

## Opening welcome and invitation 欢迎词

Welcome to this discussion booklet designed to accompany the two DVDs that make up *“Building Bridges: Living God’s gift across cultures”*! Here you will find ideas for activities and discussion that you can do together with others.

欢迎使用“建设桥梁：在跨文化生活中领悟上帝的恩赐”手册和与其配对的两套 DVD。在此你们能找到活动内容，和与他人共同讨论的内容。

The aim is to encourage all who participate to contribute their stories, thoughts and ideas so that as a group you can become better at building bridges between the cultures in your church and better at building bridges to those of different cultures within your wider community and of different faiths. The experience of building relationships with people of different faiths are learning that can apply in communities across boundaries of faith.

We invite you to come to these discussions with a sense of mutual respect: ready to share, to listen, and to respond to the Spirit of God moving in and through each other.

In order to set the scene for good participation, we would strongly encourage you to consider eating together as part of these sessions. Food of any kind would be great!

Sometimes a further resource is needed for a session, for example your Bible, a particular document or resource person. We would recommend the facilitator reads ahead to make sure you are well prepared.

### Mutual Invitation

Whenever there is an opportunity to discuss together we would like you to practice Mutual Invitation, the idea of a Chinese-American priest called Eric Law.<sup>1</sup> Law is greatly experienced in cross-cultural engagement and

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<sup>1</sup> Taken from Eric Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (St Louis: Chalice Press, 1993).

this method is an extremely effective way of hearing all voices in a group. It may take a little patience and perseverance but it is worth it.

Mutual Invitation goes like this:

- The group facilitator invites people to consider the question or questions for discussion and then gives them some time to think about their responses.
- Once there has been some silent time the facilitator begins by giving their answers to the questions.
- They then invite someone else in the group, by name, who they are not sitting beside, to give their response to the question(s).  
That person can speak, choose to “pass,” or say “pass for now.” The group must respect their choice. Whatever they decide to say that person is responsible for inviting, by name, the next person to speak. And so it continues.
- As long as one person is speaking everyone else must listen. It is important to respect the order of speaking created by the group.
- Facilitator, please ensure everyone has been invited to speak – including those who “Passed for now”. In this instance, saying “Pass” is speaking.
- If questions are being responded to one at a time, the last person to speak to the previous question gets to begin the answers to the next.

In many cultures, asking people to volunteer their answers is completely inappropriate. But to invite another is to give them the authority to speak and contribute. Meanwhile, even in cultures happy to volunteer there will always be those who are shy or who stay silent unless asked. This Method significantly creates space for all who would like to, to speak.

## 相互邀请方法

每当有机会一起讨论，我们需要你们去实践相互邀请方法。这个方法是由一位名为艾瑞克刘的美籍华人牧师提出的。<sup>[1]</sup>刘牧师在跨文化交往中很有经验。此方法是在一个组里聆听所有声音极为有效的途径。它可能需要有点耐心和毅力，但非常值得。

相互邀请方法是这样的：

- 每组主持人邀请人们提供考虑或讨论的问题，然后给他们一些时间思想他们的反应。
- 一旦已经有些沉默的时间主持人开始给出问题的答案。
- 然后邀请其他组中 不坐在旁边的人的名字，给他们对问题的回答做出反应。这个人可以发言，请他们选择"通过“，或说"现在通过"。小组必须尊重他们的选择。不管他们决定说谁负责的邀请名字，就请下一个人发言。然后再继续。
- 只要一个人说其他人都必须听。重要的是要尊重发言组创建的次序。
- 组织者请确保每个人都被邀请发言 — 包括那些说“通过”的人。在此实例中，发言说“通行”也是一种表达。
- 如果问题都得到响应一次，最后一个提问的人会获取下一个答案。

在许多文化中，要求人们志愿回答问题是完全不恰当的。但邀请另一方，要赋予他们权力发言并作出贡献的方式。与此同时，即使在乐于志愿的文化当中也总有那些人是害羞或不被提问到就保持沉默的。这种方法为所有想到就发言的人大大创建了空间。

## So now it is time to begin!

You are about to meet some amazing people from across the Uniting Church. We pray that as you listen to them on the DVD and together engage in discussion inspired by their words, the Spirit of God will empower you to be building bridges and thereby living God's gift across cultures.



### Prayer together

God our Creator, you brought this Uniting Church into being  
You have called us to be your diverse and multi-coloured people  
Show us how to value one another as those made in your image  
Christ Jesus  
You reached out across the barriers that divided Jews,  
Samaritans and Romans  
Enable us to cross the barriers that separate us from one another  
Holy Spirit  
You are the Giver of Unity  
Unite your people in love that we may be a community of justice,  
love and reconciliation  
A Church for all God's People!  
Amen

Prayer from *A Church for All God's People: Statement and Affirmation*

*Adopted by the 11<sup>th</sup> Assembly in Brisbane, 2006.*

## NOTES

## Introduction 介绍

This session focuses on introductions and asks some big picture questions about being a diverse church community.

这部分注重介绍和对一些有关教会社区的多样性的方向问题进行讨论。

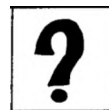


### Eat together

We would encourage you to eat together at the beginning of this session or at the end, whether it is a meal, or a simply a drink and a snack. If you are a culturally diverse group you might like to invite a member each time you meet to provide drink and food from their culture of origin. If you are not a culturally diverse group you might like to check your local community and find recipes from the cultures represented there to try together, or phone in takeaways from local businesses of varying cultures. You could also aim to learn to say or sing grace in the language of the culture represented!

