

Suggested Title: Strengthening the Black Church for the 21st Century: Recommendations to the 2008 General Conference

Recommendation: NEW

Financial Implications: Yes

Sponsoring Agency: General Board of Discipleship

I. INTRODUCTION

Black churches in The United Methodist Church today are compelled to mission and ministry by the same biblical and theological foundations that undergird the mission and ministry of the whole church. The call to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; and teaching them to obey everything I have commanded...” (Matt. 28:19-20) is widely embraced as the cornerstone for the mission of the church. In the black church community, an equally important mandate for mission is the first public pronouncement of Jesus: “The Spirit of the Lord hath anointed me to bring good news to the poor...proclaim release to the captives...recovery of sight to the blind...to let the oppressed go free....Today this scripture has been fulfilled in your hearing” (Luke 4:18-22).

II. AN OVERVIEW

The General Conference actions in 1996, 2000, and 2004 approved Strengthening the Black Church for the 21st Century (SBC21) as a major program initiative. As a result, there is fresh hope and energy within African American congregations in The United Methodist Church; they are being transformed and revitalized for mission and effective ministry in their communities. The African-American church is uncovering its historical role in a time of crisis.

Congregation Resource Centers have trained 220 local churches, a total of 670 lay and clergy. By the end of the 2005–2008 quadrennium it is estimated that 360 congregations and 1,100 people will have participated in innovative training models designed to renew and develop strong, vital, effective congregations.

The goal of SBC21 is to offer The United Methodist Church the gift of a transformational learning model that enables one congregation to share its gift of vitality with other churches that are seeking growth, vitality and transformation and wanting to expand their gifts in mission and ministry and, in the process, to revitalize Black congregations and The United Methodist Church.

The cooperation of the general agencies of The United Methodist Church with SBC21 is outstanding and will continue to provide a learning experience as to how the various structures of the church are able to meet around a “common table” to plan the implementation of a program to meet a critical specialized need.

General Conference approval for continuance through the 2009–2012 quadrennium will strengthen existing programs and enable new program developments such as: (1) expansion of the training of clergy and laity teams through the congregation to congregation model of ministry (2) expansion of relationships with the Central Conferences and African Congregations of African Descent in Latin America, the Caribbean and North America (3) expansion of models of strengthening youth and young adult ministries and (4)

through collaborations and partnerships support the development of African-American Congregations as a part of the New Faith Communities emphasis.

In the reality of critical needs still present in African-American communities, the SBC21 Coordinating Committee recommends that General Conference vote to approve the plan of action that would continue the SBC21 Initiative for the 2009-2012 quadrennium.

III. ACCOMPLISHMENTS OF THE INITIATIVE

Nineteen Congregation Resource Centers (CRCs), housed in selected dynamic black congregations in all jurisdictions across the United States, are operating to fulfill their role as the primary place for training lay and clergy teams and establishing a covenant relationship with Partner Churches for congregational revitalization. These CRCs are characterized by (a) sound clergy and lay leadership; (b) partnership between clergy and laity; (c) provision for education, Bible study and other faith formations; (d) vibrant and varied worship; (e) effective planning and administration; and (f) being rooted in a Wesleyan heritage and their own cultural heritage.

A Congregation Resource Center Training Summit was held during the quadrennium in Dallas, Texas, with seventy persons who are specialists in the areas of administration and design of SBC21 training events. Intensive training was provided on how to conduct training events on-site for Partner Congregations. A revised training manual was introduced to guide lay/clergy teams in the design of training events built around the goals of the Initiative.

While the primary purpose of the CRCs is to facilitate growth in participating congregations, reports have shown that most of the Congregation Resource Centers experienced significant growth in their own ministry and mission. They discovered new ways of performing their ministry and identified new gifts and talents in members of their congregations. Members of the CRC congregations gave many volunteer hours to provide transportation, planning, hospitality, etc. for the training events. While grants from the SBC21 budget were allocated to CRCs to cover the expenses for hosting such training events, many congregations invested their own financial and human resources to insure the event was properly hosted. One congregation provided—without cost—remote office space for the SBC21 National Coordinator.

