



RACIAL ETHNIC IMMIGRANT EVANGELISM CHURCH GROWTH STRATEGY



FOR ALL OF YOU ONE IN CHRIST JESUS

April 12, 2006

Dear Reader:

Ten years ago in 1996 The Presbyterian Church (U.S.A.) knew very little about welcoming Racial Ethnic communities into its midst. The church had experienced great success expanding its membership in the Fifties as the country expanded into suburban neighborhoods and newly minted communities, but in the Nineties the country experienced a different kind of expansion as it welcomed a host of new immigrants to its shores. In this expansion the church was slower in its response.

A year earlier in 1995 the General Assembly had asked two Presbyterian Groups, one Hispanic and the other Native American, to develop strategies to help the church learn more effective ways of relating to their respective communities. It quickly became apparent that this was too limited an approach, that the possibilities for racial ethnic membership recruitment and growth should not be approached in a piecemeal manner, so in 1996 the church set for itself some ambitious goals for racial ethnic membership growth. But merely setting goals wasn't enough; clearly a plan of action was needed.

It was evident the denomination didn't have much experience extending itself to people who didn't look like the majority of its membership—people who were different racially, ethnically and culturally—and so the General Assembly asked that a racial ethnic and new immigrant group church membership growth plan be developed. To its credit the church recognized it would be important for racial ethnic people to participate in this process, important that their perspectives be sought and valued. This multicultural approach allowed the Racial Ethnic and Immigrant Group Church Growth Strategy to become an innovative document, one that issued in a new era and impetus in Presbyterian church growth.

As you review the report that follows I hope you can appreciate the marvelous strides God's Spirit had lead this denomination in making. Today, God's name is being praised in many different languages, in many unique styles and traditions, in a variety of Reformed liturgies—all within the Presbyterian Church (U.S.A.). As you review the report I think you'll see we're making legitimate progress toward becoming a truly inclusive church.

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A. Racial Ethnic Church Growth

I. Introduction

. . . [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 . . .” (Minutes, 1998, Part I, p. 378, paragraph 33.143)

22.0427

In making the above statement, the 208th General Assembly (1996) of the Presbyterian Church (U.S.A.) acknowledged the compelling need for an intentional churchwide strategy for racial ethnic church growth. In its “Resolution on Racial Ethnic New Church Development and Redevelopment” it “directs the National Ministries Division, and in particular Evangelism and Church Development and Racial Ethnic Congregational Enhancement, to report . . . a specific action plan and detailed strategies for vigorously implementing the goals of this resolution, including necessary increases in staff and budget resources essential for meeting all objectives” (Minutes, 1996, Part I, p. 378, paragraph 33.150c).

22.0428

The assembly clearly suggests an intentional planning effort needs to be initiated and implemented if the racial ethnic membership of the denomination is to increase, especially given the ambitious goals that have been set forth. This paper proposes such a strategy, suggesting a multifarious approach to racial ethnic church membership growth. This approach attempts to focus attention on the multidimensional nature of the issue with its wide ranging social, cultural, religious, and organizational implications. The strategy features a theological and biblical foundation, a review of the historical context that defines our current situation, an examination of the compelling nature of the opportune moment that confronts us, and an outline of the components of a truly churchwide strategy for racial ethnic church growth. This intentional effort calls for the vital participation of all church entities from agencies of the General Assembly, to governing bodies, seminaries, and racial ethnic constituency groups. It concludes with recommendations for implementation.

II. A Theological and Biblical Foundation

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The church of Jesus Christ is built 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. If the church honestly recognizes the gift of Christ as a cherished possession and genuinely manifests that gift in joyful celebration, then it will naturally be a gift to all people. 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).

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The Great Commandment calls for “loving thy neighbor” as second only to loving God, and the Great Commission sends the church to “go and make disciples of all nations” proclaiming the good news to all creation. 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.

22.0431

There is a universality in the gospel that undergirds the mission of the church. It is found in God's promise of blessing to "all the families of the earth" (Gen 12:1--3) and also in the pledge that "[all] who [call] on the name of the Lord shall be saved" (Rom. 10:5--13). It is further illustrated in the recognition that God loves all people ([Acts 1:31--35](#)) and sees not as humans do, but looks on the heart (1 Sam. 16:7b). 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). The capstone of universality is the fact that God identified so much with the world that God gave God's only child that the world would not perish but be saved (John 3:16).

22.0432

God works within 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 love and justice to the world. It is not necessary to surrender one's cultural identity in order to be a Christian. All Christians, regardless of color, class, size, or gender are chosen people. They are saved, transformed into communities of praise, and sent forth to share the good news of God's love with people of all nations.

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God uses racial ethnic churches with culturally distinct ministries to help in reaching unchurched people. The Book of Acts reflects this type of ministry where the church speaks in the language of a particular culture (Acts 2:5--8). Today, this same kind of multicultural environment is evident in many communities in this nation, communities that exhibit the same kind of multiracial identity as the churches portrayed in Acts. The churches of these communities are not closed to other cultures, but because of their context and/or their calling, they are oriented to particular cultural settings.