*Following the arrival and habitation of this land now called Australia by its first peoples, and their custodianship of it for tens of thousands of years, the journey of occupation and settlement in Australia by second peoples is a journey of migration. It is also a journey of increasing language and cultural diversity.*

*It is important for groups to recognise and acknowledge this prior life in and of the land. Finding out the language and culture of first peoples in the area the group members now live can be a first step. A second and ongoing step involves acknowledging that first presence and ongoing custodianship, the elders past and present, and the Uniting Church's commitment to continuing to work together for justice and reconciliation.*



### Introduction questions

As you begin this study together take a little time to find out from each other something of who you all are.

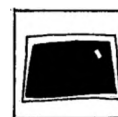
Invite people to share, using 'Mutual Invitation', their answers to the following:

- Are you from the First Peoples or Second Peoples?
- Where does your family come from?



### Pray as you begin.

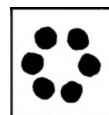
If different languages are represented amongst you, we would encourage you, for each session, to invite a different person to open by praying in their first language. Always allow them to decline without question if they would prefer not to. It could prove best to invite the person early, giving them some warning beforehand.



### DVD

Watch the "Introduction" on DVD Volume 1.

*"A lot of the time we behave as if we are individual cultural groups within the church instead of behaving like we **are** the diverse church." Amelia Koh-Butler*



### Discussion

Now we invite you to reflect upon your community. How do **you** behave in this multicultural setting?

Ask yourselves the following questions and give opportunity for the group to respond to each one in turn, remembering to use 'Mutual Invitation':

- How welcoming are we of diversity? Is it important to us? Why? / Why not?
- What stories can we tell to illustrate our answer?
- What learning needs to be done in our community around hospitality, story-telling, respectful listening, table-time, and enjoying the company of those from cultures other than our own?
- How well do we know the first peoples (Aboriginal) stories of this country with their cultural and language differences?
- How important to us is the ministry of reconciliation amongst all cultures? In what ways does our current life together show that? What do we need to work on and how could we go about that?



### **Homework and Prayer 功课和祷告**

Drawing from what you discussed in this session, decide together on something you will do this week to welcome or learn about those of another culture. 总结这部分的讨论，决定你们会如何欢迎或了解另一种文化。

Pray together for your community and for each other. Use first language if that is your preference.

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### **NOTES**

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## Hospitality 热情好客

This session explores experiences and ideas for offering and receiving hospitality that is inclusive and genuinely interested in all people.

这部分探讨了包容和真挚的热情好客提供者和接受者的经验和想法。



**Eat together** – either at the beginning or at the end of the session



**Pray as you begin.** Keep in mind the suggestion to invite prayer in a person's preferred language.



**Sharing stories** - As you gather, talk together about how attempts to welcome another or to learn about those of another culture – the homework from the last session – have gone. What have you discovered?



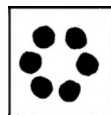
**Question for the group from scripture**

How many different kinds of people did Jesus engage with across the gospels? List as many as you can think of. What does this suggest to you about Jesus' attitude towards and welcome of others?



**DVD**

Watch "Hospitality" on DVD Volume 1.



**Discussion using Mutual Invitation**

- Tell a story about a time when you were a stranger and experienced hospitality from people who were very different from you (culturally different, if possible). What did they do to make you feel so welcome?
- Remember the story of Jesus healing Peter's mother-in-law who was sick with a fever (Mark 1:30-31)? We are told that once he healed her she immediately got out of bed and served him and those with him. In this DVD Liellie talks about the "*dignity of belonging*" – of the importance of allowing all to both give *and* receive. Consider your church community. What opportunities are there for people to give? What challenges are there to receiving?
- Liellie also speaks about the importance of creating space to explain to each other what is important to us. Take the time now to ask each other – in pairs or threes – "What is important to you in your life?" Listen carefully for the answer. Introduce each other to the wider group.



**Homework and Prayer 功课和祷告**

Take the time to find out what kinds of questions people new to your community have about being in Australia. They might be practical and/or pastoral. Bring them to the next meeting.

花时间找出你们社区的新居民在澳大利亚生活面对的问题。他们的问题可能是实际的问题、宗教的问题。把问题带到下一次会议。

**Finish by praying for each other.** Use first language if that is your preference.

## Education for Multicultural Ministry

This session explores educational needs, challenges, and possibilities for multicultural ministry.

### 多元文化教育事工

这部分探讨了教育的需求、挑战和多元文化事工的可能性。



**Eat together** – either at the beginning or at the end of the session



**Pray as you begin.** Keep in mind the suggestion to invite prayer in a person's first language.

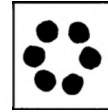


**Talk together** about the questions you discovered people new to your community are asking about being in Australia. What could you resolve to do as a group to address one or two of these?



**DVD**

Watch *“Education for Multicultural Ministry”* on DVD Volume 1.



### Discussion – using Mutual Invitation

Using Mutual Invitation, take the time to listen to each other's thoughts on the following questions (perhaps let people gather their answers to both and then invite sharing):

- What space do we give for people to explore the Bible and Christian thought from their own cultural perspective and to offer this for the enriching of the community? (If little, what could we do to address this?)
- Does our language, our behaviour, and our worship together as a church community include and honour everyone, or at least try to (gender, age, ethnicity/language groups, learning styles, etc.)? Are there any stereotypes we need to address?
- Different cultures have different expectations of ministry leaders. Share some of the differences you have experienced.



### Field trip

Arrange to visit a church or community group who come from a very different culture and way of operating to yours.

