

Multicultural Ministries and Congregations

“Authentic DIVERSITY and INCLUSION”



Multicultural Ministries

Ministerios Multiculturales



1300 N. Washington St. Denver, CO 80203

Working to Engage, Equip, and Empower God's people
to Love and Follow Jesus.

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Multicultural Witness

Testimonio Multicultural



Rocky Mountain Synod
Evangelical Lutheran Church in America
God's work. Our hands.

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Together we Proclaim and Embody
God's unconditional Love for the Sake of the World.

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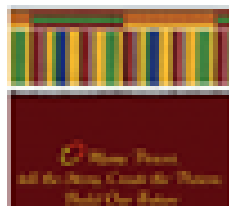
THE EPISCOPAL CHURCH IN
COLORADO



Rocky Mountain Synod
Evangelical Lutheran Church in America
God's work. Our hands.

Living more Intentionally & Faithfully
into **what God Calls Us to be Together** as
the **"Church Becoming"** - the **"Beloved Community"**
Striving for a more authentically
Multiethnic, Multicultural Church
that shows our **real Diversity** and **Inclusion**

Multicultural (Witness) Ministries



Fully Reflecting the **Richness & Unity** of the
BODY of CHRIST
by **Welcoming & Embracing Each Person** in
their **wholeness:** *[questions, complexities,*
ethnicity, culture & all], and
by **Assisting Congregations & Communities**
to **become More Culturally Diverse &**
Truly Inclusive by engaging
in **Cross-Cultural & Racial Equity Learning**



American Indian
&
Alaska Native
Strategic Plan



Cross-Cultural Awareness and Enrichment

In this session we will present:

- *A Working **Definition** of Authentic Diversity*
- *A **Theological Framework**: Why Strategic Authentic Diversity?*
- *Naming the **Need for Healing***
- ***Structural Accountability***
- ***Equal Theological Christian Education and Leadership Formation for All***
- ***Partnership** with full communion, Ecumenical and interreligious partners.*



A Working definition of Authentic Diversity

All our Christian Communities and congregations are called to **exhibit Authentic Diversity**, but... ***What is Authentic Diversity?***

And Let's begin by sharing:

What has been your own personal experience with diversity?

A definition of Diversity from the dictionary is...

- the practice or quality of **including or involving people from a range of different social and ethnic backgrounds** and of **different genders, sexual orientations, etc..**

A working definition of Authentic Diversity from the ELCA is :

- Demographically

**Matching the Ethnic and Racial Composition
of their Respective Context ...**





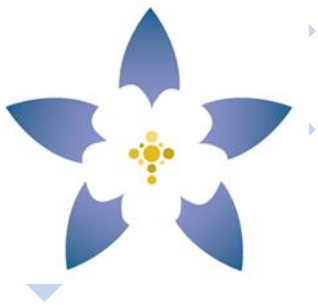
- *What is the contextual ethnic and racial composition of the community where your congregation is located?*
- What is the ethnic and racial composition of the U.S.?

2020 U.S. Census, including extra category for Latino / Hispanic^[15]

Self-identified race and ethnicity	Percent of population
Non-Hispanic White	57.8%
Hispanic and Latino (of any race)	18.7%
Black or African American	12.1%
Asian	5.9%
Two or more races	4.1%
Native Americans and Alaska Natives	0.7%
Some other race	0.5%
Native Hawaiians and Other Pacific Islanders	0.2%

