

**Mission Study**  
**of the**  
**English-speaking Worshipping Community**  
**of the**  
**Presbyterian Church in Chinatown**  
**(Presbyterian Church, USA)**  
**San Francisco, California**

May 8, 2008

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## **Introduction to the Structure of the Presbyterian Church in Chinatown**

The Presbyterian Church in Chinatown (PCC) is one congregation with three language worshipping communities: Mandarin, English and Cantonese. Each of these worshipping communities nominates elders who are elected by the total congregation and comprise one Session of the PCC. This unique structure gives equal responsibility to the language groups, with nine elders allotted to each language community. The elders meet monthly in their language groups as Commissions, planning for the life and programs of their respective language community and setting their community's budget. Currently only the English-speaking community elects deacons, who serve in support of the programs and operations of the church.

The Session meets bi-monthly to make decisions and plan for items which affect the life of the whole congregation (i.e., building issues, budget, combined programs), receives reports of activities from the Commissions and takes actions required by the Book of Order (i.e., constitute Mission Study). The Session has one budget which is funded by the Commissions allocating a per capita amount based on membership of the language communities. The Session has three standing committees: Building & Finance, Missions and Personnel. Each language Commission also establishes a budget for pastoral terms of call, and worship, program and mission activities.

We are sisters and brothers united in Christ, and as in all families, we have our differences. Because of our diverse cultural backgrounds and theological perspectives, our unity does not always mean we agree. Even when we have strong differences, we choose to be one church. For example, the English worshipping community welcomes and affirms LGBT people, whereas the Mandarin and Cantonese worshipping communities view homosexual behavior as sinful. We do not anticipate coming to agreement on this issue due to deeply held convictions that come from interpretations of scriptures. We are committed to allowing and honoring differences, so, at this time, we agree to disagree and in Christ's love continue to work together as one church family.

This Mission Study Report is for the English-speaking community upon the vacancy of the collegial pastoral position funded by the English Commission budget. This report focuses mainly on the past 16 years of English ministry, per the guidelines set before us from the Presbytery's Healthy Congregations Committee. Members of the Mission Study Team were elected by the Session and representatives of each language community and the pastors are on the committee.

The English-speaking community currently has the largest membership in the PCC, 145 members of the 230 total.

English Commission Committee Structure:

1. Mission and Evangelism
2. Resource
3. Worship and Nurture
4. Personnel (committee of the English-speaking community)
5. Nominating Committee (committee of the English-speaking community)

Session Committees:

Building and Finance  
Missions Committee  
Personnel

Current As-Needed Committees:

Mission Study Committee (English)  
Pastor Nominating Committee (Cantonese pastor search)

## **PCC History**

Founded in 1853 as the Chinese Presbyterian Church, the church was renamed in 1958 as the Presbyterian Church in Chinatown. We are the oldest Asian congregation in North America. The church originally opened its doors to a Cantonese-speaking immigrant population which was marginalized in the broader society. The founding pastor, the Reverend Dr. William Speer, was an active advocate for the Chinese immigrants, opening a dispensary and a school at the church, publishing the first Chinese-English bilingual newspaper in the USA, and working for the repeal of an anti-Chinese mining tax.

This original emphasis on prophetic faith at work in society has established a long tradition of the PCC supporting social services, education, low-income housing, health services and youth programs while proclaiming the Gospel in worship, prayer, study, work and fellowship. The PCC has partnered in ministry for over a century with Donaldina Cameron House, a Presbyterian mission located two blocks away. The PCC is also the sponsor/owner of the Mei Lun Yuen, an affordable housing project in Chinatown.

To meet the changing needs, the PCC expanded beyond its Cantonese worship service to include one evening English worship service beginning in 1944, adding Mandarin and morning English services in 1954. In 1993, the two English worship services combined into one morning service under Pastor Calvin Chinn.

In 2003, the PCC completed major remodeling, retrofit and expansion of our almost 100 year-old building. These upgrades and renovations allow us to better serve elderly and disabled worshippers and provide space for hospitality to the community.

The PCC has been one of the most active training grounds for Asian-American church leadership among mainline denominations. Over the past 50 years we have produced over fifty seminarians and church workers, and even greater numbers have gone into community leadership vocations or serve the church in volunteer lay leadership positions at all levels of the PCUSA. The PCC community continues to encourage members to be a voice for others and equips lay leaders to plan and coordinate efforts in community building and service.

## **Pastoral Leadership - History**

For most of our history, PCC has called and paid for a Cantonese pastor until the vacancy in 2002, and, as a result of a successful Cantonese Ministries Fundraising campaign, there is currently a search for a full-time Cantonese-speaking pastor. In 1947 an evening service began for English-speaking youth, predominately from the Donaldina Cameron House youth program. The Mandarin worship service was organized in 1954, recognizing the need to minister to a growing Mandarin-speaking population. The Mandarin worshipping community was able to call the Rev. David Kao as its own pastor in 1976.

