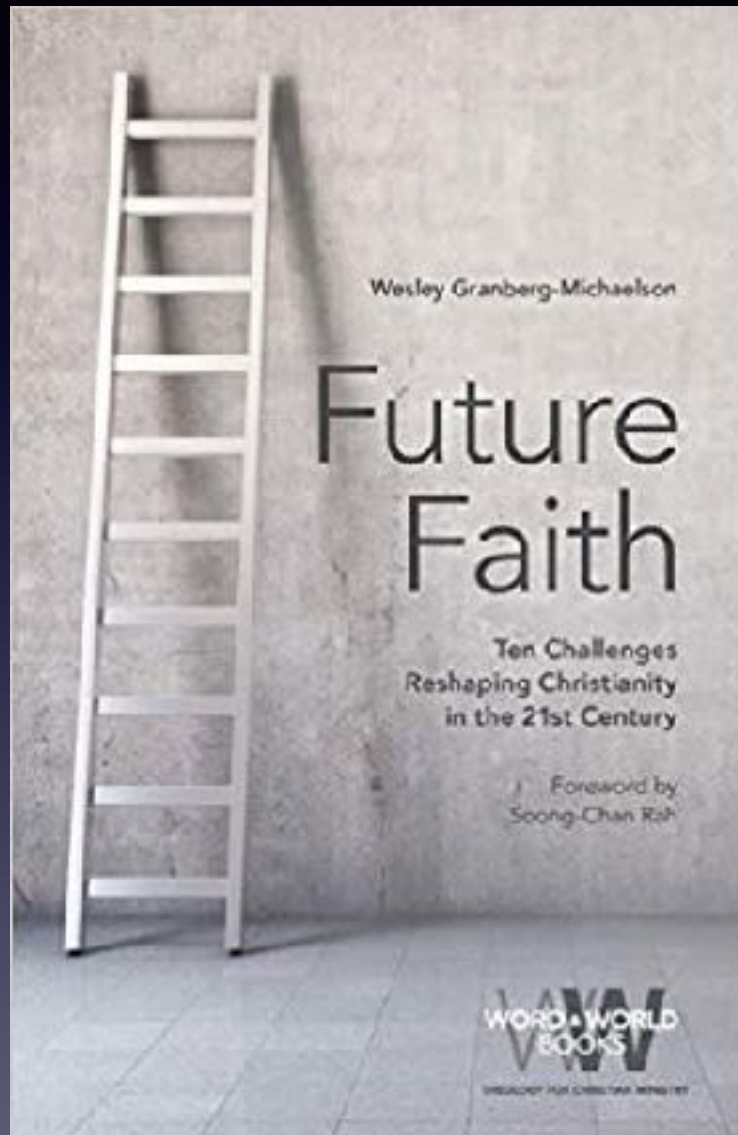


# Future Faith

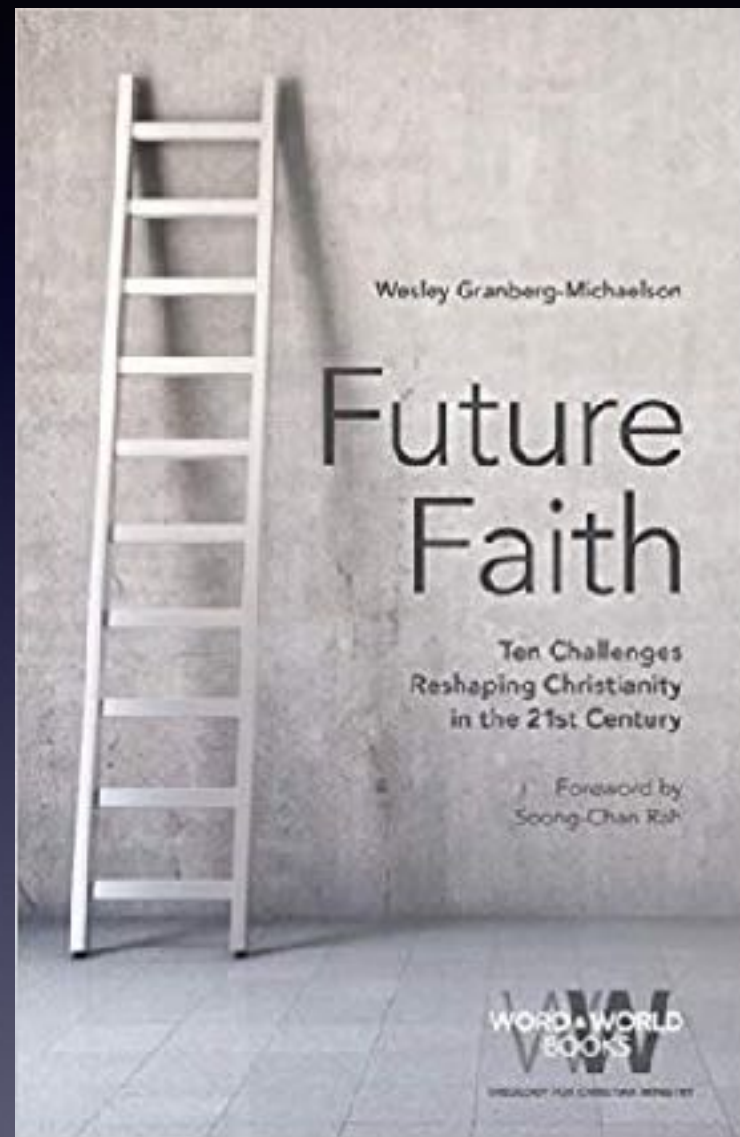


Holy Manners Bookstudy 44

ACTS  
Winter 2020

St David's United Church  
Calgary

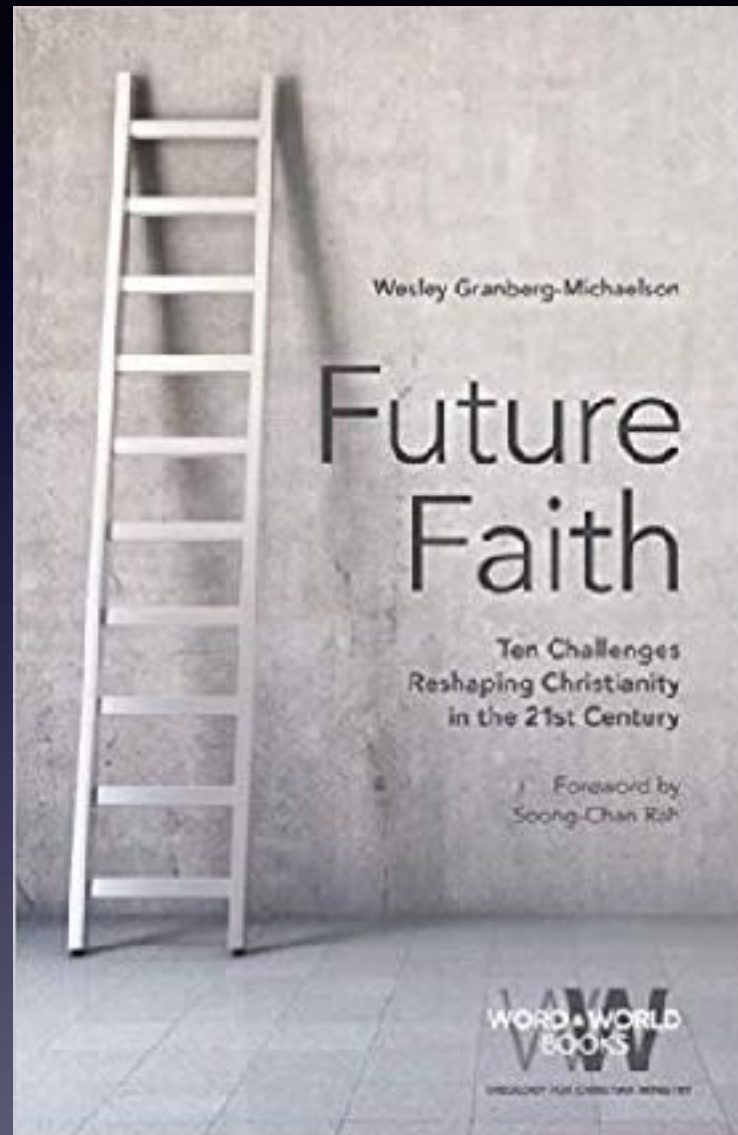
# Chapter Theme



## Challenge Two: Embracing the Color of the Future

## Session # 3

- Housekeeping - Wayne
- Opening - Wayne
- 2 Questions - Mike Grammer
- Canadian Data - Jock
- Hospitality Break
- Chapter 2 Development - Wayne
- Wrap-up Discussion -Brenda
- Closing - Brenda
- Appendices
  - Appx 1 - Mike Grammer's Notes
  - Appx 2 - Joan's Discussion Notes
  - Appx 3 - Brenda's Ruminations on East/  
West Thinking



# Housekeeping

## Wayne



# Opening

Wayne



Pentacost window  
Christ Church, Portland

<https://www.facebook.com/christchurchpdx/>

Scripture reading  
Acts 2:1-13

Biblical/theological  
meanings of Pentecost for  
our time

Note the image is from the church mentioned  
in the chapter.

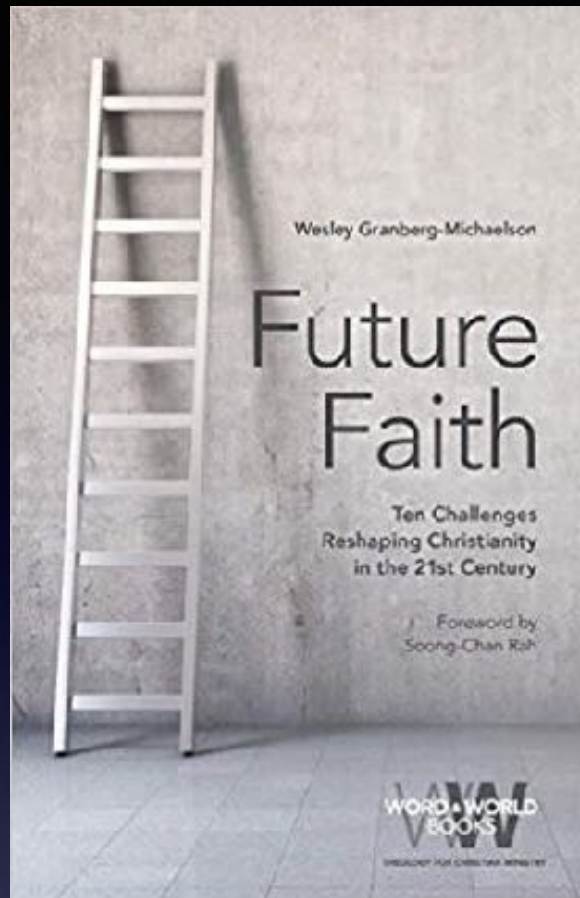


## **Mike Grammer of Toronto, asks us,**

1. “What one thing, if it were taken away from St. David’s, would be a backbreaker, would cause you to leave the congregation?”
2. “And what one thing that St. David’s doesn’t have would energize you to insist to a Christian friend that they had to come to a service?”

Check out the appendix for responses.

See also Mike’s notes on Chapter 2 in the Appendix.

