

# APPENDIX

## Supplement to the PMA Transformation Report by CounterStories Consulting, LLC

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# **Appendix A**

## **Thematic Analysis of Global Partners Listening Sessions**

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# **THEMATIC ANALYSIS**

## **PCUSA - GLOBAL PARTNERS LISTENING SESSIONS**

Prepared for the Leadership Innovation Team

To complete this thematic analysis, I watched all eight recorded sessions and transcribed notes\* from the conversations. After each question, I summarized the responses based on commonly stated comments. I then compiled all of the summarized responses from each conversation into one document, where I looked for themes across all of the responses. This document contains those most frequently stated ideas, organized into themes with supporting details. The themes are organized within the three categories of questions: whether colonial vestiges are experienced within PCUSA work, global interpretations of the Matthew 25 initiative, and emerging future trends.

\* Note: there was one recording that I just watched, rather than taking detailed notes. In that case, I added in any comments that supported the existing themes, and made notes in the summary document of any new information that fell outside of the themes compiled here.

### **COLONIAL VESTIGES**

There have been mixed experiences when GP's were asked about their experiences with the vestiges of colonialism. Deep appreciation for the collaboration between PCUSA and international partners was expressed consistently. Many partners expressed not having many experiences that suggest colonial mindsets are dominant. Other partners *did* express feeling a presence of coloniality in the power imbalance and a lack of mutuality within the relationship. In some cases, Global Partner (GP) experiences with PCUSA have depended entirely on how individuals have showed up in those international contexts; some were reported to bring a collaborative spirit, others were reported to have a more directive presence.

***Whether or not a Global Partner country has had a history of colonialism by Europe or U.S. has some impact on whether that Global Partner experiences PCUSA presence as a negative colonial one.***

- Structure of PCUSA can still lend itself to power differentials
  - Dynamic of PCUSA's location in the U.S.
  - Fact that PCUSA brings resources (financial, people) to global contexts
  - PCUSA has greater financial resources than some of their Global Partners
  - How PCUSA communicates with Global Partners or communicates global contexts to U.S. churches and congregations

***Funding to Global Partners contributes to a power differential.***

- How information is conveyed back to the congregations who provide financial support to GP's doesn't represent the wellbeing of people and their humanity.
- Sense that funding to Global Partners is dependent upon PCUSA being able to influence the program or strategy - GP's must say 'okay' to PCUSA to receive funding.

- Sometimes the transfer of funds or restrictions on what private entities can be funded are challenges.

### ***Appreciation For Presence of PCUSA***

- Christian presence has been positive and empowering (especially in contexts where religious difference is an issue)
- General effort to work towards understanding of one another
- Financial support remains very helpful
- Often shared vision and goals
- Listen well to local communities and involve them in decision making
- Increasingly sensitive to the diversity of global contexts when matching Mission Workers
- PCUSA approach tends to the whole person, not only spiritual needs
- Has supported local capacity building

### ***Desire for greater sense of mutuality and learning from one another***

- Mutuality and partnership gets tainted because there is often a financial component to the GP/PCUSA relationship
- Idea of gift giving can be harmful to both the one who gives and the one who receives -- need to rethink idea of mutuality/reciprocity when it comes to gift.
- More nurturing of grassroots relationships is needed
- Giving & receiving aid must offer opportunity for reciprocal challenge on policies, practices, theologies of inclusion
- Working together to achieve shared goals & vision supports mutuality
- Global Partners recognize that they have a lot of wisdom, learnings, and experience to share with PCUSA, but GP's are not always seen as equal partners.
- Actions of PCUSA do not always follow what they say, regarding mutual relationship.
- Must be more equal treatment, cooperation, and humility

### ***Language can suggest the power dynamic (or how power manifests) within a relationship***

- See one another as siblings and peers rather than parent-child
- Move towards fellowship rather than humanitarian/hospitality
- From stranger/guest/visitor to citizen/member
- Language limits how we engage in conversation & contributes to how we judge & evaluate others.
- Need to discover new language & methods of advocacy

### ***There is a need to build local capacity and strength, but PCUSA does not always seem to want to do that.***

- Example where PCUSA shifted away from implementing work through local organizations and instead developed and implemented their own technical expertise.
- Lack of strengthening local partners perpetuates dynamic of dependency on and control by PCUSA
- Need to focus more on what's happening on the ground

- There can be a feeling that GP's almost *shouldn't* develop faculties to be equals in fellowship with PCUSA -- this perpetuates a charity mentality

***Presence of PCUSA can also be disproportionately influential on Global Partners' local contexts because of the positional and financial power that PCUSA has.***

- People from western contexts are often seen as more capable than those from local contexts.
- Support of LGBT rights creates tension in some other global contexts.
- PCUSA disregard for certain dynamics in a global context (or decision to act in PCUSA's own way) can cause tension

***Need for clearer, more frequent, better communication between PCUSA and Global Partners.***

- Partners have been left out of planning and communication for events in their own contexts
- Lack of clear dialogue and communication from the top (of PCUSA) regarding policy, direction, and strategy
- PCUSA informational needs aren't always made clear when it comes to meetings, funding requests, etc.

## **MATTHEW 25 INITIATIVE**

There is some overlap within global contexts that connects with PCUSA's vision of dismantling structural racism, eradicating poverty, and increasing congregational vitality. However, more often than not, where that overlap exists there are also many nuances related to the particular global context. Poverty was a top concern among Global Partners, mentioned numerous times on every call. Additionally, it was very common to hear that racism is *not* manifested in various global contexts. Congregational vitality was the least spoken on, though when mentioned it was mentioned in relationship to a broader goal of community vitality. Global Partners put forth a variety of other concerns within their contexts that are more pressing than PCUSA's description of the Matthew 25 Initiative.

***There is some lack of clarity and understanding as to what is meant by PCUSA's Matthew 25 Initiative.***

- At the congregational level, theologies are more traditional and sometimes selective about how they read Matthew 25 (in particular when it comes to inclusion of different sexual orientations).
- Different contexts have different priorities.
- Need to look beyond traditional global voices to re-read the scripture.

## **MATTHEW 25 - AREAS OF OVERLAP**

***Eradicating poverty is a top concern in many global contexts.***

- People are made poor by oppressive structure
- Systemic poverty creates a shift from working towards sustainable, long term goals to meeting short term, immediate needs.
- Bad governance is seen as the root of systemic poverty
- Insufficient government response and lack of infrastructure make it difficult for churches to address poverty.
- When fighting poverty, one must also fight against corruption, tribalism, and for education.

***Dismantling racism***

- Dismantling settler colonialism and racism in Palestine - structure of oppression must be challenged; more than humanitarian issue.
- Racism is sometimes seen as intentional rather than structural, so can be harder to confront racism and white supremacy within (especially white) churches
- While race issues exist in some contexts, pressing concern is justice which is broader than just racial issues.

***Community vitality AND congregational vitality are important***

- Local and global fellowship
- Community approach reinforces Christian church identity, rather than just humanitarian perspective.
- Congregational vitality can mean different things in different contexts and is not an issue in every global context; some are thriving.
- There is a recognition that addressing injustice will take everyone working together.
- Community is where the resilience is.

**MATTHEW 25 - ADDITIONAL GLOBAL CONCERNS**

***Land as a human right***

- Includes access to land and water.
- Access to land for food production; food sovereignty

***Economic crisis and disparity***

- Wealth distribution is unequal and getting worse
- Economic crisis is diminishing solidarity - people meeting individual needs rather than collaborating
- In some contexts, education, ethnicity and family background influences class and subsequent discrimination
- Infrastructure support and capacity building programs are needed
- Economic crisis causes migration from home country; people do not often return.

***Working more with women and young people***

- Ecumenical leadership development for women and youth
- Keeping young people within their home countries -- need more opportunities and support
- Addressing how women are marginalized within the church
- More support of educational access needed
- Women are marginalized in patriarchal societies
- Gender violence is a concern - sexual and reproductive rights for women and girls, emotional wounding, lack of acceptance.
- Invest in young people whether they are Christian or not -- they are our future and present.

***Supporting Indigenous communities***

- Marginalization of these groups occurs and produces material needs.

***Refugee and Migrant support and rights advocacy***

- Pay attention to how migration is impacting churches (attendance, diversity, poverty conditions, influence, etc)

***Religious difference is a leading concern.***

- Bible is sometimes weaponized
- Christians are persecuted in some contexts
- How can interreligiousness be supported.
- Desire to see more Christians in some contexts to support and increase the impact of those who are currently there.

***Not racism, but tribalism.***

- Some groups dominate others for their resources and power.
- Political context favors conflictual relationships
- Cultural discrimination connected to one's class and region.

**EMERGING FUTURE TRENDS**

What are Global Partners noticing in their contexts that PCUSA should pay attention to? The common concerns mentioned were regarding climate change and environmental justice, the impact of COVID-19, and the presence of immigrants and refugees within a context. Technology and social media were frequently discussed in connection with COVID-19.

***There is much concern for the changing climate and environmental justice.***

- Farmers' livelihoods are being severely impacted
- Consultants for farmers to learn new techniques and financial support for water infrastructure would help

- Poverty can lead to rural communities work with outside entrepreneurs, which can lead to environmental destruction.
- Question of how can churches be equipped to care for the earth
- Water scarcity
- How can resources be preserved for the next generation

***The COVID-19 pandemic has changed conditions around the world.***

- Number of people alone with little social connection has increased
- Corona fatigue leading to more gatherings (including church)
- Some are not attending church as much since they are unable to be physically present.
- Need to talk about liturgy, ecclesiology, and communion again
- Need new platforms for the future - Physical needs AND digital platforms for churches (ex. Centrality of church building has changed)
- How can a sense of belonging be created
- Media and technology are increasingly important for churches.
- Pay attention to negatives and positives of social media and leverage technology for good.
- More churches need internet access (for virtual engagement) and it isn't always accessible
- Pay attention to big data and surveillance
- Concern that borders will remain closed after COVID-19 is no longer a major concern, thus restricting free movement (a human right)

***Economic strife is increasing***

- People are leaving their home countries
- In some contexts, there is a defense of capitalism and commercialism over human rights

***Dire political conditions around the world***

- War & political instability creates turmoil for the people of a place and creates conditions of dependency on foreign aid & support, and undercuts a people's ability to be self-sufficient, to self-determine.
- Increasing poverty and increasing authoritarian government has put democracy at risk.
- Hunger is on the rise due to political instability in some contexts
- Long term planning is not always possible because of crises (economic, war, need for immediate relief)

***Learning about local contexts and what is needed is extremely important.***

- Sometimes technical supports are what is most needed to address local issues
- Invest in and empower local communities to respond to their own needs so that local capacity and leadership is sustained.

***There is a need for deeper analysis of global problems to better understand the connections between them and work for justice, peace, and security.***

- Need better strategy & understanding about how all work in a region fits together

- There is need to critique systems AND model new ones that support flourishing.

***Neoliberal policies do not support migrants.***

- Racism & lack of inclusion impact refugees
- In some contexts, increase in movement from rural to urban locations increases diversity and can be hard for churches to cope with new trends.

***Think more about the impact of the church***

- Push to imagine a new way of ministry that emphasizes relating to each other and the dignity of people
- Difference is not made by talk but by living with the most marginalized around us.
- How can we be close to the “other” and diminish “otherness” altogether?
- PCUSA needs fresh leadership and new thinking for the future
- Caring for everyone’s needs, not just looking out for a few.

***PCUSA should increase it’s advocacy.***

- “Weaker” countries pay the price of political & economic agendas, and it’s time for the church to speak up.
- Churches can be vocal leaders in centering the dignity of people, speaking up for marginalized people, and rehabilitating values system.
- Using clear language of apartheid to describe systemic oppression is key to mobilizing people around dismantling those oppressive systems (i.e. advocate against apartheid in Palestine, vaccines as apartheid system within and between nations)
- In some cases, church is seen as only option to raise voice and fight dictatorship -- and, in other cases, talking has no impact because churches don’t bring the physical might.
- Advocate for human rights to influence governments against longer term border closures
- Desire for more joint advocacy between GP’s and PCUSA.
- Great need for bold and aggressive advocacy for policies that will change systems and address injustices worldwide

# **Appendix B**

## **Thematic Analysis of World Mission Listening Sessions**

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# THEMATIC ANALYSIS

## WORLD MISSIONS LISTENING SESSIONS

April 29, 2021

### WHAT IS GOING WELL

- **Increased collaboration and connection with other programs and peoples**
    - Technology has supported this connection
    - Shared work through round tables, working groups, working with others
  - **MCW partnerships with churches**
  - **Improvements in communication with MCWs**
  - **Sense of shared justice goals**
    - Matthew 25 initiative does help advance issues with DEI in domestic disaster relief work
    - Recognition that there is some effort at looking internally at what PMA is doing (esp. within certain programs)
  - **Flexibility and Support from PMA (especially during the pandemic)**
  - **Work with YAV programs**
  - **Language of Matthew 25 is concise, helpful**
- 

### WHAT IS NOT GOING WELL

#### Legend

**Core theme** - these emerged as I noted ideas that were repeated at least four times (often more) and showed up across a majority of the documents in some way.

- **Sub theme** - these were located at least twice (often more) and in multiple documents.
  - **Supporting points** - these may have shown up only once (often more), but supported other frequently mentioned themes.
    - *Supporting direct quotes* - these stood out as particularly illustrative of the themes.

## **PC(USA) functions in a way that feels corporate and bureaucratic.**

- **General feel exists of a top-down approach - this can also create/contribute to the disconnect between PC(USA) center office and MCW work on the ground.**
  - *"This strategic planning process has felt colonial (hierarchical, patriarchal, white supremacist). The structure of PMA, in general, is very top down."*
  - *"We don't know that they'll really look at mission in practice through the concept of partnership and "mutualism" (mutuality) – that we are trying to live out in our service, whether in our countries of service or in Louisville or wherever."*
  - *"Often the PC(USA) functions in high level leadership teams, and everything comes down. While they make it participatory on the way down, there's no participatory "up". That is a vestige of hierarchical forms of mission."*
- **MCW outside of US contexts feel disconnected and unsupported:**
  - Burdened by bureaucracy of the need/expectation to check in w/PC(USA) Center in order to advance their work
  - Inadequately supported at times (by the Center office)
  - Powerless to do what is needed at the guidance and request of their partners because of the bureaucracy
  - Some MCW's need more language support in their contexts
- **There is a rigidity and corporatization of PC(USA) that creates an inability to be nimble**
- **Actions taken by PC(USA) are to preserve/protect the institution**
  - *"But realistically, its protect the corporation first, the church second."*
  - PC(USA) is risk-averse
  - Conflict avoidance vs. Prophetic voice
  - Feeling that PC(USA) is worried about liability and covering themselves rather than MCW well-being
- **Feeling that "things have to be done a certain way"**
  - Some fear/reluctance in speaking about experiences in certain spaces (like big regional leader meetings)
  - Scarcity mindset
- **Partnerships are driven by top-down process**
  - Partnerships can sometimes feel business-oriented/surface
  - Lack of certainty about whether PC(USA) leadership are listening to people who will be impacted by their decisions
- **Feels like a business or office building rather than church**
  - Staff feel like a "cog in the wheel"
  - *"So, the frustrations that are being expressed, are frustrations that I've heard in my non-profit work, but because it was just a non-profit and not faith-based, there were ways to sort of move forward and people kind of grumbled, but it was just the nature of the organization. In the church, there's a whole different set of values that are not*

*meshing with the corporate values, but there's no vehicle, there's no training, there's no mechanism for the two of them to have a conversation together, that would lessen the senses of violation that have been expressed."*

- *"I probably have been around this organization longer than anyone because I was born on the mission field, so I have been connected with the Presbyterian church for a long time. To me, the sense is that we're moving away from an organisation that deals with people, to an organisation that feels more like a business."*

- **While there is horizontal collaboration between programs, leadership is very vertical.**

- *"Often the PC(USA) functions in high level leadership teams, and everything comes down. While they make it participatory on the way down, there's no participatory "up". That is a vestige of hierarchical forms of mission."*

### **External efforts to dismantle systems do not acknowledge the harmful systems of power in place within PC(USA) that cause trauma**

- *"So when we're looking at how we are engaging in the world, we need to be looking at how we are engaging with each other."*
- *"So how about, when we talk about culture and the corporation, that is the Presbyterian Mission Agency, How about we listen every day? How about we not have "listening sessions" every four years? How about we make listening a part of what we do? Because I can tell you, World Mission tells its MCWs "when you go into a culture, you listen. You don't run your mouth. You make sure that every voice is heard. and when you're ready to talk, Stop." Why don't we do that?"*

- **Internal actions don't match the external "rhetoric" around racial justice, equity, systemic racism**

- People of color are looked over for advancement and bonus
- Racism within MCW towards MCWs of color

- **"Gerontocracy" - PC(USA) led by older people who don't care about young people, rooted in racism**

- *"And I truly believe that if it was not run by a young black woman: myself, that we would probably get the help that we need. ... And we cannot get the help that we need because, one, (I believe) because we're a group of people of color and two, because we focus on young adults. And Young Adults do not make money for the church."*
- Younger staff do not always feel respected due to their age and perceived lack of experience

- **White supremacy culture**

- Multiple meetings before decisions can be made (control and bureaucracy)
- White savior complex in how MCW's work is seen by US congregations and through donations to countries MCW work in.