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The nation is becoming increasingly multicultural, especially in its urban communities. Therefore, it is only right that the people of those communities be given the opportunity of affiliating with a congregation that presents the gospel within their cultural heritage and meets their particular needs. The Church of Jesus Christ can neither ignore nor avoid responding to this growing national diversity. 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. This is particularly true of the urban situation, and it is an increasing visible reality in rural communities as well.

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The PC(USA) must increase its efforts to be a denomination that respects, values, celebrates, and empowers cultural diversity in mission, ministry, and governance; a denomination where differences are not seen as inequalities or evidences of inferiority; a denomination that is a covenant of kinship where all profess Christ as Lord and Savior; a denomination that sees evangelism as a reflection of personal and corporate faith, as well as a sacred witness for justice and peace; a denomination in which every one can exercise her or his gifts as moved by the Holy Spirit in faith, hope, and love.

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Anchored in the above convictions, evangelism to racial ethnic people is a compelling theological concept, one which challenges the church to live up to its heritage as “the Household of God.”

III. Historical Realities

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The Presbyterian church can justifiably be proud of its historical involvement in mission. This substantial mission involvement can be directly linked to the enlistment of most of the racial ethnic people that are currently members of the denomination. Collectively, these mission efforts comprise the type of intentional, planned effort that is necessary if the church is going to be successful in its attempts to emphasize racial ethnic membership growth in today’s setting.

22.0438

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 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.

22.0439

The racial ethnic presence that the Presbyterian church currently enjoys is a direct legacy of the vigorous mission activity it initiated years ago, and the key to this important effort is found in the fact that the whole church was involved. In a very real sense, that’s what made this era stand out as highly successful. Mission projects were made possible and then sustained through the gifts of individuals and congregations located across the denomination. It was a deliberate attempt by the whole church to broadly share the joy and truth of the gospel, domestically in the American south, southwest, and west, and internationally in places like Asia, Africa, the Middle East, and Central and South America.

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In a report entitled All Black Governing Bodies, which was approved by the 205th General Assembly (1993) and published by the PC(USA), strong evidence of the effectiveness of this effort is provided in the following quote:

Despite the Freedman’s Committee’s almost chronic complaint that funds allocated were insufficient to achieve their ends and the evident frustration at not being able to move vigorously into areas of Mississippi, Alabama, . . . and Texas with their large populations of Blacks, the growth of the Presbyterian Church in the United States of America among African Americans, in the fifty years following the establishment of the Committee for Mission for Colored People, was impressive. From 1877 through 1905, the period in which there were only two Black synods, there was a steady and strong growth in ministers, churches, communicant members, and Sunday school scholars. By the end of that period, 220 ministers, 366 churches, and some 22,189 communicant members were on the roll. (All Black Governing Bodies, pp. 82--83)

22.0441

Similar efforts yielded similar results with work among Native Americans, and overseas among Asians (with particularly effective efforts among Koreans) and Africans. The simple truth

is, when the church with the help of God makes a conscientious effort to reach out to the diverse community in which it lives, it will be successful because God cannot and does not fail.

22.0442

It has been some time now since the church has been as intentional in its efforts to evangelize racial ethnic people as it was in the past. Domestically, government programs have lessened the need for the same type of educational mission. Medical institutions that once depended primarily on the church for support now work independently with only modest assistance from the church. Many other mission programs, especially those centered overseas, are done in cooperation with ecumenical partners.

22.0443

The reality is that a predominantly Anglo, suburban, and middle class denomination like the Presbyterian church must be very intentional in its planning and providing of resources if it is going to be serious about attracting a more diverse membership.

22.0444

It is a fact that our mission efforts today are substantially more diffuse than they were at the turn of the century, but the point is just as valid. A well-planned, intentional, truly churchwide effort is needed if the church is to get the powerful results it desires.

IV. The Current Opportunity

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The Presbyterian Church (U.S.A.) is at a Kairos (opportune) moment, one that presents compelling evidence of the need for both serious consideration and action.

22.0446

A recent story in USA Today characterized the tenor of the moment in this way:

Nationwide, the United States is in an immigration boom. As the 20th century draws to a close, immigration levels are higher than they've been since the century began. Nearly 1.2 million immigrants are arriving in the USA every year At the century's start, the immigration was largely European. Now immigrants are more likely to be from India and the Phillipines, Mexico and the Dominican Republic. (USA Today, October 13, 1997)

22.0447

Clearly, the face of America is changing. Even the most conservative predictors estimate that by the middle of the twenty-first century the current Anglo majority will effectively comprise only one of a sizable number of minority groups that will collectively constitute the population of the United States. Simply translated, that means any institution with intentions to grow must make provisions to attract and enlist an overall membership that is diverse in nature.

22.0448

It is important to note that this is a legitimate national trend for it is not restricted to any particular region of the country. A comparison of census data for 1980 and 1990 shows how expansive this trend truly is. When viewed against those of the general population, growth percentages for racial ethnic groups portray a definite trend towards increased diversification.

Table One documents this tendency for twenty of the states where this phenomenon is occurring the fastest---although it is worth noting that every state in the nation welcomed some number of new immigrants in 1995, the latest year for which detailed information was available.