When you have the opportunity, reflect together afterwards on what surprised you, what you valued, what discomforted, and what questions were created for you. What have you learned for your own life and ministry?

### 实地考察

安排参观来自一个非常不同的文化的教会或社区群体，他们或有不同的操作方式。



当你们有机会时，思考相关的问题，什么是令你们惊奇的、你们重视的，令你们坐立不安，和为由此引出的问题呢？考察这些问题对你们的生活和事工都学了什么？



**Pray to close.** Use first language if that is your preference.

## Women in ministry

This session explores the Uniting Church commitment to ordaining women, their place in leadership in all of the church's life and ministries, and the challenges that can set in a multicultural church.

### 妇女事工

这部分探讨了联合教会致力于按立女性牧者，培养她们在教会各岗位的领导地位，和为此建立的多元文化教会的挑战。



**Eat together** – either at the beginning or at the end of the session



**Pray as you begin.** Keep in mind the suggestion to invite prayer in a person's first language.

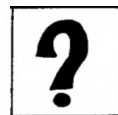
Be mindful of the call in the preface of this booklet to treat each other with mutual respect.

**Warning:** this topic could be controversial for some.

**警告：** 这个题目会于其中一些内容矛盾。

*The Uniting Church in Australia ordains both women and men to the Ministry of the Word. In doing so, we recognise that these men and women are called by God to preach the gospel and preside at the sacraments.*

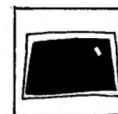
*1990 Document: Why does the Uniting Church in Australia Ordain Women to the Ministry of the Word?*



### Questions for sharing in pairs

- What is your personal reaction to this statement and the reasons for your reaction?
- What are the encouragements and what are the challenges for you in this commitment by the Uniting Church in its founding to ordaining both men and women?
- What are the encouragements and what are the challenges for you in the commitment by the Uniting Church in its founding to encourage women in all places of leadership – including Elders, Chairs of Presbyteries, moderators and President?

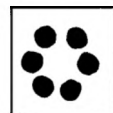
(If it is appropriate, invite pairs to share their thoughts with the wider group. Give them the opportunity to “pass.”)



### DVD

Watch “Women in Ministry” on DVD Volume 1.

As you watch, listen out for something you would like to comment on or ask a question about when the group begins its discussion.



### Discussion – using Mutual Invitation

Using Mutual Invitation share your comments and questions with each other.

The facilitator may like to note these on a whiteboard or piece of paper for the group to think about together once everyone who would like to has had the opportunity to speak. It will be important to guide the discussion beyond the initial round of Mutual Invitation carefully.



**Act?**

Is there something the group needs to resolve to do together in relation to the topic of women in ministry?



**Pray for each other.** Use first language if that is your preference.

## Second Generation

**Some definitions:** In the Uniting Church we use several important definitions concerning different generations for understanding cross-cultural ministry. **'1<sup>st</sup> generation'** refers to migrants, asylum seekers, refugees – first arrivals in a family – including children who were educated outside Australia. **'1.5 generation'** are the children who were born outside Australia, came with their parents and received some of their education in Australia. **'2<sup>nd</sup> generation'**, are children of '1<sup>st</sup> generation' parents who were born and educated in Australia.

This session looks closely at the tensions, pulls, and challenges facing 1.5 or 2<sup>nd</sup> generation peoples caught between the culture(s) of their heritage (1<sup>st</sup> generation) and the culture of where they live.

## 第二代

一些定义：

联合教会使用几个重要的定义区分不同的“世代”，好使我们理解多元文化事工。第一代是指移民、寻求庇护者、难民，多指第一次来澳定居人士第一代家庭，这也包括在澳大利亚以外出生和受教育的儿童。第 1.5 代是指出生在澳大利亚以外的孩子，随他们的父母迁

居澳洲并在澳洲长大的一代人。第二代是指第一代移民在澳洲生养的孩子，他们在澳大利亚接受教育。

这一部分密切关注第 1.5 代或第 2 代人所面临夹在传统的文化遗产目前居住地之间的压力、拉扯和挑战。



**Eat together** – either at the beginning or at the end of the session



**Pray as you begin.** Keep in mind the suggestion to invite prayer in a person's first language.



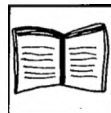
**Sharing stories**

Before you discuss the topic of this session, check if there is anything from the discussion around women in ministry that people would like to follow up.



**DVD**

Watch *"Second Generation"* on DVD Volume 1.



**Reading and brainstorm**

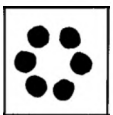
The story of Daniel, Shadrach, Meshach, and Abednego in the book of Daniel in the Bible is a story of 1.5's, young people born in Israel, taken into exile, educated and working long-term in the Babylonian court.

Together as a group brainstorm all the examples you can think of from *their stories* that illustrate them being *"lost in between"* and *"pulled between two groups"*, as Don mentioned in the DVD. What does their story suggest some of the challenges might be for 1.5's of any time and place? What do you see these men in the Daniel story had to offer to Babylon (and which could be of benefit today)?



Is there someone in your group who fits the description, particularly of a 2<sup>nd</sup> generation person? Or someone whom you could invite to join the group for this session?

Take the time to especially invite their perspective on the DVD and Bible reading. What is similar? What is different for them?



#### Discussion - Using Mutual Invitation

Has the group got anything they would like to add or discuss further?