## **PC(USA) is colonial and hierarchical in culture and structure**

- **Colonial and paternalistic attitudes/approaches on PC(USA) properties**
- **PC(USA) positions itself as leader/knowing what partners need vs. following the lead of others**
- **Paternal & colonial engagement with partners**
  - PC(USA) sets the terms, partners must follow if they want money
  - White savior mentality towards partners
- **Grant funding in CPJ & WM**
  - *"The way we provide financial support (e.g. grant making) in CPJ is paternalistic, old-school, white supremacist in many of its characteristics, and is in great need of decolonization. I don't know how this is done in WM, but my guess is that it may not be better. The money we distribute is not "our money" to give. While we may recognize that this capital was amassed through centuries of land theft, racialized economics, and exploitation of people and nature, our decision-making and mechanisms still follow paternalistic patterns."*

## **Louisville and the U.S. are centered in how communication happens, meetings are scheduled, and decisions are made.**

- **Feel overall disconnect w/PC(USA) Center as MCWs**
  - Concern that once people return to the office for work, that people who aren't in Louisville will be forgotten about again
- **MCWs don't always feel connected to or supported by Louisville**
- **Louisville sets the rules (meeting times, agenda) - MCWs desire more collaboration**

## **Matthew 25 Initiative can feel limiting and not contextually relevant/expansive enough**

- **Can feel hierarchical and colonial**
  - PMA didn't consult with other programs before implementing Matthew 25 initiative
  - Staff feel a need to fit their work into PC(USA)'s exact vision
- **Desire to expand how Matthew 25 is thought about and include what can be learned from other contexts**
  - Not just focus on issues in US contexts
  - Some staff expressed interest in including Matthew 28
  - Can feel reductive - not fully express "life as missional"

- Want to see PC(USA) consider empire, militarism & the economy and how PC(USA) is situated within these
- **Can be hard to translate Matthew 25 globally**
  - Curiosity about the willingness/awareness of PMA to contextualize Matthew 25, and the openness to hear how global partners are already successful in living into M25 vision.
    - *“The biggest point is, are the powers that be in the PMA and WM willing to let Mt 25 be contextualized by partners. Are they willing to do the deep kind of listening to let that happen, or is it easier to create a cookie cutter? It’s a complex cookie cutter even in the U.S. Even in the U.S. it’s very different from Appalachia to the South to urban areas. It has to be adapted based on different context[s] here in the States, but it’s even a bigger leap when you’re going to different partners, and even different partners in the same country and the same region. I have more questions than insights. First off I want to know: do they really realize how different Mt 25 should look based on where it’s being carried out?”*
- **Recognition that Partners/partner churches are often living into Matthew 25 holistically, just not in the specific way that PC(USA) has outlined.**
  - Foci aren’t necessarily the same in other contexts and can be challenging to try and connect
  - Separate way of talking about the foci isn’t helpful
    - *“Ministry is holistic”*
- **Hard to communicate to other churches/partners**
  - isn’t contextualized
  - Can language be modified for partners?
  - Desire for new/inclusive global language (rather than US centered language)
    - Ex - Not just about racism but ethnocentrism in some contexts
- **Passage is an invitation, but treated like a mandate in practice.**
  - Impedes responsiveness to and relationship with partners
- **Fear that Matthew 25 initiative will result in restructuring around three narrow buckets and contribute to further siloing of work**
  - Feels top-down
  - Concern that emphasis on 3 foci will not leave space for working on environmental issues
- **Matthew 25 initiative can help interrogate PC(USA)'s benefit from the trafficking of enslaved people and push back against historical disparities**

## Challenges in Communication

- **Communications (office) puts specific requirements on how messages are crafted and shared that feels limiting**
- **Top-down communication and approach with MCW and Global Partners**
  - Communication generally favors Louisville (ex. Time of day meetings are held)
  - Silos are reinforced by bureaucratic communication
- **Hierarchy & Colonialism present within messaging to donors**
- **Lack of communication from PC(USA) contributes to MCWs feeling isolated, unsupported, and “abandoned” by PC(USA)**
- **Technology gaps also still exist in some contexts and so doing things online can expand that gap**
  - Zoom doesn’t always work everywhere; can be safety concerns in some countries

#### **Testimonial authority favors the same people**

- **Same people are chosen to lead**
- **Only certain people have access to trips/travel**
- **“Lower level” staff don’t have voice in decisions**
- **Decisions come from the top & other staff get left out**
- **Lack of transparency within PC(USA)**
- **Lack of mutual decision making**
  - *"circle of influence and decision-making shrinking overall in PMA"*

#### **There is a sense that PMA/PC(USA) Center doesn’t understand the importance, the nature, and the nuance of relationships with partners.**

- **This comes through via:**
  - An expectation that partners goals/ideas fit into PC(USA)'s in order to receive funding
  - The US/Louisville-centric expectations/engagements with partners
    - EX - adhere to PC(USA)'s framework for the Matthew 25 initiative, rather than inviting contextualization - *rigidity of vision coming out of PC(USA) Center*
  - An attitude that PC(USA) knows what is needed/best, rather than an openness to listen to partners wisdom and input

- MCW's note high risk in "traditional partners" joining PMA vision of eradicating poverty b/c it opposes government (and those engaging in anti-poverty work aren't "traditional partners").

### **Concerns about grant funding & reporting process**

- **Process is seen as protective of PC(USA) - very legalistic**
  - Partners sign documents, though it is sometimes hard to understand them (even when translated)
- **A lot of information and paperwork required (for partners and MCW) in order for funds to be accessed**
- **Grant process is colonialist, empire-based -- lengthy forms, feels compulsory so they can receive money**
  - Perception that partners must fit into the goals of PC(USA) in order to receive funding, rather than PC(USA) taking partners lead
  - Reporting can be oppressive - expects English language
- *"what kind of relationship [does] the PMA and its ministry offices want with grassroots Presbyterians as part of the outcomes of this strategic listening/discerning process/journey? Or perhaps another way to say it...I wonder how the relationship with grassroots Presbyterians is viewed from PMA/WM/CPJ's perspective in our preferred future? Are they fellow collaborators in ministry or merely the funders of 'our' work or something else? ... As it currently stands, the lack of clarity around this identity and relationship issue is already causing strains and tensions and it leaves staff like me (and others of my colleagues in the ME/E office) unsure how to respond to questions we receive from Networks and other grassroots Presbyterians about ECO's, giving to specific projects prioritized by our global partners, and how to talk about the relationship between PMA/WM and local Presbyterians."*

### **Awareness that PC(USA) has gone through cycles of initiatives or changes, and so imagining that this [visioning process, Matthew 25 initiative] is just another cycle.**

- *"I hope the ideas shared will be used and not just become an obligated part of an envisioning process."*
- *"I hope that what we share and propose is actually taken seriously by the administration."*
- *If we're gonna talk about, if we're gonna have listening sessions; If we're gonna talk about righting wrongs, and we're gonna talk about reconciliation, it's gotta be more than words. Because opening a meeting with prayer, is still a corporation, not a ministry.*
- *"Will anything come of this? Presbyterians do a lot of studies and then put them on the shelf."*
- *"This is a cycle, and how long will this cycle last before we have to go through and do another cycle of something different?"*

- **Frequent leadership changes (directors, in Louisville)**
  - With every new director comes a new vision

**Staff changes and reductions result in some staff doing the work of multiple people.**

# **Appendix C**

## **Causal Layered Analysis of PMA Activities**

**pp. 19 - 24**

# Native American churches in PC(USA) underresourced in terms of funds and ministerial leadership

THE PROBLEM IN THE PRESENT

## LITANY evident/accepted/mainstream

The Litany is the "official" accepted description of the problem. It is based upon scholarly study and is informed and is informed/framed by dominant perspectives. These views are primarily informed by quantitative data and disseminated via mainstream media. The view is meant to be the tip of the iceberg. It states what is apparent but the larger part of the problem remains unseen. On your left, write several descriptions that synthesize/framings of the problem in the present as if they were headlines in mainstream media. To the right, to the right, of the waterline, that for a future in which the problem has well been resolved and record for a future in which it has been resolved.

1 FUTURE WITH THE PROBLEM UNRESOLVED

Engage with the Indigenous churches and ask them what they would like to see happen and what the best ways to support them are

2 FUTURE WITH THE PROBLEM RESOLVED

Breaking down the colonial model and let the Indigenous voices tell us what is needed

PRESENT

FUTURE

## SYSTEMIC CAUSES less evident/usually embedded in societal systems

This level assesses events or legal acts of the system, such as laws, treaties, mandated events, or decisions. Social, economic, cultural, political and legal factors and quantitative data is provided. Interpretations and commentaries is often available to policy makers, editorial boards and news anchors. At this level, historical and academic studies are often used. This view of the analysis often writes and social sciences are common. On your left, write several descriptions that synthesize/framings of the problem in the present as if they were headlines in mainstream media. To the right, to the right, of the waterline, that for a future in which the problem has well been resolved and record for a future in which it has been resolved.

- PC(USA) treating NA congregations as "others"
- Political ideologies
- Paternalism
- Unaware that we have NA churches that are part of PC(USA); lack of visibility
- View them as a mission field instead of being part of our church
- Erased in Western education

Money for education restricted to PC(USA) members of very a few tribes.

- Recommend a season of lamentation, education, and repentance for the unjust treatment of Indigenous people in our country and in our church; make sure this work is not at the expense of those who have been hurt
- History needs to be rewritten to include the accomplishments and history of Native peoples
- No longer naming sports teams, school mascots, or vehicles after Native peoples or their heritage
- Acknowledgement that our financial model does not adequately include Indigenous churches within the PC(USA)

## WORLDVIEW/DISOURSE often unconscious/unconscious

This level of the problem involves the assumptions, attitudes and worldviews that inform the system. The system here is to look for the basic social, political, economic, cultural, religious, and other factors that inform the system. This view of the analysis often writes and social sciences are common. On your left, write several descriptions that synthesize/framings of the problem in the present as if they were headlines in mainstream media. To the right, to the right, of the waterline, that for a future in which the problem has well been resolved and record for a future in which it has been resolved.

- Colonialism and racism
- Doctrine of Discovery
- Manifest Destiny

- Love thy neighbor as you would be loved
- Native people are seen as the original inhabitants of North America and they have a history, culture, and fully functioning civilization that need to be told
- Recognize the rights of Indigenous people (honor our treaties) and repent/repatriate and repair
- Increased awareness and visibility of the Indigenous churches in our denomination; reprioritize?

## MYTH/METAPHOR the unconscious, collective dimension

This level looks at the basic ideas, symbols, metaphors and unconscious dimensions of the problem. It provides a philosophical level of the problem, that through its metaphors and symbols, it provides a philosophical level of the problem. This view of the analysis often writes and social sciences are common. On your left, write several descriptions that synthesize/framings of the problem in the present as if they were headlines in mainstream media. To the right, to the right, of the waterline, that for a future in which the problem has well been resolved and record for a future in which it has been resolved.

- Europeans are superior
- Native Americans are seen as moral deficient (lazy, alcoholics, intellectually deficient, etc)
- Misbelief that NA have already been given "more than they deserve;" should be left on their own

- We are all equal in God's eyes
- A respect and understanding of their heritage, as well as the injustice they have faced on their own lands
- Native Americans are full America citizens who have been victims of systemic racism for hundreds of years

# Causal Layered Analysis

## African Girls with limited access to education

Causal Layered Analysis is a future research method concerned with creating transformative spaces for the analysis and creation of alternative/pluralistic/viable futures by examining both the evident and hidden roots of a complex, wicked problem. BASED ON THE CLA THEORY DEVELOPED BY HANSELIN WATILAH

### THE PROBLEM IN THE PRESENT

#### LITANY

*evident/accepted/mainstream*

The Litany is the widely accepted description of the problem. It is based upon a particular reality and is informed and is informed by dominant perspectives. These views are primarily informed by quantitative data and disseminated via mainstream media. The view is the largest part of the problem-reality complex. On past its basis, write several descriptions that synthesize the factors that contribute to the problem as if they were headline in mainstream media. In the case reference to the future has been created and covered for a future in the year 2050.

**Paternalistic Communities**

**History of gender roles**

**Education is expensive.**

**family/ community poverty**

**Lack of transportation**

**corrupt governments**

**The countries are too poor**

**Family dynamics--caring for others**

**sexism**

**Economic systems that rely on cheap labor**

**Patriarchal**

**Glass ceiling**

**Colonialism**

**Sexual violence against woman**

**Church/cultural teachings about gender roles**

**Boys are more valuable**

**"Women aren't to teach men"**

**Media depiction of women**

**There are bigger economic issues for foreign aid**

**crap bout intelligence based in "race" and "gender"**

**Women are for children, men are for supporting family**

**Men and boys are stronger and smarter**

**Women are to be seen and not heard**

**God ordained**

### 1 FUTURE WITH THE PROBLEM UNRESOLVED

**lost legends and testimonies are imagined and recovered that narrate the journey**

**ALL women can now be Pastors!!!**

**The concept of race will finally be eradicated.**

### 2 FUTURE WITH THE PROBLEM RESOLVED

**Increased entrepreneurship and community development**

**African women represented in every sector**

**No forced marriages/DV reduced or eliminated**

**More choice exercised in family planning.**

**diseases cured**

**species discovered**

**Improved outcomes in every area in every community**

**Education is accessible to ALL!**

**Fair governments providing for all residents**

**Increased incomes = greater resources**

**resource gaps, and previously ignored places of pain that were previously unknown are seen and the space for expressions of pain, repair, and remembrance are made**

**More expansive theologies**

**God's femininity is given full-throated testimony**

**God is love**

**Women and men are equals**

**"EVE" is no longer blamed for the ills of "Man"**

**Without educated women, we are on realizing 49% of our potential**

**Sex is no longer just for pro-creation.**

# Human trafficking

## THE PROBLEM IN THE PRESENT

### LITANY evident/accepted/mainstream

The Litany is the widely accepted narrative of the problem. It is based upon conventional reality and is informed and is informed/framed by dominant perspectives. These views are primarily informed by quantitative data and disseminated via mainstream media. The view is meant to be the tip of the iceberg. It states what is apparent but the larger part of the problem remains unseen. On part its basis, write several descriptions that represent/describe the problem in the present as if they were headline in mainstream media. In the top column to the right, do the same exercise, but for a future in which the problem has not been resolved and record for a future in which it has been resolved.

PRESENT

### SYSTEMIC CAUSES less evident/causes embedded in societal systems

This level reveals a more in-depth look at the system, but it is still a somewhat simplified analysis of its causes. Social, economic, cultural, political and legal factors and qualitative data is considered. Interpretation and communication is often overlooked in policy positions. Editorial bias and other systemic biases. At this level historical and academic analysis is utilized and the role of the state and other actors and social systems are explored. On part its basis write several descriptions that represent/describe the problem in the present as if it were headline in mainstream media. In the top column to the right, do the same exercise, but for a future in which the problem has not been resolved and record for a future in which it has been resolved.

