

Extract of Version: Diversity In The Potomac Presbytery
Presbyterian Church In America
Study Committee Report

Final Revision January 26, 2002

Report Received

Affirmations and Applications Accepted and Adopted

**May they be brought to complete unity to let the world know that
you sent me and have loved them even as you have loved me.
Jesus Christ, *John 17:23***



**We cannot expect the world to believe that the Father sent the Son,
that Jesus' claims are true, and that Christianity is true, unless the
world sees some reality of oneness of true Christians. Now that is
frightening. Should we not feel some emotion at this point?**

Francis Schaeffer, *The Church Before the Watching World*

Extract of Ethnic Diversity In The Potomac Presbytery

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I. Preface

“...men of Issachar, who understood the times and knew what Israel should do...” *1 Chroniciles 12:32*

The Potomac Presbytery study committee has been meeting for more than two years to prayerfully study, constructively debate and address matters related to the demographic context of our region. Our heart goal has been that this work would encourage our presbytery and her churches to faithfully reach lost people for Christ and disciple them into our churches for the glory of God.

Our research has revealed and confirmed:

We are the fourth largest metropolitan region in the United States with 7.8 million people and growing between 5 and 10 percent with over an estimated 70 percent unchurched population.

More than 85 percent of the congregations in the US are either on a plateau or in decline.

Our region is classified as extremely high in terms of ethnic diversity.

Most of our pastors and lay leaders feel inadequately equipped for the challenging task of leading God’s people into the arena of communities that are in transition or in addressing the particular needs of different cultures surrounding them.

There are great challenges in reaching ethnically diverse unchurched people while keeping the unity of the Spirit.

Racial tensions, and alienation continue to be major problems in our society. Jesus believed that our commitment to unity was a key means for evangelism and reveal His saving presence in the world. John 17

Our prayer is that we of the Potomac Presbytery would be like the battle ready men of Issachar who understood the times and knew what Israel should do. It is our earnest desire that this study work would help us to that end.

II. Introduction

On November 10, 1998 the Potomac Presbytery approved the following motion:

“that a study committee be formed comprised of leadership from the major ethnic groups represented in our Potomac Presbytery (e.g. African-American, Anglo-American, Asian-American, Hispanic-American) and meet to explore and clarify the diversity of ethnic groups within our region from a Biblical perspective that impact the growth and health of our churches, church planting and the witness of Christ. The study committee will report its findings and offer non-binding recommendations at the November 1999 meeting of the Presbytery so that we and our churches might be further equipped for every good work.”

The genesis of this motion developed as a result of a discussion that took place during a Presbytery meeting in May of 1998. (see appendix) Kevin Smith, an African American church planter, had finished giving a report concerning his vision to see an African American church planted in the Bowie, Maryland area. Kevin had strongly emphasized his desire to see African Americans reached for Christ as well as seeing African American male leadership development. It was after his presentation that a commissioner stood and voiced concern about ethnic church planting. He asked the penetrating question, “are we going to end up with two PCA churches no more than five miles apart, one white and one black?” This question evoked a significant amount of discussion and debate on the floor of presbytery.

It is interesting to note that historically our denomination and presbyteries have been actively involved in planting Chinese, Korean, Hispanic churches without arousing controversy. While we can understand that these people groups have additional language barriers to overcome in an English speaking society, this has not been the case with African Americans which for the most part have not found a home in the vast majority of PCA churches. Yet there was something unsettling for some about specifically targeting African Americans because some felt that such targeting violated the universal nature of the church. This should not surprise us when we consider the history of race relations in our country and today’s charged racial climate. Considering our country’s legacy of slavery, civil war, reconstruction, Jim

Crow, legalized segregation, civil rights, and controversy over affirmative action, it is not surprising that we become emotionally agitated when the subject of race is discussed. It should not surprise us that the idea of a separate PCA church for African Americans would seem diametrically opposed to everything we stand for as the church of Jesus Christ which should be reflecting the multiracial church in heaven as depicted in Revelation 7:9. It could be argued that we should be working towards an integrated church and not a separate church.

