

***Church on the Move: Striving Towards One Shared Body in Christ
Ecumenical Network for Multicultural Ministries – North America
Outline for a portions of meeting design for March 25-27 2013***

Who this event is for

About 50 people in all from 5 or 6 church denominations. There will be delegations from the United Church of Christ, the United Church of Canada, the Evangelical Lutheran Church of America, the Presbyterian Church - USA, and representatives from the Canadian Churches' Forum on Global Ministry. The delegation members are national and regional leaders who are in a position to effect change. Most of them will be men, middle aged or older, and White.

Why this event is being organized

After years of attempts at becoming a more inclusive church that sees the end of racism and its effects, we are acknowledging that we have failed, that we cannot continue with the status quo, and that we need to change our approach because the ones we've been using aren't working. We need difficult, nuanced, deep conversations to move toward becoming a truly multicultural intercultural church. We acknowledge a general cultural geographic change, and we need a deeper, embodied understanding of what it takes to build a church that is truly representative of its members and the society where it lives. Most of the heart and soul of this work is at the grassroots level. In the leadership we have heard affirmation for the goals, but in fact we have been preoccupied with budget cuts, changes in structure, and filling leadership positions. **Why hasn't the church more successfully embodied difference, sharing power, and equity?**

The organizers of this event want to see the participants engaging in deep change, creating a safe environment, moving beyond shaming and blaming, and becoming more honest. We want to name elephants in the room so they can be addressed. So during this event we want national and regional staff to engage in appreciating what constitutes a cross-cultural/multicultural/intercultural church, a transformational experience of both head and heart, a self critical analysis of power and privilege in both personal and institutional life, and an in depth discussion on the practical obstacles that are preventing the church from fulfilling its commitment to becoming a cross cultural/multicultural/intercultural church.

We will celebrate experiences of communion achieved (what does it look like, what is worthy of celebration, who defines success? How is celebration contextualized in larger conversation?), candid conversations about practical obstacles preventing full life in equity, diversity and relationship (covenant process, Case studies, describing multi, cross, inter that allows for truth telling), and explore, develop and experience models for worship, Bible study, and other faith practices that foster strong, vibrant faith communities. We want the entire gathering framed with spiritual practices that would allow for healing and celebrating, embodied practice, pastoral care with built-in practical take-aways.

So What - what we imagine will be different as a result of this event

As a result of this event we imagine that the participants will return emboldened and equipped to build and model the kind of church we all want to see, one that reflects both the hopes and dreams of all the people of God and the vision of God's people scripture describes.

When

3 days running from March 25-27, 2013 beginning in the morning at x:xx, pausing for a break in the morning and afternoon, and enjoying a leisurely lunch time for reflection and dialogue. We will end each day by x:xx. This outline is for the program portion only, not the worship and business portions of the meeting.

Where

Large meeting room with moveable tables and chairs, lots of windows and natural light on the Main Floor of the ELCA offices in Chicago.

Monday, March 25 2013

Monday Morning Session (8:30am – 11:00am)

8:30 Registration Opens: Gathering and Refreshments

9:00 Welcome, context setting & creating covenantal community (Adele Halliday and Sherman Hicks)

10:15 Opening Worship (Adele Halliday and Sherman Hicks)

11:00 Morning Break

Monday Morning Session (11:15am – 12:00am)

11:15 Naming the Races: An Experiential Unpacking of Stereotypes (15 Minutes) (Marcia Mount Shoop)

This is a cooperative, brainstorming exercise that invites us to work together to discover, name, and investigate the whence and what of race-based categories.

11:30 Privilege, White Privilege, Internalized Racial Superiority: What Exactly Are We Talking About? (30 Minutes) (Peter Noteboom)

A. Briefly *examine* the following definitions. *Circle* the main components of each definition.

Wikipedia Definition of Privilege

In a broader sense, 'privilege' can refer to special powers or 'de facto' immunities held as a consequence of political power or wealth. Privilege of this sort may be transmitted by birth into a privileged class or achieved through individual actions.