2020 U.S. Census, spreading Latino / Hispanic based on their racial identification^[16]

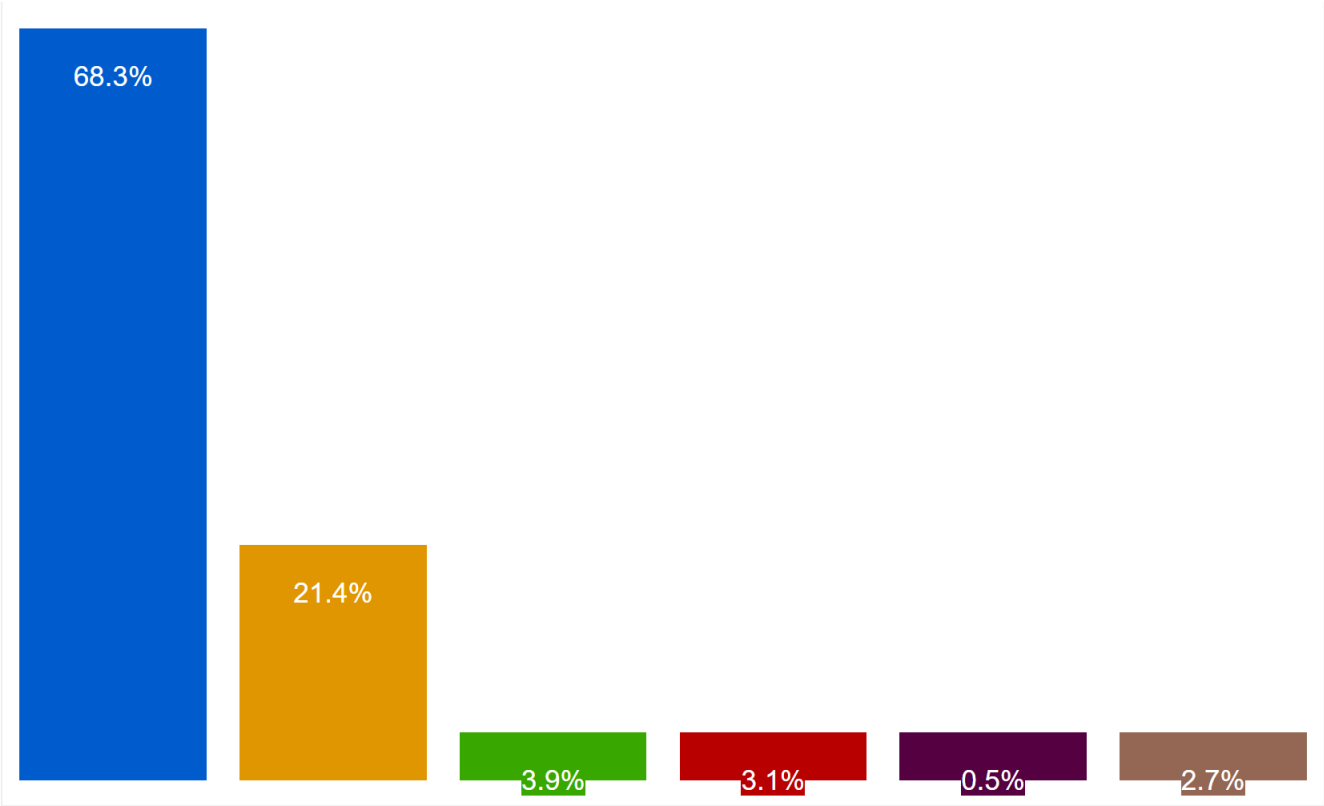
Self-identified race	Percent of population
White	61.6%
Black or African American	12.4%
Two or more races	10.2%
Some other race	8.4%
Asian	6.0%
Native Americans and Alaska Natives	1.1%
Native Hawaiians and Other Pacific Islanders	0.2%



Authentic Diversity (3)



- What is the Ethnic composition of **COLORADO**?



