

CONSULTA COMIBAM USA 2026

Reimagining Latino Missionary Mobilization in the United States

Findings, tensions, questions, and next steps to continue the conversation

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"The Consulta has ended; the conversation, the learning, and the collaboration continue."



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Contents

1. Introduction
2. Cross-Cutting Findings
3. Identity, Diversity, and Complexity
4. Next Generation
5. Ministry Formation
6. Mobilizing from Reality
7. From Reflection to Action — Labs
8. Strategic Tensions
9. Agenda of Questions to Explore
10. From Conversation to Action
11. A Tool for Teams
12. Conclusion

Introduction

A conversation that needs to continue

The Latino church in the United States is undergoing profound transformations. Generations are changing, as are cultural identities, leadership models, ways of learning, ministerial realities, and the ways in which people understand their vocation and participation in the mission of God.

CONSULTA COMIBAM USA 2026 was born from the conviction that, in order to mobilize well, we first need to better understand the reality from which we are mobilizing.

The four areas of reflection

01

Identity, diversity, and complexity

02

Next generation

03

Ministerial formation

04

Mobilizing from reality

The purpose of the Consultation

During the Consultation, pastors, mobilizers, representatives of missionary agencies, organizational leaders, educators, and members of different generations reflected together. The conversations did not seek to produce definitive answers. They sought to identify:

- Questions that need to continue being explored
- Assumptions that we must revisit
- Tensions that we must learn to hold
- Opportunities that could guide new initiatives



We cannot mobilize well a reality that we do not yet sufficiently understand.

Cross-Cutting Findings

What we heard across the board

Although the conversations were organized around four different topics, analyzing them together reveals patterns that run through all the material. These convergences are significant because they emerged from different tables, generations, and perspectives.

2.1 Listen Before Assuming

Perhaps the most consistent pattern was the need to listen better. In the Next Generation discussion, there was a warning against assuming we already know how young people think. In Mobilization, the emphasis was on understanding the reality of the church before offering programs. Understanding context is not a secondary step — it is part of mobilization itself.

2.2 Moving from Events to Processes

Conferences can inspire, trainings can inform, and trips can open eyes. But without follow-up, the initial excitement can fade. The Consulta called for a shift from event to process: accompaniment, stages, continuity, and learning.

2.3 Restoring Discipleship as the Central Axis

Discipleship appeared in all four topics, but not primarily as a class. It was described as accompaniment, relationship, modeling, character formation, and learning to follow Christ in real situations. Sustainable mobilization begins before sending — it begins by forming disciples.

2.4 Contextualizing Without Losing the Core

A recurring tension was how to respond to new realities without compromising biblical convictions. Methods, language, formats, and spaces may change; Christ and the centrality of Scripture do not. Contextualizing does not simply mean modernizing — it means discerning what is principle and what belongs to a cultural or historical form.

Cross-Cutting Findings

Continued

2.5 From Recipients to Participants in Mission

Several conversations questioned the perception of the Latin church primarily as a recipient of mission. The Latin diaspora possesses languages, global connections, adaptability, and intercultural experiences that can become missionary strengths. The question shifts from "What does the Latin church need?" to "What has God placed within it to bless the nations?"

2.6 From the Ministry of a Few to the Participation of All God's People

The Consulta challenged the rigid separation between those "in ministry" and the rest of believers. Profession, business, university, trade, and community can all be real spaces of vocation and mission. The goal is not only to mobilize people into ministerial positions, but to equip every believer to live missionally wherever God has placed them.

2.7 The Next Generation Needs More Than Invitations

Participating is not the same as belonging. Young people can be present and still have no voice, authority, or capacity to create. The Consulta called for listening, opening decision-making spaces, developing emerging leaders, and entrusting real projects to new generations.

2.8 Collaboration Instead of Isolation

The conversations surfaced pastors walking alone, agencies working independently, competing models of formation, and separated generations. The proposed alternative was an ecosystem logic: churches, agencies, educational institutions, generations, and specialists each contributing from their strengths.

Reimagining Latin missionary mobilization is not primarily about creating more programs, but about better understanding the church that is emerging and building a relational, contextual, intergenerational, and collaborative ecosystem to participate in the mission of God.

Identity, Diversity, and Complexity

Understanding the Latino church we are becoming

Speaking of "the Latino church in the United States" can give the impression that we are describing a uniform reality. The conversations at the Consulta showed precisely the opposite. Country of origin, migration generation, language, education, ecclesial experience, social context, and degree of identification with Latino culture produce very different realities.