Before the close of this quadrennium, it is estimated that 360 partner churches located in rural, urban, and suburban areas that needed assistance and resources will have received SBC training. The partner churches that received training came from 42 of 63 annual conferences within the bounds of the United States, North Central (9 Annual Conferences), Northeast (9 Annual Conferences), South Central (9 Annual Conferences), Southeast (12 Annual Conferences), and Western (3 Annual Conferences). The training for partner churches focused on a) vibrant and varied worship, b) leadership development, c) faith formation, d) mission and outreach, and e) planning and administration. SBC21 publication *God Delivers Me: A Model from Strengthening the Black Church for the 21st Century* shares testimonies of how partner churches become vital congregations through these training strategies. The text also shares the history, theory, organization, and

implementation of Strengthening the Black Church for the 21st Century.

A Faith Partners Model was developed to meet the needs of black churches that are the only, or one of a few, black churches in their annual conference. The model was developed to strengthen their connectional relationships, reduce isolation, and facilitate collaboration with other churches. Partner churches in Waterloo, Iowa; Battle Creek, Michigan; Saint Paul, Minnesota; Phoenix, Arizona; and Seattle, Washington, participated in this model of ministry.

Some work was begun in the study and exploration of models and programs to strengthen youth and young adults in the life and work of partner congregations. Youth and young adults from partner churches and congregation resource centers attended conferences and trainings held by the General Board of Discipleship.

Based upon Partner Congregations evaluations from group meetings, written reports and consultant visits, the overall assessment of SBC21 is that it is a creative and innovative program. Highly valued are the learnings that focus on their needs and that are shared by other congregations whose context and need is similar to their own.

Partner churches have reported numerous achievements relating to ministry areas and programs that they have engaged in as a result of being involved with SBC21. As they anticipate long-range plans to be in ministry, some partner congregations have engaged in planning activities that led to the revision of their core value and mission statements. Some have begun to focus on the need to be more intentionally involved in their communities.

Some examples of expanded ministries include:

Expanding Health and Welfare ministry by providing flu shots and pneumonia shots and diabetes screening, partnering with doctors and community leaders.

Expanding age-level ministries ranging from children to older adults; ranging from establishing a nursery, to children's church, to communicating with college students. In addition providing Christmas baskets to homebound seniors is taking place.

Enhancing music ministry—many partner congregations have made changes to their music ministries and worship including inclusion of praise teams and praise dancers; engaging services of new or additional musicians; incorporating new types of music and forming choirs that involve younger members; and involving more persons in the worship services.

For some, finance has been the focus leading to instituting new and different processes and systems, revitalizing the finance ministry, and focusing on stewardship through programs, every member canvass, and others.

Leadership development and spiritual development through new and additional Bible studies, leadership development workshops, finding opportunities for leaders to attend workshops, focusing on spiritual disciplines (prayer, fasting, faith), and institution of regular meetings of leaders has been the focus for many.

Establishing 501c(3) corporations, developing community-based entities, engaging in more grant writing, and identifying and utilizing resources and resource persons has begun the

path to more community connections and involvement.

Being more intentional in community outreach and revitalizing the congregation has led to the emergence of new leaders and new areas of focus and energy.

This has led to reports of higher worship attendance and increase in membership in some cases.

It has led to revitalization and transformation, seeing a new vision, forging ahead being prayerful and determined.

Some activities and new ministries that have been reported as a result include:

development of hospitality programs for the church; activation of praise and worship teams and liturgical dance teams; additional worship celebrations and new media ministries; new young adult ministries and youth classes; planning for children's church; and development of vibrant rural church ministries

A communications plan developed by the Coordinating Committee has made The United Methodist Church much more aware of the efforts of SBC21 to revitalize African-American congregations.