From 1947 until 1990, the English-speaking community relied on pastoral leadership from the clergy staff of Donaldina Cameron House (DCH). The pastors from DCH were accepted in PCC as part of the collegial pastorate. Their salaries were paid by DCH but PCC often provided some funding for staff benefits. The former pastor F.S. Dick Wichman was the first of these called pastors (1947 -1977). Many pastors from DCH staff rotated preaching responsibilities for the English worship services and fulfilled other pastoral needs in addition to their full-time positions at DCH. During those years, a steady stream of collegiate pastors provided us with a good foundation of nurturing Christian education, faith and action. Their teaching and role-modeling helped to develop a growing and strong lay leadership. We were grateful to have so many pastors, yet we realized in hindsight, that we really didn't have one to call our own.

During the 1980's there were changes in the dynamics of the leadership and relationships of the Chinese-speaking and English-speaking members in the church. Previously-unspoken feelings of perceived oppression came to light and accusations began to be expressed in long and difficult Session meetings. The new building fund-raising efforts became a source of arguments and accusations that the English were not supportive of it and were oppressing those who wanted a new building. After months of heated and exhaustive Session meetings it was evident that the pastors as well as the elders could no longer function productively together.

In June, 1985, the Session called on the San Francisco Presbytery's Committee on Ministry to help work things out with the pastors. For several months things cooled down but erupted again in 1986 during a congregational meeting. In 1987 an Administrative Commission conducted an investigation of the dissention, which resulted in asking the Rev. Calvin Wong, pastor to the Cantonese, to resign. He left with ¾ of the Cantonese worshipping group to form another church. Not too long after that, the PCC had to settle disputes by giving that group a large portion of the building fund monies that had been raised in the prior years.

The Rev. Robert McKenzie was designated head-of-staff in 1987 by the Administrative Commission to restore the peace and unity of the church. He designed a new structure (3 commissions under 1 Session) allowing each language worshipping group more flexibility in its own programming. This unique form of governance is still in operation. To alleviate tension and potential feelings of English dominance, the close relationship of the DCH pastors was distanced, and they were no longer administratively involved in church governance.

In March, 1990 the Rev. Calvin Chinn was installed as the first called pastor to the English-speaking ministries. One of Pastor Chinn's early goals was to unify the two English services, and in 1993 we began one English worship service in the morning. This elimination of the evening service was difficult at first, with much anxiety and resistance to blending traditional hymns and language with more modern and contemporary worship. The division fell predominately along age-lines, and there still remains some conflict over worship music styles and engaging children and youth in worship activities.

As Pastor Chinn was leading the English-speaking community there were changes taking place in the Cantonese and Mandarin leadership. In 1995, the Cantonese pastor, Rev. Peter Wang retired after six years of service. In 1996 the Rev. Alfred Chan was called to lead the Cantonese, but declining membership and congregational financial difficulties led to his resignation in 2002. Meanwhile the Rev. David Kao retired from 24 years of pastoral leadership of the Mandarin in 2000 and was granted Pastor Emeritus status. Pastor Chinn was the stabilizing pastor for the PCC Session from about 2001 until his retirement in June, 2006. He consistently offered his leadership when necessary to the other two language Commissions during their periods of stress while without a pastor.

In 2003 the Reverend David Pan was called to the Mandarin worshipping community. And in April, 2007 the English Commission contracted Pastor David Mote as interim pastor. The Session has begun a process for a Cantonese Pastor Nominating Committee.

### **English Worshipping Community Pastoral Leadership (1990 – 2006)**

Pastor Calvin Chinn, called to PCC in March 1990, was the first pastor the English-speaking ministries ever had who devoted 100% of his time to nurturing the English-speaking members. As stated in the previous section, he came at a time of conflict and tension between the language-speaking congregations of PCC, and this climate emphasized the need for the members to feel healed and nurtured. We'll describe several broad areas within which we felt Pastor Chinn accomplished goals of church growth and health.

#### *Leadership Development and Empowering the Members*

Pastor Chinn believed and helped the congregation understand that everyone has something to contribute and encouraged members to find ways to participate in the life of the community. For example, if someone could host a Bible study at home, s/he makes a valuable contribution to the life of the community. Likewise, those who could print the Order of Worship, who collated the newsletter, who provided flower arrangements, who cleaned up after a lunch—these contributions may not have been visible but they were as valued as those who led worship, taught Bible Study or Church School. We came to value the contributions of children and youth in various parts of the worship service, and watched as those who were children when Pastor Chinn began his ministry were nurtured into roles of leadership such as deacons, elders, Sunday school teachers, and worship leaders.