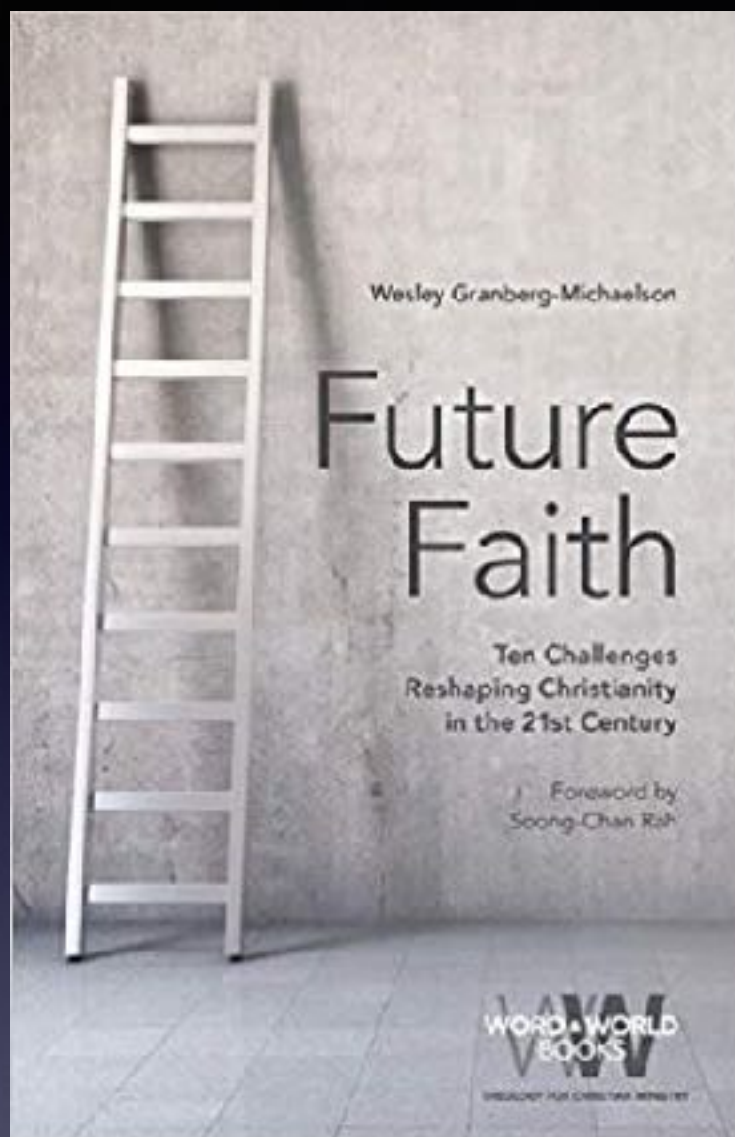


# Canadian Church Statistics & Links



Jock





## Canadian Statistics & Reports - Links

- **MacLeans** - March 2015 - What Canadians really believe: A surprising poll - <https://www.macleans.ca/society/life/what-canadians-really-believe/>
- **The Millenial Mosaic** - How Pluralism and Choice Are Shaping Canadian Youth and the Future of Canada - Bibby et al - 2015
- **PEW** - Canada's Changing Religious Landscape, 2013 - <https://www.pewforum.org/2013/06/27/canadas-changing-religious-landscape/>
- **Stats-Can** - Patterns of Religious Attendance - <https://www150.statcan.gc.ca/n1/pub/11-008-x/2000003/article/5389-eng.pdf>
- **Stats-Can** - Who's Religious Report - <https://www150.statcan.gc.ca/n1/pub/11-008-x/2006001/pdf/9181-eng.pdf>
- **United Church of Canada Statistics** - UToronto - 2011 - [http://individual.utoronto.ca/clarkemacdonald/clarkemacdonald/Welcome\\_files/unitedchurch.pdf](http://individual.utoronto.ca/clarkemacdonald/clarkemacdonald/Welcome_files/unitedchurch.pdf)

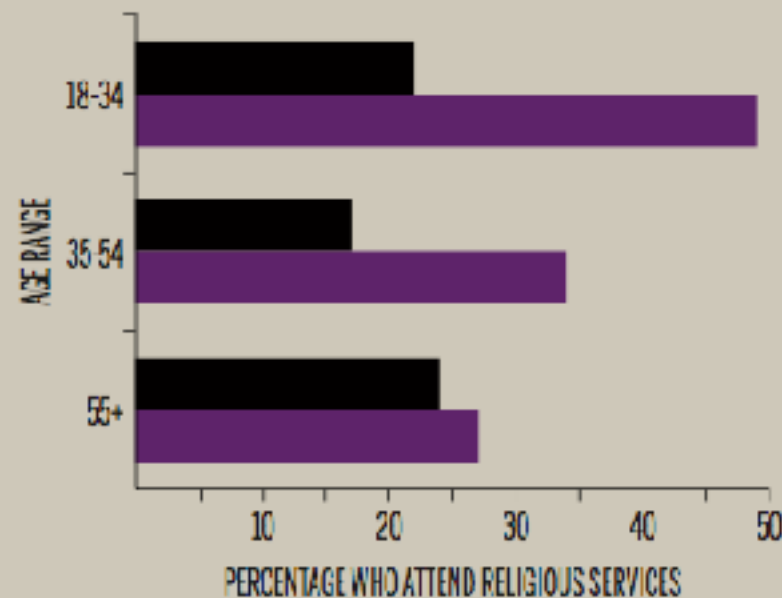
There follows a selection of charts and data from the above reports relative to chapter 2, with particular attention to Canadian demographics. Please keep in mind, that this presentation is posted to [sduc.ca](http://sduc.ca). This makes reading the finer details possible. As also the Appendices.



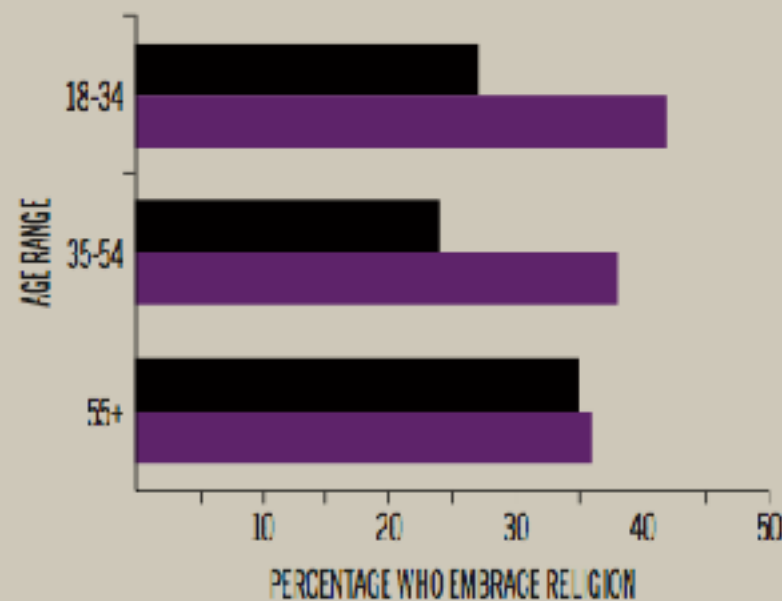
## YOUNG AND FAITHFUL

*For the Canadian-born, religion is an older person's game. Not so for immigrants.*

### Monthly-plus attendance



### Inclination to embrace religion



■ BORN IN CANADA  
■ BORN OUTSIDE CANADA

## What Canadians really believe: A surprising poll

MacLeans - by Aaron Hutchins - Mar 26, 2015

<https://www.macleans.ca/society/life/what-canadians-really-believe/>

Religion in Canada isn't declining nearly as fast as we think. A remarkable new survey finds out what Canadians really believe. Bibby decided to revisit his book and check on his predictions with Angus Reid.

He discovered that for many religious groups, he was quite off-target. Catholics, for example, are building new churches in some parts of the country. Evangelicals increased their total numbers as Canada's population grew. The same goes for Muslims, Hindus, Buddhists and Sikhs. He had accurately forecasted a long, drawn-out decline for the United Church of Canada and the Anglican Church. But some religions were getting an infusion of new blood.



# THE MILLENNIAL MOSAIC

How Pluralism and Choice Are Shaping  
Canadian Youth and the Future of Canada

Reginald W. Bibby

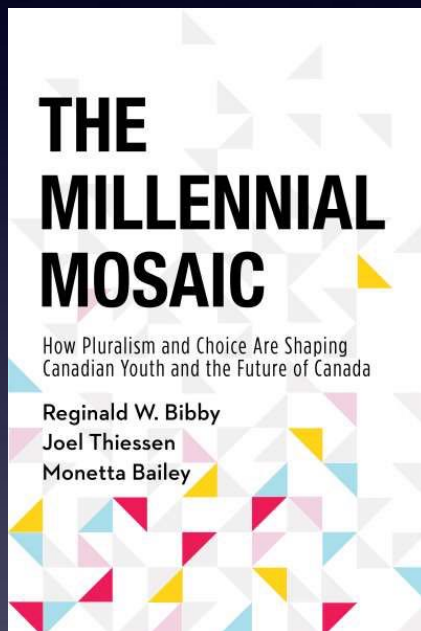
Joel Thiessen

Monetta Bailey

How Pluralism and  
Choice Are Shaping  
Canadian Youth and the  
Future of Canada

Bibby et al

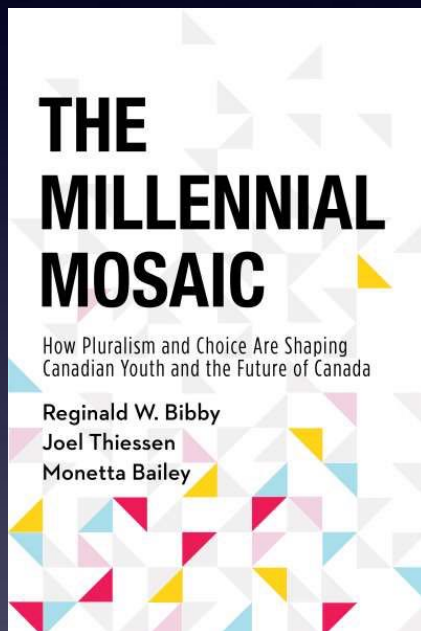
# Signs of the Times: Immigration Growth in Toronto.



The Catholic Archdiocese of Toronto is building one brand-new church per year to keep from bursting at the seams. “We have opened what we call a mega-church, a large 1,000-person church, once a year for the last 14 years,” said Cardinal Thomas Collins of Toronto. “

# Signs of the Times: Immigration Growth in Toronto.

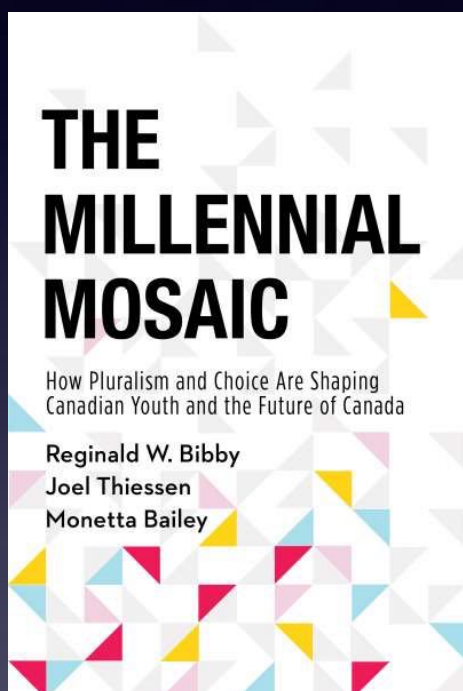
The Archdiocese of Toronto is certainly very much influenced by tremendous immigration from all around the world.”



Mass is celebrated in 37 languages every Sunday in its 225 parishes. Communications director Neil MacCarthy says that most newcomers have recently been arriving from China, Korea, Vietnam, the Philippines, Sri Lanka, and India.

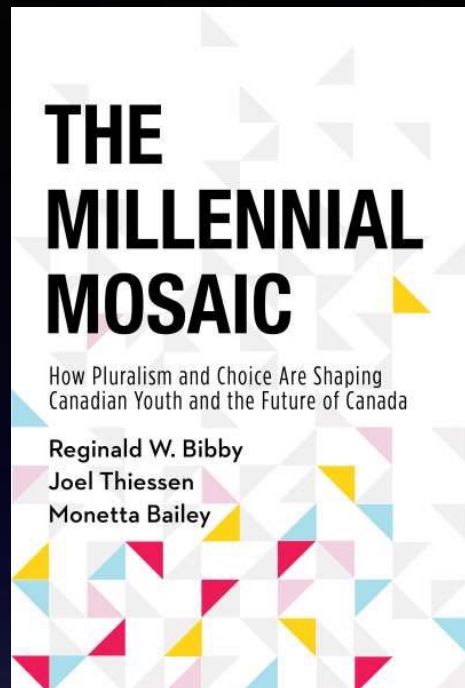
“We often refer to the Archdiocese of Toronto as the United Nations of our faith.” Many new arrivals, he notes, bring a strong awareness of faith with them. Cardinal Collins says the diversity means “we have a richness in this diocese.”



