2018 Forum for Intercultural Leadership and Learning Consultation

Transcripts:

- April 12 (9:45 am – 4:30 pm) Face-to-face  (Friends House, Toronto)
- May 7, 8, 15 via webinar (2 hours each, participation across Canada)

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### 1. Consultation Participants

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<th>Date(s)</th>
<th>Participants</th>
<th>Contact(s)</th>
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<tbody>
<tr>
<td>ANGLICAN CHURCH OF CANADA</td>
<td>May 8</td>
<td>Iain Luke (College of Emmanuel &amp; St. Chad)</td>
<td>Caitlin Beck (CCC staff) David Kupp (Wycliffe College) Nicholas Pang (representing CCC faith &amp; Witness Commission) Esther Wesley</td>
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<td></td>
<td>May 8</td>
<td>Heather McCance (Anglican Diocese of Rupert’s Land)</td>
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<td></td>
<td>N/A</td>
<td>Andrea Mann</td>
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<td>Bill Mous (Diocese of Niagara)</td>
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<td>CANADIAN BAPTIST MINISTRIES</td>
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<td>Emo Yango</td>
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<td>CHRISTIAN REFORMED CHURCH NORTH AMERICA</td>
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<td>Bernadette Arthur</td>
<td>Greg Sinclair (also on CCC Christian Interfaith Reference Group)</td>
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<td>CANADIAN CENTRE FOR ECUMENISM</td>
<td>May 7</td>
<td>Adriana Bara</td>
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<td>EVANGELICAL LUTHERAN CHURCH IN CANADA</td>
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<td>Andre Lavergne</td>
<td>Paul Gehrs David Tin</td>
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<td>FIVE OAKS CENTRE</td>
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<td>Michael Shewburg Yvonne Stewart</td>
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<td>MAR THOMA CHURCH</td>
<td>May 15</td>
<td>Kiara George</td>
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<td>PENTECOSTAL</td>
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<td>Nestor Medina Carmen Ramirez (organizer)</td>
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<td>PRESBYTERIAN</td>
<td>May 8</td>
<td>Esther Acolatse (Knox College)</td>
<td>Bob Faris Victor Gavino Lily Ko Glynis Williams Dong-Ha kim (Knox College) Heather Vais</td>
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<td>RELIGIOUS SOCIETY OF FRIENDS</td>
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<td>ROMAN CATHOLIC</td>
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<td>Myron Rogal (Diocese of Saskatoon)</td>
<td>Kyle Ferguson</td>
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<td>Maureen Baldwin (Regis College)</td>
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<td>SALVATION ARMY</td>
<td>May 7</td>
<td>Karen Hoeft Sharon Tidd Lee-Ann van Duinen</td>
<td>Grant Effer Johnny Valencia</td>
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### 2. Welcome to the consultation

| Gather – Coffee and Informal Ecumenical Conversation | Esther Wesley  
| Acknowledge Land |  
| Welcome from Canadian Council of Churches Acting General Secretary | Peter Noteboom  
| Overview of conversation | Jonathan Schmidt  
| Guidelines for conversation | Dianne Hope  

*(From “Courageous Conversations About Race”)*
• Stay Engaged
• Experience Discomfort
• Speak Your Truth
• Expect and Accept Non-Closure

3. Overview of Forum for Intercultural Leadership and Learning

Adele Haliday

The Forum for Intercultural Leadership and Learning (FILL) of the Canadian Council of Churches is an ecumenical Christian partnership through which Canadian Churches work toward intercultural leadership development and ministry learning in Canada and Globally.

Through The Forum for Intercultural Leadership and Learning, Canadian Churches:

• Come together for biblical and theological reflection on issues of contemporary intercultural mission and ministry;
• Provide innovative educational resources and programs for intercultural learning, leadership development and ministry in Canada and globally, with special emphasis on cultural awareness and identity;
• Participate in learning and dialogue with church members and wider communities of faith about a society that fully honours diversity and God’s unequivocal welcome; and
• Network and support persons directly engaged in ministry across cultural and other differences

4. Overview of Canadian Ecumenical Anti-Racism Network

Kim Uyede-Kai

This network is an expression of Canadian churches working together to support anti-racism programs and educators who are working in member churches, sharing resources and learning among anti-racism educators, and supporting long-term change in Canadian churches and church organizations.

The mandate of CEARN is to accompany churches and church organizations in Canada who are working toward racial justice, racial reconciliation, and peace, to transform themselves and their communities. The goals are:

1. To build and strengthen a national ecumenical network of anti-racism educators and activists.
2. To mutually support and hold one another accountable as we learn more about racism in the churches and church organizations in Canada—and become transformed churches.
3. To develop and share resources.