#### Fieldwork/Homework

Take the time to ask someone who fits the 1.5 or 2<sup>nd</sup> generation description what the challenges are for them personally, living in Australia. Ask them what they see people like them have to offer. And ask what advice they would give a group of people seeking to welcome, include and make the most of the 1.5/2<sup>nd</sup> generation-ers in their midst.

实地工作/家庭作业

花时间向符合 第 1.5 或第 2 代的人提问，了解对他们个人来说生活在澳大利亚的挑战。提问他们当他们看到和自己相像的人群时会提供怎样的帮助。提问他们什么样的忠告会被这个人群体欢迎，了解如何更多地利用 第 1.5/第 2<sup>nd</sup> 代的培训计划。

和 (或)

#### AND/OR

Gather together some 1.5 and 2<sup>nd</sup> generation people and as a group take the time to ask them about the challenges they face, the things they believe they have to offer, and the advice they would give you from their perspective about welcoming people like them.

把一些 第 1.5 代 和 第二代人聚为一组，花时间去了解他们面临的挑战，他们可以提供的帮助，和他们从他们的角度谈欢迎与他们类似人群的建议。

#### BE AWARE

That hosting a forum where 1<sup>st</sup> and 1.5/2<sup>nd</sup> generation people can be facilitated to listen to one another – perhaps inviting those who have been in Australia for more than two generations to listen to the conversation also – could be an important service to offer your church and/or your community.

(**Note:** the Assembly has an Inter-generational workshop specifically designed to facilitate respectful interaction and conversation between generations.)

注意事项

主办促进第 1 代， 第 1.5 代/第 2 代沟通论坛，聆听各方的声音，  
— 也许邀请那些在澳洲两代人以上人参与对话，这会是提供给你们  
的教会和/或你们社区的重要服务。

(注： 联合教会总会举办专门设计为两代人交流的讲习班，促进互相尊重的互动和各代人之间的沟通.)

## NOTES



**Pray for each other.** Use first language if that is your preference.

## NOTES

## Theological Reflections and Statements by the Uniting Church

联合教会对手册内容的神学反思和声明



session

**Eat together** – either at the beginning or at the end of the



**Pray as you begin.** Keep in mind the suggestion to invite prayer in a person's first language.



**Sharing stories:** Share what people have discovered from their conversations with 1.5/2<sup>nd</sup> generation people. What advice that has been offered could your group immediately act upon?

分享：观察第 1.5/第 2 代人对话的发现，提出可以立即行事的建议？



**DVD:** Watch *"Theological Reflections and Statements by the Uniting Church"* on DVD Volume 1.



**Question for Reflection**

What comments were important for you as you listened to this DVD?  
Why?

Share your thoughts with each other using Mutual Invitation.

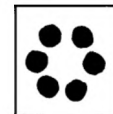


**Read together:** Tony Floyd, Andrew Dutney and others spoke in this DVD about the 1985 declaration that "The Uniting Church is a multicultural church", and the 2006 Affirmation "A Church For All God's People."

At the back of this booklet you will find a copy of the Affirmation, which explains why we believe the Uniting Church is a Church for all God's people, and what that means in practice.

Take the time to read this document together (exploring meanings and translating, if needed, for those for whom the English is difficult), noting the scriptural and other support that is given for the points made.

There is a further Declaration and commitment made at the Assembly in 2012. It is in the back of this booklet, *"One Body, Many Members: living faith and life cross-culturally"*



**Discussion – using Mutual Invitation**

The commitments agreed by the Church and listed in the Affirmation are very important. EITHER give everyone silent time to look over the commitments on page 3 again OR let people do this exercise in pairs. Ask, ponder, and then share together as a whole group using Mutual Invitation:

- Which commitment do I/we believe we need to pay particular attention to at this time as a community?
- Why?

- What could we do to fulfil it?



**Make a decision to act on the commitments and ideas you highlighted.**

作出决定， 采取行动实践承诺和实现讨论得出的想法。

**Pray for each other in that.** Use first language if that is your preference.

## Building Bridges: Living God's Gift across cultures.

### Case Studies

The second DVD offers seven case studies of church communities from around Australia.

For each of these, discussion questions are offered. A group might look at up to two case studies per session.

建设桥梁：在跨文化生活中领悟上帝的恩赐。

案例研究

第二个 DVD 提供从澳大利亚各地教会社区的七个案例研究。每个案例都提供问题讨论。每组可以研究讨论两个案例。

It may be that certain case studies resonate with your group in more ways than the discussion questions cover. If so, the facilitator should feel free to allow the group to linger, using Mutual Invitation to invite wider discussion. At this point you might simply wish to use questions like:

- “What is being highlighted to you?” “Why is that?”
- “What do you think God might be asking us to be, do or change?” alongside the questions provided here.



**Pray together**

We suggest that you continue to open your time and to close your time together with prayer. Invite members of the group to contribute here – in their first language. It may even be good to pray in between as you seek to discern the lessons and possible ways forward these case studies offer to your community!



**Eat together**

It would also be a good idea to continue to share some kind of cultural food together when you meet.



## Case Study 1: Mustard Seed, Ultimo

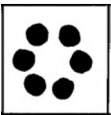
This case study gives a sense of the day to day planning and life of a multicultural church community.



**Pray together**



**DVD:** Watch *“Mustard Seed, Ultimo”* on DVD Volume 2.



**Discussion – using Mutual Invitation**

- What advantages can you see in a cafe and playgroup approach to doing church in a multicultural community? Disadvantages?
- Eunice, we discover, was worried about attending the *“right church.”* What other concerns might people from different cultures – particularly those who are first generation Christian migrants – have about church? What could we do to helpfully assist them to decide if they would like to join us or whether they might prefer to join somewhere else?
- Robin notes that *“We need to plan for the church that we are.”*
- What plans do you already have in place for the kind of church you are?
- What opportunities are there in your church community for all people – not just those who hold office or who have attended for years – to contribute to the planning and decision-making?
- And what ability do you sense your church has to see and respond to the needs of those in the wider community? Is there anything you need to learn or do better? How could you do that?

