



“Two-way Street”

Steps to Intercultural Church and Mission

Facilitator's Guide

Why “Two-way Street”: Steps to Intercultural Church and Mission?

We think God is doing a new thing in God’s worldwide church and we need to grasp this moment before it passes us by. The conditions are right in many places these days for the church to be and do something different.

God has been sending the Church in the UK peoples from all over the world for centuries (e.g. Olaudah Equiano (c. 1745–1797) who was one of the first Black Africans published authors in Europe) and this movement has accelerated from the middle of the Twentieth Century. The question is, were Christians who came here required to conform to the white English Church and its culture or have they been bringing something new from God which can radically alter how the Church understands herself?

This is what we mean by a “Two-way Street” – it is not just a One-way Street of assimilation of new peoples into the existing culture. Intercultural Church is where everyone is changed by the encounter in worship and mission across cultures, while still retaining their own identity and culture. Harvey Kwiyani (one of the authors of these materials) describes what the “Two-way Street” looks like in his book *Multicultural Kingdom*;

“God is building a kingdom in which people of many national, tribal, or linguistic identities belong together. It is not a monocultural kingdom: all cultures are invited and all cultures are needed. It is not a monoracial kingdom: all races are welcome. It is not a colour-blind kingdom. It does not see one human race but sees us all as who we really are: Africans, Asians, Europeans, everybody” (2020:5).

Every church that takes part in this course will be in a different place on the journey to becoming intercultural. This is why we have named the course “Steps to Intercultural Church and Mission”. We hope that as churches engage with the material, they will be able to gauge where they are on that journey and take the next steps that are required to becoming a “Two-way Street”. **This also means that if anything on the course seems very familiar to your particular church or you have already introduced some of the changes we are suggesting– do feel free to adjust the materials according to your own needs.**

What about other aspects of diversity and inclusion?

In this course we are focusing on the questions of ethnicity, race and colour in the mission and worship of the local church. What we have learnt in preparing it, is that the culture and behaviours required to address these boundaries to ‘others’ are much the same when thinking about people with disabilities, LGBTQIA+ people and differences of class and social status. We noticed that churches that were good at ethnic diversity and inclusion had often addressed in a similar manner one or more of these intersectionalities.

A Note for the Church's Leaders

Becoming intercultural in mission at church is a task for everyone and will occur at many levels. This course invites any congregation member to participate and we hope many will. However, if the leadership of the church is not involved deeply it is unlikely that much will change. Leadership is organised at church in many different ways (through clergy and a church council, a group of elders and/or leadership team) but whatever the configuration leaders will need to participate, perhaps be facilitators (see below), but most of all meet to learn and reflect together before and after the course. Before the course begins they need to understand the reasons they are entering into this way of being church and authorise what is going to happen. Afterwards they will need to meet to review the learning, decide how to let everyone know about the kind of intercultural community we long to be and plan to continue the journey. Material is provided for those meetings at the end of these resources.

About the authors:



Harvey Kwiyani

Dr Harvey Kwiyani is a Malawian theologian of mission, currently serving as CEO of Global Connections in Leamington Spa, England. He also teaches postgraduate courses in World Christianity in the context of diasporas at Church Mission Society in Oxford. Having served in mission in Europe and North America for a long, he writes a great deal on issues to do with cross-cultural mission and leadership.

He has authored several books including *Sent Forth: African Missionary Work in the West* and *Multicultural Kingdom: Ethnic Diversity, Mission and the Church*.



Nigel Rooms

Nigel has been an Anglican priest for other thirty years and has worked in adult Christian learning in the Church for much of that time, including for seven years in Tanzania in the language of Kiswahili. Currently he has a “portfolio” working life with the Church Mission Society, editing journals, being spiritual director and creating resources like this. He has always been interested in crossing cultures

which has made him more aware of his own Englishness, which he has studied and written on in the past. More recently he has been made aware of his white privilege and how this has played out in his life. His commitment to preparing this course is part of the “allyship” that is required if there is to be an intercultural integration in British Church life. He currently lives in Leicester, is the Associate Priest at St. Margaret’s Church and is a Priest Associate of the Sisters of the Love of God at Fairacres in Oxford.

Facilitator's Notes

Introduction

We are ambitious for this course! And it is an ambitious undertaking. We don't underestimate the challenges that introducing some of the ideas and practices will represent for the leaders and facilitators of the course. Some of what we are suggesting here will be new and possibly disruptive of 'how things are and are done around here'. Leaders will need to be ready for clarifying and perhaps pushback and even resistance, but this is good and, in fact how change happens.

We believe complex ideas can be communicated if we trust learners to be able to grasp and run with them. Creating the safe space where that can happen will be one of the skills facilitators need. Attending to the three "Ts" of time, task and territory can help in this. That is: stick to your stated start, break and end times; focus on the aim of each session and try not to deviate from it; arrange the space you meet in for the best mutual interactive learning (so, for example chairs in rows is not good!).

We have aimed in creating this resource to make the sessions as practical, interactive and as reflective of experience as possible. We say "no-one learns from experience, we only learn from experience what we reflect upon and articulate to another". We think, therefore that this resource would work best with a group of at least 15-20 people (and it could be lots more, though there is no reason either that it couldn't be adapted to smaller groups). This is partly because there is work to be done after each of the three sessions and before the next one and a small team of 3-4 people needs to be chosen in each of the first three sessions to do this work (two teams after the first session). Facilitators might like to plan ahead and prepare suitable people for the invitation when it comes in the session.

Think carefully about who should be facilitator/s of the course. Is one person sufficient as there is a lot to hold together here? Don't assume it will simply fall to the clergyperson or clergy team. Would a small team be better, made up of people with different skills – including people of different ethnicities alongside those with expertise in adult learning / teaching?

Think well in advance about recruiting participants for the course. Assuming your church does contain numbers of people of different cultures, races and ethnicities beyond "white British" one of your challenges will be how to have enough of them participate in the sessions. If in any way you feel they may be reluctant we recommend conducting one-to-one in-person meetings to describe what the course is for, listen to any fears they may have and encourage them to share as fully as they feel able (this exercise in itself will teach you many things). Inviting participants with a blanket notice in the Sunday service before the first session is unlikely to be sufficient invitation for a course of this nature.

Each of the four two-hour sessions will look like this:

(Timings are indicative – Sections 3 and 5 could be longer if required)

| | |
|--|----------------------------------|
| 1. Dwelling in the Word | 20-25 minutes |
| 2. Video: “Good Practice Case Study” | 10 minutes |
| 3. Input and Learning Together | 45 minutes with 10 minutes break |
| 4. Video: Interview | 10 minutes |
| 5. Worship Experiment, Reflection and “Homework” | 20 minutes |

The two video inputs serve several purposes. First, they provide some visual learning material and break up the interactive parts of the sessions. They offer ‘outside’ good practice case studies from three churches that are all in different places on the way to becoming intercultural. We then have a variety of expert practitioners and thinkers on intercultural church sharing their wisdom on four different questions – one in each session. We have not provided very much specific time in the sessions to reflect on the videos (a few minutes at most) – what we hope is that the material provided there can be drawn on by facilitators and participants as the course progresses – and perhaps the videos could be made available for repeat watching between the sessions.