- A SBC21 Video and Book Publication was produced and distributed to the whole church on how the Initiative has impacted partner congregations and communities.**
- A website (www.sbc21.org) was available for clergy and lay teams to log on and read about the Initiative and link to other related websites and resources.**

- **SBC21 newsletters and other church publications celebrated and widely disseminated the stories of new visions, congregational renewal, and bold new creative ministries.**

Early on, Strengthening the Black Church for the 21st Century realized the need to conduct follow-up activities both to document the outcomes of the initiative but more so “to tell the story and share the successes.” The follow-up goal is to capture the progress of Partner Congregations as they move along in their goal setting, planning, implementation and transformation.

Follow-up now occurs in several ways. The most comprehensive efforts include 60-day, six-month and one-year contacts with the PCs. Information regarding their plans and progress on meeting their goals is gathered through surveys and phone interviews. PCs are also asked about what they focused on as a result of attending a learning event; changes in vision and mission goals after attending an event; what facilitates and hinders change in their local church; how they identified areas of focus, resources and resource persons they planned to use; and what they have implemented as a result.

A major goal of the follow-up activities is to connect the initiative to the place where ministry occurs, realizing that the work of changing lives and impacting communities occurs as Partner Congregations carry out their mission and ministries.

IV. LEARNINGS AND GIFTS TO THE WHOLE CHURCH

The SBC21 Model, in which vital churches assume responsibility for the training of other churches needing help in reshaping and revitalizing their ministries, has proved to be an

effective one. A shift has occurred in that it was the primary responsibility of general boards and agencies, and annual conferences and districts to develop and implement training models for local United Methodist Churches. Now, the whole church can be involved in the important task of leadership development and church renewal. This model of transformational learning initiated by SBC21 will make a significant difference in The United Methodist Church.

The SBC21 initiative will leave a legacy for the future by training a cadre of new leaders for The United Methodist Church. Many of the Congregation Resource Centers' and the Partner Congregations' clergy and laity are beginning to serve as resource persons for training experiences in annual conferences, jurisdictions and the national church. The influence of their leadership will not be limited only to the African-American church and community.

SBC21 has brought a greater awareness of the diverse ethnic communities that comprise The United Methodist Church. Focusing on the development of African-American churches, SBC21 was a precursor to similar programs for the development of other ethnic church ministries within the denomination that were adopted by the General Conference. SBC21, The National Plan for Hispanic Ministries, the Native American Comprehensive Plan, the Asian Language Ministries Plan and the Korean-American Ministries Plan have all brought to the entire church an understanding of mission in which ethnic churches and communities are no longer in a state of dependency, but are now on a clear path to self-reliance and self-determination.

SBC21 congregations are living models for healing the divisions within The United Methodist Church between spirituality, social action, evangelism and mission. Such living models are published in *God Delivers Me: A Model from Strengthening The Black Church for the 21st Century*. These churches have established a unity in mission and ministry by experiencing the same faith in both fervent worship and outreach; by embracing spirituality and committed actions for peace and justice; and by constructing their ministries upon the belief in both individual salvation and the salvation of the community.

V. BIBLICAL, THEOLOGICAL AND HISTORICAL FOUNDATIONS

Black people have been an integral part of the Methodist Church in America from the beginning. The belief of John Wesley and the early preachers in the sacredness of all people, which lead to the rejection of slavery, and the spirited evangelistic appeal of Methodism in preaching and worship were major factors in the attraction of slaves and free persons to the Methodist Church. Large numbers were present at the early Methodist meetings. There was a significant black membership in several societies and churches, such as the Calvert Society in Maryland and John Street Church in New York City. Black membership constituted a majority in Evans Chapel in Fayetteville, North Carolina. Harry Hosier and Richard Allen were distinguished preachers who provided outstanding leadership for churches and communities in the Eastern part of the country. Countless numbers of local black lay preachers also emerged to minister to the needs of black congregants. Any perception of the Black Church in our times as an “ethnic minority” in the church should be tempered by this legacy of black involvement in the whole church in

its early life.

