

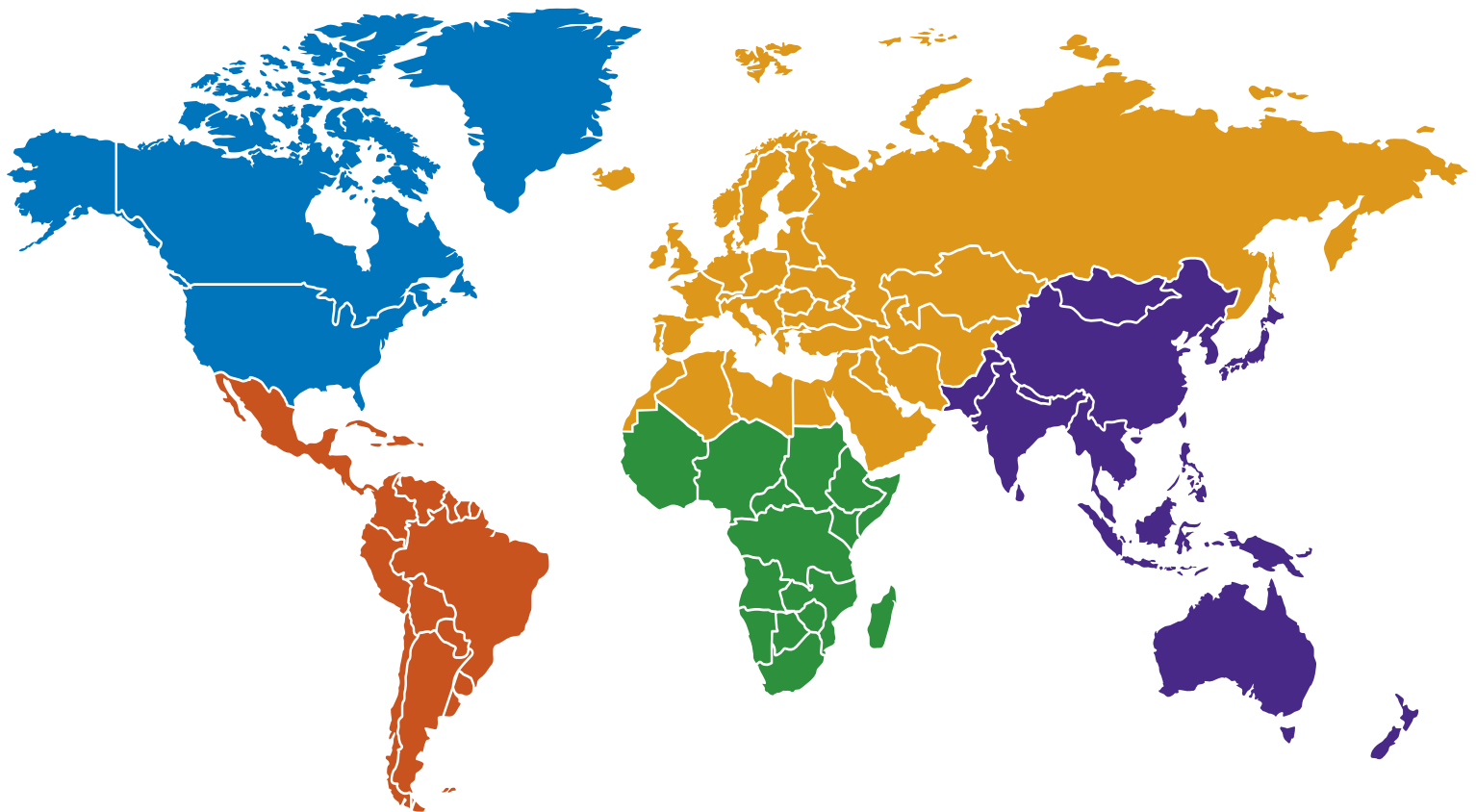


Presbyterian Mission
World Mission

Partnering Together in God's Global Mission: Strategy Process Report



A journey in partnership — now go deeper



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Director's Message



Sara Pottschmidt Lisherness

Director, Compassion, Peace & Justice Ministry, and Interim Director, Presbyterian World Mission

It has been a blessing to serve as the interim director of World Mission these past few months. I've been doing a lot of listening — to global partners, mid councils, mission co-workers and staff. We are not only looking at the past to see what we need to carry forward and build on; we are also looking toward the future.

World Mission's strategic planning process encompasses both of those categories. I wanted to share with you the status of our work by providing this report.

World Mission began compiling information, both qualitative and quantitative, in the fall of 2018. We gathered input from domestic and global partners, as well as allied organizations, with the intent of creating a new strategic vision to carry us through the next decade. Our previous strategic plan was formulated over a decade ago, and there was a need for a fresh reading of the signs in a rapidly changing geopolitical and religious context.

The strategy process included 10 consultations, domestic and international, with more than 500 participants and 140 global partners. Those strategic conversations gave our partners the opportunity to talk in-depth with World Mission staff about the changing landscapes in their communities and also provided our partners a space to share together and look for new ways to collaborate.

After nearly 18 months of gathering insights, there were 300 pages of notes to analyze. The PC(USA)'s Research Services team spent weeks looking for common themes and produced a 40-page summary report, which offered deep insights but no clear priority or directive.

What it did show clearly was that there were areas where World Mission needed to go deeper. Those included more in-depth missiological grounding, insights from our ecumenical partners and additional input from our mission co-workers.

Additionally, both the 222nd and 223rd General Assemblies (2016 and 2018) directed the PC(USA) to act boldly and compassionately to serve people who are hungry, oppressed, imprisoned or poor. This gave birth to the Matthew 25 invitation, adopted by the PC(USA) to actively engage in the world around us, so our faith comes alive and we wake up to new possibilities. More than 550 churches and mid councils have joined to support that work to date. The three focus areas of Matthew 25 — dismantling structural racism, eradicating systemic poverty and building congregational vitality — have been adopted by the Church, and whatever vision we set for the future will reflect this commitment.

The process for gathering additional input has already begun and is ongoing. It will become part of the Presbyterian Mission Agency's overall strategic plan and will guide World Mission's work for the next five to 10 years.

We do not yet have a final date for rolling out a complete analysis because we want the quality of work to drive the process, not the timeline. There will be regular updates along the way.

Introduction

Between September 2018 and July 2019, the World Mission ministry area of the Presbyterian Mission Agency held 10 consultations, involving 522 participants from our global partners, PC(USA) constituencies and Presbyterian Center colleagues, plus around 50 Louisville-based World Mission staff and World Mission regional staff from across the world. It was a significant consultative exercise that grew out of the initial idea of then World Mission Director José Luis Casal that we should review World Mission's strategy and how we engage with our global partners and PC(USA) constituencies.

Except for the initial consultation with World Mission Louisville-based staff and global regional staff, all the consultations followed the same pattern, exploring these questions:

- How effective have we been as partners sharing together in God's mission?
- Where is God calling us to put our energy today?
- What does it mean to be partners in God's mission today?
- What might this look like in practice?
- What resources are needed, and what can we contribute?

At each consultation there were both local and Presbyterian Mission Agency (PMA) readings of Matthew 25. Engaging and illuminating Bible studies helped us to delve into what it means to be a Matthew 25 church, as the PC(USA) has been mandated by its General Assembly to become.

In each consultation there was also a locally led, contextual reading of the signs of the times that paved the way for exploring the question, "Where is God calling us to put our energy today?"

An overview of the entire process is illustrated on the facing page.

At the end of the process, we had accumulated more than 300 pages of table group notes, full of wonderful observations, insights and ideas. This material was passed to the Presbyterian Center's Research Services team for analysis of key themes to help structure our discussions and reflections on the outcomes. Each consultation table group had also been asked to identify the two key points they had heard in answer to the questions:

- *Where is God calling us to put our energy today?*
- *What does it mean to be partners in God's mission today?*

At the conclusion of each consultation, the table groups were asked to name the one thing they wanted World Mission to hear from everything that had been said.

With all this information, the directors and coordinators of World Mission met in retreat along with the Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency, who had participated in many of the consultations leading the PMA reading of Matthew 25. They were joined by colleagues from Human Resources and Communications to discern where all we had heard was leading us.

Facilitated by Ed Cortas from the Center for Nonprofit Excellence, who had been accompanying us as our consultant, we dug deep into the material and into our own workings as World Mission.

That is still a work in progress, but you can read our initial observations at the end of this publication. First though, get a feel for the journey and read how each consultation contributed to the process. We have included each table group's two-point and one-point answers, referenced above, to give examples of what each consultation lifted up for us. Following the consultation reports, we have provided the key findings that the Research

Services team identified in its analysis of all the outputs from the consultations.

It was an amazing privilege to accompany my colleagues, our global partners and people from across the PC(USA) representing so many different strands of the church as we wrestled with the overarching question of what it means to be a partner in God's global mission at this time.

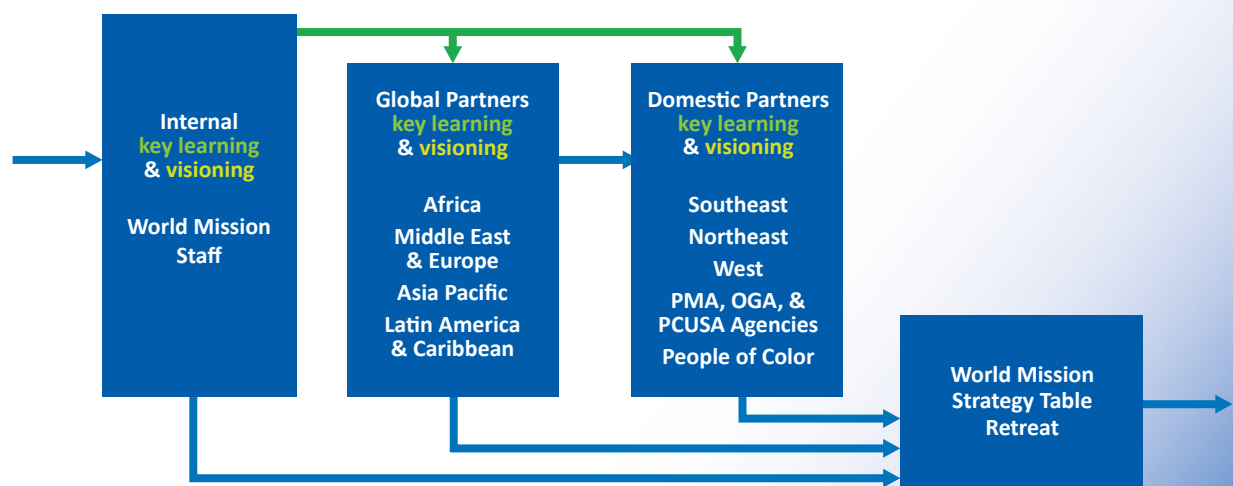
Thank you to everyone who has been a part of this process. We look forward to continuing the journey with you.

Philip Woods

*World Mission Associate Director —
Strategy, Program and Recruitment*



Strategy Process Overview



World Mission Staff, Mission Co-workers and Regional Liaisons

Presbyterian World Mission held its first consultation among World Mission staff on Sept. 11–12, 2018, during regional staff training days held in Louisville. World Mission dedicated two full days to work with Louisville-based staff, internationally deployed and regionally serving mission co-workers to provide input into the process. The process was facilitated by two World Mission staff.

Staff and mission personnel reviewed World Mission's current strategic direction to determine what was going well and what needed improvement. The following captures a limited selection of comments regarding what has been working and what has not, in terms of the work of reconciliation, evangelism and addressing causes of poverty.