Roll call (who is in the room):

Jonathan Schmidt
5. Face-to-face Meeting April 12th 2018

5.1 Opening “Embodied” Prayer

Niki Andre

_a reading_ (by niki andré)

_For just as the body is one and has many members..._

_so it is with Christ..._

_The eye cannot say to the hand, “I have no need of you,”_

_nor again the head to the feet..._

_If one member suffers,_

_all suffer together;_

_if one member is honoured,_

_all rejoice..*_

_we know this_

_and it makes us very uncomfortable_

_we talk a lot, around here_

_about sitting with the discomfort -_

_in moments of push back_ and courageous conversation_

_but what is it that makes us so uncomfortable?_

_my friend Scott Richmond has an interesting take on this_

_he argues that the real discomfort is with our dependence_

_on each other_

_..on those with whom we disagree_

_and on those we do not understand_

_we are all One Body_

_If one member suffers,_

_all suffer together_

_i would offer,_

_that as people of faith_

_we are charged not only to sit with this discomfort_

_but to bear it_

_like the labour pains_

_of the just and Beloved Community_

_to which we all aspire_

_and for which we all strive_

_let us bear with each other now.._

_God make it so._

_Amen _*1 Corinthians 12:12-27 (excerpts)_
5.2 Our Stories of the Land

Task: Describe how you or your family came to this land by creating a “tweet” that describes how your denomination came to the land. Report your tweet to the large group.

Large Group Share:

Catholic Faith
- Catholicism began in New France with the European arrival July 7 1534 on the shores of the Gaspé peninsula, a French priest, accompanying Cartier, celebrated mass for the first time on what would become Canadian Soil
- first diocese being established in 1608 by Samuel de Chaplain
- Catholicism begun in Newfoundland

The Salvation Army
- came to Canada in the early 1880s as part of its world-wide evangelism and social reformation mission
- outreach to the “whomsoever”
- starting in Toronto and London in 1882
- spread rapidly across Canada

Evangelical Lutheran Church in Canada
- #my ELCIC #byboat #inwaves #buildahome #findotherLutherans #preservedculture
- ignoredIndigenousPeoples #feltdisplaced #displaced others @bygrace

Baptist
- in search of religious freedom #p.p.p

Anglican Church of Canada (General Synod)
- Anglicans arrived in this land beginning in the 16th century with explorers, traders, settlers, military, missionaries

Presbyterians
- from many lands across oceans along many rivers we meet here

Pentecostal/Latin o/a
- converging traditions: Catholics, Presbyterians and Charismatic
- converging peoples and cultures: Peru, Guatemala and Cuba
- Through migration and affiliation

Christian Reformed Church in North America (CRCNA)
- promised land for purity and prosperity
• on the journey to Reconciliation

**United Church**

• European migrants came to missionize Indigenous peoples and land
• Church union in 1925 formed a “fittingly national church”, but unacknowledged Indigenous, Asian, and Black pre-union churches. Sad!

### 5.3 Theological and Biblical Foundations

**Kim Uyede-Kai**

Theologically—why do we do this work?  
(Diversity, relationships across cultures, & racial differences)


**Group reflections:**

• Importance of Relationship and Deep Learning  
• Importance of voices on the margin:  
  o listening to their stories  
  o believing their stories  
• importance of storytelling and deep listening with people not part of original circle but margins  
• not sure why we use this story to reflect on racial justice work  
• significance of welcoming stranger—not just in our community—but being willing to learn and listen  
• Intercultural and Racial Justice hard work  
• women continued to amaze us  
• amazed here by their stories, but still outcast  
• differences and similarities with women in many cultures today  
• the other woman never spoke but she was there  
• why did Jesus exegete scripture in this story?  
• only true place to tell our story is larger story of where Jesus and God’s intervention for the world  
• blockages along the way of the journey  
  o To serving other, being with other, listening to the others  
• moving away from Jerusalem...moving away from power and prestige and toward margins  
• slow work – Jesus walked only 2or 3 miles / hour  
• we stop, rest, eat together, walk together – take time in this world
5.4 What are the issues?

5.4.1 Diversity & Culture

In your contexts (national church, local, institutional) what are the issues around DIVERSITY and RELATIONSHIPS ACROSS CULTURE?

Large Group report back:

United Church of Canada
- hidden diversity – conflating visible diversity, cultural diversity with “diversity”
- mixed openness to engaging in intercultural ministry
- “because we have a policy we have done it” – not engaging in long time work
- policy us living out – lots of head based, less heart based
- people see intercultural as work of few
- working out practicalities daily living, that help us live together
- structures privilege voices of white people over others – need robust practice to include diversity
- complacency at local levels – stopping with presence of visible diversity rather than deeply engaging difference

Presbyterian Church in Canada
- socio-economic
- punctuality (value of time)
- worship style
- human sexuality
- age-ism
- language
- work-ethic “mothership-ism”
- theology
- gender issues
- gap in belief & practice (Baptist/Pentecostals)
- gap problem – senior leadership & congregational (Baptist/Pentecostals)

Salvation Army
- different linguistic = cultural worship styles = language of the soul
- respect for race = cultural while maintaining unity
- how to truly share leadership at the local church level regardless of evident cultural diversity of membership

Christian Reformed Church North America
- earned Redemption
- how to move past tokenism
- monocultural

Evangelical Lutheran Church in Canada + Anglican Church of Canada
- intercultural relationships focus on global diversity + partnerships rather than local
• lack of diversity at the national levels of governance structures
• lack of diversity at the diocesan + parish levels of governance structures and leadership (ACC)

Pentecostal Assemblies of Canada
• Denomination when invited to participate – hesitant to participate

5.4.2 Race
In your context, what are the issues around RACE and across RACIAL RELATIONSHIPS?

Large Group Report:

