



DIALOGUE TOPIC

Immigration, work, and human rights

By Eric H. F. Law

Two of the major issues surrounding the immigration debate are work and human rights. In the dialogue on immigration article in the August newsletter, we focused on the economic impact of immigration. One of the key reasons why people migrate to the United States (legally and illegally) was to find employment. This also implied that they could not find good employment in their countries of origin. Why would so many people risk the dangerous journey to enter the United States? Why would the immigrants be willing to work for such low wages with no benefits in the United States?

The answer has something to do with the lack of regards for human rights and equitable employment practices in both the home countries of the immigrants and the United States of America.

The Human Rights Commission of the United Nations, chaired by Eleanor Roosevelt, created a document called the Universal Declaration of Human Rights which was adopted by the General Assembly in December 1948. For over fifty years, the Declaration has

been a moral beacon in the now universally recognized struggle for human rights and its principles have been incorporated into the legal systems of newly emerging nations through out the world. (For copies of the complete document in over 300 languages see the website of the United Nations High Commissioner for Human Rights: www.unhchr.ch.)

I have included here a few of the articles that are of interest to the immigration dialogue.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction
Please see DIALOGUE, p. 3

Addressing the deeper fears

In the third part of this series of articles, we look at how three of people's deepest fears can be addressed constructively through community dialogue and theological reflection..

By Eric H. F. Law

In the July and August newsletters, I began a series of three articles on the topic: Fears as Stumbling Blocks to Multicultural Ministry. In the first two articles, I described the fear of not being able to communicate, fear of being judged, and fear of unmanageable conflicts, and the processes and techniques that can be used to address them effectively. In the third and final article, I will explore three deepest fears and how they can be addressed constructively through community dialogue and theological reflection.

Fear of losing control

Very often, the movement toward multicultural ministry is precipitated by the decline of an older church community coupled with a population shift in the neighborhood. The instinct of the old-timers in dealing with change is to hold on tighter to what they've got. To them,

there is enough change out in the world that they live in; they want to have some sense of control when they are in church. For the newcomers, who, in many cases, are new immigrants, their experiences are often full of uncertainties; therefore, when they come to church, they want to recreate their homeland's environment in language, custom, and food, etc. They feel the need to be in control as well. When you have two groups that need to be in control, you got problems. This fear of not being in control is connected with two deeper fears—the fear of losing one's identity and the fear of dying.

Fear of losing one's identity

Many church members fear that if their church becomes multicultural, they would lose their identity as a church. This fear is often expressed this way: I don't want to lose
Please see FEAR, p. 2

Fears: Facing the 3 deepest ones

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the traditions that I love. If we change the worship, it won't feel like church any more. We are going to be so diverse that we might forget about being a church. If they come into our church, they should learn to fit into our way.

A way to help people to work through this fear is to ask them: What are the essential things that they do not want to lose as we explore becoming a more diverse church? Then we ask them: What are the things that they're willing to let go without losing their identity? In order for any community to deal with any change, they have to address these boundary issues. Sometimes, it means to negotiate with the old-timers in very specific terms. For example, in one church, we said to the old-timers after we listened to their concerns: If we promise you that we will also have a worship service that will follow the tradition in which you grew up, will you support this new worship service that would welcome people from the neighborhood? Naming those things that we will and will not do is crucial at this stage in order to help those who are fearful to reenter into a safer environment in which they can entertain the coming changes.¹

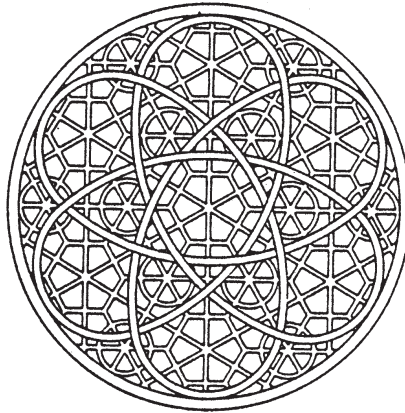
For the newcomers, the same process also applies. As we move toward becoming

part of this large multicultural community, what will we do that can ensure that you will not lose the essence of your community?