An identity more complex than we assume

Conversations identified a real disconnect between certain traditional expressions of church and younger or culturally hybrid sectors. There is no single way to communicate with "Latinos."

A church that is no longer only immigrant

The first generation tends to maintain strong ties to the country of origin, Spanish language, and the migration experience. Generations 1.5, 2.0, and beyond may live "between two worlds."

From recipients to those who are sent

One of the clearest paradigms was the perception of many Latino churches as recipients of resources and mission. The Consulta asked what would happen if we began to see the Latino church in the United States also as a missionary force.

Strengths we may not be recognizing

Participants noted strengths of the diaspora: relational closeness, hospitality, cultural flexibility, migration experience, languages, and connections with Latin America and other regions.

Diversity does not mean fragmentation

Diversity can enrich or divide. The alternative is not to erase differences, but to intentionally build a Kingdom culture where different identities can contribute to the whole.

Cultural identity and identity in Christ

The Consulta did not suggest eliminating cultural identity. It did insist that identity in Christ must run deeper than nationality, language, or generation.

Identity, Diversity and Complexity

Tensions and Questions

Tensions we need to acknowledge

**Preserving
culture /
multicultural
church**

**Latino
community /
global mission**

**Immigrant
experience /
generational
identity**

**Celebrating
Latino identity /
open church**

**Receiving
resources /
missionary
responsibility**

**Acknowledging
needs /
acknowledging
capacities**

Questions worth continuing to explore

- How can we better understand the identity of Latino generations born or formed in the United States?
- How do we integrate young people born in the United States with those who continue to arrive from Latin America?
- What particular advantages does the diaspora have for cross-cultural mission?
- What church models allow for multicultural and multigenerational coexistence?
- How do we move from a receiving identity to a participating and sending identity?

Possible lines of research and initiative

- Map the diversity of the Latino church beyond the number of congregations.
- Research generations 1.5, 2.0, and 3.0: identity, vocation, belonging, and mission.
- Document the missionary advantages of the diaspora through case studies.
- Identify and study intercultural church models.
- Reframe the mobilization narrative from the resources and capacities already present.

Next Generation

Not just reaching them, but building with them

Few expressions become as easily an abstract category as "the next generation." We want to reach it, disciple it, and see it continue the mission. But the Consulta raised a more demanding question: are we prepared to allow it to also transform the way we do mission?



Stop assuming we already know who they are

One of the clearest patterns was revisiting our presuppositions. Generation, migration context, language, education, family, technology, and church experience produce distinct realities.



A bridge generation

Generations 1.5 and 2.0 may experience the tension of not feeling completely on one side or the other. But that in-between position can be a capacity: to translate, mediate, interpret, and build trust between cultures.



Authenticity over spectacle

Younger generations seem especially sensitive to inconsistency between words and life. Relevance does not necessarily mean entertainment; it can mean authenticity, depth, transparency, and a community where questions can be honestly expressed.



Intergenerational dialogue, not replacement

The Consulta did not propose substituting one generation for another. The older generation brings memory, wisdom, and experience; the new one brings questions, languages, and sensitivity to the emerging context.

Listening does not mean abandoning convictions

A real tension emerged between adapting to a generation and remaining faithful to biblical convictions. The conversation distinguished between content and form: approaches, languages, and methods can change without abandoning a Christocentric center.

From participation to belonging

A young person can be present without belonging, serve without influencing, and participate without having a voice. Involving the next generation means opening real spaces for decision-making, leadership, creativity, and responsibility.

Returning to a basic question

Amid conversations about methods and culture, a simple question emerged: "Do you truly know Christ?" The ultimate goal is not to produce young people who adopt our methods, but disciples who follow Christ.

Next Generation

Tensions and Questions

Tensions we need to acknowledge

**Listening to
culture /
faithfulness to
Scripture**

**Giving space /
accompanying
and forming**

**Honoring
experience /
allowing
innovation**

**Continuity /
change of
models**

**Spaces for
youth /
multigeneration
al church**

Questions worth continuing to explore

- How do we create genuine spaces of belonging?
- How do we develop emerging leaders with real authority?
- How do we listen without compromising biblical convictions?
- What does multicultural church mean for generations 2.0 and 3.0?
- What concrete issues are young people facing in college, work, and public life?
- What mobilization models could emerge from them themselves?