Economics Patriarchy/Misogyny White domination  
 Vulnerability Capitalism Poverty  
 Exoticism Poor & lacking Immigration policies Racism  
 Devaluing the other

### WORLDVIEW/DISCOURSE often unconscious/unconscious

This level of the problem involves the assumptions, discourses and narratives that inform its perception. The narrative here is to look for the deeper social, political, economic, cultural, religious, ideological and other factors that inform the problem and that are often overlooked. The best way to understand this level is to look for the underlying worldviews that inform the problem and that influence the way we think about it. In the top column to the right, do the same exercise, but for a future in which the problem has not been resolved and record for a future in which it has been resolved. It may be challenging to articulate beliefs and discourses, especially if you are not familiar with them and may be tempted to only focus on the specific problem you're addressing.

It's the victims fault, the victim is the problem  
 Work related to sex is "taboo"  
 Labor need not be dignified

### MYTH/METAPHOR the unconscious collective dimension

This level looks at the deep, often unconscious, collective dimension of the problem. It provides a conceptual lens through which to view the problem and its causes. It is often overlooked in policy positions. Instead of the usual quantitative data and mainstream media, this level is informed by qualitative data and is often overlooked in policy positions. In the top column to the right, do the same exercise, but for a future in which the problem has not been resolved and record for a future in which it has been resolved.

Only women and children are trafficked  
 objectification based on trafficking/sex work  
 trafficking doesn't happen in US  
 or in 21st Century body is not your own

## 1 FUTURE WITH THE PROBLEM UNRESOLVED

More people are trafficked  
 More poor women will die  
 Abortion will be illegal

Legalization of prostitution

Myths are intensified & expanded

## 2 FUTURE WITH THE PROBLEM RESOLVED

2 FUTURES

More Equitable global economy = trafficking not viable option  
 Living wage  
 No Racism/Discrimination/Exoticism/"Othering"

More Equitable Education  
 No Patriarchy+ US Power + Globalization = US Military Base perpetuating the problem  
 More women in leadership

Labor & supply chain workers are dignified

No more legislating women's bodies

People know/acknowledge trafficking exists  
 Everyone's body is their own & every body matters equally

# Climate change or environmental injustice

## THE PROBLEM IN THE PRESENT

### LITANY

*evident/accepted/mainstream*

- Global Warming
- Depending on fossil fuel
- Saving the planets via a vis having jobs
- Social irresponsible investment

### SYSTEMIC CAUSES

*less evident/usually embedded in societal systems*

- Recognize the solutions happen in low-income and bi-poc communities. Most of the landfills and factories are in low-income communities
- The discourse of the US participation in the conversation based on the political party in control.
- Lack of accountability.
- Eco-anxiety

Imagine if trees gave free Wi-fi. We'd planting them like crazy. It's a pity they only give us the oxygen we breathe.



© EcoSalmon.com

### WORLDVIEW/DISOURSE

*often unexamined/concealed*

- Worldview discourse of the dominant developed countries on global south countries.
- Globalization. How we go into countries and affect others people lands.
- The conversation is dominated by those seating on the table. Political conversation control by the worldview of powerful countries.
- The US as an Empire in control of the discourse
- Capitalization
- Disposability.
- Individualism

### MYTH/METAPHOR

*often unexamined/concealed*

- Owners of earth. Lack of respect of creation.
- We have lost the understanding of the sacredness of earth.
- A biblical reading of domination over earth and people.
- White privilege myth. Dehumanization of some people because of the entitlement of feeling superior.
- Domination of the earth because we own the earth without regard of the effects.
- The idea of humans being entitled to dominate earth and even people.
- Unlimited resources
- Abundance
- Myth Sticky Tab- Our fate is not connect to the fate of our neighbors/other countries

## 1 FUTURE WITH THE PROBLEM UNRESOLVED

- More natural disasters
- Fewer resources
- Uneven distribution and access to water
- Increase migration
- Increase in health crisis
- Scarcity of resources
- Increase fear and violence due to scarcity
- Only the wealthy will have access to resources

- Exploitation of the land in benefit of a few
- Increase in greediness
- Rationing systems

- Totalitarian government
- White/ national Privileges' will increase. Supremacy of some over others

- More individualistic views
- Loss of ubuntu

- Blaming of the victims
- God/Bible over Science

- Tribal

**'When the last tree is cut down, the last fish eaten and the last stream poisoned, you will realise that you cannot eat money.'**

## 2 FUTURE WITH THE PROBLEM RESOLVED

- Clean air and water
- A world without disposables/unnecessary plastic
- Value earth over mythical jobs and money

- Hold people/companies/governments accountable
- More healthy land to harvest more healthy food for a growing population
- Invite the right people to the room.
- Less hurricanes and draughts
- Bearing the fruits together.

- Thinking and acting globally and as a community
- More robust, healthier dialogues among local and international identities (for political structures, grassroots, etc) regarding behavior, practices, policies, etc.
- Engaging everyone in the conversation.
- Personal change towards corporate change.

- Our wellbeing is intertwine
- Harmony between humanity and creation.
- A biblical understanding of stewards of earth.

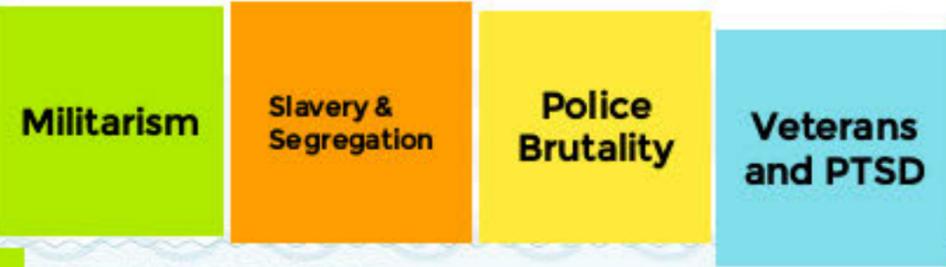
# Police brutality or state sponsored violence against marginalized communities

## THE PROBLEM IN THE PRESENT

### LITANY

*evident/accepted/mainstream*

The Litany is the "official" accepted description of the problem. It is based upon a particular reality and is informed and reinforced by dominant perspectives. These views are primarily informed by quantitative data and disseminated via mainstream media. From the top of the iceberg, it states what is apparent but the larger part of the problem remains unseen. On just its basis, we avoid descriptions that approach the problem in the present as if they were headline in mainstream media. In the long run, all the same, it is not for a future in which the problem has been resolved and ceased for a future in which it has been resolved.



## 1 FUTURE WITH THE PROBLEM UNRESOLVED

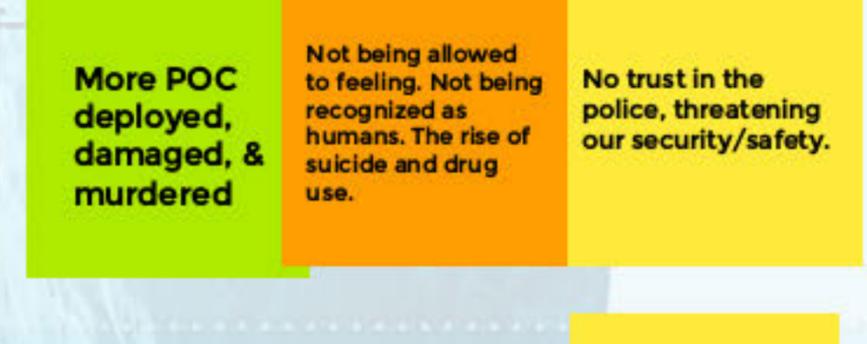


## 2 FUTURE WITH THE PROBLEM RESOLVED



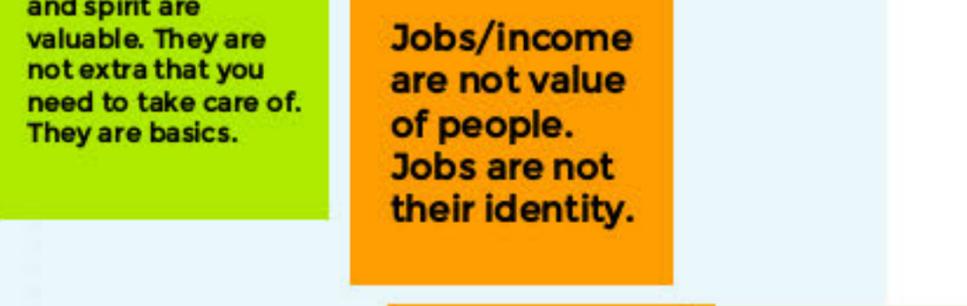
## SYSTEMIC CAUSES

*are evident/causes embedded in societal systems*



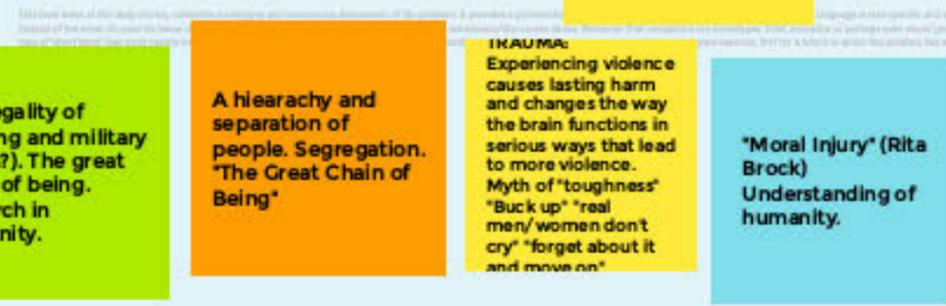
## WORLDVIEW/DISOURSE

*often unexamined/unconscious*



## MYTH/METAPHOR

*the unconscious collective*



# **Appendix D**

## STEEP Analysis

pp. 25 - 35

## STEEP Analysis Questions

- What are the key values shifts or events within each element and what evidences support these shifts?
- How have these shifts evolved historically?
- What kind of effects do the shifts have on the organization?
- How are values shifting within each STEEP element?

# Social

- What values shifts are happening?
- Are there trends discernible in particular groups that have implications for my organization or sector?
- What key influences are affecting people's attitudes and behaviour in ways that might affect my organization or sector?

Values: Modernism, Individualism, Intergenerational Community, Conservatism, Polarization, Consumerism, White Culture

Fast pace society. Society that have instant access to things and expects church to move/ respond faster.

- Generational shift in what it means to be “church/spiritual”
- Less attached to one view, one identity, one set of beliefs...
- The notion of individualism and institutional skepticism - patchwork self
- The rightward political shift and Trumpism has impacted the church in ways we may not yet understand
- Shift toward EXTREME polarization - no middle ground, “you’re either with me or against me.”
- Increased movements and more vocal demonstrations of beliefs and perspectives (BLM, Me Too....)
- Immigrant groups and generations within them do not necessarily reflect at-large value shifts
- Church should lose its privilege or advantage, ie., tax exempt status
- Moralism and therapeutic “niceness”
- Virtual vs in-person gathering
- Watching versus participating in community



# Social

I see a theme on social media that the church should lose its tax exemption as though we serve and worship for money. The change in value is two-way/fold: 1) Loss of benefit/privilege for the greater church and 2) value of what the church provides is less or lost.



## Questions:

# Economical

- Are there any economic trends or indicators that are favourable towards my organization or sector?
- Are there any clouds on the economic horizon that might affect my organization or sector?
- What are the economic values that are shifting -- what are you seeing and where?

Economic independence

Value for diverse ways of being present with each other.  
Value for home as worship space.  
Value time with family

America First or Global Economy

Democratic socialist economy: Everyone has right to basic needs

Value of the Wealth without accountability

Economic Hoarding for safety - worshipping of wealth



Collective Economics of the Christian Community

[Understanding Poverty as Systemic not a moral failing](#)

Rugged Economic Individualism

Emerging value for relationship in place of economics

Entrepreneurial spirit as an offshoot of change

Changing relationship with membership



Shared resourcing

Organic/ Holistic Economics

Conservation

Health = Wealth Economic implications

Universal Healthcare

Health Economic Injustice

The work/ job/ money, I do you is not your selfhood

[Census Bureau Survey Shows Poverty is Primarily a Temporary Condition](#)

# Economical

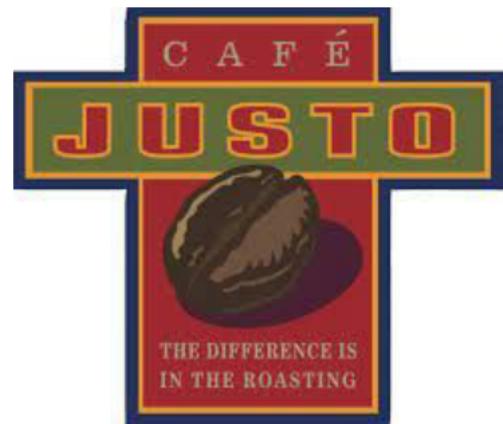
Value of Human Life and LIVING Over the collection of STUFF

Beginning to live into world where all are valued not money. IMAGO DEI

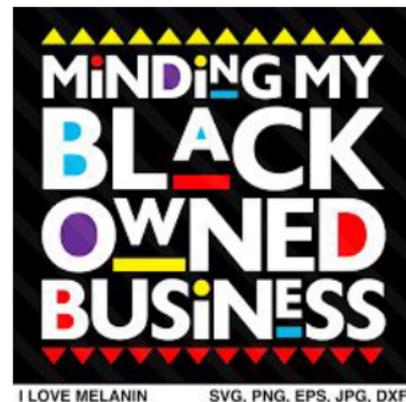


IMAGO DEI  
THE IMAGE OF GOD

<https://www.theladders.com/career-advice/geriatric-millennials>



Alternative Economy



Questions:

# Environmental/Ecological



- What environmental issues should be addressed (i.e eco-friendly resources/products, natural disasters, etc)?
- How is climate change impacting the work of our organization?
- How are values shifting around the environment?



<https://www.cnn.com/2021/01/28/general-motors-plans-to-exclusively-offer-electric-vehicles-by-2035.html>

Environment= Organizations

[Why a Healthy Environment is Essential to Ending Poverty](#)



Immigration

Activism and Advocacy together- intersectionality



Strategic condemnation of corporate polluters



Holding corporations accountable for environmental impact through employee action

# **E**nvironmental/Ecological

## PMA

Work from home  
Save paper from printing  
Hybrid GA

## Values

Environmental Stewardship

How do we continue to re-inforce the dominant center by holding GA in Louisville?  
Who benefits?

Greed is good to community focus and focus on workers rights

Move from looking at one issue to truly understanding intersectionality

Binary thinking to systems thinking

## Questions:

# Political

- What governmental policies and actions are likely to affect my organization?
- What changes are likely in the political priorities of government at regional, national and global levels?

## Cancel culture

[What is Critical Race Theory and why do politicians want to ban it?](#) (interrelated to Voter Suppression maybe. With the impact on PMA's vision on Dismantling Racism.)

Voter suppression by states, particularly in the south. (Scarcity, fear and hatred are the values.)

## [The First Amendment](#)

America First -  
Protectionism, (fear of  
“losing power globally”)

Power of Oligarchy vs  
Grassroots Organizing

Immigration  
Laws/Border Control:  
(Fear of “Others”)

Polarizing political doctrine.

Green Deal & Climate Change:  
(Fear of losing the current status  
quo of profit driven market )



# Political

Values: Mistrust of authority and information sources

Funding for religious organizations /tax breaks for donors.

The politicization of EVERYTHING; everything becomes partisan. Politicization of wearing masks or SCIENCE

States mandating laws to prohibit asking vaccination status. Value is losing control.

Election officials intimidation and forced to resigned.

[New tax credit for low income families.](#)

[Potential benefits of the American Jobs Plan](#)

[Religion and Right Wing Politics](#) (values of conservative evangelicals.)