Then, we also ask, what will we not do in order not to destroy your sense of identity? The different groups, both the old-timers and the newcomers, then share these parameters with each other. If they can name what they are not willing to let go and what they are willing to consider sharing and changing, then we can start talking about what we can do together that will enable them to become an even stronger and more faithful community.

Fear of dying as a community

The fear of dying is the deepest fear that a declining community has, when it is challenged to consider sharing with people from other cultural backgrounds. Most of the time, members of such a community will not admit to it. In fact, outwardly many say that they want to welcome others into their community—but every attempt is blocked by the fear of dying. As they actively try to get



people to come, they become too needy, which actually has the opposite effect. The more they try, the less

willing the newcomers are to stay. As one of the churches that I worked with finally admitted after a long period of exploration: We are trying so hard to survive that we forgot to be faithful.

A constructive approach to this kind of fear requires the sharing of God's unconditional love through Jesus Christ. People who have tried to be inclusive but were not successful need to know that God still loves them even though the church that God has entrusted in them did not grow. Then they also need to know the good news of Jesus Christ, which is: When we die, that is not the end of the story. As Christians, there is always the hope of the resurrection. When members of a declining community realize and finally acknowledge that the church community as they knew it is dying, that is when this community begins to see the hope of resurrection.

Studying Holy Scripture in community over a longer

period of time is the best way to teach the good news of the Gospel.² I usually start the exploration process with a community before Lent and aim at finishing the exploration period by Pentecost. As the community gathers monthly to explore, I also begin each meeting with Bible Study. I suggest that they study the Gospel lesson of the upcoming Sunday according to the lectionary of the denomination. Through the seasons of Epiphany, Lent, Easter and Pentecost, members of the community listen to Scriptural texts that take them through the death and resurrection cycle of Jesus Christ. I also make sure that each meeting concludes with worship that reinforces the dying and rising cycle of life as Christians. In the end, it is God, through Christ, who moves the community toward greater inclusion.

What are your fears? This is the question that must be asked if we are to enable a church community to explore doing ministry in the multicultural reality that we now live in. Naming these fears is the first step. Addressing these fears with the appropriate tools, skills, processes, pastoral care, and theological reflections is the key to a successful movement toward becoming a multicultural inclusive church community.

¹ For the full description of the process to help people to name the parameters, see Eric H. F. Law, *Sacred Acts, Holy Change*, (St. Louis: Chalice Press, 2002), pp. 104-110.

² For a simple but helpful bible study process called Community Bible Study, see Law, *The Wolf Shall Dwell with the Lamb*, pp. 121-131.

Dialogue: Work and human rights

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shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 23

Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

Everyone, without any discrimination, has the right to equal pay for equal work.

Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Suggested dialogue process

Read the Universal Declaration of Human Rights articles included here out loud. Invite participants to listen and capture a word, a phrase or image that stands out for them as they are being read.

Using the Mutual Invitation process, invite each person to share their word, phrase or image that stands out for them.

Read the Articles again. Invite participants to consider the question:

How do these "rights" apply to you, your work and your family?

Using the Mutual Invitation

process, invite each person to share.

Read the Articles again. This time invite participants to consider the question:

How do these articles from the Universal Declaration of Human Rights inform you in

the dialogue on immigration bearing in mind the countries of origins of the immigrants and the situation in the United States?

Using the Mutual Invitation process, invite each person to share.

SUGGESTED QUESTIONS FOR SEPTEMBER 2006

Community Bible Study

By Lilline Dugan
and Alexandra Conrads

SEPTEMBER 3, 2006: *Mark 7:1-8, 14-15, 21-23*

✦ What does this passage teach you about building a more inclusive community?

SEPTEMBER 10, 2006: *Mark 7:24-37*

✦ What does this passage say to you about hope for healing?

SEPTEMBER 17: *Mark 8:27-38*

✦ What does it mean for you to set your mind on divine things?

SEPTEMBER 24, 2006: *Mark 9:30-37*

✦ What does this passage say to you about Christian hospitality?

OCTOBER 1, 2006: *Mark 9:38-50*

✦ What does this passage say to you about following Christ daily?