Black churches in The United Methodist Church today are compelled to mission and ministry by the same biblical and theological foundations that undergird the mission and ministry of the whole church. The call to “*go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; and teaching them to obey everything I have commanded...*” (Matt.28:19-20) is widely embraced as the cornerstone for the mission of the church. In the black church community, an equally important mandate for mission is the first public pronouncement of Jesus: “*The Spirit of the Lord hath anointed me to bring good news to the poor ...proclaim release to the captives...recovery of sight to the blind...to let the oppressed go free....Today this scripture has been fulfilled in your hearing*” (Luke 4:18-22).

There is a strong tradition in the black church of declaring to all persons the gospel invitation to accept Jesus Christ as Lord and Savior, and at the same time to engage the church to free persons and communities from oppression and dehumanization. Salvation by God is an individual experience and a community experience. The black church seeks in all its doings to be holistic such as to combine evangelism with mission, deep spirituality with social action, and the sacred with the profane. The black church seeks to participate with the whole church to call persons to Christian discipleship, to call persons and communities “to do justice and love mercy,” and to unite all persons in loving community to participate with God in the perfection of creation and the healing of the nations.

However, a different missional role is necessary for the black church because it had to fashion a unique response to a historical occurrence that can never be replicated for any other people in American history. The constituency of the black church is a people who were brutalized by slavery and subjected thereafter to a life experience of oppression, discrimination and racism. In a context of suffering because of deprivation and oppression, the Black Church, on the one hand, must be a source of healing, sustenance, strength and hope for deliverance. It must engender a belief that God has a deep concern for poor and oppressed people, so it recalls often the Word of God to the Israelites in bondage in Exodus 3:7-8, *“I have seen their afflictions and heard their cry by reason of their taskmasters...I know their sorrows, and so I have come down to deliver them and bring them out of that land to a good land.”* On the other hand, the black church must respond to the call of prophets like Amos, who called the people to *“let justice roll down like waters and righteousness like an overflowing stream”* (Amos 5:24). The two roles of the black church must be to facilitate resistance to injustice and to be an organizing force in its community for liberation and freedom endeavors.

The theme for SBC21—**“Christ Our Center: For Hope, Healing and Wholeness”**—embraces the above theological and biblical foundations.

VI. RATIONALE FOR THE CONTINUATION OF THE INITIATIVE

While significant accomplishments have been achieved in the earlier quadrenniums of SBC21, the reality of declining and struggling black congregations still remains.

Strengthening the Black Church is pained by the closing of black churches. Between the years 2001–2006, 146 black churches were closed. Our highest goal is to equip as many of the 2,402 black congregations in The United Methodist Church with the SBC21 program as possible. More Partner Congregations should and can be recruited to build new energies and hopes for transformation of their congregational life and devotion to ministry and mission in their communities, especially the economically depressed with little hope for the future. The economic deprivation of these communities remains as debilitating as ever and there is a desperate need for black churches to be in mission in a bold and meaningful way. The task of restoring, reconstructing, redeeming, reconciling, revitalizing and renewing these churches for mission and ministry is unfinished.

At its inception, SBC21 was primarily an “event” centered program of training clergy/laity teams from the Partner Congregations. It is now a process and context for change and revitalization that is moving beyond the initial training events for Partner Congregations to a more varied range of training programs and activities at all levels of the church. The CRCs and specialists are addressing churches’ special needs and now are more engaged in coaching and follow-up consultations. Recognizing that learning involves more than a single encounter, the strategy has shifted to provide even more support and services to the churches. The continuation of SBC21 is necessary in order to expand the process of its core program and new program directions.

A compelling argument for continuing the Initiative is that connecting the CRCs with partner churches creates a covenant relationship between two churches. Many African

American churches still need such a partner relationship. An increased number of laity are becoming involved in ministry as partnerships between pastors and laity are established. Churches are becoming more focused and intentional about their ministries. Churches have a clearer sense of direction not only in developing their congregation but also in an outreach to their communities.