Possible lines of research and initiative

- Create national and local listening spaces with young Latinos.
- Develop intergenerational mentoring and coaching.
- Include young people in boards, design teams, and strategic processes.
- Create labs where young people design new expressions of mobilization.
- Develop discipleship resources that respond to real questions from their world.

It is not enough to reach the next generation; we need to do mission with them.

Ministerial Formation

Forming for life, ministry, and mission

The conversation about ministerial formation went beyond asking whether there are enough seminaries or programs. The question was deeper: what kind of formation does the Latino church need today to serve faithfully in its reality? The challenge is not to choose between formal or practical education, but to build pathways that form the whole person.

Head, heart, and hands

One of the clearest frameworks was integrating character, biblical-theological knowledge, and practical skills. Solid formation must ask: what does this person need to know?, who do they need to become?, and what do they need to learn to do?

Academia matters, but is not enough

The Consultation valued formal theological education, but warned that knowledge without character, calling, experience, or transformation is incomplete.

Recovering discipleship as the heart of formation

Discipleship was described as mentoring, accompaniment, accountability, modeling, and long-term character formation.

Formation in context

Formation has greater value when connected to real situations. This allows for the integration of Bible, theology, character, leadership, mission, experience, and reflection on practice.

Bi-occupationality

Many Latino leaders are bi-occupational: they work, support their families, and serve in the church. This creates concrete barriers of time, cost, and access to formation, but can also open relational and missional doors.

Contextualized resources, not just translated ones

The need was noted for resources developed from the Latino experience and not merely translated from Anglo-Saxon or European contexts.

Formation for the whole people of God

Every believer needs formation to live out their vocation from university, business, trade, home, community, and church.

From "ministry of a few" to "vocation of all"

If every believer is sent into the world, theological and missional formation must not be reserved for those who hold ecclesiastical positions.

Ministerial Formation

Tensions and Questions

Tensions we need to acknowledge

Formal / non-formal / informal

Knowledge / character

Academia / practice

Single occupation / bi-vocational

Academic degree / calling and fruit

Formation of the pastor / of every believer

Translated resources / contextualized resources

Questions worth continuing to explore

- How do we form every believer theologically and missiologically?
- How do we integrate formal, non-formal, and informal formation?
- What models best serve bi-vocational leaders?
- What resources already exist and which ones are missing?
- How do we evaluate character, knowledge, and skills in an integrated way?
- How do we form people to live out their Christian vocation in university, work, and business?

Possible lines of research and initiative

- Create a national directory of formation resources.
- Develop modular pathways for bi-vocational leaders.
- Promote partnerships between seminaries, churches, and agencies.
- Create original resources in Spanish and from the Latino experience.
- Develop mentoring and accompaniment models.
- Map the real formation needs of Latino churches.

We don't need less formation; we need formation pathways that are more integrated, accessible, and contextualized.

Mobilizing from Reality

Walking with the church toward its next step

This conversation focused on an eminently practical question: how do we best accompany churches to participate in God's mission? The responses pointed to a shift in perspective: mobilizing is not simply presenting opportunities, but walking with a church from its current reality toward its next faithful step.

Listen before mobilizing

Instead of approaching the church as a program provider, a posture of relationship, counsel, and service was proposed. The church is not the agency's client or a source of candidates; it is a partner within God's mission.

The pastor as catalyst

The pastor matters because their understanding of mission influences the congregational culture.

From event to process

One of the strongest conclusions was moving from the event and the emotion to the process. Follow-up, agreements, stages, goals, responsible parties, and perseverance turn a momentary inspiration into a sustainable journey.

Each church needs a different next step

Not all churches are at the same level of missional maturity. The best question is not "is it involved in missions?", but "what is its next step?".

Participation as privilege, not burden

Mobilization can shift in tone: not "the church should do more," but "the church has the privilege of participating in something God is already doing."

Local and global at the same time

Local need must not become a permanent excuse to postpone global mission.

Mission also transforms the sending church

Testimonies showed that missional participation can restore relationships, renew vision, and transform the congregation itself.

Sowing mission from an early age

The lack of missional resources in Spanish for children and youth emerged as an opportunity. Intentionality and dependence on the Spirit are not opposites.