Reconciliation	
Working <ul style="list-style-type: none"> • Peru and Chile: reconciliation with the environment • Partners interested in learning how we are addressing racism • Development of trauma healing ministries has been meeting a great need. • Good work addressing issues of violence against women and children, thanks to Presbyterian Women and other programs • Good interfaith dialogue, action and cooperation in different places 	Not Working <ul style="list-style-type: none"> • At times global issues hinder the reconciliation process. For example, the current travel ban to North Korea hinders the peacemaking process. • Need to collaborate more closely with Compassion, Peace & Justice ministry • Compassion fatigue and disaster preparedness
Evangelism	
Working <ul style="list-style-type: none"> • Training of leaders is highly appreciated, though World Mission has limited capacity. • Leadership development that is contextual • Local initiative and imagination in evangelism work • Holistic evangelism • Constructive exchanges between church planting teams — U.S. and Iraq • Community Health Evangelism (CHE) is working! 	Not Working <ul style="list-style-type: none"> • Mislabeled — what we really mean is education • Many forces continue to tie to old definitions of evangelism. • Lacking one common understanding of the Word • Not listening to our partners as they evangelize to us; learning is a way • We haven't done a good job helping partners with challenges.
Poverty	
Working <ul style="list-style-type: none"> • Collaboration with the Office of Public Witness and Presbyterian Ministry to the United Nations • Economic development is related to peacemaking and poverty alleviation, and we cannot look at any of these in isolation; we need coordination between programs and access across regions. • Mission co-workers as witnesses and the interpretation of root causes/injustices effect changes in view and practices in the U.S. • We have worked through and strengthened our partners' ministries, therefore helping people. • Shift to sustainable, community-based approaches (CHE ministries) 	Not Working <ul style="list-style-type: none"> • Mislabeled (e.g., poverty alleviation [is not] addressing root causes of poverty) • Have we sufficiently identified various root causes of poverty? • Young Adult Volunteer program leadership teaches that at times we may need to "give someone in need a fish" (using the fishing metaphor). Sometimes we need to teach someone in need to fish, sometimes we need to ask the question of why some people have access to fish through others. • We have a limited understanding of resources; we are constrained by a focus on money. • Could lead to missed opportunities to collaborate with other agencies (Presbyterian Mission Agency entities)

Staff also reviewed World Mission's stated core values: dignity, holistic ministry, empowerment, partnership, relevance to God's world and stewardship. Mission personnel noted that their role over the years has shifted from "doers" to accompaniers. Pastor training, ministries of Community Health Evangelism (CHE) and advocacy work were stated as examples of this model.

The value of partnership was lifted up across the board, with the recognition that there is always room for improvement. For example, staff mentioned concerns with the grant-making process; it follows strict and necessary guidelines provided by the Presbyterian Mission Agency, yet can be experienced as disrespectful to global partners. One person commented, "The built-in power differential of PC(USA) as the giver of resources" makes it hard at times to engage in relationships that empower partners.

Staff, including mission personnel, also noted that there is always a need to check and evaluate cultural assumptions and improve in cultural proficiency. The desire for more opportunities to have global partners participate in mission within and to the U.S. was expressed. Other topics that arose in the conversations about core values were the need to address stewardship of the environment, to better connect local and global mission, and to engage more fully in ecumenical conversations and relationships.

Staff also engaged in an exercise to explore the "signs of the times." The results were exhaustive. Highlights included the growing gap between rich and impoverished; corruption; "truth" no longer exists/matters; climate change; Christianity growing in global south; lack of intergenerational engagement in the West; migration and displacement; human trafficking; populism/fear-mongering; racism; Poor People's Campaign; Black Lives Matter; sanctuary cities; youth protesting; pervasive social media; corporate power; greed; civic disconnection; and American capitalism.

Finally, in preparation for a brainstorming exercise to imagine the future of World Mission, staff shared where they saw potential energy for collaboration with partners. Ideas focused on accompanying partners in their work with marginalized people and ministries of peacemaking, CHE, conciliar work and collaboration with nonprofits and other agencies around specific and systemic issues.

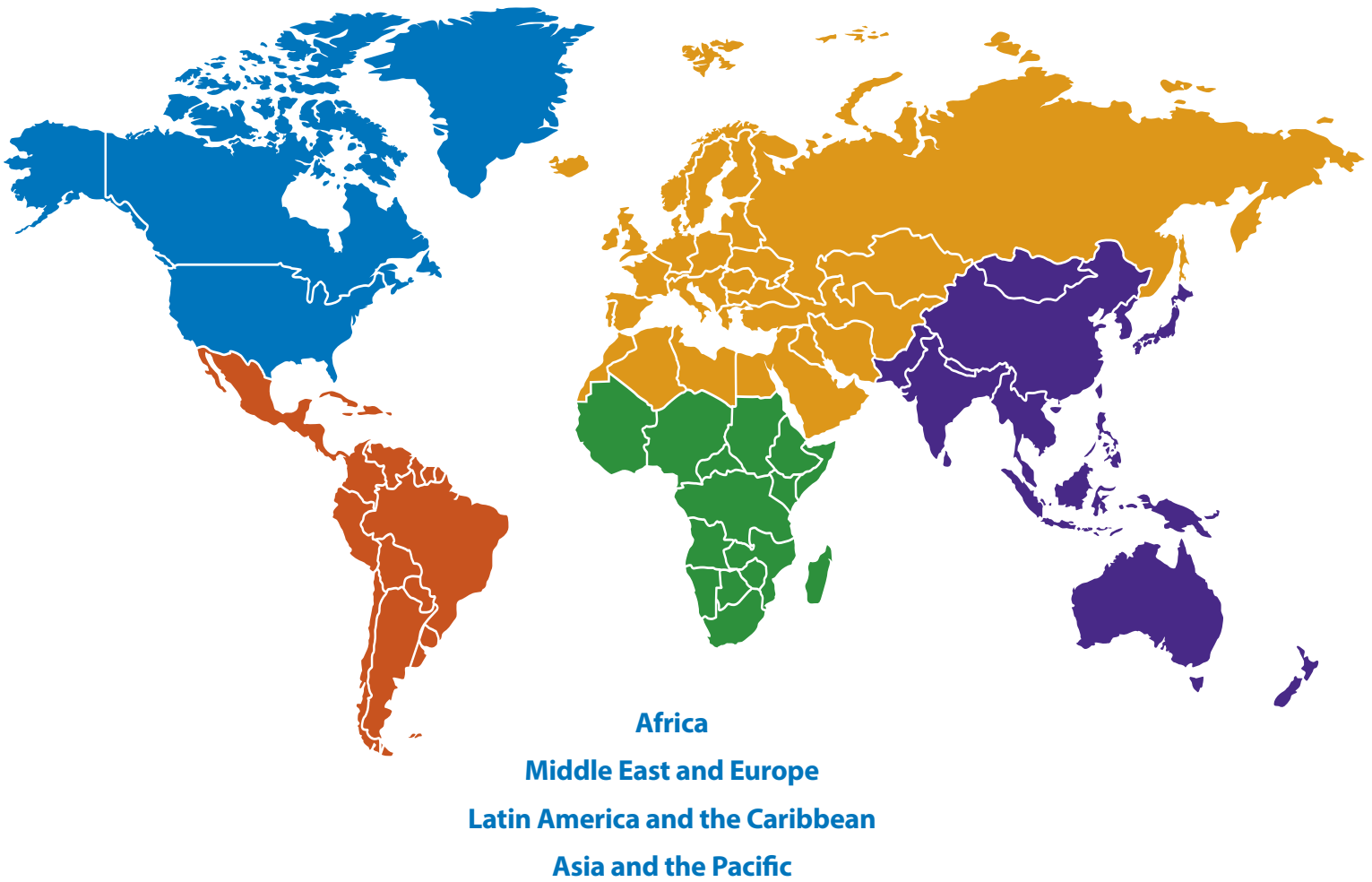
The consultation continued with a consensus exercise to answer this multi-part question: In light of what we have heard and learned so far, where do we feel God is calling us in our engagement with/as partners in God's mission?

The responses were as follows:

- Missiologically sound, adaptive and nimble organizational structures
- Being bold as the Body of Christ
- Being in step with the spirit in our purposes and methodologies
- Accompany mid councils and congregations
- Mutuality and transformation
- Exploring new patterns of partnership
- Do justice, love kindness, walk humbly with our God (Micah 6:8)
- Repent and pursue reconciliation with communities of color
- Bridging organizational divides.

The final activity of the consultation was to work on steps that could be taken for each of the responses. Though the work was arduous, it was fruitful for further staff conversation and as a basis for planning for the consultations that followed.

Global Partner Consultations



Africa Consultation

Countries:

Cameroon

Democratic Republic of Congo

Equatorial Guinea

Ethiopia

Ghana

Kenya

Lesotho

Madagascar

Malawi

Mozambique

Niger

Nigeria

Rwanda

South Africa

South Sudan

Sudan

Togo

Zambia

Zimbabwe



World Mission's first international consultation took place Nov. 27–30, 2018, in Nairobi, Kenya with 80 partner representatives from across the continent and 15 PMA staff, including World Mission's Africa regional liaisons participating. The Rev. José Luis Casal, then-director of World Mission, told representatives of the Presbyterian Church (U.S.A.)'s global partners in Africa, "I think it's symbolic that our first consultation takes place in Africa. This continent occupies a very special place in the Global South and represents a light of hope for the future of humanity. Africa is a reservoir of human energy, dynamism and resources."

In an opening Bible study on Matthew 25:31–46, the Rev. Lydia Neshangwe, clerk of the Presbytery of Zimbabwe of the Uniting Presbyterian Church of Southern Africa, highlighted some of the key themes in Jesus' familiar parable of the sheep and the goats. She reminded participants that sheep and goats were equally prized in both ancient and modern cultures, noting with amusement how difficult it is in practice to separate them. She also pointed out that both the "sheep" and the "goats" were surprised by the judgment they incurred, whether laudatory or critical. "This lack of certitude is an unnerving theme. It is something that we live with in Africa, but still find hard to accept," she observed. "But that's the wisdom of the Bible. It disturbs us because it doesn't support our biases and agendas, then it transforms us."

Ms. Afiwa Allahare opened a stimulating discussion of "the signs of the times" from her vantage point as executive secretary for communication and climate change for the All Africa Conference of Churches (AACC), a continent-wide ecumenical body whose 192-member organizations represent more than 140 million Christians across Africa. She identified a number of areas that demand the urgent ministry and witness of the church, including peacebuilding, church leadership development, human trafficking, the needs of vulnerable populations, health and healing, disintegration of the family unit and climate change.

The Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency (PMA), shared the vision of the PMA's future work plan, designed to help the PC(USA) live into its commitment to becoming a "Matthew 25 church." She invited participants to reflect on how Jesus sought to change people by telling the parable of the sheep and the goats in Matthew 25. Moffett saw in the passage a call to recognize God reflected in all people, to act boldly and effectively in good stewardship and to make faith come alive through action and works.

Animated by these inputs, partner representatives discussed the consultation questions. Sharing occurred in table groups of eight partners, designed so that each group reflected regional and gender diversity. Simultaneous translation facilities enabled partners from French-speaking nations to take part fully in the conversations and the group reporting.

Africa Consultation: Table group responses

Where is God calling us to put our energy today?

- Organize seminars with target groups.
- Evangelism (revisiting methods and reinterpreting)
- Re-read the Scriptures, taking into account the signs of times.
- Adapt programs/curriculum, taking into account the contexts of the Bible and what is happening today.
- Intervention at the church, at the community or society, and in the partnership
- Address quality problem. Quantity is not the only importance.
- Respond with training. All focuses on theological training. Capacity needs to be developed in other fields, too.
- We must educate young people.
- To be a Matthew 25 church
- To deepen our commitment to evangelism and discipleship
- We need to be united to deal with challenges in our various contexts.
- Youth and women's programs
- Trauma healing and peacebuilding
- Develop spirit-driven, holistic ministry that includes evangelism, mission and social responsibilities.
- Deepen contextual transformation, theological and biblical training.
- Being rather than doing
- Sensitivity and response to the poor and those with special needs — equitable distribution
- Advocacy
- Evangelism/witness and discipleship (holistic ministry)
- Development (health, education, agriculture)
- Celebrate diversity and nurture unity.
- Cross-cutting issues (e.g., climate change, human trafficking, disability, negative ethnicity, xenophobia, racism, sexual orientation, etc.)
- Institutional development
- Developing sustainable ministries
- Peacebuilding
- Developing youth ministries
- Developing ministries for people with disabilities
- Capacity-building for church leaders
- Empowerment and transformation of vulnerable groups such as youth, women, children and those with special needs, widows, etc.
- Mutual trust in program funding
- Addressing issues of structural poverty
- Displaced people
- Climate justice
- Racism



What does it mean to be partners in God's mission today?

