



“Two-way Street”

Steps to Intercultural Church and Mission

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.**

Introduction

We have aimed, in creating this resource to make the sessions as practical, interactive and 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”.

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

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| 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 |

About the authors



Harvey Kwiyani is a Malawian theologian of mission, currently serving as CEO of Global Connections. He is the author of *Multicultural Kingdom: Ethnic Diversity, Mission and the Church*.



Nigel Rooms is an Anglican priest for other thirty years and has worked in adult Christian learning in the Church for much of that time. Currently he has a “portfolio” working life with the Church Mission Society, editing journals, being spiritual director and creating resources like this.

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.

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.

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

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

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

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. Your facilitators will choose from two possibilities for introducing the mission of God to the group.

Option A – The Fragrance of God is all around us

You will be led through a reflective experience using fragrance. This will help the group understand the idea that God always goes before us and we are changed as we join in that presence and activity of God – which we name as the mission of God.

Option B: God is a dynamic missionary always crossing boundaries

The facilitator will either introduce these bullet-pointed key ideas (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 the following is read 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.

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.

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 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.

React to these statements about the mission of God.

- a) How new is this kind of thinking?
- b) What strikes you as true?
- c) What do you disagree with, if anything?

Take a break

Part II – The implications of the mission of God

Create 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.

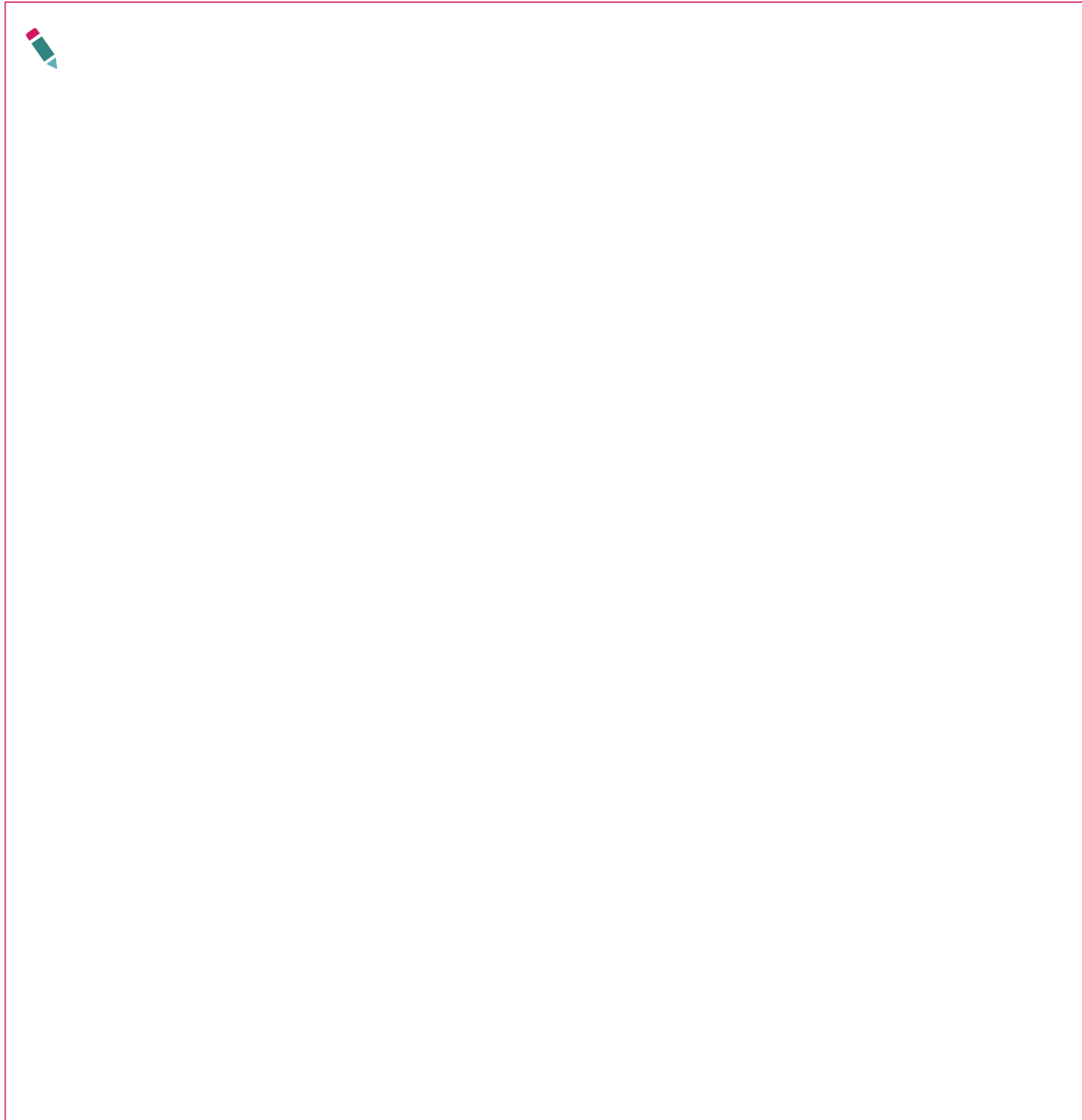
Here are three to get you going:

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.
- 4.....

