

Final Report of the Intercultural Ministry

Priorities 1 and 2

Rev. Dong-Chun Seo
Revised June 2, 2016



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Please refer to the separate document “Intercultural Ministry Final Report Priorities 3 and 4 – June 2016” for further details on work completed by the Intercultural Minister during 2014-2016

Introduction

A personal message from the Minister for Intercultural Congregational Development of the South West Presbytery (SWP)

I am grateful to have had the opportunity to work as the first Minister for Intercultural Congregational Development of the SWP.

There are many people who have contributed to and supported my role Minister for Intercultural Congregational Development. I would like to thank the members of the Intercultural Ministry (ICM) Support Group: Gail Hamblin - in particular for her oversight and project management support, Victor Kitagawa, Rev. Louise Mahood, Barry Rieder, and Rev. Irene Ty, for their advice and guidance throughout this whole process, as well as the members of the Intercultural and Diverse Communities in Ministry (ICDC) Committee. I also appreciate the efforts of Catherine Smith and Henry MacLeod, Co-Chairs of the SWP, in preparing and arranging supports for this role and for their continued hard work. David Allen, staff supervisor, always provided support and encouragement necessary for my ministry through regular supervision. I would also like to thank Connie denBok for her time and kindness in providing valuable review and feedback on this report.

At the same time, I would like to express my gratitude to the individual congregations that participated in the this process - whether through workshops, meetings, or interviews – each of them shared their stories and experiences with me and with each other in a way which enriched this role and this movement in our Presbytery toward ICM.

In addition, I appreciate the help, advice and opportunity to work with several people, in particular: Norm Greene, Minister for Mission; Dale Hildebrand, Conference Personnel Minister; Susie Henderson, staff for Communication and Community Engagement; and the excellent administrative staff in the SWP and Toronto Conference.

Finally, the SWP must be recognized for its vision for ICM and its courage and efforts to create a position of Minister for Intercultural Congregational Development. The SWP has been progressive and forward thinking in applying the General Council's decision to create Intercultural Ministry as an integral element of ministry within The United Church of Canada (UCC). I am very proud to have been part of this first step in our collective Intercultural Ministry journey with all of the members of the SWP.

- Rev. Dong-Chun Seo, June 2, 2016

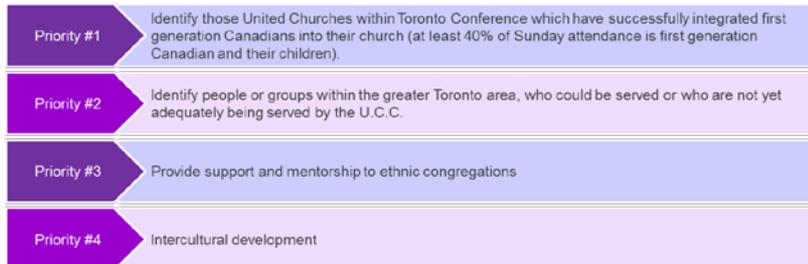
Executive Summary

This document reflects the final report summarizing the activities and outputs of the work completed by the first Minister for Intercultural Congregational Development in the South West Presbytery.

The Minister was asked to focus on 4 priorities during the 2 year term – This report will focus on Priorities 1 and 2

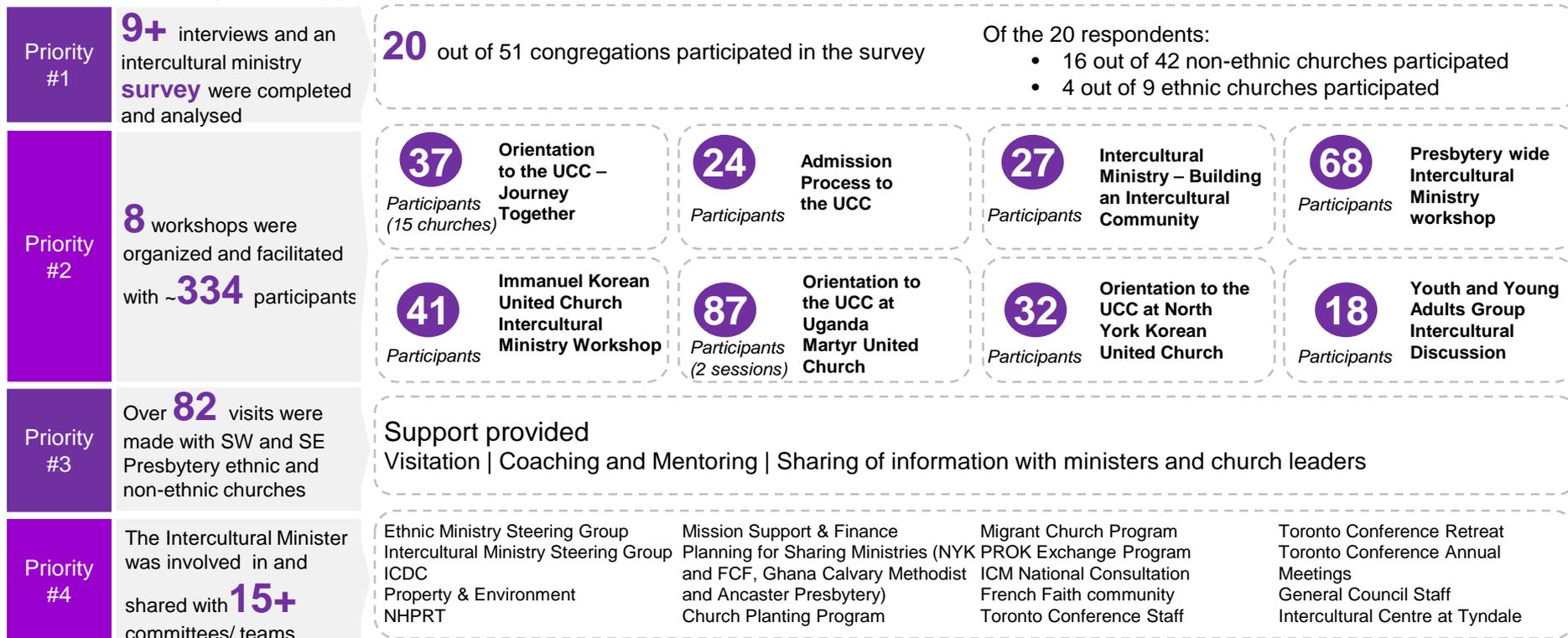
Within the role of the Minister for Intercultural Congregational Development the focus of activities was prioritized on first generation Canadians as a beginning, with the intent to benefit other aspects of diversity in the future work of the Presbytery as a whole.

This report focuses on priorities 1 and 2 only. Please refer to the separate document “Intercultural Ministry Final Report Priorities 3 and 4 – June 2016”



A broad range of activities were completed to support these 4 priorities as outlined below

Please refer to the report and appendix for additional details



Final report

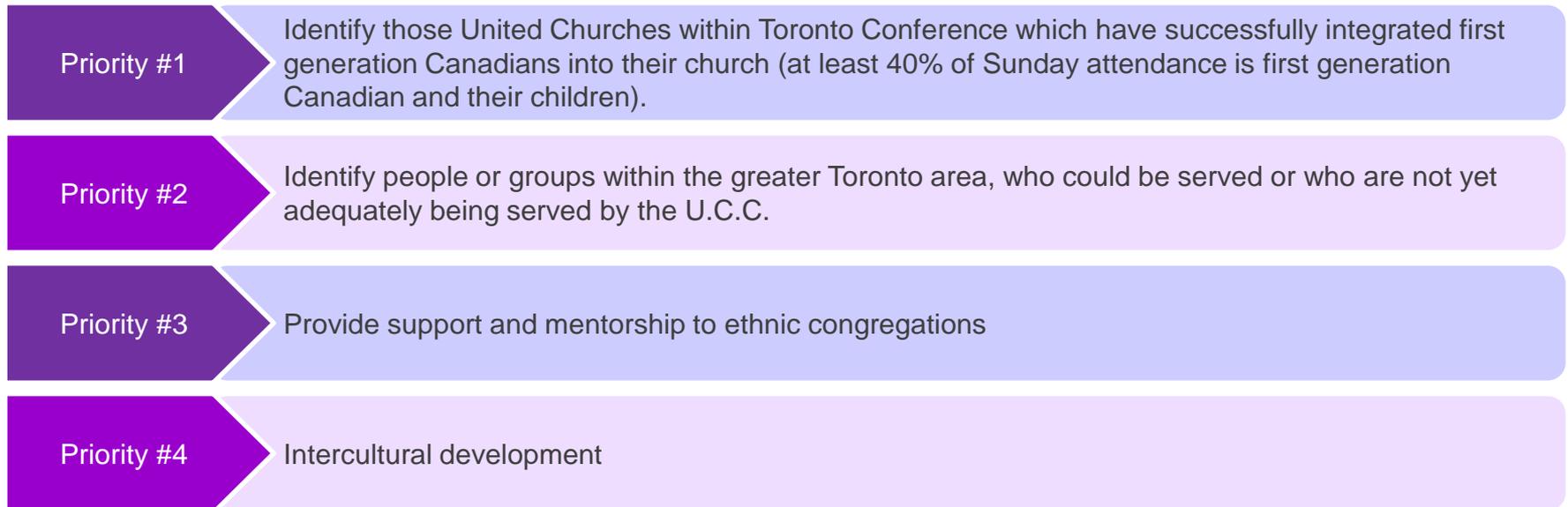
Priorities 1 and 2

Overview of priorities of the Minister for Intercultural Congregational Development

This document reflects the draft final report summarizing the activities and outputs of the work completed by the first Minister for Intercultural Congregational Development in the South West Presbytery.