Peggy McIntosh on White Privilege

White privilege is 'an invisible package of unearned assets which I can count on cashing in each day, but about which I was "meant" to remain oblivious.'

Internalized Racial Superiority (IRS) from People's Institute for Survival and Beyond

The acceptance of and acting out of an superior definition of self-given is rooted in the historical designation of one's race. Over many generations, this process of empowerment and access expresses itself as unearned privileges, access to institutional power and invisible advantages based upon race.

Internalized Racial Inferiority

The acceptance of and acting out of an inferior definition of self, given by the oppressor, is rooted in the historical designation of one's race. Over many generations, this process of disempowerment and disenfranchisement expresses itself in self-defeating behaviors.

- **Why hasn't the church more successfully embodied difference, sharing power, and equity?**

B. Together with a partner, read this definition and respond to these questions:

- How would you (re)define and identify the invisible dimension of unearned privilege?
- How is that invisible dimension itself racialized... in your experience?

More on Defining "White Privilege"

by Kendall Clark

In studying historical examples and theories of oppression, it becomes clear that social (in)visibility is an important strategy. Early feminists make this point over and over. If men and women equally believe, for example, that women are *by their very nature* subordinate to men, then gender oppression seems natural, inevitable, timeless. If you can design structures of oppression which are invisible, which seem *natural*, they will be more effective than structures which are visible. If you can convince everyone, but especially members of the oppressed group itself, that the way things are is natural or inevitable or unavoidable, people will be less likely to challenge the way things are.

If that idea is correct, then we should expect the very idea of racialized social privilege ... to be invisible socially. We should expect that members of the dominant group, the one which has the privilege, to deny that it exists or that it *could* exist. Which is precisely what we white folks do (for the most part) when faced with claims by people of color that we enjoy social privilege by virtue of the social fact that we are taken to be white.

To sum up, (1) white privilege should be defined carefully because it is contested; (2) that contestation is itself racialized; (3) which is what we should expect, since (4) socially invisible structures of oppression are more effective and enduring than socially visible ones.

We define it in order to make it a problem for white people, to show that it is an unjust, historical creation. *Whatever has been made by human hands can be unmade by others.*

- B. *Think, Pair, Square.* Get more specific and significant: *Think* of an example or story of life importance (career, job, home, community membership, etc.) that demonstrates invisible privilege in your own lives. *Pair* with one other person, *share* that example. *Square* into a group of 4... what jumps out from your examples or stories?

Monday Afternoon Session (1:30pm – 2:30pm)

1:30 Racism and resistance to racism in North America and how churches fit into that picture (Peter Noteboom)

By the end of this session we will have created a timeline of racism and resistance to racism in North America, including where the participating churches fit into that timeline. We want to capture the trends and turning points, and projected what we know about the future.

- A. On your own, decide on five (5) to ten (10) of the most decisive events or moments of racism in the US and Canada, on Turtle Island, over the past 100 years.

Then, similarly, decide on five (5) to ten (10) of the most decisive events or moments of resistance to racism in the US and Canada, on Turtle Island, over the past 100 years .

Jot all these events or moments down on cards (key words only, write large with a marker please).

- B. Now place those cards along our time line in the racism and resistance to racism categories and together help one another to fill out the picture of the past 100 years.
- C. Together with the other members of your church community, complete the timeline by naming significant events or places where your church has been a participant, in either category.
- D. Looking ahead, what do you already know about the next period of time?
- E. Questions for reflection:
- How would you name or define racism?
 - How would you name or define resistance to racism?
 - How does White privilege show up in this timeline?
 - What have been the turning points, or chapters in the history of racism and resistance to racism over the past 100 years? How would you summarize the story?
 - What trends can you discern from the past? What trends can you predict?
 - What do we already know about the future?
 - **Why hasn't the church more successfully embodied difference, sharing power, and equity?**

2:30 Afternoon Break

Monday Afternoon Session (2:45pm – 4:30pm)

2:45 The Current Context: Progress and Obstacles (60 Minutes) (Peter Noteboom)

By the end of this session we will have described in detail the current context, and completed a force field analysis of progress and obstacles.

