

PROGRAM REPORT

YOUR FAITH ON FEMINISM

OCTOBER 20 - 22, 2017 | EDMONTON, CANADA

SUMMARY & EXHORTATION

Your Faith on Feminism has brought together 35 people from countries including Canada, the US, India, and Mexico. We are followers of various faith and spiritual traditions, Christians, Muslims and Jews. We are women, non-binary people, and men. We are children, young people, parents, mentors, and elders.

We came to create a covenanted space – a safer space, and a brave space to explore the intersections of feminism, faith and justice. We acknowledge the traditions we bring with us – faith traditions, cultural traditions, healing traditions. We acknowledge the Indigenous traditions tied to this land.

In this space we have shared and documented our stories to empower ourselves and others. We have worked to own our stories and become comfortable with them, so that we can support others to tell their stories. We have listened to others' truths and demystified stories different than our own. We have worked to decolonize ourselves by bringing to light the legacies we carry with us. We have explored art as a universal language of healing and solidarity. We have celebrated our cultural, artistic, and faith traditions.

We have spoken our own truths, knowing that we can only speak for ourselves. We have renewed our commitments to a continuous process of questioning, investigation, and reflection. We have worked to undermine 'othering.' We have honored the stories of those who have come before us, and those who will come after.



RESOLUTIONS

We are about to go home to different places, where we have different communities and commitments.

We will carry with us the stories we have told and heard, and share with others what we have learned from each other.

We will stand in solidarity with the people of our communities, and others across the world.

We will hold space for diverse feminist practices of advocacy, community, creativity and healing.

We will add our voices to the important conversations in our communities.

We will take time to situate ourselves, to discern and deepen our commitments.

We will be critical and inclusive.

We will be strong and vulnerable.

We will honour and challenge traditions.

We will sing, dance, write, protest, and nurture.

We will heal. We will love. We will walk with others who love us.



**“We will heal.
We will love.
We will walk
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who love us.”**

Thank you

to conference organizers:

Wynne Taylor

WSCF-NA Women, Gender and
Sexuality Coordinator

Luciano Kovacs

WSCF-NA North American
Regional Secretary

Peter Haresnape

SCM Canada General Secretary

**“WSCF-NA respectfully acknowledges that we are situated on Treaty 6
territory, traditional lands of First Nations and Métis people.”**

FEMINISM: THE ROLE & PLACE OF INDIGENOUS WOMEN IN THE LANDSCAPE OF CHANGE

WORKSHOP BY LINDA PELLY

REFLECTION BY CAROLINE JOHN

There is something truly sacred about sharing space and meeting together as a people. At this sacred and shared covenant space, it was even more precious to be able to listen to Linda Pelly who with generosity shared her life experiences and journey.

While giving a detailed and authoritative account of the status of indigenous women in Canada over the past centuries, she also shared the delicate moments of family bonds, community, connection to land and water, trauma and traditions that have shaped her life.

Linda Pelly is an Anishnabee woman. A Cloud woman from Cody First Nation in the Eastern Part of Saskatchewan. Linda was raised in the traditional teachings of her people. On the dad side she is from the Bear clan and she is from the Eagle Clan on her mother's side. She is a matriarch and to be a matriarch comes with all kinds of teachings. She never knew that her language and culture would take her on this journey. Her grandfather said that her traditions would be her journey and it has. "As I age, I become wiser in my choices. I never go anywhere on my own. I pray and take the creator with me."

Linda retired from working at the government 4 years ago. She only retired for 2 weeks really. Linda has been in the community working around indigenous issues all her life. Linda has travelled with the Prime Minister internationally, worked in all levels of government and taught in universities. "It is mostly women that my voice has reached though some men as well" she says. She is an advocate of raising up woman. You don't have to be a leader in a space to get up and lead.

Her gift of speech did not come from universities. Linda's great grandfather gave it on his death bed to her mother and Linda got it from her. The system of organization before colonization involved matriarchs, land owners, teachers and advisors. The matriarchs in the clan told the men what to do. Linda's grandmother owned land – It was her medicine fields where she grew her medicinal plants. Linda's memories of her grandmother almost always include the eagle staff that her grandmother carried, as it is tradition for every woman in her clan to carry an eagle staff. There were historians in the society.



