

CROSS

Connection



The Cross Connection is a monthly publication of the Eastern Washington-Idaho Synod published for its clergy, associates in ministry, lay leadership and ecumenical partners.

God's Beloved People,

August 2016

Out of respect for all our attempts to squeeze a few more vacation days into the month of August, let's just tee-up the news that bears mentioning as we hold back the onslaught of the fall, and then end with a prayer:

- Please remember to pray for the process of selecting two new Net-Workers for our synod. Interviews will be held on July 29 and 30.
- We're putting the final touches on an excellent Bishop's Convocation for October 24-27. Please note the cost is a bit higher this year since we're planning for three nights instead of the normal two.
- The topic of the convocation is "To Elect a Bishop," and three excellent speakers will bring us history, current context, and relevant skills. Videos are being made of each presentation and will be available to all congregations in the first half of November.
- Which is to say: Each cluster will be invited to meet at least two times this fall, first for conversation around the position-description being developed for bishop, and second, to nominate candidates for the election to be held in May, 2016. Official members of the cluster include rostered leaders and the voting members who attended the 2016 Synod Assembly in Boise.
- Please begin praying for the big Synod Council meeting that will be held in Spokane, September 16-17. Important discussion about mission focus; mission capacity; direction for fall cluster meetings will be at the heart of this meeting.
- Finally, a quote from early feminist theologian, Nelle Morton. Given the challenges facing our country around politics, race and our common future, I wonder if it isn't time to listen to one another more carefully, a listening that honors Luther's explanation to the 8th commandment:

"It was in a small group of women who had come together to tell our own stories that I first received a totally new understanding of hearing and speaking. I remember well how one woman started, hesitating and awkward, trying to put the pieces of her life together. Finally she said: "I hurt... I hurt all over." She touched herself in various places as if feeling for the hurt before she added, "but... I don't know where to begin to cry."

She talked on and on. Her story took on fantastic coherence. When she reached a point of most excruciating pain no one moved. No one interrupted. Finally she finished. After a silence, she looked from one woman to another. "You heard me. You heard me all the way." ... "I have a strange feeling you heard me before I started. You heard me to my own story."

Morton says, "I filed this experience away as something unique. But it happened again and again in other such small groups of women. It happened to me. Then, I knew I had been experiencing something I had never experienced before. A complete reversal of the going logic in which someone speaks precisely so that more accurate hearing may take place. This woman was saying, and I had experienced, a depth hearing that takes place before the speaking – a hearing that is far more than acute listening. A hearing engaged in by the whole body that evokes speech – a new speech—a new creation. The woman had been heard to her own speech. [From: "Beloved Image," reprinted in the book "The Journey is Home," (Beacon Press, 1986)]

Dear God, we all yearn to be heard. Make us to be good listeners first and so to love our neighbors as ourselves. AMEN.

Bp Martin Wells



Engaging the Community

by **Pastor Helga Jansons** Director for Evangelical Mission

Have you ever experienced a transformation in yourself or seen it in someone else? It is a change that happens on the inside and is also noticeable to others. It affects the way we relate to and even care about others. Mostly it is God's doing, but we can also prepare for renewal. It includes reading the Word of God, praying and some reflection upon our lives. When God changes our lives our response takes some effort on our part; to discern what matters to us and how we can make a difference in the lives of others. There may be a qualitative shift in the way we connect with and treat people. Transformation affects how we live out our faith.

Transformation can also happen in a congregation. It still happens one person at a time. God's Spirit can renew the life of a congregation internally as well as the impact the church makes in the community. It begins with an internal commitment: studying the Word of God together, praying for God's Holy Spirit, and reflecting upon identity, guiding principles (values) and discipleship. Discerning the purpose (calling) of a church is based on the gifts and passion of the members as well as the community context and needs.

Demographic studies like www.city-data.com or www.elca.org (type in Research and Evaluation) inform us who is in the community, but only at arm's length. The newspaper can tell us what is happening in the culture and in some people's lives. Real connections come from meeting community leaders, business people, and residents. By going out into the community and getting to know the people - their lives, hopes, hurts, fears and what matters to them - relationships can be built. Acts 1:6-8 and 17: 16-34 points us in this direction and also Jesus set a precedent by going out to the people.

By listening to the community, themes can emerge of needs or desires. From these a congregation may get an inkling of what God might be calling them to do. Perhaps it is an After School program, a Community Choir, or a Citizenship class. It could lead to a partnership with the local community.

