



THE RACIAL ETHNIC

TORCH

Volume 27, Issue 1, Summer 2017



GROW | TRANSFORM | EMPOWER | LEAD | DEVELOP



A message from the director,

Rhashell D. Hunter

We Are Immigrants and Refugees: God’s Intercultural Community

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God — Ephesians 2:19

We have heard a lot lately about the U.S. government’s policy changes regarding immigration. The rhetoric that surrounds this discussion not only affects immigrants and refugees but affects us all. This edition of The Racial Ethnic Torch magazine focuses on the experiences of being an immigrant or refugee in this climate in North America and the Presbyterian Church (U.S.A.)’s response. The Rev. Lemuel Garcia, associate director of RE&WM, shares his reflections:

Citizens of God’s Reign

by Lemuel Garcia

Fear and anguish spread among the immigrant community in Austin, Texas, and other major cities in the United States in early February. The U.S. Immigration and Customs Enforcement Office (ICE) confirmed that agents had raided homes and workplaces in Atlanta, Chicago, New York, the Los Angeles area, North Carolina and South Carolina. Austin’s Mexican Consulate reported that 49 Mexican nationals were detained over a 48-hour period. In many cases not only were families split but entire households were taken into custody to start deportation proceedings, although some family members were U.S. citizens.

Bans on immigrants and refugees have been issued and racism and discrimination are on the rise in places that were considered safe like schools, houses of worship and workplaces. Individuals have been labeled as “strangers” if they happen to speak English with a foreign accent or have different family traditions than the majority.

It is at such times as these that we need to remember that God’s love and grace are extended to all citizens, regardless of national or ethnic origin and what society says or does to us. We are indeed citizens of the reign of God and also members of God’s household. (cf. Ephesians 2:19).

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On the cover: “An immigrant mother from Mexico and her son, who was born in the U.S., share a moment of joy together at Milner Memorial Presbyterian Church, which houses the 1001 new worshipping community Iglesia Santuario.” (Photo courtesy: Elbis Hernandez)

Save the Date

July 12-16, 2017, National Black Presbyterian Caucus Annual Meeting, *Detroit Michigan*. Contact Lonnie Oliver at oliverkofj3@gmail.com

July 31-August 2, 2017, Women of Color Consultation, *Daytona Beach, Florida*. This event focuses on the inclusion of women of color of all ages in ministry and leadership in the church. Contact Jewel McRae at jewel.mcrae@pcusa.org.

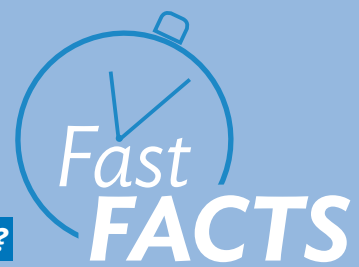
August 1-3, 2017, New Immigrant Clergywomen's Leadership Institute, *Daytona Beach, Florida*. This Leadership Institute will be the space to identify, connect and nurture the gifts of new immigrant women leaders. Contact Jieun Kim Han at jieun.han@pcusa.org.

August 7-10, 2017, "Living, Dying, Rising:" 1001 New Worshiping Communities Conference, *St. Pete's Beach, Florida*. Join other Presbyterians committed to disciple-making, evangelism, church transformation and justice through 1001 new worshiping communities. Contact Vera White at vera.white@pcusa.org.

September 14-15, The Hispanic/Latinx National Presbyterian Caucus Triennial General Assembly, *Denver, Colorado*. Synod representatives with regional Caucus and affiliated organizations will discuss issues related to immigration, new church development, and other important matters affecting Hispanic/Latinx communities. Contact Tony Aja, at tonyajaja@aol.com.

September 15-17, 2017, The Hispanic/Latino Presbyterian Men PC(USA), Tri-annual Assembly, *Denver, Colorado*. "Get up and Serve: The Spirituality of a New Kingdom" (Acts 3:1-8). Learn more at hombresphl.com/home or Contact Rev. Jesús Gallegos-Blanco -chuygallegosb@gmail.com Tel 864-616-8701.