Racial Distribution Key

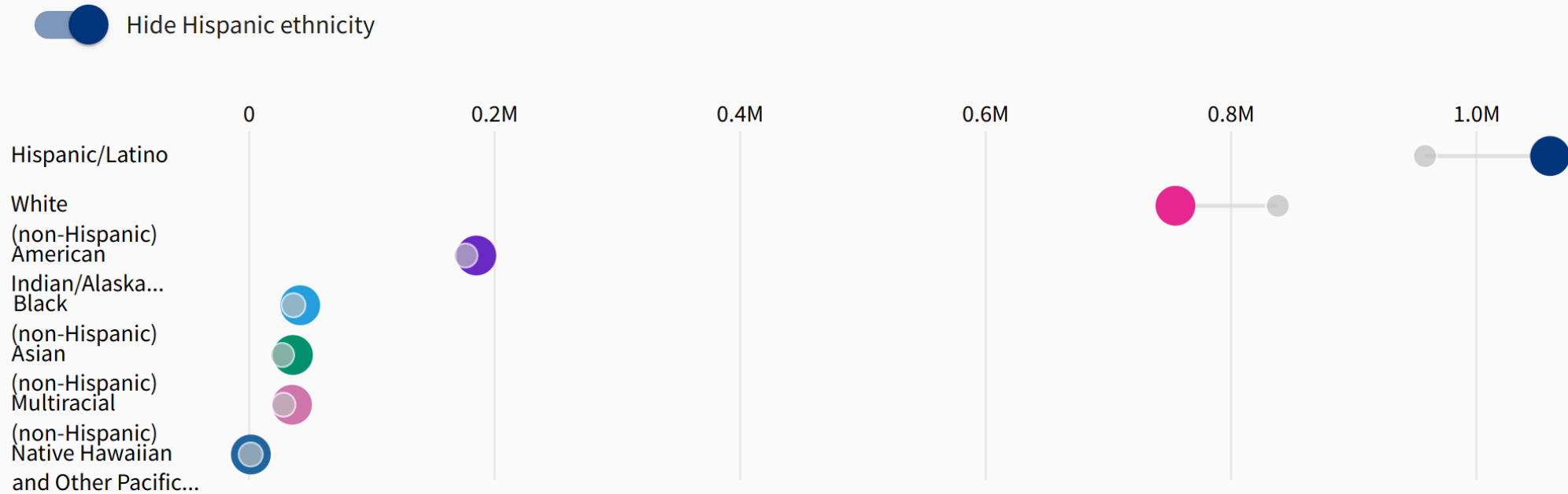


Self-Identified Race	Colorado Population
White	68.3%
Hispanic	21.4%
Black	3.9%
Asian	3.1%
Native American	0.5%
Other	2.7%

— Race and Ethnicity in **New Mexico**

In **2022**, the largest racial or ethnic group in New Mexico was the **Hispanic/Latino** group, which had a population of **1.1 million**. Between **2010** and **2022**, the **Hispanic/Latino** population had the **most growth** increasing by **101,845** from **958,020** in **2010** to **1.1 million** in **2022**.

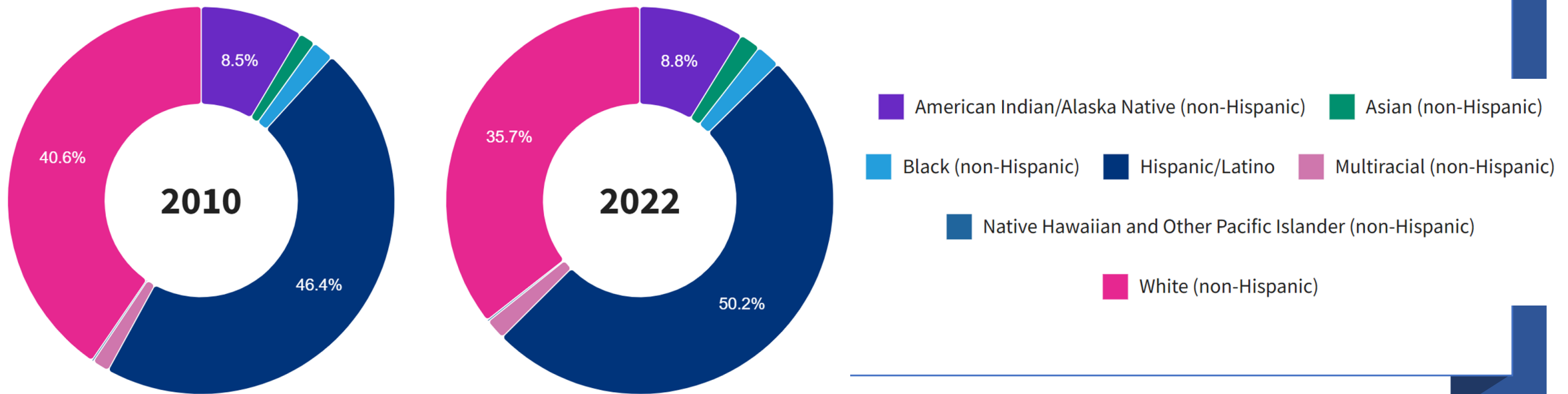
Population by race and ethnicity in New Mexico



How has the racial and ethnic makeup of New Mexico changed?

In **2022**, New Mexico was more diverse than it was in 2010. In **2022**, the **white (non-Hispanic)** group made up **35.7%** of the population compared with **40.6%** in **2010**.

Between **2010** and **2022**, the share of the population that is **Hispanic/Latino** grew the most, increasing **3.7** percentage points to **50.2%**. The **white (non-Hispanic)** population had the largest decrease dropping **4.9** percentage points to **35.7%**.