- Be allies.
 - Be associates.
 - Be collaborators.
 - Share experiences for common interests.
 - Consolidate the exchange of experiences in human, material and financial resources (e.g., exchanges between the churches in Africa and the church in America, and also between the African churches themselves; between women, young people and children).
 - Strengthen solidarity in both misfortune and happiness.
 - Lead together the spiritual fight against Satan.
 - To share the same faith
 - To have the same vision of the mission
 - To accept to be missionaries of God
 - To discern together the challenges of the hour
 - To be complementary in actions
 - Interdependence to face the challenges of today
 - Respect and mutual consideration
 - Have terms of reference through which the partnership can be evaluated in time and space/place.
 - To be partners in the mission of God is to take into account failures of where we have not been effective and to know how to read the signs of the times to be active.
- In view of the previous questions God is calling us today to put into practice the received Word — as it is said in Luke 4:18–19, “The Spirit of the Lord is upon me because he has me.” Anointed to proclaim the good news to the poor, to heal those who are brokenhearted, to proclaim deliverance to the captives, and to recover the sight of the blind, to set free the oppressed, and to proclaim a year of the Lord’s grace.” This is the same question/call as in James 1:27.
 - This also requires the church to take an interest in social justice, of vulnerable groups, through concrete and measurable actions.
 - A return to spirituality and quality of members in our churches
 - In conclusion, all these actions are with our partners.
 - We reflected on three levels.
 1. Define the partnership. The partnership requires an association, i.e., one and the other both contribute to bring about joint action.
 2. What is ultimately the mission God has entrusted to us? “Make disciples of all nations” (Matt. 28: 19–20.) How to realize this mission? The partners are assumed to have a common vision. In addition to the common vision, partners must also take into account priority actions that may lead to this mission. And among the priority actions, there is evangelization, and also works, as it says in James 2:16.
 3. When we are in partnership there are from time to time obstacles that can come. And
- some partners do not take this into account. And when we do not take it into account it will be difficult to accomplish the mission. For example, the lack of consideration of one or the other, intolerances.
- Where are we going with the partnership? What is our mission today in the partnership in the mission which God confides to us? We say that there are a number of elements that must be taken into account: tolerance and active listening. We must see that there are certain partners, or one that is only listening, but not acting. And partnership, in order to accomplish the mission, needs to be active listening. There must also be empathy, mutual consideration, and mutual synergy and humility in partnership.
 - We need to be mutually supportive.
 - We need to be mutually beneficial.
 - We need to have respect and trust in our partnerships.
 - The partnership has to be governed by love which is the center of the Christian faith.
 - The partnership should be guided responsibly and with accountability.
 - As human beings we have shortfalls. We need to show mutual respect between the haves and have-nots.
 - Listen to each other. Listen actively. Encourage dialogue, not monologue.
 - Acknowledge each other’s gifts. Acknowledge and give thanks for what we receive from each other.



- We can have exchange visits related to evangelism. There needs to be engagement on both sides — mutual respect and support, mutual learning and facilitating each other's ministries.
 - Communication will help in partnering. There should be dialogue not monologue.
 - We need to show tolerance in working together but not tolerate things that contradict the Word of God.
 - Identify needs and encourage each other. Desire to live like Christ. Recognize *being* is more important than *doing*.
 - Understand one another's life perspective in light of the Word of God.
 - Presbyterians in Africa should form an association. Presbyterians worldwide should have an annual meeting. Nairobi Consultation gathering could form a committee to spearhead the meeting and to generate a newsletter or Presbyterian magazine.
 - Mission co-workers should be bilateral.
 - Move to the people and walk with them (the church incarnate).
 - Mutuality (mutual responsibility, respect, dialogue, contribution to one another's needs).
 - Telling our stories to one another
 - Networking
 - Ground research by partners on the specific needs of their communities
 - Mutually beneficial relationship
 - Understanding/respecting each other's values
 - Principle of subsidiarity
 - Discern God's will for our respective contexts
 - Interfaith dialogue
 - Partnerships must be born out of mutual respect and understanding of each other's contexts.
 - We must work together toward desired transformations.
 - Partnerships are more beneficial when they are long-term.
 - There is a need for more networking.
 - Most important! Build relationships of mutual support and respect.
 - Practical participation as co-workers
 - Stand in solidarity in times of crisis.
 - Come and "fish" together (i.e., be in community with one another) as partners.
 - Importance of remaining in community in the midst of difference — wrestling together
 - Privilege to bear witness with/ to one another as we help one another to identify gifts (e.g., resourcefulness) and challenges
- What is the one thing that you would like World Mission to hear and take away from this consultation?***
- Partnership results in fishing together.
 - Unity is a strength in the mission of God.
 - To exercise our partnership for the transformation of the community, including the Church, toward the ideal, the Church according to Matthew 25.
 - Working in Partnership to be a Matthew 25 church actively engaging the world with "Bold and Compassionate Actions that Bring Hope" to our troubled world
 - We need to have unity in our purpose.
 - We need to counter and combat Islam.
 - Peacebuilding and reconciliation efforts
 - Bible-centered evangelism
 - Commitment to networking
 - The church should incarnate itself to the world like Jesus did.
 - Demand-driven projects should be mutually agreed by partners to ensure sustainability.
 - Evangelism
 - Witnessing Christlikeness and equipping the next generation in partnership
 - In God's mission, relationships are fundamental and require time to cultivate.

Africa Consultation: Participating Partners

Akrofi Christaller Institute
 All-Africa Conference of Churches
 Central Church of Africa
 Presbyterian — Blantyre
 Central Church of Africa
 Presbyterian — General Assembly
 Church of Central Africa
 Presbyterian — Harare Synod
 Central Church of Africa
 Presbyterian — Livingstonia
 Central Church of Africa
 Presbyterian — Nkhoma
 Central Church of Africa
 Presbyterian — Zambia Synod
 Chasefu Theological College
 Church of Christ in Congo/Dept.
 of Women and Families
 Church of Jesus Christ in
 Madagascar
 Communauté Presbytérienne
 au Congo
 Communauté Presbytérienne
 de Kinshasa
 East Gambella Bethel Synod
 Eglise Evangelique de la
 Republique du Niger
 Eglise Evangelique
 Presbytérienne du Togo
 Eglise Presbytérienne
 Camerounaise
 Eglise Presbytérienne au Rwanda
 Ethiopia Evangelical Church
 Mekane Yesus
 Evangelical Presbyterian Church,
 Ghana
 Evangelical Presbyterian Church
 of South Africa
 Igreja Presbiteriana de Mocimboa
 Igreja Reformada Presbiteriana
 de Guiné Equatorial

Illubabor Bethel Synod
 Institut Médical Chrétien du Kasai
 Institute of Arts and Social Sciences
 Jimma Bethel Synod
 Josaphat Mwale Theological
 Institute
 Justo Mwale Theological College
 Lesotho Evangelical Church
 National Black Presbyterian Caucus
 Nile Theological College Juba
 Nile Theological College Khartoum
 Presbyterian Church in Cameroon
 Presbyterian Church of Africa
 Presbyterian Church of East Africa
 Presbyterian Church of Ghana
 Presbyterian Church of Nigeria
 Presbyterian Church of South
 Sudan
 PRODEK
 RECONCILE
 South Sudan Presbyterian
 Evangelical Church
 Southwest Bethel Synod
 Sudan Presbyterian
 Evangelical Church
 Université Presbytérienne
 au Congo
 University of Livingstonia
 School of Theology
 Uniting Presbyterian Church in
 Southern Africa
 Uniting Presbyterian Church in
 Southern Africa — Presbytery of
 Zimbabwe
 Uniting Presbyterian Church
 in Southern Africa — Synod of
 Zambia
 Uniting Reformed Church of
 Southern Africa
 West Gambella Bethel Synod
 Western Wollega Bethel Synod
 Zomba Theological College



Middle East and Europe Consultation

Countries:

Armenia
Belarus
Belgium
Czech Republic
Egypt
Germany
Greece
Hungary
Iraq
Israel-Palestine
Jordan
Lebanon
Poland
Portugal
Russia
Spain
Syria
Turkey
United Kingdom
Ukraine

World Mission global partners from Europe and the Middle East gathered Dec. 10–13, 2018, in Berlin, Germany, for the second in a series of four consultations with partners from around the world. Fifty global and ecumenical partners attended the meeting where the group collectively looked at the signs of the times in each region, what can be learned from the past, what it means to be God's partners in mission and what resources are needed to move forward.

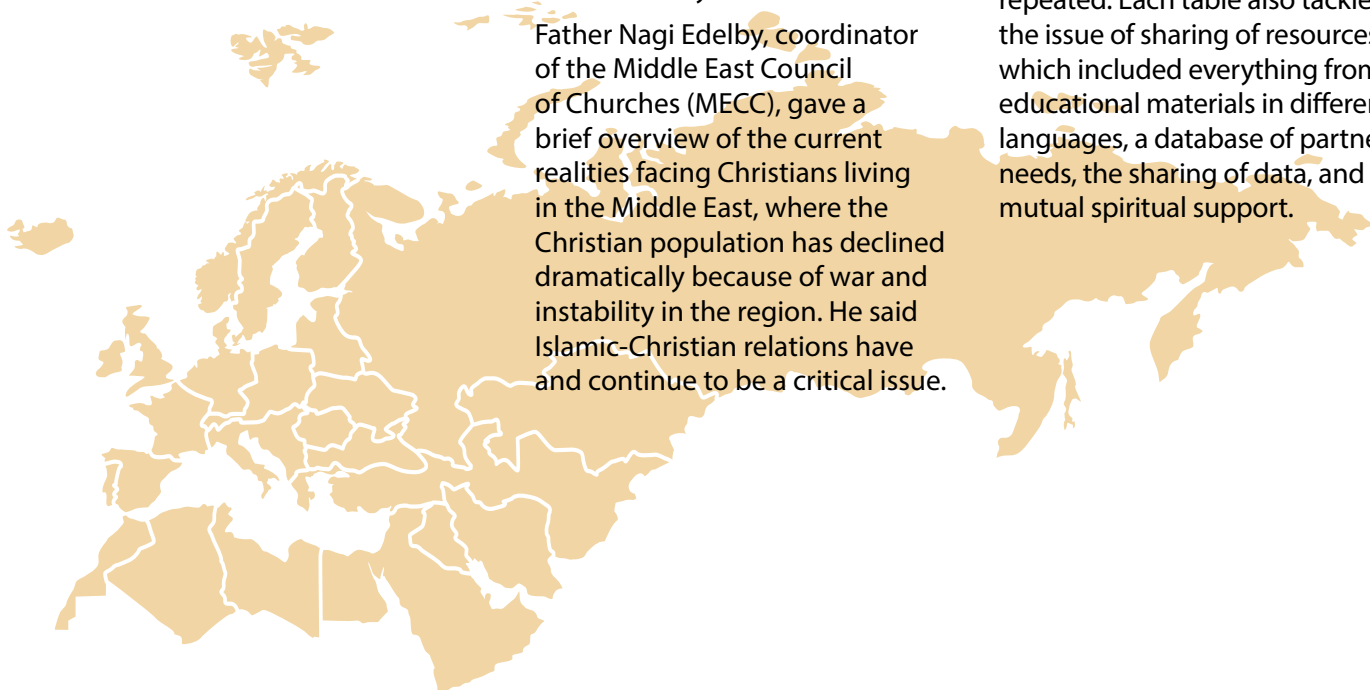
Andrea Zaki led the consultation in a reading of Matthew 25 from an Egyptian perspective noting that in this passage Jesus invites us to accept and embrace those who are stigmatized and isolated by society. In Egypt, 30 million people live under the poverty line of which most cannot meet their basic needs. This is where the mission of the church comes into play: to take its responsibility to serve the needy and the suffering, to help the poor and marginalized, which, according to the words of Jesus himself, is a key role that must not be overlooked by the church.