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Within the role of the Minister for Intercultural Congregational Development the focus of activities was prioritized on first generation Canadians as a beginning, with the intent to benefit other aspects of diversity in the future work of the Presbytery as a whole.



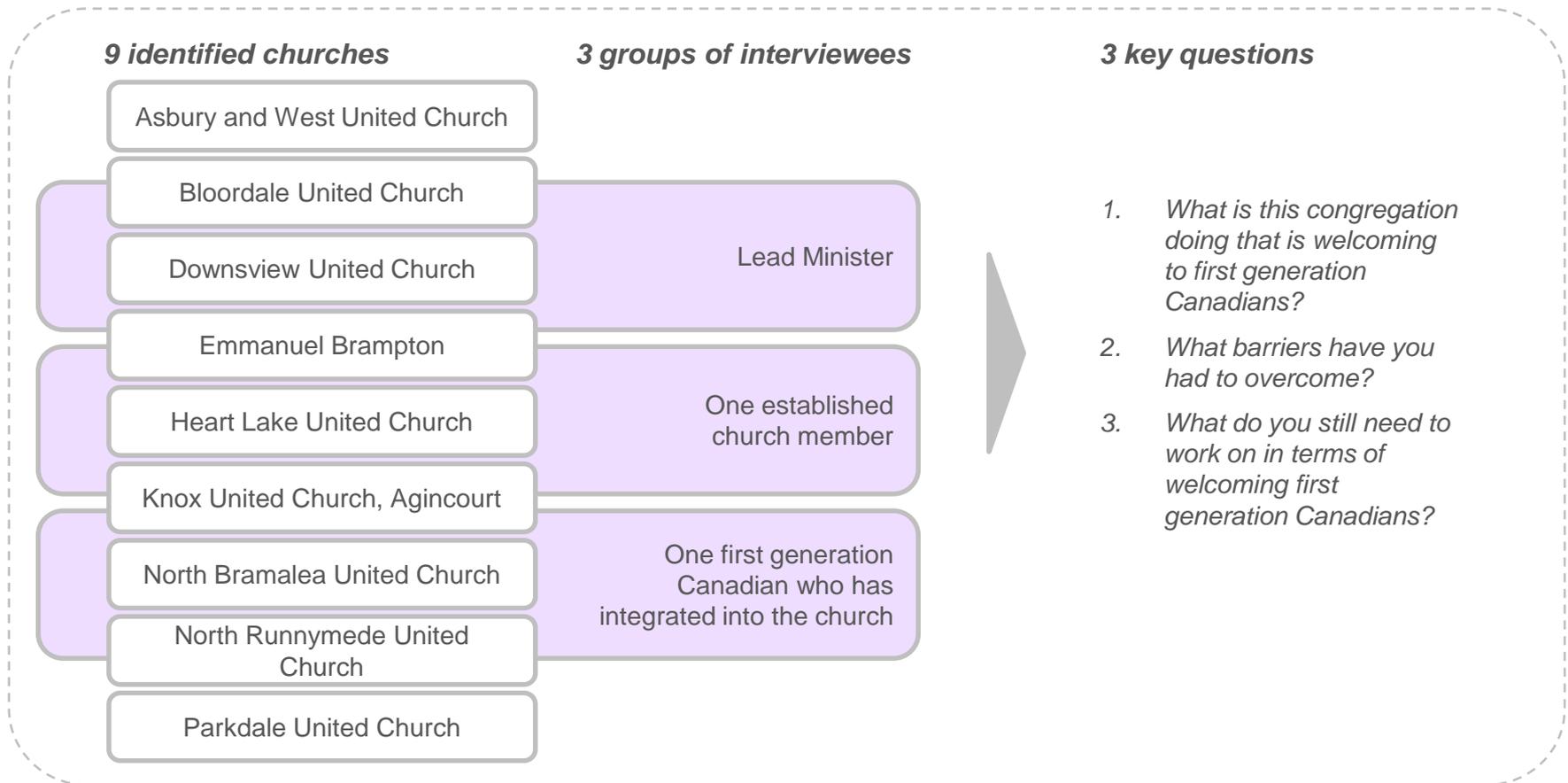
Please refer to the separate document “Intercultural Ministry Final Report Priorities 3 and 4 – June 2016” for further details on work completed by the Intercultural Minister during 2014-2016

Sources: (1) South West Presbytery, Toronto Conference. Intercultural Ministry Work Plan – Draft.

Priority #1: Identify those United Churches within Toronto Conference which have successfully integrated first generation Canadians into their church

The Minister completed interviews with each of the identified churches to identify practices which are effective in including first generation immigrants

Please refer to the appendix for detailed summaries of the interviews with each church



Priority #2: Identify people or groups within the greater Toronto area, who could be served or who are not yet adequately being served by the U.C.C.

The Minister worked together with the Supporting Group to develop a list of interviewees to understand how other denominations have integrated first generation Canadians into their church

Please refer to the appendix for detailed summaries of the interviews with each church

4 identified organizations

Bramalea Baptist

Anglican Diocese

Presbyterian Church of Canada

Canadian Baptist of Ontario and Quebec (CBOQ)

3 key questions for Bramalea Baptist

1. *What is this congregation doing that is welcoming to first generation Canadians?*
2. *What barriers have you had to overcome?*
3. *What do you still need to work on in terms of welcoming first generation Canadians?*

3 key questions for mainstream organizations

1. *Have there been any policy changes that have supported the inclusion of a more diverse population?*
2. *Have there been any grants made possible using a different approach to including this population?*
3. *Has an enviro-nics survey been utilized and in what manner has that information been utilized?*

Note – The Minister met with the Presbyterian Church of Canada on June 1, 2015; however, as their reported no significant answers to the questions asked, there is no summary presented for this group

Several common strategies are reported to be used to welcome first generation Canadians

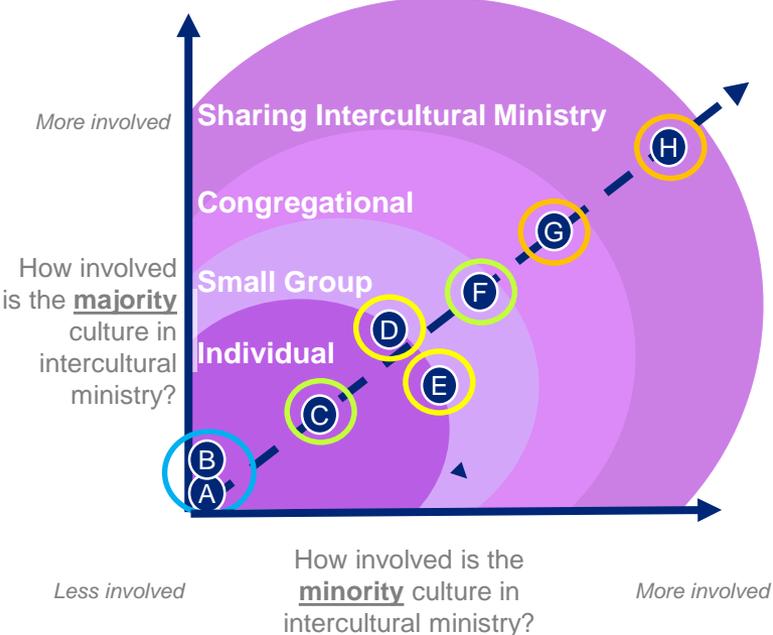
Interviews suggest that congregations in the South West Presbytery may rely more on simpler, shorter, individual level strategies to welcome first generation Canadians and less so on the more longer term, complex strategies

Interview completed found that there are many areas of commonality in the individual strategies used to implement intercultural ministry and as illustrated below:

- 9 of 9 churches interviewed gave one or more example of using this strategy
- 6 to 8 of 9 churches interviewed gave one or more example of using this strategy
- 4 to 5 of 9 churches interviewed gave one or more example of using this strategy
- 1 to 3 of 9 churches interviewed gave one or more example of using this strategy

Illustrative examples of potential strategies to implement intercultural ministry

The more that both majority and minority cultures choose activities and strategies which bring us closer to a sharing intercultural ministry we may feel that it takes more effort, it takes more time, it may be riskier and it may even cause us some discomfort in the beginning - but the rewards may also be worth it in richer, deeper, longer relationships