There are some in our presbytery that strongly oppose the idea of an ethnic church. There are others that believe in culture targeting or the homogenous model of church planting and have less of a problem with an ethnic church. Do the scriptures shed light on these missional questions and how shall our MNA committee and churches proceed in their efforts to reach our communities for Christ? These questions seem to naturally raise others. Why are our churches presently segregated for the most part even when their target regions are ethnically mixed? Should such segregation be a concern of ours? Why aren't significant numbers of African Americans drawn to our PCA churches? Should there be concerted efforts on our part to enfold culturally diverse peoples into our churches? What should a church do in an ethnically diverse and changing community?

It was because of such questions as these and the discussions on the floor of Presbytery that the idea of a study committee was raised. Unfortunately, when the motion was first presented there was so much concern about the language that the final wording was vague about what the committee would specifically do. The original motion included the following language, "...meet to explore and clarify from a Biblical perspective the cultural issues within our region that impact the growth and health of our churches..." This was changed to "... to explore and clarify the diversity of ethnic groups within our region from a Biblical perspective." The committee struggled with what this revision meant. Therefore, in order to help us focus, we came up with two questions that we believe get at the heart of the matter:

Question 1: In an ethnically and social-economically diverse community how should the local church demonstrate faithfulness to Christ?

Question 2: What responsibilities do churches have to an ethnically and social-economically diverse region?

The report that follows will endeavor to answer these questions through six major sections.

Biblical Perspective (We will consider the nature of and responses to cultural diversity from scripture and redemptive history.),

Church History (We will review the perspectives of various church fathers and historical church convictions concerning cultural divisions and diversity.),

Historical Challenges and Present Realities (We will outline some of the history, hurdles and present realities facing the predominant ethnic groups that comprise our region.),

Contemporary Applications (We will explore various responses to cultural diversity from churches and church movements.),

Proposed Affirmations and Applications (We will conclude by offering various proposed resolutions in answer to our focus questions through the affirmation and application of principles.)

Appendix (This section will provide resources and research to help leaders and churches grow in reaching their culturally diverse regions.)

Note:

It should be noted that while the report will include and address matters related to other ethnic groups in our presbytery there will be considerable weight given to the discussion of American black and white race relations since this gulf is generally more vast, the history longer and discussion was the basis for the formation of the study.

It should also be noted that while this report does begin to answer the two questions listed above, its analysis and recommendations are focused primarily on issues related to ethnic diversity in our region. The Study Committee acknowledges this limitation due to time and space. However, the Study Committee also recognizes our God-given responsibility to minister to the poor, and urges our fellow elders to make this heart issue a

matter of further study, reflection and discussion within our presbyteries.

Committee Members

The following teaching elders were approved to serve on the study committee: John Chiou, Stephen Clark, David Coffin, Walter Coppersmith, Craig Garriott, James Lee, Stan Long, Wy Plummer, Kevin Smith, and Toon Yeo with Craig Garriott and Stan Long serving as co-chairs.

Over the course of time a number of these brothers requested to be excused from the monthly meetings because of other time demands. The following TE's continue to meet to finish the proposed report. Walter Coppersmith, Craig Garriott, Stan Long, Wy Plummer, and Kevin Smith.

III. Ethnic Realities & Historical Challenges

We have observed from our survey of scripture and church history how the Old Testament leaders, the ministry of Jesus, the instruction and practice of the Apostles, the life of the early church, and the convictions and applications of devoted believers throughout the ages have clearly demonstrated God's covenantal plan to unite alienated people to Himself and to each other in one church. The gospel of Jesus Christ that unites sinners to God unites redeemed sinners into one spiritual family. This spiritual unity of the accomplished work of Christ is to be visibly manifested in the church as a key testimony of His salvation (John 17). The aggressive evangelism of people groups with the accompanying practice of reconciliation in the Body were both preserved and pursued in the Church wherever cultural diversity existed.

This spiritual reality and obligation has always created tension for true followers of God from Jonah to Peter to the modern reformed church. Unity is not uniformity. This oneness in Jesus Christ unites people who are diverse in their histories, lifestyles, worldviews, traditions and values. The gospel challenges all of our natural thoughts, instincts and cultural preferences. But does it mandate that every thought, natural instinct, behavior, or cultural preference be eradicated (Acts 15)? We submit ourselves with every thought and every behavior to the Lordship of Jesus. (2 Cor. 10:5-6) The Apostle Paul even leaves room for people to come to different conclusions in regards to various questions of preference, cultural practice and style of living

(Rom. 14). Ultimately according to the Apostle, under the Lordship of Jesus, we will all give an accounting for our lives. Just as the early church had to wrestle with this biblical tension between unity and diversity, so must we in our day.