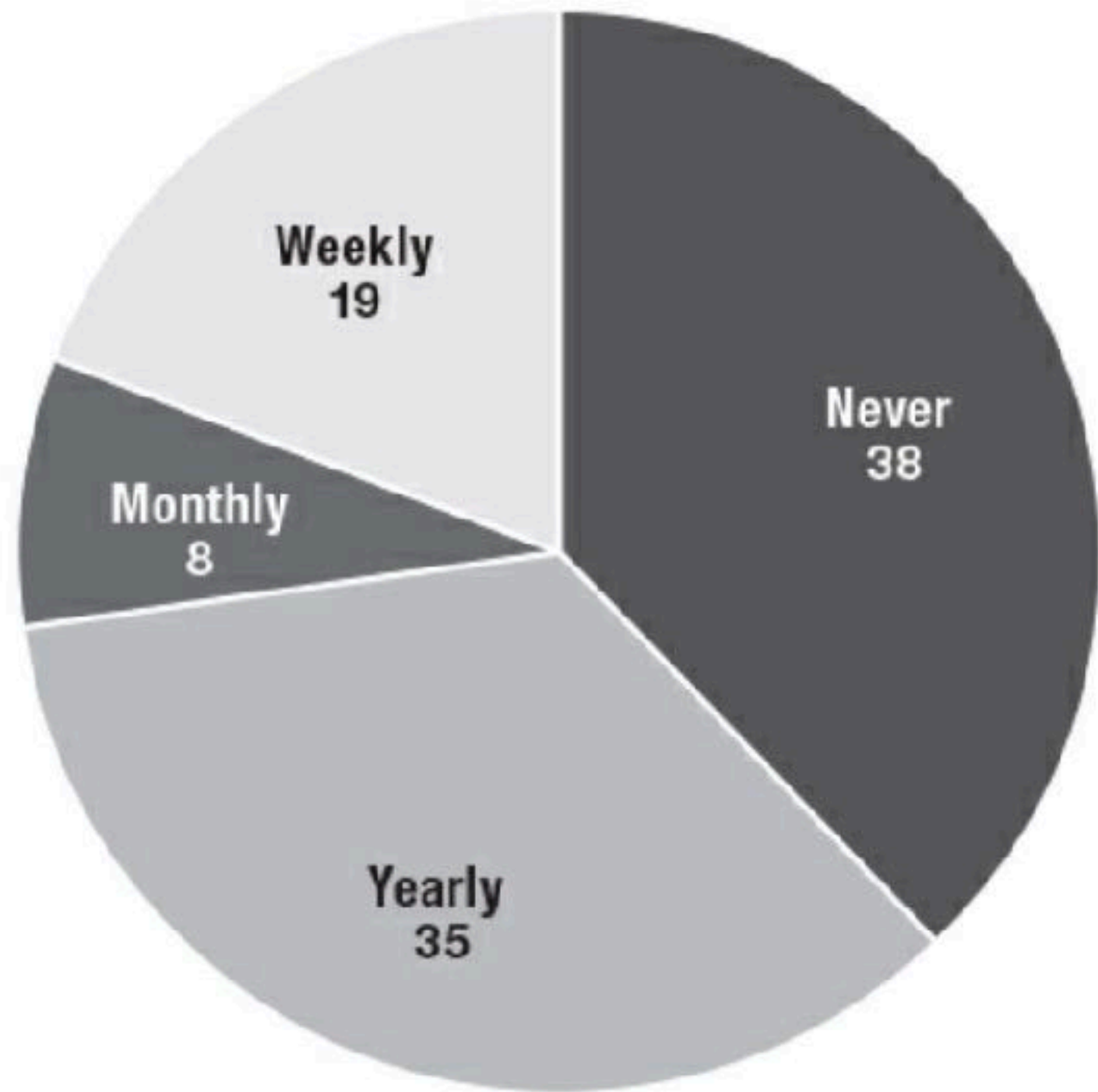


	ALL	Millennials 1986-plus (18-29)	Xers 1966-1985 (30-49)	Boomers 1946-1965 (50-69)	Pre-Boomers Pre-1946 (70-plus)
<b>Identification</b>					
Identify with a religion	79%	72	76	83	88
<b>Weekly-plus</b>					
Service attendance	14	18	12	11	25
Private prayer	38	33	33	41	47
Table grace	19	24	17	16	22
Scripture reading	13	18	12	11	16
Watch worship services online	4	7	5	3	1
Practise other spiritual activities online	6	9	7	4	3
Feel strengthened by your faith	29	27	27	28	39
Feel you experience God's presence	25	23	22	26	33

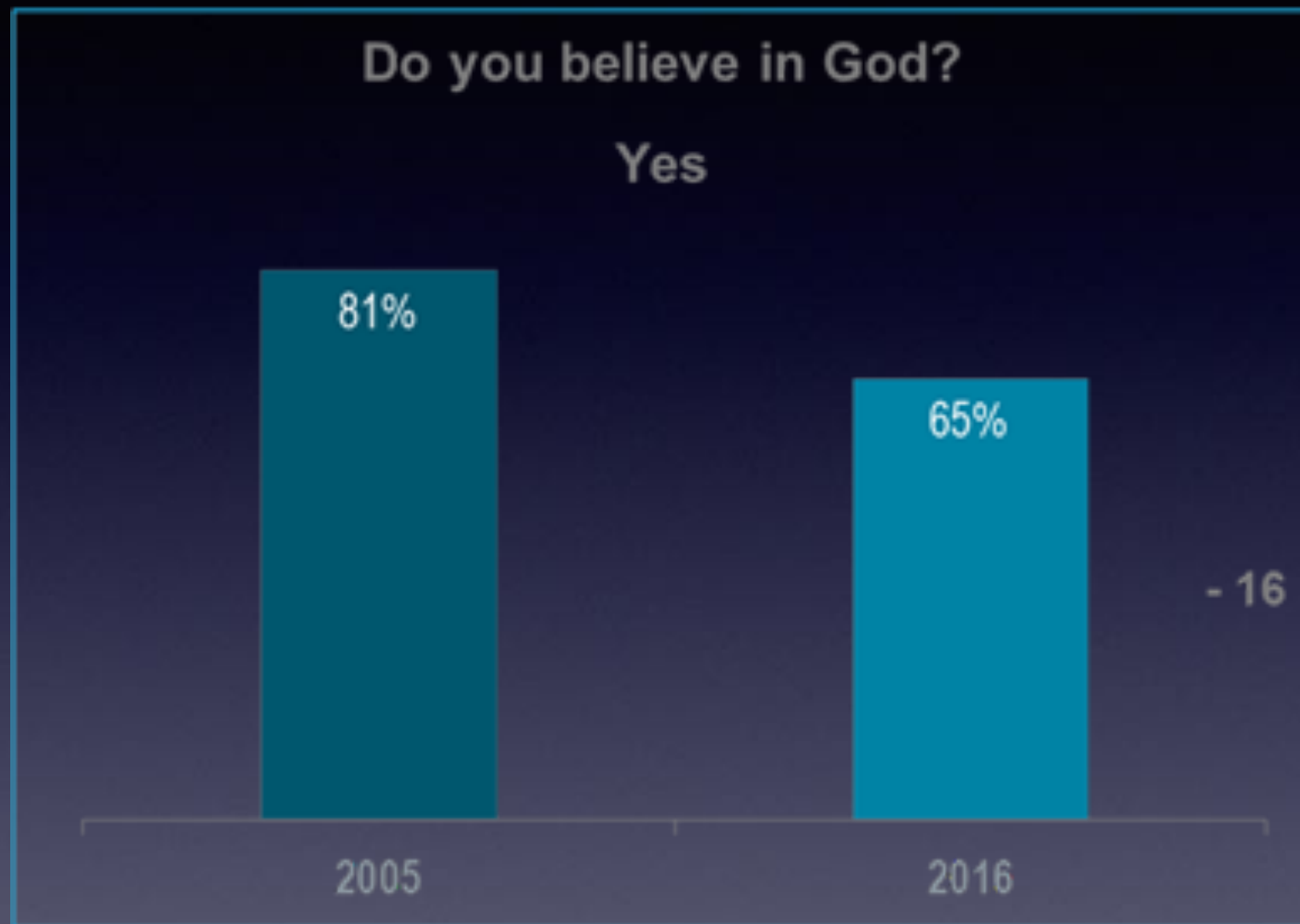
**Note that there is not a large difference between generations.**



## Millenial Church Attendance



## Believing in God Canada, 2005 - 2016



As Reg has put things, “God has been slipping in the polls.”