United Church of Canada
• Perception that racialized people are theologically conservative so won’t engage
• Immigration often flavours conversation about race
• Need to get past the denial there is an issue that it relevant to the community
• Partners in this work not just in churches how to look beyond circles
• Loud and frequent voices are privileged in power structures
• Encourage leadership from racialized communities; how do we share power?
• Racial justice comes from small pockets of concern, not from leadership locally, regionally, nationally
• Racialized people fill “gaps” for institution – eg migrant ministers serving in places difficult to fill

Presbyterian Church in Canada
• inter-cultural leadership
• TRC/Indigenous
• language
• cross-cultural racism
• welcoming the stranger
• worship style

Salvation Army
• leadership representation

Christian Reformed Church North America
• ethnic power concentration

Evangelical Lutheran Church in Canada & Anglican Church of Canada
• what is the ethnic, racial and linguistic make-up of churches?
• ethnic, racial, linguistic make-up of Canadian vs. Global Churches
• who gets to tell the Church’s stories and speak on behalf of the Church?
• divide between the racist make-up of congregations and their neighborhoods
• gaps in understanding between dominant white and other ethnic churches within denominations
• suspicion about the implications of holding on to ethnic identity associated with our churches, particularly white ethnicities

Pentecostal Assemblies of Canada /Latina/o
• Racial issues ignored

Pentecostal Assemblies of Canada – denomination
• Visible minorities not represented/seen

Baptist/Pentecostal
• When do people groups cease? become “new”

5.5 CELEBRATIONS & CHALLENGES: What are you doing as a denomination?

In denomination or organization table groups:
What do you CELEBRATE? What are you doing well? What are your “SUCCESSES”?
(in terms of relationship across diversity, culture, or race?)

Report to Large Group:

Anglican/Lutheran
• full communion agreement
• refugee sponsorship has opened conversations between and within communities
• the TRC has opened up a conversation about reconciliation as well as the history of indigenous communities

Christian Reformed Church North America
• KAIROS blanket exercises
• Anti-Racism training - staff - every two years
• office of Race relations – Bernadette Arthur (Canada ½ time)
• agencies – Anti-Racism teams
• resonate Global Mission – diversity team
• Office of Social Justice
• Centre for Public Dialogue – Mike Hogeterp
• Classic Toronto – Race Relations Committee (1st)
• Kenosis groups – small groups encouraging anti-racism, understanding white privilege, indigenous issues, racialized stories from the margins
• EIRC – interfaith subcommittee
• Refugee sponsorship – World Renew

Pentecostal Assemblies of Canada
• apology to first nations – 2015
• attempts language/cultural specific theological school
• attempts at being welcoming in annual meetings (including Latina/o speaker)
• attempts at accepting/understanding LGBTQ

**Salvation Army**
- celebrate – cultural inclusion + clergy recruitment
- doing well – international support for cultural leadership
- successes – international adaptability to cultural diversity

**Baptist**
- Structural Change
  - Local church autonomy
- Developing of diverse leaders

**United Church of Canada**
- Right relations work, grounded in regions, + rooted in every level
- GC decisions/actions re intercultural ministry + part of new structure (named at least)
- Acknowledgement of importance of anti-racism work
- Interfaith studies
- Racial justice training for ministry personnel (that came from grassroots)
- First steps – recognizing lack of diversity in decision/making structures
- Celebrating Black History, Asian Heritage month
- Apologies
- Acknowledging, working on white privilege
- Many people committed to this work
- LGBTQ+ inclusion
- Partner dialogue

**Catholic**
- Refugee sponsorship
- Education – school system
5.6 What do you NEED and OFFER as a denomination? Adele Halliday

What do you (your denomination or organization) NEED around relationship across diversity, culture, or race?
What can you (as a denomination or organization) OFFER around relationship across diversity? Culture, or race?

Report to Large Group:

**Christian Reformed Church North America**
- **Need**
  - Resources like Cracking White Identity
  - Canada specific resources
  - Resonate (Global Mission Agency)
    - World/Home
    - Contextual intercultural ministry in Canada
  - Informational/solidarity/support space
  - Social justice – anti-racism staff and allies
- **Offer**
  - Bernadette’s experience
  - Kenosis – Peer leadership model
  - Mike Hogeterp – Center for Public Dialogue (policy)

**Pentecostal Assemblies of Canada**
- **Need**
  - Reorient meaning of interculturality
  - Racial justice representative/officer
  - Representation
  - Active discussion groups to wrestle with issues of interculturality
  - Racial justice workshop
- **Offer**
  - Holy spirit

**Anglican/Lutheran**
- **Need**
  - Ways + tools to address white fragility + white identity
  - External reference to my identity + needs
  - Raise profile
  - Times to experience learning
  - Mandatory race = diversity training for leadership
  - Language barriers to study theology
  - Pay indigenous clergy
  - Be intentional multicultural church
Catholic
- Need
  - To partner together towards a renewed relationship with the First Nation, Inuit and Metis People of Canada
- Offer
  - Historical experience with indigenous peoples
  - 400+ years of presence
    - Repository of institutional memory

Baptist
- Research
- Resources
- Training

United Church of Canada
- Need
  - Humility
  - CEARN and other resources
  - Attractive, introductory resource that tempts people into ongoing work
  - Supports for congregations who:
    - Welcome ministers from “elsewhere”
    - Interact with diaspora
    - Sponsoring refugees
  - Experiential, ecumenical experiences like DIUM
  - Resources of Christian Reformed Church
- Offer
  - Hamilton + London Conference resource on welcoming ministers
  - Racial justice training?
  - Resources of people, money, etc. to this work
  - Five Oaks as a place this work is embodied
  - Global Connection to this work
  - Affirm United’s work
  - Openness to ecumenical collaboration

Salvation Army
- Need
  - To be healing rather than just a Band-Aid
- Offer
  - Intentional engagement regardless of diversity, race or culture
5.7 What can we do TOGETHER?