We suggest that you study the Gospel passage one week ahead. For example, for the week of Sept. 4-9, study the text for Sept. 10. This way, the participants will go to church on Sunday having already listened and reflected on the Gospel for that Sunday.

These questions are suggestions only. As a leader of the Community Bible Study process, you need to keep the theme of the biblical text and the context of the participants in mind as you determine what is the most appropriate reflection question for your group.

(Go to our website at www.ladiocese.org/ki to download the Community Bible Study process.)

Intra-group dialogue: Essential step to greater inclusion

By Lucky Altman Lynch

Many of us have been socialized not to acknowledge one's racial identity. Have you ever heard someone say, "I don't see color, I see people?" While it is true that we are beloved children of the Creator and there is one "human race," one's racial identity plays a significant role in church and society. But, historically race has been used as a social construct to bestow advantages to those who have the power to govern and set policy.

In the United States, people from European backgrounds have had the privilege of creating institutions in the public and private sectors based on their beliefs and values, some of which were designed to systematically exclude those who did not "fit in." For generations, White people from many ethnicities and economic backgrounds have worked hard to achieve what has been termed, "the American Dream." As the civil rights movement emerged, many White people acknowledged the thousands of ways that people of color have been

systematically excluded from achieving the "dream" promised to us all citizens. Many worked to challenge the status quo and change the laws that discriminated against those who were not White.

Since the 1960s, churches have held workshops on race and racism to address the unconscious and conscious ways that we continue to exclude members of our congregations. While these workshops have been helpful, the personal and collective work that each identity group has to do to become the loving, respectful and inclusive community is different. When one thinks about it, it makes sense because our personal and collective experiences as Whites and People of Color are distinctive and are processed through our cultural lenses.

Congregations who are serious about creating authentic, inclusive, loving and respectful environments will give each identity group a chance to do their own personal and collective personal work prior to the intergroup dialogue. These intragroup sessions are

not ones designed to inflict guilt, blame or shame but are environments where each group examines their own experiences around the issue of race. The facilitated sessions enable participants to examine their own socialization process, the messages they received, how these messages were reinforced and the resulting outcomes. This process raises one's consciousness and gives people the tools to interrupt and discontinue behaviors that exclude, even when one's intent is honorable.

When these steps are carefully and thoughtfully taken, the diverse groups of the congregation can work together with greater skill and sensitivity. This does not mean that there will never be disagreements and questions, but there is a greater possibility that when tension and conflict occurs, those involved will not operate out of guilt, blame or shame, but from honesty and authenticity. They will know that when they "hold their ground" it is because they truly believe their position. They will know that they will

not "lose face" among their peers if they compromise and admit that they were "wrong." They will be able to reconsider their positions in light of the conversations had in their identity groups and change their thinking and behaviors accordingly.

Many years ago there was an Academy Award-winning animated cartoon entitled, "Is It Always Right to Be Right?" It was a delightful commentary on "holding one's position" regardless of the destructive outcome. In the end, the healing came about when one side said "I may be wrong." The other side said "You may be right." Take the time to reflect on both statements as you move your congregation through these healing processes.

(For more information on workshops and trainings that the Kaleidoscope Institute offer on Intra-Group dialogue (such as W.R.A.P.: White Racial Awareness Program, and other affinity group dialogue processes) and Inter-Group dialogue (inter-racial, inter-religious, inter-generational, gender and sexual orientation dialogue programs), contact us at: kscopeinstitute@aol.com)

Kaleidoscope Summer Institute a success; get ready for next year's!

The Kaleidoscope Summer Institute held at the Cathedral Center of St. Paul in Los Angeles, California last month offered two sessions: Fundamental Skills for Building Inclusive Community, and Model and Processes for Community Transformation.

We had a successful event in which participants represented 5 denominations and 4 states.

Here are some of their reflections on the Sessions:

Session 1

✦ The singing to bring us together was very helpful; especially when the words, tune and gathering focus us on why we are here. An extended period to do Iceberg work.

✦ The Respectful Communication Guidelines were very helpful to me. It sets the stage for authentic dialogue.