In the coming quadrennium, special efforts will be directed to

- 1. The continued covenant relationship between Partner Congregations and Congregation Resource Centers for training in the areas of worship, leadership, faith formation, community outreach, visionary planning and administration.**
- 2. The study and exploration of models/programs to strengthen the participation of youth/young adults in the life and work of partner churches.**
- 3. The expansion of relationships with the Central Conferences in Africa and creating partnerships/collaboration with congregations of African descent in Latin America, the Caribbean and North America.**
- 4. The enlistment and training of new Congregation Resource Centers and Partner Congregations.**
- 5. Advocate and support new church development across the denomination by developing and training a pool of church planners with the best practices for Church Development and Revitalization in African American Communities.**

While the process of transition of SBC21 into annual conference and jurisdictional bodies

has begun, it must continue to be nurtured and sustained. Planning and work must be done to develop guidelines and build relationships with the Coordinating Committee, Congregation Resource Centers, staff and consultants. Financial and human resources will also be required.

VII. INVOLVEMENT OF THE WHOLE CHURCH IN THE INITIATIVE

1. General Agencies

There is a high level of interaction between SBC21 and the general agencies of The United Methodist Church. Staff representatives serve as consultants to the SBC21 Coordinating Committee, where they engage in a mutual relationship of planning and implementation of a unified program of leadership development and church renewal. Assistance is provided in the production of videos, newsletters and other print resources, training resources on leadership development and community ministries. The General Agencies and Commissions have reported to and collaborated with SBC21 in its programs and trainings and utilized in their own meetings and programs the resources of SBC21.

The general agencies are:

General Board of Church and Society

General Board of Discipleship

General Board of Global Ministries

General Board of Higher Education and Ministry

General Commission on Christian Unity and Inter-religious Concerns

General Commission on Religion and Race

General Commission on the Status and Role of Women

General Council on Finance and Administration

United Methodist Communications

United Methodist Publishing House

General Board of Pensions and Health Benefits

General Commission on United Methodist Men

SBC21 values the relationships it has with the general agencies. In the coming quadrennium, an evaluation of these relationships will be made with the goal of exploring ways by which Partner Congregations will have greater access to the programs and resources of the general agencies in order to support their ministries.

The closest link of SBC21 with a general agency is with The General Board of Discipleship (GBOD). It provides office space, telephone, computer and other administrative services.

The Coordinator and the Coordinating Committee make regular reports to GBOD, which is an advocate for the initiative in encouraging adequate funding and interpreting the value of the initiative to the whole church.

2. Black Methodists for Church Renewal (BMCR)

Black Methodists for Church Renewal have a significant involvement in the initiative.

Through its membership in the Coordinating Committee, it is working with others in the overall planning and implementation of the work. Volunteers are involved in training events. In each of its annual meetings, BMCR receives reports about the initiative and

encourages congregations to become Partner Congregations. BMCR's 2007 Annual Meeting approved a resolution to continue the initiative on Strengthening the Black Church for the 21st Century through the 2009–2012 quadrennium.

3. Jurisdictions, Annual Conferences and Districts

The SBC21 initiative is becoming far more inclusive than the original components of a Coordinating Committee, Congregation Resource Centers and Partner Congregations. Jurisdictions, annual conferences and districts are more deeply involved. A representative of the Southeastern Jurisdiction administration is a resource person to the SBC21 Coordinating Committee. Video production services are provided for meetings and training events.

The Arkansas, East Ohio, North Alabama, North Carolina, North Georgia, Peninsula-Delaware, Baltimore-Washington, North Texas, California-Pacific and Eastern Pennsylvania Annual Conferences have developed SBC21 committees, offices and programs. They are hiring or designating staff to focus on revitalizing black churches, establishing network groups and sponsoring training events. Recent actions by other annual conferences call for the development of SBC21 committees. The SBC21 National Coordinator participated in annual conference summits on “Strengthening the Black Church” held in several conferences.