The following section seeks to address the nature, challenges, and present realities of the predominant cultures that exist in our Potomac Presbytery. If we are able to effectively expand the place of our tents and stretch our curtains wide (Isaiah 54:2) in order to reach and disciple the growing people groups that are streaming and abiding in our region then we can be used by God to reach our nation and world as well, for the world has literally come home to us.

Again, the questions we are seeking to answer are:

In an ethnically and social-economically diverse community how should the local church demonstrate faithfulness to Christ? and What responsibilities do churches have to an ethnically and social-economically diverse region?

Anglo American Culture

What do the following quotes and statements reveal about Presbyterianism?

"Now there are in American Presbyterianism two distinct streams, both of which many be traced back to the Reformation in the British Isles, and more especially to that in Scotland. As such it constitutes the mainstream of American Presbyterianism as originally represented by the Presbyterian Church in the United States of America. The other, much smaller flows from those Presbyterians dissenting from the established Church of Scotland".¹

"The Protestant Reformation came slowly to Scotland...it was not until 1560 that the Scottish Parliament declared Scotland a Reformed nation. This, the first Reformation in Scotland, was from the beginning thoroughly Protestant, Reformed, and Presbyterian."²

¹George P. Hutchinson, The History Behind the Reformed Presbyterian Church, Evangelical Synod (Cherry Hill N.J.: Mack Publishing Company, 1974),23.

²Ibid., 25.

"The solemn League and Covenant (1643)..was solemnly ratified by both the Scottish and English Parliaments, by the General Assembly of the Church of Scotland, and by the Westminster Assembly of Divines in England. Indeed, the very purpose of the Westminster Assembly, as convened by the English Parliament, came to be that of defining and securing uniformity of doctrine, worship, and government in the established churches of England, Scotland, and Ireland."

This can be observed in the heart of the Covenant:

"We shall sincerely, really and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the Kingdoms of England and Ireland...and shall endeavor to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith....that we, and our posterity after us, may as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us."³

In reference to the pursuit of the life of purity and ecclesiastical separation it has been said:

"Find a Scotsman.. and you'll find a Presbyterian church; find two Scotsmen, and you'll find two Presbyterian churches."⁴

"Presbyterianism crossed to the New World in the form of Scotch-Irish, Dutch, English, and French Huguenot settlers. In these early days of the late to early 17th century it was the middle colonies who harbored the majority of Presbyterians, while the New England colonies were predominantly Congregational in church government. Francis Mackamie, an Irishman trained in Scotland, is known as the father of organized American Presbyterianism. He was ordained and sent to America by the Irish Presbytery after a call from a Maryland Presbyterian, Colonel William Stevens in 1680. He started several churches on the eastern shore of Maryland, Delaware and Virginia but is most

noted for bringing together the first American Presbytery at Philadelphia in 1706. The churches organized in this Presbytery were mainly from Maryland (the first being in Snow Hill, Maryland just west and south of present day Ocean City, Maryland), Delaware and the Philadelphia area. Some of the Puritan churches of New Jersey and what is now New York later joined the Presbytery⁵

The Great Awakening in America broke out through the Dutch Reformed preaching of Jacob Frelinghousen in New Jersey in the 1720's and continued on through the Presbyterian preaching of Gilbert Tennent, the Congregational Calvinist Jonathan Edwards as well as the revival preaching of George Whitfield.

A key player within the newly formed United States was John Witherspoon a Presbyterian minister and the only clergy to sign the Declaration of Independence. Witherspoon was not only a pastor and statesman, he was also the president of the College of New Jersey which later became Princeton Seminary. During Witherspoon's tenure as President from 1768 to 1794 the College had great influence throughout the Presbyterian Church and the newly forming country. The General Assembly of 1789 listed over a quarter of its members as graduates. Eleven percent of the ministerial graduates during Witherspoon's term either founded or were presidents of new colleges! In the newly formed Government, *"Witherspoon was responsible for the education of six members of the Continental Congress (including James Madison who is attributed with the writing of the Constitution), twenty one United States Senators, thirty nine Congressmen, ten cabinet officers, and twelve state governors".⁶*

"The Presbyterian Church in the United States was founded as a separate ecclesiastical entity in 1861. A theological tug-of-war had been going on in the Presbyterian Church in the United States of America for several decades prior to that date. This struggle included several issues, the most important of which were the nature of the Church and her mission,

³ Ibid., 28.

