

THEME SEVEN

CHRISTIAN COMMUNITIES IN CONTEMPORARY CONTEXTS

Preface

The 'Christian Communities in Contemporary Contexts' study group reformulated the questions suggested for study (see Appendix II) and focused on the following themes and key questions:

- i. Poverty, suffering and marginalized communities: How do adjectives of Christian community such as 'discipling', 'healing', 'witnessing', and 'contextual' become lived realities in today's world?
- ii. Globalization and the reproduction of hierarchies: What is involved in being the church in the cities and mega-cities of today?
- iii. Christianity and socio-political action: How can the local church be an agent of the kingdom of God and a source of healing and reconciliation?
- iv. Identity, gender and power: What is the true identity (the 'core DNA') of the church? How does it manifest itself in different denominations and cultures?
- v. The interface of migration, diaspora and ethnicity: what are the tensions between homogenous and multi-ethnic churches? How is church life in diaspora communities shaped?
- vi. HIV/AIDS, church and mission: Does Christian mission bear some responsibility for the spread of the virus? How can mission contribute to the struggle to stop the pandemic? What other forms of ill-health call for particular attention from practitioners of Christian mission?

The following report, which is organised around these questions, has input from three levels: First, the study group comprised 15-20 core members drawn from all continents and diverse Christian traditions, Catholic and Protestant. It comprises *inter alia*, Dr Afe Adogame, University of Edinburgh (convener), Dr Philomena Mwaura, Kenyatta University, Nairobi (co-convener) and the central organising committee made up of Erica Dunmow (Urban Mission Development Project, UK), and Janice McLean (Jamaica/USA) and Anderson Jeremiah (India) both doctoral students at the University of Edinburgh, who have drawn up this report. The report drew from the expertise and benefited from the input of participants at two successful consultations held in Edinburgh on 5 December 2008 and 12-13 June 2009. In investigating the themes/questions we sought to incorporate views of academics, researchers, church leaders, religious NGOs, and policy makers. Such a multidimensional perspective was necessary for critical thinking about how mission is articulated and practised in

contemporary contexts and in seeking new directions for engagement in Christian mission in the twenty-first century.

The one-day workshop held in December 2008 comprised twenty participants drawn mainly from the church leadership of immigrant/diaspora communities in the UK. Papers and discussions at this seminar focused on ‘challenges in urban mission’, ‘understanding the impact of power dynamics’ and ‘gender and youth’. The second, much larger, consultation was a two-day international conference held in June 2009. Thirty-five participants were drawn from Africa, North America, Asia and Europe; with a paper presented in absentia on behalf of a contributor from Australia. The conference had its focus on the themes of ‘church and reconciliation’, ‘gender and identity’, ‘church and poverty’, ‘media representation and Pentecostalism’, ‘conducting mission in Edinburgh’, ‘church and society’ and ‘mission in diaspora’. The events attracted Christians from a wide range of churches – Evangelical, Pentecostal, Protestant and Catholic. Papers presented are available on the Edinburgh 2010 website.

Second, the report had input from the UK Urban Mission (*Jesus in the City* (JITC)). The JITC Executive agreed with Edinburgh 2010 to link in to the study process via Study Group 7. The JITC listened to discussion on these issues at a number of events around the UK in 2009 and heard ‘bubbles of enthusiasm for urban mission’ in order to feed in the UK experience to Group 7. The fourteen events were organised in cooperation with a range of Protestant denominations and in two cases with Catholic organisations and dioceses. In order to relate the themes and questions to UK urban mission practitioners, Erica Dunmow, Urban Mission Development Advisor (on behalf of the JITC Executive) undertook some work on interpreting them and linking them to examples of the practical issues faced in the UK urban mission context.

Third, the report further benefited from the proceedings of the Eastern Africa Conference held in Nairobi from 26-28 May 2009. The East African team identified with the themes of Study Group 7 and drew its forty-six participants from Protestant and Evangelical churches and mission societies, church leaders, theologians, scholars, clergy and lay people from East Africa. The process entailed a critical evaluation of the what, how and why of the way Christian missions have been carried out in Eastern Africa; and endeavoured to understand what lessons may be learnt for enhanced missiological enterprise in the twenty-first century. The conference was also to highlight how such missiological themes can be woven together with praxis in contemporary East Africa. The conference was inclusive in terms of Christian traditions, regions, gender, age, disability, youth, academics and mission practitioners. A report of the event is available on the Edinburgh 2010 website.

1 Church and Society

1.1 Poverty, suffering and marginalized communities

How do adjectives of Christian community – such as ‘discipling’, ‘healing’, ‘witnessing’, ‘contextual’ – become lived realities in today’s world? How does the contemporary church faithfully engage with issues of success, wealth, empowerment, poverty, disempowerment and exploitation that mark the lives of many who live within rural/urban contexts?

With an estimated 1.3 billion in the ranks of the poor worldwide, the United Nations target is to lift 650 million people out of ranks of ‘abject poverty’ – with an income of less than a dollar a day. It has been estimated that 40 billion USD is needed annually to achieve the international goals related to poverty eradication. This is less than what people in Europe spend on cigarettes and one tenth of the value of world trade in illegal drugs. Issues of poverty, suffering and marginalized communities were recurring themes and were treated as interrelated, integrated but not as disparate entities. Although poverty and suffering are often to be associated with marginalized groups or communities, a crucially important task is how to define poverty in the first instance. Festus Olatunde of Mountain of Fire and Miracle Ministries International, Edinburgh,¹ defined poverty ‘as hunger, lack of shelter, being sick with no access to treatment, not having a job, powerlessness, a state of being without, association with hardship, spiritual lack, fear for the future – living one day at a time’. Two causes of poverty were differentiated as general and personal causes of poverty. The former includes high cost of living, changing economy, lack of education attainment, lack of asset and support, large family structure, selfishness and corruption, sin and lack of knowing God, and physical and spiritual war (1 Sam 2:18-20, Jer 49:12,13,27). Personal causes of poverty were identified as ignorance, laziness, unfaithfulness, disobedience, pride, curses, and lack of investment mentality. The consequences of poverty include homelessness, hunger, diseases, sexual exploitation, AIDS, profitless labour, drug trafficking, lack of education, disability and untimely death.

Poverty is indeed a complex, relative concept that conveys different meanings in different contexts. For instance, we can distinguish between generational and situational poverty based on patterns, just as there are cultural differences in poverty. Thus an interrogation of poverty needs to be cross-cultural in orientation and outlook. Poverty as a multifaceted state of deprivation cannot be wholly divorced from its socio-cultural context. It also creates marginalization and social exclusion, referring to relational dimensions, which bring with it inferior access of people to what they need, resulting in low mobility, low security, inferior opportunities for participation in social life and collective decision-making.