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Due to the onset of colonial influence, the role of women in society is impacted by policy changes. Women were denied status. Traditional ceremonies were prohibited and Indian agents distributed land. Women became invisible. Their roles as leaders were removed and their functions were given subordinate status. Linda's kukum (grandmother) lost her medicine territory of 40 acres. Children were removed from communities. Linda's grandfather was among the first to go to residential school and he went to Carlisle in the US. Her grandfather was fair due to Meti ancestry with turquoise brown eyes.

1970's brought change when indigenous women rose to have their voices heard. In 1974 the Native Womens Association of Canada is created to represent the voices of women across Canada. She remembers back when the residential school history of Canada was attempted to be brought up at a government meeting and she was absolutely shut down and told to sit back down. Currently every government and institution in Canada is scrambling and trying to have a mandate on how to address reconciliation.

Linda states that we need to develop a system that allows indigenous people to heal. It is everyone's responsibility on how we can do these things. In 2010, NWAC gathered information about 582 cases from across the country on issues affecting indigenous women. Now this number is well over 1000. When women are so downtrodden it is hard to talk about feminism. The people at the front of reconciliation are men and this needs to change.

Currently, the rate of language loss in Canada is absolutely critical. Linda acknowledges that she is very fortunate to have kept her language because of her strong family bonds. Young Indigenous Women's Circle of Leadership is held in Alberta with the support of some oil Companies and Hindu communities' sponsorship. Here, they teach young women on how to take up their roles in society – How to find their gifts and nurture them. Linda was taught and brought up in the traditional teaching of her people and she is intent on being able to pass traditions to the young women of today.

REFLECTION ON MUSLIM-CHRISTIAN SOLIDARITY

WORKSHOP BY ARUNA AND ANI REFLECTION BY QUEEN FRYE

The Muslim-Christian solidarity discussion was presented by Aruna Gnanadason, a Christian Theologian from India and Ani Zonneveld, President of The Muslims Progressive Values Movement (MPV). These women displayed a fearless presentation that aided to their message about practicing your faith fearlessly and to build solidarity among other Muslims and Christians. Their presentation was elegantly loaded with passion and the urgency to act now.

I was moved by their presentation because I am a native to the United States and all my life here I have seen lots of evangelism and discipleship. In the U.S. we have a constitutional right to practice whatever religion we choose. It is unimaginable for me to see how someone can be harassed or killed for believing in God or not believing in the God of that government regime. And so to the presenters.

I am very grateful that they have shared their stories to inspire us and remind us of how God, The Creator, is for and about love, justice, grace and mercy for all. Holding onto every word Aruna spoke, she encouraged us to find out ways in which we can use feminism as an alternative to find new answers within our time.

She introduced me to the concept of possessing a feminist consciousness and how it can make us aware of not only the human cost of injustice systems, but also the cost to the Earth. She said, "It is not the prerogative of the woman alone, but to every person who wants to see radical transformative love in action."

It was through her personal testimony of being a 4th generation Christian, a minority in a majority Hindu world, that she found the formula to "Social Gospel" (Feminism + Faith) and how it teaches us to all to become liberation oriented because this theology is coupled with the Christian faith: "it never puts women above men, never places women as the oppressed and man as the oppressor, it challenges patriarchy in all forms and moves us away from a pyramid of domination to a community of partnership and sharing."



“THESE INSPIRING WOMEN REFLECTED IN THEIR STORIES A THEME OF RADICAL LOVE FOR ALL BY DOING MORE THINGS TOGETHER BECAUSE IN REALITY, IT IS ONLY WHEN HONEST FEELINGS AND EMOTIONS ARE SHARED THAT REAL PEOPLE CAN BE KNOWN, LOVED AND HELPED.”

That’s what I loved about her presentation. She is encouraging us to be reflective in how we use feminism so that we are not perpetuating the same things as we are trying to unlearn, change and evolve from as a human race.

The next presenter Ani, an imam (with a small “l”) spoke about her life work as the President of The Muslims for Progressive Values Movement (www.mpvusa.org) which is a 10-year young Muslim faith-based organization in the United States. MPV brings together all who identify as muslims from across the world. Bringing her “old school” perspective (as Ani put it) to the discussion she thoroughly helped me to understand how the Quran is social justice rooted and how a feminist theme can be found in there. She helped us to understand this by debunking a lot of myths that we know about the muslim faith and the liberties that women really have. The most well-known myth is that the Quran teaches men to hit their wives when the Quran really teaches men to walk away during conflict.