22.0449

Continued racial ethnic population growth is therefore a certainty for the United States. The Presbyterian church is blessed with a tremendous opportunity to affirm the work for which it has been commissioned, i.e., the challenge of sharing the Word of God through witness and service in ways that result in the building up of the church of God and increasing the effectiveness of its ministry. The twenty states for which this growth has been outlined in Table One span thirteen of our sixteen synods and, consequently, a significant number of presbyteries. Of the three remaining synods, two exhibit the same trend but at a slower rate of growth and the third, Puerto Rico, is not listed in the source from which the census data was taken. Surely these statistics represent a compelling churchwide opportunity, and because of this it is imperative that the entire church make racial ethnic membership recruitment one of its greatest priorities.

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The timing is crucial. Literally, while we deliberate, opportunities to welcome immigrant groups interested in affiliating with our church are being lost. The Brazilians, Sudanese, and Vietnamese are only a few of the many immigrant groups that have approached our denomination about becoming a part of our community. Sadly, some of these opportunities have been lost because of our inability to respond in a timely fashion with necessary resources, and because of complications posed by procedural standards, interpretations, and traditions. The church needs an intentional strategy designed to ensure its ability to capitalize on the opportunities God provides. To do less would be sinful.

22.0451

Table One
1990/1980 Growth Percentages for Selected Populations

(Source, Missouri State Census Data Center: Basic Demographic Trend Report.)

<u>State</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>
	% Growth for the General	% Growth for the African American	% Growth for the Asian and Pacific Islander	% Growth for the Indian, % Growth	% Growth for the Esk. Aleut	% Growth for the Hispanic
Arizona	34.8	48.4	120.4	32.5	53.3	
California	25.7	20.9	116.9	7.4	66.4	
Colorado	14.0	29.0	73.4	35.8	22.8	
Connecticut	5.8	26.3	131.9	39.3	62.5	
Florida	32.7	30.7	140.3	70.4	81.2	
Georgia	18.6	19.2	183.6	51.6	66.3	
Hawaii	14.9	50.8	16.2	88.0	10.3	
Illinois	0.0	1.0	65.5	22.8	38.5	
Maryland	13.4	24.2	102.6	57.1	89.9	
Massachusetts	4.9	34.4	167.5	36.8	95.1	

Michigan		0.4	7.7	64.2	31.2	20.5
Minnesota		7.3	81.2	138.2	34.8	54.6
New Jersey		5.0	11.9	146.7	43.6	45.8
New York		2.5	18.9	108.3	34.3	29.6
N. Carolina		12.7	10.3	117.7	25.2	23.2
Ohio		.5	7.0	67.8	43.6	10.0
Pennsylvania	0.1	4.0	91.6	43.5	43.6	
Texas		19.4	18.4	134.4	37.5	44.0
Virginia		15.7	15.3	125.0	62.8	94.9
Washington		17.8	39.5	89.3	30.4	69.9
United States	9.8	13.0	93.9	31.3	50.0	

Note: Every state in the United States conforms to this overall trend. The top twenty were chosen here to provide a snapshot. Statistics from all fifty states could have been used to illustrate the point more fully, but because of space considerations only the snapshot was provided.

V. Fourfold Strategy

22.0452

The social characteristics that describe the complex dynamics existing within racial ethnic communities in the United States are wide and varied. Issues of language, economics, and education are only a few of many variables that make up this complex sociological reality. It follows then that there will never be a single correct way of approaching racial ethnic church growth. This strategy proposes a multifarious approach to the subject.

22.0453

Four elements are featured, which are

1. direct racial ethnic community engagement to enhance development of community oriented churches;
2. immigrant group engagement to address the very specific needs of these special communities;
3. multicultural congregational development to provide new impetus to an often ignored area of potential; and
4. assistance to Anglo congregations with a genuine commitment to racial ethnic recruitment.

22.0454

These four components provide the framework for a truly churchwide strategy for racial ethnic church growth because they make it possible for practically every congregation in the denomination to play a significant role in the effort. Also, by utilizing this four-pronged approach each area can be given the attention it deserves, and this can be done without sacrificing resources and effort in one area for the sake of another. For example, new immigrant

church development will be supported through the creation of a new program office rather than through incorporation in an established office.

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In the section that follows, we will take a detailed look at each of these components, examining ways in which the strategy can be employed by church entities to help increase racial ethnic membership.

A. Racial Ethnic Congregations---A Definition of the Work

22.0456

Racial ethnic congregations are envisioned to continue as the primary source for racial ethnic membership growth. Currently, the PC(USA) has six General Assembly congregational enhancement offices, each serving a racial ethnic constituency group. These offices serve the African American, Asian American, Hispanic American, Korean American, Middle Eastern American, and Native American communities. The Congregational Enhancement Program resources synods and presbyteries in new church developments, redevelopments, evangelism, church growth, and leader training. It implements new initiatives in leadership programs and resource development, which strengthens existing racial ethnic congregations and leads to congregational vitality and growth.

22.0457

Most of the following program activities are already in progress, actively employing successful models that can be shared and expanded to enhance future growth. Additional resources in these areas will hopefully move PC(USA) towards a 20 percent racial ethnic membership goal by the year 2020.