November 2-5, 2017, Racial Ethnic & New Immigrant Seminarian's Conference, *Clinton, Tennessee*. Seminararians will gather in a spiritual environment, engage in vocational discernment, prepare for and explore various paths to ordination, and discuss issues they face as racial ethnic and new immigrant seminararians. Contact Jewel McRae at jewel.mcrae@pcusa.org.



Did You Know?

- ❖ Most members (64%) and elders (66%) are college graduates. All ministers have a master's degree and more than a quarter have a doctoral degree.
- ❖ Approximately 25% of the new worshiping communities in the PC(USA) are comprised of young adults (ages 18-30). Most of the new worshiping communities skew significantly younger than the PC(USA) as a whole.
- ❖ Korean American Presbyterians are the fastest growing membership group in the PC(USA)
- ❖ African immigrants are the second largest growing new immigrant group in the PC(USA)

On the front cover of each *Racial Ethnic Torch*, you will see our mantra: *Grow, Transform, Empower, Lead, and Develop*. The core ministry and the purpose of our work in the Racial Ethnic & New Immigrant Intercultural Ministries office is:

- **Church Growth**, with a focus on new worshiping communities
- **Transformation** of existing congregations
- **Social Justice and Empowerment**
- **Intercultural Ministries**
- **Leadership Development**, with a focus on developing racial ethnic, women, and young adult leaders.

Thus, our mantra is: *Grow, Transform, Empower, Lead, and Develop*. The Racial Ethnic & New Immigrant Intercultural Ministries offices *equip, connect, and inspire* racial ethnic and new immigrant worshiping communities and develop and empower racial ethnic and new immigrant leaders. The ministry area does this through training, coaching, resource development, leadership development institutes, networking, and providing grants to congregations, and communities, racial ethnic schools and colleges, and racial ethnic and immigrant members and leaders. In Racial Ethnic & Women's Ministries, we engage the church in its mission to become more diverse and inclusive of racial, ethnic, cultural, and language groups, and we equip women for leadership in all ministries of the church.

THE **DISMANTLING** OF **IMMIGRANT & REFUGEE FAMILIES**

Impact of ICE raids felt in local communities,
PC(USA) congregations

by Gail Strange | Presbyterian News Service

LOUISVILLE – The United States is a nation captivated by nonstop news coverage of events surrounding President Donald Trump and his administration’s alleged ties to Russia. Each day presents new headlines that are more intriguing than those of the day before.

But while this breaking news is garnering our attention, the administration is quietly working to enact sweeping changes to programs for families, the elderly and the young.

One policy change already issued is the way U.S. immigration laws are enforced. In one such instance, the Perez Dominguez family was torn apart after Immigration and Customs Enforcement (ICE) officers raided their home.

The Perez Dominguez home is filled with the sights and sounds of youngsters playing outside. The children are between five and 10 years old and they cast curious glances as I arrive, my rolling computer bag trailing behind. With puzzled looks on their faces they may be imagining: Who is this person? Is she moving in?

The Rev. Mamie Broadhurst, pastor of Covenant Community Church and a volunteer with the Hispanic/Latino committee of the Mid-Kentucky Presbytery, is there to

interpret the conversation between Rosa (not her real name) and me.

Sitting on the sofa in front of an open window, we hear some of the children’s conversation as they played. While not understanding the entire conversation, one word repeated multiple times was “immigrations.” At their young age I knew nothing of immigrations, if I even knew the word. It seemed awful for these children to have to think about such a heavy and grown-up subject.

As Americans grapple with the president’s order on immigrations and refugees, Rosa spoke about the impact the order is having on the lives of her and her family.

She said it was about 5:50 in the morning when someone knocked on the door of the family’s two-bedroom apartment. Rosa’s sister, Beverly (not her real name), went to see who was there. It was a police officer. After a short time, the officer stopped knocking and left. Beverly watched as the police car drove off.

About an hour later, six of the adults including Rosa left the apartment to go to work while the remaining two adults and three children continued to sleep. As the six started to drive out of the apartment complex a Louisville police officer detained them for a moment. Immediately after the police officer drove away, a van

flashed its lights and blocked them from leaving. It was ICE.

The ICE officers asked where they were from and wanted to see identification. Although they were looking for someone else they threatened to take the six adults into custody.

“You can’t take us; we have kids,” Rosa said. The officers asked where the children were and whom they were with. Rosa answered, “They’re with their dads.”