#### *Process and Facilitation*

One of the first challenges Pastor Chinn took up with the English-speaking was creating one single English-worshipping community. He had a vision of a single, intergenerational worship that would unify the two worship groups. We had been worshipping in separate morning and

evening services with distinct worship styles since 1953. The morning service was mostly older or married adults, the evening was predominately single young adults, and college-aged and high school students connected with the DCH program. This initiative was one of the first opportunities for Pastor Chinn to demonstrate his ability to use group process and facilitation in moving the congregation forward. He spent about two years in leading the members in listening and sensitivity, a “town hall” process of taking time to make decisions, and giving voice to each person.

#### *Spiritual/Biblical Growth and Nurture*

Another achievement which continues to thrive is our “womb-to-tomb” approach to Christian Education that Pastor Chinn introduced and refined with us. The outcome has been a number of covenant groups that gather for study, prayer, fellowship and support (see Current Programs section) giving members the chance to explore their faith journeys with others, and explore theological and secular ideas more completely. Pastor Chinn frequently taught or regularly attended many of the study groups. A strong Sunday morning children’s program has been led by a dedicated layperson, under Pastor Chinn’s guidance, has nurtured numerous children into active participation in PCC.

Members have appreciated Pastor Chinn’s sermons for their Biblical and theological enlightenment, as well as practical real-life challenges to being the church in our everyday lives. His continuing instruction regarding our Reformed (and reforming) tradition has kept our members grounded in Presbyterian polity and history. Members have grown in understanding the concept of being the church, living out the Gospel, as both an individual and corporate commitment.

#### *Worship Challenges*

With the creation of a single English-speaking worship service there was the challenge of blending traditional understandings and language with contemporary theological concepts (i.e., God as “Father” expanded to God as “Teacher”, “Mother”, “Eagle”, etc.), inclusive language, multiple cultures and modern hymns and songs into one service. It was Pastor Chinn’s vision that children should be welcomed and included in worship to a degree that we had not experienced before, including “Time with the Children” as an element of worship. The changes took place over several years, and there are moments of disagreement and adjustment on both sides (“too old fashioned”, “too modern”), but the blended worship style has become a joyous gathering of God’s people to celebrate Christ among us and in each of us.

#### *Reconciliation and Healing: Two major challenges*

The building remodeling campaign had suffered a set-back in finances, momentum and morale in 1988, upon the split of the Cantonese -speaking community and the departure of the Reverend Calvin Wong with members and about half of the funds raised. The prevailing sentiment at the time of Pastor Chinn’s arrival was that the English-speaking members were holding up the PCC Building campaign. Pastor Chinn and lay leadership were instrumental in helping PCC move forward in the building remodeling campaign by helping the English recognize that the building was an investment in the future of the church and that raising funds did not diminish the value of other ministries that the English-speaking members focused on. This example is illustrative of Pastor Chinn’s on-going efforts to communicate and open channels of listening between the three language groups.

The second major challenge was the avoidance by PCC of allegations of sexual abuse by former pastor Dick Wichman. Toward the end of the year 1987, one member of the English-speaking congregation (followed in later years by others) publicly alleged the sexual molestation that F.S. Dick Wichman had perpetrated in years past on boys and young men in the DCH and PCC programs. The church and DCH were shocked and reeled in disbelief; divisive “camps” formed among those who believed the charges and those who were in denial. By the time Pastor Chinn was called, most of the members had swept this conflict and shame under the rug. Pastor Chinn guided the church so that healing could begin with a process of listening and acknowledgement. Pastor Chinn participated in subsequent work with the DCH Board of Directors, which led to DCH conducting healing workshops, providing funds for counseling, getting action from the Presbytery of San Francisco and the General Assembly, and helping the English Commission direct attention to awareness and training needs.

*Pastoral Care and Welcoming Relationships*

Members valued Pastor Chinn’s listening skills, his open-minded and sincere attitude. Many members were comforted and counseled through painful and devastating situations (loss of a young adult child to cancer or suicide, divorce, job loss, issues of caring for elderly parents). He also was joyfully by our side during celebrations and parties, births and weddings. As members, we learned from Pastor Chinn’s example of how to be welcoming to newcomers and visitors and the congregation gained members and worshippers who expanded our vision of God’s diverse and inclusive family.

*Involvement in PCUSA*

Pastor Chinn firmly rejected the role of pastor as the authority figure for our congregation, and insisted on training elders in Presbyterian polity, empowering us to lead the people with energy. Increasingly we read and relied more on the Book of Order, learning the correct processes of the PCUSA, studied and discussed the Book of Confessions and controversies that arose from General Assembly or Presbytery debates. Pastor Chinn encouraged us to have our commissioner representatives at Presbytery meetings, report back to the English Commission on San Francisco Presbytery activities/issues, and encouraged those participating in Presbytery committees.