If the congregational leaders decide they would like to engage the community in this way, there are steps to this process and skills to develop. For example, Mapping the Community and practicing One to One Conversations. These conversations are intentional but not manipulative. When parishioners practice among themselves even that process can be transformational. In some circumstances it is better to go out in the community in pairs. In both cases it is important to know your motives and what you want to know or to talk about; are you seeking information or relationship or both? Then there is the question of what to do with the information and how to follow-up with those you have met. At which point do you talk about faith or invite people to participate in the life of your church? Lots to think about before heading out.

Several congregations have sent leaders to workshops that have been offered by our synod's Transformational Ministry (TM) team. These are designed for several churches at once so people can also learn from each other. Leaders learn how to create a climate in which transformation is more likely. A coach is recommended to help a congregation see themselves better, be more intentional, and to ask questions that will further the process of renewal. Trained coaches are available in our synod. TM part 1 which focuses on the internal work of a congregation can still be offered in your area upon request.

TM part 2 "Engaging your community" is the next educational opportunity that is being offered by the TM team to church leaders around our synod. Those congregations that have taken part 1 or have people who attended a workshop on the topic at the Synod Assembly will be well prepared to attend this next half day workshop. However, you may still attend it even if you have not attended part 1.

Please let me know if you are interested in hosting a TM part 2 workshop as we will hold them for the next year in response to your interest and location. Helga. Jansons@elca.org or Ph: (509) 380 7122



Presiding bishop

What it means to be Lutheran

By Elizabeth A. Eaton



Lutherans don't often garner much media attention. In this country we don't make up a big segment of the population. When groups of Lutherans began arriving on these shores in the 18th and 19th centuries, they tended to stay in their nationality and language groups and didn't assimilate completely into the surrounding culture. We kept to ourselves and so went relatively unnoticed. Lutherans, with some exceptions, weren't part of the political or economic elite. There are both benefits and problems because of this. More later.

Our state of relative obscurity is about to change. In 16 months we'll mark the 500th anniversary of the Reformation. For a brief time a spotlight will be turned on Lutherans in this country and around the world. Documentaries will be produced and aired, seminars will be held and, particularly if Oct. 31, 2017, is a slow news day, the media is going to seek us out and ask us to explain ourselves. When the local newspaper, radio or TV station comes knocking on our door, what are we going to say?

In our churchwide conversation about priorities for the ELCA (elca.org/future), we have been asking what it means to be Lutheran. We aren't as good as we could be about giving a clear answer to that question. We speak about grace, about our work in advocacy, about the relief and development work we do, about our inclusiveness and diversity—though I believe these last two are more aspirational than actual—about our ecumenical and interreligious dialogues and relationships. These are true and beautiful and important. They are not exclusively Lutheran.

Many religious and secular organizations are deeply committed to serving the vulnerable and working for justice and peace. The ELCA couldn't engage in ecumenical and interreligious partnerships if there were no ecumenical or interreligious partners. What is distinctive about us then?


When trying to define Lutheran identity we sometimes default to cultural types—northern

and central European heritage, a certain kind of hymnody, even standard entrees at church dinners. I'm not dismissing the faithful witness of the millions of Lutheran immigrants who left Europe to start a new life on this continent. They built churches and hospitals and universities. They cared for the poor, the widow and the orphan.

They also lived in close-knit ethnic communities that, at first, helped maintain the Lutheran confessional movement. That is the benefit I noted above. The problem is that the Lutheran movement in this country has become overidentified with a particular cultural expression.

If we manage to not describe ourselves by a particular culture, we have the tendency of describing Lutheranism as a set of behaviors—we are inclusive, we work for justice, we stand with the vulnerable, we are an inviting church. Please, God, let it be so.

But the danger is we can slip into what scholasticism called "*fides formata*." Today we might say faith formation: not in the sense of a living faith that has first been given as a gift, but that correct action leads to faith. Either of these expressions—cultural or behavioral—can result in what Martha Stortz, a professor at Augsburg College, Minneapolis, calls the "presumptive we" that leads to the "othering you." Those in the majority assume their experience is universal and those outside of that experience aren't fully part of the tradition.