The officer asked if there were more people in the apartment. At that point all the family members were brought back to the apartment. ICE officers were looking for two people: the family knew one of them, but the person did not live with them, and the family did not know the other.

After identifying everyone in the apartment, ICE officers insisted they be allowed inside to search for the two people they sought. The officers did not speak Spanish so they called the Louisville police officer back to the apartment to interpret the conversation. Rosa said the police officer told the family if the people the officers sought were not in the house, they would not be arresting anyone.

After the police officer convinced the family ICE officers would keep

their word, the family agreed to let them into the apartment without arrest warrants or a search warrant. The officers didn't find the two people they were seeking, but they learned that one of the men they sought was the brother of Rosa's husband.

The ICE officers demanded Rosa's husband tell them where his brother was. When he couldn't, they arrested her husband. Rosa said the Louisville police officer told the family they would be deported if they didn't cooperate with ICE. He also told them they had no rights to anything, Rosa said.

It was at that moment the family's structure was totally changed. Three of the 11 family members were children born in the U.S. Six of the family members were immediately arrested. ICE arrested Rosa's brother-in-law, her brother, her husband and a cousin.

Her brother, who had previously lived for six years in Albuquerque, New Mexico, and had previously been deported, was denied an attorney and deported under the expedited deportation law.

His wife, who was in the U.S. on an expired visa, was pressed to sign deportation papers. She is currently in the process of being deported to Mexico. Rosa's sister Beverly willingly returned to Mexico with her U.S.-born toddler son to be with her husband so their family can be together.

Three members of the Perez Dominguez family were released after paying nearly \$30,000 in bail. Rosa's brother is awaiting an August court date to learn his fate. She says right now the family is in "legal limbo." And no matter what happens, they must repay the money they borrowed for bail.



Elmer Zavala, pastor of the South Louisville/Preston Highway Ministry with Hispanics/Latinos, baptizes the children of families affected by ICE raids.

The legal process for entering the U.S. is lengthy and complex and advocates say immigrants come to this country for a variety of reasons. Some come for political asylum, others to escape violence and the threat of death, and still more to escape extreme poverty due to the lack of jobs. But the one common denominator for immigrants and refugees arriving in the United States of America, even if it means coming without documentation, is a better quality of life for the family.

Becca O'Neill, an immigration attorney with Kentucky Refugee Ministries, spoke about the recent changes in our immigration policy and specifically what U.S. citizens can do to address the situation.

"Our immigration system is broken," she said. "We need to let people in positions of power know that we need to do something to make a change."

She suggests people get involved

with organizations that support immigrants. In Louisville, one organization helping immigrants is La Casita Center. The organization encourages social justice, solidarity and accompaniment of the most vulnerable, and promotion of health and healing among new immigrant Hispanic/Latino families.

"As Presbyterians, we can get to know these individuals to put a human face to the issue and the statistics, and learn about hard-working families that are being ripped apart," said Broadhurst.

As for Rosa, she says with tears running down her face, "I want my family reunited. It's unjust and unfair that we are paying for mistakes that others have made.

"We dreamed of having a better life for our children and our family here in this country. And now, after all we went through to get here, our dreams will not be realized."

PC(USA) LEADERS **ISSUE APOLOGY TO** NATIVE AMERICANS, ALASKA NATIVES AND NATIVE HAWAIIANS

By Jasmine Clark and Randy Hobson

Some of the historic wrongs done by the Presbyterian Church (U.S.A.) against America's native peoples were recently made right as top leaders of the denomination issued a formal apology for harms inflicted.

The Rev. J. Herbert Nelson II, Stated Clerk of the General Assembly, and the Rev. Grady Parsons, former Stated Clerk of the General Assembly, traveled to the northernmost city in the United States—Utqiagvik (Barrow), Alaska—to apologize to Native Americans, Alaska natives and native Hawaiians.

The apology comes as the result of action by the 222nd General Assembly (2016), which directs “that the PC(USA) and its members apologize to United States citizens of Native American ancestry, both those within and beyond our denomination. We offer this apology especially to those who were and are part of ‘stolen generations’ during the Indian-assimilation movement, namely former students of Indian boarding schools, their families, and their communities” (Minutes, 2016, Part I, p. 711 of the electronic file).