- A. Using World Cafe methodology, sit at tables of 4-6 where there is a diversity of churches and cultures present.
- B. Together describe the current context of racism and resistance to racism, or White privilege and resistance to White privilege. You may use any visual or graphic organizer you like to document your work, but we want to dig into the forces that are advancing progress and the forces that are placing obstacles in the way.

Here are some possibilities (more detail needed here, including detailed instructions and visuals):

Forces Advancing Progress – Forces Hindering Progress

SWOT (Strengths, Weaknesses, Opportunities, Threats)

SOAR (Strengths, Weaknesses, Aspirations, Results)

- C. Take the time you need to dig as deep as you can, then after about 45 minutes be ready to visit another table, and with your colleagues there add, edit, or change their work. We will repeat that conversation one more time.

After posting our work and posing some powerful open questions on what we've named, come to the circle for a dialogue on the challenges before us.

- D. **What prevents your church from more successfully embodying difference, sharing power, and demonstrating equity?**
What advances your church in more successfully embodying difference, sharing power, and demonstrating equity?

3:45 Church Work Plans (45 Minutes)

By the end of this session we will have met together as church colleagues, considered a work plan template, and defined some goals for what each church needs to accomplish in terms of a work plan that will carry them forward.

- A. Find your colleagues from your church institution and spend some time debriefing the afternoon together. What did you hear about our history and context that resonates for you and for your church?
- B. Share perspectives on what touched you, and what you see needs more attention, awareness, action in your life, in your ministry, and in your church.
- C. Looking ahead now, consider what you need to accomplish together as a church community during the next 3 days.
- D. Name 1-3 goals you have as a group for your time together here, and the kinds of insights and plans you need to leave with.

E. We'll hear from everyone (Check-Out)!

4:45 Small Group Check-In
Alice Schuda and Jorge Morales

Monday Evening Session (7:00pm – 9:00pm)

7:00 Intercultural Communication (90 Minutes)
Marcia Mount Shoop and Adele Halliday

Barnaga

In Barnaga participants experience the shock of realizing that despite many similarities, people of differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

What is Intercultural Ministry?

8:30 Spiritual Practice and Theological Reflection (30 Minutes)
Marcia Mount Shoop

Closing Prayer

9:00 Adjourn

Tuesday Morning Session (8:30am – 10:30am)

8:30 Gathering and Refreshments (15 Minutes)

8:45 Spiritual Practice and Theological Reflection (30 Minutes)
Samaritan Woman at the Well?
(Judith Roberts)

Reflection and Story-Telling, Testifying, Picturing with vignettes: Power and Invisibility

Select one of the vignettes on your table, and read through it together.

What links do you see with the story of the Samaritan woman?

9:15 Embodying Power: Let's Build a House (30 Minutes)
(Marcia Mount Shoop)

This is a cooperative, experiential exercise that allows us to explore together patterns of leadership, relationship, and culture (exercise adapted from [52 Activities for Exploring Values Differences](#), by Donna M. Stringer and Patricia A. Cassidy, Intercultural Press, 2003).

10:00 The Net Analysis: White Privilege in Our Own Institutions *
(Peter Noteboom)

- A. Small group project. *Sketch* a diagram of your institutional office or *draw* a rough organizational chart. Include those positions, departments or committees where these questions are decided:
- Who controls policy decisions?
 - What are the institutional priorities as reflected in budgets, staff time, and programme emphases?
 - Whose voice counts in making those decisions?
 - Who evaluates staff performance?
 - Whose needs are served by distribution of organizational resources?

What questions would you add to the list above?

- B. Now that you have a visual sketch, what policies, practices and structures are at work in your institution that keeps White people up? *Draw* the connections between various departments in your institution that you see. You may use a poster sheet to document the practices, policies and structures you are able to name. How do these connections support a network of unearned privilege?

Practices reflect the types of behaviour within an organization that have been sanctioned either formally or informally.

Policies are guidelines for practices within an institution (length of maternity leave; procedure for promotion; where, how and how to recruit). These are usually developed over time to be consistent to all those in the institution.