- **A** Welcome book, welcoming sign, visible participation in community events (e.g., funerals, walkathons)
- **B** Proactive greeting/connection before/during/right after Sunday service (e.g., greeters, introduction in service, introduction relay system, connection card, welcome bag/DVD)
- **C** Proactive invitation to Sunday service or activities during weekdays and/or support to attend such activities (e.g., transport)
- **D** Proactive visitation by the majority culture or invitation to visit by the minority culture outside of Sunday service and/or newcomer specific welcome events
- **E** Proactive invitation and let others be involved in worship/church life activities (e.g., leadership of prayers, scripture readings, events, committees)
- **F** Inclusion of elements of customs/traditions from other cultures/age groups during worship (e.g., prayers/songs in different languages, bilingual or joint services, leaders from different backgrounds) or as part of congregational life celebrations (e.g., food, music, holidays) either occasionally or regularly
- **G** Practical use of strategies to balance linkage with cultural groups while remaining strongly connected to the church (e.g., coordinator or contact person for different cultural groups; buddy system for newcomers; small group ministry which may or may not be language based; facilitated sharing of stories and experiences)
- **H** Intentional, proactive, and open discussions, space, and support to have honest dialogue around hidden habits and unspoken norms which may be perceived as barriers to being a diverse community which crosses cultures, languages, traditions, as well as ongoing, unified efforts and planning to become a shared ministry with shared power in church decision making

Best practices identified

Make welcoming a whole church responsibility which goes beyond the church entrance and which lasts beyond the Sunday service

- At a minimum, welcoming includes approaching people proactively in a friendly manner and finding ways to make them feel comfortable and that they belong without putting pressure on them
- Find ways that work for your congregation to get to know a person individually through personal approaches (e.g., having a conversation at fellowship, inviting them to an informal event at someone's home), rather relying solely on more formal ones (e.g., nametags, guest books, greeters). Consider whether and when formal welcome events would work for your congregation and its newcomers (e.g., welcome events)

Be a visible participant and leader in your community – make it easy for newcomers to find you and find information about your church

- Make it easy for newcomers to recognize the church and find out information
- This may include, for example, sharing information with newcomers through various methods including potentially social media/website – keeping in touch on church life; having a clear sign; or participating in social events in the community such as fundraisers

Include all ages in your welcoming process

- Include the children and youth in the welcoming process – ensure that you create the opportunity to invite them in to participate rather than waiting for them to come to you

Find to ways where your congregation can identify themselves in your church's worship, communication, and planning

- Put yourself in the newcomer's shoes and consider what else would make you feel comfortable and help you to participate – e.g., language, transportation, food, music, materials to take away and reflect upon
- Consider how much your church's communication, worship, celebrations, etc. appropriately reflect the experiences, language, and background of your congregation
- Ask yourself whether newcomers have been genuinely invited to share their talents and abilities with the congregation

Be intentional in raising awareness around the actions and behaviours that support / diminish your congregation's ICM and relationships

- Create the space to have honest dialogue around hidden habits and unspoken norms which may be perceived as barriers to being a community which crosses cultures, languages, traditions.
- Consider which strategies will help your congregation build bridges across differences (e.g., coordinator or contact person for different cultural members; buddy system for newcomers; small group ministry; facilitated sharing of stories and experiences)

Best practices identified (continued)

Build a toolkit of strategies that will all contribute toward a strong intercultural ministry

- Ask yourself if you have considered tools outside of your typical toolkit and comfort zone
- Learn from the experiences of congregations and consider implementing, for example:
 - Welcome book, welcoming sign, visible participation in community events (e.g., funerals, walkathons)
 - Proactive greeting/connection before/during/right after Sunday service (e.g., greeters, introduction in service, introduction relay system, connection card, welcome bag/DVD)
 - Proactive invitation to Sunday service or activities during weekdays and/or support to attend such activities (e.g., transport)
 - Proactive visitation outside of Sunday service and/or newcomer specific welcome events
 - Proactive invitation and let others be involved in worship/church life activities (e.g., leadership of prayers, scripture readings, events, committees)
 - Inclusion of elements of customs/traditions from other cultures/age groups during worship (e.g., prayers/songs in different languages, bilingual or joint services, leaders from different backgrounds) or as part of congregational life celebrations (e.g., food, music, holidays) either occasionally or regularly
 - Practical use of strategies to balance linkage with cultural groups while remaining strongly connected to the church (e.g., coordinator or contact person for different cultural groups; buddy system for newcomers; small group ministry which may or may not be language based; facilitated sharing of stories and experiences)
 - Open discussions, space, and support to have honest dialogue around hidden habits and unspoken norms which may be perceived as barriers to being a community which crosses cultures, languages, traditions, as well as ongoing, unified efforts and planning to become a shared ministry

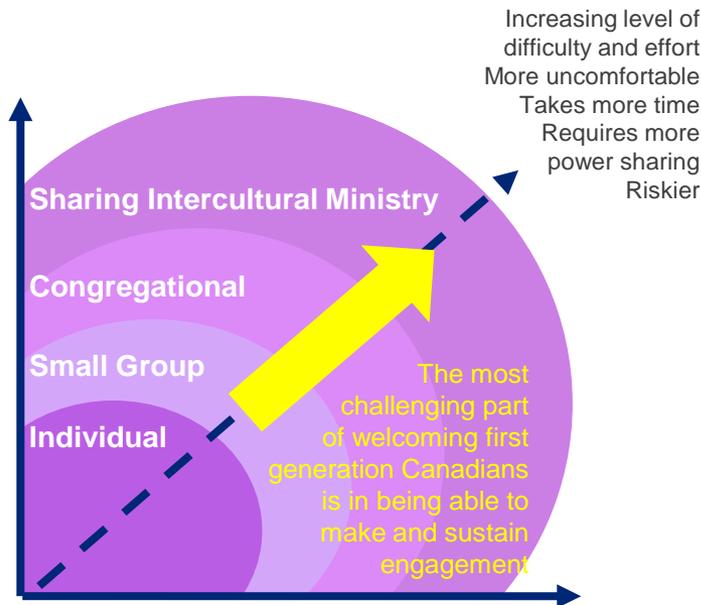
Barriers identified

While there is interest in forming longer standing and deeper relationships with first generation Canadian newcomers, it is often challenging to know how best to do so

The congregations interviewed were keen to engage with first generation Canadians in ways to go beyond the Sunday service, however, found it could be challenging to engage newcomers in a way which brought them in as an actively involved member of the congregation.

There is awareness and willingness but congregations may not yet have the optimal combination of ideas, leadership, and resources to bridge this gap.

Illustrative examples of barriers in implementing intercultural ministry



During interviews completed the most common barriers mentioned involved the following:

- 8 of 9 churches identified challenges in making and sustaining engagement in an intentional manner
 - e.g., increasing awareness and participation among younger generations, refugees, the broader community
- 5 of 9 congregations identified the need to better integrate and apply leadership, knowledge, and participation in intercultural ministry
 - e.g., developing action plans, leading the congregation, better understanding each other's culture, overcoming differences in language and culture respectfully, balancing diversity in communications, customizing ministry and pastoral care to diverse needs, being prepared to have honest dialogue in truth and reconciliation)

Barriers identified (continued)

Additional 'hidden' barriers were also highlighted

- We have to listen to and understand newcomers' theology – but we do not always want to hear it
- We need to have intentionality to be intercultural in our ministry as a whole congregation
- We need power sharing in our congregation
- We have cultural imperialism in our congregations
- How can we deal with other issues with LGBTQ?
- We are friendly to new comers within the majority culture but we are not friendly to those in minority groups
- Everyone depicted in resources are all 'white'
- Mainly 'white people' feel uncomfortable and not easy to deal with transitions
- We have to see people as people, not based on colours or cultural differences
- Sometimes the children of first generation Canadians parents have a hard time adjusting between their parents' generation and culture the Canadian culture (e.g., 'sandwich' generation)
- Some people do not see perspectives from other peoples' point of view – they just want to see things from the majority culture's point of view
- It's not about us – we are members of God – when we meet and greet first generation Canadians, we should let them be themselves and respect who they are. They should not have to become like us.

Lessons learned

There is value in having a common leadership, overarching model/principles, and toolkit so we are clear on our shared vision and can draw upon shared lessons learned

As Intercultural Ministry is still relatively new to our congregations, it is important to be able to provide ongoing leadership and support to our leaders and congregations to provide guidance, ideas, and encouragement on their journey. A clear vision and structure that is shared is helpful so that we can walk towards a similar goal. We should be able to clearly say what we will look like when we say are successful in our intercultural ministry mission.

Each congregation may take slightly different paths toward realizing a common vision

There may not be a single prescription for a 'correct' or 'best' model for intercultural ministry – there are many variations in how we greet our newcomers, including first generation Canadians and we will likely find slightly different ways to put intercultural ministry into action as well. We can share a common vision and structure and still adapt strategies to fit each congregation's unique situation, level of interest, and maturity. We as Canadians are proud of our unity and integration while holding onto our rich diversity and avoiding "assimilation" – we can also find many ways to unite our congregations and presbytery without losing the richness of our diversity.

The South West Presbytery can build on a foundation of interest and willingness to participate in intercultural ministry

We have started the conversation around intercultural ministry and there is interest in continuing to participate. The South West Presbytery can play an important leadership role in helping to keep the momentum going.

In the South West Presbytery, intercultural ministry will need a community of leaders

While congregations may express it slightly differently, a common theme is the need for leadership within and across congregations to support intercultural ministry. Changing our relationships with one another takes time, encouragement, friendly reminders and examples of how this has already been done.

This will likely require a core group of leaders who will continue to plan, champion, and communicate about intercultural ministry – for example, through the support group or through the ICDC and others within the South West Presbytery. They will need to provide support to the congregations but also to one another to recharge and refresh their own ideas and momentum.