4. The Coordinating Committee

The Coordinating Committee continues to fulfill its General Conference mandate to oversee and implement the Plan of Action. This includes hiring a national coordinator,

budgetary and fiscal matters, selection of Congregation Resource Centers, establishing guidelines and criteria for the Congregation Resource Centers and the Partner Congregations, and interpretation and The Coordinating Committee is involved in long-range planning for the future directions of SBC21. Members of the SBC21 Committee continue their personal involvement by writing articles and serving as resource persons to the Congregation Resource Centers and training events for Partner Congregations promotion throughout The United Methodist Church.

VIII. RECOMMENDATION FOR A 2009–2012 PLAN OF ACTION FOR STRENGTHENING THE BLACK CHURCH

The Coordinating Committee recommends the adoption of the Plan of Action as a basis for continuation of Strengthening the Black Church for the 21st Century. Throughout the 2009–2012 quadrennium, the Plan of Action will continue the Congregation Resource Centers and resourcing the Partner Congregations as major components of the initiative, and will include the following:

- 1. The SBC21 Coordinating Committee will continue to provide oversight, implementation, monitoring, evaluation and sharing of the work of the initiative.**
- 2. Sustain up to twenty-five (25) Congregation Resource Centers. The continuing relationships between Partner Congregations (PC) and Congregation Resource Centers (CRC) for training, empowerment and nurture.**
- 3. More coaching sessions will be developed to increase the effectiveness of the work of**

partner churches.

4. Website interactions will be developed to facilitate training, mentoring and strengthening of the covenant partnerships between CRCs and PCs.

5. Continuing the identification and recruitment of African-American congregations that are the only, or one of a very few, black churches in an annual conference.

6. The expansion of SBC21 to be more global in its relationships with congregations of African descent in Latin America, the Caribbean and North America.

7. The study and exploration of models/programs to strengthen black youth/young adults in the life and work of The United Methodist Church.

IX. RECOMMENDATIONS FOR A STRUCTURE FOR STRENGTHENING THE BLACK CHURCH FOR THE 21ST CENTURY

1. The Coordinating Committee

Membership

The Coordinating Committee will have 23 members as follows:

Fifteen (15)—three from each of the five jurisdictions, who shall be named by the respective College of Bishops. It is recommended that within the three from each jurisdiction, there should be one layman, one laywoman, and one clergy person. Further, it is recommended for purposes of continuity that one of the three recommended shall have been members of the current Coordinating Committee;

Two persons named by National Black Methodists for Church Renewal;

Two youth, two young adults and two bishops, named by the Council of Bishops;
One person named by each general agency and commission as their representative to resource the Coordinating Committee (at the expense of the agency or commission).
During the transition of finishing the work of the current quadrennium (2008 Fall Great Event, etc.), the 2009-2012 Coordinating Committee will convene January 1, 2009.

Accountability

- 1. The Coordinating Committee is accountable to the General Board of Discipleship (GBOD) for administration; accounting and fund allocation in response to the budgetary decisions made by the Coordinating Committee; annual reports; and a plan of action.**
- 2. Annual reports will also be made to National Black Methodists for Church Renewal.**

Function of the Coordinating Committee

The Coordinating Committee will provide oversight for implementation of the Plan of Action and is charged with the responsibility for keeping alive the congregational focus of that plan.

The responsibilities of the Coordinating Committee shall include at least the following:

- 1. Focus on making Disciples of Jesus Christ for the transformation of the world.**
- 2. Hiring and supervising the National Coordinator (full-time staff person will oversee work and implementation of this Plan).**
- 3. Determining those congregations that shall serve as Congregation Resource Centers with accountability and evaluation of services (e.g. contractual agreement, biennial time-line,**

and certification).

4. Setting a budget and fiscal oversight based on delivery of services and partnership between Congregation Resource Centers and Partner Congregations.

5. Establishing standards for evaluating churches that are involved in the Strengthening the Black Church for the 21st Century initiative.

6. Evaluating the effectiveness of the Plan of Action and reporting with follow-up recommendations to the 2012 General Conference.

7. Reporting to the General Board of Discipleship (GBOD) and National Black Methodists for Church Renewal (BMCR) on an annual basis.