As suggested the sessions are best separated timewise to be two to four weeks apart so that work can be done in-between to prepare for the next session.

Letting everyone know you are intercultural and proud of it!

As a final exercise you are invited to create a short statement which you will share with your church and wider community.

It will share with everyone your intentions to be intercultural in your life and mission.

It will help your wider community to own this as important.

It will ensure that the experience of the course is only a beginning, and not an end.

It does not have to be a lengthy mission statement (you may already have one), or a particularly difficult process. It will be a few simple sentences to share. There are suggestions at the end of the booklet.

If you are part of CofE Birmingham, please let our Mission Support Team know about it by email to guydc@cofebirmingham.com. We would love to see how God is shaping His church!

Dwelling in the Word

Each session begins with 20-25 minutes practicing Dwelling in the Word. This a way of reading the Bible in community which forms community by listening across boundaries. It is a practice of missional churches and is currently championed by the Church Mission Society in the UK.

The steps to Dwelling in the Word are:

1. We invite the Holy Spirit in prayer to open our ears, hearts and minds.
2. We listen to a passage of scripture read out loud and each person notices where their attention is drawn – a verse, phrase or single word.
3. We then remain in silence for a minute or two, each person staying with the place in the passage that stood out for us.
4. We each find another person in the group whom we might call “a reasonably friendly-looking stranger”. This generally involves standing up and moving around until we find someone.
5. We listen to that person as he or she says what they heard in the passage in a particular verse, phrase or even single word. They may mention something they’d never heard before, something odd or something comforting, or something about which they’d like to ask a Bible scholar.
6. Listen well, because the next job will be to report to the rest of the group (in fours, sixes or the whole group) what your partner has said, not what you yourself said. Some people even take notes to help them focus and remember. You introduce your partner by name to the group and share what you heard them say, each one takes their turn when they are ready to speak.
7. If there is time a conversation develops around what God is saying to us today from the themes arising in the whole group.
8. Afterwards, spend some time reflecting on what you noticed and what God might be up to among you through this practice.

Each week we will read the **same** text so that our imaginations are built up over time about what is possible from dwelling in and living out of God’s Word.

The suggestions for passages that will open up imaginations about intercultural mission through this practice are Luke 10:1-12 or Acts 11: 5-17, but other suggestions of 7-15 verses are possible. Choose one **and stick with it through all the sessions.**

Session 1: Catching the “mission of God”

Aim: At the end of this session participants will be able to articulate an understanding of the mission of God and its implications for the life of the local church.

Dwelling in the Word [20-25 minutes]



Video case study - Intercultural Baptists in Outer London: Greenford Baptist Church [10 minutes]

Greenford Baptist has been on the intercultural journey for over thirty years – the longest of all our case study churches. Its style may or may not match yours but notice on the video what they have achieved;

- The people in church reflect the people you can find in Greenford
- The decorations (flags and banners) and the sung worship and prayers reflect many nations and languages
- The people have learnt how to “embrace each other’s cultures” including sharing food together (with or without knives and forks!)
- Their view of God is enriched by their diversity
- Their leadership is as diverse as their membership
- The minister emphasises building trust and listening first

Icebreaker: Getting our head around the terms [5-10 minutes]

There is a worksheet for this exercise in the participant materials and full instructions in Appendix III of these notes. Point out that these are just starting definitions and we will continue to unpack them as follows: Mission, Church and intercultural mission in Session 1 and worship in each Session. Community in Session 2 alongside the nuances of intercultural and multicultural mission and worship. Hospitality and culture in Session 3.

Part I – Introducing the mission of God

We begin our thinking about intercultural mission with thinking about God and God's mission. Why this is our starting point will hopefully become clear in this first session. There are two possibilities for introducing the mission of God to the group which we offer here – you know your people best and so can choose the most appropriate. The key is we want people to be able to grasp that God goes ahead of us, is always at work in the world and that movement is a “two-way street” which is to be mirrored in intercultural mission.

Option A – The Fragrance of God is all around us [20 minutes]

The presence and activity of God is often marked by a fragrance (see the instructions for making incense in Exodus 30, 34 & 37 and/or the anointing of Jesus – John 12: 3). Before the session begins place some perfume or other fragrance in hidden places (incense if you use it?) around the meeting room. Ask if people notice anything different about the room and its smell. Send them off looking for the source/s of the fragrance.

Connect this experience with the idea that mission is about participating in what God is already doing or being “detectives of divinity” as some people put it. Then point out that God's fragrance can be found anywhere, in anyone! And is often quite hidden and needs searching out. This requires Christians to be “out there” and looking for what God is up to in all people, whatever their culture and whatever they look like. This reverses the “flow” of mission in our imaginations – it is not a one-way street from Christians to unbelievers, but rather a two-way street as we encounter the fragrance of God in the stranger, which changes us too.

In small groups and/or the whole group discuss reactions to this way of thinking about the mission of God. How new is this kind of thinking? What strikes people as true? What do people disagree with, if anything?

Option B: God is a dynamic missionary always crossing boundaries [20 minutes]

Either introduce these bullet-pointed key ideas as the facilitator (taken from the text below):

- God is better thought of as a verb than a noun – a loving community in an eternal dance which overflows to create and sustain the universe and save it through Jesus
- God therefore always “flows” beyond the boundaries of Godself – this is the “mission of God”
- Therefore, God is a missionary, as one who crosses boundaries
- As God enacts God's mission in the world in sending Jesus and then the Spirit, God is mysteriously changed as humanity becomes divine – a “two-way street”
- The Church is called, gathered, centred on Jesus and sent by the Spirit to participate in this prior mission of God – which means Christians as missionary disciples have to cross boundaries too
- This will change the church as it engages in “intercultural” mission

Or have one, two or several people read the following out loud, slowly and clearly to the whole group¹.

In the creeds, which in some churches are spoken out loud in worship every week, we state that we believe in God, Father, Son and Holy Spirit. All very well, but how do we imagine this Trinitarian God who is three persons and yet one God? How about if we follow several thinkers about God over the centuries and imagine God as a verb not as a noun? God is therefore on the move, always flowing, always, if you like, dancing. This is because God in the three persons is relational, a community, a perfect communion of persons and that communion, that eternal dance is glued together with pure love.

In fact, there is so much love in the one Godhead that God cannot keep that love to Godself. As a result of who God is, God's love naturally overflows, spills out, first of all into the creation of this amazing universe of which our planet is one tiny speck, yet a unique and loved one nevertheless. God is love hitting the cosmic fan.

