



Foundations for Cultural Competency

And

Cross-Cultural and Cross-Racial Appointments

(As of 04-29-2021)

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Introduction

Our Foundation

Our United Methodist Book of Discipline recognizes racism as the combination of the power to dominate by one race over other race(s) and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism manifests through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism, manifested as sin, plagues and hinders our relationship with Christ, inasmuch as it is antithetical to the gospel itself. In many cultures, white persons receive unearned privileges and benefits denied to persons of color. We oppose the creation of a racial hierarchy in any culture. Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access and equity in resources, opportunities, and participation in the Church and society based on race or ethnicity.

Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts that particular ethnic histories and cultures bring to our total life. We commit as the Church to move beyond symbolic expressions and representative models that do not challenge unjust systems of power and access.

We commend and encourage the self-awareness of all racial and ethnic groups and oppressed people that leads them to demand their just and equal rights as members of society. We assert the obligation of society and people within the society to implement compensatory programs that redress long-standing, systemic social deprivation of racial and ethnic persons. We further assert the rights of members of historically underrepresented racial and ethnic persons to equal and equitable opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, access to public accommodations, and housing purchase or rental; to credit, financial loans, venture capital, and insurance policies; to positions of leadership and power in all elements of our life together; and to full participation in the Church and society. We support affirmative action as one method of addressing the inequalities and discriminatory practices within the Church and society. (*The 2016 United Methodist Book of Discipline*, ¶162A)

In addition, we believe that our primary identity is as children of God. With that identity comes societal and cultural constructions that have both positive and negative impacts on humanity and the Church. Cultural identity evolves through our history, traditions, and experiences. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be wholly one body, expressed in multiple ways. Each of us has multiple identities of equal value that intersect to form our complete self. We affirm that no identity or culture has more legitimacy than any other. We call the Church to challenge any hierarchy of cultures or identities. Through relationships within and among cultures, we are called to and have the responsibility for learning from each other, showing mutual respect for our differences and similarities as we experience the diversity of perspectives and viewpoints. (*The 2016 United Methodist Book of Discipline*, ¶161A)

Our Mission and Vision:

The Desert Southwest Annual Conference (DSC) strives to be a Courageous Church, Loving like Jesus, Acting for Justice, and United in Hope. As we make disciples to transform the world, we believe God's love is encountered by those who passionately share faith, hope, and justice in the community.

The purpose of the DSC Commission on Religion and Race (CORR) shall be to challenge, lead, and equip the people of the DSC to become interculturally competent, to ensure institutional equity, and to facilitate vital conversations about religion, race, and culture. We also strive to further the General Commission on Religion and Race's mission and vision in our region and context. (*The 2016 United Methodist Book of Discipline*, ¶2002)

We will develop the leadership capacity to create a systemic shift in the DSC to include diversity and intercultural competence.

CORR's work is accomplished through creating learning opportunities, dissemination of resources, encouraging education, training, and workshops with the Conference boards, agencies, districts, and local congregations to:

- a. provide awareness and opportunities for inclusion;
- b. assist with reviewing practices and policies that may create barriers to the promotion of diversity and cultural competency;
- c. promote and develop racial inclusiveness throughout the whole of the Church.

Our Task

The purpose of this document is to assist the cabinet, conference leadership, local churches, and clergy/pastors to receive and engage in cultural competency awareness and training successfully. In addition, this document will help facilitate and strengthen the cross-racial and cross-cultural appointments in the DSC. By acknowledging these tasks' prophetic and challenging nature and creating a context for support, compassion, and celebration, this document provides useful information for all parties to enter into these unique opportunities.