✦ That the need for events like these is becoming increasingly sought after across racial/

ethnic bounds.

Session 2

✦ Working through the Process for Planned Change was extremely helpful. Likewise, the different models for analyzing congregational dynamics (particularly the church history timeline and shape models.) The idea of introducing cylindrical processes.

✦ Many, many deep insights from Bible Studies. Interaction with other group members.

August 8–18, 2007:

Mark your Calendar!

It's never too early to plan for next year's summer institute!

Aug. 9, 12 noon–Aug. 11, 5 p.m.: Fundamental Skills for Building Inclusive Community

Aug. 13, 12 noon–Aug. 15, 5 p.m.: Model and Processes for Community Transformation

Aug. 16, 12 noon–Aug. 18, 5 p.m.: Advanced Course (*Subject to be announced*).

Become a member of the Kaleidoscope Collective

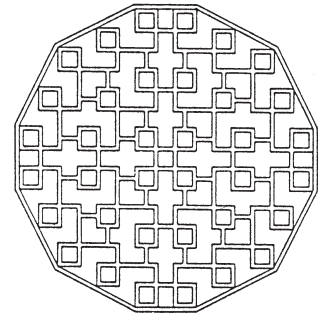
As a member of the KALEIDOSCOPE COLLECTIVE, your church community will receive:

1. **A monthly newsletter** with helpful suggestions on facilitating meaningful dialogue sessions on hot issues of the month, thoughtful questions for weekly Community Bible Study group, information on the latest learning opportunities, book reviews and more.
2. **An annual retreat** (8 hours) facilitated by Kaleidoscope Institute Associates for your vestry. Think of it as an annual check-up on the health of your church community. Based on your ministry goals for the coming year, the Kaleidoscope Institute will strive to meet your leadership training needs by providing monthly training programs that members of the Collective can participate in at a discount rate.
3. **Ten additional hours of consultation/coaching** via telephone and internet with a Kaleidoscope Associate
4. **One scholarship** for the **Kaleidoscope Summer Institute**

Whenever possible, we encourage you to join as a cluster of three to five churches. The clustering of churches can be based on geographic location, and/or common needs and concerns.

COST: \$300–\$1,200 annual fee per church depending on the availability of your resources.

See the application included in this newsletter (on page 6) or visit our website, at www.ladiocese.org/ki to download an application.

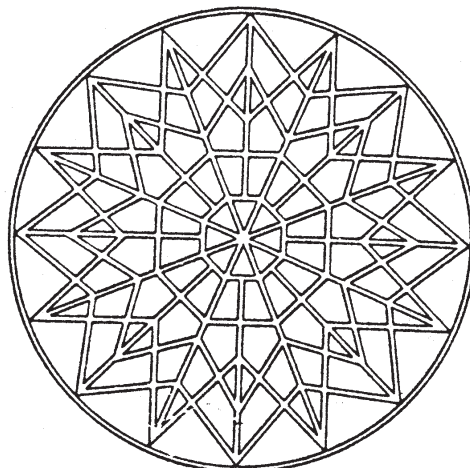


*If you only
want the
newsletter,
not the entire
package*

If you want to receive the monthly newsletter only, the subscription fee is \$60 per year.

Please send the subscription fee to the Kaleidoscope Institute with the following information:

Your **NAME**, **CHURCH AFFILIATION**, **ADDRESS** where the newsletter is to be sent, and **E-MAIL ADDRESS** if you prefer the newsletter to be sent electronically.



Kaleidoscope Collective

Fill out this application and become a member

Church: _____ Denomination: _____

Address: _____ City: _____ State: _____ ZIP: _____

Contact Person: _____ E-mail: _____

Telephone: *(day)* _____ *(evening)* _____

We will contribute \$ _____ for the year 2006–07 to be a member of the Kaleidoscope Collective.