Since the beginning of time God upholds all creation in every moment and first the Spirit and then the Son are sent into the world to call it into communion with its loving creator. Creation and our salvation, which is won by Jesus are part of one and the same movement or flow from God. This is the mission of God.

Thinking about God like this makes God a "missionary" in God's very being, if by missionary we mean one who crosses boundaries to an "other". God cannot help but cross the boundary of Godself in creation and then in salvation when sending Jesus. And that's not all, since God joins humanity into the Godhead when Jesus ascends to the Father. Much of this is a mystery, but on any level Jesus' human presence in the divine must make a difference to that divinity. All good missionaries are 'converted' by those to whom they are sent (just think of Peter's Jewish prejudices being converted by what God was up to in the Gentile Cornelius in the Book of Acts).

It is true then what they say that: 'it is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world'. If God is missionary by God's very nature and the Church is the visible sign of God's Kingdom coming on the earth between the times, then the Church is missionary by her very nature too.

If the church is not participating in the mission of God by crossing boundaries to others in whom God is already present and active, calling them into communion with the one who is community then she ceases to be the church. Perhaps then in a world full of rainbow peoples the church is not being the church if she is not being intercultural – crossing boundaries of race, colour and ethnicity and being changed in the process. And that is a definition of intercultural mission.

In small groups and/or the whole group discuss reactions to these statements about the mission of God. How new is this kind of thinking? What strikes people as true? What do people disagree with, if anything?

Take a break

¹The author of this material acknowledges its source in the work of Stephen Bevans and Roger Schroeder in *Prophetic Dialogue: Reflections on Christian Mission Today*, Maryknoll: Orbis, 2011, especially pages 9-11.

Part II – The implications of the mission of God

In the same groups and/or the whole group work on creating a list of all the implications of living out the mission of God in the church today. Just “splat” the ideas as fast as you can, don’t discuss them at this stage, no ideas are wrong or unhelpful. [10 minutes]

Here are three to get you going:

1. The church gets turned inside out. For while what happens in church is still vital, it is what God is up to outside the boundary of church in the world that will determine her continued life.
2. The flow of mission is reversed from getting people back into church to being sent out to discern the presence and activity of God in all peoples – and therefore being intercultural.
3. The church is liberated from ever more frenetic mission activity (it’s God’s work after all!) while at the same time being challenged to leave comfortable places to meet and learn from those who are different.

Final Exercise: “Elevator Pitch” [15 minutes]

Imagine your church has a lift or, as the Americans say, elevator to the after-church coffee space. Next Sunday someone asks you what’s all this about the “mission of God” that they’ve been hearing was the subject of this mid-week study. You have sixty seconds (it’s a cheap, slow lift!) to explain it to them. What would you say?

Spend five minutes in silence working individually on the elevator pitch and then try them out on each other in small groups (appoint a timekeeper!). Towards the end choose a few people to share theirs with the whole group (it’s not a competition!).

Video: Interview. Why is intercultural mission important to you? [10 minutes]



Here we are introduced to most of the experts and practitioners explaining why they are committed to this way of being church and describing how they understand what it is to be intercultural. Notice the following:

- Going on an intercultural journey makes complete sense in a multicultural world (and when our own locality is diverse) and is the call of God
- It is rooted in love, shares both joy and discomfort and is not a one-way process – just like the Eucharist
- The church has been intercultural from its very early days e.g. in Antioch.
- If we don't do it well – we can't preach the gospel faithfully!
- NB Ubuntu (used on the video) is a Pan-African belief about the human person's identity being found in community; "I am because we are"

Worship Experiment 1: Using different languages in worship.

Choose a regular part of your church's liturgy that is repeated most weeks. For Anglican churches it is really helpful to choose the Lord's Prayer. In other churches it might be the opening 'call to prayer' or the blessing at the end. The plan will be to have a different person lead it in their mother tongue or perhaps better, "heart language" each week for the foreseeable future.

In the session discuss which part of the liturgy you will choose. Try this out in the session – have some people say the Lord's Prayer in this way in the group and reflect on what it was like afterwards. Create a plan to implement this change as soon as possible. Who will invite the different person each week? Who will inform the worship leaders etc.?

Before the end of the session – homework

- i) Choose a 'team' of 3-4 people to bring several new worship songs or hymns next time that are close to their own languages and cultures. They could be in other languages or in other musical forms like the ghazal from Pakistan or use drumming from Africa....
- ii) Create a 'hospitality group' who will work on providing an intercultural meal for either the course participants or the whole church, perhaps after the weekly worship. They may need to draw others in to make this happen! We suggest that the serving of food happens before the course session if it is to be part of it – i.e. for an hour or so before beginning that session's work.

The group will need to think about what will be provided – for example, food from a single culture, a fusion of cultures or all sorts of different cultures?

It will help in the reflection in Session 3 if some members of the hospitality group were appointed as "participant observers" – and they are invited to make notes and reflections on what happened as the event is created and takes place. They can then share some of these at the session.

- iii) The facilitator or facilitator team sources the 2021 Census data for the neighbourhood or parish of the church. You are particularly interested in the ethnic make-up of the community. If possible, this is turned into a presentable format for small group work in Session 2.

Session 2: Stepping into Intercultural Ministry and Mission

Aim: By the end of this session, participants will understand the many expressions and layers of diversity that exist in their neighbouring community and society. They will also begin to imagine how and why this diversity ought to be reflected in their congregations.

Dwelling in the Word [20-25 minutes]

Video case study - Meet Suburban Anglicans, Iranians and others in Outer Manchester: St James and Emmanuel Church, Didsbury [10 minutes]



This remarkable church had learnt how to be inclusive through tragedy and then included and multiplied a move of the Spirit amongst Iranians towards Christianity. Notice particularly:

- How the church combines tradition and innovation
- Their radically inclusive welcome, acceptance of others and emphasis on equality
- “Representation” features highly – “on the stage” in leadership and in representation of the wider community in the church
- A white (is it OK to say senior?) man was the catalyst for the growth of the Farsi-speaking Iranian membership
- They use headphones to simultaneously translate the liturgy into Farsi
- Their view of God has again been enriched by their diversity

Part 1: Mapping our Communities

In the first part of this session, you are invited to take a mental screenshot of the society in which your congregation is located.

Activity 1: Who Is Our Neighbour?

Take 5 minutes to silently meditate and think on the verses below.

Have one person read aloud while others listen carefully, taking note of whatever part of these Scriptures speak to them.

But wanting to vindicate himself, he asked Jesus, “And who is my neighbour?” Jesus replied, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him, beat him, and took off, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came upon him, and when he saw him he was moved with compassion. He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him, and when I come back I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.” (Luke 10: 29-37, NRSV)

The Word became flesh and blood, and moved into the neighbourhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, generous inside and out, true from start to finish. (John 1:14, The Message)

After meditating on these verses, divide the participants into groups of three to five people (perhaps prepare the tables beforehand where the different groups will meet). Each of those groups will seek out and describe the demographics of parts of the congregation’s wider community or parish. This requires thinking beyond the diversity they see in church on during regular worship.