**Our Membership- Data and Analyses of the English Worshipping Community**

The PCC is located in the heart of the Chinatown community; however, very few of our members live in the neighborhood or nearby. An analysis of where our English-speaking members live shows the following for the 145 members (as of July, 2006):

San Francisco	91
Daly City	6
Foster City	5
Other Peninsula	12
Alameda	5
Oakland	4
Other East Bay	14
Other	8

Up until the mid-1990's most members of the English -speaking community of the PCC had come through the youth programs at Donaldina Cameron House (DCH), learning leadership skills there. The Evening English Worship service was focused on the youth and young adults who were active in the DCH programs. After the Rev. Calvin Chinn was called, he focused the Commission's leadership on Christian Education for all ages. In recent years many new members have not "migrated" from DCH, but have been attracted to PCC programs and educated through PCC study groups.

Currently, about 60% of our membership has come through the DCH youth or young adult programs. We continue to support the ministry of DCH by providing volunteers for after-school tutoring, cooks for youth leadership meetings, leaders for summer and year-around programs, support of social service and food programs, volunteers for the annual Cameron Carnival, and active support and participation in fund-raising events.

In 1997, 12 of our families voluntarily transferred their membership to the former Portlhurst Presbyterian Church for a church redevelopment project resulting in the establishment of Covenant Presbyterian Church in the Sunset district. This was a joint effort of PCC and Portlhurst under Pastor Chinn's leadership as a "seed project" responding to the rapidly growing Asian population in the Sunset. Portlhurst was a small, aging Caucasian church community seeking to meet the challenges of growth and outreach to Asians.

Our membership numbers do not appear to have grown since the mid-1990's due to our attempts to remove inactive members from our roll several times over the past ten years. However, we continue to add several new members each year. Some of these are teenagers and young adults who are "covenant children" of families in the congregation; they have grown up at PCC and chose to affirm their baptism with us. Other young and not-so-young adults have come to PCC through member or congregational involvement with community programs and projects, such as Chinatown Community Development Center.

We are a commuter church since very few members live within a mile-radius of the church building. However, we have made a commitment to be in ministry and service to the Chinatown community. These activities are listed under the Current Programs- Service to the Community section.

## **Finances and Analysis**

The members are mostly in professional careers or retired on adequate incomes. The numbers of singles who pledge outnumber families by about 2 to 1 over the last three years. In the previous eleven years, the English members' pledge giving has increased by over 50% while the number of pledging units has increased by 17, a 25% increase (from 70 in 1997 to 87 in 2007).

Loose offering has also continued to increase. Since we returned to our remodeled building in 2003, the loose offering has increased significantly. This may be due to steady numbers of visitors passing by our central location recognizing our building as a church with clearly posted worship times.

The total receipts for each of the last eleven years have exceeded our expenses, so we have been able to place some funds in reserve for future efforts and projects. (The last year we had a deficit was 1995, which prompted a request for extra giving and resulted in an increase of receipts for 1996.) We have also been able to be responsive during times when the Cantonese have had financial difficulties meeting their obligation to the common PCC fund. The English Commission made an \$11,000 contribution to the Cantonese Ministries Fund in 2007.

In the year 2004, the PCC Session revised the allocation formula for the three congregations' support of the common building costs. Prior to that year the costs had been divided equally between the three congregations. Recognizing the larger membership of the English -speaking community, the Session decided to apportion costs based on membership. This increased the assessed amount by over 100% for the English, going from \$16,000 in 2003, to \$37,000 in 2004. In spite of that increased cost, we have continued to record a surplus of receipts over expenses in our budget.

There has been a long standing commitment by the English to strive to give about 10% of our budget to United Mission Support, either through General Assembly or other mission support such as Presbytery. We have been fairly close to 10% of our pledged amount. The English Commission often allocates portions of surplus receipts to mission giving at the end of the calendar year.

Summary of Pledges and Expenses/Receipts over the last eleven years (notes below):

Year	# Members	# Pledge Units	\$ Pledged	Total Receipts	Total Expenses
1997	202	70	101,980	108,044	105,844
1998	170	77	110,594	116,157	107,061
1999	170	78	113,472	121,719	110,573
2000	170	75	111,889	118,890	118,210
2001	152	68	119,986	127,179	125,102
2002	152	68	120,303	127,599	125,702
2003	148	75	129,649	138,850	127,924
2004	148	78	141,320	151,993	150,972
2005	130	78	147,854	161,358	155,275
2006	135	84	151,973	164,435	120,740**
2007	137	87	153,428	172,999	145,315

Notes: Membership losses for 2001 and 2005 were a result of updating the Active Roll to remove members who wished to be inactive. In 1998 12 families left to seed the Covenant new church development.