Bishops and Cabinets are guided in appointment-making by the directives of The Book of Discipline, which state: "Appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itinerancy. Open itinerancy means appointments are made without regard to race, ethnic origin, gender, color, disability, marital status, or age, except for the provisions of mandatory retirement." The concept of itinerancy is essential, and sensitive attention should be given when appointing clergy/pastors with physical challenges to responsibilities and duties that meet their gifts and graces. Through appointment making, the connectional nature of the United Methodist system is made visible. (*The 2016 United Methodist Book of Discipline*, ¶425.1)

Key Audiences

We will focus on key segments of the conference leadership:

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- Conference Staff and Key Leadership (including but not limited to): Bishop, Cabinet, DSC Staff, Board of Laity, elected officers, and leadership of conference Boards, Commissions, Committees, and Task Forces.
- Board of Ordained Ministry
- Clergy/pastors throughout the Conference
- Laity throughout the Conference
- Pastor Parish/Staff Parish Relations Committees (PPRC/SPRC)

Biblical and Theological Foundations

All Scriptural references are from the NRSV Bible.

We are a people born as the Imago Dei, joining God in declaring all of humanity "very good" (Genesis 1:26, 31). We celebrate the beautiful diversity in the created world, honoring and respecting the Creator's image in every uniquely formed person.

We are a people born in the fires of Pentecost (Acts 2), living filled by the power of the Holy Spirit as it has been poured out since that day. On the first Pentecost day, people heard the gospel message in their native languages, and so we, too, acknowledge God's choice to speak into the different cultures of humanity. God's Spirit unifies us, drawing us to understand the good news of salvation regardless of cultural differences or perceived divisions.

We are a conference acting for justice (Micah 6:8), which requires us to open our eyes and stand in witness to the various forms of injustice in our midst. We renounce the spiritual forces of wickedness and evil powers of this world, which have worked together to maintain people in bondage based explicitly on racial and cultural differences. We repent of our sins, having turned from the systems of oppression and division shaping our world. We accept the freedom and power of God to resist these evils, injustices, and oppressions, committed to justice for all God's children.

We are a people who recognize with Paul that within the Church, there is no longer Jew nor Greek (Galatians 3:28). We do not take this as a message to erase our differences but instead as an opportunity to honor what has uniquely formed each of our lives. These differences do not give the right of dominance to one race or culture but instead allow us, as a whole, the ability to fully convey the body of Christ in the world. As such, we do not see race, ethnicity, or culture as a barrier to ministry, but instead, as pieces we each bring to enhance the Church, and thereby God's kingdom on earth.

As we do the work of anti-racism, coming together to dismantle that which causes us division and strife, we do so with the vision of the new heaven and the new earth. We work toward the day when every nation, every tribe, indeed all God's people will stand before the throne, robed in white and waving palm branches of praise (Revelation 7:9). Until the day when Christ comes again to reign in full glory, we embrace the reality of that day and actively engage in the work to embody its hope for our world.

Section 1 – Conference Cultural Competency Awareness and Training

Three-Year Goals (by 2024)

The DSC will work with congregations and transformational leaders so that they are ready to be inter-culturally competent and Christ-like as they carry out their mission and ministry. Completing the following goals will build a solid foundation for growing intercultural competency, by which the DSC's values, processes, and policies align and develop the leadership capacity needed for a regenerative intercultural competent DSC.

1. DSC leadership and staff teams will work together, in consultation with CCORR (Conference Commission on Religion and Race), GCORR (General Commission on Religion and Race) and ELCC (Ethnic Local Church Concerns), to assess their level of intercultural competence, receive appropriate training, and set strategies that foster intercultural competence in the DSC. This work will begin with these groups:
 - a. Conference leadership and staff
 - b. Covenant Council, Clergy/pastors, Boards of Laity and Ordained Ministry and other appropriate agencies
 - c. Those serving in cross-cultural, cross-racial appointments
2. DSC Board of Ordained Ministry will work in consultation with CCORR, GCORR, and ELCC to develop the knowledge, skills, policies, and practices that make intercultural competence a priority for board members, existing clergy/pastors, and clergy/pastors within the candidacy process, including but not limited to DCOM, RIM, and all other recruitment efforts. The Book of Discipline states that “The Annual Conference... will assume responsibility for such matters as: ... Consulting with the board of ordained ministry and the cabinet to determine what provisions are made for the recruitment and itinerancy of racial and ethnic minority clergy/pastors.” (§643(f))
3. CCORR will work with the appropriate conference liaisons to develop the knowledge, skills, policies, and practices that make intercultural competence a priority within DSC Rules of Order, communications, staff, and hiring policies/practices.
4. The Connectional Ministries team will identify DSC bright spots where intercultural competence is best practiced, who may then become teaching ministries in the DSC and the greater Church.
5. CCORR will work with the appropriate conference liaisons to assess current congregational, laity, and clergy/pastor leadership development resources and evaluations, modifying them to incorporate intercultural competence as needed.
6. Cross-racial, cross-cultural congregations will participate in cross-racial, cross-cultural vitality programs annually at a minimum.