Structures are the formal groups (Board of Directors, Executive Director, committees, departments, regular meetings), formal practices etc. These should be known to the public and all employees in order to be transparent and help employees, clients, or students to know where decisions are made in the institution. It is important to know who is in each of these structures in order to understand the power of any one group.

- C. Once you've had the occasion to identify, list and name the practices, policies and structures, *circle* those that are "**Active**", and *underline* those that are "**Embedded**". Active ones are forces that operate out in the open. Embedded are ones that are under the surface, invisible, we sense their effects, but may not know the source.

What do you notice?

My White Problem -- And Ours
by Kendall CLARK

Attunement is a condition of antiracist work. One of its substantive tasks, at least for White people, is public opposition to White expressions of racial bigotry and prejudice, which are ultimately signs and enactments of White privilege. Recognizing those signs and enactments without going on to oppose them is nothing more than an empty, private gesture.

- What have you done to engage White people?

* This task is adapted from Training for Transformation, Book 4.

10:30 Morning Break

Tuesday Morning Session (10:45am – 12:00am)

10:45 Power and Privilege[#] (Peter Noteboom)

- A. *Read* the brief text below, then together with a partner *summarize* what you see is the difference between power and privilege.

When we look at how we either benefit or lose through the institutions created in our society, it is interesting to note that we often think there are many many people who are more privileged than ourselves. Yet the fact of the matter is that most of us are more privileged than hundreds of millions of people on this Earth. It is very difficult to keep the lines clear between the issues of race and class. Racism in most societies has perpetuated an underclass who are usually people of colour (or a group that has little formal power).

Power is about the possibility of deciding.

Privilege is reflected in the fact of getting private education and inherited wealth.

Power is involved in deciding that crime prevention requires more money for law enforcement and drug wars rather than for schools and jobs.

Privilege is about reaping the benefits.

Power is involved in deciding that universal health care is “too expensive” or that it will ‘limit my choices’.

Privilege is reflected in the fact that being born white gives one a far greater chance of survival than most people in the world.

Power involves defining the parameters of the discussion.

It is here, at the intersection of power and privilege, that racism is most clearly revealed: the capacity to make and enforce decisions and to have access to resources. When power and privilege combine in an institution uncritically on the issue of racism, the institution makes and enforces decisions in favour of the dominant norms. One group decides whose fear of who makes sense, is legitimate, and deserves compensation. It is those who have access to resources who have the privilege of living with their stereotypes and prejudices safely affirmed by the judicial system.

- B. *Extend* the list of Power and Privilege examples. *Compose* your own list that applies to your own institution and work setting.

[#] More from Training for Transformation, Book 4

Feeling Powerless? Formal and Informal Power (Peter Noteboom)

In looking at power and privilege, we do not assume either that power is always bad or that privilege is always chosen. A white infant is born to live with white skin privileges without exercising either choice or power.

There are very few people in most societies who experience themselves as having power. Even many people who hold powerful positions experience those positions in relation to others who are more powerful and are thus able to significantly affect their work for good or ill. Because this is true, it is easy, especially for white people, to confuse power and privilege. I do not feel personally powerful; therefore the notion of 'white privilege' does not apply to me.

Privilege has little to do with individual power, but is integrally connected to access to structural power. Consider again some of the issues raised with the example of white skin privilege of a new-born white infant who, of course, has exercised no individual power. However, the institutional structures which affect the well-being of the infant are numerous: housing, education, job opportunities, health insurance – to name only a few.

...

But how do we do this when so few people experience themselves as powerful? The first step, as we know from the popular education approach of developing critical consciousness, is to learn to analyse the problem and address the power dynamics. Who controls policy decisions? What are institutional priorities as reflected in budgets, staff time, programme emphases? Whose voice counts in making those decisions? Who evaluates staff performance? Whose needs are served by distribution of organizational resources?