Strategic Program Activity

22.0458

Recognizing that presbyteries start new churches and other church expansion projects, these activities are presented as ways in which the General Assembly can stimulate and help support racial ethnic church growth. This is an essential partnership within the connectional church.

a. New Church Developments Utilizing General Assembly Grants

22.0459

The research on church growth reports that new church development (NCD) is the best way to reach unchurched people with the Christian witness. There are two categories of NCD projects: New Church Developments and NCD Probes (which are preliminary explorations).

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It is possible for new church developments to be initiated without costs to General Assembly, for in numerous instances local churches have sponsored new church developments on their own. This strategy anticipates that this will be the case in the future as well, but concentrates on new church developments requiring General Assembly funding since that's the primary focus of the strategy.

22.0461

The combined funding for NCD projects from synods and presbyteries will at least match the General Assembly funding. General Assembly will work with synods and presbyteries possessing high potential for racial ethnic new church development to establish fifteen new churches per year for the years beginning with the period 1998--99 and increase this number to at least twenty-one new churches for each of the years 2005--2010. (See Exhibit 1.)

b. Racial Ethnic Bible Study Fellowships

22.0462

New models for reaching racial ethnic communities are needed. It is often more cost-effective to attract unchurched people to a neutral setting with the Christian witness than to a traditional church. Koreans, Asians, Hispanics, and other racial ethnic groups have been very successful in establishing Bible study fellowships to reach new people with the gospel. Presbyteries and church sessions with a high percentage of racial ethnic elders will be identified to provide leadership and support in establishing two types of racial ethnic Bible study fellowships:

- (1) those that have a high potential to become NCD projects and
- (2) those that will continue as an extended mission of an existing congregation.

22.0463

In partnership with governing bodies, Congregational Enhancement seeks to establish ten Bible study fellowships per year between 1999--2003. The projects will be evaluated during the fourth and fifth year, and the results will determine future plans.

c. Church Redevelopment

22.0464

One half of the PC(USA)'s current racial ethnic congregations are in areas of changing demographics. These congregations are generally characterized by declining or small memberships that are just "holding on." Once viable and thriving, they have the potential for turning around their present condition if the leadership is trained to lead a redevelopment effort.

22.0465

Synods and presbyteries combined costs are at least the same as General Assembly costs. Evangelism and Church Development (ECD) seeks to work in cooperation with middle governing bodies to increase the effectiveness of the church's redevelopment programs by focusing its goals and objectives. An example of the type of gains that can be realized by such a program is provided in Exhibit 2.

d. Leadership Development in Evangelism and Church Growth

22.0466

The current Congregational Enhancement Offices in the Racial Ethnic program area and the Middle Eastern Office in the Evangelism and Church Development program area have experienced great success in providing new congregational ministry initiatives through

leadership and program development. Most of these initiatives were done in partnership primarily with synods, presbyteries, congregations, racial ethnic caucuses, and other General Assembly offices. During 1997, the six offices initiated thirty-five leadership training programs and supported forty-five other leadership programs with governing bodies and other partners. The total cost was approximately \$200,000.

22.0467

The leader development funds should be increased by 10 percent in each of the years 1999 and 2000, and by 20 percent in each year in 2001 and 2010.

e. Regional Racial Ethnic Pastor Consultants in Church Growth

22.0468

Continued racial ethnic membership growth will demand more staff resourcing. The growing number of new racial ethnic congregations and the increasing number of new Christians will present more opportunities and activity for staff leadership to implement the racial ethnic church growth resolution in middle governing bodies. This is a need greater than the current staff can handle. Presbyteries and sessions have a continuing need for help in recruiting and effectively assimilating racial ethnic new pastors, especially if the pastors come from another denomination or other countries.

22.0469

The ECD and Congregational Enhancement will identify ten regional racial ethnic pastor consultants with proven skills in church growth to serve as pastor consultants to racial ethnic congregations and presbyteries in the year 2000. This number should be increased to fifteen in the years 2003--2004 and to twenty in the years 2005--2010.

f. Theological Education and Professional Development

22.0470

Racial ethnic membership growth will require an increased number of racial ethnic pastors and other professional leaders for the church, including staff for governing bodies and General Assembly. There is currently a dire need for additional racial ethnic pastors and staff in PC(USA) to meet these needs.

22.0471

There is an urgent need for contextual theological training for racial ethnic seminarians, pastors, and lay leaders, as well as leadership training for ministries focused on racial ethnic cultural contexts and on the church as a community centered institution. Continuing education programs for lay pastors and professional development programs for staff positions in the denomination should be offered by seminaries.

22.0472

Theological schools are urged to have full-time racial ethnic faculty positions that are well-informed and responsive to the needs of the various racial ethnic constituencies. Theological schools are also urged to have racial ethnic visiting professors, mainly in the field of practical and ministerial theology, who are knowledgeable of and responsive to the needs of racial ethnic constituencies in the PC(USA). Adequate theological training must be provided for racial ethnic seminarians and pastors in pastoral ministry, Bible study, and evangelism.

Congregational Enhancement will organize consultations with seminaries every three years to continue to sensitize them to racial ethnic concerns in theological education.