## Case Study 2: Looking back on a journey - Camberwell

This case study helpfully talks about the place of structure and relationships in creating possibilities for collaboration between cultural groups, and thus of benefits that are mutual.

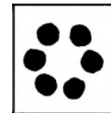


**Pray together**



**DVD**

Watch the section *“Looking Back on Camberwell”* on DVD Volume 2.



**Discussion – using Mutual Invitation**

Apwee noted that there are four ingredients to building a good relationship between congregations of different cultures or between significant cultural groups if they worship together:

- grassroots relationships
  - the close working of the ministers in placement, both culturally and from the biblical point of view
  - a structure within the Uniting Church that makes this possible
  - language that applies and is accessible to both communities.
- If your church has two or more culturally different congregations that meet ask how are our church communities doing on each of these ingredients (how might we do them better)?

**OR**

- If your church is at the beginning of the cross-cultural journey ask how ready are the members of our church community to engage with another culture on these things (how could we prepare well for this)?
- What kind of “*intentional work*,” to borrow Tony’s words, do you see is needed to enable good cooperation between cultural groups and good participation by all across the wider Uniting Church? Across synod? Across presbytery? In your local community? (The MCCM would be interested to hear your thoughts on this!)
- Figuring out who our buildings belong to is part of the challenge for various models of doing multicultural church. To whom does your building belong – really? Does anything need to change in regard to your sense of ownership?
- The question ‘Who has keys?’ is one way to explore where power lies in relation to whether a community can be ‘at home’.

## NOTES

### Case Study 3: Griffith Uniting Church

This case study speaks of challenges and possibilities within services of worship involving several cultures.

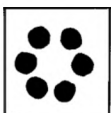


**Pray together**



**DVD**

Watch the section “Griffith Uniting Church” on DVD Volume 2.



**Discussion – using Mutual Invitation**

- What are the challenges and the possibilities for your community when it comes to multilingual, multicultural worship, including different images, music, and art? How could you address these?
- How effectively are the ideas, expectations and decisions of your leaders in regard to worship communicated to the group? Are there ways this could be improved?
- It is easy to look at a person of a certain race and assume they are the same as another person of their race. But not all white people have the same culture or language, just as not all Asians, Africans, Pacific Peoples, etc. do either. What networking opportunities do you or could you offer in your church for people to fully understand and enjoy their differences, as well as their similarities?
- Consider briefly the cultural difference among ‘white’ communities in Australia

### Case Study 4: Elizabeth North

This case study tells the story of Amel who was called to look beyond herself, dream dreams and grow a community.

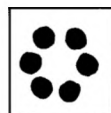


**Pray together**



**DVD**

Watch the section “Elizabeth North” on DVD Volume 2.



**Discussion – using Mutual Invitation**

Amel speaks of reading the Bible and seeing the message of Jesus sending out his disciples and telling them to preach the gospel, beginning in Jerusalem. She found herself asking the question “*Where is my Jerusalem? If my Jerusalem is myself... where’s the second place? ...Those who are left out because of the language, because of the tradition, because of...any other reason.*”

- Take some silent time to prayerfully ponder where the “second place” might be for you as an individual and for you as a group. Share your thoughts.
- Amel is a woman with big dreams and plans. What are your dreams for your community? After reflecting on this as an individual, share together using Mutual Invitation.

## Case Study 5: Logan Central Multicultural Uniting Church

This case study illustrates a model of multicultural church that allows for both diversity and unity and celebrates the joy of that. Younger generations are a significant part of that.

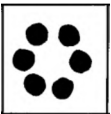
*“This is not an easy church to be in but the enjoyment well and truly makes up for any problems that you have.”* Will, youth coordinator.



**Pray together**



**DVD:** Watch “Logan Central Multicultural Uniting Church” on DVD Volume 2.



**Discussion – using Mutual Invitation**

- Apichart, then a minister of Logan Central Multicultural Uniting Church mentions that around 60% of the church is children, young people and young families and speaks of some of the challenges and joys of that.

What are the challenges and joys for you in welcoming and including younger generations? Offer any ideas you have for improvement.

- Logan Central expresses unity and diversity in its organisation. It has one church council, one network of elders, one property group, one budget but several different language congregations. It has youth groups gathering in different cultural groups but also combined youth activities.

What do you see are the strengths of opportunities to express diversity as well as opportunities to express unity? How might diversity AND unity be celebrated better in your church community?

- Lay preacher training is providing a significant opportunity to improve people’s knowledge of the Bible, of theology and of the Uniting Church, as well as empowering leaders across the cultural groups.

In what ways could/does lay education benefit your church community? What forms could that take? Are there new forms that would be beneficial? Are there any specific areas of education/training that need to be addressed?

## NOTES

## Case Study 6: Canberra City

## NOTES

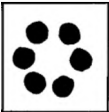
*In terms of ministering with a multicultural congregation, it is really respecting the integrity of each member and that each person has a story to tell and so multicultural ministry is a ministry of hospitality not as the dominant party in the relationship but to receive the person as a gift, someone who has something to offer.* Ivan Roberts, Minister



**Pray together**



**DVD:** Watch “Canberra City” on DVD Volume 2.



**Discussion – using Mutual Invitation**

- A key point raised in this DVD clip is that respecting the integrity of an individual or of a group is important for creating healthy relationships.