Mobilizing from Reality

Tensions and Questions

Tensions we need to acknowledge

Event / process

**Inspiration /
accompaniment**

**Program /
church reality**

**Leading pastor /
accompanied
pastor**

Local / global

**Retaining
leaders /
sending them**

**Strategy /
dependence on
the Spirit**

**Spontaneity /
structure**

Questions worth continuing to explore

- How do we identify the right next step for each church?
- What processes help move from emotion to sustained action?
- How do we accompany pastors in a relational way?
- How do we engage churches with limited resources?
- How do we integrate mission into budget, discipleship, and planning?
- What cross-cultural experiences produce lasting change?

Possible lines of research and initiative

- Develop a congregational missionary maturity assessment tool.
- Create next-step pathways according to different levels of participation.
- Form networks of pastors who mobilize other pastors.
- Design 12–24 month accompaniment processes.
- Create simple resources on prayer, adoption, generosity, and missionary exposure.
- Develop missionary materials for children and youth.

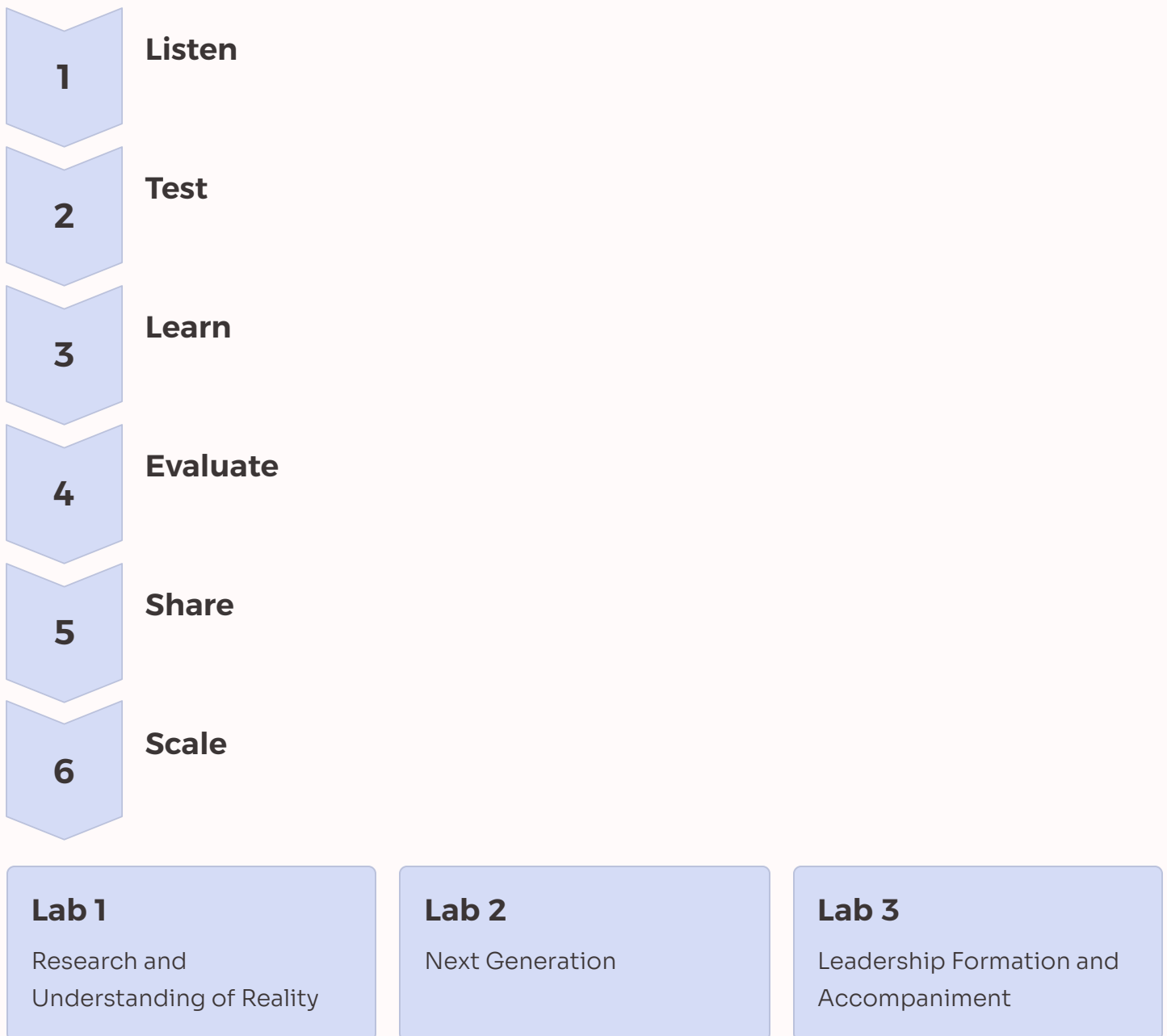
We do not mobilize churches from our agenda, but from their reality toward the mission of God.