In many situations there is both a formal or 'official' power structure, and informal relationships affect decision-making in an indirect and, often unacknowledged way. In order to analyse the power in an organization accurately, it is essential to look at both formal and informal power distributions in the institution. Such an analysis can be revealing both to those who hold official positions of power and those who do not. For example, it is often the case that people who think they have power in an organization realize how little they really have when they attempt to make changes and encounter resistance within the informal power relationships. On the other hand, those who have little apparent power are sometimes able to exercise their influence beyond the boundaries of their status within the formal power structures.

- What power do you have to influence answers to the questions listed above?
- Share examples/stories of how either through formal or informal power you've changed or tried to change how privilege works and is maintained.
- **How will your church more successfully embody difference, share power, and demonstrate equity?**

Tuesday Afternoon Session (1:30pm – 2:45pm)

Kindling and Feeding the Flame (45 Minutes)

(Marcia Mount Shoop and Peter Noteboom)

- What is it that kindles a passion for this work?
 - What is it that makes us crave transformation?
 - What gives us energy and hope?
- A. Think of a time when an experience of injustice or wrong hit you in the gut, when it was a visceral experience, it affected you at your core. Not really head or heart, but the very centre and depth of your being. Re-tell yourself that story, on your own, in silence.
- B. This may be a story you prefer not to share in the large group. Find a partner with whom you'd be comfortable exchanging stories. Practice knees to knees listening to one another's stories, and consider the following questions to unpack those stories:
- What were the causes of the experience of injustice or wrong?
 - What were the consequences and lasting effects?
- C. Moving now to power, difference, and equity, what is it that kindles a passion for this work? What is it that makes you crave transformation? What gives you energy and hope? Where does it live in your body?
- D. Small Group work and work with the whole gathered group using Circle Statues, building collaboration and participation. (this will be an adapted version of Theater of the Oppressed and Interplay techniques using body "freeze frames" and silent group collaboration).
- E. **What does embodied difference look like?**
What does sharing power look like?
What does an equitable church look like?
- F. Breath work--some gentle guided breath work to enter and exit this practices here.

Spiritual Practice (30 Minutes)

(Judith Roberts and Marcia Mount Shoop)

30 minutes

Rock River Tree Poem

Prayer Time

Judith, I wonder if we could just let the rock, river, tree practice be the bridge from people doing some thinking and then moving to the circle statues. If there is time at the end I will close with walking with God. That leaves us with between 45 minutes and 55 minutes to do

the circle statues. I think giving the statues space to really unfold will be great. Let me know what you all think.

Tuesday Afternoon Session (1:30pm – 2:45pm)

Kindling and Feeding the Flame

(Marcia Mount Shoop and Peter Noteboom)

- What is it that kindles a passion for this work?
 - What is it that makes us crave transformation?
 - What gives us energy and hope
- A. Bring folks back from lunch with some centering prayer/breath work/guided meditation (Marcia can facilitate this) (5 minutes)
- B. We can start with each person generating a personal inventory/bullet list of stories about their journey with difference (they will just name them something—not describe the whole story, e.g. grocery store when I was five, college basketball try outs, etc.) first just to get their minds generating some things. (5 minutes)
- C. Next ask participants to think of a time when an experience of injustice or wrong hit you in the gut, when it was a visceral experience, it affected you at your core. Not really head or heart, but the very centre and depth of your being. Re-tell yourself that story, on your own, in silence. (take about 5 minutes to write/reflect on this quietly)
- D. Judith do part one of spiritual practice here: (about 15 minutes total)
- a. Judith: Rock, River, Tree
- E. Circle Statues: (Marcia will facilitate this) (45-55 minutes)
- a. First we will brainstorm words/issues/concerns/visions/aspirations concerning how the church has/has not embodied difference and how we believe it can. (not a dialogue... take thoughts/concerns and ask the group for single words that come to mind. We'll aim for about 20-30 words)
 - b. Marcia and somebody will demonstrate how to sculpt with human clay. Activity is silent and can either involve mirroring or moving the clay into place.
 - i. with partners everyone will sculpt a word I call out from the list. (the goal is not to illustrate but to imagine and create. There are no wrong answers or images. Doesn't have to have a meaning the sculptor needs to explain. Should come more from a creative, gut reaction.)
 - ii. after the sculptor has sculpted he/she can walk around and look at other sculptures.
 - iii. When sculptors have returned to their place, the sculptures relax and switch roles with their partner.
 - c. Group Sculpt with home groups
 - i. they pick someone to sculpt
 - ii. I call out a word
 - iii. he/she sculpts using the other bodies quickly and silently
 - iv. allow images except to one to relax so others can see them all.
 - d. Circle Sculpt
 - i. everyone in a circle
 - ii. three people in the middle
 - iii. call out a word, they have 5 seconds to find positions in relation to each other silently
 - iv. I say "this is just one of an infinite number of ways we can imagine "whatever the word is I called out." Now anyone can step in and one at a time resculpt and share other possible images.
 - v. do this silently and pause a few seconds between each image.