Check everyone is clear on the meaning of “integrity” here.

- What stories do you have to tell of ‘respecting the integrity of an individual or a group’ that resulted in healthy relationships?
- From those stories note the different ways it might be possible to ‘respect the integrity’ of another or others in your church community.



**Something to practice**

Choose one of those ways to practice – either as an individual or as a group – during the coming days.

## Case Study 7: Perth

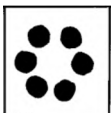
This case study sets us all an important challenge about giving and receiving.



**Pray together**



**DVD:** Watch “Perth” on DVD Volume 2.



**Discussion – using Mutual Invitation**

The Uniting Church has long been involved in issues of justice. The irony is that the work of justice calls us to give and also to receive – from migrants, from refugees, from our young people, etc. In the session on “Hospitality” Liellie called this the “*dignity of belonging*.” Here we are going to ask ourselves two more questions about this.

- Give people the space and time to quietly ask themselves whether they find it harder to give or to receive. Invite responses and a short explanation why.
- Think together about how you could help each other to become people good at giving to AND receiving from others, including those whom we might be tempted to overlook.
- What needs to be put in place in order to practise these possibilities?



**Homework and Prayer**

At the 13<sup>th</sup> Assembly in 2012 the Assembly adopted a more focussed statement about the characteristics of life and ministry in a multicultural church: “*One Body, many members: living faith and life cross-culturally.*” This includes accountability checks for all Councils of the UCA on our progress on this journey.

A copy of this document is attached to this resource – participants are encouraged to reflect on it and bring their thoughts to add to the discussion in the final session.

## NOTES

## Looking back: Moving forward

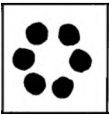
We have heard many stories and discussed a lot of things.

向后看：向前走

我们已经听了很多故事也进行了很多讨论。



**Pray together**



**Discussion**

Look back over all of these sessions you have done together and take one last opportunity to hear from each other. Using Mutual Invitation invite people to share their responses to the following two questions:

- What have you valued?
- What are your concerns?
- Is there anything you would like to highlight from the 2012 document “One body, many members” that you think it could be useful for the group to hear and think about?



**Action**

Having heard people’s responses, what are two or three things you as a group could commit to working on together?

Are there any comments, hopes, needs that you think the Assembly Multicultural and Cross-cultural Ministry team should hear?

行动

听取了其他人的反馈后，作为一组你们可以承诺的两到三个工作是什么？

你们还有什么意见，愿望，需要希望提交给大会多元文化和跨文化事工部吗？



**Resolve to act on the commitments and consider ways in which you can be accountable to one another. Pray for each other in that. Use first language if that is your preference.**

## NOTES

## APPENDIX 1 附录

**Uniting Church in Australia**  
**“We Are A Multicultural Church”**  
澳大利亚联合教会  
“我们是多元文化的教会”

Adopted by the 4<sup>th</sup> Assembly of the Uniting Church in Australia, July 1985

澳大利亚联合教会第4届年会通过，1985年7月

1. The Uniting Church in Australia is a union of Congregational, Methodist and Presbyterian churches. Its unity is both the gift of God through Christ who is the head of the church and the fruit of the labours of those who sought to be responsive to the prayer of Christ that his disciples might be one.

2. The Basis of Union also points to the fact that the Uniting Church unites not only three former denominations, but also Christians of many cultures and ethnic origins:

Paragraph 2- the Uniting Church *“believes that Christians in Australia are called to bear witness to a unity of faith and life in Christ which transcends cultural and economic, national and racial boundaries...”* Jesus Christ has made peace between people of every race, culture and class. This unity too is a gift of God, a foretaste of the reconciliation of all things in Christ. It is also a goal to be achieved as we commit ourselves in one fellowship to achieve justice, affirm one another's cultures, and care for any who are the victims of racial discrimination, fear and economic exploitation.

3. The fourth Assembly of the Uniting Church welcomes the progress that has been made in the last twenty years towards the formation of a society in Australia in which people of many races and cultures live together. The Assembly rejoices that successive governments have substantially removed racial criteria from the policies covering the selection of migrants and the reception of refugees, and that in particular significant groups of people from Asia and the Pacific have been welcomed to this land.

4. The fact that our membership comprises people of many races, cultures and languages, is a reminder that the church is both product and agent of mission. In the church the Kingdom which is to come is experienced in the ambiguity of the tension between the old age which has not yet passed away and the new age which has not yet fully come. As part of that church which is a sign of and witness to the Kingdom, the multicultural Uniting Church seeks to be a sign of hope within the Australian community, and particularly to those who are pushed to its fringes on racial and economic grounds.
5. It is essential therefore to provide for full participation of Aboriginal and ethnic\* people, women and men, in decision making in the councils of the church; to ensure that these groups have equitable rights in the use of Uniting Church properties and access to its resources; and to include their concerns and perspectives in the agendas of the councils of the church. The Uniting church seeks to be open to changes that the Holy Spirit will bring to the church because of the creative contributions of people of different racial and cultural group to its life.
6. The ethnic and aboriginal congregations are a sign of the diversity of the cultures of the members of the Uniting Church. Organisation of the church in ethnic congregations enables us to worship in familiar languages, to hear the Gospel in terms of our several identities and cultures, and to provide pastoral care for all our people. There is a risk, however, that the establishment of ethnic congregations will become a means whereby the rest of the church is insulated from the hurts and struggles of Australia's minorities. Opportunities should be made therefore for bilingual worship, and for fellowship across racial and cultural boundaries.
7. There is a great variety among ethnic congregations. This produces diverse relationships between such congregations and other congregations of the Uniting Church. Situations in which the minister has been settled in Australia for several years will be different from those in which a minister has recently arrived from another country. First generation settlers often seek the security of a congregation of their own culture and traditions. Their desire for such close security is



to be respected, and such a congregation may be organised as a parish of the church. Where there is preparedness to reach out to people of other cultures, the Assembly encourages the establishment of multicultural parishes. It supports a policy in which ministers of different ethnic backgrounds will plan and share the ministry in congregations, some of which are culturally mixed, and some of which meet separately for reasons of language.