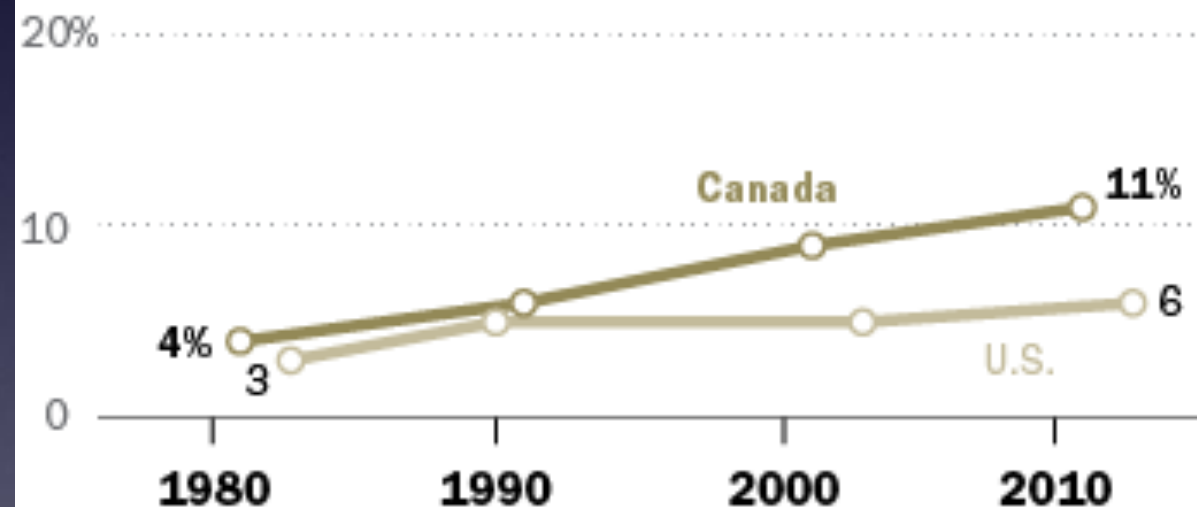
# PEW Research Centre

## Canada's Changing Religious Landscape

<https://www.pewforum.org/2013/06/27/canadas-changing-religious-landscape/>

### Growth of Religions Other Than Protestantism and Catholicism in Canada and the U.S.

*% of population that identifies as something other than Catholic or Protestant*

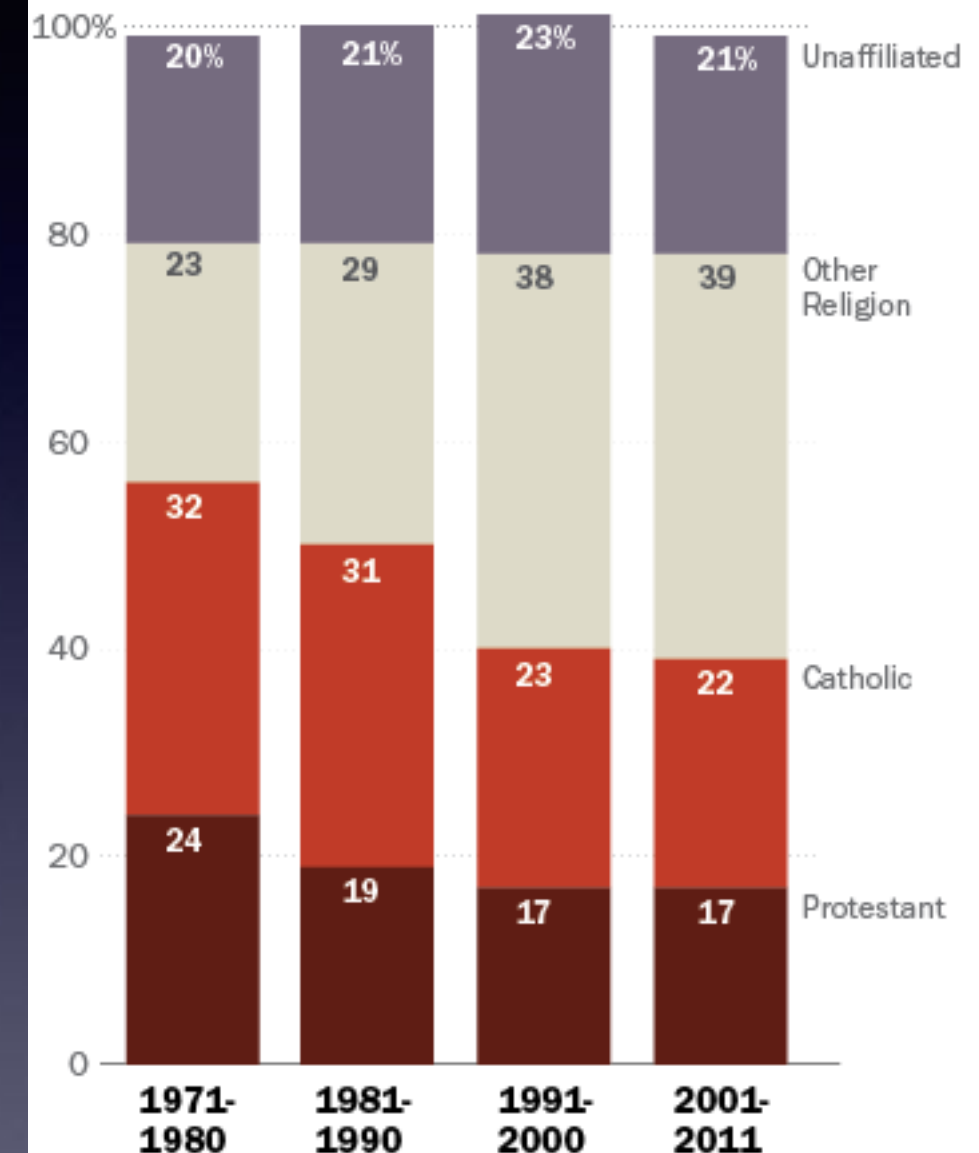


Sources: U.S. General Social Survey 1972-2012; 1971-2001 Canada census; 2011 National Household Survey. Figures for the U.S. are for adults only (ages 18 years and older); figures for Canada include adults and children.

PEW RESEARCH CENTER

### Religious Composition of Immigrants in Canada, by Decade of Arrival

*% of immigrant population that identifies as ...*



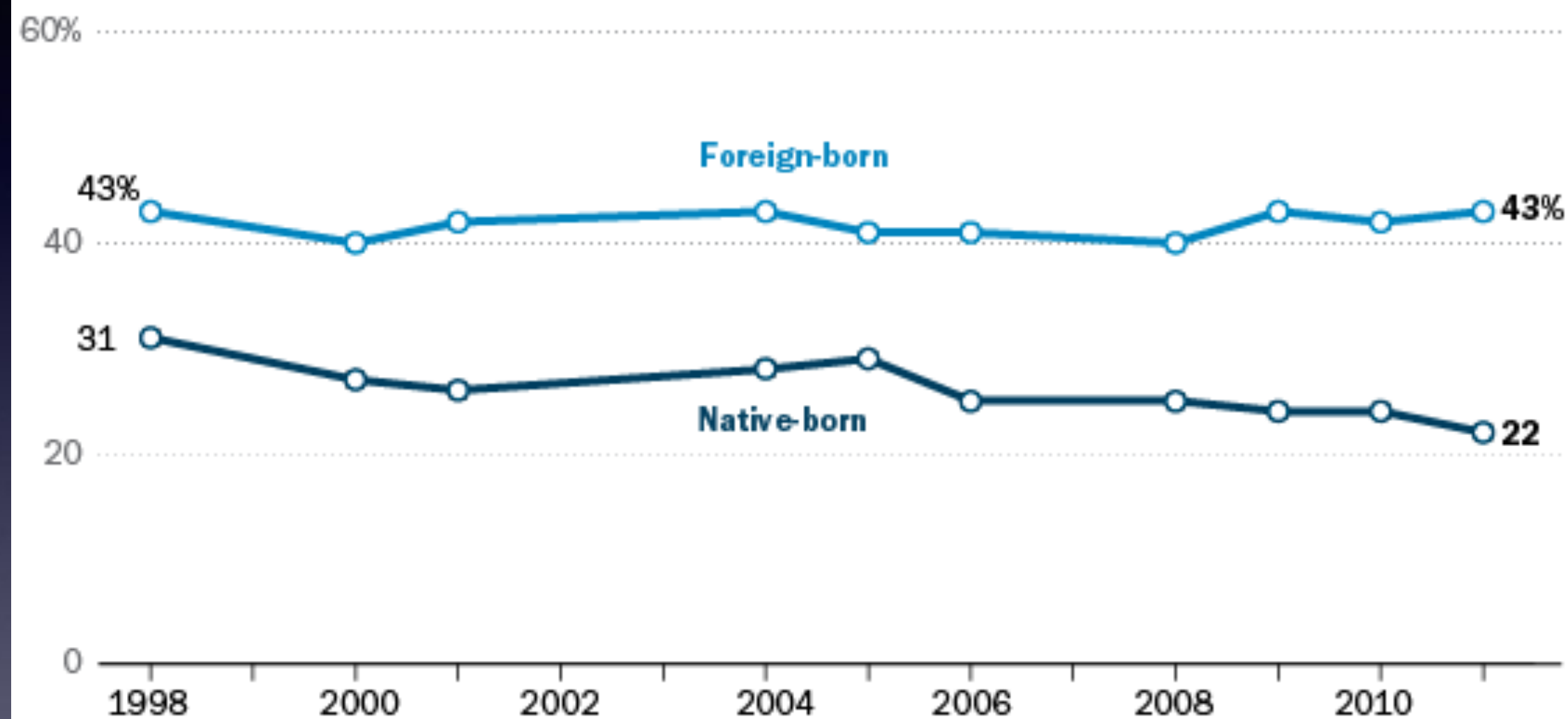
Source: 2011 National Household Survey  
Percentages are calculated from unrounded numbers and may not add to 100 due to rounding.

PEW RESEARCH CENTER



## Trends in Religious Attendance, by Nativity

*% of Canadians ages 15 and older who attend religious services at least once a month*

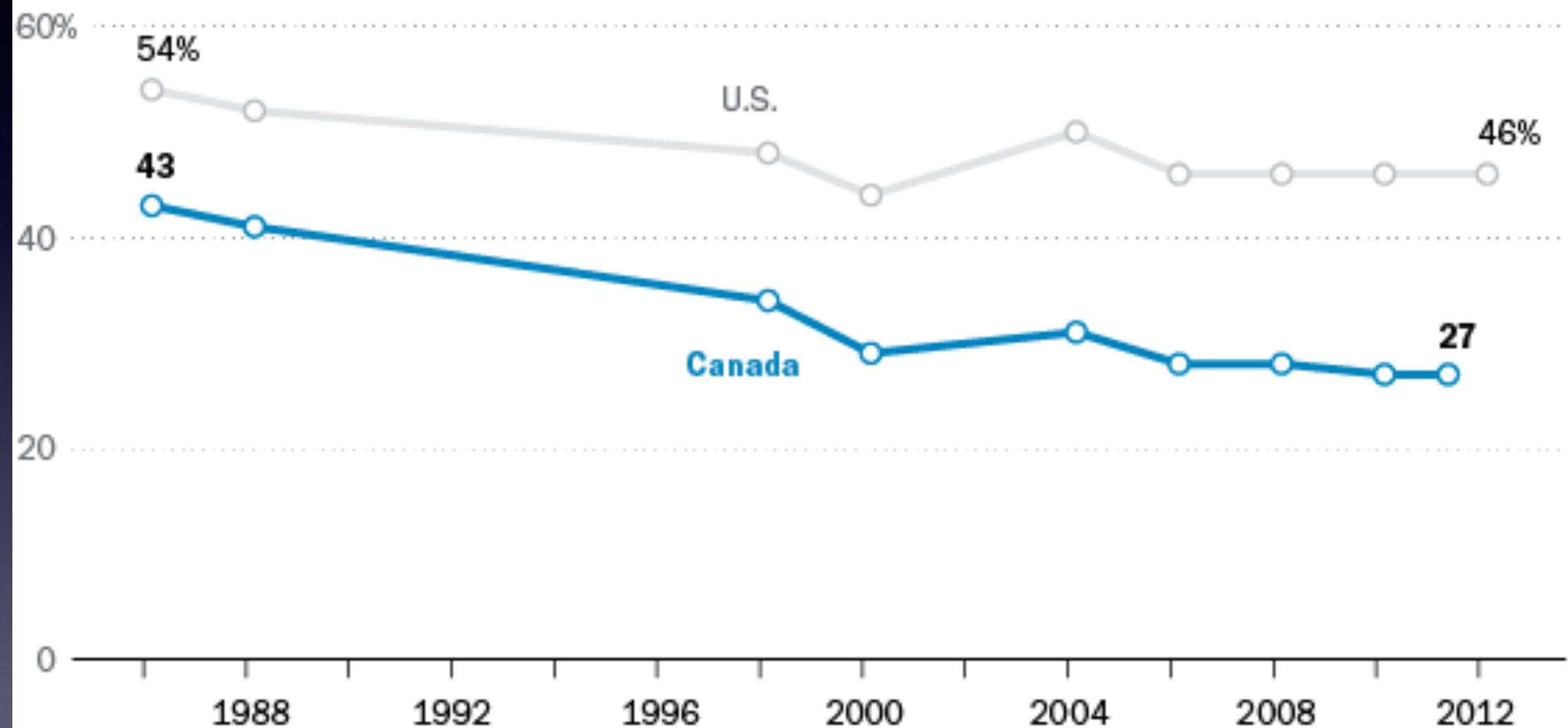


Source: Canada General Social Surveys

PEW RESEARCH CENTER

## Religious Attendance in Canada and the U.S., 1986-2012

*% who say they attend religious services at least once a month*



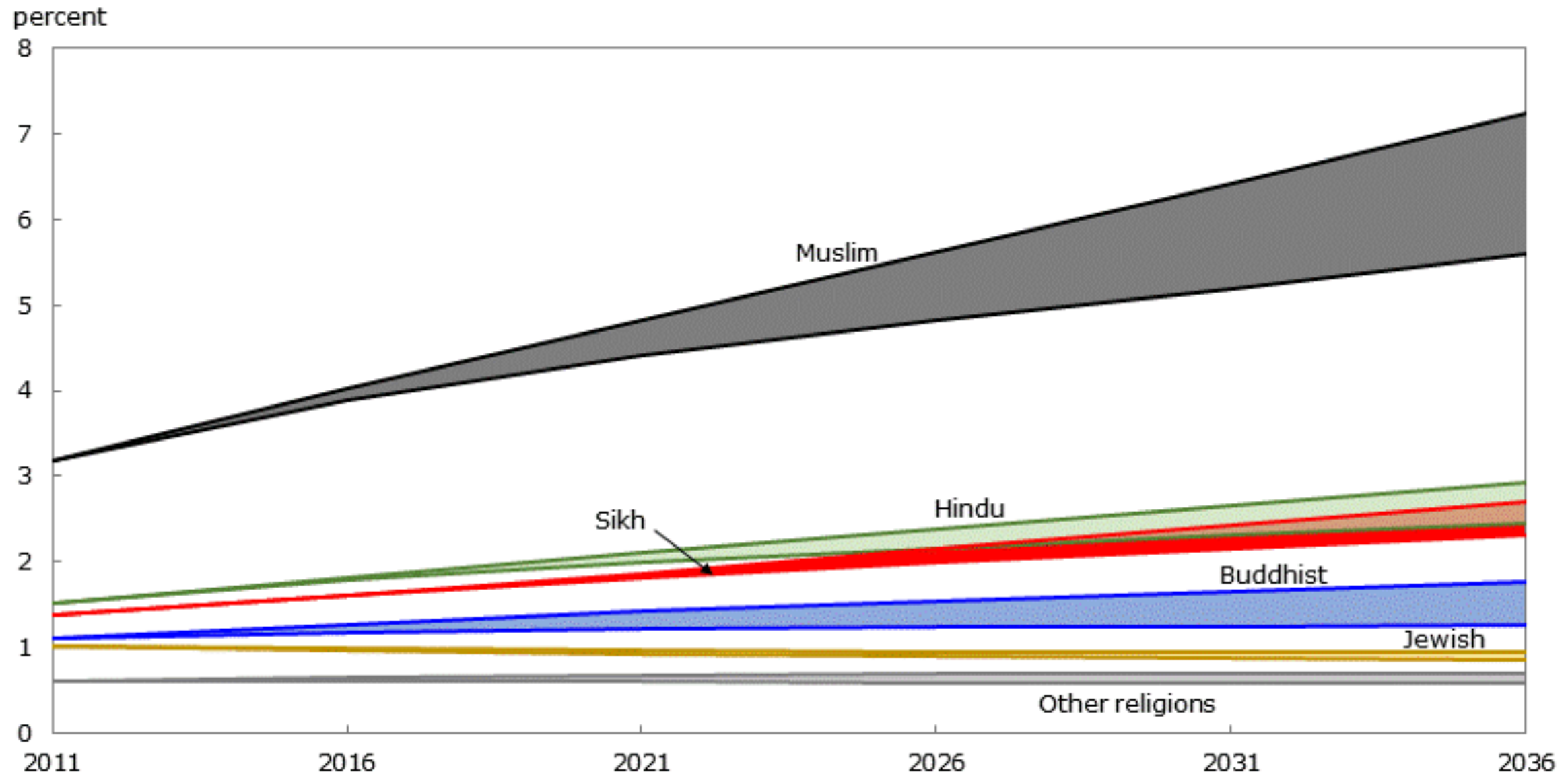
Sources: U.S. General Social Survey 1986-2012; Canadian General Social Survey 1986-2011