Neither culture nor behavior define what is distinctive about the Lutheran movement. It's our understanding of the gospel. The gospel word creates faith. The gospel word is judgment and promise. Faith created by this gospel word sets people free to serve the neighbor. The church's proper work is to proclaim the gospel word. You know, in the end, it's all about God's fierce and tender love that drives us to the cross, and there, at the very point of death, gives us life. The world deserves to hear the gospel—when the spotlight is on us, and when it is not. 

A monthly message from the presiding bishop of the Evangelical Lutheran Church in America. Her email address: bishop@elca.org.

This column first appeared in *Living Lutheran's* July issue. Reprinted with permission.

Sponsored by The Northern Rockies Institute of Theology/Montana Synod

Our first digital offerings are now available on our website. When you purchase the classes, you will have access to them throughout 2016 so can offer the class as a multi-session adult study or watch on your personal computer at your convenience.

DIGITAL EDUCATION

Learning Our Place: Wilderness and Wonder from a Biblical Perspective

With Dr. Kathryn Schifferdecker, professor of Old Testament at Luther Seminary

This course will explore the book of Job and several other biblical texts (Genesis, Leviticus, Psalms, and Romans, among others) for insights about God, creation and humanity. What kind of world is this? What is our place in this world? How does the Bible speak of wilderness and wild creatures? What about “acts of God?” These and other questions will be addressed as we seek to come to a biblical understanding of our place in God’s wild, risky and beautiful creation.

Cost of 12 months of access to the class is \$40

Syria in the Bible and in the Early Church: A Heritage at Risk

Taught by Dr. Thomas Lee who served for many years as Lutheran campus pastor at the University of Montana, Missoula, where he also—as a faculty affiliate—taught biblical Hebrew and Aramaic in UM’s Religious Studies Department. During the 1980s and into the 1990s he served on the staff of two archaeological projects in the Kingdom of Jordan and one in the Republic of Syria.

In recent months we’ve become aware as well of the tragic loss of Syria’s rich cultural heritage at the hands of ISIS and by those who profit from the looting and sale of antiquities. This loss of antiquities and the humanitarian tragedy are not unrelated. As Dr. Amr al-Azm, a former official in the Syrian Ministry of Antiquities who now teaches Middle Eastern History and Archaeology at Shawnee State University in Ohio, reminds us: “A people without a history is a lost people . . . and history without people is meaningless.” Not only the Syrians, but we too are deeply invested in Syria’s history as evidenced by the bible and in the history of the early church. The loss of Syria’s cultural heritage, then, is not only a tragedy for the Syrian people, but a tragedy for us as well.

In this NRIT presentation by Tom Lee, we will explore the importance of ancient Syria for the bible and the church and will attempt to convey some sense of the threat posed by the Syrian civil war to our common cultural heritage.

The Cost of the class is \$25. After the percentage taken out by the online registration company, the remaining amount of each registration fee will be sent to the American Schools of Oriental Research for their “Syrian Heritage Initiative.” ASOR’s “Syrian Heritage Initiative” is committed to assist in whatever ways possible the preservation of antiquities under threat by the Syrian civil war.

To purchase these classes, go to www.nrit.org. Click on the NRIT logo on the upper left side of the page. This will bring you to the NRIT home page. Under the logo, to the right side, click on NRIT Digital Education Store. Then click on the class you would like to access.

You will need to pay online with a credit or debit card.

After you have placed your order, you will be sent an email with all of the access information.

Questions? Contact Dir. Jenny Kunka at j.kunka@nrit.org

The “Estate Planning for the Heart” curriculum we’ve been hearing so much about at our last two Synod Assemblies will be making its public debut at Central Lutheran Church in Spokane in late Sept/early October for the EWALK (Eastern Washington) Network area. With module topics that include “Good, Better, Best: Funeral Decisions Made Simpler”, “A Good Document Is A Done Document”, and “Playing Cards And Talking Straight”, the series of modules helps us address the issues related to end-of-life circumstances. It teaches us how to best prepare and then handle the various ways in which we might end up facing these difficult situations and the decisions they demand. Schedule will be a Friday noon through Saturday dinner. Registration will be available through Central’s website. Watch our EWALK FB page, Central’s website (www.clspokane.org), and Synod email communication for details as they become available.