Here are some suggestions of ways the groups could describe the community from various perspectives:

1. The School Gates.

Who are the people church parents meet at the school gates when they drop off or pick up their children? What does that gathering look like?

2. Shopping

What diversity is found in their local shops and shopping centres. Consider the “World Foods” aisle in the local Tesco or Asda – how are they catering for the people who live nearby? What communities are represented there? What languages do people overhear as they wander around?

3. Restaurants, pubs and entertainment

Consider the restaurants, pubs and entertainment venues that are in the area. Who owns them? Are they catering for particular people and/or ethnicities? Are there places where people gather across cultural differences?

4. Public Spaces and Leisure Facilities

What goes on in the community's parks – do different communities gather at various times of the week to enjoy these spaces? Who goes to the local gyms and do they cater for people from different cultures e.g. by having women only spaces and times?

5. Religious Communities and buildings

Look at the religious make-up and buildings of the area. What other churches are there? What communities are represented in those churches? In addition, are there any Mosques for Muslims? Any Gurdwaras for Sikhs? Any Temples for Hindus?

6. Census Data

Consider the data on the ethnic make-up of your community from the 2021 National Census. Who are your neighbours? What kinds of people live in your community?

Each group spends 15 minutes creating a picture of the community from its particular viewpoint. It could be a list or perhaps better a diagram or picture on a piece of paper.

At the end of the session these lists and pictures are collected together for further reflection and learning by the church's leadership team so you have a fuller sense of the ethnic and cultural communities in your neighbourhood.

Whole group discussion question (10 minutes)

How does our congregation's make-up reflect our community? Who is represented and who is not?

If there is time consider how any ethnic communities present in your congregation/s are also represented in the church leadership structures, (e.g., the church council). If they are not what might you do about this?

Take a break

Part 2: Ethnic diversity as gift

Either:

Summarize the main points from the passage below using these bullet points;

- By definition the Church's very existence is in diversity
- The body of Christ image in the NT illustrates this very well

- This works at the local, regional, national and international levels of the Church (catholic)
- By God's design we need one another, diversity is good and comes from God

Or

One person reads aloud the following excerpt from Harvey Kwiyani's *Multicultural Kingdom*, (p. 99-100).

The Church's very existence needs diversity. For it to exist as a global fellowship of disciples of Christ – gathered and baptised into his one body by his Spirit – there must be diversity, whether we are talking about one congregation or the universal body of Christ. God designed the body for diversity. It takes more than one to be Church. God is often revealed in the presence of a different or irreducible other. Jesus said, 'Where two or three are gathered in my name, I am there among them' (Matt. 18.20). Of course, one organ or member of the body cannot make the body. It needs to belong with other members, different from itself, for it to be alive and the body to be what it is meant to be – no member can survive without the body, and the body cannot be alive and functional without its members. In order for the body to be what it is meant to be and to do what it is meant to do, it needs its members to contribute and play their roles. Every member has a need that can only be met by other members. And by 'every member' I mean individual Christians, congregations, and the regional or denominational churches to which they belong. No member is self-sufficient; not one congregation or denomination on earth has everything it needs within its own membership. Even affluent congregations that raise more money than they need will still lack something that can be met only by looking outside their own fellowship. Whether we like it or not, by God's design we need one another. Diversity is good both for our individual fellowships and for the entire body of Christ. Diversity within the body is required, and where diversity is lacking our understanding of both God and the Church is always limited.

Whole group discussion questions [10 minutes]

If Harvey is correct here:

- a) how might our diversity (however it currently looks) be a gift to us as the body of Christ here?
- b) how might the diversity of our community be a gift to us? How might we access and receive that gift? [One answer we hope will emerge is the we could receive hospitality from others in our diverse community – and the map we made might give clues as to where to go to receive in this way]

Video: Interview. What does the Bible and theology have to say about intercultural mission? [10 minutes]



There is a lot of deep thinking and many varied bible verses shared here. There are also several images that the bible can generate for us to shape our imaginations about what is possible – perhaps participants could follow these up after the session. What about emphasising these points that our colleagues make:

- Both the beginning in creation and the end in “all nations” emphasise the plurality of God’s image in all people/s
- God’s heart is for this work
- God, as one divine community in three persons is reflected when diverse human community forms around the risen and ascended Jesus through the Spirit
- A tapestry and the body of Christ are other ways of imagining this community

Worship Experiment 2: Intercultural Worship songs and hymns [20 minutes]

If the facilitator wishes and thinks there is enough time share this or a summary version of this with the whole group:

The theological argument for multicultural worship communities is not difficult to make. Jesus’ upbringing in Nazareth in the melting pot that was “Galilee of the Nations” begins to point us in the direction of the potential for a multicultural and worldwide fellowship of followers of Christ. The gathering of the disciples from all strata of Jewish society begins to confirm the need for diversity in the ministry (we know women were involved too, later). Pentecost itself is the prime demonstration of God’s desire to reach the nations. The Spirit was poured out to reach all nations (Acts 2:5, 17; Joel 2:28).

Later, in Acts 11 and Acts 13, we see a congregation emerge in Antioch that is evidently multicultural. (Antioch, much like Birmingham or any major city in Britain, was a buzzing town of multiple cultures and communities). The name “Christian” itself was coined because of the multicultural nature of the community of followers of Jesus, the Jewish

Messiah, that emerged in Antioch. As such, Christianity is multicultural in its nature. The Spirit of God and the gospel of Christ have the power to bring people of different ethnicities and cultures together into one fellowship where they all become one in Christ.

A multicultural or intercultural² congregation is one in which people from different ethnic communities and cultural groups worship together, with all the cultures present being recognised and given space to contribute. Multicultural congregations are possible when the dominant group does not seek to assimilate other cultures but, instead, frees them to be their authentic selves and, from this vantage point, to contribute their culture to the congregation's life and worship. As such, intentional efforts are made by those in power to decentre the dominant culture to create space where all cultures are seen and allowed to contribute.

The “rubber hits the road” in intercultural church in how we conduct worship together which is why the experiment this week revolves around worship songs and hymns.

Try out the new songs that the team have brought. Are they in different languages or just different cultural genres and forms? What difference does this make? Could we mix languages in the same worship song? How do we make space for each other (decentring the dominant) to enjoy different types of worship music and singing?

Before the end of the session – homework

Create another small team (3-4 people) to prepare a “worship audit.”

Consider the more general questions:

- Whose culture and voices are we missing in our worship services?
- Who is at the margins of our congregation's life?
- How can we create an environment in which these voices can be heard and these cultures can be received?

Include in the report the fine detail of who plans and delivers worship in the church (who is choosing the sung worship material and who is delivering it?), including how the leadership of worship is controlled and shared (e.g. who can speak at the microphone? If we have a church choir or music group – does it reflect our ethnic diversity?). Do the hymns and songs we use reflect our different cultures? When we use images and pictures for people and/or God in our worship do they reflect the diversity of our community?