⁴ J. Barton Payne, *What is a Reformed Presbyterian?* (Lookout Mountain: Mandate, 1974), 10.

⁵ Notes from Chris Garriott's ordination examination preparation taken from Loetscher, *A Brief History of the Presbyterians*, (), 60,61.

⁶ Ibid., William K. Seldon, *Princeton Theological Seminary, A Narrative History 1812-1992*, () 12.

and the question of slavery.....the Southern gentlemen who founded the Presbyterian Church in America recognized the inevitability of division in the face of irreconcilable differences; and they sought re-alignment as peacefully as possible....Even though the Presbyterian Church in America has expanded far beyond the borders of the Confederacy, it still owes much of its theology and heritage to Southern Presbyterian roots.”⁷

As early as 1800 the Reformed Presbytery took the lead among American denominations in decreeing that:

“No slaveholder should be allowed the communion of the church,” even at the loss of southern congregations.”⁸

The Evangelical Synod has also been concerned with the racial issue as it has come to the fore in American society in the 1960’s. In 1966 a committee on racial issues presented a comprehensive statement of Biblical principles on racial questions. It is a strong affirmation of the unity of the human race and the universal offer of the Gospel as prohibitive of racial discrimination in the church of Jesus Christ. Its spirit is expressed in the concluding paragraph:

“We look upon our approach to the Negro, whether Christian or unbeliever, in a spirit of repentance, and we exhort one another to greater obedience to the Great Commission to make disciples, and to Christ’s commandment to His disciples of whatever race “that ye also love one another” (John 13:34).⁹

“The PCA is one of the faster growing denominations in the United States, with over 1400 churches and missions throughout the USA and Canada. There are almost 300,000 communicant and non-communicant members as of December 1998.....Now on the threshold of a new millennium, the Presbyterian Church in America continues its commitment to evangelism world-wide and the building up of the Church of our Lord Jesus Christ.”¹⁰

⁷Frank J. Smith, *History of the PCA: Continuing Church* (Manassas: Reformation Educational Foundation, 1985), 1,4.

⁸J. Barton Payne, *What is a Reformed Presbyterian?* (Lookout Mountain: Mandate, 1974),17.

⁹George P. Hutchinson, *The History Behind the Reformed Presbyterian Church, Evangelical Synod* (Cherry Hill N.J.: Mack Publishing Company, 1974), 398.

¹⁰A Brief History of the Presbyterian Church in America, PCA Website

“Some time between the years 2025 and 2055, for the first time in the history of the country, there will be more people of color in the United States than there are white people!”

Truly, the demographic face of North America is changing rapidly. Will the demographic face of our PCA denomination change with it? Will we be His “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8)? Jesus not only commissioned us, He went Himself in bold defiance of all the cultural traditions and instructions of His day! (John 4)”¹¹

The above quotes and statements reveal to us that God in His providence has grown historical Presbyterianism out of the ethnic origins of the British Isles of England, Ireland and especially Scotland. They also reveal that these Anglo-Saxon protestants have been zealous for Biblical truth, were influential in the Great Awakening and the formation of the United States, but were divided in dealing with the institution of slavery and have struggled with living out the value of racial equality. Yet there remains a passion for reaching the nation for Christ and for being aggressive witnesses of the Gospel of grace to the changing face of North America.

Such a calling is a formidable challenge when you consider the demographics of our denomination which reveal that of the 3000 teaching elders (T.E.) in the PCA about 200 T.E. (6.7%) are Korean with 20 T.E. (less than 1%) being African Americans and even far less T.E. for the growing Hispanic population. The hurdle becomes even more formidable when one realizes that whites are now a minority in the nations one hundred largest cities which is certainly the case in our Potomac Presbytery for Washington D.C. and Baltimore.

In order for the Potomac Presbytery to make significant progress in making disciples among the diverse people groups in our region we must grow in our own ethnic consciousness. Professors Harvie Conn and Mannie Otiz reveal one of the key hurdles that impede this growth. “Interestingly, as long as we are surrounded by people just like us, we do not think of ourselves as being ethnic.”¹²

¹¹ Tim McKeown, MNA Multicultural Ministries, PCA Website

¹² Harvie Conn and Manuel Ortiz, *Urban Ministry*, (Downers Grove: InterVarsity Press, 2001): 321.