PEW RESEARCH CENTER

# Statistics Canada

**Figure 17b**

**Population of religious groups (Buddhist, Hindu, Jewish, Muslim, Sikh and other religions) as a percentage of the population, Canada, 2011 (estimated) and 2036 (projected according to seven scenarios)**



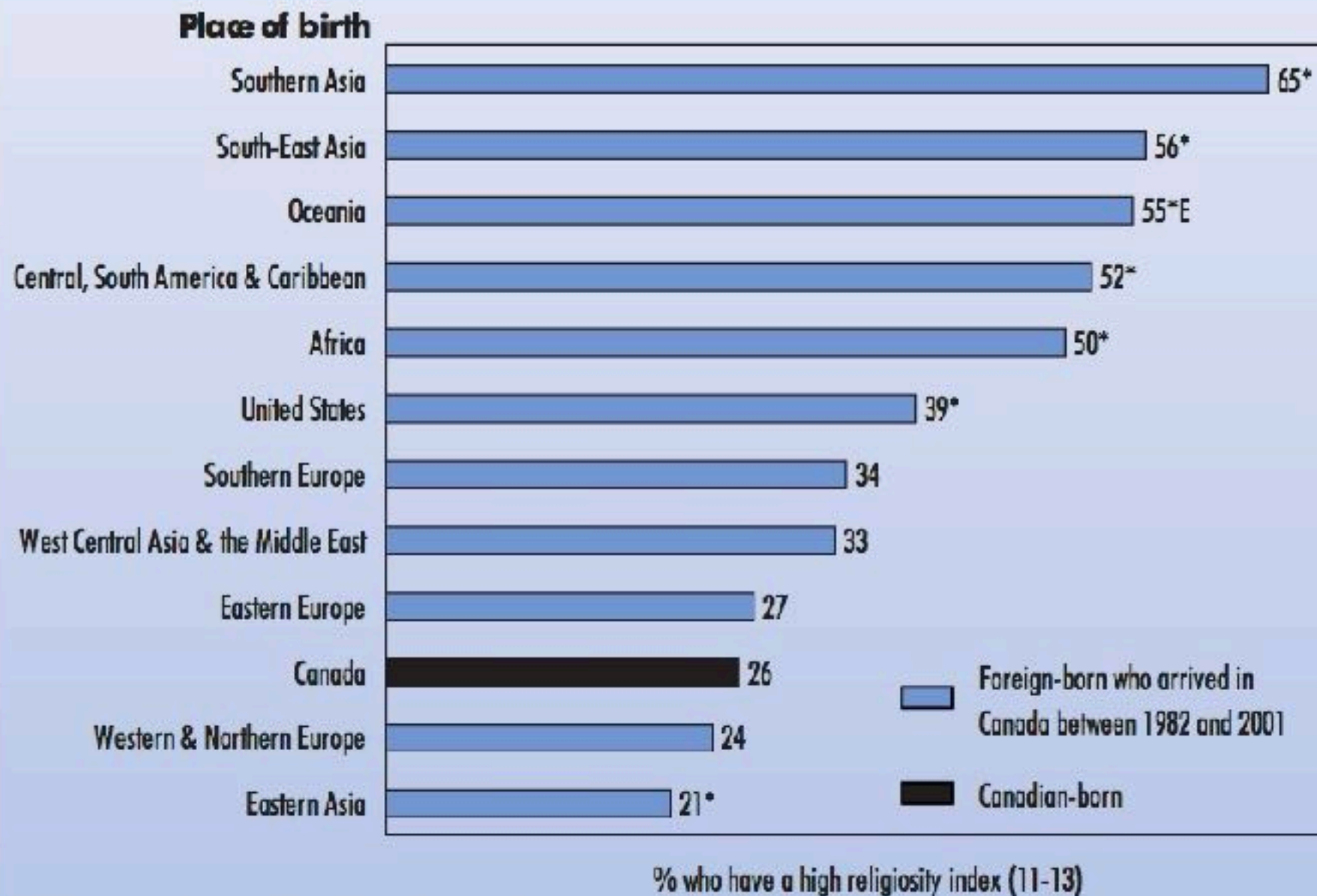
**Note:** The shaded surface indicates the interval between the minimum and maximum values projected in all the scenarios considered.

**Sources:** Statistics Canada, 2011 National Household Survey (adjusted) and Demosim 2017.

# Statistics Canada

**CST**

## South Asians are most likely to be highly religious



E High sampling variability. Use with caution.

\* Statistically significant difference from estimate for Canadian-born ( $p < 0.05$ ).

Source: Statistics Canada, Ethnic Diversity Survey, 2002.