The summary report to be given to the next session should be 5-7 minutes long – a fuller version could be made available the church's leadership.

²Intercultural is a similar but also somewhat different word that is used interchangeably with “multicultural” in this resource. Intercultural is defined as where people, from whatever background are directly affected by the presence of cultural others and commit themselves to living outside their comfort zones and being changed by the other. Sometimes this commitment, if not carefully enacted may be to the detriment of their own culture. Multicultural, on the other hand, allows people to live in their own cultures while being part of a large community with many others of other cultures with whom they share life and celebrate their unique but mutually enriching differences. Sometimes this may mean the different cultures only tolerate each other rather than loving and being changed by the other across the boundary between them. As you can see this is a much deeper debate than is possible in this “starter” training resource but one we hope facilitators will be aware of as you journey onwards.

Session 3: What is culture?

Aim: to describe from experience what culture is, reflect on that experience and articulate how we might act together better as an intercultural community in God's mission.

Dwelling in the Word [20-25 minutes]

Video case study - African Diaspora Church meets English Market Town: Grace Chapel, Chesterfield (Redeemed Christian Church of God – “RCCG”) [10 minutes]



The third case study is a bit of a reversal of the others. The RCCG originated in Nigeria and the denomination has planted over 900 congregations in the UK since 1989. However, on their own admission many of these have simply catered for their own community. Grace Chapel is different! They have intentionally aimed at reaching the white British population of Chesterfield and they have succeeded – since around 20-25% of the congregation is now white people – and they have changed in order to reach this goal. They have learnt how to be a “two-way Street”. There are therefore, lessons to be learned here too, some of which might be;

- Sticking with one race or even tribe isn't enough (even if it feels sort of safe)
- We have to overcome fear to get going on this learning journey and it may cost us a lot but it'll be worth it
- Letting go of precious cultural things that we love to do (like always dancing in worship) for the sake of the other will make what we do feel safe to others [- there were other examples of this at Grace chapel not least of which was the service started and finished exactly on the advertised time]
- There will be conflict and we will rub each other up the wrong way, but listening and talking it out will make the difference
- Sharing the food of others really helps – especially if it is “so goood!”
- Intentional leadership is key

Part 1: Sharing Hospitality

In these sessions we are engaging with “intercultural mission”. It would seem essential then to spend some time reflecting on the word culture – what it is and how it affects us. We are going to do this using experiential learning based on hospitality and the sharing of food which is intimately related to culture – and also therefore mission.

The first part of the session could be taken up with the experience of sharing food that was planned beginning in Session 1. Or, if the food sharing was done elsewhere you will have more time to cover the material in Part II and this is why we have included several resources and exercises, facilitators can choose which will be most suitable for the group.

Take a break

Part 2: Reflection on Experience

a) Telling the story – so what happened? [20 minutes]

First have everyone, or as many as wish to, share an honest feeling they had when taking part in the meal. Do this “popcorn” style where people just join in when they are ready to speak, rather than “creeping death” where we start at one end of the room and move to the other end, one by one. Note: Some people find it hard to be in touch with a feeling and will offer what they are thinking instead – gently encourage them to offer a feeling.

Then have the “participant observers” tell the story of what happened from their perspective, encourage them to stick to facts (what happened) as much as they can. Open the story-telling up to the whole group – has anything significant in the story been missed out?

b) Calling for the text [15 minutes]

Read out loud the chosen Dwelling text from Luke or Acts once more.

Ask the group:

Where does the text resonate with our experience in the story that has been told?

What inspiration do we find here for learning about culture and intercultural mission?

c) [Optional, if there is time] Defining culture [20 minutes]

In small groups have people spend a few moments coming up with their own short (one sentence at the most) definition of culture, share some of these by writing them up, on a flipchart perhaps, for everyone to see.

The two, key take-aways here are:

- a) the slippery, complex, fluid and broad nature of what culture is. Hopefully this will have come out in the definitions which might include everything from culture being

“civilised” (e.g. by engaging in “high culture” such as opera, fine art and literature etc) to fixed notions of what a particular group of people does or how they behave to language, clothes, and rituals to how we understand time, space, land etc.

b) that everyone is embedded in culture, however complex that is, there is no escape from it, no way to deny it.

Share some definitions from writers on the subject of culture (while stating that there as many definitions as those thinking about it!):

- Stuart Hall (sociologist, cultural theorist): a space of interpretative struggle; a matter of constructing a relationship between oneself and the world
- Kate Fox (anthropologist of the English): the sum of a society’s or social group’s patterns of behaviour, customs, way life, ideas, beliefs and values
- Anthony Gittins (missionary anthropologist): the human-made part of the environment
- Timothy Gorringe (theologian): the human project, i.e. “furthering humanity”

d) Acting on our reflection [15 minutes]

Having reflected together on the experience of sharing food and hospitality share in small groups and/or the whole group responses to these questions;

What is one thing I have learnt from taking part in this session?

What is the one thing I could do differently that would make the most difference to us becoming an intercultural church joining in God’s mission?

What is the one thing we could do together that would make the most difference to us becoming an intercultural church joining in God’s mission?

Gather these reflections together in some way so the Church’s leadership can further reflect on them.

Video: Interview. What does good intercultural community and mission look like? [10 minutes]



It is always important to have some sense of what we are aiming at when we set out on a journey – even if we never finally arrive this side of heaven! Notice the key principles of what good looks like in intercultural church – here are some of them;

- Making safe space for welcoming cultural difference and diversity
- Allowing people be “bring their whole selves” which includes their ethnicity, language and culture
- Being able to negotiate and wrestle with knotty issues that come up – always ready to learn from others, recognising that everyone has wisdom to bring
- Using diverse languages and styles in all of the elements of worship – liturgy, hymns, songs, and prayers – reaching peoples’ “heart language”
- Accepting the fluidity of a never-ending journey

Worship Experiment 3: Worship audit – who’s involved? [20 minutes]

Have the team share a brief summary report of their audit of the fine detail of who plans and delivers worship in the church, including how the leadership of worship is controlled and shared. [5-7 minutes]

A brief group reflection is made on the report and what this is telling the church about how intercultural their worship actually is. What similarities and differences do people notice with the Case Study videos you have been watching? Encourage people to offer actions to be made in response to what they have heard and record these for returning to later. [13-15 minutes]

Before the end of the session – homework

Choose a further (and final) small team of 3 or 4 people to tell a “cultural story” in session 4.

The range of stories that could be shared is very wide.

They should however be limited to being told in 3-4 minutes.