Final Exercise: “Elevator Pitch”

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?



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.

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)

Six groups now meet to seek out and describe the demographics of parts of the congregation's wider community or parish.

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.

Take a break

Part 2: Ethnic diversity as gift

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]

Before the end of the session – homework

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

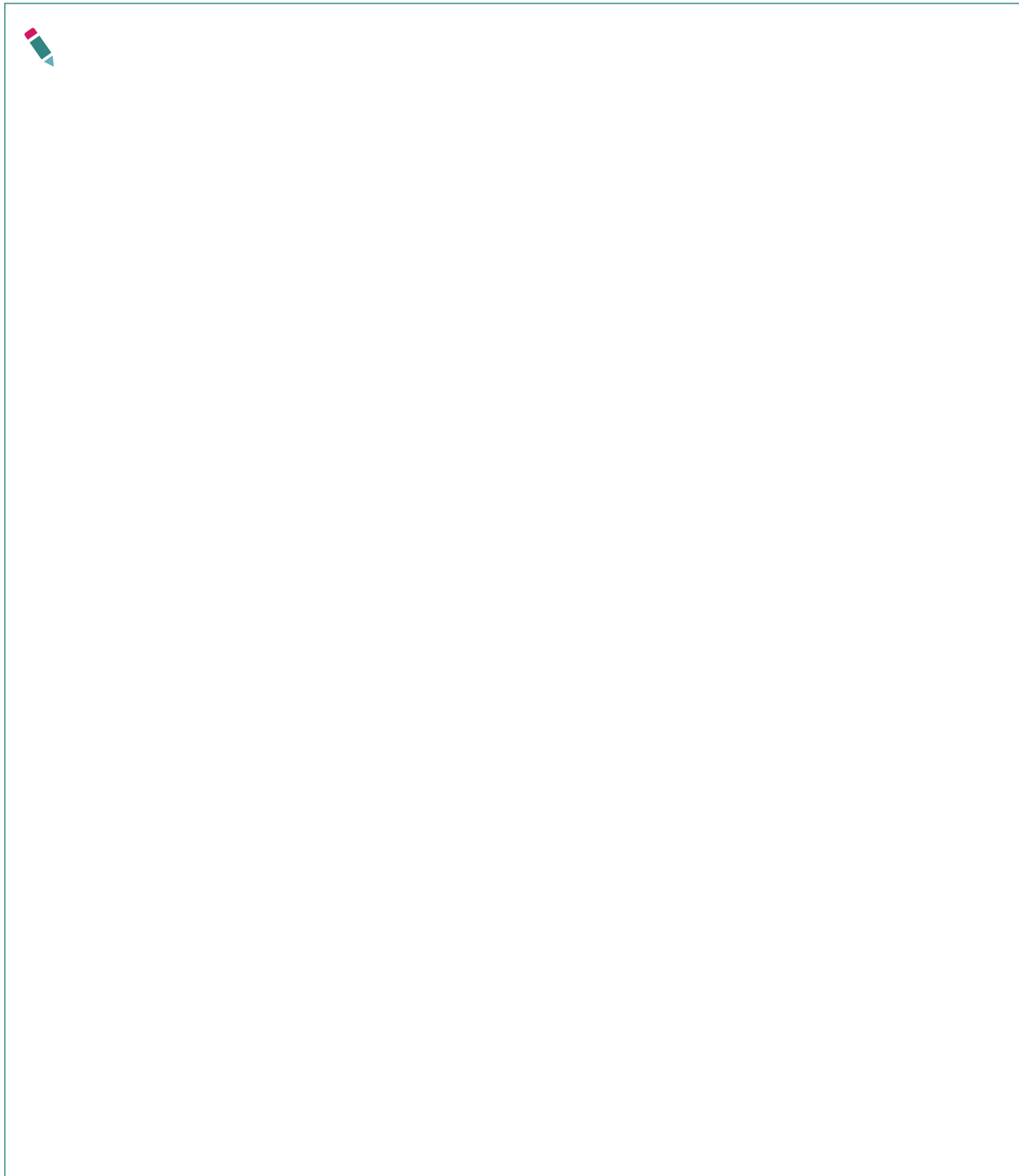
Consider the more general questions:

- 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.



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.

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.

Defining culture

Have a go at coming up with your own short (one sentence at the most) definition of culture.