Peter Noteboom

Why ecumenical? What do we want to do ecumenically?
What would you not want to do ecumenically?

What was important for you in today’s conversation? What did you gain today?

- relationships – rubbing shoulders
- crossing the diversity border by simply being here
- Interculturality and decolonization: can’t do one without the other
- Shared struggles across denominations
  - Similar on parallel issues
- Struggles of own denomination
  - taken aback /surprised
- remind selves to be part of this conversation
- Lund Principle – ecumenism – ‘forum’ are CCC operating principles
- The FILL mandate:
  - Come together for biblical and theological reflection on issues of contemporary intercultural mission and ministry;
  - Provide innovative educational resources and programs for intercultural learning, leadership development and ministry in Canada and globally, with special emphasis on cultural awareness and identity;
  - Participate in learning and dialogue with church members and wider communities of faith about a society that fully honours diversity and God’s unequivocal welcome; and
  - Network and support persons directly engaged in ministry across cultural and other differences
- Noted absence of orthodox churches from today’s conversation

What would you like to see FILL be, do? (what gifts offer / what directions)

- 3 to 5 recommendations or priorities
- Engaging a broader circle of diversity among Canadian Churches
- Wider Forum for discussion + reflections where don’t have to end with binding recommendations – allow thinking/ talking/ speaking
- A place for dialogue + a place we can meet
- Communication across reference groups [of CCC]
  - Interfaith as part of conversation
- Interested in Interfaith
- Scrupling
  - A hearing out what is on the minds of the community
- Produce grassroots, hands on workshop resource on intercultural ministry similar to *Cracking Open White Identity*
  - story based, introductory, ecumenical
  - Accessible workshops that could be facilitated by others
- Maintain focus on racial justice as part interculturality
- Encouraged to continue having days like today
  - Dialogue days/ecumenical
- Continue to have a multi-day ecumenical educational process (like DUIM)
o not focus just on DUIM – discern what other program
o [Description was given of 5 day “Engage Difference! Deepening Understanding for Intercultural Ministry” (DUIM) program

- Awareness of own story and macro level things we can share
- An anthropology of intersectionality
- Development of regional ecumenical networks
- Opportunity to caucas
  o Denominations groups
  o Racial or ethnic groups interdenominationally
- Require seminary students to take DUIM program – introduce as a course
- Are leaders trained in anti-racism and ministry across cultures?
- Training in intercultural ministry
  o Effective strategic engagement of leaders
    ▪ Pressure for this from a group like this?
- Challenges of clergy from other cultures
  o Knox college - not systematic
  o R.C. – different in different dioceses
- Offer resources and training for lay people
  o Including where they are in a congregation when the leadership not engaged in intercultural
  o Lay, congregational resources
  o Leadership training through seminaries
- Tyndale Intercultural Ministries Centre
  o ministers need research
  o Beyond the Welcome
  o Faith and settlement of New Canadians
    ▪ Wealth of potential resource in FILL
  o Research + Resources
    ▪ Ureach Toronto
    ▪ Ureach Canada
    ▪ Ureach Calgary – partnering with Ambrose college
  o Online training
- Development of framework resource
  o That offers all the places this work is offered across Canada
- Discussions of effective leadership
- Movement building
  o More learning - as grassroots but also an organisation
  o what are models, who is doing, how do, what keep in mind
- Targeted resources for a youth demographic
- Make an effort to be interculturally representative
- break with traditional European leaders at the top
- Fine line between Christian interculturality and interreligious discourse
  o Other Christian traditions get forgotten
  o FILL can help define this
- Interculturality, etc. is often accompanied by a low theology
  o Provide solid and sound theological resources
FILL could provide these kinds of resources

- Mandate talks about education
  - Make primary to bring change/transformation
  - Include change and transformation in the mandate; not just gathering and workshops, but also process

- Training leadership resources for transformations
- Opportunities for Caucusing
- Strongly grounded theologically
- Focus on DUIM program and training
- Maintain a strong network
- Taking the intercultural conversation into the CCC
  - CCC focusses on diversity of denominations
  - Ignores (at expense of ?) other diversity
  - There are questions of sustainability
  - Need a process of inviting conversation in the CCC to help recognize what it needs
  - Provide a safe space for CCC to discover this

- Offer an entry into DUIM program
  - Something shorter before taking 5 day course

- Critical theology around how our theologies have maintained the dominant culture
- FILL try to change structures of denominations
- What offer to the diaspora?
  - Intentionality of how offer resources and help them