Father Nagi Edelby, coordinator of the Middle East Council of Churches (MECC), gave a brief overview of the current realities facing Christians living in the Middle East, where the Christian population has declined dramatically because of war and instability in the region. He said Islamic-Christian relations have and continue to be a critical issue.

"Our history is written on white pages with blood," he said. He believes Christians do have a future in the Middle East rejecting violence and building bridges of truth and love.

Dr. Peter Pavlovic, study secretary of the Conference of European Churches (CEC), talked about the regional consultations CEC recently organized to study current trends in the European Union. "Europe is not as united as many people believe," he said. "There are new lines of division growing between people and nations." He said that 20–25 years ago, the expansion of the European Union was a time of optimism, but things are different today. "Complex issues such as migration, debt and the rise of populism have made it more difficult to evaluate these issues in the local context and act jointly."

Dividing into smaller groups throughout the consultation, the groups began to see themes emerge. Phrases such as "together in partnership equally," as well as the mutual values of "respect, trust, relationships and fellowship" were repeated. Each table also tackled the issue of sharing of resources, which included everything from educational materials in different languages, a database of partner needs, the sharing of data, and mutual spiritual support.



Middle East and Europe Consultation: Table group responses

Where is God calling us to put our energy today?

- Must be people-centered
- Equality of partners
- Support and solidarity to each other
- Friendship: Serving God together
- Common aims and goals pursued in solidarity
- Find common interests — no imposition of ideas/agendas.
- Round tables good: multiple partners together sharing needs and possibilities
- Strengthen Christian witness and presence in places like the Holy Land — accompaniment and companionship.
- Prophetic voice for holistic mission of church — challenge unjust structures
- Youth and women empowerment (and involvement) in church life
- Outside the camp: expand horizons; church is not narrowly defined — conformity, comfortable, facility to look out! Safe space for our uniqueness/ more open to welcome different expressions of faith/diversity/ witness
- Transform injustice — share the Gospel: act/witness.
- Holding on to our youth and bringing them back to the church
- To be prophetic — to be really alongside the marginalized
- Community development/ empowerment of people and transformation of church leadership
- Inclusion of the marginalized so they are the voice
- Support leadership development, e.g., trauma training, both for the helpers and those in need.
- Work with migrants — training citizens/organizing/ advocacy/lobbying/prophetic/ humanitarian support.
- Peacemaking: e.g., church negotiating between Russians, Ukrainians, Belarusians; youth dialogue/safe place for gathering
- Church bringing Roma and non-Roma together (trauma healing/ training material for grassroots)
- What about the poor churches? Not enough Bibles, buildings; pastors not paid ... how to empower/support small churches
- Migration: As more countries deny legal status to migrants, churches need to respond.
- Integration/inclusion, e.g., especially on the youth level — church in diversity
- How is the church relevant? Share resources.
- United in preaching the gospel. Informed prayer
- Work on relationships: WCC, WCRC, PC(USA), CWM
- Communications
- Work on social issues, ecumenical events.
- Cultural exchange
- Networking all the partners



- Common projects for local churches
- Supporting local projects
- Staff
- Scholarships
- Work camps (youth, etc.)
- Linking the local churches of different countries
- The necessity of such consultations
- Enhancing communication with partners, information on possible useful programs
- Learning from each other

What does it mean to be partners in God's mission today?

- Fellowship on an equal level
- Serving God and people together
- Faithfulness
- Friendship
- A call
- Relationship with action from both sides
- Round table (Discussion — Seeing needs of each other)
- What God may be calling us to do
- To listen to each other
- To learn more about each other
- To be together
- To change the society by showing a good example
- To catch the moment
- To be ready to change the plans
- To act
- To unite diplomacy mission
- Equal decision-making process (i.e., no imbalance of power)

- Partnership needs to be grounded in being participants in the building of God's kingdom, that embodies Matthew 25:5–25.
- The gospel maps the structural injustice we see in the world to the root causes deep in the human heart in a way that politics cannot.
- What is the message we present? What do we portray?
- Dilemma: so many partnerships, priorities vs. internal conflict
- Partnership — ideally being together rather than “forced” together (for an agenda)
- Good, authentic representation within the church/more strategic and more effective if linking with church leadership
- “What can the PC(USA) give us?” — congregational partners; mainly resources/money/one-way travel ... It is better when there is mutuality.
- Relationship building — developing trust/connection with many — harder at the top but need to find time to listen and drink tea! Small steps, walking together
- PC(USA) — layers of partnership — lay/clergy
- Difference between partnership and sponsorship; enrichment stories/respect/mutuality vs. Americanized/impersonal — not helpful
- Communication — clarity/they need to understand me to help me
- Direct visits — to see the local challenges and better understand; e.g., a week or more site visits

(Grateful to PC(USA) for grappling with “life” in the context)

- Two aspects of partnership — strateg[ize] together, with goal focused on Christ (so we don't give up when there are challenges/obstacles)
- Hope together in Christ
- Unity in diversity
- Listening more to each other
- Respect and consider differences.
- Learn from each other.
- Work with each other.
- Mutuality — this needs to be broadly understood as including values such as respect, equality, equity, networking, sharing, new configurations of partners, communication, peace between countries, three-way mission, a true balance between social justice and proclamation of the gospel.
- Networks — we need to move away from bilateral partnerships and toward multilateral networks that promote synergies.

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Mutual respect
- The Kingdom of God can only be built through mutual partnership and companionship; with gratitude for the diversity and richness in the Body of Christ.
- New connections

Middle East and Europe Consultation: Participating Partners

Belarusian Orthodox Church
Berliner Missionswerk
Church of Scotland
Churches Commission for Migrants in Europe
Conference of European Churches
Coptic Evangelical Organization for Social Services
Evangelical Church of the Czech Brethren

Evangelischen Kirche Berlin-Brandenburg-Schlesische Oberlausitz
Evangelical Lutheran Church in Russia
Evangelical Lutheran Church in Jordan and the Holy Land
Evangelical Reformed Church in Greece
Federation of Protestant Churches in Italy
Fellowship of Middle East Evangelical Churches
Jinishian Memorial Program
Middle East Council of Churches

Moscow Protestant Chaplaincy
National Evangelical Synod of Syria and Lebanon
The Reformed Church in Hungary
The Reformed Church in Poland
The Reformed Church in Portugal
The Reformed Church in Spain
Russian Orthodox Church
Russian Union of Evangelical Baptists
Synod of the Nile
United Reformed Church



Asia and the Pacific Consultation

Countries:

Bangladesh
Burma (Myanmar)
Cambodia
China
Fiji
Hong Kong
Indonesia
Japan
Nepal
Pakistan
Philippines
South Korea
Sri Lanka
Taiwan
Thailand
Vietnam

current partner relationships, what it means to be partners in God's mission today, where God is calling us to put our energy and what resources are needed to move forward.

After the opening prayer and a Matthew 25 Bible study led by Dr. Havilah Dharamraj, academic dean of the South Asia Institute of Advanced Christian Studies, the group heard two very different presentations about reading the signs of the times in Asia and the Pacific. Both presentations addressed the impact of empires on the church and on God's creation, whether focusing on humanity or the physical earth.

The Rev. James Bhagwan, general secretary of the Pacific Conference of Churches, said the Pacific region prefers to look at itself as the oceanic continent. "The ocean does not separate us, but brings us together," he said. "We work together to discern the common issues. We are stronger when we speak together with one voice." Those ongoing issues include nuclear testing, modern-day slavery, economic globalization, trade, HIV/AIDS and sexual and reproductive health. The organization has the added challenge of communication. More than 2,000 languages are spoken in the Pacific. Although the crisis is escalating, the Conference hopes they can have a realistic impact. "If we cannot be brothers and sisters to the fish, the land and the air, at least let's be good neighbors," Bhagwan said.

Rev. Dr. Jooseop Keum, professor of World Christianity at the Presbyterian University and Theological Seminary in Seoul, looked at the signs of the times through a theological lens. This, too, is in crisis, he said. The top leadership of the global empires

and little empires are openly creating the politics of fear based on discriminating and bullying the other, particularly the weak, the minorities, the stranger and the poor," he said. "The ecumenical movement is in crisis. It is no longer strongly rooted in the people and it does not speak a prophetic voice, which echoes in the realities of people's struggles for life. The ecumenical leadership has suffered from bureaucratic and business-oriented mindedness that lacks the sense of calling and devotion." He believes that Christian leadership needs to engage more around the utopia of God's Kingdom and rediscovering faith at the margins. "God's love," he said, "defeats the politics of fear."

During a Bible study on the second day of meetings, the Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency, shared with the group the concept of what it means to be a Matthew 25 church. "As with many of our congregations, mid councils and other groups, Matthew 25 is a natural fit for our partners in the Asia Pacific as they labor to eradicate systemic poverty, dismantle structural racism and create vitality within the congregations and communities they serve," she said.

"The World Mission Asia Pacific consultation was a great time for me to listen, learn and lead our partners in the understanding of what the PMA's direction is with regards to being a Matthew 25 church," she said. "It was also a time to encourage and celebrate the various ministries where the Matthew 25 church is already being embodied. I came away full and blessed by hearing how God is operating through the ministries of our partners."

World Mission global partners from Asia and the Pacific gathered Jan. 27–30, 2019, in Chiang Mai, Thailand. Fifty representatives from partner churches came together to discuss the effectiveness of

Asia and the Pacific Consultation: Table group responses

Where is God calling us to put our energy today?

- Pray and ask for direction: Listening to the Holy Spirit; Give us wisdom to manage tensions between church and state.
- Explore ministries addressing mental health issues (i.e., trauma, depression,) looking beyond — prevention through addressing the root causes (i.e., domestic violence, slow recovery from disaster, etc.).
- Respond to the increasing humanitarian crisis caused by natural and human-induced disasters through equipping churches on preparedness, response and mitigation.
- Invest in discipling the next generation; intentional development of young leaders in ecumenical agenda (mission at the margins); increasing involvement of youth in decision-making.
- Represent Christianity among inter-faith and non-faith context; to understand each other, cooperation, coexistence, interfaith dialogues must be pursued (i.e., working together with issues that affect all — increasing one voice).
- Partner with civil society groups, particularly the secular sectors, influencing their perspectives from other faith; bringing the voice of the voiceless to wider community.
- Support refugees (i.e., internal, external).

- Discern and articulate our faith relevant to what's happening around us; go out — be a SALT. Driven by our faith-rooted compassion, we ought to serve the marginalized and oppressed passionately.
- Be a prophetic voice in these challenging situations; denouncing the evil and announcing the good news (i.e., reconciliation, upholding human dignity).
- Reconciliation within churches, within wider society, within creation and within ourselves
- Challenging and identifying power structures in place
- Proclaiming/seeking the truth
- Genuine, risky accompaniment

What does it mean to be partners in God's mission today?