\*\*Expenses for 2006 were lower due to pastor's retirement and position vacancy.

## **Current Programs**

### **Covenant Groups**

There are currently five affinity groups (common interests, ages, geography) that meet weekly, monthly or bimonthly to have fellowship and bible study.

- DINKS/SINKS (Double/Single Income No Kids)
- Grandmas and Grandpas
- Parents of Young'Uns
- Wednesday Night Group
- Women's Fellowship (member of Presbyterian Women)

### **Retreats**

- English Consistory (Elders and Deacons, annually in September)
- Family Retreat over the Memorial Day Weekend (3-day intergenerational retreat)
- Labor Day Retreat over Labor Day weekend (overnight adult event)
- Women's Fellowship (One day in the Fall)

### **Deacons**

The Deacons coordinate a number of ministries, such as ushering, reading at Worship, teatime hosts/hostesses, mentors for new members, support and visitation for those in need. They meet monthly and have individual task assignments, as well as working with the English Commission committees. The Deacons also contribute to working on some church-wide responsibilities, such as inventory and stocking of church supplies.

### **Education/Bible Study**

- Church School for Toddlers through Middle School. Children attend the first part of worship with their families. After "Time with Children," they are dismissed to church school in three age-ranges. Most of the children are from the English-speaking community, but some come from the Mandarin and Cantonese congregations (they also attend bible studies in their own language). There are approximately 30 children who may participate.
- College-Age and Young Adult Study  
Up until Summer 2007, met every Sunday before worship to study. About 6-7 consistently came to study. The schedule and structure of study is under consideration at this time. Occasionally this group schedules a fellowship activity.
- High School Study and Fellowship  
Meets every other Sunday after church.
- School of Discipleship  
Meets every Sunday morning before worship, geared towards adults. There is a core and dedicated group of 13 who attend.
- Seekers Class  
Held once or twice a year for those interested in church membership.
- Seasonal Classes (Advent Studies - 4 weeks, Lenten Studies - 6 weeks).  
Recently these have been held after worship on Sundays with about 35 to 40 members in attendance.

- Women's Fellowship

A circle of Presbyterian Women meets monthly on the third Monday evening for fellowship, study and dinner. There is a core group of about 10 who attend regularly, and about 25 total members. For special study events meetings are open to anyone (male, female, non-church members, etc.). The group usually takes on at least two service activities a year: Valentine's Day ministry to SafeHouse, and a Christmas gift support for a designated agency.

### **Choirs**

There is no "regular" choir, but there's an email list of people that an invitation goes out to, when music for a special occasion (Advent, Christmas, Easter) is to be rehearsed. Talented members volunteer to rehearse and lead the choir for each occasion.

### **Service to the Community**

- Donaldina Cameron House Most English-speaking PCC members grew up in the Cameron House program and feel a strong commitment to the mission of Cameron House. PCC staff and members volunteer and contribute in many ways including: Food Pantry, Board Members, Cameron Carnival, cooking for volunteers, transportation as needed, lead workshops and other activities for Venture and Club leaders, speak at Convocations, Westminster Wood and the Cameron House Youth Programs. There is a monthly meeting between PCC leaders and DCH staff and board representatives to discuss how to jointly enhance our ministries. Several church members (English and Mandarin) are on the paid-staff of DCH.
- Mission Trip to New Orleans July 2008 We are planning a mission trip jointly with DCH to conduct clean-up and rebuilding activity in a poor neighborhood of Louisiana recovering from Hurricane Katrina.
- Mei Lun Yuen Our church has a strong history of support for affordable housing in the Chinatown community. There are church members who were key leaders in the 1970s in getting senior and family unit housing built in Chinatown. The PCC sponsored the building of Mei Lun Yuen, a senior and family housing center located on the corner of Sacramento and Stockton Streets with 185 units of housing (152 seniors, 33 families). In the year 2022, the federal HUD (Housing and Urban Development) mortgage will be paid off and the title will revert to The Mei Lun Yuen Corporation, the board of which is made up of PCC Members.
- Single Room Occupancy (SRO) Ministry - After the 1906 earthquake/fire, few expected Chinatown to be rebuilt and housing discrimination prevented Chinese from living outside of Chinatown. Buildings meant to house single men in single rooms soon became home to families. It still occurs today that a family of 6 or 8 lives in a single room with a common kitchen and bathroom shared by tenants on each floor. Most buildings are 2-3 stories of housing built over storefronts or restaurants. Many buildings are being retrofitted and some have been remodeled, though the majority is still in need of being upgraded to code.
  - English Classes English tutorial classes that were sponsored by the Mission and Evangelism committee are currently suspended and under evaluation. There were two series and about 15 women (from SROs) came to learn English. There were at least 5 PCC volunteers who taught and provided childcare.