- Importance of Interfaith?
- Canadian Interfaith Reference group (CIRG) is here [at consultation] because realize importance of engaging intercultural and interfaith...and engaging FILL

Denominational and organizational commitments

Closing remarks

Peter Noteboom

Jonathan Schmidt
5.8 Closing prayer and sending

Niki Andre

a reading too by niki andré

we are in this together

divided...
    we..
        are falling

so we come together as One Body
    each offering - opening our unique gifts, wisdoms and positions
        to the wider Whole

may we go forth together now
    as One

    Body of Christ;

be the peace and justice we wish to see in the world

God make it so
Amen
6. FILL & CEARN consultation
Video-conference #1: May 7 2018 1:00 – 3:00 PM (Eastern Time)

6.1 Issues
6.1.1 Diversity
In your contexts (national church, local, institutional) what are the issues around diversity and relationships across culture?

- Victoria, Vancouver Island – growing population of refugees, other newcomers
- congregation mainly white
- as more non-white newcomers came to Victoria in the last 2-3 years began to worry about inter-cultural conflict
- concerned about people not understanding culture of newcomers especially those of Asian descent
- holding workshops with congregants using DUIM resources; higher attendance when minister is additional facilitator

- UCC heralds diversity and inter-culturism but has difficulty recognising own focus on ethno-centrism
- When envisioning growth, white people in United Church see it as coming from people like themselves (not growing numbers of newcomers)
- sharing power a challenge in cross cultural work

- people don’t understand the depth of their Eurocentricity
- sharing power is difficult
- people don’t want to change
- response to guilt is often to try to “fix” others
- possibly more success in interactions with new-comers since focus is to try to meet their needs
- Salvation Army hosting 2nd pow-pow this year; trying to take a secondary role to that of the Indigenous people

- French vs. English major issue
- don’t join together for events
- Orthodox communities also face language barriers (Russian, Greek, Romanian)
- Reps from different denominations work together but challenge to have communities at large join together
- Younger people seem to be more open
6.1.2 Race

In your context, what are the issues around RACE and across RACIAL RELATIONSHIPS?

- 2018 Week of Prayer for Christian Unity service held in oldest Black United Church in Montreal (Union United?); first time so many white people worshipped there
- Example of people in congregation assuming Asian young woman (American) did not understand English; not an uncommon response
- Russians (who were white) treated differently
- Racial profiling very present
- More middle-class people are, more distinctions based on colour
- Many all white communities in the past (in Alberta); interesting to see how kept others out
- Good people but deep distrust of unknown
- How to educate and teach?
- When Asians enter congregation assume will be a burden: what do they want from us?
- Church does lots of charity but when people from other culture come into church attitude is different
- Hears negative, ignorant comments – trying to ignore
- Working with indigenous group showed different attitudes to process; Indigenous point of view - important to build relationship before tackling issues
- Working with indigenous group brought growing awareness of “settler”, “Indigenous” and “newcomer”
- Number of new-comers offers opportunity for conversations around issue of racial polarisation
- In Prairies racism intimately linked to Indigenous identity
- Maybe newcomer arrival offers opportunities for orthodox communities as well
- Orthodox communities outside of life of churches in Canada
6.3 CELEBRATIONS & CHALLENGES: What are you doing as a denomination?

Salvation Army
- Hosting a pow-wow (last year and this year); giving up leadership to the Indigenous group; important enough for 5 of top leadership to attend
- At City Hall in solidarity with Muslim community after backlash from an assumed terror attack (proved not to be)
- Each year produce a video stories to help educate about situations in different countries; hope to change peoples’ attitudes through story

United Church
- Holding mini DUIM workshops; 12-18 people; sometimes with the minister
- Monthly intercultural lunches at different restaurants
- Knox United – grassroots community; organic and very diverse

Montreal Ecumenical
- Last 5 years choosing a different church for the services for the Week of Prayer for Christian Unity; over 400 people one year
- Provides opportunities for different communities to meet

6.4 What do you NEED and OFFER as a denomination?

United Church
- Honesty
- To be engaged with the diversity in the community
- Tools to help those trapped by fear that is preventing them from changing; tools to help them change and be changed by others
- Tools to help people understand own need to change
- Multicultural celebrations; e.g., Mosaic event in Saskatchewan
- Educational tools e.g., current videos about people from other cultures; maybe produced by national church
- Educate newcomers about Canada
- (Maybe turn to education too quickly; may use to avoid pain)
- Collectivism philosophy may be helpful mind-set; (as opposed to individualism)
- Need help to restructure thinking
- Cross-cultural literature may be a good resource in this area

Salvation Army
- all churches working together on good training on guilt and denial; including what to do with these emotions
- need to take “newcomers need to take on Canadian culture” out of dialogue of ‘churched’ people (hard to define one Canadian culture; European settlers didn’t take on culture of indigenous peoples)
- Help people to find their own stories - even the hurtful/harmful parts
- How to make restitution in a positive, helpful manner

**Montreal Ecumenical**
- How to engage with and appreciate other communities

### 6.5 What can we do TOGETHER?

- hear the collective voice of scripture (not only the knowledge base and sociological point of view; aboriginal peoples don’t hear a collective voice in white churches so don’t attend)
- NAIITS (North American Institute for Indigenous Theological Studies) a good resource
- Collaboratively, all churches find and use a global, non-colonial point of view
- Listen to and learn about each other’s story of engagement with the land