- Mission from the margins: look where God is at work and join with the people there.
- Humility with passion
- Mutual understanding, learning and respect working toward a common goal
- Fuels us to be in solidarity with each other despite our differences and accompany the "least"
- Challenges us to take risk and be courageous to do God's mission having a clear sense of one's own contributions (i.e., recognizing the gifts of young people, acknowledging limitations and strengths)
- Sharing the same vision
- Moving from donor-recipient relation to partners relation
- Moving from denominational mission to ecumenical mission



- Moving from competition to cooperation
- Moving from exclusion to inclusion
- We do mission for the glory of God! ... not for our own glory.
- Partnership is taking risks.
- Mutual trust
- Mutual responsibility
- Mutual relationship
- Resource sharing
- Being in solidarity with the people on the margins
- Recognizing local capacities
- Mutual trust and respect through sharing resources and information.
- Challenging each other and taking risks
- Honest conversations — safe spaces for difficult issues
- Committing and following through on supporting work for Kingdom values of structural justice, dignity and freedom

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Pursue Shalom.
Christ would have us act in concert to bring the kingdom of God here on earth.
Our intention to work as one — together.
Churches to awaken and realize their role in these critical times.
Restore trust with each other to strengthen partnership and move on with the mission.
- Trust God, be bold and take risks!
- Youth empowering for sustainable, transformative mission-holistic-integral, contextual-historical
- A genuine and risky accompaniment that is willing and able to collaborate and innovate
- Relations are positive and balanced between “soft” and “hard” exchange: inputs, outputs, results, change, etc.

Asia and the Pacific Consultation: Participating Partners

The Amity Foundation
Asia-Pacific Mission for Migrants
China Christian Council/National TSPM
Christian Conference of Asia
Chung Chi College
Church of Bangladesh
Church of Christ in Thailand
Church World Service Vietnam
Ewart Women’s Christian College
Forman Christian University
Hong Kong Council of the Church of Christ in China
McGilvary College of Divinity
Migrante International
National Christian Council of Sri Lanka
National Council of Churches in Korea

National Council of Churches in the Philippines
Pacific Conference of Churches
The Presbyterian Church in Myanmar
Presbyterian Church in the Republic of Korea
Presbyterian Church of Korea
Presbyterian Church of Taiwan
Presbyterian University and Theological Seminary
South Asia Institute of Advanced Christian Studies
St. Andrew’s Scots Kirk Church, Sri Lanka
United Church of Christ in Japan
United Church of Christ in the Philippines
United Mission to Nepal



Latin America and the Caribbean Consultation

Countries:

Argentina
Brazil
Cayman Islands
Costa Rica
Chile
Colombia
Cuba
Curaçao
Dominica
Dominican Republic
El Salvador
Guatemala
Haiti
Honduras
Jamaica
Mexico
Nicaragua
Peru
Surinam
Trinidad & Tobago
Venezuela



The Latin America and Caribbean partner consultation held Feb. 25–28, 2019, in Cartagena, Colombia, marked the end of the cycle of four international consultations with global partners. Sixty people representing 33

partner churches, theological seminaries and faith-based organizations joined Presbyterian Mission Agency staff at the consultation.

The opening devotional reflection was led by the Rev. Blanca Cortés, dean of the Evangelical Faculty of Theological Studies in Managua, Nicaragua. As she glanced around the room, Cortés recalled that Jesus’ parable of the mustard seed, found in Matthew 13, reminds us that “the potential of God’s Realm — hidden in a tiny grain of mustard — sprouts forth in our relationships and provides the fertile space where God’s Spirit comes to nest.”

The Rev. Dr. Yvette Noble Bloomfield, deputy general secretary of the United Church in Jamaica and the Cayman Islands, led participants in a conversation on Matthew 25. As she approached Jesus’ treatise on the judgment of the nations at the end of Matthew 25, Bloomfield insisted that the division between sheep and goats, between the righteous and unrighteous, was not due to the latter’s violation of a moral code but because they failed to be fully human toward their fellow humans. They failed to show compassion. This extended to a failure of memory on the part of the unrighteous, Bloomfield said. They ask the divine judge, “When did we do all this to you, Lord? When did we see you hungry, thirsty, naked and imprisoned?” They failed to recognize their own inhumanity.

“What does the PC(USA) seek through mission?” Bloomfield asked. “If we are seeking fame and a sterling reputation, we won’t find it in this text. God’s mission is not to promote acts of charity, but to touch the lives of

broken communities and broken individuals. We touch each other by building relationships. We don’t send a package to the poor; we visit them in prison. We question how food has become a weapon of war. We question the commercialization of water sources. We challenge homelessness, and the building of walls to keep us separate from those who are on the margins.” In all of this, Bloomfield observed, we must pay careful attention to how and through whom we have experienced God’s grace in our lives. To shield ourselves from those who suffer, from those on the fringes of society, is to shield ourselves from God’s grace.

“When you think of the Caribbean, you probably think of sun, sea and dance. But pain and possibility are closer to the truth,” says Gerard Granado, general secretary of the Caribbean Council of Churches. Granado described the Caribbean as one of the most complex and diverse regions on the planet. A history of competing empires has left the region with the challenge of building coherent societies out of the remnants of genocide, the slave trade and indentured servitude.

Granado added that other major challenges for this region include climate change, immigration, violent crime related to drug trafficking, and violence against women and children.

The Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency, led the meeting through the PC(USA)’s vision to become a Matthew 25 church, and thanked participants for the thoughtful and provocative table discussions. She enthusiastically commented, “Thank you for challenging us. We need to be challenged!”

Latin America and the Caribbean Consultation: Table group responses

Where is God calling us to put our energy today?

- Loving
- Celebrating
- Growing
- Listening
- Articulating
- Praying
- Receiving, welcoming
- Strengthening
- Sharing
- Accompanying
- Systematizing
- Reconciling
- Transforming
- Discerning
- Learning
- Reforming
- Find meaning for life and for community. The church should accompany people in this search for meaning.
- Recognition and acceptance of the other as a full human being with dignity
- God's creation: recognizing that we are an integral part of her (creation)
- The theology of the cross as a sign of love toward reconciliation as a main element
- Promotion and construction of peace
- Improve relationship(s) with God.
- Walk with people in the community .

- The church should not lose its identity — social, to educate in all areas, be in solidarity with the other.
- Concern ourselves for the spirituality of others.
- Projects that aim toward growth sustainability and independence of those who live in our communities
- Accompaniment of all vulnerable groups from a faith and human rights perspective
- Humanitarian aid in an ecumenical environment out of diaconia
- Learn to read the signs of the times out of a reflection of the needs of the community.
- Apply the see, judge, act approach.
- See the reality, analyze the reality from the eyes of God, act to see the other as your brother or sister.
- Recover our ecumenical vision — "creation as a manifestation of God."
- The most important thing "diaconia"
- How to recover the vision of a united Latin America
- Human rights
- Economic justice
- Ecological justice
- Gender justice
- Gender diversity
- Social justice
- God is calling us to engage in "kenosis" — self-emptying (Phil. 2:8–11) — in order that the Church might become the church of Matthew 25:31–46.

What does it mean to be partners in God's mission today?

- A two-way street (reviewing the value given to the contributions each partner brings to the table)
- Get to know one another, celebrate together, listen to one another, create and cultivate affectionate and frank relationships.
- An equitable and just sharing of resources to sustain (support) God's mission in the current context
- Challenge one another to be faithful to the gospel.
- The importance of regional liaisons and other staff that have become our family, even though they live far from their borders
- We ask ourselves:
 - What motivated PC(USA) to re-think their mission in this way?
 - Why was Matthew 25 chosen as the theme to motivate the mission of the whole denomination?
- Trust
- Mutuality, mutual transformation
- Prophetic witness
- Intercultural enrichment
- Re-define links (We all give and we all receive.)
- Fraternity (sister/brotherhood)
- Solidarity
- Relationships of respect
- Reciprocity
- Horizontality
- Symmetry
- Complementarity
- Evangelical solidarity
- Respect
- Transparency

- Interdependence
- Communication
- Responsibility
- Questions:
 - What did the PC(USA) learn from its partners in mission from Latin America and the Caribbean?
 - What transformations has it experienced?
- Create dialogue.
- A common project “mutual recognition”
- Mission that we can do together
- Be critical, evaluate projects from both sides.
- Produce educational materials together.
- Common projects: migration, humanitarian aid, human rights, political advocacy, women, children, from the faith perspective, diaconia and rights
- Work the crisis to give meaning to life, to strengthen the church and theological education.
- What is happening in the context of the PC(USA)?
- Mutuality
- Unlearn old patterns of relationships.
- Don’t repeat pattern of capital — labor.
- Matthew 25!! — Risks?
- Building a shared agenda
- Connecting different parts and regional bodies
- Real partnership builds on trust, understanding culture, receiving hospitality.
- Engaging in “kenosis” — self-emptying ourselves to become the Church of Matthew 25:31–46

- “Empty hand theology” — we come ready to receive from each other.

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Fluid, dynamic mutuality between all partners
- Generate a common agenda in the region, grounded in work by consensus.
- Affirm everything that we worked on here; being a Matthew 25 church in a deep way can generate changes in our ways of relating with one another.
- Remember that we are all called to serve (to diakonia); we must walk together as equals.
- Affirm that we should dig deeper into what it means to be a Matthew 25 church. The way in which we need to reflect is the question of what unites us.
- Is Matthew 25 enough to create this union, partnership?
- That what we have begun here goes deeper and generates a change in our relationship as partners
- Remember that diaconal work is important, we are all called to serve.
- Not just economic, but also time
- Walking as equals
- Mutuality
- Establish an ongoing process of discernment and mutual accompaniment and accountability.



