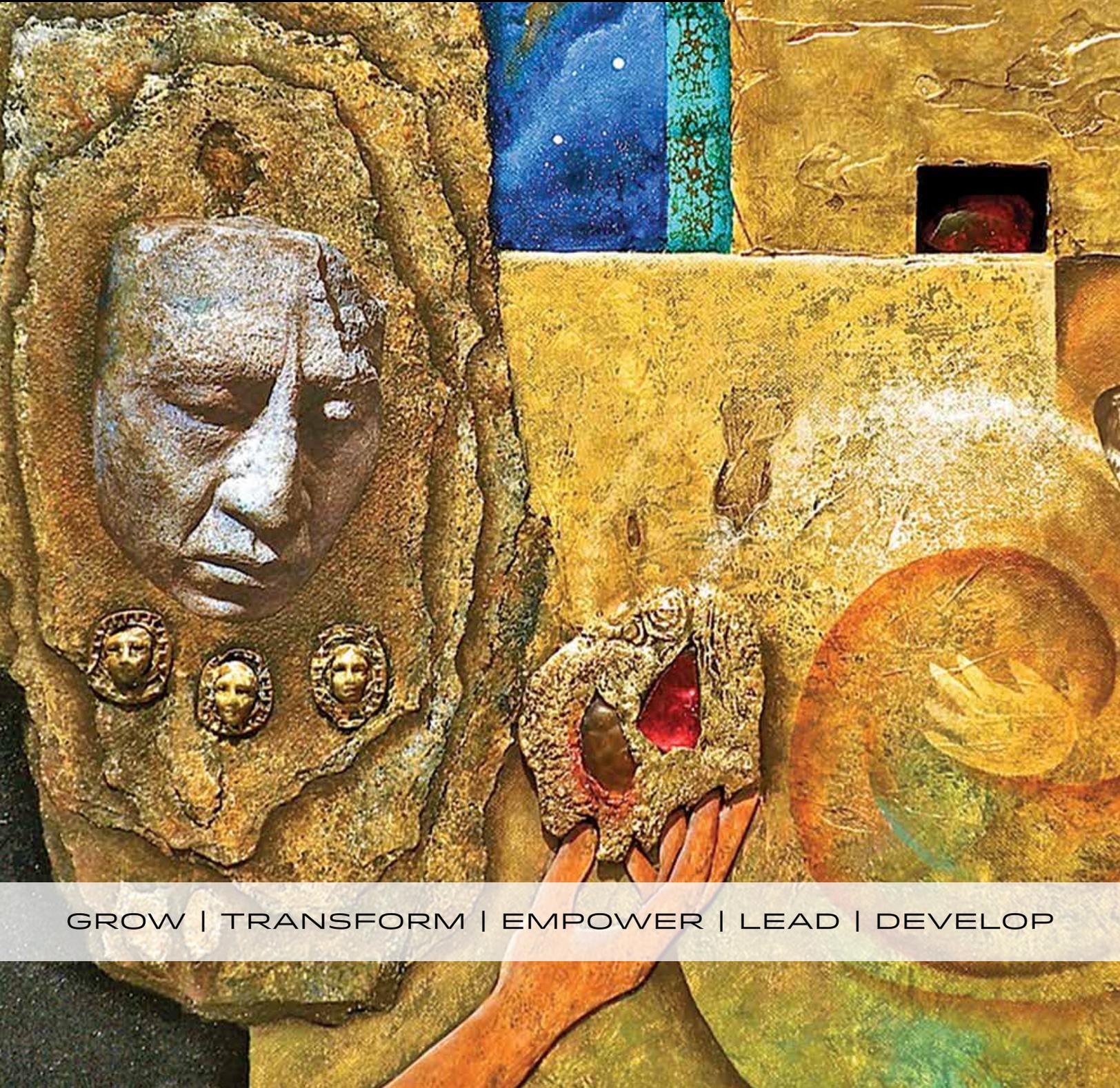


Volume 23 • Issue 3 • Fall 2013



The Racial Ethnic TORCH



GROW | TRANSFORM | EMPOWER | LEAD | DEVELOP



The Racial Ethnic TORCH

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A message from the director, **Rhashell D. Hunter**

Thirteen Native American youth attended the Presbyterian Youth Triennium. There were youth from seven tribes: Alabama Coushatta reservation in Texas, Nez Perce tribe in Idaho, Dakota/Choctaw tribe in Kansas, Pima tribe in Arizona, Cherokee tribe in California, Choctaw/Maricopa tribe in New Mexico, and Yupik tribe in Alaska. (In a 2003 report from the Native American Congregational Support office, one of the biggest challenges reported was for Native American churches and chapels to bring young people into the church.) The American Indian Youth Council gathering was an event specifically for and with youth in the church. Their meeting was held at the conclusion of Triennium. Two youth and one young adult recently also met with the Native American Consulting Committee (NACC) in Louisville last summer.

New officers were also elected at the NACC meeting this summer. The meeting had members from as far away as Alaska and also Texas, Arizona, California, and New York. Most of the participants also attended the Big Tent.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) currently has two Native American members. These are: Commissioned Ruling Elder Debbie Battise-Kleinman, who also serves as moderator for NACC, and the Rev. Buddy Monahan, who serves NACC as vice moderator.