- Collaborate with Canadian Centre for Ecumenism
- Make use of resources of her organisation (data base of 3000 people)

- Collaboration of local churches could be a good example to wider community (vs. a competing stance)
- (Members still competing but some leaders are trying to work together)

- Whatever is done ground it in experience
- Find ways of experiencing other than “head knowledge”
- Engage voices of those who have less formal/ higher education

- Blanket Exercise is example of learning that engages more that the mind
7. FILL & CEARN consultation
Video-conference #2: May 8, 2018 1:00 – 3:00 PM (Eastern Time)

7.1 Issues
7.1.1 Diversity

In your contexts (national church, local, institutional) what are the issues around DIVERSITY and RELATIONSHIPS ACROSS CULTURE?

- Figuring out how as institutions (theological colleges) to relate to students from other cultures, especially how to integrate into Canadian academic setting.
- Also, how to do this more respectfully and multilaterally, learning together.
- Recognizing that in some cases students are preparing to lead congregations in diaspora communities; how can we contribute to that need?

- Help local ministers to have intercultural ministry skills.
- The Anglican Church is a colonizing church, and this is starting to be dealt with liturgically and institutional.
- How do we expand hymnody and other traditions to incorporate other cultures and contexts?
- Conversations about what it means to be Anglican in other cultural settings; Canadian church is in a unique place to contribute to these conversations.

- Intercultural ministry is becoming a greater part of the UCC’s identity.
- Shared a personal experience of an intercultural gathering he attended that challenged mainline churches to allow for a less confining expression of faith.
- Temptation is to create intercultural lens that is overly corrective and rigid, not allowing for freedom.

- Lutheran churches in Canada is just beginning to ask itself what it means to be Lutheran, culturally, in Canada.
- They have been involved in refugee resettlement which has pushed this issue.
- Racism is a piece that transects their work, especially engagement with indigenous and Muslim groups.
- They are here to learn how to deploy scarce resources and make representation to other bodies, e.g. FILL and CEARN.
- Need to continue the work of inclusion among Anglican churches.
- Also voiced concerns about the lack of concern for human rights among minority populations and sexual minorities.
- Her work in global relations has shown her the need to be connected and in conversation with Muslims in Canada, especially Arab Muslims, which informs work toward peace.
- Presbyterian church is very segregated both in the US and Canada—what is keeping the races apart?
- Is race a distinct category of othering?
7.1.2 Race

**In your context, what are the issues around RACE and across RACIAL RELATIONSHIPS?**

- Agrees with previous remarks regarding the need to diversify representatives in her denomination/synod who continue to be primarily of white European ancestry.

- One of the most urgent racial issues in his region involve trial last year surrounding Tina Fontaine’s death.

- Many urban areas where he lives have significant minority populations; there is a need to learn how to live side by side.

- Noted vandalism of home where sponsored refugees from his previous congregation were living—they knew the perpetrators; this is a close issue.

- Lack of resources have led to lack of anti-racism training in some contexts.

- In moving to Toronto, she has observed interesting dynamics between African and Caribbean populations—you can’t divorce race and culture.

- There is a tendency to deny racism as an issue and regard it as a problem other people have. This denies the need to recognize, deal with, and utilize resources to address systemic racism.
7.2 CELEBRATIONS & CHALLENGES: What are you doing as a denomination?

Evangelical Lutheran Church in Canada
- Limited success, narrow cause for celebration
- Some congregations have managed to move across various boundaries, but they remain isolated and rare.
- He is disappointed by how late his denomination is facing these issues.

Anglican Church of Canada
- Anglican churches have intentional relationships with other churches across the globe.
- Colonizing nature of the Anglican church can serve as a unitive force for churches around the world when engaged carefully.
- One thing to celebrate is a deep and ongoing partnership with indigenous Anglican churches and indigenous rights.
- The Anglican Church in Canada has developed resources and trainers for anti-racism workshops and has hired animators for reconciliation work and created opportunities for youth leadership.
- The Saskatoon Theological Union has worked toward learning environments to assist incoming students from other cultures and help them adjust to a Canadian context.
- Student orientation this year took place at a historic meeting place on indigenous land, beginning the year by asking where they are. This was particularly meaningful since more than half the student population come from other places and were able to share stories of the land they come from.
- The recent synod he attended gave voice to indigenous teachings on marriage, this shows maturity in intercultural relationships because it focused on an issue other than their intercultural relationship.

Presbyterian Church in Canada
- Echoes sentiments regarding a connectional church regarding the PCUSA.
- In her church there is an intentional push to hire diverse faculty and allowing other ethnic groups to use sanctuaries.

United Church of Canada
- The United Church has helped with the TRC; churches increasingly acknowledge the land on which services are taking place.
- There has been an uptick in the conversations UCC churches are engaging in with Muslims in their mosques.
- He sees an increase in interfaith conversations rather than ecumenical ones.
7.3 What do you NEED and OFFER as a denomination?

**Anglican Church of Canada**
- A sensitivity to regional needs and communities is needed because the dynamic is different there than in urban areas.
- In his area, history of multiculturalism extends further back than elsewhere; there may be something to learn in the historical relationships between Norwegians and Russians in his area.
- Affirms the need to continue these conversations and celebrate the work of breaking down barriers.