Latin America and the Caribbean Consultation: Participating Partners

AIPRAL — Alianza de Iglesias Presbiterianas y Reformadas de América Latina

Asociación La Iglesia De Dios

Asociación Red Uniendo Manos El Salvador

Caribbean and North American Council for Mission

Caribbean Council of Churches

CEDEPCA — Centro Evangélico de Estudios Pastorales en Centro América

Centro Inter-Eclesial de Estudios Teológicos y Sociales

Centro Regional Ecuménico de Asesoría y Servicio

CEPAD — Consejo de Iglesias Pro-Alianza Denominacional

Comunidad Teológica Evangélica de Chile

Comunidad Teológica de México

Comunión Mexicana de Iglesias Reformadas y Presbiterianas

Episcopal Church of Haiti

FUMEC — Federación Universal de Movimientos Estudiantiles Cristianos

Graduate School of Religious Science — São Paulo

Iglesia Evangélica Dominicana

Iglesia Evangélica Peruana

Iglesia Evangélica Presbiteriana en Chile

Iglesia Evangélica Presbiteriana Costarricense

Iglesia Evangélica del Río de la Plata

Iglesia Evangélica Valdense del Río de la Plata

Iglesia Morava en Nicaragua

Iglesia Presbiteriana de Colombia

Iglesia Presbiteriana — Reformada en Cuba

Iglesia Presbiteriana de Venezuela

Iglesias Reformadas — Argentina

Iglesia Reformada Calvinista de El Salvador

Igreja Presbiteriana Unida do Brasil

Joining Hands Network FONDAMA

Misión Evangélica Presbiteriana de Honduras

Presbyterian Church of Trinidad & Tobago

Reformed Church of Curacao

Reformed Church of Surinam

RUMP — Red Uniendo Manos contra la Pobreza

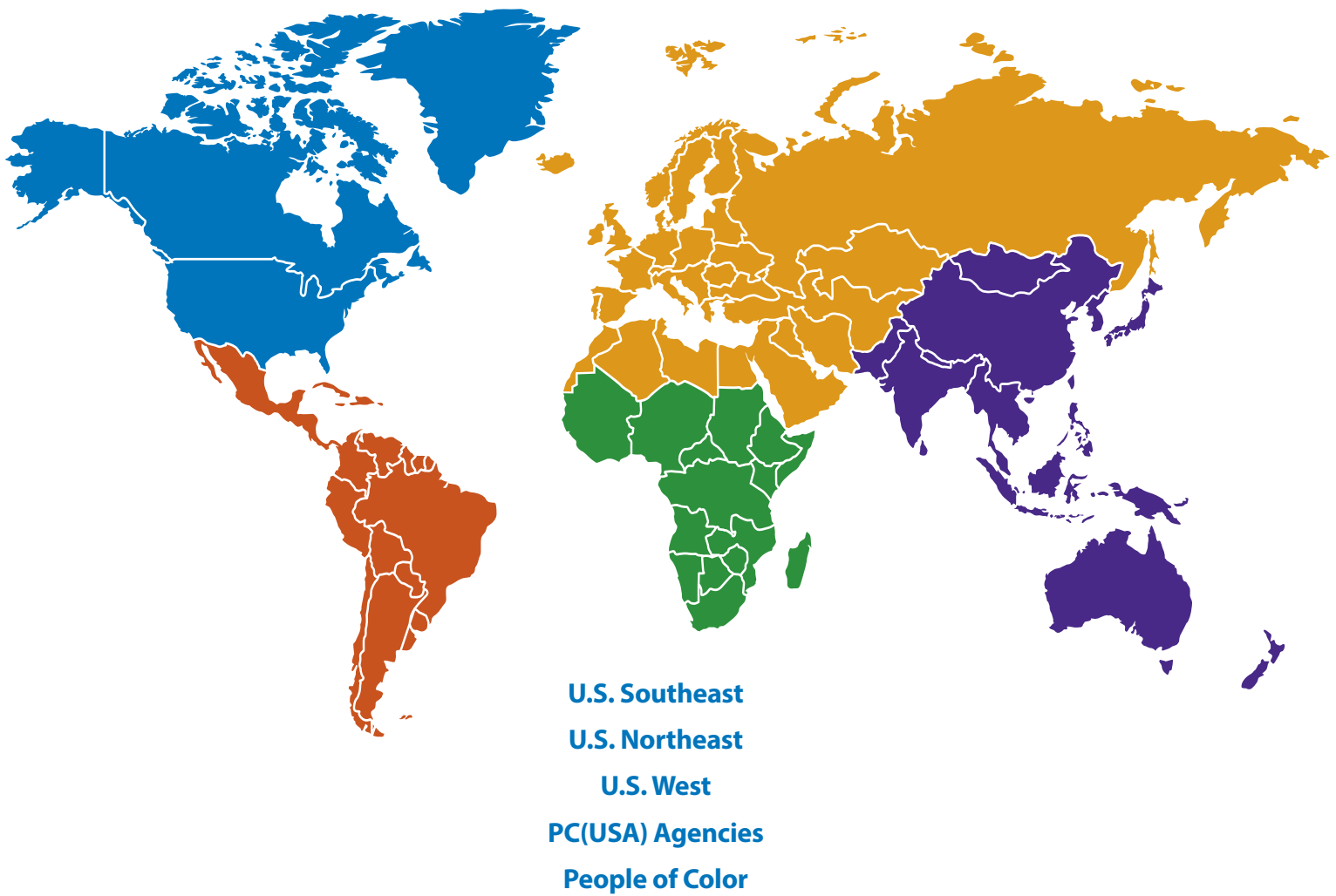
Seminario Ecuménico de Teología en Cuba

United Church of Jamaica and the Cayman Islands

Universidad Bíblica Latinoamericana



Domestic Partner Consultations



U.S. Southeast Consultation

The first of the national consultations was held March 21–23, 2019, at the Calvin Center near Atlanta, GA. Thirty-two people representative of different PC(USA) constituencies in the Southeast region came together to discuss and discern God’s mission in a rapidly changing world.

“Because we are living in a different world, we have to begin to think how to do mission in this particular time, for this particular world,” said the Rev. José Luis Casal, then-director of World Mission. “This is the purpose of this conversation. Every opinion is necessary. Every idea is important.”

The Rev. Marthame Sanders led a presentation on the “sign of the times.” His personal journey is an example of mission extending beyond the confines of traditional “church.” Sanders described his journey from cradle Presbyterian, to seminary “to figure out what I believed,” to mission service with his wife, Elizabeth, in a Palestinian village, to working

in the Middle East office at the PC(USA) headquarters in Louisville, to serving as the pastor of a congregation in Atlanta for 11 years, to a period of restlessness three years ago.

This “restlessness” led Sanders to organize a 1001 New Worshiping Community, which currently exists as the Art, Inspiration, Justice podcast based in Atlanta. He left behind a full-time job with salary, benefits and a pension. “Now I’m part of the ‘gig economy,’” he said. “I am trusting the nudge of God in what I am doing in each and every moment of this ministry,” Sanders said.

The Rev. Dr. Fahed Abu-Akel, the first Arab American moderator of the PC(USA) General Assembly (2002), led the Bible study on Matthew 25. Sharing his life/faith journey, Abu-Akel explained how his mother, Adlah, and Dr. Doris Wilson, a Scottish missionary serving in the Middle East, transformed his life. Because of their witness, they nurtured in him a calling to mission service. In the midst of war, destruction and occupation, the love of parents and family and his mother’s faith in Jesus Christ were the transforming power in his life.

Abu-Akel shared how this transformation led to the founding of the Atlanta Ministry with International Students (AMIS). He served as its executive director until 2012. Initially, there were 2,500 international students from 100 nations involved. Today, 30 colleges and universities in Metro Atlanta minister to 14,000 international students from more than 175 nations through AMIS. It is a transformative ecumenical “mission at our doorstep.”

The Rev. Jan DeVries, then general presbyter of Grace Presbytery in Texas delivered the closing sermon based on Matthew 9:27–31. She began, “So, this morning I stand here as a pilgrim whose journeys which have taught me an incredible reverence for human life, for the powerful complexities of religious dogmatism, for the simplest cravings for basic necessities of human life, for the depth of faith of people as they seek to survive and thrive. What then brings us together in this place? Let me suggest some hopes I bring as we move ahead with a reinvigorated spirit.” She lifted up several crises in the world that need our attention and coordinated efforts: flooding in Nebraska and the upper Midwest, famine in Sudan and solidarity with Palestinian Christians and Muslim brothers and sisters.

“We claim to be mission partners with many international churches. What does it mean to be partners with a church overwhelmed by the impossibility of telling the story, responding to the desperation of human need, and rooted squarely in the Gospel and in the history of teaching and living the Good News? How do we learn afresh to be partners beyond the giving of money, as important as that is? How do we tell the story? How do we make possible the voices that need to be heard on the pages of *Presbyterians Today* or finding ways for webinars, let alone in our own locales? Who are our partners? I suggest that some of our partners have yet to be discovered — here at home and beyond.”





U.S. Southeast Consultation: Table group responses

Where is God calling us to put our energy today?

- More effective communication and interpretation
- Infrastructure needed to build awareness and connect missional efforts/robust mission portal
- Create innovative ways to enhance more local congregations in global mission.
- Deconstruct existing mindset and rebuild.
- Build a model that is flexible and can handle global mission on a relevant way for different types of congregations.
- Shift from contextualization to community development.
- Communication relaying information from mission personnel to mission co-worker to PC(USA) membership and vice versa
- Maintaining focus on "Critical Global Issues" on an international and local level

How our local issues inform our understanding of global issues

What does it mean to be partners in God's mission today?

- Communication
- Engagement
- Relationships of mutuality
- Student engagement (i.e., with International students like Fahed suggested and like they do in Atlanta)
- Support networks
- Support and give guidance; time and energy.



- Visiting each other (not just U.S. people go "over there") — speaking, learning about community and church projects, etc.
- Community effort/mutuality
- Priority: environmental justice because it affects all of us; we need to listen to partners especially in places and communities who have not been the major contributors to environmental destruction like wealthy people from the U.S. have.
- Hospitality
- Mutuality
- Empowering each other
- Focus on mutuality of the relationships: mutual accountability, mission with others and not for others; mission that includes receiving from partners and not only giving to.
- The centrality of Jesus Christ is demonstrated in our shared commitment to God's reign of justice.

What is the one thing that you would like World Mission to hear and take away from this consultation?

- We believe in and seek to EMBODY an intentionally mutual partnership model of mission, in World Mission, mid councils, and partnership groups: (i.e., Presbyterian Peace Fellowship and other para-church orgs, Mission Networks, etc.). We practice this mutuality and partnership in:
 - Communication
 - Addressing the emerging realities of global mission partners

- Exchange of ideas
- Sharing resources (finances and others)
- Sharing information
- The necessity of making dynamic decentralized connections between PMA, mid councils, congregations and global partners with a central focus on God's mission
- Presbyterian World Mission serves as a conduit of God in the world, standing in mutuality with global mission partners and helping the members of the PC(USA) understand that we need our mission partners more than they need us so the PC(USA) may sustain focus on the important over the urgent.

U.S. Southeast Consultation: Participating Constituents

1001 New Worshipping Community (Aijcast)
Boriquen/Iglesia Presbiteriana En Camarones
Charleston Atlantic Presbytery
Friends of Sabeel North America
Grace Presbytery
Iraq Partnership Network
Joining Hands for Justice
Madagascar Mission Network
Mid-Kentucky Presbytery
Mission: Hope — Congo
Mujeres Hispanas Latinas Presbiterianas

National Asian Presbyterian Council
National Black Presbyterian Caucus
National Middle Eastern Presbyterian Caucus
Presbyterian Peace Fellowship
Presbytery of Greater Atlanta
Presbytery of Tropical Florida
Salem Presbytery
Second Presbyterian Church of Louisville
Synod of the Mid-Atlantic
Synod of South Atlantic
Young Adult Volunteers Alum
Young Adult Volunteers Alum Leadership Council



U.S. Northeast Consultation

Thirty-eight people representing congregations, new worshipping communities, mid councils, caucuses for communities of color, Young Adult Volunteer alums, mission networks and others gathered April 4–6, 2019, at the Stony Point Center in Stony Point, NY. The first day of the consultation coincided with the 51st anniversary of the assassination of the Rev. Dr. Martin Luther King Jr., who is remembered for his legacy of courage, not fear.

Rick Ufford-Chase, co-director of Stony Point Center and moderator of the PC(USA)'s 216th General Assembly (2004), spoke about the signs of the times, saying Presbyterians must be prepared to practice boldness in a time of fear. "We are a fearful people. We are scared to death," Ufford-Chase said. "If we want to do, embody, be mission in the coming year, we must recognize and be able to accept the cost of following Jesus." He said the goal is not to get more people on the Presbyterianism

bandwagon, but for the Presbyterian Church (U.S.A.) to be known for its core values and commitments. To have people say, "Oh, yeah: They're the ones actually willing to put skin in the game when they say they're sorry for all the things they did to the Native Americans in the United States, or to indigenous persons anywhere in the world." He added that he doesn't care about growing the number of Presbyterian church members, but instead cares "about being a faithful follower of Jesus. I think that's what mission should be."

Rev. Raafat Girgis, moderator of the National Middle Eastern Presbyterian Caucus, led the Matthew 25 Bible Study. He said he comes from a marginalized community and that Matthew 25 "emphasizes a holistic living of the Gospel, both spiritually and in social activism." Girgis explained the message of Matthew 25 for the 21st century is spiritual maturity and focusing on the other. He quoted Paul in Colossians 1:28–29 in which Paul describes why he struggles with all the energy God has inspired in him so that he can "present everyone mature in Christ."

The Rev. Shannan Vance-Ocampo, general presbyter of the Presbytery of Southern New England and chairperson of the Outreach to the World Committee of the Presbyterian Mission Agency Board, said: "It was energizing to talk with Presbyterians from around our region who are invested in World Mission from different locations and missional commitments. There are many shifts in our future, and I am excited to see how World Mission, in consultation with partners internationally, domestically and within the Presbyterian Mission Agency and Office of the General Assembly, sees that future unfolding as they present plans in the fall of this year."