A New Civil Rights Era

[Garland announces national strategy to combat domestic terrorism, invoking US Capitol riot](#)

[White supremacist/white nationalism is implicated]



# Appendix E

Museum of PMA/  
PCUSA History

pp. 36 - 41

# A

## Critique of "missionary"

## Organization

### Money

### Race

### Misc.

**The Word Mission**

missionaries

the Historical Missionary or missional model of sending Missionaries

Colonized processes for becoming a "missionary" and fencing "service/ministry"

Outdated anachronistic portions of "theological" education

Generational chasms that keep us from community

**Membership**

Unaddressed racism and racial histories.

Predominant Whiteness

Designated donations

Gifts to the church with hand cuffs attached.

Church buildings (sanctuaries) that are unable to be utilized fully during the week--for housing, classrooms, etc.

**Restricted funds**

Structures, policies and practices

Book of Order (acc to published years)

Doing the work of other agencies (advocacy committees, advisory committees mandated by the GA should be over in OGA). Sets up conflict and issues. Advisory committees are white, staffed by white men.

Conflated with other agencies of the PCUSA

Current ministry department separations

Self-protection. Being willing to completely die in order to be what God would have us be. And be serious about it, not just say it.

Having a group that discusses fossil fuel investments (and incremental divestment) for years and years when the data is clear that it is sinful and killing Creation.

New Ministries/partnerships that came out of the Covid-19 era

Focus on the church, rather than community

# B

1. Old School (bureacracy, reinforcing the white centered system) vs. Wisdom

- Traditional organization charts
- Hierarchical Structure
- Church as corporation
- ASG dictating ministry and not being held accountable for poor performance
- Preference for Ordained folk



2. Power Over (misappropriation of power) vs. Power With

- Giving but not receiving
- Translation of Essential Documents Only
- a lack of trust for PCUSA partner staff to use funding in the places of greatest need rather than based on what we designate
- Capitalism
- Misguided theology and biblical mis-interpretation

3. Ivory Tower (Discpleship/ Invidualism/ Neo-liberalism) vs. UBUNTU



- Misguided theology and biblical mis-interpretation
- Egos-needing to center ourselves
- Inwardly-focused congregational strategic plans
- Preference for Ordained folk
- Professionalism. (not the same as competency). Trained for education, not systemic change to the institution.
- Solo approach to mission and work.

4. Oppression vs. Recognizing Imago Dei

- Hurt from people of colors about racist practices, policies, and experiences within the denomination
- Unwillingness (by some) to reveal internal struggles of racism with mission partners and seek their guidance and support
- Fears for mission staff to discuss biases and blind spots regarding systemic racism

5. Hegemonic Technology

- Standard PPT slide decks used to (poorly) communicate critical church positions
- Disjointed technology solutions

C

# Colonialism

# White Patriarchy

# Worship of "What we've always done"

The Name  
Presbyterian  
Mission  
Agency

Disembodied (head only) understandings of worship and/or community

Institutional hierarchy/siloed ministries

Fear about losing power

Current pattern of "sending" mission personnel

A lack of confessional humility

The headiness of the church

Almost completely white communications department that bottlenecks messaging and communicates from the white-dominant narrative.

Boomer-based solutions

The church's denial of problematic colonizing patterns of being

"White Savior" Complex

The "White Jesus"

competition not collaboration

gerontocracy

Euro centric Christian Education

Making people and communities "objects of mission" in our story telling and fundraising

euro-centric & cleric Ecumenism

PC(USA) social media archives

Pulpits and pews

# D Sociology of Denomination



# Building/ Offices/ Structure



# GA

"Turn around Congregation" Aspiration

Missional identification as global vs. US

## Processes & Protocol

6 agencies of the PCUSA -- organizational structure

Centralized offices in Louisville

Outrages Salaries

General Assembly records, statements, referrals...

Un-funded GA Mandates

Silo mentality

Secrets of all types.

Robert's Rules of Order

decent and orderly

100 Witherspoon Street

Lay Off

Overtures that take long time

Addiction to a culture of fighting.

Whiteness mentality

4 Wall Mentality

Ordination Exams

Book of Confessions (acc to revised/published years)

Addiction to a culture of fighting.

Silo mentality

Robert's Rules of Order

decent and orderly

Distrust between National offices and congregation:

Reliance on financial wealth and endowments.

Uncontemplated "influence"

Whiteness mentality

Whiteness mentality

Whiteness mentality

Reliance on financial wealth and endowments.

Grant Processes

Reliance on financial wealth and endowments.

E

Ordination Exams

Governance

decent and orderly

competition not collaboration

Fear and Domination

Fear about losing power

Fears for mission staff to discuss biases and blinds spots regarding systematic racism

Book of Order (acc to published years)

Robert's Rules of Order

Church as corporation

Reliance on financial wealth and endowments.

Almost completely white communications department that bottlenecks messaging and communicates from the white-dominant narrative.

Overtures that take long time

Preference for Ordained folk

the Historical Missionary or missional model of sending Missionaries

Giving but not receiving

ASG dictating ministry and not being held accountable for poor performance

reluctance/fear to bring whole self into worship.

Leave behind rigid and narrow ways of being.

Leave behind the sense of doing everything; sense of call to be and do a particular thing for this day and time.

Missiology

"White Savior" Complex

New Ministries/partnerships that came out of the Covid-19 era

Disembodied (head only) understandings of worship and/or community

# **Appendix F**

Future Ideas for PMA + How  
PMA Must Be

pp. 42 - 48

# A

In the future that you see emerging, what is the contribution of the PC(USA) and how is its missional function enacted?

**Reparations - Accountability to BIPOC**

**When we think of reparations, so many groups have been disappeared.**

**Needing repentance, reparation, and repair**

**Decentralizing PMA, Helping to Transform the DNA of the local church,**

**Dismantling the systems and structures that center whiteness**

**structures where truth-telling can happen**

**We need to focus on Congregational Vitality.**

**The church is an important part of many people's lives but there is a lack of understanding of diversity. We damage cultures, identities in the name of Christianity.**

**Church needs to acknowledge its complicity - images of white God, white theologies.**

**We may need to live more in Good Friday than Easter Sunday!**

**Centering ministry with those who have been marginalized**

**Re-centering of Jesus**

**Take on things that the government won't do, and show a better way. Example: critical race theory**

**How can the PMA enact Matthew 25 within its own body?**

**Faithful and unapologetically radical about being a force for healing and repair.**

**Harm is to communities and creation by "civilization building" missionary enterprise.**

In order to make the contribution we've identified and to enact the missional function in the way we've described, who must we be?

# B

## 1. Mutuality (reciprocal and collaborative)

**Humility**

**Relational**

**Partnerships**

Mission Co-Workers to be in partnership and stand in solidarity with the communities in which they live

**Community**

How we measure job performance - new ways to measure Gospel success

## 2. Prophetic Witness

**Engagement in the public sphere as a way of acting out what we proclaim**

Dismantling individualized culture - which supports white supremacy power

**Brave - to hold space to have difficult conversations**

## 3. Liberation and wholeness

**Creativity, freedom, liberating**

**Creating Wholeness**

## 4. Going out (Missio Dei/being sent among people/INCARNATIONAL)

**Sent out into the world to serve all God's people, especially "the least of these", and be led by those in the margins.**

Resourcing and encouraging local congregations to have local/contextual expressions of this "acting out" what we proclaim.

Minimize the heavy cost of a non-deployed form for people of color. Sacrifice, uprootedness, and isolation

**Deploying Staff may add to the diversity and increase the caliber and creative work group. Amen!**

In the future that you see emerging, what is the contribution of the PC(USA) and how is its missional function enacted? (Guiding Question)

Jesus is already there/here.

PC(USA) mission co-workers are different. "They treat us differently" "They respect us more" "They just feel different".

We aren't going to take Jesus to people. We are going to connect to people knowing that Jesus is already there.

Jesus is of course there. God saves us is basic reformed theology. Christianity has been hurtful and Jesus' talk turns people away. Line between over proclaiming and not saying anything about Jesus.

Reclaim and rename Jesus. Lift up the true narrative of Jesus to empower the marginalized communities. "Jesus needs to be left out of it if we aren't going to tell the truth"

understand God's love and then understand our connection to Jesus. We deny people if they don't believe in Jesus. God is already there in whatever form God takes. We can share God through our love and relationship of

**Ditch "white jesus"**

**Let's not make belief in anything a barrier to community**



**RUDE!**

Shift who/ what is essential

Shifting what we recognize is essential and learning from others what is essential. What is essential is invisible to the eye. Eg. Only essential documents are translated.

Everybody in the pew needs to know the advocacy work that we are doing and be a part of it.

Advocacy to protect marginalized including Mother Earth.

Radical

Doing things that are truly revolutionary. Not just performative.

Reparations are the future. We have to lead in this way. Any person of color who is considering ministry from the moment they announce they will never pay a dime for their education.

All current ministers of color will have their student loans completely forgiven.

work well for everyone. Capitalism gains wealth for a few but isn't fair to all. Advocate for wise adjustment or changes that can make a difference. The rescue bill-double the child credit. Would cut

In the future that you see emerging, what is the contribution of the PC(USA) and how is its missional function enacted? (Guiding Question)



# What we do to our neighbor (Relational)

allies and partners in community organizing - "on the ground" in authentic relationships and connections.

true equitable globalized partnerships - Ubuntu

deployed staffing model instead of hierarchical institutional systems.

People that take Grace seriously. Therefore redemptive over punitive theology and community connections

two streams: 1) ecological/Creation 2) communities. The colonialism that the PCUSA participated in broke both things. We should be about repair, remediation and then much later, accompanying rebuilding, but not

# What we do to/think about God (Theological)

Liturgical, educational and discipleship work on confession, repentance and a new form of discipleship.

Healing Houses of Worship to overcome systemic trauma.

Vulnerability based Christology

People that take Grace seriously. Therefore redemptive over punitive theology and community connections

To die from American cultural christianity and be born again into a new faith focused on Jesus.

# How we Build our structures

church buildings converted to affordable housing along with malleable worship space

Church buildings converted to "green sanctuaries" for farming, gardening, and habitats

Guiding Question: In the future that you see emerging, what is the contribution of the PC(USA) and how is its missional function enacted?

**E**

Serve as a thought leader in breaking down colonial barriers that inhibit the kind of change that's needed in our country.

**Education**

Educate current PC(USA) congregations who do not agree with the Matthew 25 mission. Walk along side them instead of leaving them behind and moving forward without them

Serve as an example/witness/collaborator to/with other faith traditions related to DEI

**Relationships rather than "mission"**

The missional function of the church is disseminated through a distributed model that puts many more educators/facilitators in the field--closer to the congregations and the communities they serve.

**Relationships**

**Transformative Worship**

Reason together who Jesus is and what the church is all about. Truth guides faith.

Re-adapt our interpretation of scripture to see the context in which Jesus lived and taught. Remind the world that we were meant to take up the cross and bring good news to the poor and oppressed.

**Centering the Marginalized**

**Truth Gathering/Telling**

Guiding Question: In the future that you see emerging, what is the contribution of the PC(USA) and how is its missional function enacted?

# 1. Be Alive Fully, Generative Living, Connectional Collaboration & Be Com/Passionate



# Mutually Accountable



# Bold Risk-takers



# 2. Be Authentic (a.k.a STOP LYING)



# Radical Followers of Christ



# Humble



# HOW must PMA BE?

(Red text was labeled by Kirby using/LIT language)

# **Appendix G**

## Vision Statement Brainstorming

pp. 49 - 54

**Guiding Question:**

***What is the world that we imagine?***

**TIPS:**

- Sentence is 15 words or less
- Should focus on the *future*
- Dream BIG!

**Sentence Starter Examples:**

"We envision a world in which all communities..."

"We imagine a world where..."

"Working towards a future that..."

***OR make up your own!***

Equity

Power

Sharing

**Vision Statement**

Working toward a radically inclusive future where Gods' grace, love and power are shared and valued equally across all of God's creation.

**Group Names:**

**Guiding Question:**

*What is the world that we imagine?*

**TIPS:**

- Sentence is 15 words or less
- Should focus on the *future*
- Dream BIG!

**Sentence Starter Examples:**

"We envision a world in which all communities..."

"We imagine a world where..."

"Working towards a future that..."

*OR make up your own!*

Brainstorm ideas here!

**And here!**

We imagine a world where all people (list all people) can live up to their potential...

**Humanity, Humility, Humor (resonating with M25?)**

A world where a humanity of the marginalized are recognized and rediscovered?

2

**Vision Statement**

We imagine a world in which all people are loved.

Working towards a future where we recognize and celebrate all being's unique humanity and history... with humility, joy, justice and love.

We imagine a world in which the image of God & the image of Christ are recognized, celebrated, and loved deeply in creation and humanity, particularly in those who have been unrecognized, exploited, and silenced.

**Group Names:**

[Redacted area for group names]

### Guiding Question:

*What is the world that we imagine?*

### TIPS:

- Sentence is 15 words or less
- Should focus on the *future*
- Dream BIG!

### Sentence Starter Examples:

"We envision a world in which all communities..."

"We imagine a world where..."

"Working towards a future that..."

*OR make up your own!*

Focus on the kind of people Jesus talked about in Matthew 25

Voice to the marginalized people

Centering

radically inclusive

Celebrate creativity, diversity and complexity

3

## Vision Statement

Working towards a radically inclusive future that celebrates diversity, creativity and complexity; allowing all God's children to thrive by centering the marginalized and de-centering ourselves.

**Group Names:**

**Guiding Question:**

*What is the world that we imagine?*

**TIPS:**

- Sentence is 15 words or less
- Should focus on the *future*
- Dream BIG!

**Sentence Starter Examples:**

"We envision a world in which all communities..."

"We imagine a world where..."

"Working towards a future that..."

*OR make up your own!*

**Bold  
faithfulness,  
truth-tellers,  
be  
connectional  
with people.**

**Here's my suggestion:  
In Christ, embodying  
love, service, justice  
and community in our  
world with and  
through our churches,  
mid-councils and the  
whole Church.**

**Help to make  
communities thrive,  
an agent of mission,  
connecting people.**

**Stic  
Working  
toward  
future  
that**

**Power with,  
decentralizes,  
valuing all our  
partners and  
communities.**

**Confronting and  
owning our past,  
acknowledge the  
need for reparations  
in order to move  
forward.**

**We serve the  
kingdom of  
God. kingdom  
of justice,  
mercy, love  
and kinship.**

**Challenge our  
current reality  
to do better.**

**Trust Jesus, we will  
stop lying and  
actively and  
passively remember  
where we have  
been.**

4

**Vision Statement**

Working towards a future that embodies the values kindom of God

Working towards a radically inclusive future that centers the marginalized and demonstrates God's love for all creation.

Working towards a future where unity overcomes estrangement, the earth is restored and God's people rejoice.

**Group Names:**

Working toward a future where Gods' grace and power are shared and valued equally by all of creation.

We imagine a world in which all people are loved.

Working towards a future where we recognize and celebrate all being's uniqueness and history... with humility, joy, justice and love.

Working towards a radically inclusive future that celebrates diversity, creativity and complexity; allowing all God's children to thrive by centering the marginalized and de-centering ourselves.

Working towards a future that embodies the values kindom of God

Some similarities: "Working towards a future...."

celebration

mention of God

inclusive of all people, all creation

Same sentence starter!

**We imagine a world in which all creation is loved, creating a radically inclusive future that celebrates diversity creativity and complexity.**

# **Appendix H**

Mission Statement + Structure  
Brainstorming

pp. 55 - 64

**TIP:**

**Mission** defines the role PMA would play in bringing their vision into being.

**Guiding Questions:**

What is the **role** of PMA?

What do we do “for a living” at the PMA?

With whom do we do that work? *(both places of engagement and partners)*

To what end (why) and for how long do we do it?

**Role(s):** The conscience of the denomination; continual assessors of needs and best practices, resourcers of/ for best practices. (Bridge builders?)