There is a great tendency for those of us from the present dominant culture not to consider ourselves as being an "ethnic". This tendency can be observed in numerous books that explore multicultural education in the US. All the predominant cultures in the US are listed and examined such as African American, Asian American, Hispanic American, Native Americans.¹³ Yet they leave out the present majority Anglo or European American culture as though it was not a particular culture. Our Mission to North America committee of the General Assembly has listed two kinds of church planting: Church Planting and Multicultural Church Planting. The Multicultural Church planting part is focused on Korean, Haitian, Brazilian and African American communities while the Church Planting part, unspecified or stated, is focused on Anglo Americans.

It has been established that until we as Anglo Americans start considering ourselves as being connected with a particular ethnic group, our ability to effectively reach other cultures for Christ will be hindered. Robert Terry discovered the benefits of having whites consciously explore the meaning of their own culture then to focus exclusively on minorities. "I have been encouraged when white groups who have to face their own whiteness move quite rapidly to fresh insight and creative action."¹⁴ The point is the more we as Anglo Americans understand our own culture, its distinctive values, privileges, history (good and bad), and interaction with other cultures the more we will be able to appreciate and extend a welcome to those from culturally diverse and distant backgrounds. The Apostle Paul encourages us in this missional understanding,

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 1 Corinthians 9:19,20

Rodney Cooper suggests several stages that whites have to go through to advance in the areas of healthy race relations. Two of these last stages are introspective and integrative stage.

"During the introspective stage the white person begins to ask the serious question, "What is biblical, and what is cultural?.. The white person in this stage no longer denies that he is white; he lessens his defensive attitude and guilt associated with being white....During the integrative awareness stage, a white person has a solid racial/cultural identity. He begins to truly affirm that part of his culture that is nonexploiting and character building. He no longer denies personal responsibility for perpetuating racism and is not immobilized by guilt. He has an increased awareness of how the "system" works and how it affects race relations, an increased appreciation for cultural diversity (different is just different- not inferior or superior), and a solid commitment toward the eradication of racism."¹⁵

The facts are the PCA and the Potomac Presbytery is predominantly made up of Anglo Americans and is culturally Anglo. God made us Anglo Americans. We can be grateful that God has given us a rich heritage in so many ways. Yet there are other ways we have been taken captive by the world in how we have either mistreated, neglected, or avoided image bearers of culturally different people. As the present majority culture in the PCA, the onus is on us to understand these realities, demonstrate faithfulness and apply the reconciling work of Christ to our culturally diverse communities while resting on the grace of God.

¹³ James & Lillian Breckenridge, Multicultural Education in the Church (Wheaton: Victor Books, 1995)

Barbara Wilkerson, Multicultural Religious Education (Birmingham: Religious Education Press, 1997)

¹⁴ Robert Terry, For Whites Only (Michigan: W.M.B. Eerdmans, 1977) VII.

¹⁵ Rodney L. Cooper, We Stand Together: Reconciling Men Of Different Color (Chicago, Moody, 1995), 141, 142.

Church Cultural Grid

IV. Church Cultural Grid

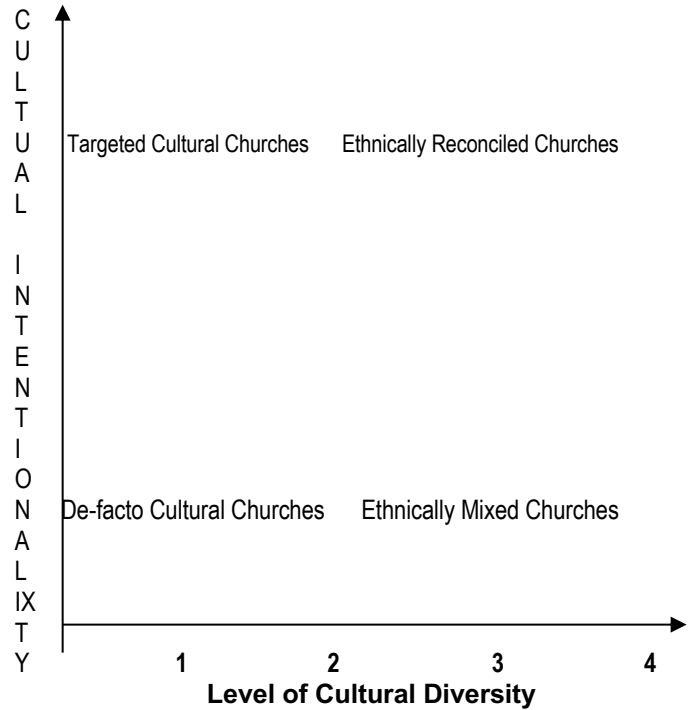
In order to help assess where your church is in the process of intentionally seeking to win people of the culture and cultures around your church while pursuing the unity of Christ Body, try to identify what kind of church you presently are and where you believe God is calling you to grow towards. These four descriptions are intended to provide helpful basic references even while it is realized that there exist a lot of fluidity between them.