In each congregations, intercultural ministry will need to begin from inside

Similar to the South West Presbytery, in each congregation, there will need to be a core group of leaders who will plan, champion, and communicate about intercultural ministry. They will need to provide support to the congregations and connect back to the South West Presbytery, as well as support one another.

Lessons learned (continued)

As one element of our intercultural ministry, we have found many effective ways to be warm and welcoming toward newcomers, including first generation Canadians

Welcome first generation Canadians in a way which is warm and friendly and which is sensitive that we may not want to overwhelm them. These strategies tend to be shorter term, relatively simpler for example, including traditional greeters and welcome books, as well as relay systems where we ensure the new visitor can be contacted by multiple people over time.

We recognize that despite our best efforts, it is not always easy to develop the next level of relationship with first generation Canadians

Start to go beyond the Sunday conversations and build a deeper understanding of one another's story, including understanding one another's culture. We are not always sure of how to do this and would benefit from guidance.

We may need to consider focusing on targeted, areas where we would like to build strong “bridges” across cultures – whether based on age, ethnicity, or any other type of cultural group

We can often begin understanding one another at an individual level. As we continue to grow on our journey in intercultural ministry, we may want to choose a few areas where we will focus our time, resources, and energy so that we can build deeper understanding of one another as a group. This may take some time and will help if we can focus our efforts in specific areas.

Once we have focused our goals, we may need to invest time and resources into building effective “bridges”

At this early stage in our intercultural journey, it will likely help to have specific “bridges” in place to help us as we learn a new path and walk with new brothers and sisters. Later in our journey we will likely be less reliant on the same kind of bridges as we will have the tools and language – but until then, “bridges” help shape a new path on our journey and help us find the language and make the change we need to be able to connect with one another.

Bridges can take many shapes and forms – they may be bilingual leaders, leaders who can connect with youth, tools to help us focus on learning about one another, events which help us learn from experiences in intercultural ministry across the South West Presbytery, facilitators who help coach us through some of the more difficult conversations, or classes to help develop our capabilities and knowledge.

At this stage in our intercultural ministry journey, the role of the intercultural minister will likely be an important bridge for the South West Presbytery to stay connected across congregations

The role of the intercultural minister provides value in being able to dedicate time toward being an enabler, a facilitator, a communication channel, an educator, and a partner who can speak the language and see the vision and needs of both the South West Presbytery and each individual congregation. It will likely continue to be important that the intercultural minister has depth of experience in both the presbytery/UCC as well as in ministry and congregational life and challenges.

Lessons learned (continued)

There is value in having an intercultural minister who can share a common language, background, and experience

Beyond the linkage between congregations and the South West Presbytery, there are times, particularly in our early journey in intercultural ministry, when it is very helpful to be able to share a common immigrant experience, share a common language, or background, as the first intercultural minister happened to be able to do. These are intangible bridges which accelerate our collective ability to build relationships, trust, and strong communication.

Building our intercultural ministry will build on many strengths that we already have in the South West Presbytery and UCC – openness, diversity, outward looking communities – we can build on these strengths and

Beyond the linkage between congregations and the South West Presbytery, there are times, particularly in our early journey in intercultural ministry, when it is very helpful to be able to share a common immigrant experience, share a common language, or background, as the first intercultural minister happened to be able to do.

Building a roadmap forward

Recommendations from the Minister are provided based on observations throughout the 2 year term and looking forward

1. Encourage all congregations to be actively involved in ICM and provide necessarily education and resources
2. Actively approach ethnic congregations to talk about the possibility of sharing space or amalgamation with non-ethnic congregations
3. Continue to emphasize the importance of providing strong mentorship to all new ministers in the South West Presbytery, particularly providing regular guidance to the UCC (e.g., through mentorship, orientation, workshops, presentations) and strengthening their sense of belonging to the UCC
4. Ensure that each ethnic church is able to access resources on the UCC structures and governing system in multiple languages
5. Facilitate time and space for the ethnic congregations to gather among themselves to share their ministry experiences, difficulties, successes, etc. and build their own network (e.g. online, face to face). Consider whether there should be a separate gathering for first generation Canadians want to gather with people of their own language and culture from time to time
6. Facilitate time and space for ethnic and non-ethnic congregation to sit together and have a dialogue. Encourage non-ethnic members to be proactive in approaching ethnic congregation members to get to know each other--through worship, joint activities, special events, etc
7. Introduce the admission process to new ministers or lay leaders in the UCC
8. Ensure that there is strong ethnic leadership backed up with appropriate training and education
9. Find ways to ensure that ethnic church members build their confidence in what they do
10. Ethnic congregations need continuous support from non-ethnic churches and Presbytery in moving forward with intercultural ministry. This may include for example, regular education, building relationships, workshops, and/or video resources
11. Consider the impact of having an influencer within the ethnic congregations to facilitate linkage to the UCC and Presbytery
12. Consider and implement practical strategies to better gauge the interested in ICM by non-ethnic congregations

Building a roadmap forward (continued)

The roadmap to success in intercultural ministry will need to start with commitment to intercultural ministry, establishing a shared vision, mission, and priorities to realize the vision and mission. To do so, congregations and the South West Presbytery will benefit from working together on a few key recommendations to be realized:

- **Build a roadmap with clear action items to realize the South West Presbytery and UCC's vision for intercultural ministry** – Commitments require actions to come to life, particularly in the face of competing priorities and limited resources
- **Consider what it will take to build and sustain momentum toward intercultural ministry** – Fully realizing the vision of intercultural ministry will take time and continuous replenishment of energy, enthusiasm and ideas – this applies not only for congregations as it does to the leaders of intercultural ministry in the South West Presbytery. Everyone will periodically need to be reminded of our common objectives, reset our course, and re-inspired to continue and planning for this will help to plan for our collective success

Immediate

- Establish a clear vision, mission, and values to embody our path to intercultural ministry
- Establish the structure and model that we will work within
- Develop the toolkit which will support others
- Develop the community of leaders to support in the South West Presbytery
- Develop the community of leaders within each congregation
- Provide formal and informal support and orientation on the UCC and South West Presbytery with effective linkages to engage with all ethnic churches
- Invite all ethnic churches to participate in some level of presbytery or UCC activities to promote engagement

Shorter term

- Hold intercultural ministry events to build the momentum that focus on key topics needed and which particularly focus on building relationships with one another
- Invest resources in developing “bridges” – whether age or ethnically or otherwise focused, invest in a community of resources
- Check in through evaluations/surveys on the progress of realizing the vision and whether any steps should be adjusted

Longer term

- To be developed as the plan is progressed

Appendix

Detailed

summaries

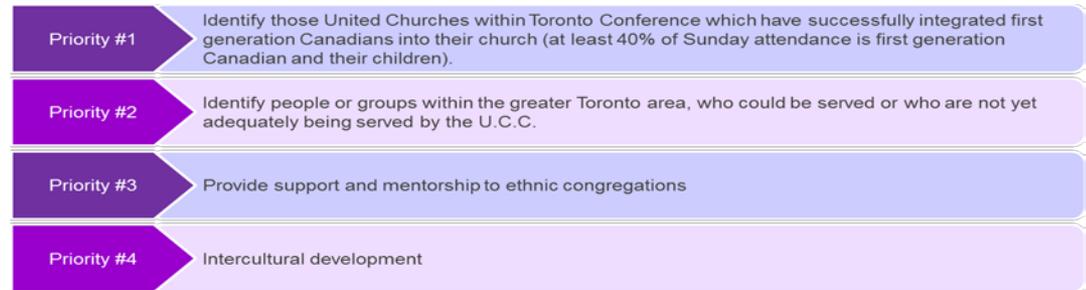
Overall summary

The South West Presbytery's Minister for Intercultural Congregational Development role is the first one in Canada

Aligned with the UCC's commitment to becoming an intercultural church, the South West Presbytery, under the direction of the Coordinating Council of South West Presbytery, made a commitment to becoming the first Presbytery with a dedicated Minister for Intercultural Congregational Development. The role of the Minister for Intercultural Congregational Development was intended to provide support to all of the ethnic and non-ethnic congregations across the South West Presbytery.

The Minister was asked to focus on 4 priorities

Within the role of the Minister for Intercultural Congregational Development the focus of activities was prioritized on first generation Canadians as a starting point, with the intent to benefit other aspects of diversity in the future work of the Presbytery as a whole.



This report focuses on capturing key themes and recommendations from activities completed within these priorities

Specifically, in priorities #1 and #2, the focus of activities was to understand any commonalities and differences in how various congregations have both succeeded and been challenged to integrate with first generation Canadians.

It has been noted that the churches reaching the majority of first generation immigrants in Toronto are Chinese (mainland) or black majority churches; however, interviews considered a broad range of experiences and cultural backgrounds, as outlined below. In addition, this report highlights perspectives from other denominations in integrating with first generation Canadians.

Congregation name	Estimated % of cultural groups where available	Reported # of generations engaged
Asbury and West	Ethnic: ~55% (~20% Filipino, ~35% Caribbean)	1 st generation
Bloordale	5%	1 st generation
Downsview	Ethnic: ~75-80%	1 st generation
Emmanuel Brampton	Ethnic: ~40-50% (Caribbean, Sierra Leone, and Filipino)	1 st generation
Heart Lake	Ethnic: ~50% (~30% Asian, ~30% African/American)	1 st generation
Knox United	15-20%	1 st generation
North Bramalea	Ethnic : ~20-25%	1 st generation
North Runnymede	Ethnic: ~35-40% (Caribbean, Japanese, and Filipino)	1 st generation
Parkdale	Ethnic: ~60-70% (Guyana, West Indies, South and Central America, Mexico, Africa)	1 st generation

Note - After the vast majority of interviews were completed, there was interest in understanding the reported % of ethnic participation in church boards; however, because this was not part of the original interview guide, this data is not available at this time. This would be a recommendation to pursue in future surveys / consultations.