22.0473

Racial ethnic seminaries, schools, and colleges should be included in consultations and other meetings, where appropriate, on strategies to recruit and train racial ethnic leadership. These institutions have a long history as primary sources for producing racial ethnic leadership for the church. When possible, leadership training conferences for racial ethnic pastors and lay leaders can be held on these campuses as ways to sensitize the student body to the church's ministry.

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Racial Ethnic Congregational Enhancement will target twenty racial ethnic candidates for training in redevelopment and new church development in 1999---2010. Incentive scholarships of \$2000 per person through the racial ethnic offices will be provided.

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Evangelism and Church Development will provide \$10,000 per year to leverage with theological institutions and governing bodies to provide pastor and professional development programs.

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Primary consideration should be given to using indigenous leadership such as commissioned lay pastors (CLP) as fellowship groups are started.

22.0477

Seminary recruitment in each of our eleven seminaries and affiliates for racial ethnic students will need to be stepped up.

g. Racial Ethnic Ministry Resources

22.0478

There will be an ongoing need for culturally specific resources for new members and communicant classes, discipleship, evangelism, church growth, officer training, and special celebrations. For example: Black History Month, Native American Day, Native American Camp Meetings, Chinese New Year, Asian Traditional Holidays, Hispanic Christmas Celebrations, and others.

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Currently, the six offices together are spending approximately \$20,000 annually in resource development. This amount will need to increase proportionately as the scope of the program expands.

B. New Immigrant Church and Bible Fellowship Development---A Definition of the Work

22.0480

New immigrant communities are fertile ground for the Presbyterian church to provide ministry, proclaim the gospel, and develop new congregations and Bible study fellowships. Many new immigrants come from countries where Presbyterian missionary activity shaped their

religious experience and they desire affiliation with the Presbyterian church. Though some may worship in traditional congregations in the communities where they have moved, the prevailing trend is for the emergence of fellowship groups where the leadership is drawn from the immigrant community itself. These fellowship groups often transition into new church developments as they gain strength.

22.0481

One of the challenges is identifying, training, and credentialing the leadership of these emerging groups. Presbyteries will have to take innovative approaches to recognize the ordination of clergy from other traditions, train commissioned lay pastors, and use the office of evangelist (Book of Order, G-11.0103p) for these emerging fellowships. The new immigrant communities have much to share and teach about vitality of faith in God and about new ways of being the church. There are many vital fellowships and new church developments emerging among new immigrants from Sudan, Brazil, Middle East, Southeast Asia, and dozens of other nations from around the world.

Strategic Program Activity

22.0482

Recognizing that presbyteries start new churches and other church expansion projects, these activities are presented as ways in which the General Assembly can stimulate and help support racial ethnic church growth. This is an essential partnership within the connectional church.

a. New Church Developments

22.0483

(1) The goal is for the establishment of six new immigrant congregations for the years 1999--2000, increasing to seven each year from 2001 to 2004, then increasing to ten per year. This can either be through development or reception of emerging congregations into the denomination. It is anticipated that some of the new immigrant fellowships will transition to NCD's. See Exhibit 4.

22.0484

(2) The new immigrant NCDs are innovative and will develop patterns differing from the traditional new church development patterns. These may involve house church models, sharing facilities with existing churches, leasing other types of facilities. The critical funding needs are initially for leadership. Governing bodies need to be open to alternative forms and should find ways to fund them in both the existing patterns (i.e. like mission program grants from General Assembly, loans from Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., grants from the synod's church loan program), and in new types of partnerships (i.e. a model of an established church providing the start-up moneys for a new immigrant congregation directly from its mission budget in a covenant type of partnership).

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(3) One deterrent to shared buildings (i.e. multiple congregations worshipping in the same building) is the "landlord-tenant" style of relationship that often emerges, even the widely used term "nesting" implies temporality . There is a need for a "covenant" agreement that creates a more equal footing and a sense of partnership in ministry. Often times,

the “established” congregation would benefit from specific cultural sensitivity training to the immigrant populations with which they are partnering.

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(4) Presbyteries with significant immigrant populations, and thus significant potentials for NCDs, working with synods and General Assembly program areas, should seek to initiate a periodic national gathering to discuss issues around leadership needs such as ordaining clergy trained in other countries and traditions, using “evangelists,” training and employing commissioned lay pastors, etc.

22.0487

(5) New immigrant Extra Commitment Opportunity projects should be established, marketed, and funded specifically to support these NCDs.

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(6) Annual national training events for new immigrant NCD pastors should be sponsored by Evangelism and Church Development and Congregational Enhancement.

b. New Immigrant Bible Study Fellowships

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(1) To provide the feeder system for NCDs, it is critical for the PC(USA) to have an intentional strategy for initiating and supporting new immigrant fellowships. These fellowships will provide Bible study, prayer, support, and worship opportunities and could take place in a home, a church, or some other public space. Resources should be allocated and programming established to start ten new Bible fellowships annually. A typical fellowship will need full-time leadership and some materials. These costs can be shared between the governing bodies and local congregations wishing to sponsor such a fellowship.

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(2) Often the first contact the new immigrant population groups have with the Presbyterian Church (U.S.A.) is through the programs of the Worldwide Ministries Division. Evangelism and Church Development and key presbytery leadership should work closely with Worldwide Ministries Division staff in identifying emerging populations and finding ways to provide assistance from the local community, such as affordable housing, language classes, employment opportunities, and other social needs.