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7. All appointed clergy/pastors will complete the Intercultural Development Inventory (IDI) to assess & develop knowledge, skills, and leadership capacity.
8. All clergy/pastors will participate in cross-racial, cross-cultural ministry dialogues, possibly including pulpit exchange on an annual basis.
9. CCORR will work with the Board of Laity to ensure provision for laity training through Lay Servant Ministries and other avenues to equip laypersons in cross-racial, cross-cultural competency.

We believe accomplishing these goals and objectives will bear fruitful outcomes that include interculturally competent transformational leadership, radical Christ-like discipleship, vital congregations that include everyone in the community and reflect the diversity of their ministry contexts, changed lives, and transformed communities.

Section 2: Cross-Racial & Cross-Cultural Appointments

The larger vision is that we are being called as a Conference to educate ourselves and our people about the damaging effects of racism and cultural supremacy. These are not subjects of “political correctness” but are systems that operate to separate people from one another. These systems create barriers to loving relationships between God’s people and stunt the growth of all of us, whether we are “dominant culture” or “marginalized culture.” The work that needs to be done is the work of all of us.

We are being called to recognize the often unconscious bias for rejection of cross-racial and cross-cultural appointments as racism or cultural supremacy. It is the obligation of all of God’s children to address this issue lovingly and critically. “Dominant culture” clergy/pastors and lay persons can be challenged to recognize their role in perpetuating racism and supremacy and receive guidance in working through these issues for the good of God’s kingdom.

GUIDELINES FOR ALL CHURCHES AND DISTRICTS OF THE DESERT SOUTHWEST ANNUAL CONFERENCE

There are opportunities and ways in which congregations and districts of the Annual Conference can participate in the vision for a more just society and Church.

Let us be intentional about educating each other and ourselves. When we experience peoples of other cultures and races, we come to understand more about our own cultural identity and its unconscious influence on our world view. When we acknowledge that all persons are forced to learn racist attitudes in an historically racist society, we can let go of guilt, grief and fear to reclaim our connection with people who have been separated from us. Any church or district can develop programs to work together on this education and re-education effort.

1. Congregations will be educated on how racism and supremacy operate to separate people from one another, so that they are brought to the conscious level of understanding of behaviors, attitudes, and actions.
2. Clergy/pastors and members of differing racial/ethnic backgrounds will seek opportunities to work together on various forms of shared ministry.
3. Clergy/pastors and lay people will come together in cluster groups to discuss what it means to be socially just and how justice impacts the local congregation.
4. People will have the opportunity to participate in cultural diversity workshops and seminars.
5. All clergy/pastors can increase their efforts in providing culturally diverse ministry.
6. All clergy/pastors and district officers can be conscious of the special need for training and support in situations being considered for cross-racial and cross-cultural appointments.

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7. The spiritual, theological and Biblical basis for eliminating racism and supremacy can be addressed in all aspects of ministry including but not limited to: Bible studies, sermon series, Sunday school curriculum, book studies, workshops/seminars, and spiritual formation programs.
8. All persons can make the effort to learn about the experiences of persons of differing cultures and races. This can be accomplished in a variety of ways including reading books or television programming from other cultures or races.