# UofT - UCC Stats - 2011

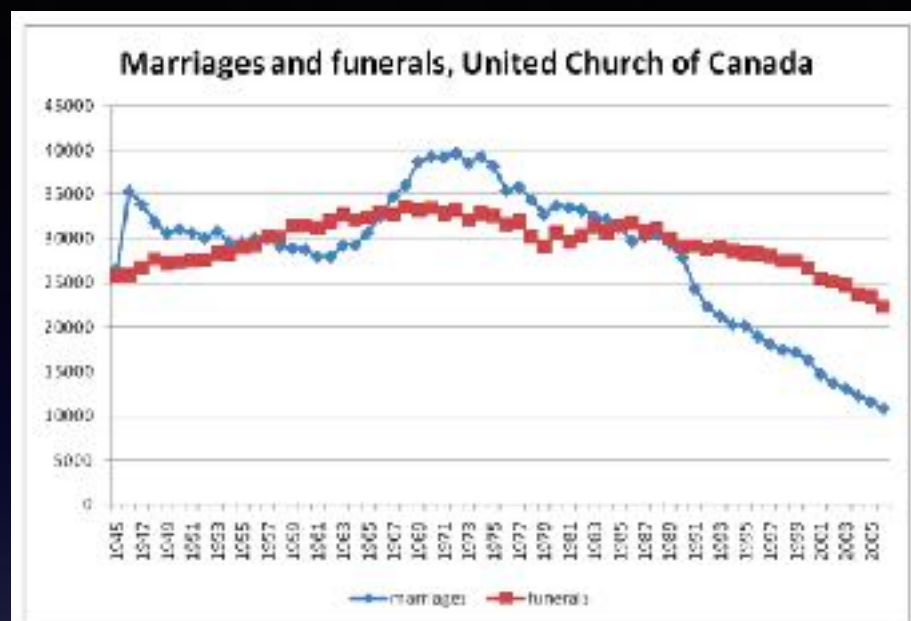


Figure 7 - Marriages and Funerals, United Church of Canada, 1945-2006

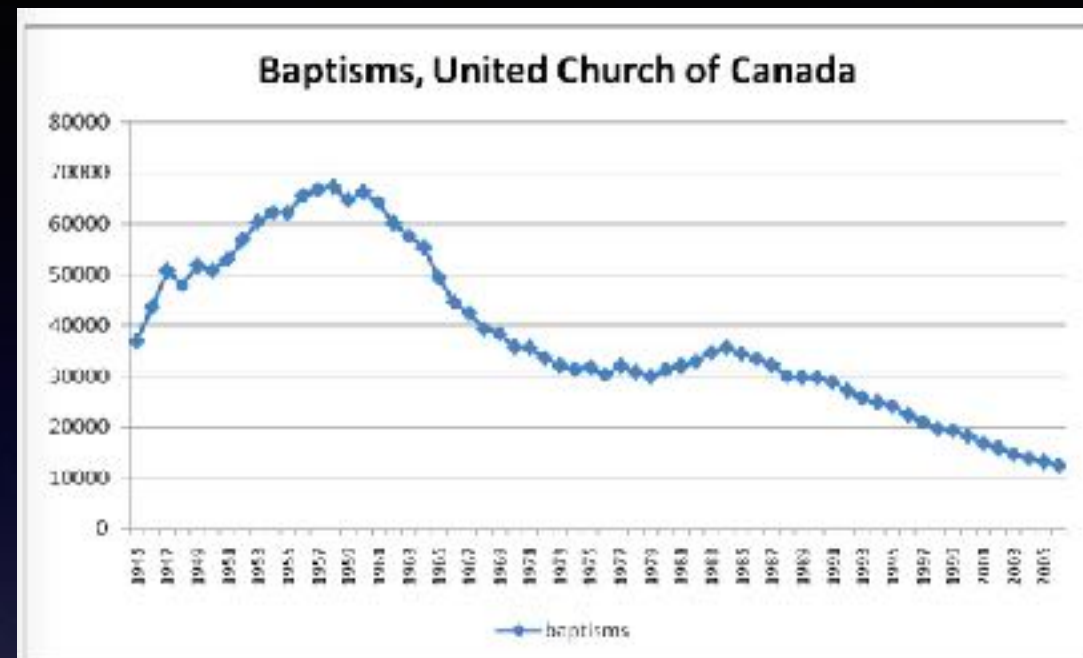


Figure 3 - Baptisms, United Church of Canada, 1945-2006

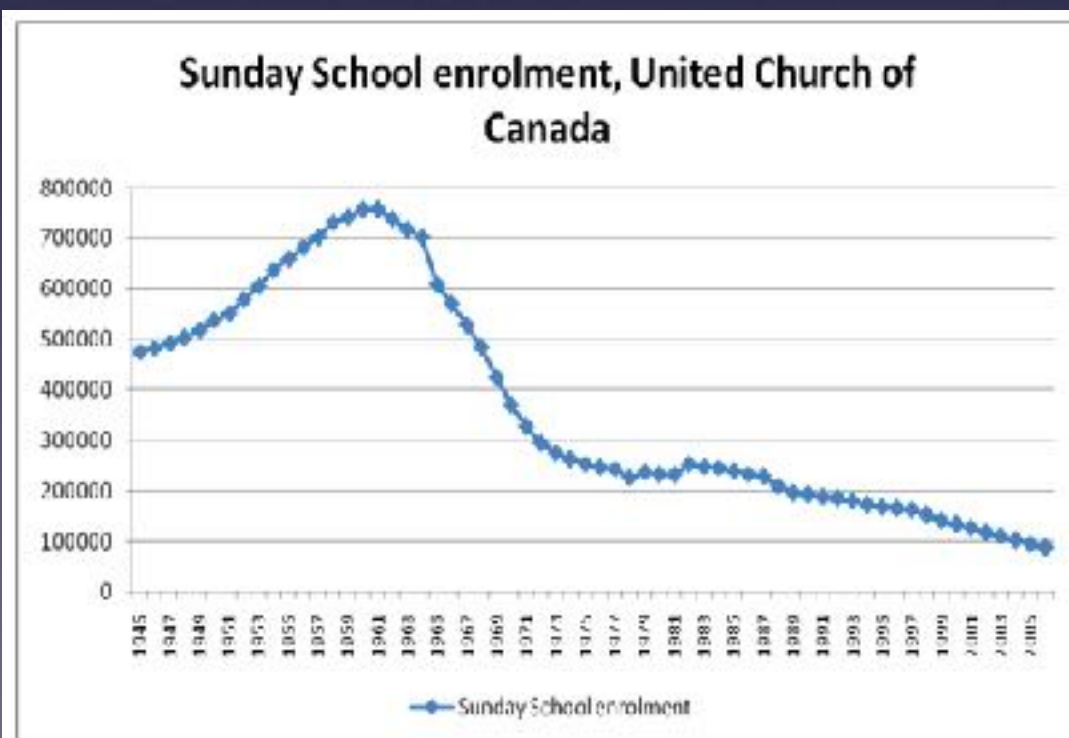


Figure 2 - Sunday School enrolment, United Church of Canada, 1945-2005

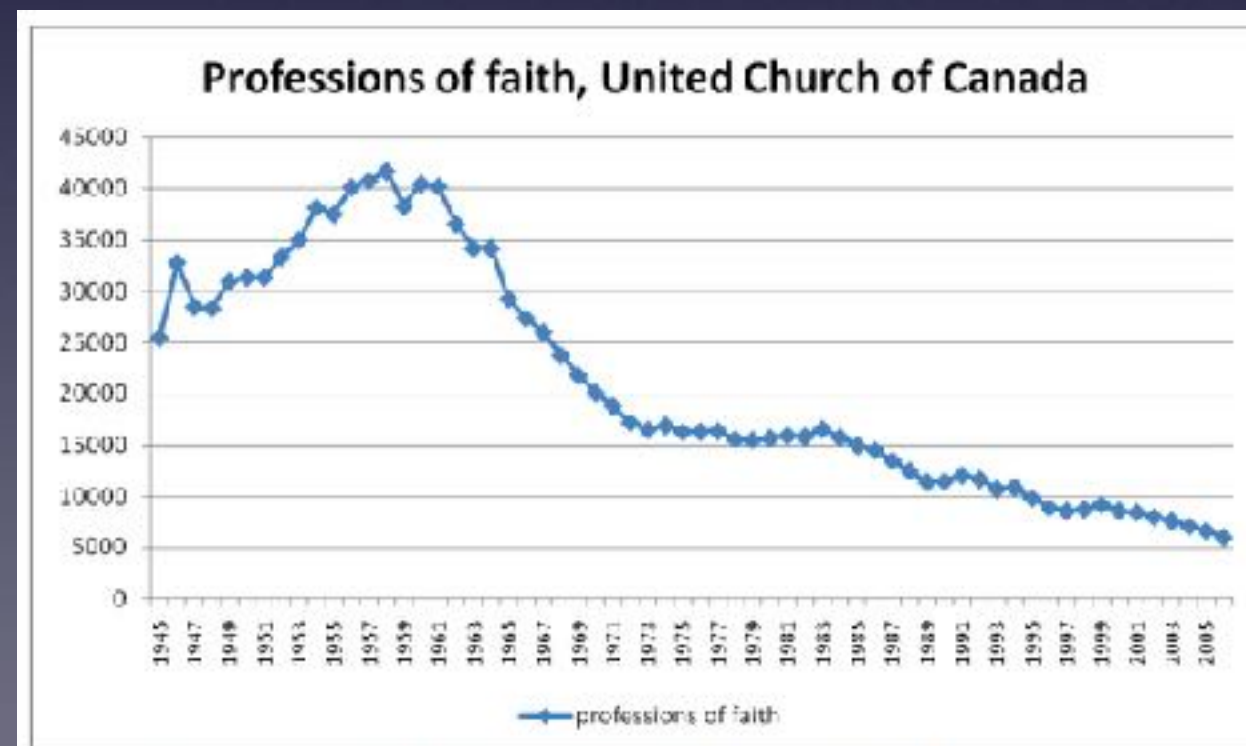


Figure 4 - Professions of faith, United Church of Canada, 1945-2006

BREAK







## **It is 100 seconds to midnight. Learn why.**



### **Read the 2020 Doomsday Clock statement**

By Bulletin Science and Security Board |  
Analysis, Doomsday Clock

Scientists recognize our  
to our fellow citizens  
ts of atomic energy and  
this lies our only sec  
that an informed citis  
death.

### **Physicists mobilize to reduce the nuclear threat. Again.**

By Stewart Prager, Steve Fetter, Alexander  
Glaser, Zia Mian, Frank von Hippel | Nuclear  
Risk, Nuclear Weapons



### **A rare species of tree was saved from Australia's wildfires. And something else happened**

By Dan Drollette Jr | Climate Change



### **Closer than ever: It is 100 seconds to midnight**

By Bulletin Science and Security Board | Doomsday Clock

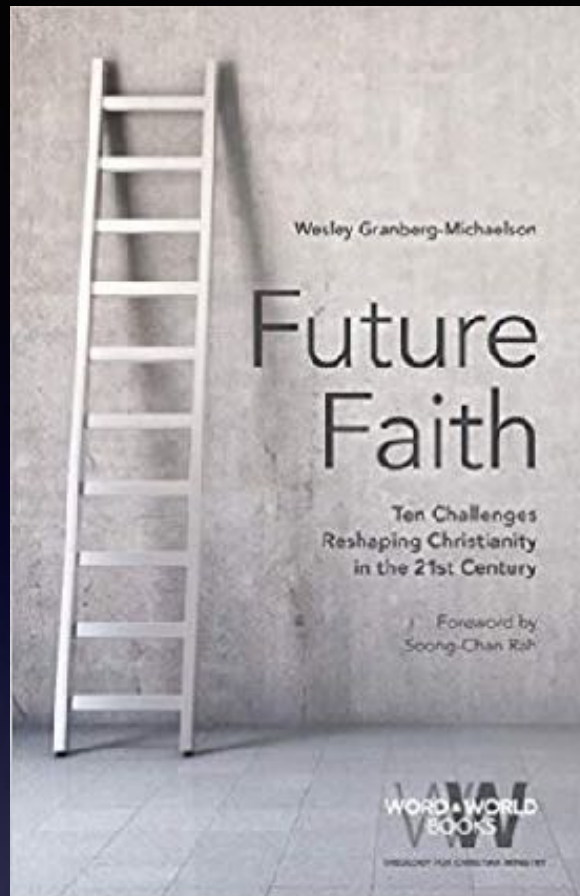
**21 Jan 2020 - The Bulletin of the Atomic Scientists advanced their Doomsday Clock to 100 seconds to midnight - the closest ever its been to our ending. More dangerous than even at the height of the Cold War.**  
<https://thebulletin.org/Doomsday-clock>



Time now. Please return.



A



Michaelson says -  
"White" equals "religious stagnation"  
"Diversity" equals "religious growth"



His argument is based on -  
"Mainline decline" compared to  
"Pentecostalist church growth" (p. 22)

- discuss

# Diversity

Embracing, not fearing, diversity.

Diversity implies many things

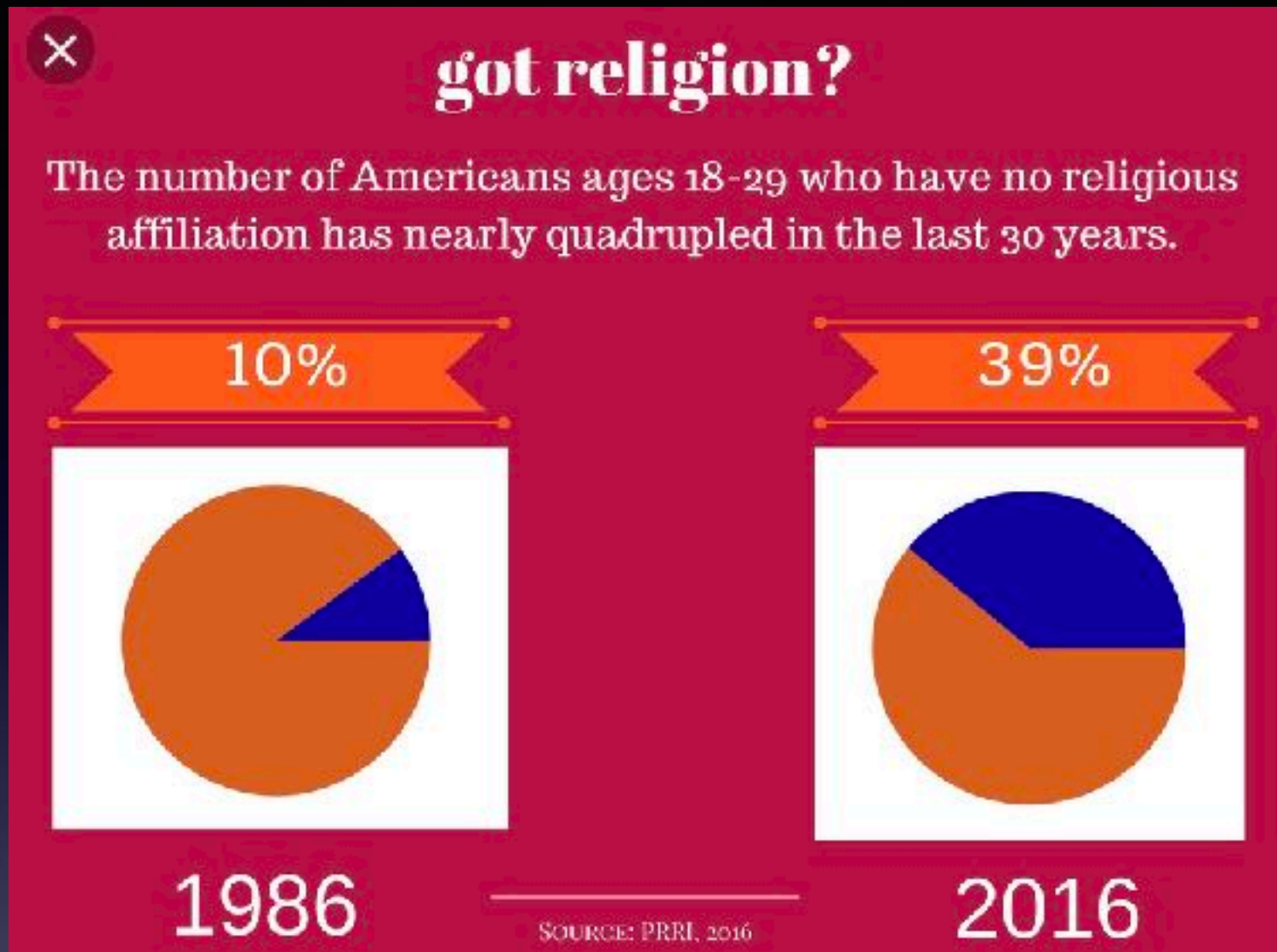
- race
- gender
- economic status
- sexual orientation
- etc.





Michaelson - Diversity is the key to growth  
(p. 31)

- discuss



Many modern "nones" see the established churches as "stuck in the past" and they do not feel included.