**Evangelical Lutheran Church in Canada**
- Capacity is a difficulty for the ELCC in Canada; it is helpful to have a forum within the CCC to discuss these issues.
- Because his church is a bit behind in these issues, it is helpful to see what is working elsewhere and learn from those examples.
- He is optimistic that his church is gradually adopting a more outward-looking focus.

**United Church of Canada**
- Reiterated statements as they also characterize the UCC.
- The UCC can offer a model for navigating conversations on sexual orientation, etc.
7.4 What can we do TOGETHER?

- Sharing tasks like research and summarizing books so not everyone has to read all of them.
- Sharing trainers and other resources to conduct workshops, etc.

- He tries to make every Epiphany Sunday about intercultural matters and frequently looks for resources at that time. Most of the articles he finds are written by the same 2-3 people. We should find, share, or initiate articles and other resources by a broader group.
- He would like to find resources from other denominations that are more succinct than the tendency in his own church to be wordy.

- FILL fulfills an important teaching resource; as is the DUYM model and CEARN.
- Would be helpful to have a day-long DUIM seminar to offer basic materials for people who can’t do the full five days.
- The CCC has a larger teaching function to deal with and provide a point of entry point into this conversation.

- He is thinking about Canada-wide partnership between theological colleges can be established; this could be a need FILL could help with.
- Saskatoon Theological Union can contribute a voice to the non-urban conversation and help decenter anti-racism conversations away from political agendas.
- He hopes that FILL increasingly recognizes regional differences.

- Tyndale is doing amazing work with intercultural ministry and church planting; this could be a bridge to more conservative churches.
8. FILL & CEARN consultation
Video-conference #3: May 15 2018 1:00 – 3:00 PM (Eastern Time)

8.1 Issues
8.1.1 Diversity

*In your contexts (national church, local, institutional) what are the issues around DIVERSITY and RELATIONSHIPS ACROSS CULTURE?*

- Understanding cultural customs and worship practices; learning how to incorporate different practices
- Creating a whole new culture within the church by incorporating the various cultures present
- The landscape in her community is that the cultures are more separate and less incorporated than in Lee-Ann’s
- The big challenge is language and understanding what it means to be Canadian
- It’s not about changing the way they worship because their tradition is very old, the question is how to be more incorporated with the world around them and interculturally—how to get involved in ministry work even though there is only one culture in her church
- The inception of her church is in missions
- In the UCC, there are many languages and cultures present but the official languages are French and English. It is very difficult for French people to sing English hymns; it is difficult to combine the two.
- The big question is how to incorporate English and French together, particularly in large parishes in urban areas like Montreal.
- It makes a difference where you are, if you are in a big city or not, because there is a big difference between the two.
- Mentions her experience studying at a community-based United Church theology centre as well as the UBC Vancouver School of Theology Indigenous Summer Program; this challenges her to think about the different worldview—i.e. the dominant worldview and the indigenous one—and how worldview affects everything.
- Churches are used to doing things a certain way which makes it difficult to be more inclusive.
- The programs she mentioned have talked about how different churches are moving in together and sharing buildings, etc. Indigenous can’t just move in to other buildings, it must be more than this.
- There are very few indigenous people at the personal church she attends, and it is hard to form relationships. This has led to a big sense of disconnect between her daughters and her congregation.
• After DUYM, her congregation thought about holding a different cultural service another night of the week, but it doesn’t seem to be happening.
• She is prioritizing language revitalization and sharing circles at Knox; she would also like to see more bridges between settler and indigenous churches.

8.1.2 Race

In your context, what are the issues around RACE and across RACIAL RELATIONSHIPS?

• In her congregation, she finds that the older generations have a harder time integrating with members of other cultures.
• They have a large Nigerian population and have found that “nodding” to them is a sign of respect rather than assent; they don’t seem to assert their voice. They have begun having conversations with a couple recognized as an elder in the Nigerian group to determine what they want and need.
• Saw similarities between her experiences and above. The two commiserated on the tension between wanting to engage but being afraid of offending people of other cultures in their congregations.
• The people who are in need are less likely to come to church because they don’t feel accepted.
• She senses that there is a pressure for minority cultures and races to “suck it up” and move on from these issues or become like non-indigenous.
• She uses the church to reach out to other cultures but it’s not the church doing this per se, it’s just her through the church.
• The church is increasingly losing its relevant among indigenous populations. The church needs to help indigenous people actualize their indigenous selves, as God created them.
• Many education institutions are in the process of indigenizing their curriculum on topics like race and culture.
• How does the church apologize? This would involve the church being open to indigenous worship and seeing it as worship. Should there be an all-nations indigenous worship circle?
• She notices that although people can sit wherever they want inside a church, but people still tend to sit separately from their culture.
• It should be the minister’s duty to mix things up.
• Her situation is different because her congregation is majority one race and struggles with the fear of the other, especially with issues around intercultural/ racial marriage.
8.3 CELEBRATIONS & CHALLENGES: What are you doing as a denomination?