8. Offering key learnings and models to the wider denomination as a gift of hope, healing and wholeness.

9. Developing models for “Congregation to Congregation” learning.

10. The expansion and deepening of relationships with United Methodist seminaries and other groups involved in congregational renewal and training.

11. Offer training events for Congregation Resource Centers and Partner Congregations.

2. Staffing

A National Coordinator shall be named to guide, direct and implement the Plan of Action, under the direction of the Coordinating Committee. The National Coordinator will supervise other staff needed for the project which includes clerical support staff (1.0 full-time equivalent) and non-staff volunteers recruited to serve as partner congregation mentors to assist congregations in implementing their follow-up ministry plans. The volunteer mentors will be trained and deployed as necessary.

A function of the National Coordinator includes working with the General Board of Discipleship and the Coordinating Committee in providing leadership to Strengthening of the Black Church for the 21st Century initiative. Further duties shall be these:

- 1. Provide oversight of training programs**
- 2. Contact and work with Congregation Resource Centers and Partner Congregations**
- 3. Conduct evaluations of each event and share findings with the Coordinating Committee and General Board of Discipleship**
- 4. Ensure training of leadership teams within Congregation Resource Centers**
- 5. Recruit and supervise non-staff volunteers to serve as follow-up mentors**
- 6. Publish annually a “Journal of Learnings” detailing learnings and insights from the work of SBC21**
- 7. Maintain accurate and thorough records of all activities related to the Congregation Resources Centers and Partner Congregations**
- 8. Maintain open communications with Black Methodists for Church Renewal and report to its annual meeting**
- 9. Report biannually to the General Board of Discipleship**

X. BUDGET RECOMMENDATION FOR STRENGTHENING THE BLACK CHURCH FOR THE 21ST CENTURY

It is recommended that The General Conference of The United Methodist Church approve the following budget of Strengthening the Black Church for the 21st Century for the 2009–2012 quadrennium:

PROPOSED 2009-2012 BUDGET

PROGRAM	\$1,383,318
<u>Congregation Resource Centers (CRCs)</u>	\$308,000
a. Sustain up to 25 CRCs	
b. Train Lay/Clergy Teams (i.e. CRC Summits)	
c. Teams of CRCs will travel to Partner Congregation sites	
<u>Partner Congregations (PCs)</u>	\$520,000
a. Sustain Partner Churches/New Partner Churches	
b. 1 st Experience: 100% of expenses covered	
c. 2 nd Experience: 75% of expenses covered	
d. 3 rd Experience: 50 % of expenses covered	
<u>Faith Partners Model of Ministry</u>	\$ 50,000
Identification & Recruitment of Isolated Black Churches	
<u>Coaching Model of Ministry</u>	\$ 37,000
a. Partner Churches: Site Visits/Traveling CRC	
b. Undergird, Support, Resource New African American Congregations	
<u>African and American Partnerships/Collaboration</u>	\$ 40,000
Build relationships with congregations of African Descent in Latin America, the Caribbean & North America	
<u>Youth/Young Adult Models</u>	
Strengthen this age group in the life and work of PCs	\$ 60,000
<u>Website Interactions</u>	\$ 56,000
Train, mentor and strengthen covenant partnerships Between CRCs and PCs	
Staff Salaries	\$214,880
Benefits	\$ 36,928
Meeting & Travel Expenses	\$ 17,710
Office Expenses	\$ 42,800
ADMINISTRATIVE	\$ 662,410
Staff Salaries	\$ 261,808
Benefits	\$ 81,648
Meeting & Travel Expenses	\$ 187,390
Office Expenses	\$ 19,200
Office Space	\$ 52,364
Evaluation/Data Analysis/Communications	\$ 60,000