- discuss



Statistically, places of growth that are occurring within established denominations across the board



- "Catholic, evangelical, Pentecostal and mainline Protestant - are being driven decisively by emerging non-white groups."
- Spiritually, multi-ethnic expressions of the church, increasing in numbers and influence, are more likely to exhibit vitality and growth (p. 40)



- discuss



We must embrace a multi-racial future (p, 24)

(in so-doing we can open ourselves to other forms of diversity as well)

- discuss





Our North American  
(not just American)  
churches must join  
a global multi-racial  
movement (p. 41)



Clearly, in the future,  
"white" will no longer be  
dominant (p. 39)  
White-led leadership  
will no longer dominate  
the church (p. 40)

Wayne suggests two possibilities -



- Learning from our United Church history and current developments -



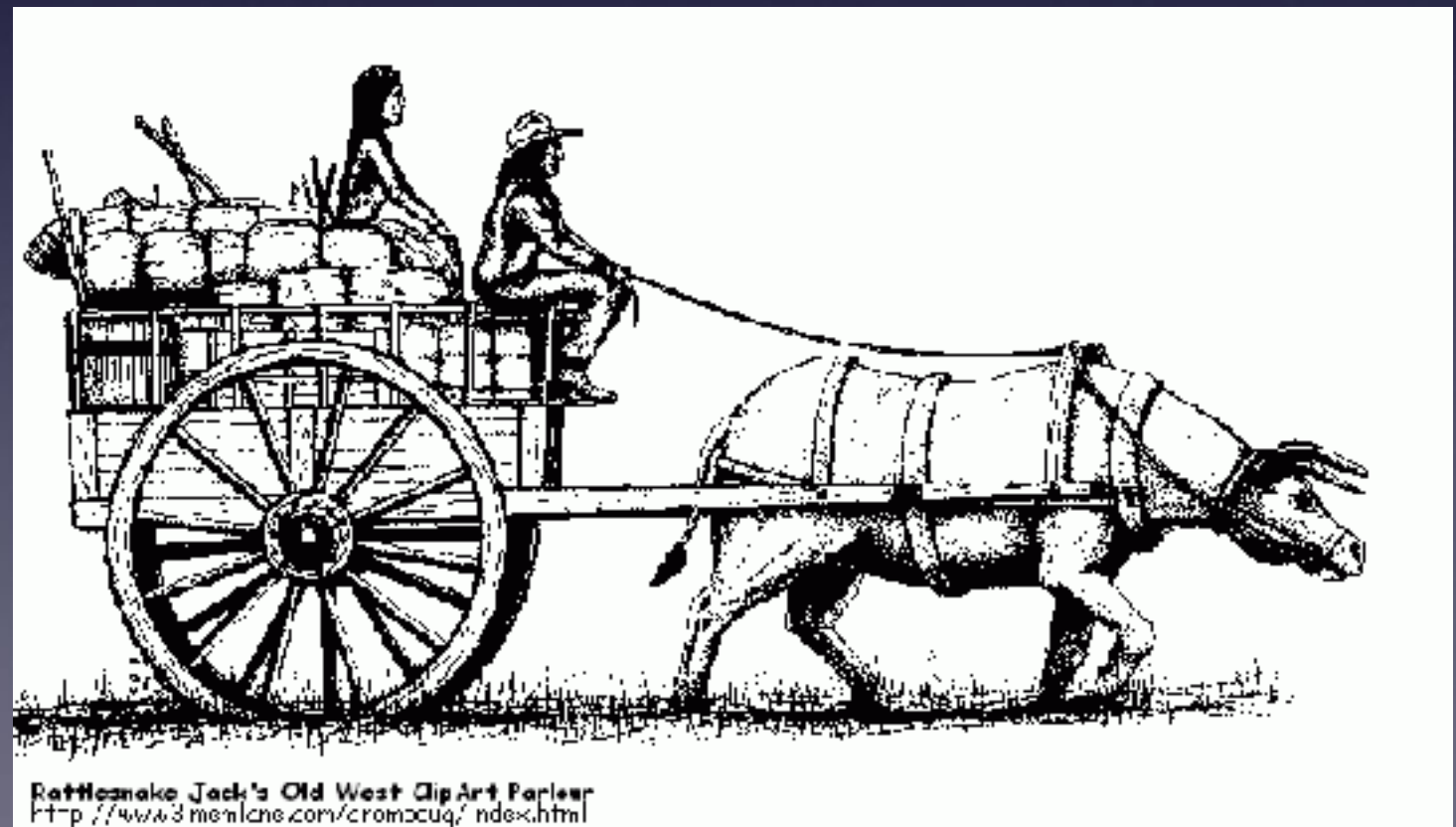
- We need to assume a more "evangelical" stance linked to "social justice" focus.

One emphasis without the other offers an inadequate gift to the world.- discuss



If our dying congregations are unwilling to adjust to the new realities of our time, some may need to leave to establish new, more adaptive ones.

- discuss





Is numerical growth  
the key criteria for a  
healthy church?

- discuss

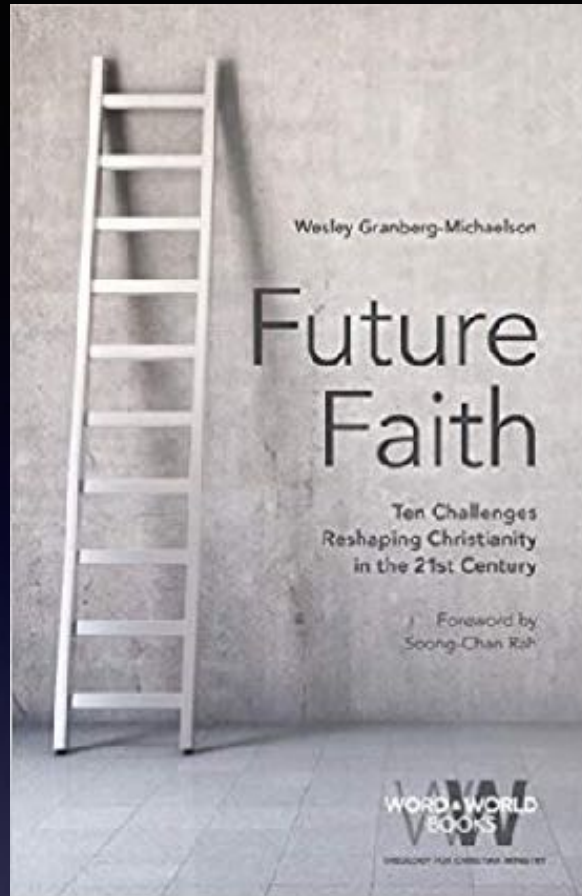




Knowing these things

What strategic moves do we at St. David's need to consider?

- discuss



# Discussion

## Final Thoughts on Challenge Two: Embracing the Color of the Future



Brenda



# Next Readings

**Session 4 - 3 Feb 2020**

**Challenge Three:  
Seeing through Non-Western Eyes**

**Study Website**

[sduc.ca](http://sduc.ca)



## Closing By Brenda 27 January 2010

### Thoughts on Karen Armstrong's "Lion Man"

<https://www.khanacademy.org/humanities/prehistoric-art/paleolithic-art/v/living-with-gods-the-40000-year-old-lion-man>

Lion man challenges some of our modern notions of the sacred, which is often envisaged as a distant, distinct and all-powerful Creator God... We shall see that nearly all the scriptures ... insist that men and women must also discover the divine within themselves and the world in which they live... Lion man, expresses a deep-seated human yearning for transformation... they did not want a distant deity but sought an enhanced humanity.

The major theme of scripture is that people want to "get beyond" suffering and mortality and devise ways of achieving this... Scriptures go further, insisting that each one of us can become a Buddha, a sage, a Christ or even a god. Frederick Streng, American scholar, offers this working definition of religion:

*"Religion is a means of ultimate transformation... an ultimate transformation is a fundamental change caught up in the troubles of common existence (sin, ignorance) to living in such a way that one can cope at the deepest level with these troubles. That capacity for living allows one to experience the most authentic or deepest reality — the ultimate."*

The myths, rituals, sacred texts and ethical practices of religion develop a plan of action "whereby people reach beyond themselves to connect with the true and ultimate reality that will save them from the destructive forces of everyday existence."

So... What, then, is true and ultimate reality? Armstrong offers various names: rta, (Ṛta is described as that which is ultimately responsible for the proper functioning of the natural, moral and sacrificial orders), Brahman, Dao, nirvana, Elohim or God... but we, in post-modern time, have developed an inadequate and ultimately unworkable idea of the divine, which previous generations have found naive and immature. Armstrong goes on to describe the God of her youth as defined as a Catholic: God is the supreme spirit who alone exists of himself and is infinite in all perfections. By definition, she continues, to define means 'to set limits upon,' and in this case, we are dealing with an essentially illimitable reality. In earlier times, God was neither spirit or being but rather Reality itself - no gender and did not exist in any way we could understand. God, ultimate reality, was referred to as "Being" - a fundamental energy that supports and pervades everything that exists."

**Ultimate reality is indefinable because it is impossible to get outside it and view it objectively. (cont)**

Cont.

Traditionally, the sacred was experienced as a presence that permeates the whole of reality - humans, animals, plants, stars, wind and rain. William Wordsworth (1779-1850) referred to Ultimate reality as something indefinable which transcended propositional thought - an acquired insight. In 1798, he wrote, in his lengthy poem,-

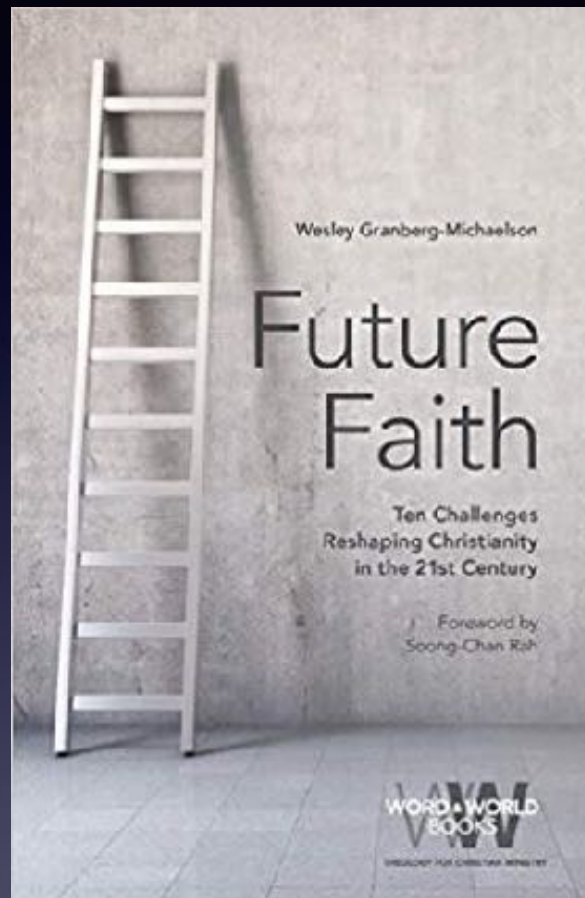
**Lines Composed a Few Miles Above Tintern Abbey“**  
this excerpt:

The Words of Wordsworth from “Tintern Abbey”

And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things. Therefore am I still  
A lover of the meadows and the woods  
And mountains; and of all that we behold  
From this green earth; of all the mighty world  
Of eye, and ear,—both what they half create,  
And what perceive; well pleased to recognise  
In nature and the language of the sense  
The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being.

Wordsworth concluded that when people try to access the ultimate, they are not submitting to an alien, omnipotent and distant ‘being’ but attempting to achieve a more authentic mode of existence. To his peers God was ineffable, indescribable and unknowable and yet was within them: a constant source of life, energy and inspiration. Jesus and his disciples came from the peasant classes, but the texts of the New Testament were composed after his death by members of the educated Jewish elite. It is important to note that, at this time, scripture was essentially a performative art and, until the modern period, it was acted out in the drama of ritual and belonged to the world of myth. We seem to have lost touch with this fact. According to Armstrong, Religion - and scripture- were art forms that helped people live in relation to this transcendent reality and somehow embody it. .. Scripture was a civilized (aristocratic) art form, dependent upon the civilized science of ritual. And it was created by a privileged class with the leisure to create the arts and sciences upon which our progress has depended. How can I tie this understanding to “Future Faith?” We have so much to relearn - misunderstandings that are so totally etched into our western thinking about reality. We think that our way is the modern way but we hear that, 200 years ago, the writings of a poet more closely captures the message of mystery surrounding Jesus and His way than that offered by our creeds and imposed beliefs of the 21st century.