**What:** Accomplishing missio dei via development/ deployment of best practices that address the Matthew 25 foci.

**With whom:** In conjunction with the global majority

**Why:** To continually embrace and serve the least of these...

**PMA  
Role-How are we going to be?**

**VISION JAM:**  
Working toward a radically inclusive future where Gods' grace, love and power are shared and valued equally across all of God's creation.

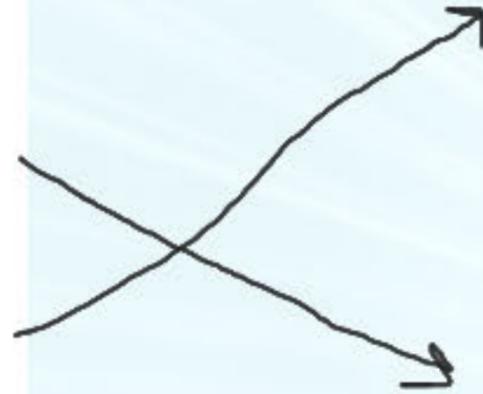
1

## Mission Statement

**Group Names:** \_\_\_\_\_

**WHAT STRUCTURES WOULD...**

- Foster equity and counter racist and/or colonial habits?
- Increase nimbleness and aligned responsiveness to the needs of church and world?
- Incubate innovation / imagination / creativity?
- Convene sacred spaces for engagement?
- Make PMA a great place to work where all could flourish?
- Encourage possible approaches to de-silo? What are the alternatives to silos?
- Address challenges to hierarchy?



Humility

1

**STRUCTURE BRAINSTORM!**

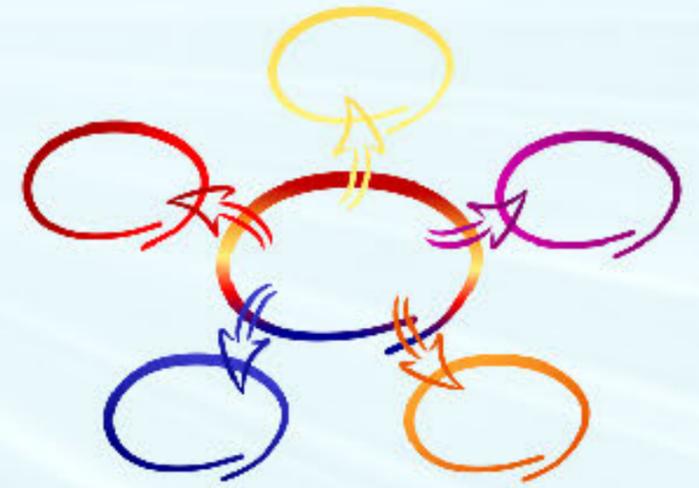
Anti-racist

**Deployed PMA colleagues as embedded staff in mid-councils and partner organizations (like WM colleagues are now)**

**Flatarchies and Holacratic models reflect some existing work models that exist within the PMA. Do we know what we have that is already working well vs. not working well?**

The need for the PMA to respond to the GA and interact with other PCUSA agencies and midcouncils requires a model that is flexible and permeable--one that enables the agency to react quickly and efficiently to priorities that emerge--to shapeshift. This need lends itself to a flatarchy because that structure would seem to support more complex relationships as well as project management.

**What structures offer the best opportunities for empowerment? What is the relationship between structure and the competencies/capabilities of the people within the structure?**



- Presbyterian Ministry Agency
- Presbyterian Connection Agency
- Presbyterian Action & Empowerment Corp

No silos

Creative & Imaginative

Innovative

Decolonial

Non-hierarchical

Nimble

**TIP:**

**Mission** defines the role PMA would play in bringing their vision into being.

**Guiding Questions:**

What is the role of PMA?

What do we do "for a living" at the PMA?

With whom do we do that work? (both places of engagement and partners)

To what end (why) and for how long do we do it?

**Role(s):** inspiring, equipping and connecting aid those in distress, promote justice, eradicate systemic racism, eliminate structural poverty and care

**What:** to convene sacred spaces bears witness to Christ by inspiring, equipping and connecting

**With whom:** congregations and domestic and global communities

**Why:** to aid those in distress, promote justice, eradicate systemic racism, eliminate structural poverty and care for all God's creation.



The role of the PMA is to show up with boldness, humility, creativity and love to dismantle white supremacist, colonialist structures across the PC(USA), the country and the world. We are called to build a radically inclusive community on a foundation of justice, equity and abundance. We will listen deeply, fail openly, and give generously to create a culture of freedom, acceptance and accountability that fosters authentic relationship and allows the entirety of God's spectacular, diverse, and complex creation to experience wholeness in Christ.

2 stop abusing our leaders...

### Mission Statement

The role of the PMA is to convene sacred spaces where PCUSA members, leaders and basically anyone who wants to are inspired, equipped, and connected to realize the image of Christ in all creation. (Some of us wanted to specify at the end; "particularity with the marginalized communities")

Following Jesus' example and led by the Holy Spirit, the Presbyterian Mission Agency bears witness to Christ by inspiring, equipping and connecting congregations and domestic and global communities to aid those in distress, promote justice, eradicate systemic racism, eliminate structural poverty and care for all God's creation.

Group Names: [Redacted]

WHAT STRUCTURES WOULD...

Foster equity and counter racist and/or colonial habits?

Increase nimbleness and aligned responsiveness to the needs of church and world?

Incubate innovation / imagination / creativity?

Convene sacred spaces for engagement?

Make PMA a great place to work where all could flourish?

Encourage possible approaches to de-silo? What are the alternatives to silos?

Address challenges to hierarchy?

Humility 2

**STRUCTURE BRAINSTORM!**

Anti-racist

Decolonial

Non-hierarchical

Nimble

**Prioritize innovation by resourcing it more fully**

**HOLACRACY**

Elders meet to process messages from the nervous system and discern next movement

Body-Organism



allow people to do good work somewhere without taking them

Where are the tent-makers whose 2nd job is resonating with their ministry?

Two full time jobs is not sustainable. How to help folks from burning out.

**Intentional relationships**

Structure that allows folks to self select and join teams that match their gifts and passion.

Structure that requires disbursement and connection across space--- not in Louisville

**What do I think I bring? Self-Analysis and selection**

**What does my community say I bring? Accountability and opportunity for growth**

No silos

Creative & Imaginative

Innovative

**TIP:**

**Mission** defines the role PMA would play in bringing their vision into being.

**Guiding Questions:**

What is the **role** of PMA?

What do we do "for a living" at the PMA?

With whom do we do that work? (both places of engagement and partners)

To what end (why) and for how long do we do it?

**Role(s):** Advocating for sacred spaces

**What:** allow all God's children to thrive

**With whom:** those we serve

**Why:** to achieve their own self-determinant goals in mutuality and interdependence.

**Advocates**

**Bear witness**

Enter into relationships of mutuality

**Walk alongside**

**Equip, resource**

Conveners of sacred spaces (without intrusion/obsession) At the invitation of those we serve.

Working towards a radically inclusive future that embraces diverse perspectives, celebrates creativity and complexity.

3

**Mission Statement**

Advocating for sacred spaces with those we serve, which allow all God's children to thrive, achieving their own self-determinant goals in mutuality and interdependence.

**Group Names:**

WHAT STRUCTURES WOULD...

Foster equity and counter racist and/or colonial habits?

Increase nimbleness and aligned responsiveness to the needs of church and world?

Incubate innovation / imagination / creativity?

Convene sacred spaces for engagement?

Make PMA a great place to work where all could flourish?

Encourage possible approaches to de-silo? What are the alternatives to silos?

Address challenges to hierarchy?

Humility 3 **STRUCTURE BRAINSTORM!**

Anti-racist

Decolonial

Non-hierarchical

Nimble

Idea incubation spaces (a la Bearing Witness) would be integral parts of the structure.

More deployed staff to be in relationship to congregations.

Communities experiencing marginalization are adequately resourced and represented in all offerings of the agency.

Create culturally-responsive ways for communities to get grants and other resources.

No silos

Creative & Imaginative

Innovative

**TIP:**

**Mission** defines the role PMA would play in bringing their vision into being.

**Guiding Questions:**

What is the **role** of PMA?

What do we do "for a living" at the PMA?

With whom do we do that work? (both places of engagement and partners)

To what end (why) and for how long do we do it?

**Role(s):** healers; bringing people together; inspire, equip and connect; inspire practices

**What:** to do justice; bearing witness; heal;

**With whom:** those without voice; those we are in authentic relationship with both inside the PC(USA) and beyond; congregations, presbyteries, synods and partners/entities connected with the PC(USA)

**Why:** to do Justice; flourishing of God's people and all of Creation; to heal;

embody principle Christ in creation

Threading the significance of our Past, present, and future

ringing rous together to learn, pray, discern

**Sankofa**

Cen Spir emj Holj repi thro PC(

congregations, presbyteries, synods, and general assembly to empower, encourage, and equip each one to build congregational vitality, to dismantle structural racism, to eradicate systemic poverty in order that

embracing the wisdom of our past

ing what have for flourishing of the world.

Presbyteries synods, dom and global p Entities with denomination

**we will be known**

the world

Concern with those on the margins

4

**Mission Statement**

Through the power of the Holy Spirit, we are healers willing to embrace the wisdom of the past, bearing witness in the present with the hope of healing the future, bringing people together bearing witness to Jesus Christ in the world - to do justice through the gifts we've been given for the flourishing of God's creation...

**Group Names:**



WHAT STRUCTURES WOULD...

Foster equity and counter racist and/or colonial habits?

Increase nimbleness and aligned responsiveness to the needs of church and world?

Incubate innovation / imagination / creativity?

Convene sacred spaces for engagement?

Make PMA a great place to work where all could flourish?

Encourage possible approaches to de-silo? What are the alternatives to silos?

Address challenges to hierarchy?

Humility 4 **STRUCTURE BRAINSTORM!**

Anti-racist

Decolonial

Non-hierarchical

Nimble

de-centralized teams going out to local tables for a Project of mission together.

cohorts/colleagues in a team approach deployed in regions to help coach and connect.

**better evaluative tools for our ministries**

deployed colleagues able to connect with particular communities; better able to coach congregations to these particular relationships.

**Heart (Pulmonary system) -**

structure that gives us knowledge/relationships of a particular community

Structure built in relationship that makes sure decentralized colleagues are equipped to be deployed. (DEI Training)

Collaborative tables of broken down silos that offer resiliency, encouragement, and creativity.

Center with all the spokes coming out as teams and tables all over dealing with long-term and short-term projects.

No silos

Creative & Imaginative

Innovative

## What is the **role** of PMA?

healers; bringing people together; inspire, equip and connect; inspire practices

The conscience of the denomination; continual assessors of needs and best practices, resourcers of/for best practices. (Bridge builders?)

inspiring, equipping and connecting

aid those in distress, promote justice, eradicate systemic racism, eliminate structural poverty and care

Advocating for sacred spaces

to convene sacred spaces

## What do we do **“for a living”** at the PMA?

to do justice; bearing witness; heal

Accomplishing missio dei via development/ deployment of best practices that address the Matthew 25 foci.

allow all God's children to thrive

bears witness to Christ by inspiring, equipping and connecting

## With whom do we do that work?

those without voice; those we are in authentic relationship with both inside the PC(USA) and beyond; congregations, presbyteries, synods and partners/entities connected with the PC(USA)

In conjunction with the global majority

those we serve

congregations and domestic and global communities

## To what end (why) and for how long do we do it?

to do Justice; flourishing of God's people and all of Creation; to heal

to achieve their own self-determinant goals in mutuality and interdependence.

To continually serve the least of these...

to aid those in distress, promote justice, eradicate systemic racism, eliminate structural poverty and care for all God's creation.

What is *\*uniquely\** PMA's to do?

How does PMA's name influence the work we do, and how we are perceived?

-- Be bridge, sutures -- Presbyterian Connection Agency ; Presbyterian Connective Ministries

Connecting for advocacy

# **Appendix I**

## Values Gathering

pp. 65 - 70

*What are the **values** & worldviewings that allow us to shift towards this emerging future or what are the values needed?*

A

**Integrity**

**Generosity**

**Following  
of the  
Holy Spirit**

**Body vs  
Institution**

**Authentic  
Identity**

**Death**

**The  
Act of  
Action**

*What are the **values** & worldviewings that allow us to shift towards this emerging future or what are the values needed?*

**B**

**WISDOM & Courage to tell the truth and teach**

**Justice, Kindness, & Humility: "Power With"**

**Mutuality (reciprocal and collaborative)**

**INCARNATIONAL church & Missio Dei (Being Sent/Going out): "Church is visible & present in the world."**

**Be Alive Fully, Generative Living, Connectional Collaboration & Be Com/Passionate**

**UBUNTU: "shared responsibility" "I am because we are"**

**Faith & Justice: Prophetic Witness**

**Justice: Liberation and wholeness**

**Technology/Translation empowering, available, and accessible to all: "welcoming more people with many different languages"**

**Gospel & Stewardship: "Be AUTHENTIC (a.k.a. STOP LYING)"**

**Recognizing Imago Dei in all, especially in those who are marginalized**

**Matthew 25's three foci & Integrity of Church**

*What are the **values** & worldviewings that allow us to shift towards this emerging future or what are the values needed?*

C

**I am  
because  
we are.**

**Love our  
neighbors the  
way that  
Jesus loves us.**

Accepting mystery  
in all things-  
allowing the spirit to  
move and not let  
our brains get in the  
way

Accountability... but  
deeper...  
repentance... equity  
over equality...  
justice... a value of  
fixing what your  
ancestors broke and  
you benefit from.

**Focus on  
empathy and  
listening over  
problem  
solving**

What are the **values** & worldviewings that allow us to shift towards this emerging future or what are the values needed?

D



Reconciliation

Integrity

Diversity

Passion



Culture Humility

Empathy

Altruism

Hopefulness

Repentance



Justice/anti-oppression



Life

Relational



Enthusiasm



*What are the **values** & worldviewings that allow us to shift towards this emerging future or what are the values needed?*

E

**koinonia**

**Justice!**

Relationships  
of Mutuality,  
Equity, and  
Justice

**Agape.  
Love  
another.**

**Diversity**

**Boldness /  
courage**

**Determination**

Open-mindedness

**Vulnerability**

**JESUS!**

Grounded in  
our faith and  
belief in Jesus  
Christ's life,  
ministry, and  
resurrection.

**The  
Cross.**

**Inclusivity.**

**Abundance**

**Care of  
Creation.**

**One  
human  
family...**

**Always  
reforming.**

**Joy!**

**Liberation (the  
freedom to try  
and fail.)**

**Alignment  
with the Sprit.**

# **Appendix J**

Values to Keep, Add,  
Reinterpret, or Re-imagine

pp. 71 - 83

<b>(Group 1) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Inclusivness	Embracing all diversities in our literature, technology and programs.	
Creative/Fun	Utilize the technology available to engage all ages of the church.	
Service oriented	We must stop thinking of it as “our work” and begin to practice holistic service. We exist to support the congregations.	
innovative	Not confined to conventional solutions	reinterpret
collaborative	Working with other partners	keep
diverse	Rich mix of ideas, experiences, people	reinterpret
spiritual	guided/evaluated based on spiritual values not economic	keep
Cultivating a non-anxious presence	72	Keep++++

<b>(Group 1) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Speaking truth to power	In ALL levels of the denomination	KEEP+Add+ Reinterpret
Discerning and doing the will of God	In congregations, presbyteries, synods, and GA.	Keep
Diversity	People, ecumenical connections , languages, resources community	Keep, reinterpret
Anti-racist/anti-oppression	It's expressed in our programmatic vision. It could be expressed in pay and work environment parity.	Keep/Reinterpret
Work/life balance	Expressed in our handbook/vision. Could be expressed in a resistance to white supremacy culture values of “productivity” and “worship of the written word.”	Keep/reinterpret

<b>(Group 2) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Good Trouble/Courage/Risk Taking	Statements/Confessions	Keep/Add
Responsiveness	PDA	Keep
Creativity / Innovation		Add
God-centered		Add / reinterpret
Repentance		
Empathy	Leadership	Keep/Add
Celebration of God-given gifts / no hating		
Kinship, Oikos	Colleagues, Body of Christ, Part of the larger body of Christ-Oikumene	Keep/Add
Scarcity/abundance	Does scarcity need to be replaced with abundance?	