Call Process Status

A Process beginning/congregational study	I Interim	AP Associate/Assistant Pastor
B Names received or on-site visits in process	P Pastor	VP Visitation Pastor
C Call in process/issued	CP Co-Pastor	AIM Associate in Ministry
NV New Vacancy	LP Lead Pastor	L Lay Position
TC Term call	SP Supply Pastor	TM Transition Minister (available for the open-ended call)
VP Visitation Pastor		

POS	LOCATION/CONGREGATION	STATUS	PASTORAL CARE
P	Boise, ID – King of Glory	C	SP
P	Boise, ID – Shepherd of the Valley	C	SP
P	Chelan, WA – Holden Village, Fullness of God	C	Kent Narum
P	Cheney, WA – Emmanuel Lutheran	A	Shelley Wee I
P	Chewelah, WA – St. Paul Lutheran	NV	Betty Krafft SP
P	Firth, ID – Bethel Lutheran	A	Paul Malek TEEM
P	Kennewick, WA – Lord of Life	C	Ron Shipman I
P	Lind, WA – Good Hope Lutheran	NV	
P	Mattawa, WA – Grace Lutheran	NV	Ginny Kreckling I
P	Otis Orchards, WA – Peace Lutheran	NV	SP
P	Pasco, WA – First Lutheran	A	Phylis Stromme I
P	Spokane, WA – Bethlehem Lutheran	NV	Steve Wee SP
P	Spokane, WA – Messiah Lutheran	NV	Cathy Harrison SP
P	Spokane, WA – Prince of Peace	NV	
AP	Spokane, WA – St. Luke Lutheran	NV	Jim Johnson LP
P	Spokane, WA – St. Mark's Lutheran	NV	Eric Dull Kate LePard CP
P	Wilbur, WA – Wilbur Lutheran	B	
P	Yakima, WA – Central Lutheran	C	Phil Nesvig I

Healthy Boundaries 101 – Fundamentals

Your congregations, judicatories, and denominations are always concerned about how to provide safety for all those we encounter. You know that nothing can be more damaging to vulnerable people than their personal boundaries violated by someone they believe they can trust. As a religious professional you are key in making your congregation a safe place. Most judicatories require a “boundary training” every 3-5 years. Check with your own judicatory officers and staff to learn what is required for you.

“Healthy Boundaries 101 – Fundamentals” will be presented Thursday, August 18, 9:00 am to 3:00 pm at Central Lutheran Church, 512 South Bernard, Spokane, WA. This is the updated curriculum written by Faith Trust Institute in Seattle. Janine Goodrich, parish pastor from Newport, WA and Mark Nelson, Region 1, ELCA, will lead the day's workshop. Both have significant training and experience in this area and with this curriculum.

Cost for the day is \$20.00 per participant. This includes the basic handouts and other program costs. Additional Faith Trust materials and other resources will be available for purchase at additional cost. Lunch will be on your own. There are many places for a quick meal near Central Lutheran. You are also welcome to pack your own lunch.

Pre-registration is required. To register send your check for \$20.00 made out to “Region 1 Boundaries” to Eastern Washington – Idaho Synod, ELCA, 314 South Spruce Street, Suite A, Spokane, WA 99201-5823. Include the name of the participant in the memo line. Pre-registrations are due by August 15. If you have any questions at all, contact Cathy Steiner at the Synod Office, office@ewaidsynod.org or 509-990-0478.

Pray with us

We ask that you keep the ministry of the church, our synod, and the whole world in your prayers, as well as the people listed below . . .



Pastor Philip Nesvig, interim pastor at Central Lutheran - Yakima, WA. He fell while on a hike and broke his humerus bone (between the elbow and shoulder). Please keep him in your prayers as he heals and consults with an orthopedic surgeon.

Robin Luckey, and her family. Blessings on her ministry, and upcoming ordination at St. Mark's - Spokane on Saturday, August 30th.

Communities and congregations in our synod as they work in the call process to select new rostered leaders.

Prayer Requests . . . to be included or removed from the Synod Prayer Request list, please send your request to the synod office@ewaidsynod.org, or call 509-838-9871.

About Bishop's Convocation

Bishop's Convocation, October 24-27, 2016, Walla Walla, WA

More complete information will be mailed on August 1, but Convocation this year will be a three-night event instead of the usual two-night plan. That means the cost will run about \$175.00 more than usual. We have done this extended event every three or four years when we had a larger program and purpose that needed attention. This year the program will serve the synod's process of electing a bishop in May, 2017, by offering program from three solid speakers on "Bishop According to the Constitution," "Bishop in the Lutheran Confessions," and "The office of bishop in American Lutheran history." Videos of these presentations will be available to all EWAID congregations beginning in January of 2017.