The stories could be testimonies of what God has been doing in the storyteller’s life recently. Or a proverb from the country of origin could be shared and explained a little (e.g. from Swahili: haraka, haraka, haina baraka – “always hurrying brings no blessing” – about how time works in East Africa). An important ‘foundational story’ from the person’s culture could be told briefly (an English example would be one of the exploits of Robin Hood). A cultural symbol could be shared and explained (e.g. Adinkra pictorial symbols from Ghana or Aboriginal art from Australia)

Session 4: Steps to Radical Welcome and Hospitality

Aim: By the end of this session, participants will have discussed some of the challenges that congregations need to negotiate in order to become and stay multicultural. They will have made some plans to address them by starting to draft an “intercultural church commitment”³.

It may help participants to introduce the idea of making personal commitments at the start of the session so introduce that as you begin – people can then be thinking about what they will say the session moves on.

Participants are encouraged to make a commitment to being intercultural and plan for the changes that they will take for the next steps on their own journey.

They’ll be asked at the end of the session to complete these two sentences:

As a result of participating in this course I believe...

As a result of participating in this course I will...

Dwelling in the Word [20-25 minutes]

Part 1: Negotiating multicultural existence

[15 minutes]

Following the discussion on culture in Session 3, participants are invited to identify one or two of the most-treasured aspects of their culture, things that, were they taken away, would mean that they would lose a part of their identity, even their humanity⁴. They could be such things as music, food, the need to be right, the use of time, dressing (and how clothes and attire are used), and dancing (how we express ourselves in our bodies). And they could also be more subtle things like independence and autonomy, or the power of elders to make life decisions for others in the community.

Invite people to make their quick ‘gut-feel’ responses to the question, shout them out and have someone record them on a flip-chart.

Now briefly share these “real-life” case studies:

An African denomination had to break off a covenant with a white British denomination because they felt too restricted in their prayers and in worship. They needed to shout in their prayers and could not understand how someone can worship without dancing.

³Your church might already have a fairly detailed vision statement and plan for action internally and externally – please don’t ignore that – but perhaps simply adjust it with what you have been learning here.

⁴This approach is at the heart of describing a person’s “cultural intelligence” which is comparable to emotional intelligence for instance. It relies on the idea that we all have “core” and “flex” cultural commitments – with the flex being the place where we are prepared to change and meet the other. The more spacious our flex the more likely we are to be able to cross cultural boundaries. A simple internet search will offer more helpful material in this field.

A congregation in the Midlands voted to terminate a tenancy for the Asian congregation that rented their hall because they did not appreciate the delicious smell of the food they prepared in their kitchen.

Another congregation that has an arrangement to worship together once a month with the Nigerian congregation that rents their hall, is struggling to understand their time management. They show up to church late and finish their services even later. They have an insider joke, “when we worship with the Nigerians, don’t leave chicken in the oven.”

Discussion Questions:

Intercultural church life and mission comes with inconveniences.

Looking at the list we have made can you think of a few possible negotiations that the congregation would have to make in order to be truly intercultural?

How would you feel about these negotiations?

How might we go about resolving potential points of conflict (e.g. around how time works)?

Take a break

Part 2: One New Humanity: Resisting the Dividing Walls

Facilitator/s can decide how best to introduce the material we have reproduced here – either by reading it aloud or preparing their own summary version. We have presented three “Optional Challenges” in this material – there probably won’t be time to address them all – so facilitators should decide beforehand which of them to use, depending on what might be most appropriate for their setting.

Difference in the Body of Christ is not the enemy; the fear of difference is. As we become multicultural, there will be differences in our how we approach God, the church and our worship, etc. Instead of trying to iron the differences away – to achieve some kind of a ‘middle ground’ uniformity – we can focus on what we can learn from one another and how best we can receive the gifts of the other in order to achieve unity in diversity. To put it in a more missional way, maybe we could focus on what God is saying to us or teaching us through the presence of the strangers among us – and those in our wider community. This learning goes in all directions. All cultures have to learn from each other when they meet. In the same way churches of all cultural heritages will have to engage and allow themselves to be critiqued, influenced, and shaped by the other.

Optional Challenge 1: Overcoming the Fear of Difference

This is a common challenge in human life, when fear comes because of a perceived threat we often fall back on our evolutionary animal instincts of fight/flight. In addition, we, as humans, tend to gravitate to things or people we have some familiarity with (so the proverb; birds of a feather, flock together). There exist many books, including the famous American one written by Beverly Tatum entitled, *Why Are All the Black Kids Sitting Together in the Cafeteria?* (New York: Hachette, 1997), that seeks to understand this phenomenon. Or simply have a look at who is talking to who at after church coffee!

We find engaging with others that look different to ourselves difficult. In the race-tense world that we live in, this sometimes results in tensions and suspicions among people of different ethnicities. The possibility of white flight can occur where white people leave an area (or a congregation) when the presence of non-white people begins to increase. In other circumstances, we could talk about black flight or brown flight. A great deal of this simply comes out of societal pressure. A few families start the trend and many others follow. Of course, economic factors like gentrification also tend to push black and brown people out. As Christians we know the Spirit and the gospel empower us to resist all forms of flight.

Discussion [10 minutes]

If flight is the final move that someone makes – what are the stages before that? (e.g. grumbling amongst the in-group, perhaps to the clergy). How might we have honest whole community conversations if this kind of thing is happening?

Have you noticed any forms of flight taking place in your, a) church and b) wider community or parish? White flight? Black Flight? Brown flight? Gentrification? What are the factors behind these movements?

How might our faith in Christ give you reasons to resist flight? What have you seen on the videos we have been sharing that might help here?

Optional Challenge 2: Rethinking homogeneity

Homogeneity in our cultural life reflects a societal phenomenon that says people seek to belong in communities that have the lowest cultural barriers for them to negotiate. In thinking about church and mission some leaders therefore promote homogeneous and monocultural churches as the best way to evangelise people and grow congregations. While this is understandable, it comes with the danger of perpetuating the segregation that plagues the church today (it is often said that the Sunday worship hour is the most segregated time in the USA and the same could be said of Britain). At its worst creating churches like this is a form of spiritual 'apartheid'. Of course, there is a place for monocultural churches in the kingdom, but we strongly argue that where possible, especially when the parish has cultural diversity, congregations will do well to be multicultural. We, therefore, encourage monocultural churches to connect with and benefit from congregations of other cultures so they can be part of a multicultural

community that gives them access to some gifts they do not have and allows them to contribute to others beyond their own congregation.

But where do we start in our own congregational life to break out of what might be cultural silos?

Discussion [10 minutes]

Discuss the possibility of introducing this suggestion for the church refreshments time, whenever it happens before or after the service.

Each week for six weeks as many people as possible commit to having a conversation with one person each week (no more!) that they don't know so well, and who may come from another culture.

Two simple questions are shared in the interaction⁵;

- a) What brought you to our church in the first place?
- b) What keeps you coming?

After six weeks share what everyone has been noticing and learning from this exercise.