<b>(Group 2) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Principled Unity	Courage to be true and faithful to the community by being willing to share what is really on your heart and mind- vulnerability and compassion for others- Creating opportunity for deeper level connection.	ADD
Identity	In how one voices what it means to be presbyterian and identifies what it means to be presbyterian	reinterpret
Connectionality	Working with churches on presbytery level, synod level and GA	reinterpret
Boldness	Willingness to take risks, seen on specific issues but not in others	Keep, but we need more of it
Adaptability	Flexibility and ability to evaluate and change based on success or failure. Seeing failure as a chance to grow, not as the end of the world.	Add

<b>(Group 2) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Education	All levels church; secular - It is seen as important. It is a double edged sword	leave/reinterpret
Identity	Historical identity of all who've been impacted by presbyterianism	
Courage	The willingness to act and speak one's convictions despite the fear of rejection	Add
elitism	"I had to suffer so you should too" Ordained Teaching Elders get special privileges.	Leave
Joy	We can do hard things and be joyful. Lack of joy shows up in the "Suffering olympics".	Add
Focus on tradition/the past	"We've always done it that way"	Leave
Old boys club	"Coded language"	Leave
Weirdness	The whole self and all the weirdness is welcome here. Non-conformity. Move toward discomfort.	Add

<b>(Group 3) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Boldness	Matthew 25 Vision	Reinterpret
Accountability	Our work with partners	Reinterpret
Love	Rooted in the Gospel	Add? Reinterpret?
Gratitude	See it in our partners - how do we express our gratitude to our partners? Perpetuates economy of exchange,	Reinterpret
Justice	Gospel Values -	Keep and Reinterpret
Loyalty		Reinterpret
Inclusiveness	Partnership with various groups and people	Keep and add
Humility		
Welcome / Radical Hospitality	77	

<b>(Group 3) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Hopefulness	In what we're doing right now	Keep/Add
Decency and Order	Polity/Book of Order	Reinterpret
Truth		
Transformation of the world		
Love		
Discipleship		
Mission and ministry		
Identity	In how one voices what it means to be presbyterian and identifies what it means to be presbyterian	

<b>(Group 4) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Human rights	In all of our justice work this is a foundational and Biblical value	Keep and strengthen
Partnership	At levels across the church (in our structure and across ministry areas in the agency); locally, nationally and globally in mission	Absolutely KEEP
Diversity, Equity and Inclusion	See in Representation (tokenism); need in resources, language, access to us and resources	Expand
Theological praxis	Foundation of work among the agency	Keep
Peacemaking	In our relationships and partnerships, in our discernment and contexts of conflict	Keep
High Impact Ministry	Programs for the entire denomination that address diverse needs	Keep
Non/anti-violence	In all of our interactions and in the way the PCUSA is in the world	Keep

<b>(Group 4) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Corporate structure	In our agencies and elected leaders	Reinterpret if we can
Passion		
Process Driven	Sometimes overly cautious in implementing new things	Keep/Leave
Robert's Rules of Order	In all meetings at all levels	God help us
Bigger is Better	Sometimes high value is place only on large congregations	leave
Institutional power/authority	In each of our agencies in differing ways	Reinterpret
Protestant heritage	In the ways we continue doing things because of our past	Reformed, always reforming
High Touch	Available to many through direct programming/ unable to keep this commitment entirely	keep/leave

<b>(Group 4) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Excellence in worship, liturgy and preaching	Every Sunday and more	Keep
Respect	Within the PMA / across the church at all levels	Reinterpret
Grace	Everywhere; patience, trust, support	Keep
Focus	Identify priorities	Reinterpret
Authenticity	All levels / all priorities	Reinterpret
Simplicity	GA / PMA agendas	Reinterpret
Top down approach	Decisions that are made without input from the field	Leave
Justice: social, environmental, racial, economic, LGBTQ+, gender, age	81	keep

<b>(Group 5) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Diversity, Equity, & Inclusion	In training, in some areas of employment	Keep and Expand
Reformed & Always Being Reformed	In many places (“Reformation” can entail “going back to early church” and Luther/Calvin)	REINTERPRET? (Can we reframe with more nuance of “Transformation”)
Flexibility/Adaptability	In all facets of PMA including PMAB	Reinterpret? (Permission Giving, Nimbleness)
Collaboration	With Mid-councils/ Congregations/Global Partners	Need more internal collaboration
Community	The PMA Staff & PMAB walking through the journey together; connecting it to congregations.	Continue to Interpret
Compassion	Presbyterian Disaster Assistance	Continue to Interpret
Passion	Narratives of Employees; to do Justice; Passion of followers of Christ’s Passion	Continue to Interpret

<b>(Group 5) VALUE</b>	<b>WHERE DO/WOULD YOU SEE IT?</b>	<b>KEEP, LEAVE, ADD or REINTERPRET?</b>
Connectionalism	Everywhere WITHIN PC(USA), but connectionalism actually stems from Episcopal structure and with the impulse of “nepotism”	REINTERPRET? OR LEAVE. (We may be open to more diverse communities and people)
Accountability	Reporting Grants, Employee Reviews	Add
Justice: economic, racial, environmental, social, LGBTQ+, gender	Intercultural Ministries, SDOP, Vital Congregations,	Continue to Interpret
Healing Open Community over Harmful Closed Community		ADD
Impactful		ADD
Faithful Mutual Accountability vs. Power over/ power under	83	ADD

# **Appendix K**

## Complete Values Listing

pp. 84 - 88

## VALUES LIST

A value of fixing what your ancestors broke and you benefit from	Being a good ally	De-center Louisville / increase staff diversity through having deployed staff
Abundance (x2)	Better Christians than Presbyterians	De-centralizing PMA
Accepting mystery in all things allowing the spirit to move and not let our brains get in the way	Body vs Institution	Death
Accountability (x4)	Boldness (x4)	Decency and Order
Adaptability (x2)	Brave	Deep listening
Adaptable	Care of creation	Deployed staffing instead of hierarchical institutional systems
Alignment with the Spirit	Celebrate failure	Determination
Alongside / with (x2)	Celebration of God-given gifts / no hating	Discerning and doing the will of God
Altruism	Centering ministry with those who are marginalized (x2)	Discipleship
Always reforming	Church is visible & present in the world	Dismantle individualized culture/systems/structures which supports/centers white supremacy power (x2)
Anti-racist / anti-oppression	Collaboration (x4)	Ditch 'white Jesus'
Authentic Identity	Collective liberation	Diversity (x5)
Authentic relationships and connections	Community (x4)	Diversity, Equity and Inclusion (x2)
Authenticity (x3)	Compassion (x4)	Doing things that are truly revolutionary – not just performative
Be Alive Fully	Congregational vitality	Dynamic
Be led by those in the margins	Connectivity (x4)	Empathy (x3)
Be open to what God can do, not necessarily what we can do	Contextual (x3)	engaged
Be radical followers of Christ	Corporate structure	
	Courageous (x2)	
	Creative & Imaginative (x5)	
	Cultural humility (x2)	

## VALUES LIST

Engagement in public sphere as a way of acting out what we proclaim	happy	Liberation (incl. the freedom to try and fail) (x3)
Equitable (x4)	Helping to transform the DNA of the local church	Life
Ethical	High Impact Ministry	Listen (x3)
Excellence in worship, liturgy and preaching	Hold space for difficult conversations	listening over problem solving
Faith (x2)	honesty	Local engagement
Faithful and unapologetically radical about being a force for healing and repair.	Hopefulness (x2)	Love (x5)
Flexibility / Adaptability (x2)	Human rights	Love God not the church
Flourishing	Humility (x5)	Love our neighbors the way that Jesus loves us
Following of the Holy Spirit	Identity ( <i>what it means to be Presbyterian</i> )	Loyalty
freedom	INCARNATIONAL church	Matthew 25's three foci
freeing & liberating	Inclusiveness (x3)	Missio Dei
Generative Living	Innovative (x2)	Mission and ministry
Generosity (x2)	Institutional power/authority	Mutual, equitable, just relationships
God-centered	Integrity (x3)	Mutuality
Good Trouble / Courage / Risk-Taking	Intentional	Need to live more in Good Friday than Easter Sunday
Gospel	Jesus is already there	Neighborliness
Grace (x4)	Joy (x2)	Non/anti-violence
Gratitude	Justice (x7)	Oikos
Grounded in our faith and belief in Jesus Christ's life, ministry, and resurrection	Kindness	One human family
	Kinship	Open
	Koinonia	open to mistakes
	Learning (x2)	

## VALUES LIST

Open-mindedness	Repair (x2)	Technology/Translation empowering. available. And accessible to all
organic	Reparation (x3)	
Partnership (x4)	Repentance (x5)	The Act of Action
Passion (x4)	Resourcing and encouraging local congregations to have local/contextual expressions of what we proclaim	The Cross
Peacemaking		Theological praxis
Permeable		Transformational (x2)
play as a faithful posture		Trust (x3)
Power With	Respect (x2)	Trustworthy
Principled Unity	Responsiveness	Truth
prophetic	Risk-taking – willing to lose something/power	Truth gathering / telling
Prophetic Witness	Self-determination – nothing about us without us	truth-tellers
Protestant heritage		Ubuntu (x3)
Purpose	Serve all God's people	Vulnerability (x3)
Re-centering Jesus	Service oriented	Welcome
Receptive	Shalom	welcoming more people with many different languages
Recognizing Imago Dei in all, especially in those who are marginalized	Simplicity	Well-being
Reconciliation	Solidarity (x2)	Wholeness (x2)
Reformed & Always Being Reformed	Speaking truth to power	Be risk takers (x2)
Relational (x3)	Spiritual	WISDOM & Courage to tell the truth
Relationship (x3)	Stewardship	Work-life balance
Relationships of Mutuality, Equity, and Justice	Structures where truth-telling can happen	
Relationships rather than 'mission'	Sustainable	



# **Appendix L**

## Prioritized Values

pp. 89 - 95

Of these 25 values, rank your top TEN values in order of importance (1 is your TOP value).					
Timestamp + [Value]	[Justice]	[Diversity]	[Love]	[Humility]	[Relationships]
7/26/2021 19:28:04	2		9	10	
7/27/2021 10:44:39		2	1	10	9
7/27/2021 12:38:59	6		1		2
7/27/2021 14:27:57	3	8	1	9	10
7/27/2021 14:37:57		2			3
7/27/2021 15:40:02	2	4	1	3	
7/27/2021 17:01:51	3	8	7		
7/27/2021 18:53:25					
7/28/2021 8:12:15	1	3	2		
7/28/2021 10:28:38	6		1		
7/28/2021 12:19:48	4			10	
7/29/2021 7:46:30		6	2	4	
7/29/2021 8:49:23	2		3		5
<b>How many 1 votes?</b>	1		5		
2	3	2	2		1
3	2	1	1	1	1
4	1	1		1	
5					1
6	2	1			
7			1		
8		2			
9			1	1	1
10				3	1
<b>Total Votes</b>	<b>9/13 votes</b>	<b>7/13</b>	<b>10/13</b>	<b>6/13</b>	<b>5/13</b>

Timestamp + [Value]	[Truth]	[Church]	[Equitable]	[Grace]	[Community]
7/26/2021 19:28:04			8		3
7/27/2021 10:44:39				6	
7/27/2021 12:38:59				9	
7/27/2021 14:27:57	4				5
7/27/2021 14:37:57			9		1
7/27/2021 15:40:02					10
7/27/2021 17:01:51		6	5		
7/27/2021 18:53:25					
7/28/2021 8:12:15					
7/28/2021 10:28:38	5		3	4	
7/28/2021 12:19:48	3				
7/29/2021 7:46:30	5			7	10
7/29/2021 8:49:23	4			6	
<b>How many 1 votes?</b>					1
2					
3	1		1		1
4	1			1	
5	2		1		1
6		1		2	
7				1	
8			1		
9			1	1	
10					2
<b>Total Votes</b>	<b>5/13</b>	<b>1/13</b>	<b>4/13</b>	<b>5/13</b>	<b>5/13</b>

Timestamp + [Value]	[Collaboration]	[Open]	[Boldness]	[Authentic]	[Ubuntu]
7/26/2021 19:28:04				4	1
7/27/2021 10:44:39	7				3
7/27/2021 12:38:59				8	
7/27/2021 14:27:57					
7/27/2021 14:37:57	10		7	4	
7/27/2021 15:40:02		9			
7/27/2021 17:01:51	4		9		2
7/27/2021 18:53:25			1	3	
7/28/2021 8:12:15	4		5		10
7/28/2021 10:28:38				8	
7/28/2021 12:19:48				5	6
7/29/2021 7:46:30				3	
7/29/2021 8:49:23			7		8
<b>How many 1 votes?</b>			1		1
2					1
3				2	1
4	2			2	
5			1	1	
6					1
7	1		2		
8				2	1
9		1	1		
10	1				1
<b>Total Votes</b>	<b>4/13</b>	<b>1/13</b>	<b>5/13</b>	<b>7/13</b>	<b>6/13</b>

Timestamp + [Value]	[Anti-racist]	[Spirit-aligned / Spirit-led]	[Anti-colonial]	[Accountability]	[Compassion]
7/26/2021 19:28:04				7	
7/27/2021 10:44:39	5		4		
7/27/2021 12:38:59				7	
7/27/2021 14:27:57		2		6	7
7/27/2021 14:37:57			5		
7/27/2021 15:40:02		6			7
7/27/2021 17:01:51		1			
7/27/2021 18:53:25	9		10	4	
7/28/2021 8:12:15					
7/28/2021 10:28:38				10	2
7/28/2021 12:19:48	7	1	8		
7/29/2021 7:46:30		1			8
7/29/2021 8:49:23		1			9
<b>How many 1 votes?</b>		4			
2		1			1
3					
4			1	1	
5	1		1		
6		1		1	
7	1			2	2
8			1		1
9	1				1
10			1	1	
<b>Total Votes</b>	<b>3/13</b>	<b>6/13</b>	<b>4/13</b>	<b>5/13</b>	<b>5/13</b>

Timestamp + [Value]	[Connectivity]	[Partnership]	[Passion]	[Creative & Imaginative]	[Repentance]
7/26/2021 19:28:04				5	6
7/27/2021 10:44:39		8			
7/27/2021 12:38:59	3		4	5	
7/27/2021 14:27:57					
7/27/2021 14:37:57	6			8	
7/27/2021 15:40:02				8	5
7/27/2021 17:01:51				10	
7/27/2021 18:53:25	5	6	7	2	8
7/28/2021 8:12:15	9		8	7	6
7/28/2021 10:28:38				7	
7/28/2021 12:19:48					2
7/29/2021 7:46:30			9		
7/29/2021 8:49:23				10	
<b>How many 1 votes?</b>					
2				1	1
3	1				
4			1		
5	1			2	1
6	1	1			2
7			1	2	
8		1	1	2	1
9	1		1		
10				2	
<b>Total Votes</b>	<b>4/13</b>	<b>2/13</b>	<b>4/13</b>	<b>9/13</b>	<b>5/13</b>

Are there values missing from this list that you think are essential? List them briefly here.				
Timestamp + [Value]				
7/26/2021 19:28:04				
7/27/2021 10:44:39				
7/27/2021 12:38:59	Faithfulness			
7/27/2021 14:27:57	Service Leadership			
7/27/2021 14:37:57	Solidarity			
7/27/2021 15:40:02				
7/27/2021 17:01:51				
7/27/2021 18:53:25	Local impact and empowerment			
7/28/2021 8:12:15				
7/28/2021 10:28:38				
7/28/2021 12:19:48	Seeking to learn and not save.			
7/29/2021 7:46:30				
7/29/2021 8:49:23	Solidarity			
<b>How many 1 votes?</b>				
2				
3				
4				
5				
6				
7				
8				
9				
10				
<b>Total Votes</b>				

# Appendix M

Practices to Keep, Add,  
Re-interpret, or Re-imagine

pp. 96 - 98

# PRACTICES

*(grouped by similarity/connection)*

*From the [Being + Future Ideas Jamboard](#)*

Created by Kirby Broadnax

## **Holistic reparation practice with BIPOC communities**

Reparations - Accountability to BIPOC

All current ministers of color will have their student loans completely forgiven.