The apology was given during a celebration leading up to Kivgiq



(Messenger Feast), a renewal and healing event.

The words of remorse and repentance came more than a century after the Revs. Sheldon Jackson and A.L. Lindsley convinced the Presbyterian Church in the U.S.A. Board of Home Missions to assume responsibility for the new territory of Alaska in 1878. Jackson recruited workers and raised funds to open a mission school that existed until 2007 in the form of a junior college.

These policies came at a crucial time for Alaska. The discovery of gold in the 1890s precipitated an influx of white settlers. Natives were segregated, pushed off their homelands and paid less for work than white settlers—all while facing discriminatory hiring practices.



Sheldon Jackson – *PHS archives*

In 1880 Jackson invited the secretaries of the mission boards of Protestant denominations to a meeting that divided the mission work in Alaska. The board of the Presbyterian Church in the U.S.A. accepted responsibility for Southeastern Alaska, where it had already initiated mission work, and for the far northern regions of the territory.

Sheldon Jackson School –

PHS archives

The schools and other programs that came out of this agreement acted as vehicles through which a philosophy of “civilization” was carried out. In 1887 indigenous languages were banned from schools by the federal government. Materials coming out of Presbyterian mission schools at the turn of the century advertise their adherence to this policy and emphasize the Christian and industrial education being offered.



Eskimo family – *PHS archives*

The current Presbyterian presence in Alaska is through the Presbytery of Yukon, which is part of the Synod of Alaska-Northwest, as well as six congregations in southeast Alaska that are part of the Northwest Coast Presbytery. According to the Presbytery of Yukon website, four distinct language and culture groups are represented: Iñupiat Eskimos in the north who speak Iñupiate; Yupik Eskimos in the west who speak St. Lawrence Island Yupik; and Korean and English speakers in the Interior and South Central.

HANDS & FEET MISSION INITIATIVE LEADS UP TO 223RD GENERAL ASSEMBLY (2018)

By Eva Stimson

Presbyterians are invited to send mission teams to the Presbytery of Giddings-Lovejoy as part of an initiative called “Hands & Feet” leading up to the 223rd General Assembly (2018). The assembly is scheduled to meet June 16–23, 2018, in St. Louis.

The goal of the Hands & Feet initiative is to strengthen local and national mission efforts of the Presbyterian Church (U.S.A.) by encouraging partnerships and mission involvement with cities hosting the biennial meeting of the General Assembly.

“If we, through new and existing mission and ministry programs, immerse ourselves in St. Louis over the next 18 months, our General Assembly gathering will be not just a meeting, but a natural extension of our charge to proclaim the gospel of Jesus Christ in action,” said the Rev. J. Herbert Nelson II, Stated Clerk of the General Assembly.

Nelson’s vision is that in addition to spending money in hotels, restaurants and sightseeing venues, Presbyterians participating in General Assemblies would contribute to the welfare of the host community in more significant ways.

“Beginning in St. Louis, we are going in with our hands and our

feet to have teach-ins, to learn about the realities of life in these communities,” Nelson said. “We’re going in with hands and feet to do some work.”

Andrew Yeager-Buckley, who is coordinating the Hands & Feet initiative for the PC(USA)’s Office of the General Assembly, is working closely with a local task force in St. Louis. He said the goal is that the General Assembly would “no longer just be a meeting that brings financial benefit to a community, but that it would bring a more lasting impact.”

The Rev. Erin Counihan, moderator of the Presbytery of Giddings-Lovejoy, said people in her presbytery are excited about working in partnership with the denomination on this initiative.

“We look forward to making new relationships, serving alongside others and sharing what God is already doing in this place,” she said.

Counihan said there will be opportunities for visiting mission teams to serve in hunger outreach, urban gardening, rural flood relief and more. AMEN St. Louis (A Ministry Embracing the Neighborhood), which operates out of a building next to Oak Hill Presbyterian Church, where Counihan is pastor, is already

offering weeklong community ministry experiences for visiting groups.

The Presbytery of Giddings-Lovejoy has worked through a series of “Sacred Conversations on Race + Action,” based on workshops with congregations following the killing of Michael Brown by a police officer in Ferguson, Missouri. “We hope to share that opportunity with Presbyterians who come here to serve and to learn,” Counihan said.