Thanks, as always, for making sure your rostered leaders can attend this mandated event. Registration will open in August when you receive your brochure.

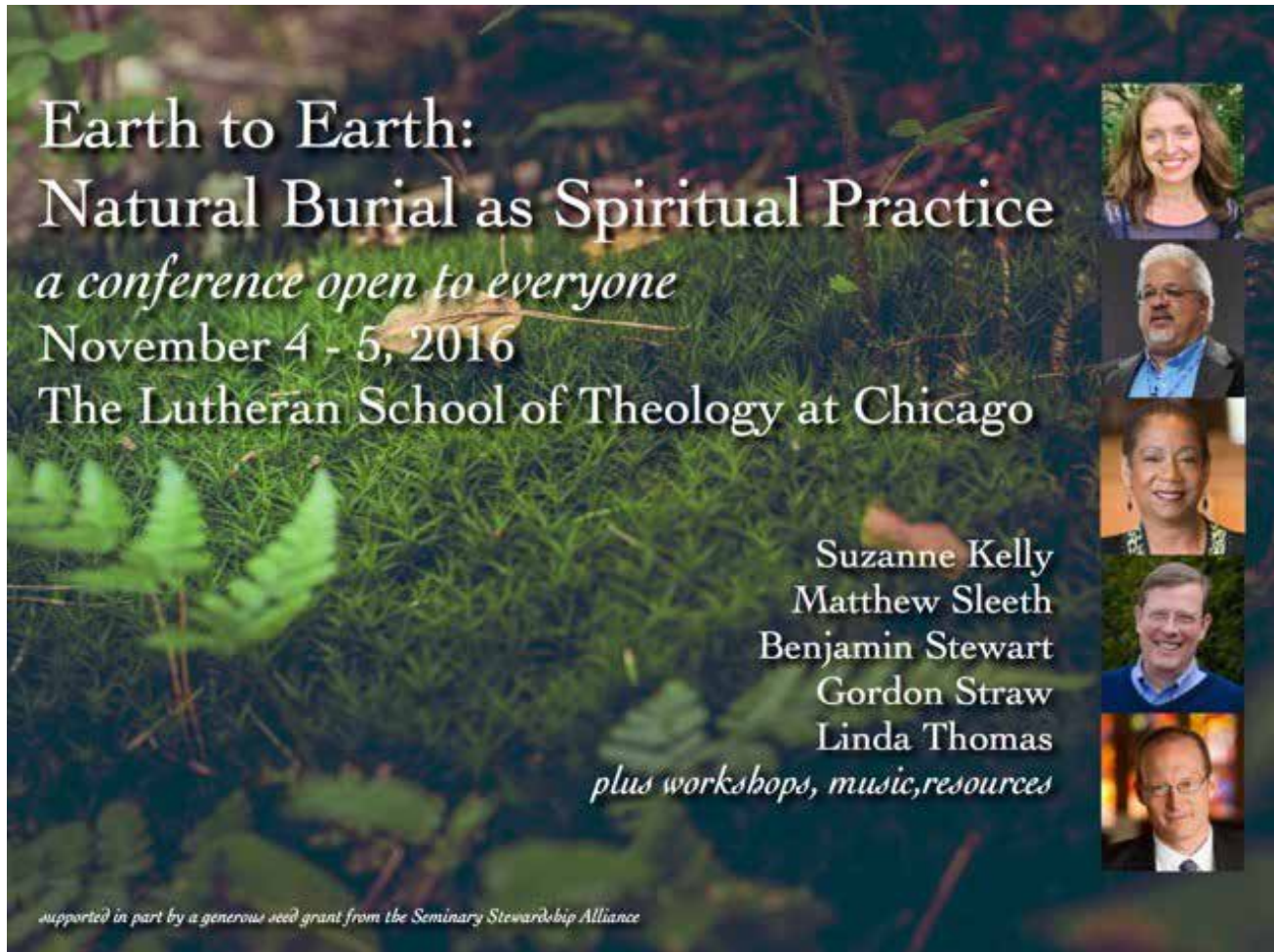
Mission Interpreter Training

with Sharon Browder

October 1, 2016 10:00 until noon

Immanuel Lutheran Church

Moses Lake, WA



Earth to Earth:
Natural Burial as Spiritual Practice
a conference open to everyone
 November 4 - 5, 2016
 The Lutheran School of Theology at Chicago