Cook Native American Ministries (CNAM) recently held summer workshops on grant writing and applying for grants. CNAM also continues to offer its Commissioned Ruling Elder program, as well as other classes and events.

Finally, the Native American Congregational Support office has a new associate, the Rev. Irv Porter who is also pastor of the Church of the Indian Fellowship in Tacoma, WA. He works from his home in Tacoma while serving the Presbyterian Mission Agency in Louisville, KY, as deployed staff.

We give thanks to God for these Native ministries in the church of Jesus Christ.

On the cover: Native American illustrations by George Herrick as published by *Horizons* magazine. This combination of acrylic, photos, and clay in the painting named “Passing of the Torch”, can symbolize the passing of wisdom from master to apprentice or passing the obligation of duty from leader to successor.

Save the Date

December 11-14, 2013, Coordinating Committee for Korean American Presbyteries, Executive Committee Meeting, Orlando, FL

For information, please contact Sun Bai Kim at sunbai.kim@pcusa.org.

January-March 2014, Glory to God! New Presbyterian Hymnal national celebrations
January 9-10, Fort Worth, TX,
February 21-22, Atlanta, GA,
March 14-15, Louisville, KY

March 9, 2014, Celebrate the Gifts of Women Sunday, in the Presbyterian Church (U.S.A.)

Celebrate the Gifts of Women honors “diverse sisters in God’s household.” The resource is available in the November/December issue of *Horizons* magazine, and the downloadable resource and bulletin cover are available from pcusa.org/women, and free from Presbyterian Distribution Service (PDS)—800-524-2612 or pcusa.org/store item number 27501-14-001.



Celebrate the Gifts of Women 2014

March 10-21, 2014, 58th Session of the UN Commission on the Status of Women (CSW), New York, NY

The theme for 2014 is “Challenges and Achievements in the Implementation of the Millennium Development Goals for Women and Girls.”

June 14 - 21, 2014, 221st, General Assembly of the Presbyterian Church (U.S.A.), Detroit, MI

The theme of the General Assembly is “Abound in Hope,” based on Romans 15:13.

July 31 - August 3, 2014, National Multicultural Church Conference, Ft. Worth, TX

“Journeying and Awakening into God’s Diverse World” is the theme of the 2014 Multicultural Conference, and it features worship, workshops, speakers, and cultural celebrations. Visit pcusa.org/multicultural for more information.

Fast Facts

Did You Know?

Did you know that many of the new worshipping communities registering on the 1001 new worshipping communities website are led by racial ethnic people and/or women?

Did you know that the American Indian Youth Council (AIYC) represents American Indian youth in the Presbyterian Church (U.S.A.) at the local, presbytery, synod, and General Assembly levels, and that AIYC is one

avenue to developing the leadership skills of youth?

Did you know that three-fourths (75 percent) of Presbyterian churches have 200 or fewer members?

The average, or mean, size of a Presbyterian church is 187 members. The median size is 93. Eight in ten (80 percent) have 250 or fewer members. More than half (53 percent) have 100 or fewer?

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 for our work in the Racial Ethnic and Cross Cultural Ministries offices are:

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

Thus, our mantra is *Grow, Transform, Lead, and Develop*. The Racial Ethnic & Cross Cultural Ministries offices equip, connect, and inspire racial ethnic and new immigrant worshipping communities and develop and empower racial ethnic and new immigrant leaders. The ministry area does this through training, coaching, resource development, leadership development institutes, and networking and by providing grants to congregations, racial ethnic schools and colleges, and racial ethnic and immigrant members and leaders. In Racial Ethnic & Women’s Ministries/ Presbyterian Women, 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 Presbyterian Church (U.S.A.).

Native American Presbyterian Leaders: A Conversation at the Big Tent

By Jessica Denson



Rev. Ron McKinney is a Native American from the Choctaw Nation in Oklahoma and now serves as a pastor in Lawrence, Kansas. He attended the Big Tent in Louisville, Kentucky, this summer with his 17-year-old daughter, Alethia McKinney, who is of the Choctaw and Dakota Sioux tribes.

McKinney said, “We visit a lot of churches as a unit, big churches and small churches, but rarely do our Native congregations have visitors. It’s a novelty when someone visits us without it being a mission group. We rarely see someone who would like to worship with us rather than to us. We are very open to that, to having others come in and join us in worship, and we invite all to come.”

Talking with the group, it’s clear that Native Americans have a lot to offer the larger church when it comes to learning how to integrate diversity and differences in a way that unifies people through Christ.

Ruling Elder Aaron King lives and worships in Phoenix, Arizona, and has a rich Navajo and Pima Gila River heritage, in addition to Filipino. He says because so many Natives come from a diverse background with different customs, they long ago learned how to live with diversity— celebrating difference — while also noting the similarities.

“We are distinctive but we share a thread,” King said. “Ron (McKinney) comes from a rural tribal congregation, and I’m from an urban one, but we stay up all night talking about the issues we each face. We identify with each other and help work toward solutions and common ground. We forget about tribalism as this divisive thing and, instead, celebrate everything. As Natives we embrace others’ ideas, including what the Presbyterian Church (U.S.A.) has brought to our lives. It’s a unity in Christ, working together. It should be like that for all of us within the church.”

McKinney’s daughter, Alethia McKinney, agrees.