- SRO Peer Group Leaders On the second Tuesday of every month, this group uses the church space to hold their meetings. Childcare is provided by church members.
- Super Sunday On the last Sunday of every month the Chinatown Community Development Center hosts educational events at Gordon Lau Elementary School, less than a block from our church. Over 100-150 Chinatown seniors and tenants who live in single room occupancy buildings come for a free lunch and educational events (housing and health information). More than 10 PCC members volunteer every month to help serve lunch as a way to outreach to SRO families and the Chinatown Tenants Association. PCC members also contribute gifts during the annual Christmas event for Super Sunday.
- Survivors Group In 2006, the English Commission set aside \$5000 to benefit the healing process of the survivor's group, a group of primary and secondary victims of sexual abuse. These monies, administered through DCH, supplement what Cameron House receives from the Presbytery and General Assembly.
- Vacation Bible Ventures In the past, Cameron House was in charge of Vacation Bible Ventures and the church supported them with teachers. 2006 was the first year PCC was fully in charge of Vacation Bible Ventures and in 2007 there were 20 children. The Mission and Evangelism Committee is evaluating how PCC will continue this outreach.
- Social Activism The English speaking members have a long history of speaking out and demonstrating for justice and members continue to advocate on social issues. Individuals and small ad hoc groups often form to participate in rallies, marches and demonstrations for issues ranging from local community to national and international attention. Some examples are Chinatown housing, peace marches, and justice in US-Bolivia relations.

### **Occasional Gatherings**

Potlucks and Town Hall Meetings

### **Participation in National and Local Governance and Events**

- General Assembly
- Synod of the Pacific
- Presbytery of San Francisco (members on various committees)
- Presbyterian Women (local presbytery moderators and members of national committees)
- Presbyterian Youth Triennium

### **Envisioning Section**

For over 150 years we have proclaimed the good news of Jesus Christ and worked to meet the needs of our community through evangelism and service. As the oldest Chinese Presbyterian Church in North America, we are committed to continue this legacy of evangelism and service through language-specific ministries in Cantonese, Mandarin and English.

#### Youth development and Christian Education

The leaders of the past 50 years are now passing on the baton of responsibility. Looking to the future we acknowledge that we need to increase participation of youth and of people in their late 20s to 30s.

We intend to provide education and fellowship activities for youth and children to grow in faith and knowledge of God and Jesus Christ. Our aim is to provide children's ministry and Christian education in the English language for all the children of PCC. We also want to reach out to youth and young adults in the community, offering opportunities to come to faith, to grow in faith, to be involved in the life of the church, and to develop the ability to serve, to lead, and to share the good news of Jesus Christ. A tradition we want to continue is encouraging our youth to experience the wider world through opportunities such as mission trips, summer volunteer opportunities and the Presbyterian Youth Triennium.

We have been blessed with a good foundation provided to us by excellent theologians and pastoral leaders who developed a very strong lay leadership base in this church. We strive to help all participants in our worshiping community to understand the basics of faith, theology and ministry, and to practice Presbyterian ways of governance and polity.

### Evangelism and Community Service

We need to stop keeping God and Jesus Christ a secret. We want to learn how to be excited about our faith, and to equip ourselves to do the job that God assigns to us. We can share our personal stories and talk about our faith in ways that others would want to explore and experience also.

God has called us to minister and serve the needs of the Chinatown and global community. We welcome people of all walks of life who seek the love of Jesus Christ and fellowship with God's beloved people. We are not limited just to Chinatown! We want to share God's love and grace through outreach, worship and teaching. We intend to offer learning and growth groups (Covenant Groups) for a variety of ages and interests.

We want all our members to engage in ministry in their daily lives and to find means of participating in mutual ministry with the church community. Our relationship with the Cantonese-speaking and Mandarin-speaking parts of the church give us opportunities we wouldn't have as a mono-lingual church, and that relationship presents challenges that call for mutual forbearance as we grow in the unity Jesus prayed for his church to have.

### Life Together

Despite the fact that we have English, Mandarin, and Cantonese – three separate language worship services – we are one church. We recognize that to fully express and experience God's love we need to spend time together as a community of faith. We need to provide opportunities for members of the three worshiping groups to share faith and thoughts with one another, as well as providing times of fellowship and sharing within each group.

We desire fellowship activities that provide time and opportunities to share our interests and life stories, support one another's concerns, have recreational interactions, and eat, cook and enjoy company together. Our study groups and retreats are times to deepen our knowledge of the Bible, and our desire to be faithful and bold servants of God. This life together requires us to plan for inter-generational participation in activities and to welcome new members.