Section 3: Cross-Racial and Cross-Cultural Appointment Season

GUIDELINES FOR THE BISHOP AND CABINET

BEGINNING THE TASK AT THE CABINET LEVEL

1. Start with yourself as an individual and as a group.
 - a. Think and identify race and cultural differences and assumptions under which you operate in your life. Notice the emotions, joys, and challenges that arise.
 - b. Be conscious of building relationships with persons of different backgrounds and identities.
 - c. Use your position as leaders to create programs and support systems to help churches and clergy/pastors in your charge to confront and address the challenges and celebrate the joys of cultural and racial differences.
 - d. Identify or strengthen your theological framework around cross-racial, cross-cultural ministry.
2. Affirm your own cross-racial and cross-cultural ministry.
 - a. Form friendships with persons of other cultures and races.
 - b. Identify how cultural traits shape the way you use time and exercise authority.
 - c. Observe and study cultures and racially related experiences that are different from your own.
3. Get acquainted with clergy/pastors in your district who are from other cultures or races.
 - a. Know that each pastor and their family is unique. Their culture or race is only one part of their identity.
 - b. Value clergy/pastors of all cultural and racial identities, noticing the gifts and graces they bring to ministry.
 - c. Learn about the cultures of origin of clergy/pastors and their personal histories.
 - d. Listen to the perspectives of the ethnically identified Caucuses within the DSC and attend their meetings on a regular basis. Facilitate the integration into district and conference leadership positions of clergy/pastors from marginalized cultural and racial origins.

- e. Be consistent in supervision with all clergy/pastors in your district.

4. Establish policies and procedures.

a. *Language.* Establish guidelines for language proficiency so that clergy/pastors can continue to improve their language proficiencies and receive support. If needed, provide opportunities to learn the language of the congregation on a one-to-one basis, including recruiting clergy/pastors to offer mentoring in language skills. Promote the understanding that the pastor and the entire congregation are responsible for ensuring respectful, mutually open communication. Seek opportunities for understanding and overcoming language barriers. This may include using various languages of diverse origin, such as the Lord's Prayer, simple greetings, music, etc., allowing everyone to be exposed to diverse languages.

b. *Infrastructure and Support.* Be aware of particular cultural needs, including health, education, or housing that the pastor and their family may have. Encourage the local church to respond positively to these needs.

c. *Salary and benefits package.* Encourage that the conference guidelines for equitable salary and health insurance are observed in cross-cultural and cross-racial appointments. Clergy/pastors in cross-cultural appointments need to recognize they receive equitable compensation just to the standard of living and value their contributions.

d. *Immigration law.* Be knowledgeable about immigration law and procedures in the United States. In instances where clergy/pastors or candidates for ordained ministry need assistance with their immigration status, seek advice from competent sources.

e. *Conference Support Systems.* Support and empower all efforts for a conference-wide support system for clergy/pastors and congregations in cross-cultural and cross-racial ministries. Such systems may include, but are not limited to, assisting clergy/pastors in cross-cultural and cross-racial appointments in forming a supportive network among themselves.

BEFORE THE APPOINTMENT: PREPARING CLERGY/PASTORS AND CHURCHES

District Superintendents play an essential role in preparing congregations and clergy/pastors.

Look for signs of openness in congregations and clergy/pastors seeking to establish cross-racial, cross-cultural appointments. Affirm the gifts and graces of the incoming pastor and the successes of many cross-racial and cross-cultural appointments. Acknowledge any fears and concerns while providing extra support to the pastor and the church during the period of transition.

1. Seek out clergy/pastors and congregations open to cross-racial, cross-cultural appointments. Identify clergy/pastors and churches ready to devote themselves to paving the way for cross-

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racial and cross-cultural appointments. Identify churches who may benefit from an interim preparatory pastor to pave the way for a cross-racial, cross-cultural appointment.