Suzanne Kelly
 Matthew Sleeth
 Benjamin Stewart
 Gordon Straw
 Linda Thomas
plus workshops, music, resources

supported in part by a generous seed grant from the Seminary Stewardship Alliance

Many people are seeking simpler and more natural ways to return to the earth at death, including practices that honor the dignity of the body and the goodness of the earth. Prof. Ben Stewart, our 2015 synod assembly speaker, has organized a conference on natural burial for those interested in planning for natural burial or for offering ministries of natural burial. The conference, Earth to Earth: Natural Burial as Spiritual Practice, is November 4-5, 2016, at the Lutheran School of Theology at Chicago. Information and early registration is at <http://www.lstc.edu/events/conferences/earth/>

New Coursework Offered through the School of Theology and Ministry at Seattle University

PACIFIC NORTHWEST CULTURE and ***LUTHERAN IDENTITY***

Contact Colette Casavant, MAPS, EdD
 Assistant Director of Admissions & Student Services
 for more information and/or to register:
casavant@seattleu.edu // 206.296.5333

<http://files.ctctcdn.com/eccc8a0a001/b3c0ac5c-6158-478c-b068-dab0c3702c40.pdf>

**EASTERN
WASHINGTON
IDAHO SYNOD**

of the
Evangelical Lutheran Church in America

314 S. Spruce St., Suite A
Spokane, WA 99201-5823
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**August 2016
Newsletter**

Let Down the Nets
Lifting Our Vision
Jesus First, Last, Always
God's Grace, Our Gratitude
The Spirit Powers Us
No Fear! Transformation
Connections Multiply Miracles
Go, Tell & Serve



Please reproduce any and all articles for publication in congregational newsletters or bulletins.
The **Cross Connection** is also available on the synod website at
<http://www.ewaidsynod.org/synodpublications.html>.
Deadline for articles is the 5th of each month.

Synod Calendar

July 2016

31 Ice Cream Social at Messiah Lutheran - Spokane, WA

August 2016

2 Latino Ministry Table Meeting

8-13 Churchwide Assembly - New Orleans, LA

18 Boundry Training at Central Lutheran - Spokane

September 2016

16-17 Synod Council Meeting - Spokane, WA

26 2017 Synod Assembly (First) Planning Meeting

October 2016

10-11 Rural Ministry Retreat - Immaculate Heart Re-
treat Center - Spokane, WA

14-17 First Call Theological Education

21-22 Global Mission Consultation

27-27 Bishop's Convocation - Walla Walla, WA

28-29 Candidacy Committee Meeting - Spokane, WA



Eastern Washington-Idaho Synod
Evangelical Lutheran Church in America
God's work. Our Hands

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THE PARISH PAPER

IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

EDITOR: CYNTHIA WOOLEVER—WWW.THEPARISHPAPER.COM

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MULTIPLE ROADS TO A MULTICULTURAL CONGREGATION

“We’re not sure how to do it but we believe we should become a multicultural congregation,” the pastor said. “How can we move from our dreams to a plan that achieves results?”¹

Multiculturalism in the United States

Here are the realities that any effective multicultural-congregation strategy must take into account.

- Assume that the U.S. will continue to attract about one million foreign-born adults each year, an annual increase of about 2.5 percent. Immigrants and their U.S.-born children now make up about 26 percent of the U.S. population—about 81 million people.²
- The leading country for new immigrants is India, followed by China, Mexico, Canada, and the Philippines.³
- Approximately 51 percent of immigrants are female.
- For the vast majority of new residents, English is not their first language. Further, half of the 42.1 million U.S. immigrants reported limited English proficiency (LEP).
- The overall percentage of foreign-born adults who are college-educated is about the same as native-born adults (29 percent vs. 30 percent).
- Some states draw a larger number of immigrants. The top five states in terms of absolute numbers are California, Texas, New York, Florida, and New Jersey. But between 2000 and 2014, the largest percentage growth was in Tennessee, Kentucky, Wyoming, North Dakota, and South Carolina.
- Currently almost half of all immigrants chose to become naturalized U.S. citizens.
- Typically, participation in the labor force is the clearest path to assimilation. Immigrants account for 17 percent of the civilian labor force—a percentage that more than tripled since 1970. In

contrast, worshiping in an established congregation ranks far behind an immigrant’s desire for education, health care, and other benefits of living in the U.S.