Any person of color who is considering ministry from the moment they announce they will never pay a dime for their education.

Serve as an example/witness/collaborator to/with other faith traditions related to DEI

## **Truth-telling, repair, and healing practices**

Repentance, Healing, Repair - Acknowledge complicity

To do repair work in two streams: 1) ecological/Creation 2) communities.

We should be about repair, remediation and then much later, accompanying rebuilding, but not leading.

Create structures for truth-telling & difficult conversations

Dismantle white supremacist structures

Create Healing Houses of Worship to overcome systemic trauma.

## **Theology in practice**

Ditch "white Jesus"

Re-center Jesus

New metrics for success that center Gospel

Ministry and advocacy that centers those who have been marginalized

Go out among the people (Missio Dei/being sent among people/INCARNATIONAL)

Liturgical, educational and discipleship work on confession, repentance and a new form of discipleship.

Eliminate belief as a barrier to building community

Revolutionary practice (rather than performative)

Practice redemptive theology (rather than punitive)

Re-adapt our interpretation of scripture to see the context in which Jesus lived and taught.

Educate current PC(USA) congregations who do not agree with the Matthew 25 mission; walk alongside them instead of leaving them behind and moving forward without them

The missional function of the church is disseminated through a distributed model that puts many more educators/facilitators in the field--closer to the congregations and the communities they serve.

## **Shifts in organizational structural practices**

Decentralize PMA organization

Deployed staffing model instead of hierarchical institutional systems.

Create culture of collectivism

Shifting who/what is recognized as essential; learning from others what is essential  
Church buildings converted to affordable housing along with malleable worship space  
Church buildings converted to "green sanctuaries" for farming, gardening, and habitats

### **Advocacy and political practice**

Engagement in public sphere, including where government falls short

Create resources for local congregations to "act out" what is proclaimed

PCUSA should support and advocate for policies that build an economic system that works well for everyone.

Be allies and partners in community organizing - "on the ground" in authentic relationships and connections (rather than mission)

Advocate to protect Mother Earth

Serve as a thought leader in breaking down colonial barriers that inhibit the kind of change that's needed in our country.

# **Appendix N**

## Letters from the Future

pp. 99 - 118



Dear Nana,

I do not believe that “thank you” is adequate for the work you and the LIT group did to **transform the Church in the Spirit’s power!** For a radical faithfulness that led you **beyond a building** and to the hearts and lives of the people of God, all I know to say is “Thank You!” I never knew the church when it was governed like a corporate empire almost thirty years ago. It’s hard for me to imagine such a hierarchy of siloed ministries and structures. All I see is the world as it is today and it is a **vibrant and vital church** filled with **community organizing, justice, compassion, grace and bold discipleship** that carries us into being Matthew 25 disciples.

I understand that you and your LIT group were responsible for **tearing down old structures** that kept you from encountering the people in real and relevant ways. You all **ventured beyond your systems and policies** and found a way to meet people on the ground where they serve and live and have their being. **You connected with churches and leaders in authentic relationships rooted in Christ that could not be severed or siloed. You sent out teams of people to engage in the work of ministry and mission that only God could empower and inspire in the Missio Dei. You crossed boundaries and borders, you built bridges into communities and lived a relationship with the people “on the ground.” You found ways to embed yourself in religious traditions and to labor in true communal relationships with the people of God to eradicate poverty, dismantle structural racism and build congregational vitality. Whole neighborhoods and nations changed** because of how you all envisioned showing up and being the church in the 21<sup>st</sup> century. You all knew the trends and cultural realities across this country and globally, and you saw that the church of the 21<sup>st</sup> century was going to have **more in common with the first century church** than with the 20<sup>th</sup> century Church, and you took that call from seriously.

**You engaged global partners** who understood theologically and anthropologically the realities of ministry and relationships being beneficial for all. Barbara Brown Taylor called it **the Humorous Web**; Africans call it **Ubuntu**. You learned what it meant to be the people of God and to share this gospel message on the ground with people so that it was relevant and transformed lives, communities, and all of creation. I cannot thank you enough for the ways you transformed the church, **fought systems of white supremacy culture**, and became relevant leaders in relationship with the people of God.

Your **model of regional staff who support local congregations and presbyteries** helped to truly connect the people of God and to meet needs throughout communities and the world. So I call it the next **Great Awakening**, and you all truly awoke to Christ’s gospel message and the **missio dei** in order to live more faithfully to the gospel proclamation to go and make disciples to love and meet needs, to baptize and to feed, to visit the imprisoned and clothe the naked. You embodied what it means to truly be a Matthew 25 people and it **started with the leadership of this denomination showing up**. I’m convinced that there is a vital church called the **People of God (USA)** and you **broke the hierarchical standards and norms** of 21<sup>st</sup> Century, and you became **people of God who lived in authentic relationship with one another on the ground**.

You saw that the labor was plentiful, and you became the workers who tended to the church where it was particularly planted and given life. You saw the needs of the people; you heard their cries and **you decided to show up in regions and teams to make a difference in peoples' lives** for the sake of the gospel of Jesus Christ. I have no doubt that our Savior and Lord, Christ Jesus, is calling out from the heavens rejoicing saying, "well done my good and faithful servants." In this way you have been **counter-cultural, radicals** for the sake of the gospel message, and **faithful disciples** of Jesus Christ. I pray I can continue to guide the church from the ground and live as a Matthew 25 disciple of Jesus Christ. I pray that I show up for those in need and continue to **build an organic structure of what it means to be church in authentic relationships together where needs are met and the gospel is proclaimed and justice and peace are brought forth throughout all of God's creation.**

I thank you for the **bold and courageous** work, the **risk-taking** and **faithfulness** that drove you all to be the true Church of Jesus Christ then and now.

Dear Yeh-Yeh/Gung Gung,

I was so proud to learn that you were a part of the visioning process for the Presbyterian Mission Agency. I'm sure that was a lot of work! And a lot of meetings!

You all did so much to help shape the PMA to be where it is now! You all helped start the process of **transforming the mission agency into the example of how a faith-based institution and organization can embody and exemplify the values of justice and love that we seek in the world.** And as a result, the PCUSA transformed from a connexional church model of occasionally disjointed puzzle pieces into a **truly connected, and intentional body.**

Not only that, but the boldness of the vision you helped create has led to some truly amazing developments! Who would have guessed that as a result of this work, the **PCUSA accepts ministry partners (not missionaries, because we retired that word) from other countries all over the world!** International organizations and churches from all over the world want to partner with the PMA because they know the relationship will be two-sided, focusing on **mutual cooperation, collaboration, and learning,** rather than fostering dependency, dominance, or charity.

No one would ever have predicted that a church organization would also be at the forefront of **embracing technologies to help build and create community!** I'm not just talking about using technology for worship. The **PMA even sponsors video game developers of color, supports artists, and uses new media platforms** – not with the intention of personal “promotion” or evangelism but for the **purpose of empowering people to follow their dreams, tell their stories of how God is at work in their lives, and foster creative discussion around faith!** Instead of holding onto the past and being reactive, the **PMA is forward-thinking!** And don't get me started on how the **ordination process has become more equitable and accessible for anyone** considering ministry or Biblical study.

In terms of diversity, it's incredible to know **young people, people of color, and members of the LGBTQ+ community all want to work for the PMA** because they are excited about the agency's work, and want to be part of the **community of connection, love and intentionality** that other organizations simply can't offer. They want to bring that sense of love and respect to everyone they interact with.

What is truly impressive is how you implemented this vision. I bet it was a struggle to get **every employee to complete anti-racism training, to become comfortable enough to share their own story with colleagues, and be vulnerable with each other in a way that can only be achieved through building trust.** Interpreting one's own story provided an opportunity to learn about other's stories and **establish a collective culture of intentional listening.** Because people are comfortable enough to share their stories and **feel accepted and valued as they are,** they **aren't afraid to speak truths,** even when it is hard. They **understand how to give and receive forgiveness.** They also **aren't afraid of being wrong or even failing.** In fact, they see those situations as opportunities to **grow as individuals, as an organization, and as a community.**

This all started because there was **clear, transparent communication from leadership** at the PMA. But it also came from **folks who supported this vision, who demonstrated these values themselves** in their interactions with partners, congregations, and mid-councils. They modeled these **values of boldness, respect, understanding, and intentionality, and principled unity.** Over time, others joined the vision.

It's no wonder you never retired!

Love,  
Your Grandkid

Dear Grandparent,

I recently learned of your participation a generation ago in an effort to reform the Presbyterian Church (USA). I am writing to thank you for this **transformational work**.

I appreciate the collective decision that was made in your time to **build a new community of faith that includes everyone including the poor, the lost, the hungry, and the condemned**. The **multi-color, ecumenical church** where I worship today encourages us to follow Jesus by recognizing his face in other people everywhere. We bear witness to this new way of being through **mutuality and respect**. The kingdom of God that we expect to know fully in the future is provisionally present now in the gospel message we proclaim in word and deed. **The goal of our shared faith is to love one another and repair the world**.

The Presbyterian Church today confesses that we have been called **out of the sanctuary and into the world**. We help others by **building relationships** in ministry that allow participants to **heal and be healed**. The **donor/beneficiary model from our colonial past was retired** with great difficulty and is no longer with us. If you were alive today you would not recognize the size and variety of the mission work that is done by churches and mid-councils. We **address the roots of our problems as well as the symptoms**. We **invite victims of injustice to join us at the center** of our concern and our polity. We have a **heart for mission** that calls us to share God's grace near and far.

The culture of the church has changed. Those who identify as members are fewer in number but **more engaged**. It is not a requirement to be active in mission work, but we do **encourage people to find a vocation helping others**. We now have **clusters of human competence around the country** that know a lot about affordable housing, voting rights, immigration policy, criminal justice reform, and many other topics. Wherever possible we partner with others to take advantage of their expertise and address more difficult problems that require extra time and resources.

We are not a left center progressive organization and we don't endorse political parties or candidates. But we **work conscientiously and with occasional success in the public square**. **We advocate and we march**. We write proposals and sign petitions and make speeches (short speeches). We don't yell at people and don't claim to own the truth. We are sinners through and through (no change there) and continue to make mistakes in approach and execution. But we are **consistent in purpose and always take the side of the poor**. We endeavor to make our arguments and conduct ourselves in a way that will **demonstrate faithfulness and attract others**.

Church governance has evolved. There is an **office in Louisville for administrative purposes but it is no longer viewed as corporate headquarters**. The Witherspoon building you visited frequently has been sold. The mission activity of the national church has been distributed

around the country to support churches efforts and build local relationships. As a result, **people know who we are and trust us. We come along side our sisters and brothers without taking charge.** The entities that operated like this in your day such as 1,001 Worshiping Communities and Presbyterian Disaster Assistance are still around. They provided a model of reach and involvement that subsequently worked for many other church groups.

**General Assembly meets in person for two days at the beginning** of each cycle. This introductory gathering is designed to build community. It is usually held near a big city that's airport-accessible. The **big change is that GA continues to meet bi-monthly via Google Meet** for the following two years. This is an improvement in church governance: **more grassroots, bottom-up leadership; continuous governance like a local church Session; with additional decision-making power for commissioners.** Most GA decisions are made by **consensus** rather than Robert's Rules. Everybody wants to be a General Assembly commissioner and serve on a committee with influence.

The agencies of the church including the Presbyterian Mission Agency have lost some of their independence in this governance model. With General Assembly convening on a regular basis online, each agency receives **more encouragement to work collaboratively and selflessly** for the greater church. **The work of PMA is considered to be a critical part of the national church, controversial from time to time but well-respected.**

Ordained ministry has changed. Seminary education is primarily delivered online with churches and Presbyteries playing a larger role. **A more practical, less academic approach has been embraced for leadership development.** Hebrew and Greek are encouraged but not required. Candidates for ministry receive a check after completing pastoral care/chaplaincy training. Churches that provide on the job training for seminarians receive a stipend. The number of Presbyterian ministers working in validated ministries with secular non-profits has skyrocketed. **Our pastors are visible in the community and respected by non-believers.**

World Mission is a wonderful story. We used to send mission co-workers to foreign countries for assignments in some cases that lasted a lifetime. **Assignments now are typically for 3-5 years and supervised by the local church or sponsor.** In addition, **ministry is offered in both directions, with overseas church workers serving in the U.S.** for fixed term mission assignments. The **Young Adult Volunteer program now includes an Older Adult component that caters to church members looking for mission experiences later in life.** **World Mission hosts a fantastic party at GA which is noisy and colorful and challenges the frozen chosen to get down.**

The church has become more relevant by **addressing social problems** rather than ignoring them. Our updated mission program has attracted a **younger, more diverse membership.** Our **leadership team is representative of the church body and diverse without tokenism.** We have reclaimed mission for the Presbyterian Church by inviting people to become Christ-like. **The values which sustain us are relationship, hospitality, and humility.**

I'm extremely proud of the work that your generation accomplished against the odds. I pray to God for the strength and courage to continue this work now and in the time to come.

With gratitude,  
Grandson/Granddaughter

Letter to My Pop-Pop

Granddad, I recently saw videos of the summer of 2020....and I got goose-bumps.

It seemed like, day after day, thousands of masked protesters marched through rubber bullets and tear gas, flash guns and police barricades chanting, “Black lives matter, Black lives matter.”

They marched **unbound** by a global pandemic stripping the health of seven million citizens, unhinging economies, and snatching life from more than 400,000 bodies. **Unfazed** by the outlawing of protests or soldiers standing in their pathways they marched. They marched through highways and city centres, plazas and lush green parks. **They marched against systems of violence** stripping humanity and normalizing inequities. **They march for the disenfranchised**, and against systems which disenfranchise.

They march in Bristol and Brussels, Sydney to Paris, Beijing and throughout the United States with poster boards hoisted above their heads reading, “Breonna Taylor, George Floyd, Ahmaud Arbery.” In other cities the posters referenced the historical figures enacting inequity, “Edward Colston, Christopher Columbus, King Leopold.” The crowds uprooted statues, roped and drug them through streets and cast them into waters. They seem so **passionate**, so **united** ...so sick and tired of being sick and tired.

I asked my father what he remembers but he told me when the movement started he was only eight, so he doesn’t remember much. He does remember, however, you and grandma talking to him and his sisters about the purpose of the marches. He remembers y’all reading books about inequity together. He remembers you looking into his eyes and telling him, “**always do what is right.**” He remembers you explaining how **Christians are called to be agents of change in a broken world.**

Then dad paused... and smiled...and told me he remembered how late you would stay up. How early you would wake up. He would go to bed and you still had virtual meetings to attend with folks in the US. He would wake up and you were already were on calls with folks in England or South Sudan or some refugee camp. Is this true? Is it true you met with Oxford’s administration about their racist practices, curriculum, and culture? Weren’t you afraid they would throw you out of the program? Or that all the research you hope to do on South Sudan conflict would be forfeited for another cause?

I heard about the committee you joined to help shape the denomination. (**I think it used to be called the “Presbyterian Church USA” back in your day.**)

Grandma told me that both of you had conversations late at night with other missionaries struggling with the Church’s new direction. Many of your white missionary colleagues didn’t see the relevance, urgency or need to grapple with our denomination’s racist past and colonial residue today. Some did, but Grandma said a lot were just confused. **You questioned how people you loved so dearly could be so resistant to critical self-reflection and change.** She told me you used to field calls from current and former black missionaries, pastors and staff of the national office. She said, they were so hurt, so disappointed, so angry about the ways they felt abandoned by the church. Nevertheless, she said you **tried to treat all your colleagues with the same love and respect** you had previously shared among *our* multi-racial family as we struggled internally with these same issues.