2. Signs of a congregation's openness to a cross-racial, cross-cultural appointment:
 - a. Key leader(s) with good standing in the congregation are ready and able to embrace the cross-racial, cross-cultural appointment and offer affirmation and support to the pastor.
 - b. The PPRC/SPRC has strong leadership. It inspires and equips the congregation to see possibilities and develop tools for cross-racial, cross-cultural leadership. It initiates conversation with the Administrative Board or Council to share a vision and build support for these efforts.
 - c. Members are learning that diversity is a primary part of the congregation's identity and mission.
 - d. Members have the capacity to love and grow with new patterns of cross-cultural ministry.
 - e. The membership is diverse and/or the community is diverse, and the participation and leadership in the congregation are representative of this diversity.
3. Signs of clergy/pastors who can act as interim preparatory clergy/pastors:
 - a. Clergy/pastors have demonstrated effectiveness with leading congregations toward openness to cross-racial, cross-cultural appointments.
 - b. Clergy/pastors are effective preachers and teachers in calling/equipping diverse Christian disciples.
 - c. Clergy/pastors are committed to the vision of justice and diversity as part of the church's mission.
 - d. Clergy/pastors have the pastoral ability to guide people who are not open to cross-racial, cross-cultural appointments.
 - e. Clergy/pastors possess strong faith and self-esteem and are willing to persevere in the face of challenges to ministry, which affirms and includes the gifts of the diversity of God's people.
 - f. Clergy/pastors possess the ability to appreciate cross-racial and cross-cultural differences, looking for the possibilities and gifts in these differences.
 - g. Clergy/pastors are bilingual where appropriate.
4. Signs of openness in clergy/pastors who will receive cross-racial and cross-cultural appointments:

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- a. Clergy/pastors ideally will have or open to receiving anti-racism training and cross-cultural competency awareness.
- b. Clergy/pastors are open to diverse peoples and learning from a variety of cultural contexts.
- c. Clergy/pastors can effectively communicate with persons from other cultures.
- d. Clergy/pastors have demonstrated their commitment to the vision of justice and diversity.
- e. Clergy/pastors possess the pastoral ability to remain loving yet firm with those who do not share their vision of justice and diversity.
- f. Clergy/pastors have strong faith and self-esteem and the ability to persevere in the face of opposition.
- g. There will be circumstances that will require knowledge of the primary language of the congregation. Knowledge of the language(s) and culture(s) of the local community is highly desirable for effective pastoral ministry.

5. Preparing Churches to Receive Cross-Racial and Cross-Cultural Appointments:

- a. Talk with the PPRC/SPRC about what would help a cross-racial and cross-cultural appointment work in their church and community. This will include training and orientation for churches that will receive cross-racial or cross-cultural appointments. Training will consist of, among other things, unpacking unconscious thoughts, statements, and attitudes that reflect bias, prejudice, and racism.
- b. Share some "success stories" of cross-racial and cross-cultural appointments within the Church, understanding that working for justice and diversity is an ongoing process that requires the engagement of all.
- c. Appointments will be announced as early as possible so the local congregation and incoming pastor may become acquainted before the present pastor moves. In the process of making appointments, use words and procedures appropriately. For example, when introducing clergy/pastors to local churches, use positive and affirming language and gestures.
- d. Help the Church to understand that they are a part of our conference efforts to increase cross-racial and cross-cultural ministry throughout our connection.
- e. There must be sensitivity and intentionality about planning the transition for a cross-racial or cross-cultural appointment.

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- f. The DS should be kept apprised of the progress in reaching a wholesome environment for a cross-racial and cross-cultural appointment.

Every United Methodist pastor must assume the responsibility of enabling congregations to be supportive of cross-racial and cross-cultural appointments.

- g. The PPRC/SPRC should ensure that it is supportive of the cross-racial, cross-cultural appointment process. Workshops/seminars on justice, racism, cultural awareness, and the like can enhance congregational acceptance of the cross-racial and cross-cultural appointment.