Unapologetically, she continued to share the truth about how we must be inclusive, we must include the boys and men because “they are part of the problem, but they are also part of the solution.” This is a progressive movement that started long ago, and Ani is encouraging us to keep the fire burning on this because “where people live in fear it is our responsibility to act.”

These inspiring women reflected in their stories a theme of radical love for all by doing more things together because in reality, it is only when honest feelings and emotions are shared that real people can be known, loved and helped.

FEMINISM: THE ROLE & PLACE OF INDIGENOUS WOMEN IN THE LANDSCAPE OF CHANGE

REFLECTION BY SANA KALEEM

“I ASPIRE TO THAT KIND OF AUTHENTICITY, GROWTH, RESILIENCE, MINDFULNESS, AND COMPASSION IN MY LIFE.”

I met a person named Myra. What an inspiring human. Myra was a speaker from Mexico, she shared her journey from being raped as a teenager and growing up in a household with domestic abuse, to becoming an advocate for other women. Myra makes shelters for migrant women who are prostituted and she supports victims of rape in her community.

The women Myra supports get stuck in the prostitution industry when they are trying to cross borders between Guatemala and Mexico in hopes of getting to the US. These women usually migrate to be able to provide for their families back home. They get raped by their smugglers and end up working at bars having drinks and being prostituted by the bar owners and bar attendees.

This whole issue was a very personal one for Myra but she worked through her own story and her own triggers so she could support other people in similar situations.

Once I read somewhere: “Authenticity we may not know how to define it but we certainly know it when we see it.” And I saw it in Myra. I aspire to that kind of authenticity, growth, resilience, mindfulness and compassion in my life.





MINISTERIAL LEADERSHIP AND PUBLIC WITNESS OF THE CHURCH

REFLECTION BY PEG MAROSE

I applied for and received a scholarship to attend this gathering sponsored by the World Student Christian Ministry organization at St. Joseph's College. I was especially interested in this conference because of the diversity of presenters and attendees. It was my first time to interface with Campus Ministry since my own college days. The theme of the conference was Your Faith on Feminism: Intersectional Feminist Theology Responds to the Climate of Fear.

The Conference was held on Treaty 6 land, one of the eleven numbered Treaties in Canada, which had been loved on and traveled by centuries by the Nahiyow, Saulteaux, Blackfoot, Metis and Nakota Souix people. The opening indigenous welcome and prayer circle was lead by leaders of the Kohkom Society of the Newman Center. Throughout the weekend workshops, meditations, morning devotions and religious celebrations were led by people from around the world. There were clergy from the Mennonite, Catholic, Presbyterian and local Jewish communities. There was active participation/collaboration/communication and dialogue between Christians, Muslims, Jews, Queer, Trans Indigenous, Lesbians, Sexually Fluid, Sexually Positive and CisGender men and women.

This conference was eye opening, thought provoking, spiritually fulfilling and broadened my perspective regarding how to serve diverse populations. It was a great preparation for CPE because it exposed me to interfaith/non-denominational worship and how to openly discuss faith with non-Christians.

WHAT IF WE DID LOVE AND THAT WAS ALL WE KNEW?

BY DENISE DAVIS TAYLOR WORKSHOP BY STORÄE MICHELE

Storäe Michele began her workshop by taking the group through a profound and powerful exercise of introducing ourselves from the perspective of someone else. For example she introduced herself acting as if she was her grandmother. All of the group who chose to introduce themselves in this way were profoundly insightful about the person and much deeper revelations of who each participant was than simply saying their name and where they were from... or even why they were at the workshop. Some introductions were light hearted and still very insightful about the person being introduced.

Storäe did her PHD research on What is Love? Through the real life stories of women and mythological women she looks at how women have lived their resistance to violence and their support of one another. She told us briefly the story of Medussa who carried all knowledge in her body. She was beheaded and raped but even then she could stop people in their tracks with her power.

Storäe shared with us a beautiful meditation and process of embodying the meditation that is about putting womens bodies back together again. (I cannot include it here as I have since lost the handout Storäe Michele gave us which had the meditation on it. By itself, it was quite powerful.) We listened to the meditation. We read it together.

“WE ALWAYS HAVE LOVE AND CAN CREATE LOVE. WE ALWAYS HAVE ACCESS TO IT.”