Optional Challenge 3: Resisting Cultural Supremacy

As we have seen in Session 3, all aspects of the Christian faith are mediated through culture and this happens at all times. The way we read and interpret the Bible, the music we choose for our worship, and even the way we relate with Jesus and one another, all this is shaped by the cultures that mediate the faith to us. As such, there is not a part of our Christian witness that can happen outside culture. The gospel of Christ helps us understand and articulate our cultures but also enables us to see, engage, and be enriched by other cultures.

A Scottish theologian, Andrew Walls, famously said that the gospel is both a prisoner and a liberator of culture. Thus, then, every culture has the right to interpret the gospel in ways that are relatable to its people while being faithful to the cause of Jesus Christ, but it cannot do this alone. It needs to learn and receive from other cultures to comprehend God better. Furthermore, every culture holds gifts for other cultures around it. No culture is self-sufficient, and no culture is too poor to have any gifts. All cultures must give, and all cultures must receive. There are no exceptions.

Unfortunately, even among Christians, some tend to think some cultures are superior while other cultures are inferior. In addition, then, some believe that their cultures are more Christian than other cultures, and that their expression of Christianity is more authentic than others. Of course, this can be anybody – Europeans may think their culture is more Christian and superior. (It is part of the Western missionary movement's controversial legacy that converts often had to adopt Western culture, e.g. language, education and dress codes, as part of their new Christian identity). Africans can also believe that their Christianity is more spiritual and, therefore, more real than that of other peoples.

⁵We also used these questions as part of the interviews in the Church Case Study videos.

Whole Group Activity (15 minutes):

Assuming that POWER and AUTHORITY are located at the centre of the room, participants are invited to take a position at any place in the room reflecting their own sense of proximity to power. Discuss the reasoning behind their positions and reflect on how some factors like gender, race, class and economic status shape their decisions.

Reverse the activity and locate VULNERABILITY and HELPLESSNESS at the centre of the room and let participants take positions according to their sense of proximity to the centre. Discuss the participants decision to take those places.

Discussion question:

If Christ is at the centre of our church life (or is the head of his body, the church) how might we best use power, authority, vulnerability and helplessness when addressing our (often hidden) assumptions about our own superiority and sense of what is right?

Video Interviews: What are the main obstacles to intercultural mission and what advice would you give to overcome them? [10 minutes]

There are two parts to this video – obstacles and what to do to overcome them and there is much wisdom on display some of which we summarise here;

The obstacles are:

- Racism, prejudice, ethnocentricity – or hanging out with people that look like us
- Avoiding the discomfort this journey brings and not being prepared to sacrifice and give up precious things (something Grace Chapel had overcome)
- Lack of maturity – wanting to assimilate people to our way
- Expecting it to happen too quickly

These can be overcome by:

- Stepping out, not fearing – never being afraid to ask a question of another
- “Learning the other”
- Sharing the journey with other churches and communities
- Train and develop people in this way all the time
- Find “Bridge” people who are able to cross cultures and interpret them to each other across the difference
- Allow for and encourage the possibility of intercultural friendships to arise – make opportunities for this to happen

Part 3: Starting Writing an Intercultural Church Mission Statement

[10 minutes]

Participants are encouraged to make a commitment to being intercultural and plan for the changes that they will take for the next steps on their own journey.

On two separate post-it notes each participant writes a short statement which completes these sentences:

As a result of participating in this course I believe...

As a result of participating in this course I will...

If there is time allow people to make suggestions as to what commitments the church might make as a whole (either beliefs or actions). Capture as many of these as possible in the time available.

Worship Experiment 4: Testimony or telling our cultural stories

Telling of stories is vital and life-giving in many, if not all cultures. Providing space for it and the related practice of ‘testimony’ is also life-giving to our worship.

Have the people who prepared tell their stories and ask how more of this kind of sharing can be incorporated into the worship week-by-week. Who will need to do what and when to give space for it?

Thank everyone for their participation and share any next steps that have been decided upon.

Letting everyone know you are intercultural and proud of it!

It is really important that everyone in your church and wider community can celebrate your intention to be as intercultural as possible.

A simple statement which can be shared and displayed is one way of doing this. It doesn't have to replace any mission statements. Perhaps you have already created something which helps the church articulate its intercultural identity.

We suggest using the feedback from participants and creating a few sentences with your church council.

These will share what beliefs and actions (actual behaviours) you are committed to, and may even outline some future steps. See below for some suggestions.

Here is an example which you could compare and contrast your statement to:

An intercultural church:

“As a church community we are committed to displaying the life of God’s kingdom by intentionally honouring cultural differences and diversity in everything that is done within our church. We are committed to mission and evangelism which listens to and is mutually enriched by the diverse voices and experiences of those we live among.

These commitments are pursued by our worship being shaped weekly by the cultures represented within our congregation(s) and area; as we intentionally meet with others in our community to share and learn together, receiving hospitality from them; as those who lead reflect the diversity of God’s people; by ensuring that in our life together everyone is represented and everyone’s gifts are identified and celebrated; and as our witness to the good news is responsive to what God is showing us through the diverse gifts of others.”

Suggested steps for future action:

Intercultural worship

Where we are headed: Our collective worship accurately reflects the cultural richness of our area in song, prayer and creativity.

How we could get there:

1. We have reviewed the cultural influences of our area and congregation to get a better understanding of our multicultural context.
2. We have audited spoken and written languages of our worship; how much the iconography and hymnody we use reflects our diversity; and how the ways in which we refer to God draw on different images and perspectives.
3. We have resourced our worship leaders in being able to create times of worship which draw from different cultural sources. We have a planning rhythm which enables this to be intentionally put into practice when we meet.
4. Our regular review of worship includes assessing its multicultural character.

Intercultural hospitality

Where we are headed: We regularly experience opportunities to share life and experiences with others from our diverse communities in which we are both host and guest.

How we could get there:

1. We resolve, whenever hospitality is offered by us and food is involved it will reflect the fulness of our different cultures.
2. We have prayerfully identified possibilities within our community of groups or individuals who may be open to dialogue and to offering us hospitality.

Intercultural leadership

Where we are headed: Those in visible leadership reflect and model the diversity of our communities.

How we could get there:

1. We have shared a theological understanding of diversity and unity which emphasises the gifts of all in our teaching.
2. We have reviewed the different ways in which people offer visible leadership within our church.
3. We have reviewed the ratio of leaders according to our multicultural context. We have asked existing leaders, "Who is missing?" We have identified gaps and opportunities.

Intercultural Accessibility

Where we are headed: Worship and community life is accessible to all and there is a deep sense of everyone being able to participate.

How we could get there:

1. We have consulted with those who are part of the church community and potential stakeholders to determine practical accessibility needs in terms of building, methods of communication and worship contexts.
2. We have prioritised steps towards accessibility.
3. We have ensured worship is reasonably accessible to all. We review how we are mindful of the way all communication is used so that everyone is included and represented.