Yeager-Buckley said planners of Hands & Feet are working with local leaders in the St. Louis area to identify mission opportunities. “We don’t want to recreate work that’s already happening,” he said. “We want to do things that are faithful and truly needed.”

He hopes Presbyterians who participate in mission in St. Louis will be empowered “to look at their own communities in new ways and find ways to meet the needs back home.”

Volunteer opportunities are available for groups starting this May and the initiative will be officially launched during this summer’s Big Tent conference.

More information about Hands & Feet is available at www.pcusa.org/handsandfeet.

“FREEDOM RISING”

calls PC(USA) to action in black communities

“DO JUSTICE, LOVE KINDNESS AND WALK HUMBLY WITH YOUR GOD.” MICAH 6:8

Within five U.S. cities the Presbyterian Church (U.S.A.) is developing pilot programs to confront the societal and racial issues facing black communities — especially destructive conditions that threaten African American males. The “Freedom Rising” initiative will address recidivism, empower African American males to develop hireable skills, provide job placement, support the prevention of substance abuse, and address education. Add your gifts now to help fund this worthy initiative.

Support the Freedom Rising initiative at
presbyterianfoundation.org/freedom





OFF THE RADAR

An unexpected journey to the PC(USA)

By Gail Strange

Becoming a Presbyterian pastor was nowhere on the Rev. Dr. Betty Tom's radar. She had attended Baptist and Pentecostal churches most of her life and was serving in a nondenominational church, and she was content. However, Tom's life took an unexpected turn when she enrolled in seminary. As she worked her way through the courses of Christian Theological Seminary (CTS) in Indianapolis, the time came for her to do her supervised field experience, when seminarians go to work in their field of study in a church.

For Tom this task was not as easy as it was for others. She really wanted to do her supervised field experience at the nondenominational church where she was serving. Unfortunately for her, that church was not willing to allow a woman to have a leadership role. She met the same resistance from Baptist churches—no women preachers. The deadline for an internship was drawing ever closer and Tom was running out of options.

Then a friend suggested she try the Presbyterian Church (U.S.A.).

"What's a Presbyterian?" she asked her friend.

Coming from a Pentecostal and Baptist background Tom didn't think the Presbyterian Church would be a good fit for her. At her friend's insistence, however, she contacted the pastor at Immanuel Presbyterian Church in Indianapolis—a Chinese-American pastoring an

African-American church.

She started her intern program at Immanuel that August. Little did she know, the pastor of Immanuel was looking for an African-American to groom for a leadership role in the congregation. In December, four months after she started her internship, the pastor of Immanuel resigned and for a short period Tom, still an intern, was left on her own with the congregation.

The congregation soon brought in an interim pastor as they searched for someone to fill the position permanently. As fate would have it, the interim pastor retired in May, and Tom again was left to serve the congregation alone.

Tom's internship was scheduled to end in June, but the congregation asked her to stay until they called a new pastor. Several months passed and the session approached her once again.

"This time was different," Tom said. "They asked me to stay on permanently as the pastor. I ended up pastoring the church for 10 years." She then received a call from First Presbyterian Church in Mount Vernon, New York, where for the past five years she has served as the congregation's pastor.

"I'm truly grateful for the opportunities afforded me through the PC(USA)," Tom said. "The Racial Ethnic & Women's Ministries (RE&WM) leadership institutes play a key role in developing and



Betty Tom, pastor, First Presbyterian Church in Mount Vernon, New York.

preparing African Americans and other people of color for leaderships positions throughout the church."

Tom pointed out how the leadership institutes helped equip her to be a better and stronger leader. "It's important to prepare yourself for leadership roles in the church," she said. She advises those graduating from seminary to "Take advantage of the leadership and development opportunities that the RE&WM offers. All of these courses have helped me develop and grow in my knowledge of the Presbyterian Church. We have to prepare now so that when God opens the doors of opportunity we are ready to walk through those doors. We can't wait until the door opens and the opportunity presents itself to start preparing."