For a time individuals kept repeating words, and phrases that stood out for us as we kept reading the meditation, sometimes we spoke over top of one another, sometimes one at

a time. After speaking words and phrases we sang words and phrases from the meditation (these were improvised and again sometimes they were in harmony sometimes overlapping.) The power of these collective responses is difficult to describe but personally it was an expression and experience of community that was very deep for me.

The next process was a ritual of pouring libations out for those who have gone before us.... in this case we did not use water but poured grain out of respect for water acknowledging the misuse of water throughout North America.

We poured our libations to the great great “grandmothers’ on whose shoulder we stand. People called out names of women we have known read or heard about responding with the word Ase. Then we named Mothers sisters, aunties ending with Ase. Then we named women who are doing the work still today....responding once again with Ase. Then we remembered women who have been murdered documented and undocumented responding to the recitation of names with Ase. (I can’t remember exactly what Storäe said this meant but wikipedia says ,” Ase is a West African philosophical concept through which the Yoruba of Nigeria conceive the power to make things happen and produce change.”)

Storäe then introduced to us her PHD project on Ixchel the Goddess once called the rainbow onewho was daughter of Grandfather Sun. We then witnessed the film of her choreopoem Storäe that she had written for her thesis.

The film used word, dance, song, theatre and was called the listening heart. It asks us to consider what if we did love and that was all we knew?

In the movie we experienced the Tripple Goddess from the Yoruba tradition Oshun - dressed in gold, playful and very sensuous. Nana Buluku is the other of all bodies who embraces both male and female aspects of identity. Yemaya represents women in birth.

The choreopoem explores love that goes beyond unconditional love to include self love. It is presented in the act of cooking with some powerful metaphors of using everything.... all of a peach that was partly moldy was put into a dish. It also portrayed love as a reflection of the moon and sun. The over arching theme was ‘We always have love and can create love. We always have access to it.’



This synopsis really does not do justice to the beauty and power of this presentation which I carry with me and am happy to return to in writing this for others who did not experience Storäe Michele’s workshop.

You can see the trailer for the film of the choreopoem through her website www.storäemichele.com.

MAYRA'S RESTAURANT

CHRISTIAN FAITH MEETS UNDOCUMENTED MIGRATION & THE SEX TRADE

BY MAYRA DOMINGUEZ & ADRIENNE WIEBE

WORKSHOP BY MAYRA DOMINGUEZ

For more than ten years, Mayra, a Mexican woman, has operated a small restaurant near the southern border of Mexico with Guatemala. During this time, thousands of undocumented migrants from Central America have passed through on their journey north to the United States where they hope to find work to support their families and to escape violence in their home countries. From her small restaurant near one of the immigration check-points, Mayra watches the flow of migrants, and offers a friendly, caring presence along with delicious Mexican food. Despite the objections of her mainline Protestant church, Maya listens to the stories and struggles of the migrant women who end up working in the sex trade in the local bars.

She shared the experience of the women. They are often trafficked or tricked into working in the bars. They are paid per beer they drink with the customers. This means that they sometimes drink a dozen or more bottles of beer in an evening. They are offered additional pay if they have sex with customers, and even more pay if they are willing to do it without a condom. Their lives are controlled by the bar owners, and they live in bars. The bars are very rustic – just cement walls, tin roofs, and plastic chairs and tables. Sometimes, the bar owners offer them cocaine as a means to enable them to drink more. Both the alcohol and the illegal drugs cause serious addiction and health problems.

Most of the women are sending money back to their families in Honduras, Guatemala and Nicaragua, or they are hoping to save enough money to continue their journey to the USA. However, many are stuck in this work for years, and are unable to leave.

Mayra has grappled with the ways that gender and economic oppression intersect to marginalize and criminalize women, and to squeeze out hope. As one migrant woman told her: "I feel that God has abandoned me." She has also struggled with resistance in her church to women's leadership in theological reflection and Biblical interpretation. In this challenging context, Mayra has developed a profoundly feminist and life-giving understanding of what it means to be an faithful follower of Jesus.



Mayra shared her learnings and theological insights from her friendships with migrant women as well as the practical ways that she and a group of Mexican friends have responded to the plight of these women. Her collective of friends has built a small house and an open-air pavilion of recycled materials and adobe for the women to use for rest, and for workshops and sharing sessions. They have facilitated meetings with the immigration officials and consulates from their countries to legalize their residency in Mexico and provide the women with some rights and protection.