Ethnic and Racial Composition in

Albuquerque embraces a mosaic of cultures:

- White (Non-Hispanic): 37.01%
- White (Hispanic): 23.64%
- Two or More Races (Hispanic): 14.91%
- Native American: 4.81%
- Black or African American: 3.16%
- Asian: 3.1%
- Native Hawaiian or Pacific Islander: 0.1%
- Other race (Hispanic and NonHispanic): 10.03%

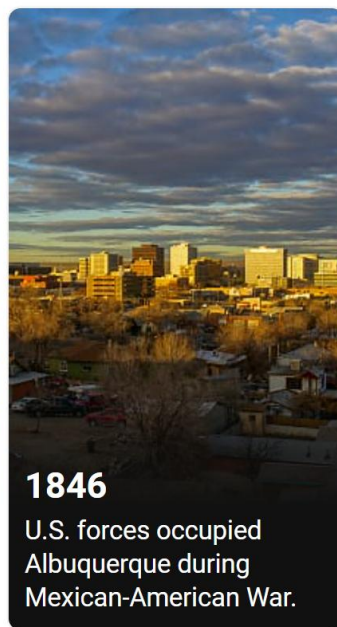
Hispanic or Latino residents make up 49.2% of the population, underscoring the city's vast Hispanic heritage and cultural influence.



ALBUQUERQUE! .com

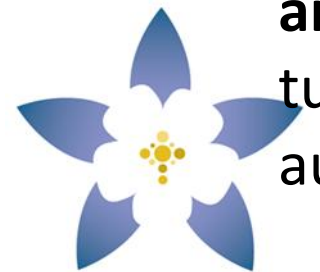


Timeline



A Fact that Calls us for Action:

- Despite the personal good intentions... ***there is still a lack of authentic diversity in the church in all its expressions:*** Congregations, Organizations, Diocese/ Synods, and Churchwide. Racism exists within the church inwardly and outwardly.
- This problem calls for **a radical, systemic change** in accordance with the proclamation of the gospel **that requires us to foster greater equity, fairness, and justice** at all levels of the Church. The dominant center of power and privilege still resides with people of European descent (58%) and their culture, while people of color (42%) and/or whose primary language is other than English remain at the margins, along with their cultures and identities.
- This problem is compounded by the **cross-cutting issues of gender, sexuality, and ability**. As a result, we have not been able to fully partner with God in turning the Episcopal/ Lutheran Church into the just, inclusive, and authentically diverse community



Authentic Diversity (7)

- We need to “develop a **deep and shared UNDERSTANDING of WHO we are as an Episcopal/ Lutheran church and EQUIP leaders and all the baptized to communicate our theology and beliefs in accessible and compelling ways,**” with *our vision* of a church that *welcomes all people regardless of race, background, status, ability, family situation, and numerous other identifiers.*
- We need to work toward **seeing a fuller glimpse of God’s image and the fullness of God’s creation**. In addressing the need for authentic diversity within the Episcopal/ Lutheran Church, we strive for *what the Holy Spirit created in the Pentecost moment: the fullness of God’s diversity and creativity existing simultaneously in space and time.*



Theological Framework: Why Strategic Authentic Diversity

- In Mark 12:31, as part of the Great Commandment, Jesus tells the disciples,
“You shall Love your Neighbor as Yourself.”
- Our baptismal covenant reminds us that
“We will seek and serve Christ in all persons, loving our neighbors as ourselves, we will strive for justice and peace among all peoples and respect the dignity of every human being.”

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

- Therefore, we seek authentic diversity not as an option but
in **obedience to the Great Commandment**,
in **affirmation of our baptismal promise**,
in **proclamation of the gospel**, and
toward the **restoration of God’s beloved community** from the brokenness we have created.

We need to *“form and equip the baptized to express their faith through their life and witness as followers of Jesus.”* (ELCA goal two of Future Directions 2025)



Theological Framework (2)

We as a church need to be **committed and recommitted** to “an ongoing comprehensive **[multicultural] ministry**.”

Healing together is our responsibility.

Dismantling racism and building an inclusive community are things we must do together.

As Martin Luther would say:

we can-do no-good works of our own accord.

It is **the Holy Spirit** who empowers us to speak, listen, and act, as on the day of Pentecost.

We are not only CALL to this work of justice, peacemaking, and reconciliation;
we are EQUIPPED to perform it, as members, of Congregations, Dioceses/ Synods, and
Churchwide Organizations.

In this humbleness we can remember that **Christ has given us the ministry of reconciliation and that we belong to each other.**

The racial, ethnic, and cultural barriers erected by racism and other
forms of oppression
deny the truth that all people are created by God and, therefore,
created in dignity.



Naming the need for Healing

As siblings in Christ, baptized into the priesthood of all believers,
we must hold one another accountable in confession and repentance...

Racism may affect each of us differently, but

we must take responsibility for our participation, acknowledge our complicity, repent of our sin, move toward restoration, and pray to God for reconciliation.