Two popular lenses through which poverty can be viewed are in terms of materiality and spirituality – that is, being deficient in material or spiritual terms. Although the indices for measuring these may be problematic, they

nevertheless suggest that material and spiritual poverty could have grave, unintended consequences for advancing or stultifying Christian mission and growth. Our global societies and churches are now characterized by huge inequalities, a widening gap between the rich and the poor, social-economic injustices and class disparities. How has and will the church respond to these circumstances both within and outside the church context? Power structures are crucial to an understanding of marginalization, a tendency in which certain groups become more susceptible to poverty and suffering than others. Ostensibly, lack of education and unemployment can result in poverty and suffering. The poor in their respective societies are vulnerable to suffering and diseases; just as Christians in minority situations are vulnerable in the societies in which they find themselves.

How can we understand power dynamics in the particular context of the slums in Bombay, Nairobi, Lagos, Rio de Janeiro, and so on? The oppression of the Kakure Kirishitan in Japan² and of Dalit Christians in India is a problem that comes not only from outside, but also from within the Christian communities. The caste system in India tends to be reflected in the congregations. Sometimes, it is extremely difficult to cross frontiers and boundaries even within the context of the church. Anderson Jeremiah discussed how in many cases access to resources is linked to power dynamics.³ For many within the Dalit community in Bombay (India), their access to resources in the churches has been prevented due to the perpetuation of a hierarchy in the churches that mirrors what is present within the society. As a result, the Christian ministry has become privatized with the rich having more access to pastoral care because they contribute more economic resources to the church, ultimately producing a fragmented community. So although church numbers have grown, this has coincided with an increase in the number of people begging outside the church premises. This singular example therefore throws down a challenge to how we can understand the Christian message in light of growing unemployment and growing slums.

A biblical view of poverty is essential if the world church is to fulfil its responsibilities to the poor and the marginalized. A biblical classification of the causes of poverty is instructive here: *oppression and fraud* (Prov 14:31; 22:7; 28:15); *misfortune, persecution, or judgment* (Job 1:12-19; Ps 109:16; Isa 47:9; Lam 5:3); *laziness and neglect* (Prov 10:4; 13:4; 19:15); and *the culture of poverty* (Prov 10:15). Poverty breeds poverty, and the cycle is not easily broken. People who grow up in an impoverished culture usually lack the nutrition and the education that would enable them to be successful in the future. An individual who grows up in a culture of poverty is destined for a life of poverty unless something rather dramatic takes place.

Jesus' solidarity with the poor, the deprived and marginalized cannot be overemphasised. Female leaders in African churches, for instance, do perceive Jesus as friend, as brother, as father and as redeemer. In different denominations, theologies are developing which emphasise this concern from

their respective angles. From the perspective of the Pentecostals, Amos Yong emphasises that Paul is concerned about the foolish, the low, and the despised (1 Cor 1:27-28), and about God's power as manifest in and perfected through suffering and weakness (2 Cor 11:16-33 and 12:7-10). He suggests that

the gift of the Spirit is not only not held back from but explicitly extended to those who were most oppressed and marginalized in the ancient world: women and slaves (Acts 2:17-18). In each of these cases, the 'weak' and the oppressed are not only recipients of divine favour, but are also, precisely through endowment of the gifts of the Spirit, instruments of God's activity in and for the world.⁴

Thus, the primary task of the church is being with the poor and marginalized. The question of agency is pertinent. Christians may find themselves in positions of power or being given powerful positions, but how are they utilizing that power and to whose advantage? The organisational structures of the church have become obstacles in dealing with poverty, oppression, injustice and issues of marginalization. Absence of clearly defined objective(s) in the church produces somewhat ambiguous roles and functions that are unachievable. Ecclesiastical hierarchies have turned out to be autocratic in their functioning, thus resulting in the misuse of power and resources, self-centeredness and misappropriation of official machinery for personal benefits.

Current socio-economic realities starkly indicate that hardly any secular government the world over has the wherewithal, resources or will to shoulder the entire responsibility for caring for its poor, the suffering, the oppressed and marginalized. Where the government is not doing much in this direction, and where in fact the oppression or injustice is coming from the government itself, then Christians must exercise their 'prophetic' voice and speak out against abuse and misuse of power. The world church has the great potential to offer unique solutions to poverty both in terms of alleviation and eradication. Ideally, the church should be in the vanguard of providing help to the poor, but it has in many respects become insensitive and complacent, thus neglecting her responsibility. Poverty is as much a psychological and spiritual issue as it is an economic problem, and it is in this realm that the church can be most effective. Although spiritual salvation is not the sole answer, the church is better equipped to meet the psychological and spiritual needs of poverty-stricken people.

The church can provide some panacea through capital investment, generating funds to help those in need, and appropriating their gifts and abilities to help those caught in the web of poverty. Christians should reach out to those in poverty by supporting ministries working in this area. Such an outreach provides churches with a mechanism to meet the physical needs of the poor as well as a context to meet their spiritual needs. Social action and evangelism often work hand in hand and thus this kind of social involvement can also provide opportunities for evangelism.

The world church must take urgent, concrete actions to alleviate poverty, suffering and marginalization in different local-global contexts. Such actions must include the following: the forging of a global alliance by the world church, in partnership with the governments, to make poverty eradication a central goal of humanity; empowering the poor; ending discrimination against women/girls, supporting women, and tapping their tremendous potential; enabling access of the poor to capital and other productive resources so as to gain productive self employment. Other actions are to provide enlightenment campaigns on reducing the proportions of hunger and malnutrition; encouraging implementation of comprehensive programmes to promote good health; encouraging quality basic education, as well as secondary and higher education, vocational training, and skill acquisition throughout life; developing social services with more social investments in partnership with governments and agencies; encouraging good governance and effective administration as prerequisites to effectively fight poverty; praying consistently to wipe out poverty.

Erica Dunmow⁵ addressed in the UK the question of how we can make sure that the people born into the poorest neighbourhoods are seen as leaders, not just for their locality but also for the wider church. In this regard it is important to examine the nature of the incarnation; past efforts and possible reasons for failure; and signs of change in the twenty-first century – learning from the non-Western world. Ann Morisy⁶ and David Stevens⁷ both spoke about the contribution that individual Christians can make to the wellbeing of their communities by their attitudes to life. As the National Estate Churches Network Manchester conference put it, we have to: ‘empower people to look outside the box’ and ‘raise their eyes beyond their surroundings’.⁸ The Evangelical Fellowship of the Anglican Communion made reference to the parable of the Good Samaritan as a key discipling model saying that ‘it will involve us...crossing boundaries of faith, culture and race’.⁹ This cross-cultural mission works in many directions.

The church compounds marginalization in its leadership selection and training processes. Vocations seem more easily recognised from white and/or middle class people and congregations, which means that many of our urban church leaders are effectively engaged in cross-cultural mission. The mainstream churches are gradually becoming aware of the need to grow leaders from within the indigenous working class population, especially where churches serve those communities.

