorporated in the General Assembly Council Agency Summary, which can be found in Item 06-Info, starting on page 425.