8. The Assembly recognises the need for special ministerial education programs to prepare people for ministry in multicultural parishes, and ethnic congregations. For those who are to minister in multicultural parishes, sociological studies on contemporary, urban society where different cultural groups live side by side and interact, will be important. Because the Gospel speaks with direct relevance to situations of political oppression and economic exploitation, an awareness of what is happening at the points of interaction between different racial and cultural groups in Australia will be essential for ministry. The Assembly recognises that candidates for ministry with ethnic congregations need to be aware of the theological and ecclesial traditions of the church(es) from which the members of the congregation have come, and also need to have an opportunity to reflect theologically on the life situation of the members of the congregation here in Australia. This may require theological study in both countries, and effective ministry will certainly be enhanced by field education with a migrant congregation in Australia.
9. The Uniting Church welcomes those Christians of other church traditions who find in the Basis of Union and the life of the Uniting Church a faith community of which they want to be part, but rejects any form of proselytism as inappropriate in the ecumenical fellowship of the church. Presbyteries are encouraged, therefore, to assist ethnic congregations of other Christian traditions to provide adequate pastoral care for their people, and to obtain access to buildings suitable for their needs.

***\*Footnote to original:** The Commission [for Mission 1985] has not found an entirely appropriate word to describe congregations composed of people of cultures other than Aboriginal or Anglo Celtic, and worshipping in languages other than these. The word "ethnic" is used throughout to describe such.*

***Additional note - 2013:** We still seek after a more appropriate and acceptable description. While the term Anglo/Anglo-Celtic is still often used to describe any person of white/ western/European /mostly English-speaking descent, there is increasing discontent with this as many such people are neither Anglo nor Celtic. This also assumes a single such culture and world-view.*

*The rather complex phrase "racially, culturally and linguistically diverse" (CALD) is increasingly used across the broader community and is more accurate and helpful than either of the previous noted terms.*

*However, the simple definitions of First Peoples and Second Peoples as used to differentiate between indigenous peoples and all those who have come later in the Definitions for the 2009 Preamble to the Constitution of the Uniting Church in Australia are most useful of all. They remind the whole Church of the diversity of all migrant peoples and of our mutual need for reconciliation to and understanding of the unique place and spirituality of First peoples. (National Director)*

## APPENDIX 2 附录 2

### UNITING CHURCH IN AUSTRALIA

#### Vision Statement: A Church For All God's People

澳大利亚联合教会

使命宣言：所有上帝子民的教会

*Adopted by the 11<sup>th</sup> Assembly of the Uniting Church in Australia in 2006*

澳大利亚联合教会第 12 届年会通过，2006 年



**As those called to be witnesses to the hope of reconciliation, we renew our commitment to being a multicultural and cross-cultural community.**

**As God's diverse people, united in Christ, we embrace the vision of being a Church for all God's People.**

#### (1) Introduction

Since time immemorial God has been present in this land. We acknowledge the Creator of the universe and the unique place of Indigenous people in God's creative plan for the land we call Australia. We look towards the time when the faith and spirituality of Indigenous people can truly shape who we are as a Church. We acknowledge Christ as the source of unity and the transforming power of the Holy Spirit who is ever renewing God's people. The diversity we have in the body of Christ is God's gift to us. Learning to understand one another and celebrate our differences is both a joyful and painful journey. We seek to be a community that is open to welcome one another as Christ has welcomed us.

#### (2) Biblical Underpinnings

**All human beings are created by God in the image and likeness of God!** (Genesis 1: 26-27, 10:32, Psalm 24:1)

"The earth is the Lord's and everything in it". God has created the world with great diversity ('of every kind' – Gen 1). All human beings share a fundamental unity. We are connected to one another, part of the wholeness and goodness of God's creation. We are all made in the image of God. Despite our sinfulness, God's covenantal promise is with all of creation, all people and all generations (Gen 9:9-12). The story of the Tower of Babel (Gen 11) reminds us of the danger of monocultural arrogance and affirms cultural and linguistic differences as part of

God's plan for humanity. From one ancestor God made all the nations (Acts 17: 26).

**Welcome the stranger** (Genesis 18: 1-8, Exodus 22: 21, 23:9; Leviticus 19: 33; Deuteronomy 10: 19 and 24: 17-18)

Israel was required to exercise justice and compassion to strangers. In the Biblical stories there are many examples of God coming in the form of a stranger. In Genesis 18: 1-8 Abraham offered hospitality to the three strangers who turned out to be God's messengers. Strangers enhance rather than diminish the life of communities (Luke 24: 13-35, Acts 10: 34, Romans 12: 13, Hebrews 13: 2).