Meaningful, joyful and inclusive worship is a critical piece of our life together. We want worship that allows for the including the variety of God's people to express praise in a variety of forms, for example, using classical hymns and good contemporary Christian songs.

### Cameron House and Ministry

The ties that once held us together in a close united ministry were severely affected by cultural misunderstandings between the language groups and by the revelation of abuse by a beloved director/pastor. It has taken time for rebuilding trust, and the relationship is recovering to our mutual benefit.

A monthly partnership meeting of staff and elders from Presbyterian Church in Chinatown with Cameron House staff and board representatives continues to help us define our roles and relationship. Several Cameron House staff members are active members and elders in Presbyterian Church in Chinatown, and the many church members who are Cameron House alumni support its ministries financially and as volunteers.

We envision continuing to strengthen our ties with Cameron House by clarifying our relationship and doing mission together. We want to continue exploring ways the church and Cameron House can mutually enhance one another's ministries. Doing mission together might mean sharing resources of staff, space and finances.

### Community

To strengthen the visibility and reputation of the Presbyterian Church in Chinatown there are many things we could do. We can build on what we already are doing, and we can provide more support to community ministries that grow from the resources of the Mandarin- or Cantonese-speaking members.

Our church building can become an open and visible ministry to the community throughout the week, providing a variety of services (English classes, translation services, citizenship classes, parenting classes, a class on American customs and etiquette, a hospitable "living room" for SRO families, etc.). We could also have regular times of being available for drop-ins to get acquainted with the pastors or members of our church. This enhanced use of our building for the community probably would need to be coordinated by a staff person

We can explore the possibility of renting a booth in the Fair of Mid-Autumn Moon Festival and New Year Festival, and we can explore membership in the Chinatown Chamber of Commerce. We could expand our relationships with other local churches.

Some of us who worship in the English-language service could enhance our community connections, as well as relationships within the church, by learning even a little Mandarin or Cantonese.

### Possible Staff Needs

Possible staff needs in the program area might be a person to work in the area of Christian Education and youth ministry, and someone to focus on evangelism and community service. It would be most beneficial for staff persons to be bilingual in English/Cantonese or English/Mandarin. Fluency in all three would be a great benefit.

Another area for staff is to provide the overall building and pastor support services. Funding such positions will be a challenge. It might be possible to share the program position with the other language commissions, fund the support staff from the PCC Building Budget and/or share staff time with Cameron House.

## **Mission Statement**

Founded in 1853, the Presbyterian Church in Chinatown:

- envisions our church family as cross-cultural and inter-generational, compelling and relevant to a new generation;
- commits to be inclusive and embrace diversity, welcoming all who desire a new life in Christ;
- strives to be a loving and supportive faith community, equipping and empowering members through joyful worship, prayer, study and fellowship;
- engages in mission and ministry that respond to God's call in the world, witnessing to the gospel of Jesus Christ.

We are called to BE the church with our Cantonese and Mandarin speaking brothers and sisters, serving each other, Chinatown and the global community in our daily lives. We respond to that call with our individual and collective gifts to be bridges linking our communities to the path of Jesus Christ.

**Biblically grounded, we act faithfully in the spirit of Micah 6:8  
“to do justice, love kindness and walk humbly with our God.”**

## **Goals and Objectives**

### **I. Design worship service to attract and engage a younger generation and continue to be meaningful and joyful to all worshippers.**

#### *1 – 3 year objectives:*

- Increase participation on inter-generational worship planning team immediately.
- Involve and encourage our youth in leading worship every Sunday.
- Enrich and expand the worship experience by using different forms of liturgy, music and dance.

#### *3 – 5 year objectives:*

- Increase attendance to 40 consistent young adult worshippers
- Increase attendance of youth at worship to 30 per week.

#### *5 – 7 year objective:*

- Incorporate new technology and liturgical art to enhance and enrich the worship experience.

## **II. Be a welcoming, healing and inclusive community, ministering to the needs of all.**

### *1 – 3 year objectives:*

- Develop a plan of outreach, welcome and engagement with visitors and new members.
  1. Fellowship times for potluck, recreation and getting to know each other.
  2. Mentor/Buddy/Pew Partners - a mentoring program to adopt/assign 2 or 3 persons to each member for keeping in touch.
  3. How can the faith community support you? Survey needs for topics of interest, concern and growth.
  4. Demonstrate hospitality by providing activities and resources that use the PCC building by providing quiet space/hospitality for respite, reading, studying, etc.
- Develop a communication system that will inform and engage the congregation to be a more effective and responsive healing community.
  1. Continue support for Ragsheet, Simply Read, PCC website and Teatime announcements.
  2. Establish Covenant group tie-lines for immediate crisis help.