PC(USA) DELEGATION INSPIRED BY COMMISSION on the Status of Women

Ministry empowers new group of leaders

By Gail Strange

Twelve young women, sponsored by the Racial Ethnic & Women's Ministries (RE&WM), have been inspired and empowered to make changes in their churches, presbyteries and communities after participating in the Presbyterian Church (U.S.A.) delegation to the 61st Commission on the Status of Women (CSW) at the United Nations.

Each year the Women's Leadership Development and Young Women's Ministries provides scholarships for young Presbyterian women from around the world to attend the CSW—the global policy body of the United Nations Economic and Social Council dedicated to gender equality and the empowerment of women.

This year, the young women came from as far away as Seoul, South Korea, to make the trip to New York City to be a part of the PC(USA) delegation. "It is important that we include young women in the PC(USA)'s delegation," said Jewel McRae, associate for Women's Leadership Development and Young Women's Ministries. "The United Nations Commission on the Status of Women exposes them to issues affecting women from a global perspective. This event gives our young women the opportunity to

network with ecumenical women, to become educated about issues affecting women from all over the world and it teaches them how to advocate for justice."

McRae went on to say that the CSW takes the young women out of their comfort zone, encourages them to think globally and inspires them to want to do more at the local level and in their communities. "In the words of Phumzile Mlambo-Ngcuka, United Nations under-secretary-general and executive director of UN Women, 'We must make sure of equal representation of women

in decision-making and leadership.' For me this is what CSW does for our young women—it prepares them for service for Christ's mission for the church."

Women's Leadership Development and Young Women's Ministries is a national ministry of the Presbyterian Mission Agency operating within Racial Ethnic & Women's Ministries. The office of Women's Leadership Development and Young Women's Ministries provides resources to women ages 18–35 who are considering leadership opportunities in the church.



Young Presbyterian women delegates at the U.N.'s Commission on the Status of Women in New York. (Photo by Gail Strange)

STATED CLERK ENDORSES NEW RESOURCE ON IMMIGRATION AND SANCTUARY

“Welcome and the law” outlines legal issues for churches considering sanctuary, other activities

Office of the General Assembly Communications



Presbyterian Center stages gathering in the chapel in agreement with the church's stance on welcoming refugees.

As Presbyterians increasingly face legal and other issues around providing welcome and hospitality to immigrants, the Immigration Office of the Office of the General Assembly, Presbyterian Church (U.S.A.), has released a new resource for congregations titled “Welcome and the Law.”

General Assembly Stated Clerk J. Herbert Nelson II has issued a letter to the church commending

the new resource. “I extend to you the invitation to discern how you might be called to accompany your neighbors,” he writes. “[This resource] will help begin to answer questions you have about the law and help guide your discernment. Please know that I am praying alongside you as you discern with your congregation or larger community about how God is guiding you to respond.”

“Welcome and the Law” addresses legal statutes governing encouraging, inducing or bringing undocumented immigrants into the United States; transporting and harboring undocumented immigrants within the U.S.; and providing employment or employment services to undocumented immigrants.

It also outlines undocumented immigrants’ and churches’ behavior protected by the U.S. Constitution.



Dear Brothers and Sisters in Christ,

Loving our neighbors has always been a radical idea, and one we need constant reminder to realize. In their time of strife and living in fear, what is required of us when 11 million of our neighbors are at risk of deportation? In this time and place, how are we being called to do justice, love kindness, and walk humbly with our God?[1] This letter is for you, the church, as you discern God's call.

Many of our neighbors who are at risk of deportation have been in the United States for years, sometimes being here longer than in their native country. Many are our classmates, are our children's classmates, are our co-workers, are our parishioners, are session members, are part of the very core of our communities. In these times, when their lives, family ties, and livelihoods are being threatened, we have an opportunity and responsibility to understand and respond to the fear and anxiety of our neighbors. Our neighbors traveled to a foreign land in search of protection, safety, and opportunity, and not in a selfish act, but one done to help their family and community. The Psalmist says in Psalm 23:6, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord my whole life long." The Lord has not forsaken them, but has offered us the opportunity to engage with and become aware of the larger family of God and extend God's goodness and mercy. It is a privilege that our sisters and brothers live among us, teaching us that the world is richer than we can ever perceive and that God's love is larger than we can ever imagine. We are reminded that in a community, we are required to care for one another. If one part suffers, then we all suffer, but when we lift each other up, we celebrate.[2]