The notion that mission needs to be an integrated process including practical action, proclamation and community or civic engagement, which is best done together with other churches, is gaining much greater ground in the UK through initiatives such as HOPE 08 and the earlier United We Stand process of the Evangelical Alliance UK. This includes congregations that might previously have concentrated on personal piety and individual conversion now realising that ‘Jesus was proactive and reactive: we need to stop being just reactive. [So]

we need to be more prophetic, speaking out to get agendas and rules changed...we need to find out whose voice is heard and talk to them'.¹⁰

1.2 Mission, marginalization and conflict management

The East African consultation¹¹ highlighted mission concerns for East Africa and posed crucial lessons from the history of mission. As it aptly demonstrated, various lessons may be learnt by reading through history. First, the importance of memory: an analysis of contemporary problems in Eastern Africa indicates that these are related to the nineteenth century Christian missions. The chief challenges faced by African peoples are associated with alienation – from their land, their cultures, their worldviews, and from themselves. Christian missions played a role in this alienation. For example, part of the cause of the 2007-2008 post-election violence in Kenya was the quest for land, much of which was illegally appropriated by the church in the name of mission. Another example may be given of how Christian missions stigmatized and marginalized African cultural, religious, educational, social and political systems.¹² This has consequently resulted in hypocrisy and confusion as Africans seek to be 'Christian'. Christian mission in the twenty-first century must contribute to redressing some of these historical injustices committed in the process of evangelization.

Second, while the church in Eastern Africa has actively demonstrated love and concern for people, at another level the church has been a source of marginalization of its own body thereby creating centres and margins. At the global level, North-South differences continue to hamper Christian mission, while at the local level the mainline churches marginalize Pentecostal and indigenous churches. Within churches, stratification along class, race, ethnicity, gender, age, abilities continue unabated. Edinburgh 2010 must grapple with questions of justice, equity and representation. While we appreciate the limitations of Edinburgh 2010 with regard to the number of people who can be physically present, there is need to ensure equitable representation of people from the global South (Africans included), women, children, youth, disabled, African independent Pentecostal and indigenous churches, People Living With HIV/AIDS (PLWHA), indigenous peoples, and so on.

The church in East Africa has been instrumental in the proclamation of the good news of our Lord Jesus Christ. Over the period between 1990 and 2002 in Kenya for example, the church united with other religions and together pushed for democratic changes, thereby bringing an end to an era of serious human rights abuses. This clearly demonstrated the power of religious unity. However, on many occasions the church has been guilty of conformity where it has allowed itself to be led rather than to lead. Often the church has been reactionary rather than proactive. In Uganda, ecumenical cooperation has been threatened by sectarianism. We appreciate the major role played by the church in Eastern Africa in the context of conflict management and peace-building. However, we acknowledge that the church has often been a source of, or party

to, conflict. Conflict and violence among and even within churches has marred the image and integrity of the church, thereby eroding its authority. Without being democratic in its structures, the church cannot hope to address lack of democracy and conflict in the secular sphere. European/American missionaries to Africa adopted a model of church management that is centralized and imperialistic. Unfortunately, this model continues to hamper inclusive participation in mission. There is need to shift to a cyclical communitarian model where God is at the centre and every one is seen as part of mission work to the glory of God.

1.3 Globalization and the reproduction of hierarchies

What is involved in being the church in the cities and mega-cities of today? Globalization impacts on the church and the reproduction of hierarchies. Such interrogation is particularly important when issues of power are considered. What happens when the church continues to perpetuate the power structures that marginalize the marginalized? How does one reconcile this reality with the liberating message of the gospel? Who are the people within world Christianity who influence what happens? What are the avenues that provide those at the grassroots an opportunity to speak and be heard?

The impact of European colonialism continues to be felt and requires a more detailed analysis. Frieder Ludwig and Israel Akanji's contributions shed light on contemporary forms of international relations between Western countries, Liberia and Nigeria respectively.¹³ They showed the use and impact of the modern phenomenon of multimedia communication. Internet videos have been used to foster relations between contexts through particular representations of events, and the publication of cartoons in Denmark rapidly sparked violence in Nigeria. As the 2010 project is already well aware, increased global interconnectedness has to be taken seriously; it is both a resource and also a threat.

Ministry in an urban context is dynamic and can take a variety of dimensions. In the British context, Lawrie Hudson and Tom Kisitu of the Edinburgh City Mission (ECM) provide valuable models of ministry in an urban context that the world church can learn from.¹⁴ They explained that the ECM is totally committed to the concept of sharing the gospel message through their several areas of ministry, which include community mission, counselling ministry, workplace outreach, cultural mission, New Age outreach, street work, street evangelism, student outreach and creative mission:

West Pilton Christian Centre coordinated by Tom Kisitu has a drop-in centre with a cafe, a Freedom in Christ course and a fellowship time. The centre creates an environment that allows people to relax and chat. These people come to the Centre from hectic lives mostly due to alcohol and drugs issues. This goes on in the midst of their apparent poverty.

Basics Bank is a ministry which operates in both West Pilton and in Pilrig Street (Edinburgh). Their clients are people who have fallen on hard times and cannot afford to buy food. Basic Banks engage with them for an initial eight weeks during which they are supplied with some basic food and toiletries on a weekly basis. When the clients visit they get a chance to sit down and have a cup of tea/coffee with staff listening to them and trying to provide guidance where possible but also sharing the gospel when given the opportunity.

The Underbelly is on a Friday night in the Cowgate area and is a ministry to the club goers.

Streetwork is an ongoing ministry to students at Edinburgh University. Missionary Paul James-Griffiths can be seen outside the library offering hot drinks and engaging in conversations about Jesus, and people become Christians through this ministry. Street evangelism involves distribution of literature, drama presentation, and other activities. Another aspect of street evangelism is the Care Van. The ECM and Bethany Christian Trust are in partnership with Edinburgh churches 'touching' lives, sharing God's care and compassion to homeless people through provision of food, clothing and blankets.

There is also the **Community Outreach** and other programmes. As Lawrie Hudson remarked:

it is of paramount importance that along with providing all the different types of help, we take every opportunity to share the message of Jesus. We have a saying in the mission that we do not want to send people to hell with a full belly. Feeding is part of our ministry but providing food for the soul is more important long term. As Christians: 'Together we can make a difference' touching lives in Edinburgh.

In another vein, city centre ministry has been summed up by the Methodist City Centre Network, which specialises in this area of mission, as demonstrating 'the love of God as seen in Christ, for all who live, work and spend time in the city centre'.¹⁵ One of the most interesting questions raised was 'What does "community" mean in the city centre?'¹⁶ Morisy talked of the flows in and out of city centres and how the church in that setting can be a place of encounter with the separate flows and a place of bringing those flows into connection with each other.¹⁷ This can be especially challenging in providing various sorts of worship that feed the spirituality of those different groups and still enables them to feel part of the wider body of Christ.¹⁸ One of the most challenging flows is obviously that of the migration of people, but more hidden and just as powerful is the flow of money.