“We as Natives have a lot to bring to the church,” she said. “But, it is true that the larger church does offer a lot to us as well—we’ve taken what is part of the PC(USA) and incorporated it into our culture. For us, it’s a blending.”

Laine Neil, a 15-year-old from the Alabama Coushatta tribe in

Livingston, Texas, participated in the American Indian Youth Council and is a youth representative on the Native American Consulting Committee.

“It helps me for the future and gives me ideas on how to be a good leader,” Neil said. “Being involved really helps me feel more connected to Christianity. It brings me closer to all the other Natives in the world when we come together at these conferences, like Big Tent and the American Indian Youth Council (AIYC). I would like to become a good leader and help upcoming youth and churches and try to fit into the footsteps of other great Native American leaders.”

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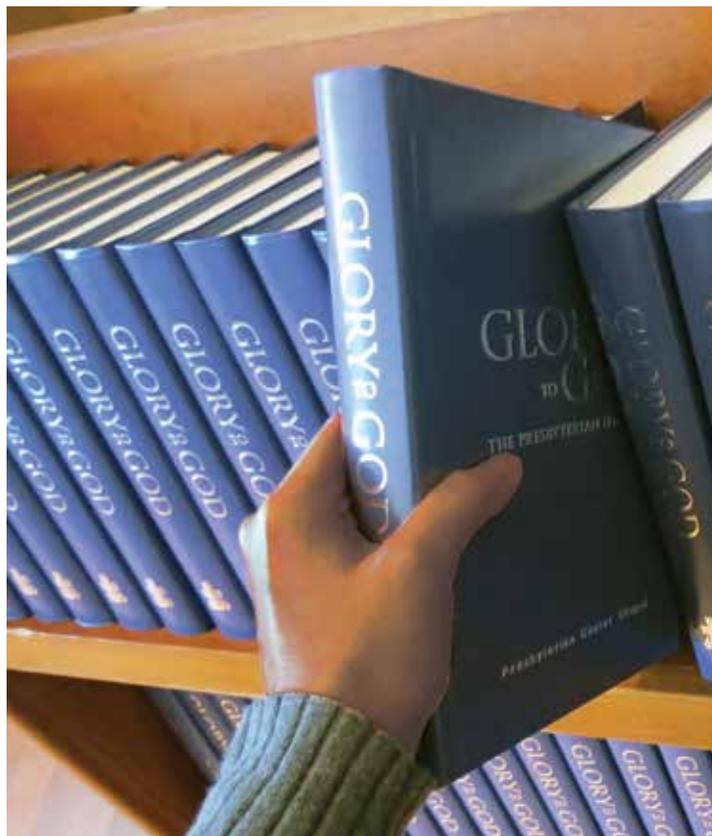
King said his role at Big Tent is a simple one—to put a Native face and perspective on the discussions within the church.

“I’m here for racial ethnic convergence. I’m here to give our view of Native ministries and our role in Christendom. And to share our trials as well as our joys, and to let everyone know that we may be a small group within the PC(USA), but we’re here and we’re real.”



Ruling Elder Aaron King, Laine Neil, Alethia McKinney, and Rev. Ron McKinney enjoy the 2013 Big Tent.

Glory to God: New Presbyterian Hymnal



The Presbyterian Publishing Corporation (PPC) has shipped the new Presbyterian hymnal, *Glory to God!* to those who pre-ordered copies. Work on the hymnal has taken almost a decade to complete. In 2004, the 216th General Assembly initiated the hymnal project by authorizing research into a new denominational songbook. The Presbyterian Committee on Congregational Song (PCOCS) was formed in 2008 under the leadership of hymnal editor, David Eicher, and committee chair, Mary Louise “Mel” Bringle. The committee included church members, including ruling and teaching elders, and musicians of many races and ethnic backgrounds, representative of the diversity in the Presbyterian Church (U.S.A.). And, the hymnal is reflective of the diversity in the church, incorporating music from many world traditions, including American folk, gospel, Native American, African American, jazz, British, Hispanic, European, Korean, Taizé, Plainsong, metrical psalms, and many more.

The *Glory to God!* Pew, accompaniment, enlarged print, and gift editions were shipped to churches who pre-ordered these in October. In November, eBook, and app-editions will be released. A Braille edition will be available later this fall from Bookshare.org. Future ancillary resources include projection and companion editions, which will be available by Fall 2014. For more information about each edition, log on to www.presbyterianhymnal.org.



National celebrations of the hymnal held in 2014 include:

Ft. Worth (Jan. 9-10, 2014, with Don Saliers & Laura Mendenhall)

Atlanta (Feb. 21-22, 2014, with Craig Barnes & Theresa Cho)

Louisville (March 14-15, 2014, with Martha Moore-Keish and John Wurster)

These two-day educational events held in 2013 and 2014 are for pastors, musicians, worship committees, ecumenical friends, and others. Members of the Presbyterian Committee on Congregational Song, Hymnal Project staff, and other recognized music and worship leaders will facilitate workshops and worship. Focus topics will include global music, how to teach a new hymn, the theology behind the notes, liturgy in *Glory to God!*, and more. Registration for all events is \$35, and they will close a week prior to the event. A small number of walk-up registrations will be accepted. All Hymn Festivals and worship services are open to the public.

For more information about hymnal editions or events, or to order the hymnal, visit www.presbyterianhymnal.org. News and resources are also available on the blog, which can be found at blog.presbyterianhymnalproject.com. Information about the online hymnal can be found at presbyterianleader.com.