THE CABINET'S WORK AFTER THE APPOINTMENT

Cross-cultural and cross-racial appointments may need more attention from their DS. The DS will set up support systems, using district committees, clusters, and leaders, so that the pastor is provided the necessary support and resources.

PPRC/SPRC and church staff must be supported and affirmed as advocates to the congregations for the cross-racial/cross-cultural appointments. A structure of support and affirmation, especially in the beginning stages of this new kind of relationship, can ease the stress before it interrupts the ministry.

Strongly encourage the new pastor to take care of their own spiritual and cultural needs and their family's needs.

Assure the pastor you want to know the truth about how the appointment is going, both good and bad, and earlier rather than later.

1. Supporting the pastor after the cross-racial or cross-cultural appointment should include:
 - a. Identifying, preparing, and providing persons who will be supportive of the pastor and family. Building a network for children is especially important. Support may come from within and/or outside the congregation.
 - b. Ensuring the church has culturally supportive and knowledgeable people as church staff and administrative assistants. These positions are critical to an effective transition.
 - c. Clergy/pastors serving at the same appointment should be supportive of the cross-racial, cross-cultural appointment. Clergy/pastors previously appointed to the congregation should respect the cross-racial, cross-cultural appointment and refuse requests to provide pastoral services that would undermine the new pastor's ministry.
 - d. Being sensitive to possible media interest in the appointment and plan the desired response, including contacting the conference communications for immediate consult.

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- e. Have awareness of the church's location and context in order to be aware of the potential exploitation of cross-racial or cross-cultural differences.
 - f. The DS must clearly define expectations from the pastor and the Church, getting them to develop a culturally informed covenant by which they can minister together.
 - g. Receiving and responding to clergy/pastor concerns and the effect this appointment may have on future appointments.
 - h. Working collaboratively with the PPRC/SPRC to ensure adequate support groups are provided for the pastor and their family.
2. Supporting the congregation after the cross-racial or cross-cultural appointment should include:
- a. Having quarterly meetings of the PPRC/SPRC during the first year of the appointment to affirm the appointment's positive impact for the pastor and the congregation and address any potential concerns. Resolutions, affirmations of the pastor's work, and how the appointment is being strengthened should be communicated to the congregation.
 - b. Providing continued multicultural, anti-racist education and training for the congregation, staff, and members of the PPRC/SPRC and other committees.
- Support efforts to share experiences among PPRC/SPRC across the district and conference where cross-racial and cross-cultural appointments have occurred or are occurring.
- c. Special occasions for cross-racial, cross-cultural celebrations should be shared with the broader Church (i.e., articles on the DSC website, general publications, programs in neighboring congregations, district, and conference events).

GUIDELINES FOR THE PASTOR/STAFF-PARISH RELATIONS COMMITTEE WORK

Appointments occur in consultation with the pastor and PPRC/SPRC. The appointment can be an opportunity to realize God's many gifts. As a congregation receives a pastor of a different cultural or racial background, God offers all involved the blessing of a new adventure.

PPRC/SPRC and church staff must be supported and affirmed as advocates to the congregations for cross-racial and cross-cultural appointments. A structure of support and affirmation, especially in the beginning stages of this new kind of relationship, can ease the stress before it interrupts the ministry.

The laypersons that serve on the PPRC/SPRC play a critical role in the success of a cross-racial or cross-cultural appointment. When PPRC/SPRC members ground themselves in understanding

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the theological, Biblical, and doctrinal basis for cross-racial and cross-cultural appointments, they are better equipped to address the concerns they and other parishioners may confront when preparing to receive such an appointment or working to make a successful ministry. These sources help us lift up God's gifts and works in the appointment, challenging us to reassess cultural assumptions and look to the unity of Spirit that is possible in the Church.