City centre ministry often involves having a place at the civic table – through local regeneration partnerships or cross-sectoral Local Strategic or Community Planning Partnerships. Also, just as in matters of theology the churches do not speak with one voice, so their engagement with civic and secular structures is not uniform. Civic and secular authorities want a 'one-

stop' place of conversation, but we are doing a disservice to the complexity of our understandings of mission if we let one strand in the church hold the ring. The trick is to find a way of being connected in our differences. The Evangelical Fellowship of the Anglican Communion held an urban mission workshop which produced a set of priorities for the church in the twenty-first century.¹⁹ They remarked that the churches 'must seek the welfare of our cities and this will involve holistic, incarnational mission'.²⁰

The movement of people around British cities means that some historic churches no longer have a large congregation and are looking to creative ways of enabling the buildings to be held in trust for the local community. The challenge raised, at the London Urban Theology Project, by a lay Christian working as an architect with an interest in this area, was when to decide to do this. She considered when churches should create a resource such as social housing on the site, and when to pass on the resource to perhaps a newer denomination.²¹ The response from those newer churches is that more constructive conversation with the property authorities of the historic denominations on this would be helpful to avoid the new denominations being simply left with the problem buildings of the historic churches.²² This again reflects one of the advantages of doing mission in a joined up way.

Churches are in danger of replicating the hierarchies of society in the way that they select and train leaders. Jesus' action was counter to this: relatively uneducated men were given the instruction to 'follow me', a phrase usually used by rabbis to call people to a process of intensive textual training. But even in the gospels the tension around leadership is there from start to finish. Simon Peter, a relatively poor fisherman, the first-called, fishing in the shallows by hand, is challenged for leadership by James and John, richer men whose father has hired crew for their boat (Mark 1:16-20). Right up to the Last Supper Jesus has to tell them that hierarchy is not what his style of ministry is about (Luke 22:24-30). Maybe the fact that Peter is finally given the shepherd's role (not a Pharisee's or a judge's one) is because Jesus knows his gut instinct will be to look out for poor people, yet Peter himself cannot quite believe it (John 21:15-21).

2 Christianity and Socio-Political Action

How can the local church be an agent of the kingdom of God and a source of healing and reconciliation? Does Christian mission bear some responsibility for the spread of the HIV/AIDS virus? How can mission contribute to the struggle to stop the pandemic? What other forms of ill-health call for particular attention from practitioners of Christian mission?

2.1 Church and reconciliation

We need to understand how the local church can be an agent of the kingdom of God and a source of healing and reconciliation. How do we get on with issues

of our own traditions and religious values when it comes to reconciliation? We need to address issues of traumas and embark on social action to try to prevent future problems. We reflected on issues of partnerships which involve personal encounters that are spiritual in nature. We need to encourage interfaith and intra-faith conversations in order to strengthen communal identity and facilitate reconciliation. The strengthening of commonalities would help to deemphasise religious boundaries.

Social cohesion is a current buzz-word within the UK government circles at the moment and ‘faith communities’²³ are seen as providers of the ‘bridging social capital’ that is expected to help create neighbourhoods in which individuals from diverse backgrounds feel comfortable with each other. Engagement across communities does not mean hiding our faith: participants at one meeting declared: ‘we are a value-based Christian organisation and we are not going to hide this in working with government’.²⁴ In the past, churches most involved in civic engagement and social action often let this become separated from faith-sharing and discipleship – a process sometimes called ‘mission creep’ which they are now beginning to mend.

2.2 Divided churches and social reconciliation

If churches themselves are divided, how can we aim for reconciliation in the wider community when we have not healed ourselves? An event in Wales tackled this struggle with internal tensions. The group looking at this theme presented two cases where living the reality of healing in the community was – by the process of a breadth of denominations working together – modelling healing and reconciliation in action. The group explored the need for internal reconciliation in the body of Christ. Matters of women in leadership and the place of gay and lesbian people are deeply divisive for some traditions and between traditions in the UK and globally. Mission could not simply be put on hold until these issues were resolved, as service to the community is an imperative. Churches have to find a way of acknowledging their brokenness and disagreements, and then seeking the common, ‘kingdom’ ground to enable them to serve together despite the differences.

The Urban Mission Forum in the autumn of 2008 took as its theme ‘Youth at Risk in the City’. It was held at a point when the extent of the current recession was less obvious. The discussions highlighted the need for the church to counter negative stereotypes, especially those of young people. One person called the church ‘an agent of counter-cultural mission to the community’.²⁵ Several spoke of how the churches needed to ‘focus on the factors feeding violent gang behaviour rather than the factors feeding gang membership’. Some felt that the church needed to critique society as a whole as there was a danger of ‘dysfunctional children being taught by dysfunctional adults’.²⁶ Joe Aldred, reporting on some churches’ response to youth violence, remarked how important it is not to assume that gang members are ‘morally deficient’: such responses, he maintained, plus calls for punitive measures to respond to drug

dealers, lack ‘both compassion and understanding’. He stressed that the ‘church must move away from [such responses] if it is to be “salt and light” and constructive peacemakers [*sic*] in our communities’.²⁷ The group also called for a theology of childhood – do we see young people as God does and treat them accordingly?

The churches need to take pre-emptive action with secular and other decision-makers as well as engaging in service provision. Speaking out against unjust structures is also good news for poor people. In September 2007 a group of African pastors in Glasgow brought together the mainstream denominations to model a powerful, holistic piece of mission action where whole-hearted proclamation of the gospel was fully integrated with political action.²⁸ But socio-political action by churches is fraught even when the desired outcome is clear and consensual. People at the Yorkshire & Humber event spoke of the need for ‘training on project development, organisational development, business skills and planning’²⁹ if church-based social action is to be effective and credible with secular authorities.

2.3 HIV/AIDS, church and mission

Whilst many religious groups may have avoided addressing HIV/AIDS when it first became a development issue in the 1980s and early 1990s, there has more recently been a stronger engagement from Christian Faith-Based Organisations (FBOs) in the prevention of HIV and care of people living with AIDS. The past reticence to work in this field largely stemmed from denial of HIV/AIDS being a problem, and from silence driven by the perception that transmission was through immoral acts and illegal behaviour. There has been recognition more recently amongst both FBOs and donor agencies that FBOs are themselves well placed to inform, educate, motivate and support behaviour change within communities and advocate at national, regional and international forums on behalf of those people affected by HIV/AIDS. Certainly running education campaigns and supporting individuals to minimize their ‘risk’ behaviour have had some success. However, greater success has been recorded when interventions happen at the local level as this is tailored to the very particular circumstances of the target community and individuals. Within some countries, faith-based and mission organisations have assumed an important role in educating and supporting local communities in reducing HIV transmission.