Salvation Army
- Her congregation in the last five years has done a good job of reaching out to the Mandarin and Korean populations, the majority of whom come from atheist or Buddhist households.
- At the end of the month, her church has a potluck where people bring food from their cultural background which opens up connection and conversation.
- The leadership team at her congregation reflects the cultural backgrounds present and Caucasians are in the minority.

United Church
- Much of her own efforts as a student has allowed her to focus on the solution by speaking with both indigenous and non-indigenous people.
- She sees indigenous people taking steps in their own spirituality.
- As far as challenges, she mentioned that because Vancouver is so intercultural, it is hard to reach out to more than a few at a time.
- Her congregation also has a potluck.
- They also have a section of the service in French.
- During the summer, they have a summer picnic with an intercultural menu.
- During February, black people come and give their testimonies for Black History Month.
- At Knox, many different people and cultural groups use the facilities.

Mar Thoma
- Her community has a platform to bring all communities in her denomination together through food, entertainment, music, and sports.
8.4 What do you NEED and OFFER as a denomination?

United Church
- Sees a need for more sharing circles
- Coming together around faith to address suicide prevention and intervention, especially among indigenous youth
- If you have one person in a congregation from another country, it’s important to listen to them in order to learn from them and make them feel welcome.
- She was the first black person in her congregation, and she is the minister.
- She has been invited by members in her congregation to sing hymns from her own language, which has helped to build bridges.

Salvation Army
- Sensitivity training that is specifically focused on the church environment
- The Salvation Army has ministries across Canada in some languages like Mandarin or Laotian, but not much to offer in terms of intercultural development and outreach. Their social services are given without discrimination and this opens doors.
- Also added that having more expertise and resources for helping refugees would be helpful.
- The Salvation Army is global, but this strength is being under-utilized.
- In Toronto, they do have a representative and intermediary for indigenous cultures.

Mar Thoma
- Her tradition needs more chaplains and mentors to provide spiritual formation.
- They can offer people ready to serve and a new space. They’ve used the space to host blood drives and other community events.

8.5 What can we do TOGETHER?
- Are unable to answer because this is their first experience with FILL and CEARN.
- Thinks it would be a good idea to facilitate more conversations like this one in different local areas and on different scales between different denominations.
- Another need would be sensitivity training, especially in multicultural communities and urban areas.
- Help her learn more about what FILL and CEARN do.
- Inviting indigenous people to be a part of leadership, e.g. DUIM.
- Moving beyond the status quo
- Make indigenous people more visible
- Appreciating Canadian model of multiculturalism.
- Providing anti-racism training especially to target structural or hidden forms of racism.
• Listening is key—to newcomers and people of other cultures.

9. Representation
All of the member denominations of the Canadian Council of Churches and bodies of the Canadian Council of Churches were invited to participate in this consultation. Also invited were a number of institutions with relationships to the work of the CCC, FILL, and CEARN.

9.1 Participating denominations and institutions
• United Church of Canada
• Former Board of the Canadian Churches Forum
• Alumni of the “Engage Difference! Deepening Understanding for Intercultural Ministry” program (CCF/FILL)
• The Canadian Ecumenical Anti-Racism Network (CEARN)
• Governing Board of the Canadian Council of Churches (CCC)
• Canadian Conference of Catholic Bishops and a number of Roman Catholic communities
• Anglican Church of Canada
• Canadian Council of Churches Working group on Sexual Exploitation
• Tyndale Intercultural Ministries
• Salvation Army
• Presbyterian Church in Canada
• Evangelical Lutheran Church in Canada
• Religious Society of Friends (Quakers)
• Wycliffe College (University of Toronto)
• Pentecostal Assemblies of Canada
• CCC Commission on Justice and Peace
• CCC Commission on faith and Witness
• Five Oaks Centre
• CCC Christian Interfaith Reference Group
• Canadian Baptist Ministries
• Knox College (University of Toronto)
• Christian Reformed Church North America
• Canadian Centre for Ecumenism
• Mar Thoma Church
• College of Emmanuel and St. Chad (University of Saskatchewan)

9.2 Geographical Representation
• Toronto, ON
• Vancouver, BC
• Montreal, QC
• Ottawa, ON
• Ville St. Laurent, QC
• Winnipeg, MB
• Pointe-Claire, QC
• Lake Country, BC
• Lachute, QC
• Fonthill, ON
• Paris, ON
• Markham, ON
• Thornhill, ON
• Scarborough, ON
• Burlington, ON
• Edmonton, AB
• Waterloo, ON
• Stillwater lake, NS
• Saskatoon, SK
• Hamilton, ON
• Victoria, BC
• Saskatoon, SK
• Brandon, MB

9.3 Self-identity/social locations

• White
• Middle-class
• Female
• University educated
• Working class
• 1st generation
• Mixed
• Black
• University educated
• Living under poverty line
• Celtic Canadian
• Religious sister
• University degree
• Theologically trained
• Fat
• Irish Canadian
• Ordained
• Lay
• Gay
- Visible minority
- Student
- Cis-gender
- Heterosexual
- Able bodied
- Settler
- Senior
- Korean
- Academic
- Latino
- Top of the pyramid
- Rural Quebec
- Chinese
- English as first language
- Euro-canadian
- Haligonian
- Male
- LGBTQ
- West coast
- Elder
- Overly educated
- Hong Kong born
- Middle age