How We Were Created

A Native American Perspective on Interfaith Relations

By Irvin Porter, Republished from the July/August 2013 issue of *Horizons*



Native American illustrations by George Herrick as published by *Horizons* magazine.

A mission co-worker once undertook to instruct a group of Native Americans in the truths of his holy religion. He told them of the creation of the earth in six days, and of the fall of our first parents by eating an apple. The courteous Native Americans listened attentively, and, after thanking him, one related in his turn a very ancient tradition concerning the origin of corn. But the mission co-worker plainly showed his disgust and disbelief, indignantly saying: “What I delivered to you were sacred truths, but this that you tell me is mere fable and falsehood!”

“My brother,” gravely replied the offended Indian, “it seems that you have not been well grounded in the rules of civility. You saw that we, who practice these rules, believed your stories; why, then, do you refuse to credit ours?”

Naturally magnanimous and open-minded, the Indian prefers to believe that the Spirit of God is not breathed into humanity alone, but that the whole created universe is a sharer in the immortal perfection of its Maker.

When the idea of interfaith relations is mentioned to Native Americans, an experience similar to this one serves as reference. Mission co-workers were not there to listen, but to convert. The Christian faith has been paying the cost among Native people for that misguided approach; Christian churches in Native American communities struggle to maintain even modest attendance. “Interfaith relations” for most Native people usually has meant others telling them why Native religions are not the—or even a—true pathway to spirituality.

Hospitality and respect have always been central in Native American cultures. Though we can disagree, there is no place for incivility when

we don’t. Unfortunately, too often the early American government and European merchants misinterpreted Native Americans’ hospitality and respect during treaty negotiations as agreement to those treaties. It was not necessarily the case.

I may not agree with your religious viewpoints but I still afford you the respect to listen as you share them. Much as Christianity stresses Jesus’ commandment to “love your neighbor as yourself,” Indian cultures emphasize universal respect.

Before the arrival of Europeans, God and Native peoples had a relationship. We knew God whom we called: Creator, Great Spirit, Giver of Life, Hinuwat, Wakan Tanka, and Gitche Manitou. God had instructed us on how to pray, live, and serve each other. Religion in Native society was and is not something practiced just once a week or once a day. It was and is a way of life—a series of opportunities to be thankful to the Creator.

When mission co-workers arrived, they thought it strange—and even a sign of a lack of faith—that there was no church building. Native Americans’ church was the land, the sky, and the stars; they thought it strange that God was worshiped in buildings instead of in the beauty of creation.

Adherents of Native American religions don’t see their spiritual beliefs and rites as a “religion.” Their religious life is a legacy of various beliefs, ceremonies, and ways of life. Their spiritual pathway was different from that of early Christian mission co-workers, but we all have arrived at the same place—the place where the Creator speaks to us.

Ultimately, it is the hope of every Christian that the way in which we live will reflect Jesus Christ to the world. In Ephesians 2:11–22, Paul reminds Christians from where God, in Christ, rescued us. Nobody is above another. No race is above another. In Christ, we are brothers and sisters. Paul also offered respect to those who didn’t believe as he did while sharing the Gospel all the same. Could there be any better example of interfaith relations?

God’s love and grace knows no boundaries. There are different pathways to the Creator. It is up to God to judge the path we have traveled and how faithfully we have done so.

There is a prayer attributed to the Cherokee that speaks to this: “O Great Spirit, who made all races, look kindly upon the whole human family and take away the arrogance and hatred which separates us from each other.”

When we enter into a dialogue or relationship with a person of another faith, we are much like a pair of moccasins. We’re not a matched set, but two distinct works of art. Trying to be alike isn’t how we were created.

“God Is Faithful Still”: Native American Churches and Chapels

By Rhashell Hunter

The Brief Statement of Faith of the Presbyterian Church (U.S.A.) reads, “Like a mother who will not forsake her nursing child, like a father who runs to welcome the prodigal home, God is faithful still.” And, Louisville hymn writer Thomas Obediah Chisholm, penned the words, “Morning by morning new mercies I see. All I have needed Thy hand hath provided. Great is Thy faithfulness, Lord, unto me!” God’s faithfulness and the faithfulness of Native people are evident in ministries at churches and chapels across the country.

Earlier this year, I visited some of these Presbyterian churches and chapels on Native American reservations near Phoenix, AZ, where faithfulness is evident. At Fort McDowell, Yavapai Nation, Elder Tom Jones spoke of his father, who was the minister of Fort McDowell Presbyterian Church, and his family, who lived next door to the church. The United States military built Fort McDowell in 1865. In the 1870s, the Yavapais were rounded up and forced to march to the San Carlos Reservation. In 1902, the Yavapai tribe was given 40 square miles as a reservation. The first superintendent of Fort McDowell and Yavapais living on the new reservation built the Presbyterian church in 1906. In 1929, the brush arbor was built behind the church for outdoor services and camp meetings.

Tom Bartlett, a volunteer in mission from St. Andrews Presbyterian Church in Newport Beach, CA, has relocated to Fort McDowell and renovated part of the church, the arbor, and the social hall for church and camp meetings. The church continues to stand tall—beautiful and ageless within the community.