From Reflection to Action

Findings and Proposals from the Labs

After listening to specialists, dialoguing at tables, and reviewing presuppositions, participants entered Labs oriented toward a different question: in light of what we are understanding, what could we begin to do?

The Labs did not attempt to produce complete national plans, but rather to convert conversations into priorities, experiments, learning processes, and concrete next steps.



Lab 1: Research and Understanding of Reality

The Lab began with a fundamental question: what is the identity of the Latin evangelical church in the United States?

The group recognized that there is still not enough shared clarity, even on how to define "Latino church." Therefore, it proposed starting by better understanding reality before designing new strategies.

Who to listen to

The process should be intentionally multigenerational, multinational, representative of different demographic realities, inclusive of men and women, and open to pastors, leaders, denominations, and other movement stakeholders.

Don't start from scratch

Before creating new surveys, the group proposed identifying information already available in organizations, denominations, mission agencies, universities, seminaries, and research centers.

Next step

Convene a collaborative research process that gathers existing information, identifies gaps, and helps better define the identity, reality, and missionary participation of the Latino church in the United States.

Lab 2: Next Generation

The central question was: how do we integrate the next Latino generation into our discipleship processes for cross-cultural mission?

The group concluded that the answer will likely differ depending on context, so they decided not to start with a uniform national strategy.

Experimenting from Local Reality

Each participant was invited to identify a concrete context — local church, city, pastors, youth leaders, or young adults — and begin exploring answers taking into account identity, prayer, curiosity, active discipleship, and community.

From Local Experiments to Collective Learning

The most strategic part of the proposal was connecting those experiences. The idea is to gather periodically to share what was done, what worked, what didn't work, and what new questions emerged.

- ❑ **Next step:** Launch local discipleship and mobilization experiments with young Latinos, connect them through a learning community, and document the lessons for the benefit of the movement.

Lab 3: Leadership Formation and Accompaniment

The main question was how to build solid, accessible, relevant, and sustainable formation and accompaniment pathways for Latino leaders.

The Lab identified a particularly weak link: informal formation, understood as relationship, discipleship, mentoring, accompaniment, and shared life.

A Simple Pilot

Each participant would commit to identifying one or two leaders within their current relationships and initiating approximately one monthly meeting. The purpose would not be to impose another course or book, but to build friendship and accompaniment where life, leadership, discipleship, and mission can converse in an integrated way.

Trusted Resource Directory

The Lab also proposed exploring a directory of recommended organizations, institutions, courses, and resources, filtered by biblical soundness, missional component, and relevance.

- ❑ **Next step:** Implement a 60-day pilot of accompaniment with one or two leaders per participant, document learnings, and evaluate the possibility of a mentoring network or model promoted by COMIBAM USA.

What the Labs Have in Common

All three Labs avoided starting with large programs. Research proposed convening, listening, and understanding. Next Generation proposed experimenting locally and sharing learnings. Formation proposed accompanying one or two people, evaluating, and deciding later whether to expand.

Start with something small enough to learn from and intentional enough to produce useful knowledge.

COMIBAM USA as a Learning Platform

The Labs suggest that COMIBAM USA does not need to directly execute every initiative. It can fulfill a role of convening, connecting, facilitating, documenting, sharing, identifying resources, and making visible what is working.

A Cycle for the Coming Months

1. **Listen:** understand reality before defining solutions.
2. **Connect:** identify people and organizations already working on the topic.
3. **Experiment:** test small responses in real contexts.
4. **Document:** record what was done and what happened.
5. **Evaluate:** identify learnings, obstacles, and results.
6. **Share:** allow others to benefit from what was learned.
7. **Scale when it makes sense:** consider broader initiatives only after learning.