- The broad categories of “Hispanic” and “Latino” serve as umbrella terms for distinct subgroups of immigrants, who identify themselves in term of the country of their birth (for example, Mexico, Cuba, Honduras, or Haiti).
- Organizing one congregation that is both multiracial (for example, members are African American and American-born Caucasians) and multicultural (the church intentionally engages people from multiple cultures) is extremely challenging.

Multiple Roadmaps

Congregations pursue different models depending on their specific community and available leadership. Here are proven steps a congregation can take to actively pursue a multicultural congregation.



“TO BECOME A MULTICULTURAL CHURCH, WE’LL NEED SOMEONE EXPERIENCED IN DEALING WITH PEOPLE TOTALLY DIFFERENT FROM US... THE YOUTH PASTOR SEEMS LIKE THE PERFECT CHOICE.”

Bicultural leadership. The congregational leader is an immigrant or in a bicultural marriage. Potential members believe the pastor will understand the issues that arise as a family navigates life across cultures. Other worshippers, who are not immigrants or in a bicultural family, value diversity and appreciate the experiences and perspectives of different people.

Multiple sites and multiple cultures. An existing, predominantly Anglo, church launches a second site served by an immigrant associate pastor. The organizational structure is similar to a multi-campus congregation with one name, one budget, and unified staff. The church launches additional sites as interest and groups are identified. Leaders coordinate some shared activities to build relationships across groups.

One site, multiple cultures. A common model implemented by a predominantly Anglo congregation is a “nested” worshipping community. For example, the first hour of the worship schedule is three different worship experiences in three separate rooms: one in English, one in Spanish, and one in Korean. Following these separate services, the second hour is integrated church school classes. Again, leaders plan many shared activities to build relationships across groups.

Another one site, multiple cultures model that is less common happens over a long period of time. One immigrant family joins an Anglo congregation. Then, they invite another family in their circle and over time more people connected through culture or immigrant experiences become part of the worshipping community. Usually in these cases, success stems from the strong support of a long-tenured pastor and other church leaders invested in deepening relationships across cultures.

Nested educational offerings. An Anglo congregation offers a Christian Day School (preschool through elementary or beyond) and intentionally extends invitations to families with immigrant and ethnic minority children from the community. The operational assumption is that the parents will follow their children and eventually become part of the worshipping community.

Affinity judicatories. Denominations define regional boundaries primarily on geography. However, another approach is to define a judicatory based on cultural or racial affinity—one judicatory for recent Korean immigrants; another separate judicatory structure for Mexican Americans or African-Americans. This strategy recognizes the high value groups place on indigenous leadership development and self-governance.

Merged congregations. Another approach is when an immigrant congregation, now largely made up of American-born adults who are the children of earlier immigrants, decides to unite with a predominantly Anglo congregation. Both recognize that by sharing resources they can grow their ministries and together write a new chapter in their collective history.

New missions. The road least traveled is the decision to launch a new congregation, designed from the beginning to reflect demographic and cultural diversity.

Build on Shared Commonalities

A multicultural church is not a melting pot—a worshipping community where the unique beliefs and behaviors of different cultural groups disappear. The tendency is for the dominant indigenous group in the church to feel that the minority cultures should give up their cultural identity once they become part of the congregation. To transform a collection of people into a unified congregation requires respect for cultural identities and constructive communication that builds trust.

While respecting differences, find points of commonality, such as: (a) commitment to children’s education; (b) support for bicultural families; (c) the same first language; (d) similar age or marital status; (e) same stage in their faith development or shared theology; (f) shared preference for the type of worship style; (g) shared experiences in ministry with Christians in a sister church in another country; and (h) active engagement with a community social issue or advocacy efforts. The larger the number of points of commonality and/or the choices a congregation offers, the better its chances of becoming multicultural over time.

A Journey—Not a Destination

Like all other congregations, the multicultural church never achieves perfection or absolute harmony. They too are a work in progress, ever evolving to become closer to being the body of Christ.

1. Material updated from Lyle Schaller, “Seven Roads to a Multicultural Congregation,” *The Parish Paper*, November 2009, Vol. 17, No. 11.

2. Jie Zong and Jeanne Batalova, “Frequently Requested Statistics on Immigrants and Immigration in the United States,” April 14, 2016, <http://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states>.

3. To explore immigrant populations by state and county see <http://www.migrationpolicy.org/programs/data-hub/charts/us-immigrant-population-state-and-county>.