# Supplementary Info



Chapter Notes - Mike Grammar

Discussion Notes - Joan Gray

Reflections on Last Week's Discussion  
- Brenda Wallace





# Chapter Notes - P1

By Mike Grammer, Toronto -

27 January 2010

## EMBRACING THE COLOR OF THE FUTURE

26, bottom, homosexuality controversy. One must look beyond “racism”, as it were. One must talk about being anti-exclusionary. Racism is just exclusion based on colour or creed. If you are discriminating against homosexuals (or bi/trans/etc), then it’s just racism with a different face---based on sexual orientation—ahh, good, he covers it at pg 32

27, but this comes with a questions---do these churches show economic demographic diversity? Do they show education-level diversity? Is racial diversity going to be “enough”?

31, The worried cynic would ask if these multiracial churches are next on the target hitlist for bombings and such because \*they\* are now the embodiment of the (unwilling) transfer of power from the white protestants

33 middle a kind of martyrdom? Hopefully not

34, so that you all know, Deb has kept me abreast of Edge and we have had some very deep conversations about it

34, bottom, “commitment to challenging existing patterns of thought and structure”....gee, sounds like the business word “disruption” to me that I spoke of earlier....

35 middle, so this is really important. Are you throwing the bathwater out with the baby? I hope not. There are reasons—real and really good ones---why Christianity has stood the test of time and more for 2,000 years. That deserves to be given some play in any new world thinking---not overmuch, but don’t tear the whole house down either, perhaps.

36, top. Such a one is the Church of the Good Shepherd (Anglican), my very close friends Andrea and Dave’s church in Cleveland. There are a fair number of African-Americans, some older white protestants, occasionally a couple oriental participants and, until recently, an East Indian pastor. They have run the spectrum from the traditional procession of the cross at the start of each service to being a leader in a microfunding project in Bangladesh. I have attended many a service and many a lunch and have seen black, white and yellow sit at table comfortably together and converse easily and with respect. And I, a Jew, have never been made to feel unwelcome by a single congregant there. That said, there is a, um, diversity of views about the church among its congregants and it is a struggle to fill the place on any given Sunday.

## Chapter Notes - P2

By Mike Grammer, Toronto - 27 January 2010

37-41. We shall see in coming chapters, I take it. Perhaps a small caution. What means a “vital” church? Size of congregation and growth of congregation may not be the only measures to use. There is a church which I have smilingly come to call my “home church”. It is called the Dialogue of Faith. It is run by Rev. Dr. Ronald Blake, the father and father-in-law of my good friends Ev and Jess. Small but mighty, I would say its in-person “congregation” has never exceeded 25 people, though I gather more follow online. Most are African-Canadian. They hold “services” in the back of a one-floor office used for other purposes during the week. Music is made. Prayers are said for those who are suffering or have friends or family members they are asking for help for. And \*discussion is had\*. Yes, Papa Blake will give a small sermon each week. But you are not allowed to be silent in this gathering. You are expected to speak. I’m not saying I’m leaving Judaism anytime soon, and I only get here about once every 2 or 3 months at best. But if I was going to leave my religion for Christianity, this is the place I would start off with. There is a \*warmth\* to this group that is very hard to describe, a genuine thirst for and quest for the almighty, yet grounded in the day to day. Papa Blake (along, of course, with Jess and Ev) is one of the people who has helped me in my struggle to understand and deal with my feelings about mom’s illness. Maybe I would not live his life and maybe I don’t believe every single thing he states. But I respect him tremendously and feel free and easy to comment and put my thoughts out there for this group to take hold of. This, to me, is an empowering node of faith. The Christian faith---and ours too, for that matter---has to find power nodes.

2 separate categories. Someone for whom God has no meaning or place. And someone who is not a member of an organized religious unit. I do know some of both. One of these is one of my closest friends. He sees the world through remarkably clear eyes and lives a life where he has done more than his fair share of good for others. Our faith community doesn’t talk about them, not really. My synagogue is focusing on trying to swerve people away from intermarriage, but without condemning it---still welcoming those that do it and e.g. choose to convert. The synagogue leadership talks in broader terms about engaging a younger and more diverse population (which it has, in some measure, succeeded in doing), but as much focus is spent on bringing “latent members” into a more active stance.

For me? Because doing so moves you away from the death knell of exclusion.

First Christian Church probably struck me the most in his descriptions. I’m not sure I can formulate an answer yet as to how some of these strategies can help my own faith community become more racially diverse. I do think my own acceptance of things faith and religion-based has become more racially diverse, as mentioned at the end of this chapter’s notes.

My reaction is, again, that the same recipe doesn’t work for each person’s preferred cake. In very broad generalities, I can agree. But there are so many other factors in any particular congregation’s or church’s life pulse that I find this a little too simplistic a statement. I’d rather speak in the words of “opportunity” – the North American church has an opportunity to add vitality to its functioning by embracing a more racially diverse ethos....or something like that.

I may want to look a little deeper as to just \*why\* the Dialogue of Faith has attracted me so much vs. my many other Christian experiences.

**Discussion Notes** By Joan Gray - 27 January 2010 - P1

St David's Book Study - Future Faith Ten Challenges Reshaping Christianity in the 21 st Century by Wesley Granberg-Michaelson

**Housekeeping**

**Doomsday Clock shown:** 1 1/2 minutes to midnight. Closer than ever before. It was 2 minutes before.

**Eldon** told us about his experiences during the war.

His parents travelled from Canada to England in 1936 when Eldon was a baby. The family stayed for a while when his father had to help his grandfather with the business, due to his grandfather's ill health. The war broke out and they were caught there till 1949. (The Athenia was sunk in the Atlantic, 1939.) When he was 12 years old, travelling back to Canada via France, he remembers his first encounter and recognition of a black man.

In 1954 the Empire Games renamed the Commonwealth Games.

**Pentacostals.**

Wayne read about Pentecost (from where Pentecostals derive their name.) Acts Chapter 2 verses 1-13. The Pentecostal Church was the first church in America where all classes, colours sat side by side. This was in the 1930 s.

**Mike Grammer posed 2 questions:**

WHAT ONE THING, IF IT WERE TAKEN AWAY FROM ST. DAVID'S, WOULD BE A BACKBREAKER, WOULD CAUSE YOU TO LEAVE THE CONGREGATION?

AND WHAT ONE THING THAT ST. DAVID'S DOESN'T HAVE WOULD ENERGIZE YOU TO INSIST TO A CHRISTIAN FRIEND THAT THEY HAD TO COME TO A SERVICE?

**Question 1:** Not having the opportunity to learn, such as being a part of this book study group. Not having a Sunday School. When the church tells you what to think (political.) One couple did leave for that very reason. When things were better they returned to St David's. If our stance on LGBTQ changed. (It was mentioned that some people did leave the United Church when we did accept LGBTQ; so there were both sides.)

**Question 2:** Hymns we can sing, with gusto. Likes it when leaving with a question rather than told what to think, although would like sometimes to have a clearer message from the pulpit. **Question 3:** Regarding music; someone said regarding the lyrics of some of Christianity's hymns, "What I can sing, I cannot say."

## **The Millennial Mosaic**

Wayne introduced the book *The Millennial Mosaic: How Pluralism and Choice Are Shaping Canadian Youth and the Future of Canada* by Reginald Bibby, Joel Thiessen and Monetta Bailey. Unlike the States we do not share the same historical experience with African peoples. A lot of our Africans come here through immigration, particularly from the Caribbean

## **Canadian Statistics**

Jock showed some Canadian statistics, graphs, pie charts from related to churches, demographics, etc.

The studies, book, show there are more young people going to church than we thought.

New Catholic churches have been built in Toronto for the past 14 years. Immigrant Catholics filling the pews. Toronto has some of the challenges that come along with this influx of immigrants.

In the Catholic church, congregations in North America may be led by priests from across the world. An example was given of a priest from Goa India who showed such reverence to his congregation of the Virgin Mary. The congregation could not relate so much to this.

It was mentioned that there is no other place in the world where there is a United Church except in Canada. (Immigrants looking for their particular denomination will not find it with us.)

The Catholic church gathers children into their fold by nurturing their faith through the Catholic School System. Eg: Communion, prayer, etc.

Mega Churches may be thriving in part because people drive more than many years ago. They can congregate more together along ethnic lines. (Large parking lots.) No more small neighbourhood churches.

More discussion.

We have a cluster of a lot of churches of different denominations in and around the University, what do we do about that? So much potential from the University students. Wayne mentioned he has grappled with this question for decades.

## **Break**



## Chapter 2 General Discussion

The quote from the book "White equals religious stagnation."

Comment - It might have been better to use a different word than white, perhaps Homogeneity.

Comments: We cannot help who we are. To grow we need families. A French Canadian family visited St David's and asked where are the children? The family consequently must have gone somewhere else.

Wayne's comments on the Millennial Mosaic in Canada is somewhat different than the American context. And that the pro-pentacostal stance also, while important is not quite so much in Canada.

The Canadian Church is expanding through immigration. Mainline like United and Anglican is shrinking. Evangelicals are holding.

Discussion about the Calgary Herald article regarding the rebuilding of the Stoney Mission Church (little historical mission church by Morley, Alberta that burnt down in 2017.) The rebuilding process has been put on hold due to some of the native disagreement. Wayne said not all of the Stoney people object. A lot are for rebuilding.

Comments mentioned after the American Civil War, Blacks were moving forward, entering politics, progressive initiatives. Then the Jim Crow law came into effect. They (the African Americans) lost everything. Even today, the poor get a bad education. If you are in the correct zip code you have good schools. Bad schools are feeder schools to the prison system.

In the book (Millennial Mosaic) the author says "Diversity is the key to growth" Page 31.

Is there a limit to what St David's can achieve?

Brenda mentioned that last Saturday evening the Chameleon Drama Group, lead by Janice Rider was practicing at the church. There was a lot of diversity in the group of kids, ages 8-16.

Deb took an informal survey of the neighbourhood around St David's of what people wanted to see. Several mentioned there was no community hall for the Capital Hill district.

There is a church in Brentwood that took up that call and is now a community hall as well as church. Our facilities could have taken that opportunity but missed that one.

The idea of changing services from Sunday to another day to free up Sundays for other opportunities was discussed. Deb has thought this a great idea for a long time.

## Ruminations on Chapter One's Discussion: By Brenda Wallace - 27 January 2010

This past week, I have ruminated over the divergence of opinion last week when I said something about the difference between how we think as opposed to the thinking of the South Koreans of the mega church we viewed in action.

As a student once said to me, "Mrs. Wallace, not everybody thinks like you do!", such wisdom is hard for us to understand. We are products of our cultural socialization. And now, science is giving voice to the idea that nature and nurture are responsible for how we perceive things. When we watched that video on the megachurch last week, at the core of my being I protested against sharing the experience of the worshippers. Why?

I have tried to get to the bottom of my reaction and my conclusion is that possibly, South Koreans and fellow Asians do think very differently from us, determining their conforming identity from the group. On the contrary, as an Albertan (formerly Saskatchewanian) I have been socialized to accept that my identity is arrived as an individual, not as a group member.

Actually, the Alberta Education Social Studies curriculum from the 1980s had grade sevens weighing the competing values of individuality against conformity. I remember asking my students, "When you are no longer with us, do you want your gravestone to say you were an individualist or a conformist?" They would all say individualist and then I'd ask them to look at the way they were dressed - jeans, runners, ski jackets. How more conformist could they be?

Last week, I found myself challenged to put myself in any way into a conformist role as I watched the video and found myself **emotionally** rejecting conformity even though I was **rationally** trying to remain open to changes being experienced and seemingly imminent in Christianity world-wide, according to Granberg-Michaelson. Personally, I would have to undergo some serious therapy to overcome the brain-washing of our western modern culture on my way of thinking. As we come to accept the changing face of Christianity from white domination to the multi-faceted, multi-cultural, multi-lingual world-wide movement, will we be able to overcome the highly regarded liberal value of Individuality, so basic to our culture?

On the weekend past, there were some 30 people who gathered with Marty Heeg in this very room, (TM room) intent on exploring the concept of "Enneagrams."

How many of you have explored your identity through theories like Enneagrams or Myers-Briggs or colours, to name a few? From previous self-identity work, I understand that I am Orange, ENTP, Etc. I am reminded that with our cultural valuing of individuality, we believe that somehow our relationships (and lives) can be transformed only by coming to a better understanding of self-determined identity.

I wonder what the attraction to a megachurch is here in North America? Individuality? Conformity? How about in South Korea or in St. David's?

Just some thoughts.