Grandma said, a lot of nights, you went to bed with a headache and your stomach in knots after those difficult conversations. She did say, however, you started to smile a **little bit** more, when you began meeting with the Leadership Innovation Team. I don’t know what you discussed in those meetings...I don’t really know what the LIT Team did. But when I hear the way **folks in South Sudan talk about how they feel valued** around you, I smile. When I hear former missionaries express how you **challenged them to engage in more authentic and equitable partnerships**...I just feel so good. When I look around at **all the people of color and women serving as clergy** these days, I wonder if the LIT team had something to do with it. When I see how **our denomination so actively engages climate issues**...I wonder if that group had something to do with it. When I look at **Presbyterian poverty initiatives and how radically comprehensive they are** compared to other denominations, I wonder if the LIT team had something to do with that as well.

I may never know Pop- Pop, but I’m writing to say, “Thank you.” **Thank you for making the space around you better.** Thank you for **time invested into making our denomination better.** Thank you for **admitting your blind spots, being accountable for your wrongs and lovingly helping others do the same.** **Thank you for helping the denomination become more welcoming to me,** but more importantly **helping Presbyterians be better Christians.** I love you Pop-Pop.

Your Grandchild,

Me

Dear grandfather,

As you know I've been working on our family tree. In searching for your name I found an article about your work in a group called LIT of the Presbyterian Church USA. It was wonderful to read what this group did so many years ago and the impact it has had on our church here in Puerto Rico and our relationship with the church in the U.S. I was fascinated to learn that **many of the achievements we have made began with a group of people who took time to listen to each other, look at the mistakes of the past and its present, and reimagine a different future.** I am proud to know that the **new relationship of equality and justice that exists today between our Presbyterian Church in Puerto Rico and the U.S. Presbyterian Church** started with a group that you were part of. How the **restructuring in the denomination gave way to a restructuring in relations with the non-white churches and with the BIPOC leadership.** I am excited to know that **this new model of church was involved in the political changes that today allow us to celebrate a new economic and political model on the island.** Thanks to you and that team, **the church in US began the first steps toward repentance and reconciliation** with so many communities that have felt marginalized by the policies and structures of the previous denomination that used to affirm the value of money and power over lives and creation, of skin color, language, provenance, and titles over the **values of a kingdom of justice, kinship, and empathy.**

I rejoice to read that you were part of those who started the process that allowed me to go to Cameroon to **learn from what the church has done there, rather than go to do "mission."** That **our buildings today are greener and less dependent on fossil fuel.** It is incredible to read how despite the push and complaints of those who preferred the status quo, **you decided to put the values of the Kingdom of heaven before those of the earth.**

Thank you grandpa, because today I am **part of a church that sets its sights on what is really essential.** A church that, even though is no longer part of the Church in the US, has **established a relationship of equality and respect** between the two churches and that **shares its resources from a relational and non-patriarchal view.**

As we continue the path that you all help to create, may you feel proud of who we are and the future that is ahead.

Thank you grandpa.

A Letter from the Future...

July 4, 2046

Dear J.,

I hope this message finds you well and enjoying our Nation's 270th birthday! My how things have changed since we last corresponded! The work I'm doing with the Christian Reunification Project continues to move forward along with the **dismantling of multiple denominational infrastructures** and the **redistribution of resources to our Community Advocacy Partners (CAPs) around the world.**

The key to all of this, of course, was the commitment made by Pope Esther to bring the entire Roman Catholic Church to the table in consideration of our **proposed move toward a worldwide non-denominational Christian Church that would be totally and utterly committed to the field work begin done by the CAPS.** To think that you were part of the group that **turned the church leadership model on its head is amazing**—and I know those of us involved with the Reunification Project are humbled by the work of your original Leadership Innovation Team.

I'll avoid the obvious mustard seed analogy and instead cite the work of the original disciples who took on the ancient world and managed to **instill a deep love for God—and neighbor—across a diverse range of cultures** in Africa, Asia and Europe. Of course, we “lost our way” after that initial groundwork on multiple occasions and in horrific ways, as humans are prone to do. But now, thanks in part to the efforts of your Team, we've (finally) learned our lesson and are **no longer bent on imposing our will on anyone and everyone.** It's fair to say that **the Holy Spirit has once again emerged as our guiding light!** Thanks be to God!

I must admit that my fears of being one of only a handful of white men guiding this effort were unfounded. The Project Team has been very **welcoming** and very **patient** with me as I've sought to learn and adapt to the customs that are inherent to communities where I'm working. The **sense of appreciation and support** are overwhelming, and I feel blessed to be contributing in a small way to this major effort.

The work that's taking place now to **break-down the corporate structures** of the Protestant denominations, and soon the Catholic Church, is almost impossible to believe! From a world of shallow, self-centered, opportunists, **a global society of “Good Samaritans”** is

not only leveling the playing field but **tilting it in dramatic ways toward “the least of these”**. Our CAPs network continues to grow in number and capability all around the world. They are **emboldened** by the ease of accessing raw materials and learning tools from organizations like the **former Presbyterian Mission Agency** that have **rededicated themselves to enabling communities to define for themselves their deepest needs, their greatest priorities, and their preferred work models**. It reminds me of the poem from Rabindranath Tagore that you shared with me years ago: *I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy.*

That’s enough for now. Just wanted you to know we’re continuing to work hard to bring this all to fruition in ways that are meaningful for all those we serve.

Blessings,

M.

The Letters from the Future (Generations after 2050).

Dear Presbyterians and/or people in general of the 2020s.

### **WHY DID YOU NOT STOP IT?**

When you had the COVID-19 and the world was collapsing, **you should have stopped it**. We are puzzled and angry by looking at your “social media” archives. You were posting the images of the beauty we can never capture now. You were also venting/ranting on those platforms about climate crisis, food crisis, water crisis, environmental crisis, and ecological matters which directly impact on your physical and mental health. But **what did you DO to stop the crises and disasters of the earth, of the air, and of the humankind?**

In 2020, when you first experienced that you cannot breathe properly because of COVID-19, you should have done something radical. When you had the irregular “heat waves” and “blizzards,” **you should have done something very radical**. You could have cut the emission and stopped fossil fuel industries. 2020s was really the time where there is no turning point. **You could have changed the fate of the humanity.**

The earth is fine. She is much different from what you had in 2020. **There are different creatures you would never recognize** – the kinds of animals, plants, or flowers. **The earth and the earthlings adopted and adjusted to the gas the earth began to fume** from a certain point. But the humans could not adopt. They could not breathe the gas. **The fragile humanity much disappeared**. The economy we used to have completely collapsed. **Only a very few, the wealthiest, survived and thrived.**

We do not know what happened to those who colonized Mars. Elon Musk’s people said they would come back with the good news and **rescue the remnants as many as possible**. Greta Thunberg and her crew were protesting Elon Musk until Musk himself left the earth. Greta and many others criticized that Elon and his people are **overconfident about building colonies on Mars**. The UN supported them. The Pope blessed them. **We Presbyterians sent some pastors there too, as some other churches would do**. But we have not heard from them for more than a decade now. Either they abandoned us, or they died.

**Those whom you addressed “Black, Indigenous, and people of color” are much gone**. Only those you used to address “white people” survived because they had resources to build their own farms in an artificially created bubble filled with the fresh oxygen they generate chemically. Outside those bubbles, **we cannot go anywhere without respirators**. It is so funny to see that you guys were fighting over wearing simple masks. We wish we could survive by simply wearing masks and “social distance.”

One thing I really appreciate about the church is that **you converted your stone walled buildings into a livable space with ventilation of some quality air for those who are not wealthy. However, not everyone can have access** to those "sanctuaries." They charge monthly for small tents inside on the condition that the residences of the "sanctuaries" would commute and do some farming labor in the wealthy area of "oxygen bubble" during the day. They return to the sanctuaries at nights and on weekends. During their commuting hours, many inhale the gas and get sick too.

Most who cannot afford either "oxygen bubble" or "sanctuaries," they went underground to old subway stations with limited access to, and protection from scorching sun, because the sun cannot be filtered through this gas the earth is creating nowadays. It is burning our skin. Somehow, people of color survived this scorching sun at first, so the white people build their bubble zones fast. **Gradually, most people of color could not survive the gas because humans need to breathe the same oxygen and most people of color could not afford it.**

Many outside the oxygen bubble try to get some underground water too. **But water is dried up. The ocean is red. The sky is dark** because of the gas although the sun is scorching.

**Many of us pray and chant nowadays** – in the beginning, the breath of God was shivering on the surface of the ocean. In the end, however, the **foolish** and **selfish** humans **burnt all the divine breath and water into dusts.** Oh, Lord, forgive us.

Dear Nana,

Mom and I were talking about you the other day. She told me that back when you were working, you were a part of a group of people that **fundamentally changed the focus of the Presbyterian Church**. She gave me some of your journals from that time. I learned a lot about you, about the church and about that time! What a time of change it was.

I remember that you were very busy – and that you were often worried about the church and what it was doing. You always used to talk to me about being a **global citizen**, that **how we live in the world, what is important and what we value does matter**. Thank you for helping me reconnect with the church and what it stands for. Thank you for your work during that time of change.

The support of the Presbyterian Church and its **core commitment to radical hospitality** has been instrumental in influencing my work with refugee communities here in central California. I am amazed how **the church will stand with asylum seekers**, accompanying them in their journey to find safety and support. While it took me a long time to get here, I am really **proud** to be a part of the Presbyterian Church!

I remember the times you took me to Injustice Square to protest the murder of Breonna Taylor. For the longest time it was all so strange because we were in the middle of the pandemic, so we drove around in your car with signs in the windows and honking our horns. I guess I really didn't know what the church was up to at the time. And, if I am being honest – I didn't really care. I was 14. I didn't care about much, except watching Stranger Things and listening to Cardi B.

Now, as I get older, I realize how that group changed things in the Presbyterian Church and **pushed the church to get more involved in changing the world**. I wasn't aware of how intense that time was, how divided the country was and how close the nation was to civil war and that the church was very uncomfortable in speaking out about racial justice, gender equality, climate change and violence but it did so at the risk of its future.

In one of your journals you said, **“I hope and pray that my church will have the courage to die to its old-self**. I know that it might mean loss on many fronts – economic, social status, power, and influence. But those things the church worries about are already halfway in the grave. Perhaps, if we were really committed to the Jesus of Matthew 25, we never would have had such things. We would have been **a church of the margins, located where Jesus is.**”

One thing I remember you talking about was how the church spent a lot of money sending people to other parts of the world to do mission but that too often that work ended up benefiting the people it sent more than the places and people where they worked.

I know the church made a lot of people mad when **the whole premise of international mission was questioned**– but it seems like that pushed things to really change.

I think it is very cool that **the church stopped sending people for a time to do an in-depth assessment of mission**. Wasn't it during then that **the church realized that its whole approach to mission was too transactional and one way?** But more importantly wasn't it also when **the church realized how it had participated in the colonial enterprise** and that it had negatively influenced communities and cultures around the world?

And, because of the decisions that this group made in 2021, didn't the **church issue an apology to all the communities it had negatively impacted**, including the ways that it had supported the enslavement of people in the United States and around the world, the destruction of cultural identity and language? Wasn't then that **the church committed itself to a completely different approach to global ministry?**

I love that **the church now has an international advisory panel made up of colleagues from around the world that determines the directions and priorities for our ministry** here in the US and in other parts of the world.

Looking at where the Presbyterian Church is now it really did change its identity. And that change in identity changed everything.

I remember a Sunday Family dinner when Uncle Fred brought up the **church's commitment itself to dismantling systems of white, male hetero-normative power and privilege**. I remember Uncle Fred telling you that the Presbyterian Church had gone off the rails and that you were being influenced by radical leftists and communists. You didn't see him again for a long time, did you?

I realize how **bold** the Presbyterian Church was to **align itself with Black Lives Matter and other groups working to dismantle white supremacy**. That must have been hard, because I remember going to church with you and most everyone was white – and older. Church back then was boring and part of the reason I stopped going with you. **I love what the Presbyterian Church has become** and know that wherever I am I can go to a

Presbyterian Church, and it will be **welcoming and warm, embracing people from all walks of life.**

I now know that this decision was costly for the church. But **what the church did then, changed the United States** in a way impacted federal voting laws and made election day a national holiday. I also am grateful for the ways that **the church advocated for equal protection under the law for all families.** I encourage **my friends who are LGBTQIA who are searching for community to visit a Presbyterian Church** because I know **they will be welcome.**

I could go on and on about how much the Presbyterian Church has changed my life, but I am also aware of how it has changed the lives of so many – especially when it comes to climate change. **e way the church mobilized to advocate for comprehensive infrastructure bills that the church advocated for really helped slow down climate change.** It influenced the shift of energy grid to renewable sources here in the US and around the world.

**e infrastructure work that was done during that time made a lasting change.** Access to public transportation in both rural and urban communities is easier, more accessible, and more affordable. The national commitment to non-polluting, public transportation has made it so much easier for workers to get to their jobs, which has had an enduring impact on the economy and has lifted so many people out of poverty. It certainly has made an impact on my work with the refugee community.

Nana, I know I rolled my eyes at you sometimes. I also missed you sometimes because of the work you were doing. Now I realize how important that time was and how much **the Presbyterian Church has changed itself and the world** in the past 25 years.

Love,  
H.

Dear Great Grand Ancestor,

Thank you are two words that cannot adequately express the appreciation we have for the sacrifices you made for our family. But we say thank you and we love you.

**Your legacy will last for generations.** Your vision and values for the future are why I am writing this letter. I wish you were alive to see the impact of two decisions you made and how they are still influencing the Presbyterian Mission Agency, the Presbyterian Church (USA), faith communities, educational institutions, and non-profits in the United States of America and beyond.

The first decision had to do with the identity of the Presbyterian Mission Agency. We read in the minutes that there was a discussion about changing the name of the Presbyterian Mission Agency. That discussion seemed to be centered around the concept of mission and the negative impact that missions and missionaries had on the world. Many were concerned that the term mission brought up bad feelings and that it would be helpful to give the Presbyterian Mission Agency a new start with a new name. After much prayer and dialogue, the decision was made to **maintain the name of the Presbyterian Mission Agency** but to **use the name as a "teaching moment" to help the denomination learn the true impact** of uninformed, ill-informed, intentional destruction, unintentional destruction, etc. that missions and missionaries had on peoples and land throughout the world.

The Presbyterian Mission Agency maintained its name and **reinterpreted what its name meant with a new logo, colors, definition, and the most diverse and aggressive marketing campaign** (we see you hired an external marketing company) the denomination ever experienced.

The Presbyterian Mission Agency **created an educational process that educated about the history of missions.** The **history of missions became an educational requirement for membership and employment in the PC(USA).** So rather than change the name or remove the word missions from the name of the agency, your decision to use teaching the denomination about the full impact of what missions has done in the past and a more transformative opportunity of what missions could do in the future has truly **changed the world one relationship at a time.**

The second decision was how you **created a new way of including all members of the community in utilizing the gifts that God has endowed one with.** Your creation of the "Mentorary" was genius. The **"Mentorary"** as the **combination of the mentor and the missionary was a perfect way to show that missions are a reciprocal process between individuals and/or communities.** Identity is imperative in the "Mentorary" process. Because **all the diversity of the community in general and the**

**denomination, specifically, were invited to bring their gifts** it gave the denomination a new expanded transformational ethos.

Although you could not have known the full impact of the "Mentorary" concept, **over 80% of the denomination is now identified as a "Mentorary" either on an individual, congregational, presbytery, synod, and/or national level.** And you and the Presbyterian Mission Agency were the brainchild of this concept. PMA saw **missions as the gift of everyone**, not just a select few. As a result, **the denomination had a rebirth.** Members stopped waiting on the Pastor or the Session, or the Deacons to "do it". They **became more engaged in the work of Matthew 25.** The understanding of church membership changed to include those who the "Mentorary" interacted with and invited into the community of faith.

The values that you held close were clear – **Celebration of God, Given Gifts, Creativity, Innovation, Diversity, Hospitality, Identity, and Authenticity.**

Again, thank you for your gift of stewardship and philanthropy. Your legacy continues to live on through your descendants.