As a fellow member of the Presbyterian church, I extend to you the invitation to discern how you might be called to accompany your neighbors. Many of you are already calling and wanting to know what the law says about your plan of action and what are your rights. The denomination has created a new resource; one that will help begin to answer questions you have about the law and help guide your discernment. Please know that I am praying alongside you as you discern with your congregation or larger community about how God is guiding you to respond. And as you think about how you may radically love your neighbor in their time of need, know the denominational offices will be holding you up. Share your stories of response and action so we can share with the larger body. Inform us of the hurting and the celebration. Together, we can inspire change. Along this journey, when we "learn to do good, seek justice, rescue the oppressed, defend the orphan, [and] plead for the widow,"[3] we become the beacons of God's light that burns brighter when we are all a part of God's work and witness.

In Christ,
The Reverend Dr. J. Hebert Nelson, II
Stated Clerk of the General Assembly
Presbyterian Church (U.S.A.)

New Staff



Rev. Princeton E. Abaraoha is the new *Field Staff for African Intercultural Ministries*. Princeton

is pastor at First

Presbyterian Church of Midlothian, Texas. He is the past moderator of Grace Presbytery and an experienced church planter and evangelism coach. In his role as field staff for African intercultural support, he is responsible for nurturing strong and growing African immigrant congregations, empowering African leaders for service in the church, and being a voice for African Presbyterians in the larger church.

He received a bachelor of science in management from the University of Science and Arts of Oklahoma and a master of business administration from the University of Central Oklahoma. Abaraoha holds a master of divinity degree from the Perkins School of Theology at Southern Methodist University in Dallas.



Rev. Lemuel García-Arroyo, *Associate Director of Racial Ethnic & Women's Ministries*.

García-Arroyo previously served as director of alumni and church relations at Austin Presbyterian Theological Seminary. Prior to that he served as associate presbyter in Salem Presbytery in Clemmons, North Carolina; associate executive for crosscultural-multicultural ministries in the Synod of the Sun, Irving, Texas; and as chaplain and Bible instructor at Presbyterian Pan American School, one of the racial ethnic schools supported by the PC(USA) in Kingsville, Texas.

He is an alumnus of Austin Presbyterian Theological Seminary,

Universidad Nacional Autónoma de México and Presbyterian Pan American School. He has also served the PC(USA) on the Committee on the Office of the General Assembly (COGA) and on the Mid Council Administrative Commission.



Rev. Moongil Cho, *Associate for Korean Intercultural Congregational Support*. In

cooperation with mid councils, national agencies and other groups, Moongil nurtures strong and growing churches and empowers and develops Korean leaders for Christ's mission. He assists with Korean evangelism and church growth and is a voice for Korean Presbyterians in the larger church.

Cho previously served as executive presbyter/Stated Clerk of Eastern Korean Presbytery and as pastor of DuRaleigh Presbyterian Church in Raleigh, North Carolina, and as pastor of Korean Presbyterian Church in Louisville, Kentucky. He also served on the Office of the General Assembly Presbyteries' Cooperative Committee on Exams.

He earned a master of divinity degree from Princeton Theological Seminary and he also studied at California State University, Fullerton, and Soongsil University in Seoul, Korea.



Jieun Han, *Associate for Racial Ethnic Leadership Development & Recruitment*.

Han served as church leadership connection consultant in the Office of the General Assembly, prior to entering Louisville Presbyterian Theological Seminary (LPTS).

She earned a master of divinity degree from LPTS in 2015. In her role as associate for Racial Ethnic Leadership Development & Recruitment, she will be responsible for recruiting racial ethnic leaders to opportunities and positions in the church and will develop and implement racial ethnic and women's leadership development events.

Han earned a bachelor of arts in German literature from Sookmyung Women's University in Seoul, Korea, and she served as a mission co-worker in Shenyang, China.

Rev. Rosa Blanca González de Miranda, *Associate for Hispanic/Latino-a Intercultural Congregational Support*. She previously served as

pastor of El Buen Pastor



Presbyterian Church in Winston-Salem, North Carolina — one of the first immigrant racial ethnic faith

communities igniting the 1001 New Worshipping Communities initiative launched at the 220th General Assembly (2012). In her role as associate for Hispanic/Latino-a Intercultural Congregational Support, González de Miranda will serve as a colleague in ministry developing and working to empower leadership in Hispanic/Latino-a congregations and seeking to nurture strong and growing churches. González de Miranda has experience in Hispanic/Latino-a new church development, congregational revitalization, and community and social services, and she has served as a member of various mid council committees. She is a graduate of Seminario Teológico Presbiteriano de México in Mexico City.