Here are some definitions from writers on the subject of culture:

- 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 Gorringer (theologian): the human project, i.e. “furthering humanity”

Acting on our reflection – questions for our take-aways...

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?

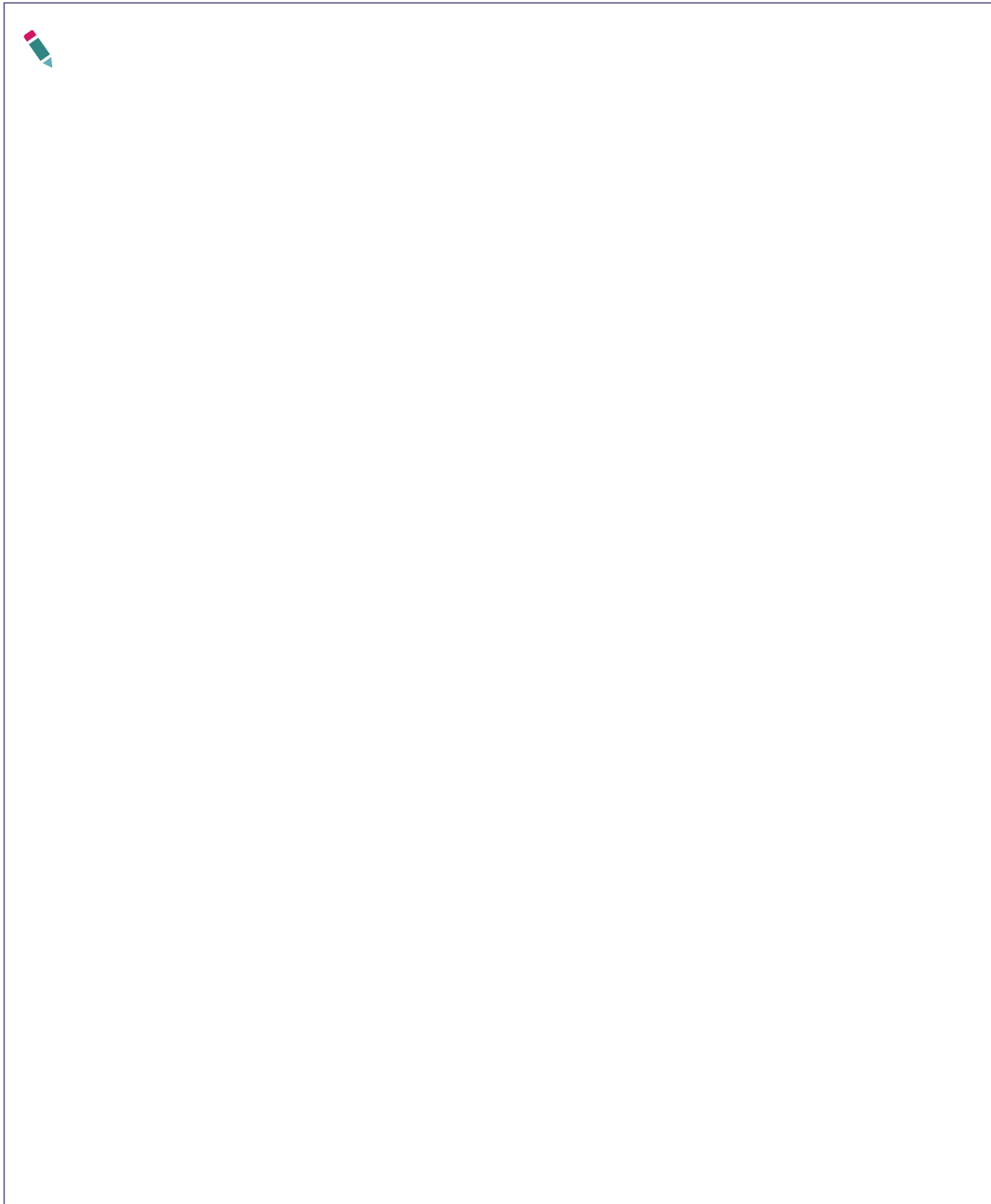
Before the end of the session – homework

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 drafting an “intercultural church commitment”.

Final commitments - you'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

Part 1: Negotiating multicultural existence

Identify one or two of the most-treasured aspects of your culture, things that, were they taken away, would mean that you would lose a part of your identity, even your humanity. 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.

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.

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

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

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

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 interaction²;

- 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.

² We also used these questions as part of the interviews in the Church Case Study videos.

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.

Whole Group Activity (15 minutes):

Assuming that POWER and AUTHORITY are located at the centre of the room, participants take a position at any place in the room reflecting their own sense of proximity to power. Reflect together.

Reverse the activity and locate VULNERABILITY and HELPLESSNESS at the centre of the room and take positions according to their sense of proximity to the centre. Reflect together.

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?

Part 3: End of course commitments

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...



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.lausanneurope.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

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