Matthew Clarke demonstrated how FBOs are preventing HIV/AIDS in developing countries. He illustrated with *Yayasan Kesehatan Bethesda* (Bethesda Health Foundation – YKB), a Christian FBO that works with church groups, rural communities, people living with HIV and street children in New Papua.³⁰ It was set up by nine churches (different denominations) as a means to distribute medical supplies to Christian communities all over Papua. While medical supplies were once their sole purpose, the main focus is now health training. HIV became a priority because it was noted that seventy percent of people living with HIV in Papua were Christian church attendees and the

churches did not know how to address the issues or help their people. YKB responded to this through setting up a sexual health programme run through church leaders. The role that YKB have assumed of providing reliable and relevant information on the transmission of HIV is very important. Church leaders are taught about HIV/AIDS and are given a range of resources and ongoing training and evaluation sessions. This FBO's ability to successfully engage with its community around issues of sexuality and sexual practice provides important lessons for other FBOs seeking to reduce HIV transmission through sustained behaviour change.

Based on the success story of the YKB, Matthew Clarke identified eight characteristics for successful approaches to HIV/AIDS care and prevention programmes: acknowledging disconnection between religious teaching and human behaviours; training religious leaders in HIV/AIDS transmission; understanding that HIV/AIDS interventions require long-term commitment; starting interventions where the community are; integrating HIV/AIDS interventions into social and community development activities; addressing all modes of transmission; advocating for better national programmes; and working with other FBOs and secular organisations.

HIV/AIDS in the UK context is largely seen as associated with sexual behaviour which the church has problems with: same-sex relationships and prostitution, or drug use. Few churches have ministries with sex workers – the Assemblies of God, some of the independent charismatic churches and Catholic missions tend to be the exceptions. Having the attitude that Christians are supposed to deal with their difficulties through faith and prayer alone can make dealing with mental illness and aberrant behaviours very difficult.

3 Youth, Gender and Identity

What is the true identity (the 'core DNA') of the church? How does it manifest itself in different denominations and cultures?

The diversity that exists when we consider issues of gender, youth and identity is crucial. The world church seems to lack stamina in fulfilling the needs and desires of youth. The church urgently needs to understand their language, and speak to them 'where they are' – an incarnational model. We need to acknowledge the manner in which various societies, both the home and the host contexts are undergoing change as a result of immigration. We also need to consider the intergenerational dynamics that emerge and the 'age wars' that may result – giving attention to certain age groups while neglecting others. The first generation of immigrants is concerned about identity issues. What are the exceptions? The second generation are more open in terms of engaging with the host society. Is this always the case? We now witness gender role reversal in terms of economic (breadwinner) roles and religious roles. How are the traditional gender roles re-asserted within new religious landscapes? What are

the emerging female roles in church? Is there a glass ceiling? Does this apply to all women or just some? How is this difference articulated?

Janice McLean remarked in her presentation on ‘the challenge of context: the case of women and youth’ that specific attention needs to be given to the experiences of women and youth within our contemporary communities.³¹ First, demographically, females constitute the majority of the world church membership. Second, in many ways the youth can be seen as constituting the frontlines of social and cultural change. Both women and the youth can challenge the contemporary church in terms of its relevance, leadership, capacity to empower or disempower, social and cultural capital and the dynamic between home and church.

We are now witnessing the changing dynamics of community and shifting identities in home countries and diaspora ethnically and religiously. Living and working in the diaspora entails the reconstruction of power within the family unit. Koreans in diaspora are becoming Christian specifically within the US. Why is this occurring? What is the felt need that becoming a Christian provides? Is this seen in other ethnic groups as well? Different identities are meeting certain needs – what are the contexts that foster this negotiation? What is the negotiation process like? What changes and what remains the same?

The key factor that has often been used to identify whether a group of Christians are operating as a church is whether and how a group expresses its commemoration of the Lord’s Supper. Urban congregations are often small and some meet in houses rather than formal church buildings. They can sit light to some of the liturgical regulations of their churches in order to express their fellowship together, and have for over twenty years developed creative liturgy and alternative forms of being church. These are now being experimented with in other settings through the ‘fresh expressions’³² and ‘church without walls’³³ movements. An urban youth worker in the Elim Pentecostal church agreed that for his young people their Wednesday meeting was church and his leadership would accept that. He felt that sharing cake and juice together at the close of a meeting was a valid ‘communion’.³⁴ Higher church ecclesiology finds that harder to deal with.

The difference in worship style, between the incoming African-Caribbean Christians and the indigenous white British worshippers, was one of the factors leading to the setting up of the new Black Majority Church denominations in the UK in the 1960s and 70s. Similar factors affect the more recent immigrant Christians to the UK from Nigeria, Ghana, Zimbabwe, and other countries in sub-Saharan Africa, who often prefer to worship in their own language and style, whilst still wishing to retain their Anglican, Catholic or Methodist identities.

The other key element of the DNA of being church is community mission engagement – what the Anglican Evangelical Fellowship event called ‘a fierce commitment to staying in our urban areas’.³⁵ We should have a ‘mission-shaped church not a church-shaped mission’, they said.³⁶ This is a slightly

vexed issue at the moment in the UK where proposed changes in the law mean that churches have to prove that their community engagement is part of their religious function and therefore consistent with their religious charitable aims and objects. As one person at the National Estates Churches event in London put it: 'It's really important to retain Christian distinctiveness and not become a social/community work "clone"'. This means 'being prepared to be open about the place of prayer and spirituality in the life of a project and its staff'.³⁷ Those churches that have previously shied away from social action 'must repent of our sins of proclaiming a truncated privatised gospel in our cities, based on selective texts and not taking the whole of Biblical revelation seriously'.³⁸

4 Mission, Migration, Diaspora and Ethnicity

4.1 Understanding mission

What is mission? Why do and how to do Christian mission? The East African consultation described Christian mission as purpose-driven and God-centred. Its success is not based on material measure but on whether God is glorified. As an agent of mission, the church in any place or time is manifested in the following activities: proactive engagement in empowering not disempowering; peace building, healing and reconciling – not causing conflict, injuring and segregating; loving and being all-inclusive and not marginalizing; proclamation of the good news of our Lord Jesus Christ; and presence – in situations of persecution the 'ministry of presence' is part of mission. However, specific situations define the specifics of mission. For Eastern Africa, a region largely characterized by poverty, disease, and ignorance amidst enormous resources, the mission of the church has no alternative but to direct its engagement and proclamation towards redressing this anomaly. Beyond mission at home, the church in Eastern Africa has to go out to all corners of the earth to make disciples as per the great commission. In this the church has to identify the various mission fields in order to discern the engagement, proclamation and presence required of it. With globalization, mission fields are complex and so deep analysis of each situation is required.

The immense success of Christian mission is not only evident in the huge number of Christians in Eastern Africa but also in the strong convictions and faith among many Christians manifested in religious practice. However, celebration of success necessarily requires honest appraisal of mistakes made and opportunities lost. We cannot afford to lose the opportunity presented to us by 2010 to repent of those moments when we made mistakes, remembering that genuine repentance calls for reparation and reconciliation. We take this moment to look back at our understanding of mission, why and how we have carried out this mission in order to discern in humility what we need to buttress, correct and improve in future mission. Critical evaluation will indicate that there is

change in context and therefore the need to change the content and text of mission.