At Gila Crossing Presbyterian Church, Rev. Martha Sadongei, who accompanied me to the church, acknowledged the work and legacy of Dr. Charles Cook. Cook was a Presbyterian mission worker who engaged in ministry with the Pima and Maricopa tribes in the latter part of the 19th century. Gila Crossing Presbyterian Church, in the western part of the Gila River community in Phoenix, was organized in 1894.

Martha and I also visited Salt River Presbyterian Church in the Salt River Pima Maricopa community, which is another congregation that benefits from Cook’s early mission work. The worship space is circular. The design, which resulted from the architect’s collaboration with the elders of the church, incorporates Pima culture. Salt River Presbyterian Church’s social hall and Christian education building were completed in 2001. These buildings allow the congregation to serve the needs of a growing Sunday school and community.

I visited with the board of trustees of Cook Native American Ministries, conveying greetings and recognizing the good work of its executive director, Suanne Ware Diaz, and board chair, Gary

Metoxen. Formerly the Cook School for Christian Leadership, Cook Native American Ministries is one of the PC(USA)’s Historically Presbyterian Racial Ethnic Institutions (HPREI). It is transitioning into a foundation, in an effort to continue in new ways to educate, empower, and equip Native Americans for leadership in the church and community. Cook Native American Ministries is seeking to expand the vision and passion of Charles Cook beyond the walls of a traditional school building in order to bring new and greater opportunities for leadership education to Native Americans.

There are Native American churches and chapels in the Southwest, East, North, West and throughout the United States, and though many things have changed in churches and chapels across the Presbyterian Church (U.S.A.), it remains apparent in these ministries that God is faithful still.



Tom Jones, Martha Sadongei, and Tom Barlett at Fort McDowell Presbyterian Church in Arizona.

Spotlight on Ministry: Debbie Battise-Kleinman

By Vince Patton

Hardly a moment passes for Commissioned Ruling Elder Debbie Battise-Kleinman that she doesn't think about the 130-year-old church she serves in East Texas, or think about the whole PC(USA), or thank God for the opportunity to be in leadership and service. A retired schoolteacher and mother, Kleinman leads the Indian Presbyterian Church on the Alabama-Coushatta Reservation between Livingston and Woodville, Texas, and she is the moderator of the Native American Consulting Committee (NACC). She grew up in the same church, which includes several members who fondly remember her as her parents' little girl.

The 121-member church includes a close-knit group of committed ruling elders and deacons. The church offers a variety of ministries including a young adult group, a Presbyterian Women's group, youth ministries, and Sunday school. Every second Sunday, the youth of the church plan and lead worship. During the summer the church provides a vacation Bible school program for children in the church and in the wider community.

Native American churches face several pressing problems, which Kleinman hopes to help address as a leader in the PC(USA).

Kleinman says, "The majority of the Native American churches and chapels in the PC(USA) are small. Some have as few as two or three members. Some presbyteries suggest that these churches and chapels merge with another church. These churches and chapels have been in existence for years. Each has a unique story of its origin. Many of these churches are in need of leadership development and need help retelling their stories to 'those who have never heard' about Native American ministries."

One of Kleinman's emphases is on Native American youth and young adults. Indian Presbyterian Youth Connection and the American Indian Youth Council help youth develop leadership skills that impact how youth and young adults view the church.

Kleinman's exposure to the church at a young age helped form her identity as a Christian leader and has been key to her understanding of leadership in the church, but the same is not necessarily true for young adults today. She says, "Older Native American Presbyterians grew up in church, and they remember our ancestral church leaders. Today, younger



Debbie Battise-Kleinman and Rhshell Hunter have a conversation during the Big Tent.

people may not know that the Native American church exists."

Kleinman's father and mother were very involved in the life of the church while she was growing up. Her father was an elder who filled the pulpit, on occasion, and her mother was an organist. She remembers her parents leading devotions on the rare Sundays that they did not attend church. She passed on her faith to her daughter, Krista Langley, who, along with the Rev. Buddy Monahan, serves as a youth adviser to the American Indian Youth Council.

In addition to serving as NACC moderator, Kleinman serves on the Advocacy Committee for Racial Ethnic Concerns.

She says, "In the past, the Native American Consulting Committee served as the link between churches and chapels and the larger church, in particular those located far from the nearest Presbyterian church. It had been two years since NACC met before they met this year at the Big Tent, and some of these churches have felt isolated. Now, since a lot of mid councils no longer have staff dedicated specifically to Native American ministries, the 'newly reformed' NACC must take a more active role in communicating with churches and chapels. Hopefully, we will be able to have more commissioned ruling elder training sessions and more opportunities to gain educational skills and share different ministries.

"I pray that the PC(USA) will always remember the accomplishments Native Americans have made in our denomination's history, and allow more avenues for us to achieve what God has called us to do."



PRESBYTERIAN YOUTH TRIENNIUM
July 16-20, 2013 • Purdue University
www.presbyterianyouthtriennium.org

Native American Youth Enjoy Triennium

By Jerry VanMarter, Adapted from the Presbyterian News Service article published on July 23, 2013

Most of the 13 Native American participants at the Presbyterian Youth Triennium heard questions related to their culture and heritage from some of the 5,300 youth who attended the event on the Purdue University campus.