Describe your weekly worship services:

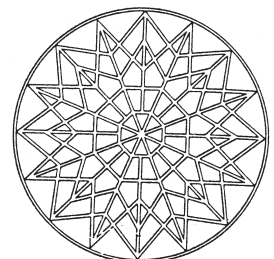
<i>Day of the week</i>	<i>Time</i>	<i>Average attendance</i>	<i>Language(s)</i>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

We are joining the Collective with the following church communities:

<i>Church</i>	<i>City</i>	<i>Denomination</i>
_____	_____	_____
_____	_____	_____
_____	_____	_____

Please return the application to:

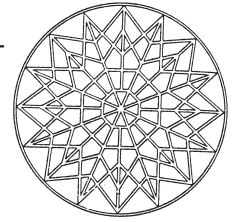
KALEIDOSCOPE INSTITUTE
840 Echo Park Avenue
Los Angeles, CA 90026-4209



If you have any questions, please contact us at kscopeinstitute@aol.com

Become a Kaleidoscope Trainer

As the Kaleidoscope Institute receives and accepts applications from churches that want to become part of our Collective, the Institute will need to develop more competent trainers who can facilitate workshops and retreats for our member churches. Many of our trainers and associates in the past have been our workshop participants who expressed interest exploring doing this work as part of their ministries. If you feel called to this ministry, here is the process:



To become a Trainer for the Kaleidoscope Institute:

1. **PREREQUISITE:** Complete the two basic courses of the Summer Institute:
 - a. Fundamental Skills for Building Inclusive Community.
 - b. Model and Processes for Community Transformation.
 - c. Or the equivalence which covers the 10 basic training Kaleidoscope Training Modules (see KI Training Modules descriptions).
2. Once you are accepted as a Trainer, in order to move toward becoming a full Associate of the Institute, you will need to:
 - a. Log at least 48 hours assisting in the delivery of Kaleidoscope Training Programs.
 - b. Demonstrate proficiency in delivering five basic modules of the Kaleidoscope Institute's basic training (see KI Training Modules descriptions).
 - c. Four volunteer hours per month in support of the Kaleidoscope Institute.

Once you're accepted as an Associate:

1. You will be deployed as lead-trainer (and paid) in delivering our training and consulting services.
2. 4 volunteer hours per month in support of the Kaleidoscope Institute.
3. Attend Associate meetings quarterly.

Name: _____

Address: _____ City: _____ State: _____ ZIP: _____

E-mail: _____

Telephone: (day) _____ (evening) _____

I would like to apply to become A TRAINER AN ASSOCIATE

Here is a list of my qualifying experiences (you may use an additional sheet of paper):

My plan for 2006-07 in order to move toward becoming an Associate is (you may use an additional sheet of paper):

Kaleidoscope Training Modules

The knowledge you'll need to learn how to lead

MODULE I

- ✦ Respectful Communications Guidelines
- ✦ Mutual Invitation
- ✦ Community Bible Study

MODULE II

- ✦ Who Am I?
- ✦ Cultural Make-up
- ✦ Iceberg Analogy of Culture
- ✦ Table Exercise

MODULE III

- ✦ High/Low Context Communication Styles Presentation
- ✦ Facilitation of self-assessment, small-group sharing and large-group debriefing

MODULE IV

- ✦ What Color Should the Church Be? — Roleplaying and Debriefing
- ✦ Power Distance Presentation

MODULE V

- ✦ Pentecost—Debriefing of Bible Study
- ✦ Power Analysis
- ✦ Gospel Cycle of Living

MODULE VI

- ✦ Bennett's Intercultural Sensitivity Stages
- ✦ Band-Aid – Play and debriefing
- ✦ Facilitate exercise and discussion on “privileges”

MODULE VII

- ✦ Photolanguage
- ✦ Steps from Stereotype to Destructive “Isms”

MODULE VIII

- ✦ Exclusive Boundary Function
- ✦ Inclusive Boundary Function
- ✦ How to Create a Grace Margin

MODULE IX

- ✦ Exploring the History of Your Church (*timeline*)
- ✦ Is Your Church's Ministry Balanced?— Three-legged Stool
- ✦ Life Cycles of a Congregation and Church Sizes
- ✦ Linking this to the future of the church

MODULE X

- ✦ Process for Planned Change
- ✦ Overview presentation
- ✦ Presentation and facilitation of each step