Given the complexity of mission fields, there is need for multifaceted and multidisciplinary approaches to mission. This is necessary for effective identification of the needs of specific field areas and the resources required for each. For example, post Christian fields in Europe and America require African, Asian and Latin American missionaries and therefore there is need to open spaces for missionaries to Europe and North America.

History attests to the need to acknowledge and appreciate people's cultures and the lay foundation for mission in order to be effective. Within the East African context it is necessary to consider communal values and therefore do mission from the grassroots experiences. Further, it is essential to understand cultural dynamics in evangelizing a community. The basic Christian values of justice and love remain the guiding values of mission in whatever time or place. Interpreted in the context of mission in contemporary Eastern Africa, these values translate into: sharing, compassion, integrity (no compromise of God's mission), equity as opposed to charity, humility, respect for the human person, and building community beginning with family values.

4.2 Mission and diaspora

What is church life like in diaspora communities? What is the interface between migration, diaspora and ethnicity? How is cross-cultural expectation for mission articulated within contemporary church communities? The distinction between homogenous and multi-ethnic churches may always exist; moreover this history may also cause resistance to the project of inclusion. To what extent is the picture of the global church today characterized by reverse mission dynamics? Do we have homogenous local churches but multi-ethnic societies?

4.3 Immigrant churches, reverse mission

Who speaks for whom in the Western and non-Western world? How is the global church in its relationship engaging with the shift not only in the demographics within world Christianity but also the power, financial and missional shifts? In several majority churches in the diaspora, the financial resources, and administrative structure comes from the host country and not from the Western context. What effect do these developments have on the interaction within and growth of the world church?

Sadiri Joy Tira and Enoch Wan studied Filipino experience in mission in diaspora communities. They expressed the importance of advocacy for workers abused and persecuted away from home, and the need of pastoral care for their families in the Philippines. However, they also believe that

The Filipino experience in diaspora missions also illustrates the providential grace of God in spite of the painful past of colonization of the Philippines by Western

powers and sorrowful financial state of contemporary Filipino society. Hence, the sovereignty of God is evidently shown in the scattering of Filipinos globally for a purpose. It is diaspora mission in action – those being scattered have become gatherers for the Kingdom in many nations.³⁹

As Andrew Walls points out, today is an ‘Ephesian moment’ in church history. We come together from different backgrounds, with different cultural and religious heritages. Yet there is one centre. Only together, not on our own, can we attain the whole measure of the fullness of Christ. It is within this plurality of voices that the gospel displays power.⁴⁰ Church membership in Europe is declining as compared to Africa, Asia, and Latin America. The West tends to be paternalistic ecclesiastically. To achieve a full world church, there is the need to create room and listen to Christians from the Two-Thirds World. There is much that can be gained and shared mutually. Elijah Obinna raised questions about the concept of reverse mission, highlighting ways in which the secularization of the West was linked to the modernization of the society and the seeming growth of an ideology that views religion to be irrelevant.⁴¹ Within contemporary world Christianity, Africa, Asia and Latin America are no longer on the periphery. There needs to be a redefinition of the concept of mission to include both sending and receiving. With regard to the issue of partnership, there needs to be greater interrogation of what exactly this means to both parties. Rebecca Catto’s focus on ‘reverse mission dynamics’ highlights some difficulties associated with the terminology ‘reverse mission’:⁴² Who are the new missionaries ministering to? What are some of the implications associated with Britain being perceived as a mission field? How are the relationships between the non-Western and Western Christians changing as a result of this activity?

4.4 Ethnicity – the tension between homogenous and multi-ethnic churches

The UK denominations respond differently to the issue of the relationship between homogenous and multi-ethnic churches, depending upon their ecclesiologies. The Catholic and Methodist Churches tend to work on a chaplaincy model. The former appoint priests from overseas who can provide mother-tongue masses for the incomers. In the latter, Ghanaian ministers in the UK act as chaplains to Ghanaian fellowships which meet monthly for services whilst the Ghanaians worship in mainstream Methodist churches for the rest of the time. The Episcopal Church in Scotland has a Kenyan-born priest acting as a link person to the African pastors in that setting. The hope is that the changing attitudes on race in white British culture will mean that the newer ethnic minority diaspora people will be more warmly welcomed into the historic church congregations than the earlier Afro-Caribbean incomers were, and that the chaplaincies will be a staging post to integration rather than the beginning of separate denominations. But that process may take a long while. Welsh-language churches still existed in London until very recently. It is also

not clear that white British people are as accepting of minority ethnic incomers as denominational leaders nationally assume.⁴³ Anecdotal evidence from black Christians suggests that white people still show considerable unease with black people and racism, even if not intentional, still occurs, especially outside the more ethnically diverse metropolitan areas.⁴⁴

Some of the new diaspora African and Black Majority Churches (BMCs) are playing a different role in the Christian community from that of the older African-Caribbean denominations. In London they are a very big presence and the Redeemed Christian Church of God, a Nigerian-led church, is the fastest growing in the UK, currently planting many churches.⁴⁵ The extent to which African groups and BMCs can engage with the historic churches depends greatly on whether they have the confidence to engage, and on whether the host churches are open and ready to listen and engage in conversation.

There are diaspora congregations meeting in many historic church premises. In most cases not much link is built between them and their host. Perhaps it is because this largely black (African) presence is seen as parallel to indigenous mission and activity locally, even where the congregation may have members from earlier migrations. This is part of the ‘passive’ racism of the historic churches still to be tackled. The Evangelical Fellowship of the Anglican Communion event said that ‘the church must learn to listen and give a voice to those who mainstream society wants to ignore’,⁴⁶ and suggested this can be modelled by consciously inviting them to mainstream church activity. There are some very good examples where congregations do come together for major festivals and link with community projects, but this is not so in the majority of cases. The lack of paid or full-time pastors and the structure of these diaspora congregations does make this process harder. So it is not always about a lack of wish for positive engagement on the part of the host community. Assumptions can be made by white churches about differences in ecclesiology and attitudes.

Street Pastors is a ministry spreading across the UK, where older Christians walk the streets of city centres at night to be a responsible presence and offer practical support to young people coming out of clubs and pubs, often the worse for alcohol and drug consumption.⁴⁷ Revd Les Isaacs, a black church pastor set up the organisation, and BMCs are often in the lead in developing it. This model, and similar ones, has been widely adopted by integrated teams across the denominations and is a good example of joint action by homogeneous and multi-ethnic congregations – again coming out of a common, and obvious, mission imperative.