July 4-6, 2017, Middle Eastern Pastor's Leadership Development Pre-Conference,

Washington University, St. Louis

This pre-conference is an opportunity for Middle Eastern pastors and leaders to meet for evangelism and church transformation training, as well as community building, spiritual formation and sharing best ministry practices. For more information, contact Magdy Girgis at magdy.girgis@pcusa.org.

July 5-6, 2017, Presbyterian Intercultural Ministries Pre-Conference,

Washington University, St. Louis

Join us as we seek to create "sacred space" for often difficult conversations about the power of race in our lives. Learn to build genuine, mutual and just intercultural relationships and communities. For more information, contact Lemuel Garcia at lemuel.garcia@pcusa.org.

July 5-6, 2017, National Asian Presbyterian Council Pre-Conference,

Washington University, St. Louis

This gathering of Asian Presbyterian church leaders, both clergy and members alike, is an opportunity to learn the structure of the PC(USA) as it exists and pertains to our roles as people of color in the greater church. For more information, contact Mei-Hui Lai at mei-hui.lai@pcusa.org.

July 6-8, 2017, "Race, Reconciliation and Reformation," *Washington University, St. Louis*

Join Presbyterians from around the country to explore the hope of the Gospel and its power to transform society in our current cultural context. Through dialogue, workshops, exhibits and engagement with one another, participants will engage the church in its mission of justice-making and peace. For more information, contact Deb Davies at deb.davies@pcusa.org.

July 8-9, 2017, Presbyterian Intercultural Young Adult Network (PIYAN) Post-Conference,

St. Louis

As young adults in the PC(USA), we are witnesses of God's good work in our lives. We recognize that our unity is enlightened by our different cultures and backgrounds. Join us as we explore the theme "Race, Reconciliation and Reformation." For more information, contact Mei-Hui Lai at mei-hui.lai@pcusa.org.

Who We are

Racial Ethnic & Women's Ministries (RE&WM)

Racial Ethnic & New Immigrant Intercultural Ministries

African American Intercultural Congregational Support
Asian Intercultural Congregational Support
Hispanic/Latino-a Intercultural Congregational Support
Intercultural Ministries
Korean Intercultural Congregational Support
Middle Eastern Intercultural Congregational Support
Native American Intercultural Congregational Support

Racial Ethnic Leadership Development

Mission Program Grants
Racial Ethnic Leadership Development & Recruitment
Racial Ethnic Schools and Colleges

Women's Leadership Development and Justice Ministries

Racial and Intercultural Justice (a shared office with Compassion, Peace and Justice)
Women's Leadership Development & Young Women's Ministries
In covenant relationship with Presbyterian Women, Inc. in the PC(USA)

The Racial Ethnic Torch

Rhshell D. Hunter, director of Racial Ethnic & Women's Ministries, publisher

Gail L. Strange, associate publisher

Jewel McRae, associate editor

Published by the Presbyterian Mission Agency, Presbyterian Church (U.S.A.)

Tony De La Rosa interim executive director

The Racial Ethnic Torch is published three times a year.

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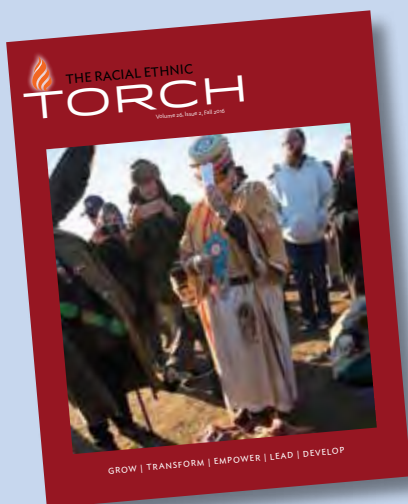
Presbyterian Church (U.S.A.)
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100 Witherspoon Street, Louisville, KY 40202-1396

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