- vi. We can continue and do more words/other rounds with new words.
 - vii. can do some verbal processing if we would like:
 - 1. “what do you see?” (not what are you trying to communicate)
 - 2. thought bubble over the heads of different people in the sculpture
 - 3. tell a story you see in the image. have the group share multiple stories.
- F. Depending on time may do “Walking with God” spiritual practice here to close and/or some gentle guided breath work to exit this practice. This final step will provide an embodied way to give thanks for what we’ve just shared together. (5-15 minutes)

Tuesday Afternoon Session (3:00pm – 4:30pm)

Church on the Move: Developing next steps in a learning and action agenda (90 Minutes)

(Peter Noteboom)

- A. What happens next? *Jot down* a short wish list of what you need to do next, both for your own learning and action, and for the group you belong to.

Who, Why, When, Where and What will we do next?

White "Double Consciousness"

Anti-racist Whites often find ourselves in a difficult space that involves actively working to live anti-racism and be anti-racist Whites. However simultaneously to this identity, we are operating out of our racial identity as Whites. To this degree, many anti-racist Whites experience a sort of "Double Consciousness" in which our IRS and anti-racism play out at the same time.

Our understanding of the concept of double consciousness (named by W.E.B. DuBois as a phenomenon People of Color experience) is that it is usually a white privilege to NOT have to function with this 'double veil' - or social (and spiritual) schizophrenia. However anti-racist Whites who are committed to working against racism *must* cope with dual identities. The collective sum of white individuals struggling in this space takes on a life of its own.

- *Crossroads Ministry*

- B. We'll hear all your ideas, commitments and promises in the large group (Talking Circle).

4:45 Small Group Check-Ins

Alice Schuda and Jorge Morales

Wednesday Morning Session (8:30am – 10:00am)

8:30 Gathering and Refreshments (15 Minutes)

8:45 Spiritual Practice and Theological Reflection (30 Minutes)
Rafaat Zaki & Jorge Morales

Reflection and Story-Telling, Testifying, Picturing

9:15 Church on the Move: Denominational Caucuses

By the end of this session each church will have developed and presented a work plan toward becoming a truly multicultural, diverse church and received feedback on that work plan.

- A. Once again, meeting as colleagues from the same church tradition, return to your work plans. Complete your plans together, and be ready to present it to your colleagues. How will you ask them to hold you accountable for your plans and your practice? When everyone is ready, sign up for a time slot, and we will share them with one another.

10:00 Morning Break

Wednesday Morning Session (10:30am – 12:00am)

10:00 Church on the Move: Denominational Presentations

- A. Listen to a brief presentation from each of the churches represented here.
What do you like about what they are planning?

What suggestions do you have for them to improve their work?

What do you see that you would like to implement yourselves?

What opportunities do you see for closer collaboration?

**How is your church more successfully embodying difference, sharing power, and demonstrating equity?
How does your plan address this question?**

Wednesday Afternoon Session (1:00pm – 2:45pm)

1:00 One Shared Body in Christ
Jorge Morales & Sherman Hicks & Adele Halliday

Liturgy and Service of Word and Sacrament

Closing Communion

2:30 Evaluation and Closing Worship

3:00 Adjourn and Departures!