There is a very complex interrelationship of poverty, class and race affecting how and whether black (African) Christians engage with the Christian community as a whole, and whether congregations are remaining relatively homogenous, or becoming more truly the body of Christ in terms of racial diversity. This means that generalisations are almost meaningless. But it is incumbent upon the historic churches to examine their practice. Churches ‘who find themselves with possibilities of partnerships... should proactively and

creatively move from passive accommodation of each other to active collaboration'.⁴⁸ In the run up to the 2009 local and European elections in the UK, all the denominations spoke out against the racism and the rise of the British National Party, and the need for the churches to provide 'opposition to extremism'.⁴⁹ was endorsed at the Yorkshire and Humber event at that time. A mixed group of white and black Christians at the *Adfywio'n Trefi-Urban Refreshment* event in Wales talked of the need for white people to overcome their 'suspicion of the stranger' and asserted that the host churches need to 'accommodate difference and give welcome'.⁵⁰ They suggested that the idea that we all have multiple identities was a helpful way forward.

4.5 Church life in diaspora communities

An asylum-seeking Catholic spoke powerfully at the Welsh urban mission event about how his faith has supported him spiritually in coping with the traumas not only in his own country, but also the dehumanising aspect of being an asylum-seeker in the UK. Churches, often absorbed in the practical side of immigration procedures, might also consider the pastoral aspects of supporting traumatised people. One Catholic religious group in Wales has developed a ministry providing spiritual direction and retreats for asylum seekers. A social worker, dealing mostly with migration issues, spoke at the same Welsh event about how her faith was a factor in encouraging her to engage in this demanding area of work. Like homelessness, work with asylum seekers is one mission area where the churches are almost united in their wish to respond and able to work very effectively together to address the issues. The church must not rest on its laurels in this, but it is in contrast to the often less supportive secular NGO sector.⁵¹

5 Conclusion

Power, identity and community came out as key issues in our study group, as did the question of the nature and texture of mission. It was quite clear that working to improve people's, not just Christians', contexts is the priority in the contemporary world, rather than conversion. Thus, one thread of our discussion demonstrated the significance of 'context'. There are Christian ideals of unity and equality, but these become challenged in context. Religious, historical, ethnic and political, along with socio-economic, factors all interact. Christians are human too and affected by pre-existing structures such as the caste system. There are very real problems of injustice, inequality, life and death, which Christians have to engage with and try to mitigate, if not solve, and this is really difficult when Christians are also tied up with the problem. Nonetheless, there is hope, through communication and non-violent action based upon conviction and love.

The centre of gravity of Christianity is shifting southwards – in Europe, church membership is stagnating or declining, in Africa, Asia and Latin

America it is rapidly increasing. At the Edinburgh 1910 conference, mission was still very much seen as a Western enterprise. Today we realise that mission cannot be a one-way road – not only from North to South or from West to East, but that it is much more multi-dimensional, from ‘everywhere to everywhere’. Concepts such as ‘mission in reverse’ or ‘mission and migration’ are therefore vitally important. We realised in our conversations that we come from different backgrounds. Some papers introduced us into the practical experiences of pastors, others offered analytical case studies. We became more and more aware that both dimensions are needed. Westerners are part of the process of migration; in fact, the most scattered people are Westerners. However, Christianity cannot be a one-way-traffic religion.⁵² We learned about many missionary movements – from Seoul (Korea) to Bogota (Columbia) to Charlotte (USA), or from Nigeria to Europe, or from the Philippines to Canada, or from South Korea to the UK. Transnational migration often includes multiple destinations – from Asia to Latin America and then to the USA, or from Africa to the USA and then to Europe – and new and fascinating approaches are coming out of this. These immigrant congregations not only give a sense of identity or provide ‘a home away from home’; they are also constantly adapting themselves and their mission to new situations. They operate in very different contexts and provide unique insights into intercultural theology. Christianity is a migrating religion and important theologies are coming out of immigrant congregations.

Immigrant Christian congregations are vulnerable, and vulnerability can be also experienced by Christians in minority situations, such as the Kakure Kirishitan in Japan and of Dalit Christians in India. The response of some mainline denominations in the West to African, Asian or Latin American immigrant congregations has been fairly problematic. Sometimes rather loose ecumenical networks are formed: African choirs sing hymns while Europeans preach. There is a problematic compartmentalization – often accompanied by an all too easy categorization: Pentecostals, for instance, are frequently portrayed as apolitical, as uninterested in social problems. And it is true that sometimes they do focus on individual well-being and preach a kind of prosperity gospel. As Abel Ugba demonstrated, the old Weberian thesis of the relationship between capitalism and Protestantism can be applied to African Pentecostals in Ireland:⁵³ ‘If you are something and you can prove it, then you are in power’. Some African Pentecostal pastors who drive big Mercedes cars would refer to Jesus who rode a donkey which was, as they say, the most expensive means of transport available at that time. But we also got to know that the realities in Pentecostalism are different and that much more is going on. We learned about the interactions of Pentecostalism and politics in Zambia⁵⁴ and of the many social activities by the Redeemed Christian Church of God as well as of African female-led churches in Nigeria.⁵⁵

It was emphasised in our discussions that we need a theology of empowerment of the poor and marginalized and to avoid the problem of

paternalism. In contrast to the ‘mainline denominations’, which still struggle to get away from the ‘helper syndrome’: the widespread notion that we are there ‘for the other’ and that we already have figured out what is good for her/him. The concept of a ‘holistic mission’ now needs to be applied. Poverty alleviation, combating illnesses and epidemics (such as HIV/AIDS) and participation in Truth and Reconciliation processes are part of this process. These are multi-dimensional and global phenomena that cannot be addressed by local congregations alone. The church is situated in a global context and global alliances must be forged. The problem of Truth and Reconciliation Commissions is, for instance, that they are usually confined to victims and perpetrators from one particular country and do not include the international supporters of dictatorial regimes. (Charles Taylor in Liberia, for example, was supported by one particular group of US-American evangelicals.⁵⁶) In this context, it was also stressed that it is important to analyse the role of the media, and especially the Western media. How do they portray conflicts in other parts of the world? Are the categorizations with which they work all too easy? It is good to remember in this age of globalization that mission societies were among the first global players. There is Christian experience in international networking and in crossing boundaries.

If Christ’s mission is to be fulfilled by the churches as well as possible, Christians need to be generous and cooperative with each other. Churches must realise that our mission has been inadequate in the past and so we must work prayerfully, aware of our disparate failings, in the Holy Spirit’s strength, to discover together what it is that God wants of us. Churches which are centred upon Jesus, which make a statement about welcoming strangers, and which live by Jesus’ statement by reaching out in relation to others, followers of Jesus or not, will be best placed to fulfil Christ’s mission in whatever context they are based, in this twenty-first century as always. Our key question and challenge is: ‘How can we work together better for God’s purposes? We cannot grasp the fullness of God’s plan, and we have tendency to become myopic in our understanding of our Christian identity. Our group collectively felt that any discussion on identity needs to be more than just ‘identity of fear’; it should also hold God’s vision for and our understanding of the world together.

Endnotes

¹ Festus Olatunde, ‘War Against Poverty – A Challenge for Christianity’. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

² Kirk Sandvig, ‘Who Are Kakure Kirishitan? Issues of Communal Identity within Hidden Christians of Japan’. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

³ Anderson Jeremiah, ‘Dalit Christians in South India’. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁴ Amos Yong, ‘Poured Out on All Flesh’, *PentecoStudies* 6/1 (2007), 16-46.