Overview of key activities completed

During the 2 year term of the Minister for Intercultural Congregational Development, the following key activities were outlined in the Annual Work Plan for Intercultural Ministry. This report focuses on priorities 1 and 2.

Priority	Key Activities and Approach	Status as of June 2
#1 Identify those United Churches within Toronto Conference which have successfully integrated first generation Canadians into their church	Visit no fewer than 6 identified United Church congregations on Sunday mornings, and prepare a ½ page report on each, summarizing research from three congregation member interviews.	✓ Completed
	Visit 1 church of other denominations which have been highly effective engaging first generation Canadians (60 % + Sunday attendance)	✓ Completed
#2 Identify people or groups within the greater Toronto area, who could be served or who are not yet adequately being served by the U.C.C.	Contact main stream church organizations such as, Anglican Diocese, Presbyterian Church of Canada, and Baptist Convention.	✓ Completed
	Connect with a diverse group of teens and young adults at Teen Ranch and/or Sparrow Lake Camp.	✓ Completed
	Assist with the development of mission profiles.	✓ Partially completed
#3 Provide support and mentorship to ethnic congregations	Provide mentorship and orientation for new ethnic ministers individually and in a series of workshops or events.	✓ Completed
	Assist them with building relationships with the Presbytery and the broader UCC. Encourage them to attend Presbytery meetings, greet them and introduce them.	✓ Completed
#4 Intercultural Development	Plan a workshop for Presbytery members, no later than September 2015.	✓ Completed
	Provide training and education to church leaders on racial justice and intercultural education. <i>Note - Intercultural education sessions have been provided</i>	✓ Partially completed

Sources: (1) South West Presbytery, Toronto Conference. Intercultural Ministry Work Plan – Draft.

Intercultural ministry can take many forms and use many strategies

There are many ways to make intercultural ministry 'come to life'

Intercultural Ministry can be implemented in congregations using multiple strategies and activities which some of which are may be more complex, deeper, or longer term interactions, and some of which may be simpler, more superficial or shorter interactions.

Intercultural Ministry in action may involve both the so-called '**majority**' as well as the '**minority**' cultural groups – whether these groups are formed based on age, ethnicity, sub-groups, etc. As a result, depending on the kinds of actions taken by both the majority and the minority groups, even in two congregations with similar types of cultural groups, there may be very different ways that they choose to put their intercultural ministry into action.

NOTE – it is important to recognize that is not a single 'correct' model for intercultural ministry – these levels are not mutually exclusive and 'one size' may not fit all congregations

There is likely a range of actions we can each take when we are in a minority or a majority group – each comes with a different type of level of involvement and a potentially different outcome

Illustrative examples of potential ways to approach intercultural ministry as part of welcoming first generation Canadians

What kinds of actions could someone in the <u>majority</u> culture choose?	Say hello to people who are new be active in welcoming people	Proactively invite first generation Canadians / newcomers to Sunday services	Proactively invite first generation Canadians / newcomers to weekday events outside of church (e.g., to your home)	Proactively ask or learn about the experience of cultural lifestyle, song, food, etc. in a minority group	Proactively invite first generation Canadians to share their ideas and time as lay leaders in church life	Proactively and intentionally include first generation Canadians to share in decision making and share power
What kinds of actions could someone in the <u>minority</u> culture take?	Sign the guest book	Attend church on Sunday	Attend weekday event	Share examples of cultural lifestyle, song, food, etc.	Volunteer as a lay leader in the church and regularly share about your cultural background	Actively involved in church decision making with shared power and engaging in open dialogue

- Tends to be simpler more superficial, shorter types of actions and involvement*

- The outcome (e.g., relationships and intercultural ministry) also tends to be shorter/episodic, more superficial, shorter term*

Increasing level of difficulty and effort
More uncomfortable
Takes more time
Riskier
Requires more power sharing

- Tends to be more complex, deeper, longer term actions and involvement*

- The outcome (e.g., relationships and intercultural ministry) also tends to be more rich and longer term with a deeper and healthier understanding of each other*

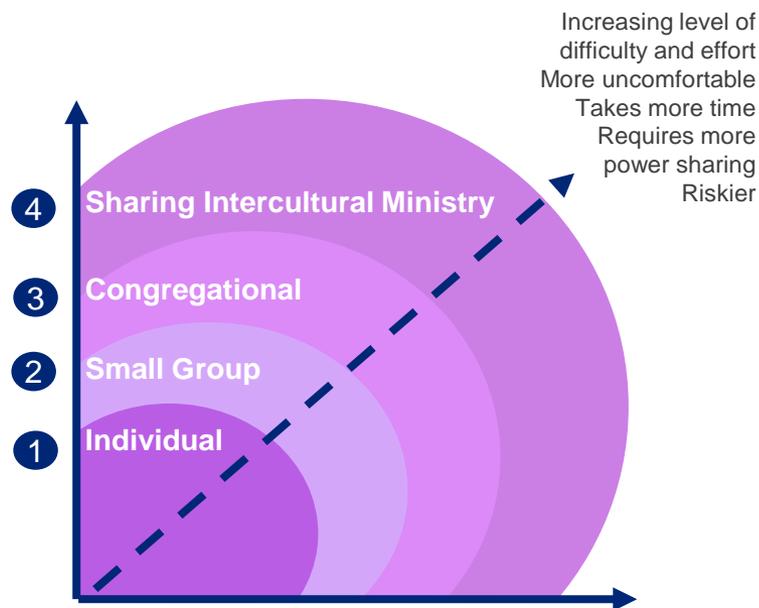
Intercultural ministry can take many forms and use many strategies

Based on how majority and minority groups tend to act and interact we may often see different types of ways to approach intercultural ministry

Based on observations in this role as the intercultural minister, based on feedback from interviews and discussions, and experience working in ethnic and non-ethnic churches, we can see four simple ways of grouping the way that we behave with one another and the way in which we put intercultural ministry into action

NOTE – it is important to recognize that is not a single 'correct' model for intercultural ministry – these levels are not mutually exclusive and 'one size' may not fit all congregations

Illustrative examples of potential ways to approach intercultural ministry



Four simple ways to look at intercultural ministry – these are suggested for discussion purposes only:

- 1 **Individual level** – interactions are primarily between individuals; there may be a notable difference in size between the majority and minority cultural group
- 2 **Small Group level** – Interactions are primarily between small groups
- 3 **Multi-cultural level** – interactions are at a broader, congregational level with formal and informal types of interaction and sharing once in a while (e.g., joint service once a month or special occasions)
- 4 **Sharing intercultural ministry level** – interactions are at a broader, congregational level where integration across cultural groups is a regular and/or structural occurrence (e.g., amalgamation of congregations) and which tends to result in deeper and longer term relationships

There are commonalities in how congregations interviewed welcome first generation Canadians

The types of strategies reported to welcome newcomers, including first generation Canadians often share commonalities

Among the congregations interviewed, the strategies reported were as simple as ensuring the church sign was visible and that greeters were welcoming, and as complex as integrating a cultural coordinator and recognizing the need to be able to have more honest conversation around culture, truth and reconciliation.

Welcoming strategies were both formal (e.g., greeters, name tags, guest books, relay system for introductions, 'connection cards', Newcomers Group program) and informal (e.g., friendly atmosphere, learn about the individuals, welcome lunch). Other examples of events: Newcomers' Café, Newcomers' Lunch, Welcome Back event.

The minister and greeters or forms of welcoming committees are most often mentioned as leading specific activities to welcome newcomers, including first generation Canadians; the role of the congregation is typically more general

The minister typically takes the lead in day to day interaction with newcomers and outreach to the community (e.g., letters, emailing, blogging, visitations), however, there is consistently a congregation role in the welcoming process and building relationships with the community. The role of the congregation is typically mentioned in a more general manner.

Some churches incorporate specific elements of different cultural backgrounds within their worship and congregational life activities

Some churches hold events which allow sharing of different cultural backgrounds (e.g., Talent Night, Black History month, International potluck, fellowship).

A couple of churches highlighted that they ensure that their worship, communications, and/or language is inclusive and reflective of the diversity of their congregation (e.g., integrating cultural images, poetry, songs, and stories throughout the worship).

A non-United Church congregation interviewed indicated that newcomers are invited to small group ministry offerings which meet twice a month in a church member's home – this can be organized by common language to provide a comfortable place to engage in fellowship while still being strongly connected to the church.