Targeted Cultural Churches. The church is very clear and intentional about the people group they are focused on reaching and discipling into the church. The church’s ministry is tailored to one principal culture, even as they may work at reaching various subcultures. Ex. Rick Warren's Saddleback Sam, from *The Purpose Driven Church*.

De-facto Cultural Churches. These churches have not defined the culture they are seeking to reach. They may say “All Are Welcome”. They would not think they are excluding anyone. Nevertheless, the church is catering to one primary culture and are not effectively reaching other cultures in their region.

Ethnically Mixed Churches. These churches have some degree of cultural diverse blending. However a closer look reveals that one culture dominates in the way ministry is lead and performed. Those from other cultures who have joined this body have agreed to adopt the prevailing culture and not make the concerns and values of their own culture an issue.

Ethnically Reconciled Churches. These churches have clarified the cultures in their target region and are intentionally seeking to reach them for Christ and disciple them into the church. They involve more than one culture and have elevated the church’s call to unity as a core value. The diversity of cultures and the unity of the body can be observed in the leadership, worship expressions, and small group fellowship.



V. Annotated Bibliography

Gayraud S. Wilmore, **Black and Presbyterian by Witherspoon Press, Louisville, Kentucky 1983, 1998 (revised)**

The author takes a hard look at the questions and concerns of the African American community. This book tries to answer the question: “What does it mean to be African American and Presbyterian? Is it possible for the African American Presbyterian community to fully reclaim its culture, historically, and spiritual heritage while still remaining in the church? Believe it or not there were and are African American Presbyterians primarily in the south; about 3% of the PCUSA is African American.

The author argues that since the early nineteenth century, many African American’s have made a conscious moral decision to be both black and Presbyterian. The meaning of this “double

consciousness" of ethnic identity and affiliation with a predominately White church has been significant for the black community, the church and the nation.

What does it mean to be black and Presbyterian? This book gives no easy answers, but it does help the reader think about inclusiveness, ethnic heritage, and where the Christian walk leads. The reader will learn how Afro-centricity might impact the Presbyterian Church and how it offers the black person a sense of hope. Each chapter ends with scripture reading and questions for discussion.

Clarence Shuler, **Winning the Race to Unity-Is Racial Reconciliation Really Working?** (Chicago, Moody Press 1998)

If you have ever said or thought the following: "Why don't African American believers simply come to our reformed worship service?" or... "I would love to hire a qualified African American as long as he has the right view of theology, ministerial integrity and is a good, patriotic American..." If those attitudes are yours then this book is a must read.

Clarence Shuler brings many years of experience as an African American working within predominately white evangelical denominations, institutions and para-church ministries. Each chapter is informative but personal, practical yet prayerful. Clarence Shuler has a way of speaking honestly to the core issues that both whites and blacks face as they pursue biblical unity. He clearly writes as one personally involved in intentional cross-cultural relationships in ministry rather than from an ivory tower. He graciously challenges the usage of the term "reconciliation" because though acknowledging that it is a biblical term, many African American believers question whether unity can be restored if there never really existed true biblical unity.

In *Winning the Race*, Shuler provides in 2 succinct chapters a very fresh view of American history through the eyes of an African American scholar, challenging whites and blacks to look deeper at our nations past. Reflective, confrontational, biblical, pastoral...Schuler has addressed this crucial subject with the proper mood of realism and hope.

Harvie Conn and Manuel Ortiz **Urban Ministry: The Kingdom, The City and The People of God** (Downers Grove, IV Press 2001)

This is a one volume comprehensive work of two noted scholars and proven practitioners of urban ministry that address the vital work of the church in the city. Their goal: to understand the city and God's work in it. This is the essential text for bringing God's kingdom to the city through the people of God.