Teresa Larson, an alumna of the PC(USA)'s Young Adult Volunteer program and student at Louisville Presbyterian Theological Seminary, seemed to agree with Vance-Ocampo. "It was encouraging and inspiring to be in a place with leaders from all across the denomination who were not afraid to share their experiences, challenge one another, or reimagine new missional and relational paradigms for the PC(USA)." She added: "I'm hopeful that the leaders in World Mission heard the resounding desire for clear communication, resources to facilitate connections of mutuality across all dimensions of our denomination's approach, and understanding of what it means to be a church that is co-laboring with God, one another and all of our global partners."



U.S. Northeast Consultation: Table group responses

Where is God calling us to put our energy today?

- Call to rediscern our call — we are not going anywhere, the mission field is everywhere.
- To relearn mission — mission as learning, in all places, at all times
- Teach, Preach, Heal (1 Tim. 2)
- Calling: to accompany and to be accompanied
- Co-laborers — 1 Cor. 3:9 (Amaury Tanon-Santos' translation: "We are co-laborers together in God's Synergy, caring for and building up the economy of God.")
- Our calling is reckoning with our history, and then Micah 6:8 — Justice, kindness, walk humbly with our God.
- Calling — the mutual practice of annunciation and denunciation, choosing life over death, and love over hate

What does it mean to be partners in God's mission today?

- Partnership: issues-based
- Climate change, immigration – issues that affect everyone, everywhere
- Looking for mutuality and commonality — question the continuing use of partnership language
- Partnership is genuine relationship.

- Partnership is showing up, consistently.
- To continuously embody Matthew 25 values
- To witness to the transformative power of Jesus Christ

(Brief Statement of Faith 11, lines 65, 66)

- Partnership is solidarity and deep listening.
- Solidarity — broader than current definition of partnership
- Partnership — mutual learning, building and becoming our hopes for others

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Do a follow-up with mission co-workers to use skills learned in other countries as a domestic co-worker, and share their skills needed in U.S. communities (i.e., sustainable agriculture). And/or partner with mission leader from other country to share skills as mission co-workers here.
- Holistic and reciprocal mission
- Prioritize and structure the relationship of World Mission to congregations and mid councils according to the 3 emphases of the Matthew 25 initiative
- Stop being fearful and prophetically dismantle our othering-ness.
- Learn to be adaptive, innovative, and responsive.



U.S. Northeast Consultations: Participating Constituents

1001 New Worshipping Community
(Okra Abbey)

Borinquen Puerto Rico

Cuba Partners Network

Ethiopian Mission Network

First Presbyterian Church of
Plymouth, Michigan

Ghana Mission Network

Guatemala Partnership Network

Israel Palestine Mission Network

The Interdenominational
Theological Center (Atlanta)

Kenya Mission Network

Maumee Valley Presbytery

Mid Atlantic, 1st Rocky Mount,
Black Caucus

Mission Presbytery

National Asian Presbyterian Council

National Hispanic Latino/a
Presbyterian Caucus

National Middle Eastern
Presbyterian Caucus

New Wilmington Mission
Conference

Niger Mission Network

Northeast/Southern New England/
Presbyterian Peace Fellowship/
PMAB

Pittsburgh Presbytery

Presbytery of Elizabeth and
Presbytery of Newton

Presbytery of Lake Michigan

Presbytery of Northumberland

Redstone Presbytery Synod of the
Trinity

Synod of the Covenant

Synod of the Northeast

Synod of the Northeast —
Presbytery of Newton

Synod of the Trinity

Synod of the Trinity/Shenango
Presbytery/New Wilmington
Presbyterian Church

Young Adult Volunteers

Young Adult Volunteers/
Presbiterio de San Juan



U.S. West Consultation

World Mission's third national consultation was held May 10–12, 2019, at Zephyr Point Conference Center in Zephyr Cove, NV. Thirty-seven Presbyterians gathered to provide input into World Mission's strategic planning process.

"Together we want to take a new look at the future, what it is and what we need to do in this new world," said then-World Mission Director Rev. José Luis Casal. "The biblical word that there 'is a new heaven and a new earth' is always God's work."

Early in the consultation in his reading of the "signs of the times," Rev. Jerry Van Marter, former director of the Presbyterian News Service (PNS) and currently the stated clerk of Mid-Kentucky Presbytery, shared some of his insights gleaned from his 26 years with PNS. He described the "Cuban GPS," by which remote churches on the island can only be found by asking a succession of strangers along the road for directions. The lesson to be learned, Van Marter said, "is that we need to admit

sometimes that we just don't know where we're going until we get there. Strategic planning is necessary, but it won't always take us where we need to go."

Noting that more than two-thirds of Presbyterian churches have fewer than 100 members, Van Marter said the PC(USA)'s whole concept of world mission — congregations sending large groups on mission trips, large congregations with "mission pastors," and resources geared to medium- and large-sized churches — "is not reality-based." He questioned how we can adapt World Mission and its resources so that churches with fewer members are able to participate in mission.

Rev. Dr. Valdir França, area coordinator for Latin America and the Caribbean, led a Bible study and discussed the PC(USA)'s Matthew 25 vision, which seeks to engage congregations, presbyteries and synods in transformative ministry in their own particular situations.

França pointed out that the context for the writing of Matthew 25 closely parallels the church's context today: cultural and religious identity in the face of a rapidly changing world. "Who are we? and What should we be doing? were a dilemma for the early embattled Christian community just as it is for us today," he said. Matthew, França said, "was trying to help the early Christian community identify itself as a missionary movement, to develop a missionary ethos as its identity."

During the closing worship, the Rev. Cindy Kohlmann, co-moderator of the 223rd General Assembly (2018), preached on Matthew 25:31–46. After reading the passage from The Message, Kohlmann explained, "The most significant language shift between The Message and the NRSV is this: instead of using 'the least of these' to describe those who received care, The Message uses 'someone who was being overlooked or ignored.'" Kohlmann said this change in language is helpful because it redirects our focus and helps us learn the truth. She said Jesus centers the forgotten and marginalized by claiming their identity as his own, and it's how we notice those we would normally ignore that is at the heart of God's judgment.

"During this World Mission Consultation, we have lifted up again and again that we need to be in relationships of mutuality, where those of us who are dominant, powerful and privileged conduct ourselves with humility and listen more than we speak," Kohlmann said. "That begins with de-centering, which leads us to noticing, seeing and valuing, which, when we're willing to take the risk of our hearts being broken and our priorities being challenged, leads us into relationship. For us in the dominant culture, for us as members in the PC(USA), this is the place where the risk is greatest. Will we stop and notice? Will our noticing lead us to listening? Will our listening lead us to loving?"



U.S. West Consultation: Table group responses

Where is God calling us to put our energy today?

- Calling to energy
- Communication
 - o Ministries
 - o Effectively
 - o Intersectionally
 - o Listen and hear
 - o Model a good way
 - o With mid councils, GA, national office
 - o With pews
- Restoration: core praxis of Christian mission/living out the gospel
- Diverse expressions
- Our calling from God to share the gospel and our engagement in community go hand in hand
- To be led by the majority world
- God is calling the PC(USA) to let our partners (broadly understood) set the agenda.
- God is calling PC(USA) to erase historical boundaries.
- Reconciliation and peacemaking
- Being more in relationship with each other
- Operating in a more holistic way (spiritual, physical, social)

What does it mean to be partners in God's mission today?

- Mutuality
- I learn from you, you learn from me
- World Mission learns from pews, mission field, etc., and vice versa.
- Gospel and justice must go hand in hand in priority and practice
- Responsive/agility

- Mutuality: humility
- Mutual listening and learning, across nations and between local and national PC(USA)
- Rethink "resources" — sharing, valuing all types of resources and challenging structures that limit them through stipulations and restrictions (of people, money, etc.) with polity, legal, etc.
- For the PC(USA), being partners means working in mutuality.
- For the PC(USA), being partners means listening.
- Building trust
- Mutual accountability

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Humility
- Be with all the people — spend more time?
- Mission is BEING WITH
- Be/continue to be — Humble in approach to ministry
- Apply/change what you have heard/learned.
- Often we talk about but don't really change.
- Emphasis on world mission and local mission
- Determine WHAT is really needed.
- Continue to work on communication — try and try again until we get a response!
- Does World Mission see us (synods, mid councils, presbyteries, churches) as partners — U.S.-based resources?
- When you bring in people of color, be sure to put people, systems and support structures in place to allow them to soar using their gifts.



- In light of a vision inclusive of the whole gospel:

Nurture collaborative relationships between World Mission and the local churches, including presbyteries.
Learn about and allocate resources to empower local church mission initiatives.

- Breaking paradigms

Breaking down barriers to the free flow of expertise and experience of the Gospel:

West — majority world

National — Local

World Mission — local church ministries (especially those who are welcoming the world)

- Mutuality can't happen without continuing to listen to all constituencies and people that we haven't characteristically heard (especially the voices of people of limited economic resources) ... and listening without adjusting to what you've heard doesn't produce real mutuality.

Argument over "voices long silenced" vs. the poor

Negative vs. positive

All constituencies

People we haven't characteristically heard

- Engage and collaborate with younger generation in our local faith communities.
- World Mission to stimulate innovative thinking about mission priorities and increase our agility in addressing them and responding to anticipated trends and technological changes in the world

U.S. West Consultation: Participating Constituents

Anaheim Korean Presbyterian Church at Southern California and Hawaii

Calvin Institute of Christian Worship

Community Presbyterian of Riverside Presbytery

Covenant Network of Presbyterians
EMPACT Africa

First Presbyterian Church of Fort Worth

Grace Presbytery

Korean P.C. of Miami

Living Waters for the World

Mid-Kentucky Presbytery

National Asian Presbyterian Council

Presbytery of Los Ranchos

Presbytery of San Gabriel

Point Loma Community Presbyterian Church

Redlands Community, Riverside Presbytery

Saint James Presbyterian Church/
NAPC

Synod of Southern California and Hawaii/St. Mark PC/Los Ranchos

Stony Point Center/Presbyterian Network for Korea

Synod of Southern California and Hawaii/International Theological Seminary

Synod of Southern California and Hawaii

Synod of Southern California and Hawaii/Brentwood

Presbyterian Church

Syria Lebanon Partnership Network

Young Adult Volunteer Program



PC(USA) Agencies Consultation

Participating Constituents:

*Presbyterian Mission Agency
Office of the General Assembly
Presbyterian Investment
& Loan Program
Presbyterian Foundation
The Board of Pensions
Presbyterian Women*

The fourth national consultation was held June 5, 2019, in Louisville, KY with 54 staff representatives from the Presbyterian Mission Agency (PMA), Office of the General Assembly, Presbyterian Investment & Loan Program, Presbyterian Foundation, The Board of Pensions and Presbyterian Women. The gathering began with participation in the Intercultural Celebration prepared by Racial Equity & Women's Intercultural Ministries in the Presbyterian Center's Chapel.

Following the Intercultural Celebration, Rev. Dr. Diane Moffett, president and executive director of the PMA, led the gathering in a Bible study on Matthew 25, reminding participants of the origins of the Matthew 25 vision and its three programmatic emphases: eradicating poverty, overcoming structural racism and promoting congregational vitality.

Rev. Dr. Cliff Kirkpatrick, former stated clerk of the General Assembly, former director of Worldwide Ministries, and now professor of World Christianity and Ecumenical Studies at Louisville Presbyterian Theological Seminary, set the scene for the consultation. Kirkpatrick gave the assembled gathering a 22-question pop quiz on ecumenical and interfaith developments that have occurred over the last century.

Test-takers were surprised at some of the answers to Kirkpatrick's quiz:

- While a century ago 4 in 5 Christians lived in North America or Europe, that number today is about 1 in 3. About 2 in 5 Christians now live in Asia or Africa, which is now the world's statistical centerpiece continent of Christianity.
- While the current membership of the Presbyterian Church (U.S.A.) is about 1.45 million, fully 94 million people around the world worship in churches founded or co-founded by PC(USA) mission efforts. "That's often a surprise to our people," said Kirkpatrick. "We have a network of friends and colleagues around the world."
- In Latin America, the largest group of Christian worshipers is not Catholic, but Pentecostal.
- The title and theme of the most recent World Council of Churches conference on mission and evangelism was "Together Toward Life: Mission from the Margins." That movement started out as "mission to the margins," Kirkpatrick said, one that focused on serving and caring for people.