### *3 – 5 year objective:*

3. Start a BLOG or "our space" for PCC to share thoughts or questions about life together as church family.

### *1 – 3 year objectives:*

- Continue our studies and dialogue to be welcoming to those with different gender expressions and sexual orientation. (Members of the Mandarin and Cantonese Commissions do not agree with this objective)
  1. Establish a covenant group for those with personal connections and concerns about inclusion of LGBT persons in church family.
  2. Use available outside resources for studies and dialogue, such as PANA.

### *1 – 3 year objective:*

- Support those that are hurting or in pain affirming the work of the Deacons, the pastoral ministry and our covenant ministries.

### *1 – 7 year objective:*

1. Providing healing workshops and resources for those who have been impacted by sexual abuse cases in our church/DCH community.

### *3 – 5 year objective:*

2. Set up a regular visitation and communion service for those who are unable to attend worship.

### *3 – 5 year objective:*

- Seek resources, education, support and opportunities to develop individual and group skills and knowledge to meet life-changing situations by establishing a task group to present recommendations to the English Commission.

## **III. Provide rigorous & enriching Christian Education program for all generations.**

### *3 – 5 year objective:*

- Explore staffing option(s) for Christian Education program, including preparing a job description and hiring timeline recommendations.

### *1 – 3 year objective:*

- Explore with Cameron House the possibility of sharing the church's Christian Education resources.

*5 – 7 year objective:*

1. Hire a youth program staff.

*3 – 5 year objective:*

- Develop financial resources to budget for staffing needs. Grow budget so that the called pastor can work with Worship and Nurture & Personnel to develop a position description for additional staff for Christian Education.

*1 – 3 year objective:*

- Seek, recruit and train volunteers by providing training twice a year, creating a consistent pool of teachers for children's program.

*3 – 5 year objective:*

1. Evaluate and develop a plan and strategy for nurturing teachers.

*1 – 3 year objectives:*

- Continue to provide studies, retreats and educational opportunities for all generations, both year-round and for special seasons of the Christian calendar. Increase participation/attendance in studies and retreats by 5%.
- Assess needs and resources for studies that might include family values, topics of interest, seekers/catechism, book club, and social issues. Invite outside resource people and professionals with expertise.

*3 – 5 year objectives:*

- Establish a cyclical Christian Education program that provides a solid foundation in: The Bible, the life of Christ and the Church.
- Utilize the church building throughout the week to support Christian Education activities.

#### **IV. Establish and support a nurturing and dynamic program that provides continued leadership to PCC, the Church and larger community.**

*1 – 5 year objective:*

- Strengthen existing leadership and train new youth and young adult leaders by providing workshops, resources and other educational opportunities in church governance and polity. Establish 3 events, i.e. workshops, education opportunities a year.

*3 – 5 year objective:*

- Establish a mentorship program, linking experienced members with newer or younger ones. Design a plan of pairing members within a year.

*1 – 3 year objectives:*

- Each year invite specific members to be involved in targeted service and ministry opportunities.
- Establish a disaster preparedness and response plan as a unifying mission goal.

#### **V. Be active in advocacy and service in Chinatown and greater community as our Christian witness to God's love and justice.**

*1 – 3 year objectives:*

- Develop a list of community needs and community organizations/agencies with whom we might partner.
  1. Develop strategies and plans to address those needs.

*3 – 5 year objective:*

2. Implementation of the strategies.

*1 – 3 year objective:*

- Clarify and deepen our relationship with Donaldina Cameron House and its ministries by arranging regular meeting(s) between the leadership of Cameron House and the English Commission.

*3 – 5 year objective:*

- Be intentional in our witness of Christ in all that we do. Offer semi-annual opportunities to affirm and validate the ways that we serve.

*3 – 7 year objective:*

- Evaluate and recommend ways in which our building can be used to offer hospitality, consistent with PCC policy, within our ministries.

*5 – 7 year objective:*

- Increase our conversational Chinese abilities to better serve the community and enhance church unity.

## **VI. Build stronger understanding and relations between our 3 language ministries as one church united in purpose and mission.**

*1 – 3 year objectives:*

- Encourage at least 2 tri-lingual worship services per year.
- Pulpit exchange among the PCC pastors once a year.

*3 – 5 year objective:*

- Hold at least 2 inter-congregational fellowship activities per year.

*5 – 7 year objective:*

- Increase communications, participation, involvement and support for each other's and our common ministries.

*7 – 10 year objective:*

- Simultaneous translation capabilities

### **Website Resources**

PCC- [www.pccsf.org](http://www.pccsf.org)

DCH- [www.cameronhouse.org](http://www.cameronhouse.org)

### **Members of the Mission Study Committee**

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