Despite the tremendous explosion of urban growth, the work of the church has generally lagged behind. The city presents serious challenges of poverty, racism, human exploitation and government corruption that cry out for answers. How can the church move ahead in the midst of these demands with the gospel of hope?

After reviewing the history of the city from the ancient world to the present the authors consider Old and New Testament perspectives on the city and what it means to God's people. Recognizing the urban centers are not monoliths but complex amalgamations, they delve into the divergent dynamics of city life. They also unpack the resources that sociology, ethnography and demographic studies have to offer the church as it seeks to fulfill its mission. Finally, the often neglected topic of urban leadership is given full development. (Annotation from book)

Rodney L. Cooper, **We Stand Together: Reconciling Men Of Different Color** (Chicago, Moody, 1995)

Cooper, AA, served as a national director for education for Promise Keeper. In this book he interacts with representatives from 4 other ethnic communities with their particular perspectives: Asian American, Hispanic, Indian-American, White American. It is very practical with each chapter ending with reflection questions and questions that challenge the reader to take practical action .

Richard R. DeRidder, **Discipling The Nations** (Grand Rapids, Baker Books 1971)

In this volume DeRidder, marshalls considerable evidence to support that the Jewish concepts of dispersion and covenant, not to mention the Old Testament itself, have a lot to do with the Church's mission. In this he succeeds in illuminating the task of the church. The great commission becomes the New Covenant itself, and the Church becomes just as much a dispersed people living among and evangelizing unbelievers,

as a “called-out” people, gathering together to preserve purity of doctrine, sacraments, and life. Four chapters discuss the Old Testament background, Jewish Proselytism, The Apostle—Jesus Christ, and the Commissioned Church. (Annotation from book)

Carl F. Ellis, **Free At Last: The Gospel in the African American Experience** (Downers Grove, IV Press, 1996)

This is a must read for any man in the PCA who wants to look at black culture from a reformed and covenantal perspective. The author, a PCA teaching elder, addresses issues from an assumption that God is the Sovereign One who has a purpose for all people. He brings a unique, creative understanding of the black church, black theology, black history, black worship

Michael Emerson and Christian Smith **Divided By Faith Evangelical Religion and the problem of Race in America** (Oxford Press 2000)

In *Divided By Faith*, Michael O. Emerson and Christian Smith probe the grassroots of white evangelical America, through a nation wide telephone survey of 2,000 people, along with 200 face-to-face interviews. The results of their research are surprising. They learned that most white evangelicals see no systematic discrimination against blacks; indeed, they deny the existence of any ongoing racial problem in the United States. Emerson and Smith write that evangelicals are not so much actively racist as committed to a theological view of the world with an emphasis on individualism, free will, and personal relationships which makes invisible the pervasive injustice that perpetuates inequality between the races. Evangelicals claimed that most racial problems can be solved by the repentance and conversion of the sinful individuals at fault. Combining a substantial body of evidence with sophisticated analysis and interpretation, Emerson and Smith throw sharp light on the oldest American dilemma. (Annotation from book)

Manuel Ortiz, **The Hispanic Challenge-Opportunities Confronting The Church** (Downers Grove, IV Press 1993)

“The Sleeping Giant” is the fastest –growing minority group in the U.S. Hispanics are changing

society and the church. As a second generation Puerto Rican, born and reared in El Barrio of New York City, Manuel Ortiz knows firsthand what it is like to be Hispanic in the U.S.

Ortiz explores the unique needs and concerns of Hispanics in the U.S. Then he turns to key missiological issues, including Protestant-Catholic relationships, justice, racial reconciliation and ecclesiastical structures. Ortiz includes the resources of numerous Hispanic leaders working in a variety of contexts and describes their models for ministry. The book concludes with a focus on leadership training and education, with a particular emphasis on developing second-generation leadership. (Annotation from book)

Manuel Ortiz, **One New People: Models for Developing A Multiethnic Church** (Downers Grove, IV Press 1996)