Gradually that's morphed into "mission from the margins" because "part of mission is to be open to finding mission happening where we didn't expect it," he said.

In three or four decades, Islam may well be one of the largest religious groups in the U.S., Kirkpatrick said. Part of that will occur through immigration patterns, he said, although about 70% of people who immigrate to the U.S. are Christian. "To be the church is to be a missional church," not one that sees mission "as one more program," Kirkpatrick said. "It is who we are and how we are engaged in what we do."

This was a slightly different consultation where the participants made recommendations not only for World Mission, but also for the work of the Presbyterian Mission Agency. During the conversations it was repeatedly emphasized the need to dismantle the silos and develop a collaborative model of mission. Mission is the work of the whole church and starts with our personal transformation. "We have to be transformed if we want to be transformative," expressed James Rissler, president and CEO of Presbyterian Investment & Loan Program.



PC(USA) Agencies Consultation: Table group responses

Where is God calling us to put our energy today?

- Clarify our calling.
- Flip the script — do things in new ways.
- We need to engage in a new way. One of the things we are sensing is God inviting us to a new way of calling. Whom do we call? Where do we call? Calling and sending: maybe we are being called away from a colonial model of sending to identifying partners and having them called as our mission co-workers (turning things upside-down).
- The context for calling is larger than World Mission and larger than the PC(USA). That gets to the importance of interpreting to our congregations and beyond them: how does the PC(USA) engage in the world?
- God is the oppressed, the vulnerable. What would it look like to listen to and follow their cue?
- OK to let go
- Calling to join in rather than lead
- To disrupt systems of injustice (Matthew 25)
- Rejoice together in God's love (as a response).
- Working across ministry areas and agencies of the PC(USA)
- In the Presbyterian Center, BE the hands, feet and voice of Christ in the world (be a Matthew 25 church).



What does it mean to be partners in God's mission today?

- Reframe it, keeping in mind and having a greater awareness that partnership comes with power imbalances.
- Be open. Reverse sending mission co-workers, be open to receiving people here to teach us. And more focus on mission in the U.S. There are many potential mission partners who have moved from other countries to this nation. Mission happens around the world and across the street .
- Get back to that sense of partnership within our agencies, within the PMA. We need to do that with integrity before we can talk about being faithful partners externally. If we are not doing it well "at home" in our own building, then how are we doing that with integrity beyond ourselves?
- We need to not only pay lip service to partnership. It does not mean listening only to our partners but also being transformed by our partners. If a congregation wants to invite people different from themselves, you don't invite them to assimilate. What would it look like to be partners that listen but also transforms the way we partner?
- What if partnership is not attainable, do we give up? Because God calls us to it, we keep going on.
- Confession has to be a big part of all of this. What do we do when we cannot do that? Sometimes you cannot. But you can move forward and try not to repeat the same mistakes as before.
- Going into partnership with a willingness to be transformed, knowing that it is God that does the transforming

- Sharing of dreams, challenges and opportunities (where we come together to talk about all of those)
- Imagine new structures and accountabilities to nurture partnership. If you are seen as doing better work by keeping in your own silos, then that is not going to happen.
- Use the Presbyterian Center in partnership with the community and in support of the community, working on Matthew 25 calling.

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Every action of every ministry area affects every other ministry area and their ability to do their actions.
- Concern about the process and the depth of work being done in the consultation and the coordination that did or did not happen with other ministry areas beforehand and during the consultations, and the materials that were presented. We would have liked fuller

reporting on information shared in the past consultations.

- Matthew 25: if we are living into being a Matthew 25 church then we need an organizational framework to be a Matthew 25 church (hiring, developing staff, evaluation, etc.).
- Thank you for allowing us to be part of this conversation and to continue to shake things up, and help us move from the center to the margin model with the notion that so many good things are happening at the margins, which is actually the new center. Don't be afraid to look at what we are not doing well.
- Help us as people who work here in the center to be more involved in the community here in Louisville in making a difference, informing partnerships that will enhance our ministry.
- We want World Mission to be encouraged. It is a daunting task, but PC(USA) is a people of hope.
- If being collaborative and partnership-oriented is a priority, then Leadership

Cabinet members have to be the first to demonstrate and set that expectation for staff, to be willing to collaborate and engage in partnership.

- Focus on the structural issues: the inherent structures that have caused problems. You still have to address symptoms but focusing on structures that cause that. And for those affected by improper structures in place, that there would be ways to address that.
- Mission co-workers need to be held accountable. They lift up global partner projects. Who vets the projects of global partners?
- What is the face of the mission co-worker that we are seeing? Whose story are we hearing? What message is being transmitted? Whatever the mission co-worker is doing, whatever they look like, they are representing the PC(USA).
- How can we be encouraged to cross over ministry areas to learn about each other?



People of Color Consultation

Participating constituents:

Administrative Services Group
Atlanta Presbytery
Avenue Presbyterian Church
Charleston Atlantic Presbytery
Compassion, Peace and Justice
Crossroads Antiracism
Organizing & Training
Ewe Church of America (NCP)
Hispanic/Latinx National
Presbyterian Caucus
Korean Central Presbyterian
Church, Cleveland, Ohio
Korean Presbyterian Church
of Miami
Presbyterian Church in Taiwan
Presbyterian Church (U.S.A.)
Human Resources (A Corp)
Presbyterian Mission Agency
Presbytery of Minnesota Valleys
Pulse Church, Atlanta, Georgia
Racial Equity & Women's
Intercultural Ministries
Riverside Presbyterian Church,
Sterling, Virginia
Virginia-Highland Church,
Atlanta, Georgia
Westminster Presbyterian
Church, Trenton, New Jersey

On June 30, 2019, 31 people of color gathered in Louisville for the final consultation of the World Mission strategy process, exploring the same question as the other consultations: How should we do mission in the 21st century? The group was welcomed by the Rev. José Luis Casal, then-director of World Mission, who invited the participants to be honest and share their ideas and challenges. He repeated the same invitation that led the previous consultations: "Be honest, be blunt, make us feel uncomfortable."

Rev. Alexandra Zareth, associate for Leadership Development & Recruitment for Leaders of Colors, led the opening worship challenging the participants to think creatively and to be open to new possibilities. Using the text of the conversation between Ruth and Naomi in the Old Testament, Zareth challenged the group to consider, "What if this conversation was something different and implied different things?" This challenge to imagine other possible alternatives opened the dialogue in a very creative way.

Following the pattern of the other consultations, the Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency, led a Bible study on Matthew 25. She informed the consultation that the text of Matthew 25, adopted by the 2016 General Assembly for all our churches, is the biblical foundation of the PC(USA)'s new mission strategy and will help us to understand how to do mission in the 21st century. To be a Matthew 25 church is to be a mission-oriented church.

Following her presentation, the gathering was led in a reading of the "signs of the times" by the Rev. Alonzo Johnson, director of the Self-Development of People program, exploring and analyzing the current context in the U.S. and the world today.

People of Color Consultation: Table group responses

Where is God calling us to put our energy today?

- Confess, lament and repair the Christian hegemony and white supremacy ideology, i.e., colonialism, capitalism, war mongering, we imposed and help spread globally
- Critical presence that centers relationships and is grounded in reciprocity/mutuality
- Must be transformed from just evangelism (Matthew 28) to a holistic ministry (Matthew 25)
- Evangelization
- Matthew 25 church
- Rebirth our theology of mission in thought and practice
- We are called to be partners in the work that God is already doing in the world.
- Our call is to remember both what God has done for us and the pain we have caused in mission work.

- Our call is to have the conviction to do what God wants us to do now.

What does it mean to be partners in God's mission today?

- Engage in partnership that exhibits intentional listening, that proactively responds to and is animated by the needs of global partners.
- Sending vs. transformation
- What would the transformation process look like in practice?
- Partners must be heard and heeded.
- Review collaboration (or lack of) with migrant churches.
- Reciprocity
- Equality in/of relationships
- Partnership requires mutuality, fairness and trust.
- Partnership is more about listening than imposing our ideas (listen to what God is saying and what the community is saying).

What is the one thing that you would like World Mission to hear and take away from this consultation?

- Dismantle the white supremacists colonizing structure.
- Whatever changes come as a result of this consultation, please be discerning and diligent in taking time to communicate and share those changes/shifts with the various communities through local church, engagement, individual stakeholder conversation and popular education and articulation in the public space.
- Stop and actually listen in order to renounce and relinquish the power and perspective under which we currently do mission to others and make the necessary personnel, systemic, and theological changes so we can live out God's incarnate mission.
- Systemic change will bring new life to the church (do not fear).



Research Services Key Findings

Themes that
are voiced
most
frequently

1. Listen to each other
2. Be willing to change
3. Partner across agencies and their ministries
4. Prophetic advocacy
5. Educate congregations and presbyteries about chances to work with World Mission
6. Learn from each other
7. Strive for equality but recognize imbalance in partnerships
8. Tell good stories
9. Forge shared vision
10. Work together

*Note: The themes are presented in order of frequency; for example, **Listen to each other** appears more than any other theme.*

World Mission Strategic Planning Consultations: Analysis, Research Services, July 2019

Going Deeper

As you might expect with such a wealth of material, reaching conclusions has been far from easy. Nonetheless, two days of very intense reflection and discussion led World Mission's leadership team to conclude that there were certain issues that emerged from the process that called us to go deeper. We identified them as follows:

- **Missiology**
- **Partnership and mutuality**
- **Matthew 25 vision and our global engagement**
- **Colonialism and its impacts past and present**
- **Content of World Mission's work**
- **Acquisition and use of resources**

While there had been significant missiological input to all the consultations (including the use of Together Towards Life: Mission and Evangelism in Changing Landscapes, the World Council of Churches' 2013 statement on mission and evangelism), there had not been time to deeply engage with the material and grasp such emerging concepts as "transformative mission" and "mission from the margins." Both concepts and other ideas emerging from the process suggest that we need to embrace a paradigm shift in how we approach mission and our global partnerships. However, there is a need for more serious missiological work around this, with both our partners and within the PC(USA).

Mutuality was lifted up by all the global consultations as the form of partnership that we should be striving for, but what might this look like in practice? Because of resource and power differentials this is easier said than done, and by its very nature needs to be worked out with our global partners. It also needs to be considered in the context of the next key theme.

Colonialism and its impacts past and present are the baggage we carry with us, affecting our conversations and relationships in ways that undermine our attempts to nurture healthy partnerships. We need to face this and acknowledge how it continues to manifest itself not only in our international partnerships, but also in our relationships with peoples of color and migrant communities in the U.S. This is heart and center of the work we need to do to overcome systemic racism both in the church and in the world, which is one of the current strategic emphases of the Presbyterian Mission Agency, and an area where — in continuing to wrestle with this — World Mission may have something significant to contribute.

Many questions were raised about the Matthew 25 vision and where it might lead the PC(USA), particularly in its global engagement. This needs addressing so that the frame of reference for our working with Matthew 25 is larger than the U.S. and does not fall into the paternalistic/colonialistic "least of these" trap. Mission understood as being the transformative work of

God (in this passage and others) places those who are on the margins, people who are living in poverty, in prison, or are strangers, as the agents of God's action in the world. What are the implications of this for how we both work, witness and understand ourselves?

Only in the light of digging deeper into these themes can we begin to think about the content and methods of World Mission's work. As we go deeper in our explorations there will be questions around how we acquire and use resources. So, there is more work to do, and more intentional, focused conversations to have. It may not be a strategy as conventionally understood, but it is a program of work that we need to attend to going forward: Exploring with our global partners and domestically how God is leading us to witness to God's love and justice in these times and building each other up to that end.

Notes

[illegible]

Notes

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



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