Intercultural Mission

Where we are headed: The shape of our mission has been influenced by the gifts, talents and perspectives of those outside our faith community. The way we share good news faithfully improvises in a way that reflects the diversity of our context.

How we could get there:

1. We have a shared understanding of intercultural mission across our church community.
2. We can describe at least two examples of how our sharing of the good news has been framed by our intercultural engagement.
3. Every mission initiative is mindful of our multicultural context and how God has spoken to us through others.

Appendix I

Leadership Team Pre-course Meeting

We suggest a meeting of one to two hours. Including some or all of the facilitators of the course will be important. Honesty and transparency will be required when agreeing the church's current position.

We suggest the following framework for checking-in on the current state of the church on the intercultural journey, that is to what extent are the following statements true:

Worship and Mission

We know the cultural influences and make-up of our area accurately.

We know the cultural influences and make-up of our congregation accurately.

We desire our community to fully reflect the wider community beyond our walls.

Our worship reflects our diversity.

Hospitality

Whenever hospitality is offered by us and food is involved it reflects the fulness of our different cultures.

We know of groups or individuals who may be open to dialogue and to offering us hospitality.

Leadership

We have shared a theological understanding of diversity and unity which emphasises the gifts of all in our life together and teaching.

Our leadership in ministry, mission, governance and worship reflects the diversity of our community.

Mission

We have a shared understanding of intercultural mission across our church community.

We can describe at least two examples of how our sharing of the good news has been framed by our intercultural engagement.

Every mission initiative is mindful of our multicultural context and how God has spoken to us through others.

Having taken a snapshot of your starting point – write that up, hold on to it and then agree together to commit the church to participating in the course.

Appendix II

Course Glossary – Icebreaker for Session 1

Match the definitions on the right to the words on the left.

NB – we realise there is much nuance to all these definitions – and discussions may continue on all of them throughout the course. The point of this exercise is to have a starting point for some people who might find the language being used quite new.

| | |
|---------------|--|
| Intercultural | The church joining in what God is already doing in the world |
| Multicultural | What humans being get up to – their behaviour |
| Culture | The task of sharing our gifts and receiving the gifts of others |
| Church | What the gathered church does to honour God regularly |
| Mission | Where diverse people in a community are directly affected by the presence of those with different cultural backgrounds and commit themselves to living outside their comfort zones and being changed through those differences |
| Worship | God’s chosen people to signpost the Kingdom |
| Hospitality | What happens when people gather for a purpose and act together for the common good |
| Community | Where people from particular cultures become part of a larger community with many others with whom they share life and celebrate their unique, but mutually enriching differences |

And here is what we think is the correct version:

| | |
|---------------|--|
| Intercultural | Where diverse people in a community are directly affected by the presence of those with different cultural backgrounds and commit themselves to living outside their comfort zones and being changed through those differences |
| Multicultural | Where people from particular cultures become part of a larger community with many others with whom they share life and celebrate their unique, but mutually enriching differences |
| Culture | What humans being get up to – their behaviour |
| Church | God’s chosen people to signpost the Kingdom |
| Mission | The church joining in what God is already doing in the world |
| Worship | What the gathered church does to honour God regularly |
| Hospitality | The task of sharing our gifts and receiving the gifts of others |
| Community | What happens when people gather for a purpose and act together for the common good |

Appendix III

Further reading and resources on Intercultural Church

Websites, courses and vlogs and blogs:

<https://www.blacklightcourse.uk/>

The Black Light course offers an opportunity to explore and reflect on this scenario. The course was first run in London in the 1990s as an opportunity for Black Christians to dig deeper into their history and think about contemporary challenges and opportunities, and for White Christians to learn more about the history, spirituality and faith of Black Christians and churches. Black and White presenters and participants shared in a rich learning experience.

Over 20 years on, some of the issues have changed, others remain the same. There has been further growth in the Black majority churches; there are more mono-ethnic churches; many of these churches are losing their young people and are still unsure how to reach out to others; and the Black Lives Matter movement has renewed consciousness of the continuing struggle against racism.

<https://icuk.network/>

We dream of a generation of churches across the UK that will foreshadow God's plan for a unified bride from every tribe, language, people and nation. We believe the church of the future will be an intercultural church as our cities become more and more diverse.

We equip those planting churches that will reach out to different ethnicities, bonding them together and building bridges with each other. We also assist those churches seeking to fully express the cultural diversity around them.

We work in partnership with the ICP Network EU to see a movement of new intercultural churches that will reproduce across the continent of Europe; people from all backgrounds honouring God together!

Listen to Anthony Gittins talking about his book (see below) on Intercultural Mission:

<https://www.youtube.com/watch?v=osZ-GZaJyYU>

Anderson Moyo on Intercultural Church and Mission:

<https://www.lausanneeurope.org/an-intercultural-church-perspective-on-mission-in-europe/>

Research on intercultural mission in Manchester and Leeds:

<https://sim.co.uk/news/uk-intercultural-mission-research/>

Asian background Christianity:

<https://www.helenleebooks.com/about>

Muslim background believers:

<https://www.mahabbanetwork.com/about-mahabba>

<https://www.kalameh.com>

Church Choirs and ethnic diversity:

<https://www.bbc.co.uk/news/uk-england-birmingham-63515294>

Books**On intercultural church and mission**

Aldous, Ben, Dunmore, Idina and Seevaratnam, Mohan (2020) *Intercultural Church: Shared Learning from New Communities*, Cambridge: Grove

Gittins, A., (2015) *Living Mission Interculturally: Faith, Culture and the Renewal of Praxis*, Collegeville MI: Liturgical Press Michael Glazer

Green, Tim, (2016) *Joining the Family: The Book: Welcoming Christ's Followers of Muslim Background into His Community*, Kitab - Interserve Resources

Jolley, Andy (2015) *Growing Leaders from Diverse Cultures: Leadership in a Multicultural Church*, Cambridge: Grove

Kwiyani, Harvey (2020) *Multicultural Kingdom: Ethnic Diversity, Mission and the Church*. London: SCM Press

Lau Branson, Mark and Martínez, Juan F. (2022) *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* Downers Grove IL: IVP Academic

On Whiteness and Race Questions:

DiAngelo, Robin (2019) *White Fragility: Why it's so hard for white people to talk about racism*, London: Allen Lane / Penguin

Eddo-Lodge, Reni (2018) *Why I'm no longer talking to white people about race*, Expanded Edition, London: Bloomsbury

Especially Chapter 1: Histories – since this sets out a comprehensive summary of black history in Britain

Harvey, Jennifer (2020) *Dear White Christians: For those still longing for racial integration*, Second Edition, Grand Rapids, MI: Eerdmans

Jennings, Willie James (2020) *After Whiteness: An Education in Belonging*, Grand Rapids, MI: Eerdmans

Reddie, Anthony (2020) *Is God Colour-blind? Insights from Black Theology for Christian Faith and Ministry*, New Edition with an afterword on why Black Lives Matter, London: SPCK