For the most part, there was not a significant difference reported in how first generation Canadians were welcomed as compared to any other newcomer

Selected examples of how we welcome first generation Canadians are highlighted below

NOTE - These are based on interviews and observations; it is possible that congregations may do more than what is reflected in the table. Please refer to the appendix for summaries of interviews

	Asbury and West	Bloordale	Downsview	Emmanuel Brampton	Heart Lake	Knox	North Bramalea	North Runnymede	Parkdale
A	Welcome book, welcoming sign, visible participation in community events (e.g., funerals, walkathons)	✓ Outreach to community	✓ Social media to connect with the community	✓	✓	✓	✓	✓ Outreach, funerals, visible sign, walkathons	✓
B	Proactive greeting/connection before/during/right after Sunday service (e.g., greeters, introduction in service, introduction relay system, connection card, welcome bag/DVD)	✓ Relay system, guest book, greeters	✓ However try to make this natural. Encourage them to bring or invite friends	✓	✓ Greeters, smiles, introduction to minister; congregation engages them in conversation	✓ Hope to have Chinese speaking greeters, DVD with sermons, give them time to get familiarized	✓ Welcome team, 'connection card', welcome bag, church DVD	✓	✓
C	Proactive invitation to Sunday service or activities during weekdays and/or support to attend such activities (e.g., transport)	✓ Fellowship - Emphasis on children and young generations	✓ Fellowship - Keep children and youth together in service	✓	✓ Baptism; special potluck lunch, bible study/social events outside of church; transportation		✓ invited to lunch to learn more, continue the conversation	✓ Children can participate in weekday events	✓
D	Proactive visitation outside of Sunday service and/or newcomer specific welcome events	✓ Potluck every 5-6 weeks for newcomers		✓			✓ 4 week Newcomers Group program; 6 week program on church beliefs	✓ Welcome back event first Sunday of September; visitation	✓
E	Proactive invitation and let others be involved in worship/church life activities (e.g., leadership of prayers, scripture readings, events, committees)	✓ Shared responsibilities for offering, usher, reading, choir, welcoming		✓		✓ Tries to recognize talents of newcomers		✓ Younger generation involved in camp, services	✓
F	Inclusion of elements of customs/traditions from other cultures/age groups during worship (e.g., prayers/songs in different languages, bilingual or joint services, leaders from different backgrounds) or as part of congregational life celebrations (e.g., food, music, holidays) either occasionally or regularly	✓ Cultural images, poetry, songs, stories; Talent night, Black History month	✓	✓		✓ Bilingual service once a month; translation of sermons		✓ International Sunday – share food, present on backgrounds	✓
G	Practical use of strategies to balance linkage with cultural groups while remaining strongly connected to the church (e.g., coordinator or contact person for different cultural groups; buddy system for newcomers; small group ministry which may or may not be language based; facilitated sharing of stories and experiences)			✓		✓ Chinese Ministry Coordinator			✓
H	Intentional, proactive, and open discussions, space, and support to have honest dialogue around hidden habits and unspoken norms which may be perceived as barriers to being a diverse community which crosses cultures, languages, traditions, as well as ongoing, unified efforts and planning to become a shared ministry with shared power in church decision making			✓					✓

Detailed examples of common barriers in welcoming first generation Canadians are highlighted below

NOTE - These are based on interviews and observations; it is possible that congregations may experience other barriers than what is noted below. Please refer to the appendix for summaries of interviews

	Asbury and West	Bloordale	Downsview	Emmanuel Brampton	Heart Lake	Knox	North Bramalea	North Runnymede	Parkdale
1 Making and sustaining engagement in an intentional manner – e.g., increasing awareness and participation among younger generations, refugees, the broader community	✓	✓	✓	✓	✓	✓		✓	✓
2 Human resources – e.g., recruiting leaders from different cultural backgrounds							✓		
3 Change management – e.g., how to bring in fresh ideas and change routines				✓				✓	✓
4 Leadership, knowledge, and activities in intercultural ministry - e.g., developing action plans, leading the congregation, better understanding each other's culture, overcoming differences in language and culture respectfully, balancing diversity in communications, customizing ministry and pastoral care to diverse needs, being prepared to have honest dialogue in truth and reconciliation)	✓	✓	✓		✓	✓			
5 Knowledge and access to other types of resources – e.g., cultural resources, municipality/city resources	✓			✓					✓
6 Applying technology – e.g., social media, powerpoint			✓			✓			
7 Building deeper relationships – e.g., going beyond the 'how are you' discussions and Sunday service		✓			✓				

Summary: Asbury and West United Church

June 14, 2015

This church has a long history of multicultural ministry. With an attendance of approximately 60 during Sunday's worship service, approximately 30 were of non-Ethnic background people. According to the minister, 20% of the congregation is Filipino, while 35% of the congregation is from the Caribbean. The diversity of the congregation has contributed toward a high awareness about the importance of Intercultural Ministry (ICM).

What is this congregation doing that is welcoming to first generation Canadians?

The atmosphere at Asbury and West United Church (Ashbury and West) is very welcoming. Congregations members are visibly ready to greet newcomers and regular attendees without hesitation. Their minister is proud to say that this church is "a place of welcoming people."

The minister is deeply involved in welcoming newcomers by sending letters, emailing, blogging, and arranging visitations for them.

Cultural activities are embedded within congregational activities, for example: Talent Night, February Black History month, and pastoral care.

Every 5 to 6 weeks, the church provides potluck meals to welcome new members and encourage fellowship with the rest of the congregation.

As an inclusive ministry this church and minister actively includes reflections of its diverse cultures by integrating cultural images, poetry, songs, and stories throughout the worship and other communications. They encourage newcomers to share their journey with the whole congregation.

This church practices high degree of shared leadership, including but not limited to: encouraging shared responsibilities for offering, usher, reading, choir, and welcoming.

What do they still need to work on in terms of welcoming first generation Canadians?

While there is a good level of awareness and willingness to participate in ICM and welcoming first generation Canadians, there may be value in providing leadership to the congregation on how they can become more actively involved through specific action plans/strategies. This church wishes to be connected to various cultural resource centres and also to keep a good community relations with churches from other denominations, Food Banks, municipality/city resources to support its congregation. Asbury and West U.C also hopes to find a more intentional approach to welcoming people, including first generation Canadians.

What barriers have they had to overcome?

Even as Asbury and West implements its welcoming activities for first generation and other newcomers, they have some concerns about their outreach ministry. Specifically, some of their concerns include:

- How to reach out and attract younger people
- How to provide leadership to the congregation
- How to provide appropriate ministry and pastoral care particularly to some Filipino members who have to work during weekend
- How to be more active in ICM

Summary: Bloordale United Church

May 10, 2015

Among this congregation there are members from various ethnic backgrounds and nationalities, including people from Africa, the Caribbean, Japan, China, Hong Kong, and West Indies, among others. There are around 15 first generation Canadians.

What is this congregation doing that is welcoming to first generation Canadians?

Bloordale United Church (Bloordale) welcomes newcomers, including first generation Canadians, through greeters who approach them, talk to them every Sunday, and try to make them feel comfortable and acknowledged.

There is a “relay system“ in place: the Minister reports and shares newcomers’ names to pastoral care committee and also introduces them to other members. Newcomers are encouraged to sign the guest book so that the Minister may send a welcoming/information letter.

Newcomers are encouraged to stay during coffee hour after Sunday services.

This church emphasizes the importance of children and younger generations (e.g., regular celebrations with first born child/grandchild; involvement of children services).

Bloordale also tries to reach out to newcomers in its neighbourhood community.

What barriers have they had to overcome?

Bloordale reports that there are sometimes challenges overcoming differences in language and culture.

They sometimes experience some hesitation and uncertainty in finding the best way to approach newcomers, including first generation Canadians.

They would like to be more intentional in welcoming them, but want to be careful not to give the wrong impression.

Congregational members also need to be encouraged to wear name tags.

Similarly, they experienced that even with their efforts, sometimes it is a challenge to help newcomers become familiar with what the church is doing and to help them become settled in church life.

What do they still need to work on in terms of welcoming first generation Canadians?

They would like to develop ways to build the ‘next step’ in their relationships with newcomers, including first generation Canadians, so that their connection with the church goes beyond the Sunday service. This may include, for example, finding ways to encourage them to stay for coffee hour during fellowship time to get to know each other, encouraging newcomers to share their stories and opinions, or finding ways for them to be more involved in church activities and committees.

Summary: Downsview United Church

October 4, 2015

Downsview United Church (Downsview) is a welcoming church with open arms, inspirational, and approachable people. It is a multicultural community with 20-25% of non-Ethnic members and 75-80% of Ethnic background people as its members. Currently, there are no first generation Caucasian members in this church.

What is this congregation doing that is welcoming to first generation Canadians?

Downsview focuses on allowing newcomers the space and opportunity to approach congregation members. Their approach is not to crowd or question newcomers and instead allow them to first develop a personal relationship with God and scripture and then naturally make connections with other members.

At the same time, welcoming newcomers, including first generation Canadians, is considered to be a congregational responsibility. The congregation encourages newcomers to bring or invite their friends to church.

The church tries to welcome not only through words but through actions (e.g., inviting all people). They also try to take a personal approach to learning names, families, backgrounds, etc., rather than using other more formal methods (e.g., name tags, guest book) . Food and music are shared to welcome others.

Community connections are considered to be important. The minister emphasizes the importance of social media to make connections with the community, particularly with those who may be isolated

The church also values keeping children and youth together in worship service and encouraging them to be actively involved in worship services.

What barriers have they had to overcome?

The church has been good at welcoming others intra-culturally, but still has challenges with cross-cultural welcoming. There are some challenges understanding each others' culture.