Strategic Tensions

Not everything is resolved by choosing a side

One of the richest aspects of CONSULTA 2026 was recognizing tensions that should not be resolved too quickly. Many of them express two truths that need to be held together.

Contextualization / biblical fidelity How can we be deeply biblical and deeply contextual at the same time?	Cultural identity / identity in Christ How can we allow our identity in Christ to order and place our cultural identities at the service of mission?	Latino church / multicultural church How do we minister contextually without producing isolation?
First generation / next generation How do we transfer responsibility without controlling the future and without wasting the experience of those who came before?	Continuity / innovation What must we preserve because it is principle, and what can we change because it is method?	Knowledge / transformation How do we measure formation not only by what a person knows, but by who they are becoming?
Local / global How do we develop churches capable of embracing both simultaneously?	Event / process How do we turn the event into the beginning of a sustained process?	Strategy / dependence on the Spirit How do we hold together planning, structure, and evaluation with prayer, discernment, humility, and dependence on the Spirit?
Single vocation / bivocational How do we design realistic accompaniment and formation for both models?	Acting / learning How do we begin responsibly, learn as we move forward, and improve from experience?	Executor / collaborative platform When should we execute directly, and when do we serve better by convening, connecting, and creating conditions for others to work together?

Maturity does not always consist of eliminating tensions, but in learning to discern faithfully within them.

Research Question Agenda

From questions to shared learning

CONSULTA 2026 did not aim to answer every question. Part of its value was helping us formulate better questions. Some require research; others theological reflection; others direct listening; and some can only be answered through well-documented experiments.

A fundamental question: Who is the Latino church?

- Who belongs to the Latino church?
- How should it be defined?
- What diversity exists within it?
- What is its role in mission?
- How does it currently participate in global mission?
- How is it changing generationally?

Before producing new data: What do we already know?

- What information do denominations, agencies, seminaries, universities, and research centers already have?
- What knowledge already exists but remains scattered?
- Where are the real gaps?

Questions that require better data

- How many Latino churches participate sustainably in cross-cultural mission?
- How many send missionaries, and in what ways do they participate?
- What languages do generations 1.5, 2.0, and 3.0 use?
- How many leaders develop their ministry in a bivocational way?
- What are their primary formation needs?
- What particular missionary capacities does the Latino diaspora possess?

Research Agenda for Investigation Voices, Youth, and Participation

Listening to Sufficiently Diverse Voices

- What are we hearing from youth, women, different nationalities, regions, and denominations?
- What voices are normally not at our tables?
- How do we involve them not just as informants, but as interpreters of reality?

Questions That Young People Must Answer

- What does church and mission mean to them?
- What moves them from interest to participation?
- Where do they find belonging?
- What kind of relationship do they want with leaders from previous generations?
- What do they think of current leadership?
- What models of participation do they consider accessible and meaningful?

From Interest to Participation

- What transforms interest into action?
- What barriers appear between the two?
- What role does mentorship play?
- What experiences serve as entry points?
- What models allow for more flexible participation?

Formation and Accompaniment

- What happens when we accompany leaders before offering them courses?
- What effect does a sustained mentoring relationship produce?
- What competencies does the person who accompanies need?
- How do we integrate missional vision within conversations about life and leadership?
- What models are reproducible?

Resources

- What resources are biblically sound, missionally healthy, and culturally relevant?
- What already exists in Spanish?
- What simply needs greater visibility?
- What needs to be created from the Latino context?

Research Question Agenda

Theological and Experimental Questions

Theological Questions

- What does it mean biblically to be a missional church?
- How are discipleship and mission related?
- How are cultural identity and identity in Christ related?
- What does ministry mean for every believer?
- How can a vocation be expressed through multiple occupations?
- How do we distinguish contextualization from cultural accommodation?

Questions That Must Become Experiments

- **Mentorship:** What happens if a group of leaders intentionally accompanies one or two leaders over 60 days?
- **Next Generation:** What local models best help integrate young people into discipleship and cross-cultural mission?
- **Research:** What happens when different organizations share the data they already have?
- **Training:** Would a modular pathway for bi-vocational leaders work better than a traditional program?
- **Young Leadership:** What happens when young people receive real authority within strategic teams?

Documenting Is Also Part of the Work

If we experiment but do not document, the learning may remain only with those who participated. Each pilot should record in a simple way what we attempted, why, with whom, what happened, what worked, what didn't, what we learned, and what we would recommend to others.