TOTAL PROPOSED 2009-2012 BUDGET

\$2,045,728

Appendix I

LISTING OF CONGREGATION RESOURCE CENTERS

NORTH CENTRAL	Pastor	Location	Conference	Category
Aldersgate	Rev. Julius C. Trimble	Warrensville, OH	East Ohio	Suburban
St. Mark	Rev. Jon McCoy	Chicago, IL	North Central	Urban
NORTHEASTERN				
Asbury	Rev. Dennis Blackwell	Merchantville, NJ	Southern New Jersey	Suburban
Brooks Memorial	Rev. John T. Simmons <i>(Rev. John Carrington, retired 2006)</i>	Jamaica, NY	New York	Urban
Eastwick Worship Center	Rev. Harry Benson	Philadelphia, PA	Eastern Pennsylvania	Urban
Emory	Rev. Joseph Daniels, Jr.	Washington, DC	Baltimore-Washington	Urban
SOUTH CENTRAL				
St. John's	Rev. Rudy & Juanita Rasmus	Houston, TX	Texas	Urban
St. Luke Community	Rev. Tyrone D. Gordon	Dallas, TX	North Texas	Urban
Saint Mark	Rev. Junius Dotson	Wichita, KS	Kansas West	Urban
Theresa Hoover	Rev. William Robinson, Jr.	Little Rock, AR	Arkansas	Urban
Windsor Village	Rev. Kirbyjon Caldwell	Houston, TX	Texas	Urban
SOUTHEASTERN				

Bennettsville Cheraw Area Cooperative Ministry	Rev. Stephen Love	Bennettsville, SC	South Carolina	Rural
Cascade (2005/2006)	Rev. Marvin Moss <i>Rev. Walter Kimbrough (retired 2006)</i>	Atlanta, GA	North Georgia	Urban
New Life Community	Rev. Candace M. Lewis	Jacksonville, FL	Florida	Suburban
St. Thomas Charge (New Hope, Steward Chapel, Zion)	Rev. Marvin Taylor	Huger, SC	South Carolina	Rural
Wesley	Rev. Edgar Goins	Lexington, KY	Kentucky	Urban
South Columbus	Rev. Joseph Roberson	Columbus, GA	South Georgia	Urban
WESTERN				
Glide	Rev. Douglas Fitch	San Francisco, CA	California- Nevada	Urban
Holman UMC	Rev. Henry Masters, Sr.	Los Angeles, CA	California- Pacific	Urban
Zion UMC	Rev. Percell Church, Jr.	Las Vegas, NV	Desert Southwest	Urban

Appendix II IN-KIND CONTRIBUTIONS (SERVICES)

GENERAL BOARDS, COMMISSIONS, AGENCIES

**GENERAL AGENCY/
REPRESENTATIVE**

IN-KIND CONTRIBUTION (SERVICES)

General Board of Discipleship **In-Kind Office Space, Telephone, Computer, Administrative Services, Board Meetings, Staff Support, Ethnic Local Church Concerns Meetings, Inter Ethnic Strategy Development Group Meetings, Development of SBC21 Resources, Travel/housing, meals**

General Council on Finance and Administration	Travel/housing/meals
General Board of Church and Society	Travel/housing/meals/workshops
General Board of Global Ministries	Travel/housing/meals/workshops/scholarships
General Board of Higher Education and Ministry	Travel/housing/meals
General Board of Pensions and and Health Benefits	Travel/housing/meals/workshops
General Commission on United Methodist Communications	Travel/housing/meals/video production
United Methodist News Service	Travel/housing/meals
United Methodist Publishing House	Travel/housing/meals, Printing and Publishing of materials (SBC21 book, brochures, tote bags)
General Commission on United Methodist Men	Travel/housing/meals
General Commission on the Status and Role of Women	Travel/housing/meals
General Commission on Christian Unity and Inter-religious Concerns	Travel/housing/meals
General Commission on Religion and Race	Travel/housing/meals
SOUTHEASTERN JURISDICTION ADMINISTRATIVE COUNCIL	Travel/housing/meals/workshops
SAINT MARK UNITED METHODIST CHURCH (A Congregational Resource Center, Southeastern Jurisdiction) In-Kind Remote Office Space)	

Signed

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