Some of the key learnings from this work that Mayra shared with us were:

- The health of the Body and Spirit are integrated; if one is not healthy, the other is not either.
- We need to be careful how we talk about God because for some people their triggers and negative associations with particular words or perspectives.
- There is a theology of making and sharing food; it connects us as human beings.
- Each individual's story needs to be accepted and honored; there are no "bad" people.
- Each woman is unique and her accompaniment is unique
- Sustainable community change begins with awakening consciousness that grows from one person and spreads from there

These learnings can be elements of a feminist theology created from the ground up, in this case, in a community in south Mexico, among a group of women who are searching together for God, justice, and well-being for all women and men.

"WE ALWAYS HAVE LOVE AND CAN CREATE
LOVE. WE ALWAYS HAVE ACCESS TO IT."



WSCF-NA STATEMENT ON GENDER IDENTITY AND SEXUALITY

The North American Region of the WSCF adopts the following statement in order to recognize and proclaim our mission, our prophetic voice, and provide space and sanctuary to all people.

We believe that all people are created in the image of God, and as such all expressions of gender identity and sexual diversity are welcome and affirmed within our movement. We believe that gender identity and expression is fluid and not binary, that all should be free to explore and express their gender identity without fear of oppression or exploitation.

Likewise, we believe that sexuality is not fixed, and that all should be free to explore and express their sexual identities in a safe and affirming environment.

We believe in a spirituality which does not separate our bodies from our souls, and that it is integral to understand, explore, and express one's own sexuality and gender for our well-being, safety, and wholeness.

We hold that safe, consensual, and anti-oppressive expressions of gender and sexuality safeguard the dignity and worth of all people. Likewise, we recognize that exploitative, non-consensual, or oppressive relations or expressions are not holy, and do not affirm the dignity or worth of people.

We affirm that sexism, homophobia, transphobia, queerphobia, heterosexism, cisgenderism, binary genderism, genderist assumptions, and other forms of sexual and gender oppression are assaults on the physical and emotional well-being of people, and as such go against the will and intention of God for this world. We recognize that these forms of oppression pervade our personal, interpersonal, economic, social, cultural, political, and religious systems.

As a region of people who stand firm in our understanding of Christ's radically welcome and prophetic intentions for this world, we commit to the following:

To overcome and resist homophobia, sexism, cisgenderism, transphobia, binary genderism, genderist assumptions, queerphobia, heterosexism, and other forms of sexual and gender oppression which exist within the church;

To express with love, joy, creativity and passion our conviction that people of all genders, sexualities, identities and expressions are fully equal;

To ensure that WSCF NA programs, events, and resources reflect our understanding outlined above, and are areas which commit to providing safe space for all who participate.

To seek out and speak against acts of homophobia, sexism, cisgenderism, transphobia, binary genderism, genderist assumptions, queerphobia, heterosexism which occur in both church and society, within North America and Worldwide.

To stand in solidarity, through words and action, with those whose gender identity and sexualities are marginalized by the church and society.

To prayerfully study scripture, compassionately mold church and society, and boldly proclaim God's affirmation of all gender and sexual identities.

SUPER HANDY GLOSSARY OF TERMS

binary genderism: the beliefs, attitudes, and prejudices which presuppose and limit gender expression to only male or female, and which oppress those who do not conform to the gender assigned at birth.

cisgenderism: the beliefs, attitudes, and prejudices which preference those individuals (termed a person who is cisgender) whose biological sex and assigned gender identity are perceived by society or by themselves as not being in conflict, based on a socially constructed gender binary.

heterosexism: the beliefs, attitudes, and prejudices which preference and presuppose enforced heterosexual norms, assumptions of ubiquitous heterosexuality and heterosexual relationships, and which oppress non-heterosexual individuals.

homophobia: a fear of, aversion to, dislike of, or discrimination against homosexuality, homosexuals, or individuals perceived as homosexual.

transphobia: a fear of, aversion to, dislike of, or discrimination against trans* folk, or those perceived as not conforming to the gender binary.

sexism: the beliefs, attitudes, and prejudices held which oppress those who are not male, masculine, or man, and those gendered expressions which have been societally assigned as being feminine.

queerphobia: a fear of, aversion to, dislike of, or discrimination against those individuals having or perceived as having queer identities. Queer identities can be understood as those identities, sometimes sexual and sometimes gendered, which do not conform to gender and sexual constructs of the dominant, patriarchal culture.

queer: is sometimes used as an umbrella term for LGBTTIQA* (lesbian, gay, bisexual, trans-, two-spirit, intersex, asexual, questioning, other*) individuals, but this is not unproblematic, as queer was originally and still is seen as a derogatory term by some, and it attempts to categorize and generalize people together who may come from very different places in their lives.