⁵ Erica Dunmow, ‘The Challenge of Indigenous Leadership in the UK Urban Mission Context’. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁶ Ann Morisy, Community Theologian, Methodist City Centre Network Conference, Swanick, November 2008.

⁷ David Stevens, Leader Corrymeela Community, Churches Community Alliance Meeting, Belfast, November 2008.

⁸ National Estate Churches Network, day conference, Manchester, October 2008.

⁹ Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

¹⁰ National Estate Churches Network, day conference, Manchester, October 2008.

¹¹ ‘Christian Communities in Contemporary Contexts’, Carmelite Center Karen, Nairobi, 26-28 May 2009. Statement and report available on the Edinburgh 2010 website, www.edinburgh2010.org.

¹² Some forms of Christianity in Africa continue to denigrate African culture even as others try to inculturate the Gospel in the African context.

¹³ Frieder Ludwig, ‘Religion and Reconciliation Processes in the African Diaspora’; Israel Akanji, ‘The Local Church as an Agent of Healing and Reconciliation in the Face of Religious Conflict’. Papers presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

¹⁴ Lawrie Hudson & Tom Kisitu, ‘Touching Lives in Edinburgh’, Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

¹⁵ Methodist City Centre Network spring meeting, Darlington, February 2009.

¹⁶ Yorkshire and the Humber Urban Mission Network, Sheffield, March 2009.

¹⁷ Ann Morisy, Methodist City Centre Network Conference, Swanick, November 2008.

¹⁸ Methodist City Centre Network spring meeting, Darlington, February 2009.

¹⁹ *Anglican Ten Commandments for Urban Mission*, Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

²⁰ Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

²¹ London Urban Theology Project, Westbourne Park, London, December 2008.

²² Conversation between Erica Dunmow and pastors in the West Yorkshire African Caribbean Churches Council, 2007.

²³ This is the term that the UK statutory bodies use to encompass followers of all the major world religions, calling each religion – its authorities and followers - a ‘faith community’.

²⁴ National Estate Churches Network, day conference, Manchester, October 2008.

²⁵ Urban Mission Forum, *Youth at Risk in the City*, London, October 2008.

²⁶ Urban Mission Forum, *Youth at Risk in the City*, London, October 2008.

²⁷ Joe Aldred, Sophie Hebden & Keith Hebden, *Who is My Neighbour? A Church Response to Social Disorder Linked to Gangs, Drugs, Guns and Knives* (London : Churches Together in England, 2008). Available at <http://cte.churchinsight.com/>.

²⁸ In September 2007 an informal grouping of African pastors held a Saturday afternoon event in George Square, Glasgow, marking the 200th centenary of the abolition of slave trading. Performances by a very wide variety of Christian musicians (Black rappers, a Korean classical choir and a white hillbilly group – all singing Christian material) were interspersed with short addresses by the leaders of all the major denominations talking of how the church had campaigned against slavery because freedom for captives was

part of Jesus' message of salvation. They also urged people to sign a petition being taken around the Square to ask the Scottish Executive to change regulations affecting current trafficked people.

²⁹ Yorkshire and the Humber Urban Mission Network, Sheffield, March 2009.

³⁰ Matthew Clarke & Juliette Lumbers, 'Churches and Condoms: How Christian Faith-Based Organisations are Preventing HIV/AIDS in Developing Countries'. Paper presented at the Edinburgh 2010 Study Group 7 conference, Edinburgh, 2009.

³¹ Janice McLean, 'The Challenge of Context: The Case of Women and Youth'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

³² 'Fresh expressions' is an initiative of the Church of England and the Methodist Church which encourages new forms of church for a fast changing world, working with Christians from a variety of denominations and traditions. The initiative has resulted in hundreds of new congregations being formed alongside more traditional churches. See www.freshexpressions.org.uk/.

³³ 'Church without walls' is a term more commonly used in Scotland to refer to new forms of ecclesiology, which results from an initiative of the Church of Scotland.

³⁴ Private communication with Erica Dunmow after Scripture Union Scotland event.

³⁵ Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

³⁶ Yorkshire and the Humber Urban Mission Network, Sheffield, March 2009. 'Mission-shaped church' is an important Church of England policy from the early twenty-first century. See Graham Cray (ed.), *Mission-shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (London: Church House Publishing, 2004). Available at www.cofe.anglican.org/.

³⁷ National Estate Churches Network, day conference, London, October 2008.

³⁸ Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

³⁹ Sadiri Joy Tira & Enoch Wan, 'The Filipino Experience in Diaspora Missions: A Case Study of Christian Communities in Contemporary Contexts'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁴⁰ Andrew Walls, *The Cross-cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbis Books, 2002), 72-81.

⁴¹ Elijah Obinna, 'The Power and Challenges of Urban Mission'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁴² Rebecca Catto, 'Reverse Mission Dynamics'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁴³ The Catholic Association for Racial Justice is the only denominationally specific body remaining that is looking at this issue. The other denominations in the UK have subsumed their race relations' specialists into more general equalities teams, on the basis that racism has been effectively tackled.

⁴⁴ Bishop Delroy Hall of Church of God of Prophecy at the Annual Reporting meeting of the Urban Mission Development Project, June 2009, which looked at the issue of 'The Contribution of Black Christians to the Christian Community in the Twenty-first Century'.

⁴⁵ Kingsway International Christian Centre, London. See www.kicc.org.uk/.

⁴⁶ Evangelical Fellowship of the Anglican Communion, Pre-Lambeth Urban Workshop, June 2008.

⁴⁷ See www.streetpastors.co.uk/.

⁴⁸ Methodist City Centre Network Spring meeting, Darlington, February 09.

⁴⁹ Yorkshire and the Humber Urban Mission Network, Sheffield, March 2009.

⁵⁰ Adfywio'n Trefi – Urban Refreshment – a day of conversation and prayer about mission in the twenty-first century, Newport, Wales, June 2009.

⁵¹ Chloe Clements, Scottish Churches Parliamentary Office, talking of evidence from research undertaken by her organisation. Private conversation with Erica Dunmow, August 2009.

⁵² Kosuke Koyama, 'Christianity Suffers from Teacher Complex', in Gerald H. Anderson & Thomas F. Stransky (eds), *Mission Trends No. 2* (Grand Rapids, MI: Wm B. Eerdmans, 1975), 70-75, at 73.

⁵³ Abel Ugba, 'Between God, Ethnicity and Politics: African Pentecostals in Contemporary Ireland'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁵⁴ Naar Mfundisi, 'Zambian Pentecostalism: A Study of History, Theology and Politics'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁵⁵ Bolaji O. Bateye, 'The Interplay of Gender, Identity and Power in African Female-led Churches: London and Nigeria'. Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.

⁵⁶ Harold D. Hunter, 'Pentecostal Social Engagement: Excerpts from around the World', Paper presented at the Study Group 7 consultation, Edinburgh, 12-13 June 2009.