The PPRC/SPRC can lead the parish to understand cultural and racial diversity and build a loving, welcoming, and affirming relationship with the new pastor and his or her family. Practical issues that may hinder communication should not be ignored but should be discussed directly and lovingly, with openness to the possibility of various solutions. Be sure that your pastor receives the standard provisions that any pastor would receive. Encourage your pastor to use the support systems to care for the spiritual and cultural needs of herself/himself and their family.

Share the history and culture of your church and community with your pastor. Use this as an opportunity to assess cultural traits that vary from place to place. It is an opportunity to understand why you do what you do the way you do it.

Make efforts to learn about your own cultural or racial experiences that a person from your pastor's background may have. Seek out resources in the District or Conference that may help the congregation understand the appointment, including ways to strengthen and celebrate the appointment.

The following guidelines support a cross-racial or cross-cultural ministry and strengthen local congregations.

1. Identify the theological framework for the local church.

- a. We are a people anointed both collectively and individually as a holy priesthood (1 Peter 2:5), recognizing our mutuality in ministry and service to the world. Furthermore, as we are a people baptized by the same Spirit into one body, and though many, we become one body with Christ (I Corinthians 12:12). While some of us are gifted and appointed to specific roles within the church structure, all believers are anointed with the Holy Spirit's power for the purpose of building up the Church, and thereby God's kingdom, in this world (I Corinthians 12:27-31). In addition, we acknowledge there is no inferiority in the parts of the body, and all are urged to support, care, and share in the experiences of one another (I Corinthians 12:24-26).
- b. Therefore, the church's laity serves in ministry to actively support the clergy/pastor regardless of racial or cultural differences. It is necessary to acknowledge and honor what makes us different while working together for God's glory in Jesus Christ for the reconciliation of all the world. This task is for the whole body of the Church and is the assigned work of the local congregation in shared commitment with their clergy/pastor.

2. As church members, affirm our cross-cultural world.

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- a. Think and identify race and cultural differences and assumptions under which you operate in your life. Notice the emotions, joys and challenges that arise.
 - b. Observe and study cultures and racially related experiences that are different from your own.
 - c. Identify or strengthen your theological framework around cross-racial, cross-cultural ministry.
 - d. Be conscious of building relationships with persons of different backgrounds and identities.
 - e. Identify how cultural traits shape the way you use time and exercise authority.
 - f. Use your role in the local church to create programs and support systems to help confront and address the challenges and celebrate the joys of cultural and racial differences.
3. Get acquainted with the pastor and family.
- a. Know that each pastor and their family are unique; being from a different cultural or racial group is only part of their identity. Experience the culture of origin of your cross racial, cross-cultural pastor, and learn their history.
 - b. Be aware of the challenges an associate pastor may experience if they are from a different racial or cultural group than the senior pastor or the congregation.
 - c. Identify and communicate with the congregation and community the gifts and graces your cross-racial, cross-cultural pastor brings to ministry.
 - d. Work toward transparency in communication regarding the cross-racial, cross-cultural appointment.
 - e. Recognize conflict and concerns that may stem from cross-racial, cross-cultural differences. Recognize these situations as opportunities for growth.
 - f. Celebrate birthdays, anniversaries, and other significant milestones with the pastor and their family. Enjoy being cross-racial or cross-cultural in these celebrations.
4. Practical Issues
- a. Language and Communication Styles
 - 1) When necessary, help the pastor with oral and written communication. An example is handing out copies of the sermon before preaching until the congregation members are acquainted with specific speaking mannerisms.