CONFERENCE SCHEDULE

Friday, October 20

- 16:00 Registration - Boardroom
- 17:00 Welcome & introductions - Newman Centre
Supper - Newman Centre
- 19:00 Shabbat service: SandraLayla Ruch - Newman Centre
Indigenous welcome: Elsie Paul, Kohkom Society - Newman Centre
Keynote: Linda Pelly-Landrie - Newman Centre

Saturday, October 21

- 8:00 Morning devotional - Multifaith Centre
Registration - Boardroom
- 8:30 Breakfast - Newman Centre
- 9:30 Christian-Muslim dialogue and Q&A: Aruna Gnanadason and Ani Zonneveld - Newman Centre
- 10:45 Nutrition break - Boardroom
- 11:00 Workshops A
Academic Writing & Presentation: The Poverty of Mainstream Islamic Feminism - St Joseph's 1-01
Navigating the Intersections of QTBIPOC Identities & Spirituality - St Joseph's 1-02
Women in the Catholic Church: A Feminist History - St Joseph's 1-03
- 12:30 Break / Lunch
- Optional workshop: Using Our Relationship to Food as a Means of Deepening Our Spirituality - Newman Centre
- 14:00 Workshops B
Salvation, Sacrifice and the Oppression of Women: A Jewish Reflection on Promises of Immortality - St Joseph's 1-02
storæe michele: [the listening heart] an exploration of art as ritual through film - St Joseph's 1-03

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| 15:30 | Nutrition Break - Boardroom |
| 16:00 | Workshops C My Grandmothers' Prayers: Reflections on Faith, Feminism, and Internalized Colonialism - St Joseph's 1-02 Mayra's Restaurant: Christian faith meets undocumented migration and the sex trade - St Joseph's 1-03 |
| 17:30 | Supper - Newman Centre Break |
| 19:15 | Havdallah service: Sapir Fellus - Newman Centre |
| 19:30 | Open Mic - Newman Centre |

Sunday, October 22

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| 8:00 | Morning devotional - Multifaith Centre |
| 8:30 | Breakfast - Newman Centre |
| 9:30 | Keynote speaker: Sandra Ruch - Newman Centre |
| 10:30 | Nutrition break - Boardroom |
| 11:00 | General session: Synthesis + action workshop - Newman Centre |
| 9:30 | Christian-Muslim dialogue and Q&A: Aruna Gnanadason and Ani Zonneveld - Newman Centre |
| 10:45 | Nutrition break - Boardroom |
| 12:30 | Break / Lunch |
| | Optional workshop: Using Our Relationship to Food as a Means of Deepening Our Spirituality - Newman Centre |
| 14:00 | Interfaith worship service - Multifaith Centre |
| 15:00 | Weekend summary & exhortation - Newman Centre |
| 15:30 | Farewells |



ACKNOWLEDGEMENTS OF PARTNERS & DONORS

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The following organisations and individuals have been greatly supportive to the program: the General Board of Global Ministries, the United Methodist Church, the United Church of Canada, the Presbyterian Church(USA), WSCF Canada, Nancy Whitla, Dorothy Wyman, Muriel Anderson, Anita Palathingal, Toddie Peters, Pamela Brubaker and Sarah Thompson.

We would also like to thank St Joseph's College for their constant and great support of this program; without them, we would not have a venue, nor some of the amazing volunteers who are providing hospitality and other support this weekend. In particular, Mona-Lee Feehan, in campus ministry at SJC, has been a champion of this project and we are grateful to her.

A big thank-you goes to our volunteers, without whom nothing could be done: Christina Kruszewski, Beck Bauman, Adrienne Wiebe, Alejandra Forero Cáceres, Autumn Reinhardt-Simpson, Salima Versi, Felice Lifshitz, Rohan Dave, Naaila Ali, Jethro Taylor, Randi Wallace and others who contributed both to the production of the program and the sanity of its organisers.

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