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(3) The leadership for starting Bible fellowship groups can come from established congregations who have been trained and sensitized for ministry in the appropriate cultural context. It can also come from leaders who emerge from the immigrant fellowships. Culturally sensitive training events are critical.

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(4) The presbyteries with large numbers of emerging new fellowships need to be identified and key leadership brought together with Evangelism and Church Development and Worldwide Ministries Division staff to analyze the potential growth areas and plan for the start-up of fellowship groups. To be effective, there will have to be flexibility in working across existing presbytery boundaries with these kinds of specific populations.

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(5) There needs to be networking among new immigrant fellowship leaders for training and support. Evangelism and Church Development should facilitate these networks in cooperation with governing bodies.

c. Leadership for New Immigrant Churches

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(1) The ECD will provide field specialists, preferably from leadership in those communities, to help support the development of new fellowships and NCDs. This may eventually mean the employment of five field specialist positions located throughout the country.

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(2) The National Ministries Division will facilitate the development of language specific training programs for commissioned lay pastors for new immigrant fellowships.

22.0496

(3) Seminaries will be asked to provide scholarships and create language-specific programs for training pastors for new immigrant churches.

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(4) Presbyteries will seek new ways to empower and support leadership in emerging new immigrant fellowship groups.

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(5) Seminary evangelism and world mission faculty will be asked to identify models for development of immigrant fellowships and NCDs, and to help create research and resources that will guide presbyteries and seminaries in finding and training leadership.

C. Multicultural Congregations---A Definition of the Work

22.0499

The church is situated in a culture that faces challenging social problems and continuously demonstrates tendencies towards racial ethnic cultural stratification. The PC(USA) has at least one hundred multicultural congregations that are 30 percent or more of a racial ethnic constituency other than the dominant racial group. They intentionally identify themselves as “multicultural” and try to embrace the styles, history, and languages of multiple groups of people. It is important to understand that “multiracial” is not necessarily multicultural, the later implying that the life of the whole community significantly reflects aspects of all its constituent populations.

Strategic Program Activity

22.0500

Recognizing that presbyteries start new churches and other such church expansion projects, these activities are presented as ways in which the General Assembly can stimulate and

help support racial ethnic church growth. This is an essential partnership within the connectional church.

a. Congregational Development

22.0501

(1) Redevelopment---The majority of multicultural churches are those who have transitioned from a single cultural orientation to a more diverse community as they have responded to the changing nature of their community. The governing bodies need to focus support on those redeveloping congregations that are intentionally seeking to be multicultural and provide the resources for redevelopment.

22.0502

(2) New Church Development---There are places, especially in large cities with very diverse communities, where intentional new church multicultural developments can be undertaken.

b. Leadership Development

22.0503

(1) Leadership at the national level for multicultural congregations should be a joint effort between Evangelism and Church Development and Racial Ethnic Congregational Enhancement areas. A very intentional strategy should be crafted and shared with the larger church.

22.0504

(2) Seminaries should respond to the need for training clergy to be sensitive to and work in multicultural situations. Seminary leadership should help identify and define useful models and strategies in the preparation of both clergy and lay leadership.

c. Networking

22.0505

The Multicultural Church Network needs to be revitalized. One of the true strengths of a denominational structure like the Presbyterian Church (U.S.A.) is found in its ability to share experiences, insights, and concerns that exist within the "household" and to use these learnings for the benefit of the whole. The Evangelism and Church Development program area has created a staff position to work in this area.

d. Consultative Services

22.0506

Consultative services are a critical element in the support of multicultural congregations. These congregations need assistance in developing ways of celebrating diversity, in embracing unique styles of worship, in heightening sensitivity to distinctive mores and customs. General Assembly and middle governing body staff stand ready to provide such services as appropriate.

D. Racial Ethnic Constituencies in Predominantly Anglo Congregations---A Definition of the Work

22.0507

It is important to recognize the fact that there is a significant number of racial ethnic members in predominately Anglo congregations. This represents another important area for growth. It is critical that congregations who seek ministry with racial ethnic communities will solicit input in shaping their efforts from the racial ethnic leadership. Congregations need to consider ways in which they can broaden their own traditions to include those of other cultures. This might include special ministries or worship services shaped and directed by the emerging racial ethnic membership.

Strategic Program Activity

22.0508

Recognizing that presbyteries start new churches and other church expansion projects, these activities are presented as ways in which the General Assembly can stimulate and help support racial ethnic church growth. This is an essential partnership within the connectional church.

a. Resource Development

22.0509

Congregational Enhancement and ECD, working with multicultural racial ethnic constituencies, should develop resources to assist predominately Eurocentric congregations in initiating intentional ministries with communities that differ from their own. They should also identify key leaders in regions of the country that can help presbyteries and congregations.

b. Redevelopment Strategies

22.0510

As redeveloping churches try to reach racial ethnic constituencies, it is critical that the criteria used to make grant decisions be consistent with the strategies that best provide for ministry within racial ethnic communities.

c. Consultative Services

22.0511

(Refer to Section C.d., paragraph 22.0506.)