In neighborhoods in New York and Los Angeles the multiethnic church reechoes New Testament themes as diverse cultures and social classes share ministry and leadership in local congregations. Ortiz opens the treasure chest of multiethnicity with case studies that provide an honest chronicle of the multiethnic journey. Multiculturalism in the church is not a quick fix marked by simple tolerance for one another or by some idealistic retreat into politically correct language. Repentance for racism or ethnocentrism requires intolerance for sin; changed language is the reflection of transforming grace. It is the struggle to live out truth and justice and compassion as fellow members of the body of Christ. *One New People* will give you ideas and principles for improving communication, developing new leadership and manage conflict from someone who had been there. (Annotation from book)

John M. Perkins **Restoring At Risk Communities** (Grand Rapids, Baker 1995)

This book is the handbook for the Christian Community Development Association. John Perkins, urban ministry pioneer and founder of this growing movement. Perkins edits this work where he 14 other urban workers articulate a theology of the vision and methods of community development and also share a wealth of knowledge and practical experience about developing at risk urban areas through reconciled communities.

Mark Shaw, **The Kingdom of God in Africa: A Short History Of African Christianity** (Grand Rapids, Baker Books 1996)

A Westminster Seminary grad, Shaw is lecturer at Nairobi Evangelical School of Theology. This book surveys kingdom activity in Africa and the health of the African church prior to Islam, during the medieval centuries of Islamic domination, during the colonial and missions eras and during the remarkable 20th century growth of the church in the continent. It is organized around Augustine's vision of the City of God and Niehbuhr's conception of the kingdom of God in history.

VI. Proposed Affirmations and Applications

After much research, discussion and prayer we offer the following affirmations and applications to the Potomac Presbytery that we might faithfully reach lost people for Christ and disciple them into our churches for the glory of God. These affirmations and applications attempt to give concrete responses to our focus questions.

Question 1: In an ethnically and social-economically diverse community how should the local church demonstrate faithfulness to Christ?

Question 2: What responsibilities do churches have to an ethnically and social-economically diverse region?

Proposed Amendment Version January 25, 2002

A. Proposed Affirmations Of Ethnic Diversity.

The Committee recommends that Potomac Presbytery affirm that:

1. Evangelism of people from various racial and ethnic backgrounds and social classes, with the accompanying reconciliation of such believers in the Body, is an essential element of the Church's self-consciousness in her calling to preach the Gospel. (Acts 15)
- 2.A faithful presentation of the gospel to the particular people groups in our region demands cultural sensitivity. (1Cor 9:19-23)
3. The gospel that reconciles Jews and Gentiles in the New Testament is the same gospel that reconciles all believers regardless of race and class. This work of reconciliation is not optional. (Gal. 3:26-29; Eph. 2:14-18; Col.3:11)
4. We must not be content with superficial unity among believers. (Acts 6:1-7)
5. Our leaders and church members need to be equipped in order to reach the diverse people of their changing cultural environment. (Eph. 4:1-13)
6. We, as a part of the Church -- in our congregations, in our presbytery and in our denomination -- must call to repentance all who are guilty of sins of disunity (e.g., racism, prejudice, injustice, ethnic superiority, bitterness, lack of forgiveness, cultural idolatries,

etc.,). (Gal. 2:11; 1Cor. 11:17-22; James 2:1-7)

7. The church must have a continued infusion of the grace of the gospel, through prayer, and the preaching of the Word in the power of the Spirit, in order to implement effectively the biblical principles of unity. (Eph. 3:14-19; Acts 20:32)

8. The power of the Spirit through the ministry of the Word equips God's people to become a transforming community characterized by love for Christ and one another.

B. Proposed Applications of Ethnic Diversity.

The Committee recommends that Potomac Presbytery:

1. Communicate to all approved seminaries Presbytery's recommendation that if urban, cross-cultural ministry and ethnic church history do not find a place in the core curriculum for M.Div. students, that the Seminary consider adding such subjects.
2. Direct the Committee on Christian Education to make urban and cross-cultural ministry training a part of the internship curriculum.
3. Direct the Committee on Christian Education, in partnership with the Committee on Mission to North America, to prepare a guide to readings and other resources in urban and cross cultural ministry to assist in equipping local churches and lay leadership to reach the people groups in their target regions.
4. Direct the Committee on Mission to North America to pursue church planting strategies that are sensitive to the ethnic and cultural diversity of the region.
5. Encourage all elders of the Presbytery to renewed diligence in setting before the people of our churches the Scriptural calling to pursue mercy and justice.

Note: The above affirmations and applications were approved and adopted by the Potomac Presbytery on January 26, 2002.