A Possible Initial Agenda for COMIBAM USA

- 1 Define and better understand the Latino church in the United States.**
- 2 Next generation, identity, and missional participation.**
- 3 Leadership formation and accompaniment, including bi-vocational leaders.**
- 4 Missional maturity of churches.**
- 5 Vocation, occupation, and mission.**
- 6 Latino missional ecosystem: actors, resources, and collaboration opportunities.**

From Conversation to Action

What do we do now with what we have heard?

The value of a conversation like this is not measured only by the quality of the ideas it generates, but also by what happens afterward. Not everyone needs to do the same thing. But all of us can ask ourselves what it is our responsibility to do based on what we now understand better.

1 Start with reality, not with the solution

Before asking "what program should we create?", ask: what reality are we trying to respond to?, do we understand it sufficiently?, who have we listened to?

2 Identify the implication for our context

After each finding, it is worth asking: if this is true, what does it imply for us?

3 Revisit a presupposition

Many changes begin not with a new activity, but with an idea we need to question.

4 Choose a conversation we need to start

Not all responses immediately require a project. Some require a conversation we have not yet had.

5 Identify who we need to collaborate with

Before starting something new, ask who is already working on the topic and who needs to be present.

6 Define a next step small enough

The next step must be small enough that we can take it and significant enough that we can learn something from it.

1 Turn ideas into experiments

When we do not yet know what the best solution is, we can experiment.

2 Define who will do what and when

An intention becomes a process when it has an owner, participants, a start date, a review point, an expected outcome, and a moment of decision.

3 Document what we learn

Record what we tried, why, what happened, what worked, what did not, what surprised us, what we would change, and what we would recommend.

4 Share before perfecting

A culture of collaboration also shares partial learnings.

5 Know when to scale

Not every good idea needs to become a national program. Scaling should be the consequence of sufficient learning.

A Tool for Teams

Questions to discern next steps

1

What reality do we need to understand better?

2

What idea or assumption do we need to revisit?

3

What conversation do we need to start?

4

Who do we need to collaborate with?

5

What is our concrete next step over the next 30-90 days?

6

How are we going to learn from what we do?

From the next step to the learning cycle

1

Understand

2

Discern

3

Connect

4

Experiment

5

Document

6

Evaluate

7

Share

8

Adjust

And then, start again. Reality, generations, and contexts will keep changing. Our capacity to learn must also keep growing.

The question is no longer only "what did we learn at the Consulta?", but "what will we start doing differently because we were there?"

Perhaps the most important call after CONSULTA 2026 is not "we all need to start a new initiative," but to adopt a posture of learning, collaboration, and obedience. For some it will mean researching; for others, accompanying; for others, opening space for young people; revising a curriculum; mobilizing a church; connecting organizations; or starting a conversation that has been postponed.

Conclusion

A conversation that must continue

Over two days, CONSULTA 2026 brought together different voices to better understand a reality that is changing. We did not leave with all the answers. That was not the goal. We left with more precise questions, tensions that deserve discernment, priorities that require research, and some next steps concrete enough to begin.

Perhaps one of the most important learnings is that Latino missionary mobilization in the United States cannot be built solely from programs, events, or inherited structures. It needs to listen better to the church that is emerging, walk alongside its leaders, integrate new generations, recognize the vocation of every believer, contextualize formation, accompany each church from its own reality, and strengthen an ecosystem where no one has to do everything alone.

The Labs showed that we do not need to wait until we have a perfect strategy. We can begin with questions, relationships, small experiments, and shared learning. If we document what we do, evaluate with humility, and share with generosity, the experience of one church or one city can become a resource for many others.

This also redefines the role of COMIBAM USA. Its greatest contribution may not be to develop every program, but to help build the table: convening, connecting, facilitating, making visible what God is doing, promoting research, stimulating collaboration, and helping the movement learn together.

The Consultation ended. The collaboration continues.

The future will not depend solely on the clarity of this document. Clarity alone does not produce results. We need to turn what we learned into conversations, relationships, decisions, experiments, and sustained processes. And we will need to do so with humility: deeply attentive to reality, deeply rooted in Christ, and deeply dependent on the Holy Spirit.

The invitation, therefore, is not simply to remember what happened in Spring, Texas. It is to continue the conversation wherever each of us serves and to return to this question again and again:

 **In light of what God is allowing us to understand, what is our next faithful step in his mission?**