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- 2) Seek opportunities for understanding and overcoming language barriers. This may include using various languages of diverse origin in worship, such as in the Lord's Prayer, simple greetings, music, etc., allowing for everyone to be exposed to diverse languages.
- 3) Promote the understanding that the pastor and the entire congregation are responsible for ensuring respectful, mutually open communication.
- 4) Begin to help the congregation learn the language of the pastor to expand their capacity for cultural competency. And this will help to train their ear to hear speech spoken with an accent.

b. Infrastructure and Support

- 1) Be aware of particular cultural needs, including health, education, or housing that the pastor and their family may have. Working collaboratively with the pastor and DS to respond positively to these needs and ensure adequate support groups are provided for the pastor and their family.

c. Salary and Compensation Package

- 1) Take the initiative to ensure all Annual Conference standards for clergy/pastor compensation, housing, insurance, and pension benefits are met. Clergy/pastors in cross-cultural appointments need to recognize they are compensated in equitable ways and just to the standard of living, and their contributions are valued.

d. Immigration Law

- 1) Assist the pastor and DS with any requirements from the local church during the immigration process.

e. Conference Support System

- 1) Utilize the support system developed for your congregation for cross-cultural and cross-racial ministries.

GUIDELINES FOR CROSS-APPOINTED CLERGY/PASTORS

Consider the following guidelines during your appointment:

1. Identify and strengthen your theological framework around cross-racial, cross-cultural ministry.

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- a. Clergy/pastors entering into a cross-cultural and/or cross-racial appointment for the first time are served well by a strong sense of God's call for your ministry and a good knowledge of Biblical and theological affirmations of diversity.
 - b. Discover and affirm evidence of God's grace in your life and ministry as it relates to cross-racial, cross-cultural opportunities.
2. Know yourself.
- a. Confirm your ministry strengths while honestly acknowledging your continued growth and learning areas related explicitly to cross-racial, cross-cultural ministry.
 - b. Discover and affirm evidence of God's grace in your life and ministry as it relates to cross-racial, cross-cultural opportunities.
 - c. Acknowledge the challenges you will face in cross-racial, cross-cultural settings.
3. Know the church's stance on cross-racial, cross-cultural ministry.
- a. The Book of Discipline and Book of Resolutions of The United Methodist Church about cultural diversity and racial justice.
 - b. The local church and community as they relate to the history of The United Methodist Church.
 - c. The local church and community as they relate to the history of the DSC.
 - d. Know the context and culture of the local church and their mission, vision, and structure regarding cultural diversity and racial justice.
 - e. Use your knowledge of the history, structure, doctrine, and mission of the Church to provide a broader context for your leadership of the local church.
4. Know the current context of the community related to their involvement with racial justice issues and events. Become educated on and seek community with key leaders, groups, and events in the community addressing and advocating for racial justice.
5. Provide positive leadership.
- a. Be flexible, using multiple leadership styles while being patient with the various leadership styles in the congregation.
 - b. Invite and use feedback about how people experience your leadership.
 - c. Please consult with the DS regarding any concerns as they arise related to the cross-racial, cross-cultural appointment.

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- d. Perform acts of pastoral ministry with an awareness of cultural diversity. Develop caring relationships with parishioners and other community members, show through your presence and activities that you are delighted to be their pastor and that you expect them to embrace and respect your ministry among them.
 - e. Be positive in your leadership, flexible and patient, but firm in your commitment to your call.
 - f. Keep your DS informed of both the joys and concerns in your ministry in a timely manner.
6. Care for self.
- a. Relate to other clergy/pastors in cross-racial or cross-cultural appointments through the ELCC.
 - b. Engage in continual learning as it relates to cultural awareness in this appointment.
 - c. Keep you and your family connected to your community and culture of origin.
 - d. Pay attention to your personal needs and those of your family.
 - e. Rely upon support networks that have been established/identified.

This document has been adapted from the following sources:

“10 Year Intercultural Competence Plan”

- Passed by the 2017 Annual Conference Session by the United Methodists of Greater New Jersey

“The Vision, Foundation and Guidelines for Cross-Racial and Cross-Cultural Appointments in the New York Conference”

- Developed at the 202nd Session of the New York Annual Conference, June 2001 by the Bishop’s Task Force on Cross-Racial and Cross-Cultural Appointments

“A Comprehensive Plan for Making Cross-Racial/Cultural Appointments in The United Methodist Church”

- Chester R. Jones, General Secretary of the General Commission on Religion and Race of The United Methodist Church