VI. Churchwide Involvement

22.0512

Given the well-documented racial problems that dominate our culture, it is difficult for us to truly serve the interests of a multicultural society without some form of social intervention. Enhanced efforts to achieve racial ethnic church growth must employ intervention methods such as antiracism training to effect necessary reform of institutional behavior that historically has prevented the church from including people of color. Systemic racism, discrimination, prejudice, disempowerment, and cultural depreciation all serve to inhibit racial ethnic church growth. Racial ethnic church growth is inextricably linked to the struggle for racial justice. Thus, as the church invests resources in racial ethnic church growth strategies, it must also invest in the

struggle against racism and other social injustice. To do one without the other is a prescription for failure. Racial justice implies pluralism, cultural diversity, and a more equitable distribution of economic, political, and social power. Justice also leads to the achievement of group dignity, and social affirmation. If the church recognizes these crucial connections and strengthens its investment in programs like antiracism training, it is more likely to achieve its racial ethnic church growth goals as it moves into the next century.

22.0513

The Presbyterian Church (U.S.A.) is called to a new emphasis on spiritual formation. It will include Bible study, repentance, conversion, spiritual renewal, and the above mentioned interventions. We must confess the sins of apathy, unfaithfulness, racism, sexism, and classism and ask God to lead us to increasing spiritual maturity.

Strategic Program Activity for Churchwide Involvement

1. Congregations

22.0514

a. Pursue a bold vision of becoming more inclusive by taking seriously Christ's call to "make disciples of all nations."

22.0515

b. Provide opportunities for ongoing Bible study, prayer, and spiritual renewal, as well as reflection upon justice and inclusiveness.

22.0516

c. Expand ministries of welcome and hospitality to all people, and identify the barriers that prevent people from joining the church.

22.0517

d. Increase the sharing of facilities and resources, thus minimizing the cost to newly developing congregations.

22.0518

e. Conduct multicultural worship services as a way to growth and development.

22.0519

f. Endorse the "Commitment to Evangelism."

22.0520

g. Increase efforts to identify and use all members' gifts in ministry.

22.0521

h. Monitor incidents of abusive treatment or hate-based crimes.

22.0522

i. Make public demonstration of support for diversity in housing, social institutions, and social services.

22.0523

j. Advocate for legislation and public policy that support human and civil rights.

2. Racial Ethnic Caucuses

22.0524

a. Advocate at all levels of PC(USA) for the full implementation of the racial ethnic church growth strategy and monitor its progress.

22.0525

b. Actively engage in recruiting racial ethnic leadership and establish strong resource and referral networks.

3. Presbyteries

22.0526

a. Establish goals for racial ethnic membership growth and a plan to accomplish them, including new church developments, redevelopments, and new immigrant ministries.

22.0527

b. Participate in the wide range of activities suggested in this report and identify new opportunities to allocate resources to empower racial ethnic leadership.

22.0528

c. Participate in a churchwide campaign to raise the necessary financial resources to meet the racial ethnic membership goals. Provide adequate compensation for staff involved in these situations.

22.0529

d. Develop and enforce policies that ensure full participation in, and access to, the governing body.

22.0530

e. Negotiate facilities costs that will encourage the development of racial ethnic congregations.

22.0531

f. Do the following in regards to demographics:

22.0532

(1) Utilize current demographic data for NCD projects.

22.0533

(2) Assess demographic changes within the boundaries of the presbytery.

22.0534

- (3) Explore and develop ways of responding to those changes.

22.0535

- g. Recruit and employ racial ethnic staff.

4. Synods

22.0536

- a. Assist presbyteries to achieve their goals by providing resources, leadership, and strategies from an expanded missional framework.

22.0537

- b. Provide antiracism training for governing body staff and integrate the concept into performance reviews.

22.0538

- c. Ensure the participation of racial ethnic caucuses in decision-making processes.

22.0539

- d. Implement funding support for presbytery projects that increase racial ethnic membership.

5. General Assembly

22.0540

- a. Incorporate the strategy as an essential part of the whole church growth plan currently under development.

22.0541

- b. Refer the responsibility for coordinating the implementation of this strategy to the General Assembly Council.

22.0542

- c. Enlist the active support of all entities of the church.

22.0543

- d. Develop means of raising the necessary financial resources to help national and local governing bodies to implement the Racial Ethnic Church Growth Strategy.

22.0544

- e. Establish the Racial Ethnic Church Growth Strategy as a churchwide priority of the whole church and allocate resources necessary to implement it.

VII. Recommendations

22.0545

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 210th General Assembly (1998) take the following actions:

22.0546

A. Fund for budget years 1999 and 2000 the program activities outlined in the Racial Ethnic Church Growth Report Cost Implications Sheet, paragraph 22.0552.

22.0547

B. Forward to the General Assembly Council's Church Growth Strategy Team, for purposes of coordination and continued implementation, the Racial Ethnic Church Growth Strategy.

22.0548

C. Direct the Church Growth Strategy Team to report to the 211th General Assembly (1999), and annually thereafter until full implementation is achieved, progress made in the implementation of the strategy and its coordination with the denomination's overall church growth plan.

22.0549

D. Direct the Church Growth Strategy Team to recommend in its report to the General Assembly a long-range funding plan that gives priority to the incorporation of the goals and objectives of the Racial Ethnic Church Growth Strategy.