“There’s a curiosity about us here,” Helena Battise told the Presbyterian News Service in a July 18 interview while the group—sponsored by the Indian Presbyterian Youth Connection and the American Indian Youth Council of the Presbyterian Church (U.S.A.)—cooled off to escape the 100-degree heat.

“But they’re curious about us at home, too,” added Battise, of Livingston, Texas.

“Lots of people mistake us for Hispanics,” said Bernitta Langley, also of Livingston.

“I only get a little bit offended when they are overly stereotypical. One thing I’ve learned here is that we’re all connected, so it’s OK,” said Lorenzo Ellenwood of Lewiston, Idaho.

Added Alethia McKinney, “Just asking questions is OK.”

Krista Langley, a youth adviser for the American Indian Youth Council, said, “The Native American youth loved the Triennium experience and saw their participation as a way to meet other Presbyterians their age. An event like the Triennium gives us an opportunity to clarify stories and overcome stereotypes about Native American culture, and for people to learn who we are as Native people and to understand what we can offer as individuals and as a culture to

this part of the body of Christ known as the PC(USA).”

The majority of the Native American delegation comes from Texas, but there are also young people from Idaho, Oklahoma, Kansas, South Dakota, Arizona, California, New Mexico, and Alaska.

While at the ice cream parlor, the group celebrated the 16th birthday of Morgan Poncho, who said her favorite part of Triennium is worship. “I like the energizers, and the band is really good,” she said.

Others, such as Ellenwood, liked the small group time. “You get to know your own little group, and it makes being in a crowd this big less intimidating.”

None of the Native American youth had ever been to any event as big as Triennium. “There’s a Native gathering in Washington, DC, called Close-Up, but that’s only about 1,000 people,” Battise said.

Tiffany Immingan, who traveled the farthest—from the remote village of Savoonga, Alaska—said she’s been in gatherings of 1,000 people, “but it wasn’t a church gathering.”

Despite the curiosity of some, the Triennium crowd is friendly, all agreed.

“Everybody’s really accepting,” said Jacob Oatman.

“I don’t have to feel embarrassed about being a Christian here,” added Battise.

“I’m going to go back and tell kids about Triennium,” said Immingan. “I had never heard about it until just before I came, and everybody needs to know about Triennium.”

A Conversation with Suanne Ware-Diaz

Executive Director of Cook Native American Ministries, Tempe, Az.



Suanne Ware Diaz uses her necklace as a metaphor for the links that join her family together at the Native American Consulting Committee Dinner at the 220th General Assembly (2012).

What is your background, and what excited you about the opportunity to serve as the executive director of Cook Native American Ministries (CNAM)?

My position prior to CNAM was as national executive staff for the General Commission on Religion and Race of The United Methodist Church, in Washington, DC. There my role was to advocate for the inclusion of Native American and racial ethnic people at all levels of the church and to serve as liaison to Native American churches, organizations, communities, and tribes. I developed curricula on topics such as racism, cultural awareness, cross-cultural communication, and monitoring for inclusiveness. I led periodic diversity reviews of the church's agencies, conferences, and seminaries, and I provided oversight for the commission's Minority Group Self-Determination Fund grant program.

I currently serve as an adjunct instructor for the Native American People & Place class, which is one of the required cross-cultural immersion classes offered at Drew Theological School in New Jersey.

My heart and my work are influenced by my parents and my paternal

grandfather, all trailblazers who recognized the need to uphold and develop the great leadership, and specifically the spiritual leadership potential, inherent in our people. This is something they shared with the Rev. Dr. Charles Cook.

I bring my professional background and my connections to collaborate in growing CNAM but more important, my heart beats to the same rhythm as the many folk who have gone before me, those who are partnering with us now and with those yet to come.

What do you think is your most significant accomplishment since assuming the role of executive director?

Besides becoming quite conversant in PC(USA) polity and getting acquainted with the *Book of Order*, my most significant accomplishment so far has been revitalizing CNAM's connections with Native American churches, organizations, and leaders, and sharing with them how CNAM will continue in its role, strengthening their ministries and leadership in new ways. Indeed, our message is that we are carrying the

torch that our founder, the Rev. Dr. Charles Cook, carried, but we are doing it in a new way as a grant-giving foundation and reaching even more Native American churches and communities than ever before. We remain committed to the vision given to Dr. Cook over 100 years ago to support and strengthen the inherent leadership ability of Native peoples and to grow relevant ministries and programs. We remain in partnership with Native peoples.

What impact do you think Cook Native American Ministries can have on the Native American church?

The grassroots ministries and projects that are selected to receive support through our grant program are chosen because they respond to the immediate needs of the local church and of the community where they are in ministry. This is the first year we've given seed grants, and already the program has borne fruit beyond our expectations.

The application process itself is empowering because most applicants have never applied for a grant before. Our classes and one-on-one coaching help to demystify the process. Applicants are encouraged from the beginning to find partners in ministry and to apply for funding from other sources so their ministries can be sustained for the future.

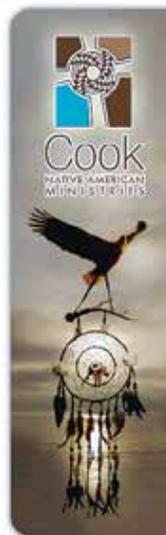
Two of this year's grant awardees attended our winter workshop on faith-based organizing. Their ministries benefitted from the training and the new skills they learned to effectively execute strategic and operational plans, as well as the ability to build collaborations within the church and in the community. Both of these outreach projects have not only met their goals but exceeded them. And both are identifying and working with emerging leadership.