Our church must, with increasing intentionality, **acknowledge and name** the deep and pervasive wound of racism.

Our church must **boldly recognize and renounce** the many forms of denial that contribute to the continuation of racist thought, action, policy, and practice.

Our church must fully engage in a **metanoia movement—a change of heart and mind**—that will, in partnership with the gospel, generate redemptive recognition, restorative justice, and the conscious development of capacity for healing.

We must equip church members to

**“understand, speak out, and act against discrimination
based on race, gender, disability, sexual orientation and social status.”**

(ELCA Goal three of Future Directions 2025)



Structural Accountability

People experience a *diversity of faith journeys*. Through these individualized experiences,
people are **called by God to accompany one another together in community**.

When **transformed into Christ's image**,
one joins a community of people who
- **affirm the values of diversity, dignity, compassion, justice, and inclusion**, and who
- **summon the courage to change and to invest in Beloved Community**.

*The Rev. Dr. Martin Luther King Jr. defined **Beloved Community** as a
“**Global Vision in which All People can share in the Wealth of All the Earth.**”*

This vision can be realized only by creating a **climate of accountability** that
grows out of love, not guilt.

Congregations, dioceses/synods, colleges, universities, seminaries, and
churchwide organizations must become **accountable in** this journey of
creating authentic diversity in observance of our baptismal promise.

Working through the Holy Spirit, we are **gathered and created to be a Beloved Community that Includes All**.



Theological Christian Education and Leadership Formation for ALL

- Create **Equity** and **Equitable Opportunities** to:
 - ☐ study Theology,
 - ☐ offer Basic Christian Formation and Leadership Training,
 - ☐ share in privilege and power, and
 - ☐ serve the People of God, in their own Language and Assimilation of their Cultures.

Identify, Group and Train Ethnic Specific Leaders, creating spaces and resources for Ethnic Specific people, to engage in higher education, promoting and recognizing their leadership and gifts.
[For example the Theological Education for Emerging Ministries (TEEM)]

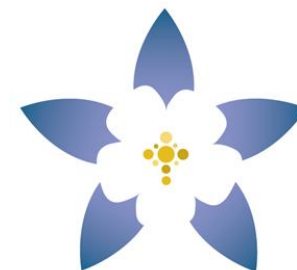
- Build “**Confidence** and **Competence** among **Lay Leaders** and **Clergy** to
 - ☐ provide an authentic welcome to people from different cultures and circumstances and
 - ☐ embrace the ideas and experience they bring.”

When we **know** and **embrace One Another’s Complete Story within God’s Created World**,
we **have a greater ability to share honestly, to be impartial, and to live into inclusivity and authentic diversity.**



Partnerships with Full Communion, Ecumenical, and Interreligious Partners, and with Related Organizations

- To **strive for** and **embody justice**, we must **commit to working together**. This commitment must be made active and tangible through
 - ❑ **allocation of resources, including people and money.**Investing in partnerships with other denominations, institutions, and organizations can prompt a congregation to reassess its views and can create new opportunities to develop training and educational material for youth and children.
- The Episcopal/ Lutheran church is not alone in working toward authentic diversity. We must **take advantage of the work already completed** and the **lessons already learned** from our ecumenical partners and related organizations. We have the unique opportunity to share not only resources but also the burden of labor.



Breakout Rooms (Small Groups) Sharing

1. What has been your own personal experience with diversity and inclusion?
2. Is your congregation, church, a reflection of the contextual ethnic and racial composition of your community in which you live?
3. Do you sense an openness and commitment from you and the members of your congregation to welcome and enrich themselves from people from other cultures and backgrounds?
4. What is the one or two things that you and your congregation must do to seek healing, reconciliation and authentic diversity and Inclusion as part of the great commandment and our baptismal covenant?
5. How do we engage and partner with Full Communion, Ecumenical, and Interreligious Partners, and With Related Organizations to embody true justice and authentic diversity and inclusion?



Cross-Cultural Awareness & Enrichment

On behalf of our Bishop Meghan Aelabouni, the Synod Staff, and the
whole people of the Rocky Mountain Synod - ELCA

*And on behalf of our Bishop Kimberly Lucas,
The Diocesan Staff, and the Whole Episcopal Church in Colorado*

Thank You! Ahxehee! Gracias!

For Participating on this Cross-Cultural Awareness Presentation



THE EPISCOPAL CHURCH IN
COLORADO



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Evangelical Lutheran Church in America
God's work. Our hands.

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