22.0550

E. Call upon the whole church to pray that God will guide, direct, and empower our racial ethnic church growth effort.

22.0550A

F. Approve the Racial/Immigrant Evangelism and Church Growth Report.

Racial Ethnic Membership Growth Projections

A. Racial Ethnic Congregations**

(50% or more R/E Members)

	<u>1995</u>	<u>70% Increase By Year 2000</u>	<u>120% Increase By Year 2010</u>
African American	57,000	96,000	125,400
Asian American	15,000	25,500	33,000
Hispanic American	14,000	23,800	30,800
Korean American	35,000	59,500	77,000
Middle Eastern American	2,000	3,400	4,400
Native American	5,000	8,500	11,000
Other*	14,000	23,800	30,800
TOTAL		142,000	241,400
	312,400		

B. R/Es in Anglo Congregations* (70% or more White)

African American	12,000	20,400	26,400
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Asian American	13,000	22,100		28,600
Hispanic American	9,000	15,300	19,800	
Middle Eastern American	4,000	6,800		8,800
Native American	2,000	3,400		4,400
TOTAL		42,000	71,400	92,400

C. Multicultural
Congregations*
(30-50% R/E)

African American	3,150	5,355		6,930
Asian American	750	1,275		1,650
Hispanic American	1,000	1,700		2,200
Native American	200	340		440
Other	200	340		440
TOTAL		5,300	9,010	11,660

D. Immigrant
Fellowships**

African Sudanese	2,000	3,400		4,400
Asian American* (included above)				
Middle Eastern American	1,000	1,700		2,200
Other	3,000	5,100		6,600
GRAND TOTAL		192,300	326,910	
	423,060			

*From General Assembly Statistics

**From Racial Ethnic Congregational Enhancement Offices

22.0551

These numbers are approximate numbers and they are compiled to show the number of racial ethnic members it would take for racial ethnics to become 20 percent of the membership of the PC(USA).

Racial Ethnic/Immigrant Evangelism and Church Growth Report

22.0552

[Cost Implications for the General Assembly Council Budgets of 1999 and 2000.]

A. Racial Ethnic Congregations

<u>Program Activity</u>	<u>Formula</u>	<u>Cost</u>	<u>Entity</u>
Racial Ethnic Bible Study Fellowships [A.b., ¶22.0462] Leadership Development	10 at \$7500	\$ 75,000	REM

[A.d., ¶22.0466]	10% a Year	\$ 20,000	REM
Candidate Support [A.f., ¶22.0470]	20 at \$2000	\$ 40,000	REM
Pastor and Professional Development [A.f., ¶22.0470]	GA Contribution	\$ 10,000	REM
Total		\$145,000	

B. New Immigrant Church Development

Office of Immigrant Ministries [B., ¶22.0480]	Program and Adm.	\$150,000	ECD
National Gatherings [B.a.(4), ¶22.0486]	Initial Test	\$ 15,000	REM
National Training Event [B.a.(6), ¶22.0488]	Annual Cost	\$ 20,000	REM
Bible Study Fellowships [B.b., ¶22.0489]	10 at \$7500	\$ 75,000	REM
Part-Time Field Staff [B.c.(1), ¶22.0494]	Initial Test	\$ 50,000	ECD
Development of Language-Specific Training [B.c.(2), ¶22.0495]	Trial	\$ 25,000	REM
Total		\$335,000	

C. Multicultural Church Development and Racial Ethnic Constituents in Anglo Congregations

Resource Development	Contracted Services	\$ 50,000	ECD
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[SCAN IN 5 EXHIBITS---New Churches Chartered, Racial Ethnic New Church Development Membership Projections, Racial Ethnic Redevelopment Membership Projections, New Immigrant New Church Development Membership Projections, Summary of Projected Racial Ethnic Church Development.](#)

22.0553
[Exhibit 1](#)

22.0554
[Exhibit 2](#)

22.0555
[Exhibit 3](#)

22.0556
[Exhibit 4](#)

22.0557
[Exhibit 5](#)

Additional Recommendations

- 1. Change the name to Racial Ethnic/Immigrant Evangelism and Church Growth Report.**
- 2. Add specific concern for Native American peoples through an urban strategy and a concentrated youth focus.**
- 3. Integrate the recommendations of the Racial Ethnic/Immigrant Evangelism and Church Growth Report with actions emerging from the 210th General Assembly (1998) concerning ministry with Hispanics and new church development.**
- 4. Direct the Church Growth Strategy Team to design a proposal for funding this strategy at substantial levels in accordance with its highest- priority status, clarify guidelines for funding, look for new sources of funding, and present the proposal to the 211th General Assembly (1999).**
- 5. Direct the funding proposals related to Racial Ethnic/Immigrant Evangelism and Church Growth to include consideration of racial justice concerns that are inextricably linked to successful growth among racial ethnic/immigrant constituencies.**
- 6. Communicate the opportunities for denominational revitalization and spiritual growth represented by this report by calling the whole church to engage enthusiastically in the recommended strategies for evangelism.**
- 7. Create opportunities for immigrant families to be evangelized, such as multicultural, youth-centered, after-school, and Saturday programs.**