There is a learning need to understand intercultural ministry

Attracting young members is difficult and church commitments can become overwhelming. The church is actively trying to explore how to bridge the gap with younger first generation newcomers to help or assist them in any way by encouraging them to be involved in church functions such as dinners and activity nights

A big challenge this church has identified is that it is not well prepared in Truth and Reconciliation (TRC) events, and having the level of honesty and dialogue that will help us change 'white privilege', have full participation and share power. As a result, recently the minister had three members go to Ottawa for training

What do they still need to work on in terms of welcoming first generation Canadians?

Downsview sees an opportunity to have lay persons and youth more involved in preaching and worship (e.g., have youth preaching once a month and students of grade 7-9 participate in a preaching process; encourage youth to participate in "Go Project" which happens every summer; share stories and testimonies).

Downsview sees an opportunity to encourage newcomers and retain their interest in the church through the use of social media

Summary: Emmanuel Brampton United Church

May 1, 2016

Emmanuel Brampton is an active church. The large number of Italian and Caucasian people are mixed with 40-50% of 1st Canadian-generation born overseas (e.g., Caribbean Islands, Sierra Leone, Filipino).

What is this congregation doing that is welcoming to first generation Canadians?

Newcomers are encouraged to get involved in church life through fellowship time where conversation and food go hand in hand and various worship roles, committees (women/men's group), and other leadership opportunities.

Newcomers are also encouraged to participate in various church activities (e.g., Caribbean nights, potlucks, games), special presentations (e.g., steel band, video presentations), events (e.g., welcoming parties, cultural get-togethers).

Often, newcomers are also invited to church members' homes.

First generation Canadians are involved in many committees, while the youth lead worship services during special occasions. Contemporary music is implemented from time to time. Outdoor services take place a few times during summer time.

Emmanuel Brampton's efforts to be more inclusive and accessible has opened the door to a diverse group of church members, particularly newcomers. The use of TV screens, hearing aid systems, and enlarged bulletins during worship invite those who may have hearing or visual concerns. Children with autism are invited to participate in many church activities and worship.

The church official board is looking to revisit a new leadership model using a simplified consensus based model rather than a voting model

The Ministry is inviting members to get more involved in hopes of lifting up the gifts of each Individual, through a house system which would create a smaller group system for relationship building and leadership growth, while allowing leaders to see the bigger picture.

The church is looking to find new ways to engage with church members whether through social media or other simple vehicles. Connecting with the neighbourhood apartments and neighbouring communities on a deeper level is also a priority for Emmanuel Brampton.

The church is also looking to encourage people to bring new ideas to the table without judgement.

What barriers have they had to overcome?

While Emmanuel Brampton prepares for a change in the church system as well as in leadership roles, the church is also going through some challenges.

One of the ongoing challenges relates to the tension among members when it comes to change in how the church welcomes newcomers, change in the use of language when referring to the traditional image of Jesus for example.

Where some members are ready to embrace intercultural movement, welcome diversity, contribute ideas, and challenge the norm (e.g., open up the image of God in different languages and cultures rather than just by Western style, challenge the traditional image of Jesus) and take risks, others remain in their comfort zone, with a closed mind that distances themselves from newcomers, and other church communities.

Not many members live in the area, so the challenge is to discover ways to bring people together from different communities for church related events, even in places outside of the church building (e.g., yoga, painting).

Summary: Heart Lake United Church

October 18, 2015

Heart Lake United Church (Heart Lake) typically has around 60 people at the Sunday worship service including approximately 15 children, 12 youth, and 30 adults. Over 50% of the congregation are of mixed cultural background with a breakdown of approximately: 30 %-Caucasians, 30%-Asians, 30%-Africans/Americans. Note that there are no Aboriginal members of the congregations.

What is this congregation doing that is welcoming to first generation Canadians?

Welcoming newcomers, including first generation Canadians is focused on making people feel at home, whether through a smile, upbeat and modern music, or friendly greeters.

Heart Lake greeters focus on being friendly, caring, and welcoming without being overly personal question.

Greeters will introduce newcomers to the minister and regular members will engage newcomers in conversation after the sermon and during coffee time.

Outside of service, newcomers are invited to participate in special potluck lunches that may be held for special occasions or may be invited to congregational members' homes for bible study or social events outside the church

The church provides transportation to those who need rides.

The minister provides orientation on baptism and other areas of church life as appropriate.

What barriers have they had to overcome?

A challenge has been to find ways to welcome one another beyond the more superficial and introductory "how are you" discussions.

It can be challenging get newcomers to be more involved in social activities and Heart Lake would like to design better ways to welcome one another.

Heart Lake has identified that it is not easy to put together those from different cultural backgrounds, language, and/or nationality.

Heart Lake also experiences challenges in turnover in the congregation – particularly as people retire and move to other areas

Heart Lake has identified that they need time and intentionality and continue to have conversation about diversity through music, leadership, and during coffee time.

What do they still need to work on in terms of welcoming first generation Canadians?

At Heart Lake there is interest in going beyond the superficial level of welcoming one another, including first generation Canadians. In particular, there may be an opportunity to design ways to welcome and work together across culture, language, nationality, particularly with a changing congregational membership.

Summary: Knox United Church, Agincourt

March 6, 2016

“Diverse in Culture, United in Faith” reflects the goals of Knox United Church, Agincourt (Knox). With a large Chinese population, Knox works with a Chinese Ministry Coordinator on staff to facilitate communication and programs between and with diverse congregation members.

What is this congregation doing that is welcoming to first generation Canadians?

The church provides a warm and friendly face for newcomers at the front doors or in the pews, giving space and time to familiarize with the church, and gradually learn about ways to get involved in church life.

At Knox, newcomers, including first generation Canadians, do not necessarily have to stand when introduced during worship service.

Along with having the Chinese Ministry Coordinator act as the contact person between Chinese and Knox members, Knox provides bilingual services on the second Sunday of each month.

Following the worship service, newcomers, including first generation Canadians, are invited to meet other congregation members as well find out more about upcoming events, activities, and cultural events.

Knox United also provides Sunday worship CD's for newcomers and the nomination committee strives to recognize the talents of newcomers.

What barriers have they had to overcome?

Although even most traditional members accept the reality today that they live in a multicultural context, there were initially some members who may have felt threatened and thought they may lose some control within the church.

A challenge has been to make sure languages are well understood. Although bilingual services are held, Knox would like to translate sermons into Chinese to be more accessible.

Knox has also had to think about how they can expand the Chinese fellowship to accommodate people coming from different culture.

What do they still need to work on in terms of welcoming first generation Canadians?

Knox feels they need more social action to have refugee families in the Knox community. They are interested to work on using social media for communications and engaging with the community. Knox has identified that they need more leadership who are active and able to take initiative in Intercultural Ministry.

Knox feels it still needs to have a balance in communication between Chinese and English. At the same time it hopes to have Chinese greeters and a system through which newcomers may feel comfortable and feel facilitated easy to be settled in this church.

Knox is interested to pursue work in Intercultural Ministry

Summary: North Bramalea United Church

November 20, 2015

North Bramalea United Church (North Bramalea) is comprised of ~20-25% ethnic members. A small group of congregational members meet regularly to share their stories and life experiences. 20% of congregation members are involved in these sharing sessions, but the hope is to increase the number to 50%.

What is this congregation doing that is welcoming to first generation Canadians?

North Bramalea emphasizes the notion of community through relationship building initiatives. Newcomers, including first generation Canadians, can easily identify the welcome sign posted outside the church. They are warmly greeted by a trained Welcome Team who guide newcomers into the church. Without any pressure to answer any questions, newcomers are provided with a connection card which say, "Connect and grow with us," as well as a welcome bag with a church DVD and other resources.

Following church service, newcomers are invited to have lunch with other congregation members to continue conversation, to learn more about the church, and to encourage participation in various church-related events or programs.

North Bramalea offers a 4-week Newcomers Group program as well as a 6-week course, "The Way" to learn more about the church vision and beliefs.

North Bramalea has worked on how to become more inclusive and how to welcome and receive newcomers.

What barriers have they had to overcome?

At North Bramalea, they are continuing to discuss how the church can reach out to diverse communities and how to share their mission with the Spanish congregation with whom they share the building.

What do they still need to work on in terms of welcoming first generation Canadians?

Further discussion is needed in regards to leadership: How can the church become more proactive in recruiting leaders from different cultural backgrounds? How can the church become better at recognizing the gifts in leaders?

Summary: North Runnymede United Church

October 25, 2015

North Runnymede United Church identifies that they have many cultures within the congregation.

What is this congregation doing that is welcoming to first generation Canadians?

Welcoming newcomers, including first generation Canadians, includes approaching them during service and fellowship time and visiting their home as a follow up, either by the church minister or church member.

The focus is on building a sense of belonging with newcomers who then may already have a sense of belonging because of continued contact. Even if members move to another location, church members try to maintain contact.

The first Sunday of September has a “Welcome back” event including newcomers.

In the experience of North Runnymede, newcomers, including first generation Canadians, may be welcomed through their interactions with the community, such as through funeral services, minister’s outreach activity, walkathons, other active involvement in the community.

North Runnymede holds an International Sunday where congregation members may bring different food from and share presentations around their background.

It is important that the church sign is noticed and very visible.

North Runnymede likes to try new things and welcome younger generations by listening to them. The younger generations are involved in leading worships services, choir, preaching, etc. Children are engaged through youth camp and weekday events.