Those are just two of the six projects funded. Can you imagine the future of these ministries and the positive impact they are having on their churches and communities? And the amount of projects to be funded will double next year and double again the following year.

Let me say that this is leadership not just for Native American Ministries, but for the entire body of Christ. Native American leaders and their ministries are relevant beyond the bounds of our own communities and our own people. We are brothers and sisters in Christ with much common ground, and we are on this journey together!

What do you think everyone should know about Cook Native American Ministries?

CNAM is one of the best philanthropic investment opportunities around. We have over 100 years of service, with established relationships of trust within Native ministries and communities. We are a significant hub of connection and a bridge builder between native leaders,



communities, and the church. We have zero debt, and we are poised to become the largest Native American Christian foundation in North America. Our greatest work lies ahead. What remains the most significant challenge for Cook Native American Ministries?

We have a lot of ground to cover in communicating our progress and our achievements. Many of our donors and many of the Native Americans we've served are still hurting over the pending sale of the campus, and others are having difficulty seeing how we will fulfill the mission of educating Native American leaders through a grant program. As we reach out to them, we are also taking steps to reach a new generation whose needs and means of communication are distinctly different.

While challenging, it's exhilarating to explore and embark upon a new path abounding in potential. We proceed boldly with enthusiasm because we embrace and carry forward a rich legacy, as we heed God's call in faith and hope.

What have you found to be inspirational in your work with Cook Native American Ministries?

Charles Cook, the many people who have served this organization, and the many leaders past, present, and future inspire me each and every day. The reach of this incredible ministry over time, place, and generations is huge. These relationships are growing.

In my first week on the job, a leader from one of the local reservation churches called me. She didn't even know me, but she shared that God had placed it upon her heart to hold me in prayer. We have since become partners in ministry. It is all about relationships—with one another and with God.

How have you seen God at work during your tenure at Cook Native American Ministries?

When you respond to God's call to go out into the world and to serve, God will send the right people and the right "stuff" to equip you. I see it every day! We have already begun building collaborations that will not only carry on our lay leadership training, but will soon offer seminary training and needed educational resources, both print and digital. Our grant program is in its infancy; but with small seeds it has taken root and will grow. All of this is by God's grace, strength, and love.

Judy Wellington on Native American Ministries: Making visible what was once not seen

By Jessica Denson



Rev. Judy Wellington at the 220th General Assembly (2012) in Pittsburgh.

For Native American Presbyterians, one of the biggest challenges is the absence or lack of spiritual leaders to guide their congregations.

“There are very few teaching elders,” said Rev. Judy Wellington, who serves as the Native American ministry consultant for the Synod of the Southwest. “We are now looking at how to provide the leadership development that we need . . . because even though some young Natives have graduated from seminary, they are unable to find jobs because of the economic realities on reservations.”

Wellington believes there is a solution to this problem—through partnerships with non-Native churches. She said this is already happening in some presbyteries, but that number needs to grow.

“Our population is so small that we can seem invisible within the church or our communities,” Wellington said, a note of emotion creeping into her voice. “To be invisible in one’s church or homeland is a detriment to the spirit. It hurts.”

“Native Americans are in almost every city,” she added. “If white or Anglo-American churches are going to be multicultural, it would help if they learned about the Natives and history of Natives in their area.”

She also said there needs to be a space within Presbyterian churches for the Native American approach to worship. That divide can make the transition from a reservation congregation to an urban congregation difficult.

“We tend to be more intergenerational. We come together as family—grandparents, parents, children, even babies—to worship together as one. We even invite extended family who may or may not

belong to the church. Membership is more informal, more inclusive.”

Wellington said there is less funding available for the Native American Consulting Committee (NACC) to focus on the programmatic needs of congregations and now it must reassess how it can provide support through leadership training and taking on

.....
“We come together as a family...to
worship together as one.”
.....

roles it did not fill in the past. She is also glad NAAC is placing more emphasis on young adults and helping younger generations of Native Presbyterians learn how to encourage and work through partnerships with non-Native churches.

“I know God wants us all to have full hearts and spirits and work with each,” Rev. Wellington said. “I am grateful for every time we’re able to engage with someone and tell our story. It means we are no longer invisible.”



Wellington and NAAC leaders Karl McKinney and Corbett Wheeler at the Native American Consulting Committee meeting in Louisville, KY.

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Some of the Newly Elected/Re-elected National Racial Ethnic Caucus and Council Leaders



Native American Consulting Committee
Debbie Battise-Kleinman, moderator



National Asian Presbyterian Council
Emmanuel Orendain, moderator



National Black Presbyterian Caucus
Arlene Gordon, president



National Council of Korean Presbyterian Churches
Seung Yu, moderator



National Middle Eastern Presbyterian Caucus
Raafat Zaki, moderator

New Staff in Racial Ethnic & Women's Ministries/PW



Rev. Irvin Porter, pastor of the Church of the Indian Fellowship in Tacoma, WA, is now serving as the associate for Native American Congregational Support. Porter will work both from his office in

Tacoma and in the Presbyterian Mission Agency in Louisville.