What barriers have they had to overcome?

The key barrier noted at North Runnymede was in finding ways to bridge across the congregations and newcomers, for example:

- Finding ways to bring in fresh ideas and variety which are different from the everyday routines – while they are willing to try new ideas, it is still a challenge to change in church life and activities
- How to encourage newcomers to become connected with the rest of the congregation and continue attending, as well as bringing in newcomers for the first time
- Making a connection across broad age differences – e.g., with youth

In addition, North Runnymede also noted challenges in letting other United Churches know what is going on and being connected to their activities and in integrating technology

What do they still need to work on in terms of welcoming first generation Canadians?

North Runnymede may benefit from linkage with other churches and practical resources to share ideas on how they can welcome newcomers, including first generation Canadians

Summary: Parkdale United Church

May 15, 2016

Parkdale is a small, relaxed, intimate, and welcoming church with a diverse community. With an average attendance of 30-45 people, Parkdale UC is a diverse congregation composed of members from Guyana, West Indies, South and Central America, Mexico, and Africa. 60-70% members of the congregation are non-caucasian while 32-35% are first generation Canadians. 90% of members were born overseas with 50-60% coming from Caribbean islands and Indian background..

Parkdale UC offers programs and leadership opportunities for members of the congregation. Both the church council and foundation committees are made up of 25% first generation Canadians. Furthermore, 90% of total members involved in leadership (e.g, Ministry and Personnel , Outreach, Worship committee). The Outreach and Ministry and Personnel committees' chairs are from 1st Canadian born overseas.

What is this congregation doing that is welcoming to first generation Canadians?

With almost everyone who enters the church as a minority, newcomers generally feel sincerely welcomed.

In terms of music ministry, a positive climate has been created where church members are encouraged to choose hymns and are encouraged to sing in the church. Members have introduced African music during worship to contribute to the liveliness of the music ministry. Hymn books and bulletins are distributed every service

Monthly fellowship events are held at the church, and doors are open to old and new friends - often by word of mouth

The minister tries to be intentional about intercultural ministry: by sharing power. As a result, the minister tries to build cultural understanding between members with different backgrounds, realizing that some people see others only with a cultural lens.

Parkdale has become more open to listening to people's individual stories where the focus is more on the person rather than the person's background. For this reason, church members think that this a community that is open and inviting.

Parkdale UC offers programs and leadership opportunities for members of the congregation. Both the church council and foundation committees are made up of 25% first generation Canadians. Furthermore, 90% of total members involved in leadership (e.g, Ministry and Personnel , Outreach, Worship committee). The Outreach and Ministry and Personnel committees' chairs are from 1st Canadian born overseas.

Parkdale is a "family church" sharing God's love in the community. With the low-income tenant apartments nearby, board members are composed by church members and tenants. Those newcomers who move locations, however, keep sending contributions and money to keep their membership. There are people with mental conditions or concerns who also feel at home in this church. Newcomers are provided with information about the church and its perspective regarding communities and ministry. From there, people make their own decision regarding the church.

What barriers have they had to overcome?

The church and its community are at a transition stage where people may move to other locations because of work, family, or other reasons. As a result, Parkdale has undergone not only physical changes, but is making changes in how the church needs to run.

There is a perceived lack of intercultural, diverse resources. Parkdale has interest and intention to examine church related resources for stronger intercultural representation. Even when culturally diverse resources are presented, there is a sense of unease amongst some members who are not willing to make change.

Beyond the service and bulletin, through announcements, events, and partnering with the community, Parkdale is seeking more opportunities to share with the community about what is happening at the church and how newcomers can get involved.

The intentionality in dealing with newcomers is the key and figuring out how to share power in council, committees, in the church is the next step. Understanding newcomers' theology allows the church to break through the walls of the imperialistic culture that are maintained by a those who are not willing to change.

Summary: Bramalea Baptist Church

November 8, 2015

Three persons from Bramalea Baptist Church shared their thoughts in an interview.

Though Bramalea Baptist Church is the only church interview for Priority #2, this church has a high engagement of first generation Canadians and the responses shared in the interviews were insightful.

What is this congregation doing that is welcoming to first generation Canadians?

Over the last 10 years, Bramalea Baptist church has experienced dramatic changes in composition - an “intentional diversity.” Experiencing cultural diversity of 30% European background and 60% non-European (e.g., black, Filipino, Chinese, Indian), where among elders, half are ethnic, this church seeks to celebrate diversity and continues to embrace diversity.

Where original mission work focused on international mission, now, in response to the growing diversity in multiple communities in the area, local mission is now the focus.

To create an inclusive environment, every Sunday, English and Tagalog services are offered at the same time in the church. Now, this church has created a Spanish and Indian ministry.

Newcomers are invited to small group ministry gatherings, meeting twice a month in a member’s home. In these small group gatherings, people who speak a common language may come together and feel comfortable to engage in fellowship while still being strongly connected to the church.

Furthermore, Bramalea offers a Newcomers’ cafe where the welcoming team greets newcomers and engages in one-on-one conversation. Newcomers’ lunch is also offered every four months.

What barriers have they had to overcome?

Where there are so many who speak different languages, the church needs to always find new ways of connecting and meeting the needs of those who have just joined. Being able to encourage all newcomers to stay beyond the church service is an ongoing barrier.

Exploring how to utilize cultural groups to reach out to those who speak their own language opens the idea for a multi-site church.

One of Bramalea’s priorities is to reach out to the growing South Asian population, particularly the Sikh community.

What do they still need to work on in terms of welcoming first generation Canadians?

How to utilize cultural groups to reach out to various communities – potentially through a multi-site church. E.g., Reaching out to the South Asian population

Summary: Anglican Diocese

Canon Dave Robinson, Director of Congregational Development

June 8, 2015

Have there been any policy changes that have supported the inclusion of a more diverse population?

Although there are no specific planned policy changes, the Anglican Diocese follows the basic principle of building a church that reflects cultural diversity, and works towards creating a space to learn and better understand ethnically-diverse communities.

The Anglican church may help ethnic groups hire a target language speaking lay leader to integrate into the larger Anglican church; however, an ethnic group would not have their own church. Instead, they are encouraged to join the local parish which grows locally and provides space to negotiate. Canon Dave Robinson suggests that while there are some linguistic specific groups (e.g., Chinese, Tamil, Punjab), many ethnic groups are not ready to be self-sustaining, where the leadership is not ready to be independent and for this reason, these groups are asked to go to the local church instead.

The Diocese has made available the “Members of the Household of God” DVD resource to generate discussion and further understanding of the term “intercultural” in a church setting.

Church planting is via a team that does not impose, but shares with the Diocese their needs and wants.

He suggests that institutional structures require a renewed vision and action plan towards intercultural ministry as right now, the churches are “mono cultural”, congregation numbers are low, and needs of the diverse population are not being met.

Have there been any grants made possible using a different approach to including this population?

The number of available grants is low.

The Diocese has final authority in dealing with buildings. When they are sold, the funds are used for new church development and mission, but in general, church planting, grant, subsidies, and volunteer coaches are becoming less and less.

Presently, the local Anglican church hires ethnic leaders/ministers from available funds in the grant pool.

Has an environics survey been utilized and in what manner has that information been utilized?

According to the Anglican headquarters, the environics survey is too old and is not specific to the ethnic groups, but displays a general ethnic and religious composition.

It is evident that cultural guide resources are needed to understand intercultural and cultural backgrounds.

Summary: Canadian Baptists of Ontario and Quebec (CBOQ)

Rev. Dr. Clint Mix, Director of Executive Staff for Mission and Church Planting

June 23, 2015

Have there been any policy changes that have supported the inclusion of a more diverse population?

Although there are no specific policy changes for 1st generation Canadians, CBOQ encourages individual churches to be welcoming for and house new immigrants.

In order to pursue ICM, the general assembly of CBOQ provides 5 items geared towards church planting.

1. Assessment/discerning - Where 85% of church planting has failed in U.S Methodist churches, there is discussion regarding the difference between missionary and church planting.
2. Church planting decision-
3. Trained coaches are provided for every church planter
4. Network among church planters
5. Regular events and workshops are held to aid in church planting process --e.g., the Congress Montreal Oct 27-29
6. Church planting Canada, Compress.ca

Networking opportunities are made available among church planters in order to create a more inclusive environment.

The governing board concerned with gender, racial, diversity issues encourages local units informally, but there is no legislation.

Have there been any grants made possible using a different approach to including this population?

CBOQ grant funding is based on assessment for churches, particularly those in the process of church planting. Church planting training comes from the local church.

Grants for leadership training (e.g., intercultural confidence through Tyndale) aid churches to find new ways of embracing diverse population.

Matthew House grants (5 Matthew Houses in Windsor, Montreal, Toronto, and Ottawa) are also available to welcome new Canadians and help them settle in their new country.

Grants are available for a limited time (3-5 years, \$20,000/year for staff, equipment) whereby after this time, they (e.g., South Asian Welcome Centre) need to connect to the local church.

Self-sustainability is key.

Has an enviro-nics survey been utilized and in what manner has that information been utilized?

CBOQ is fairly white dominant denomination. The information from the enviro-nics survey is used to display the demographics. MLS, local ministry, which provides information regarding church, language, age, and ethnicities.