In collaboration with mid councils and other congregational leaders, Porter will develop and empower leaders in Native American congregations, work in partnership with mid councils to transform Native American congregations into vital and healthy churches, and be a voice for Native Americans in the church.

Porter served on the Native American Consulting Committee as its moderator from 2008 until 2013. He received a bachelor of arts in business administration from the University of Dubuque and a master of divinity from the University of Dubuque Theological Seminary.

New Resources

from Racial Ethnic & Women's Ministries/Presbyterian Women

Ten Dynamic Racial Ethnic & New Immigrant Worshipping Communities



This resource highlights new immigrant worshipping communities which are the fastest-growing in the Presbyterian Church (U.S.A.).



All Together in One Place,

"When the day of Pentecost had come, they were all together in one place." Acts 2:1

The Racial Ethnic & Women's Ministries/PW new brochure, highlights the work of each of our offices.

To order these resources, call 800-728-7228 x5523, or download them at pcusa.org/raciaethnic.



The 2013 Women of Color Consultation was recently held in Louisville. "Measure for Measure: Assessing the Impact of Hearing and Singing New Songs to God" was the theme of the consultation, with keynote speakers, Rev. Laura Cheifetz, Elder Elona Street Stewart, Rev. Magdalena Garcia, and Rev. Gloria Tate and preachers Rev. Diane Givens Moffett and Rev. Rhashell Hunter. It was a glorious event, facilitated by Rev. Nancy Benson-Nicol, Associate for Gender and Racial Justice.

Who We Are

The Ministries of Racial Ethnic & Women's Ministries/PW:

Historically Racial Ethnic Congregational Support Offices

African American Congregational Support

Asian Congregational Support

Hispanic/Latino—a Congregational Support, including

Portuguese-Language Congregational Support

Native American Congregational Support

New Immigrants and Emerging Communities Offices

African Emerging Ministries

Korean Emerging Ministries, including Korean English Ministries (EM)

New Immigrants and Emerging Ministries, including Middle Eastern Ministries

Cross Cultural and Multicultural Ministries Offices

Cross Cultural Ministries

Multicultural Congregational Support

Racial Ethnic Leadership Development

Racial Ethnic Leadership Development

Racial Ethnic Schools and Colleges

Women's Leadership Development and Justice Ministries

Gender and Racial Justice

Women's Leadership Development

Young Women's Leadership Development

Presbyterian Women, Inc.

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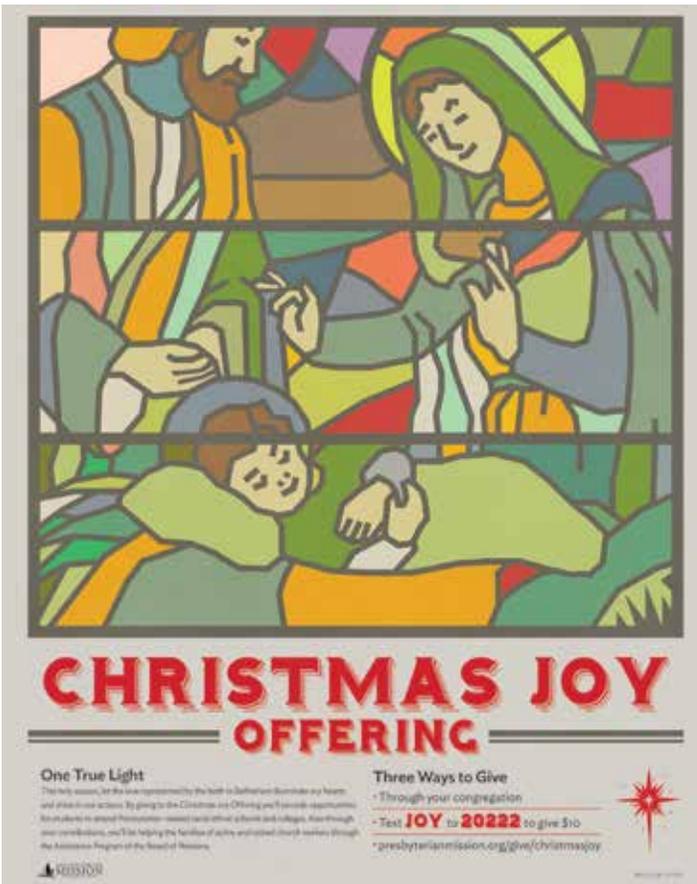
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A cherished Presbyterian tradition since the 1930s, the Christmas Joy Offering is one of the four Special Offerings designated by the General Assembly of the Presbyterian Church (U.S.A.). When we give out of the abundance of God's blessings in our lives, the light of Christ shines through us and illuminates those in need of help and hope.

The Presbyterian Church (U.S.A.)—with its historic commitment to higher education—has long promoted the education of racial ethnic men and women through the establishment and support of racial ethnic schools and colleges.

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Subscribe to The Racial Ethnic TORCH



The Racial Ethnic Torch is published by the Racial Ethnic & Women's Ministries/Presbyterian Women ministry area. Since 1989, it has offered news, events, and issues of concern to racial ethnic Presbyterians. It connects you to new resources and upcoming events; it equips you with information to bolster your faith life and ministry; and it inspires you as we share stories about racial ethnic Presbyterians in the church. It is printed three times a year and is also available online.

To subscribe or find past and current editions, visit presbyterianmission.org/torch