**Go... to the Land that I show you** (Gen 12: 12)

Abraham and Sarah heard God's call to leave their country and venture in faith into the unknown. Our cross-cultural ministry is heir to this tradition. We are called to go where God sends us and be a blessing to the nations. The biblical tradition is full of people who go on crossing journeys- for example Jacob, Joseph, Moses, Exodus, Naomi and Ruth, Daniel, Jonah, Esther, Jeremiah. Those exiled in Babylon were told to plant gardens, build houses and seek the welfare of the city they were in (Jeremiah 29: 4-8). At times with faith and at times with despair, God's people are called to move into new situations. They discover God's will for them in a new land. As they struggle with issues of identity they come to a deeper understanding of who they are as God's people and who is the God who sustains them.

#### Jesus crossed cultural boundaries

Jesus conversed with a Samaritan woman, acknowledged the faith of a Syrian-Phoenician woman, praised a Roman centurion and a Samaritan leper, ate with outcasts, crossed over 'to the other side' and reached out with compassion to those who were marginalised by his religious community. He shows us that love rather than fear needs to determine relationships (John 4:7-10; Mark 7: 26, 29; Mat 8: 10; Luke 17: 16, Luke 10: 37, Mark 3: 5-6; Luke 13: 13-14; Matt 9: 29, 32, Matt 15: 28, Mark 4: 35, Luke 10: 25-37).

#### Hospitality is the hallmark of the kingdom community

Jesus challenged religious leaders to invite to their table the poor, the crippled, the lame and the blind (Luke 14: 1, 7-14, Matt 25). His parable of the great banquet offered a picture of the generous hospitality of God reaching out to invite

those who had been excluded. In the Kingdom, “People will come from north, south, east and west and feast together” (Luke 13: 9). Paul told the church in Rome to “welcome one another as Christ has welcomed you” (Rom 15:7).

### **The Church born at Pentecost is multicultural from the beginning**

The church born at Pentecost was a multicultural church. When the Spirit came, each was able to hear the good news in their own native language (Acts 2: 8). The unity they discovered was not uniformity. The first council in Jerusalem, after hearing of the story of Cornelius and Peter, came to recognise that God calls people of all races, languages and cultures. By the power of the Spirit, Jews and Gentiles now belong to the body of Christ. Baptised believers share an equality in Christ (Ephesians 2: 19, Galatians 3: 28). Christ transcends all differences and the Christian community is a new creation in Jesus Christ. Old divisions are broken down and a new unity is created (1 Corinthians 15, Ephesians 2: 11-19). Gentile Christians are told they are equal members in God’s family “You are no longer strangers and sojourners but fellow citizens and saints with members of the household of God” (Ephesians 2: 19)

“...a great multitude that no one could count, from every nation, from all tribes and peoples and language...”

The vision of the heavenly banquet includes people from “every nation, tribe, people and language” (Rev 7: 9).

The ‘Promised End’ is indeed multicultural. Rev 7: 12 offers a vision of an innumerable multitude of every nation, tribe, race and language each praising God in their own language. The rainbow mix of people we have within the Church today can be seen as a foretaste of life in the heavenly kingdom and a reminder that ... ‘my house shall be called a house of prayer for all peoples’ (Isaiah 56: 6-8, Jeremiah 29).

### **(3) Key Principles for Building a Cross-cultural Community**

#### ***(i) Affirming our unity and diversity in Christ***

A Church for all God’s People is founded on the understanding that each person is made in the image of God and we share a fundamental unity. Through Christ we are members of the one household of God (Ephesians 2: 19) and we discover a family resemblance not based on colour, language, ethnicity or race. We have a ‘foretaste of that coming reconciliation and renewal which is the end in view for the whole creation’ (Basis of Union Par 3). The unity the Spirit gives does not

create uniformity but calls people of all races, languages and cultures to share together in one family. People of different cultural groups worship in different languages and operate in some distinctive ways while at the same time striving to work together and enrich one another. They belong together in the body in Christ, are united by a common faith in the triune God and they value the diverse gifts God has given.

#### ***(ii) Mutual Sharing and Learning***

People are created to live in community. Sharing life together as people from different backgrounds and cultural traditions is central part of the Biblical witness. As a cross-cultural community we will seek to provide space for people of different cultural groups to maintain language, cultural patterns and traditions that are life giving. A Church for all God’s People urges members to share their experience and learn from others as we embark on a journey of cross-cultural learning, open to the transformation which the Spirit brings.

#### ***(iii) Hospitality and Inclusiveness***

Hospitality is the hallmark of the kingdom community Jesus proclaimed. People from different ethnic backgrounds take up their place, contribute their gifts and participate as equals. A Church for all God’s People is inclusive of all peoples and cultures, women and men, young and old.

#### ***(iv) Living out the Gospel of Hope and Reconciliation in God’s World***

A Church for all God’s People is a sign of hope pointing to the reconciling power of the living Christ. Such a Church recognises the place of Australia’s first peoples, advocates for justice and peace, supports migrants and refugees, builds inclusive communities and reaches out to witness and serve. Such a Church is part of God’s transforming work in the world and in the lives of people. Christ invites us to live in ways that herald in a new creation. As the wider Australian community changes and new challenges emerge in the world, a Church of all God’s People seeks flexible and life-giving models of church life that foster new models of ministry. A Church of all God’s people promotes cross-cultural learning, challenges prejudice, develops and trains people for mission in cross-cultural settings, fosters new leadership and reflects respect, justice, love, equality and partnership in all relationships.

#### **(4) AFFIRMATION – A CHURCH FOR ALL GOD’S PEOPLE**

*Called to be witnesses to the hope of reconciliation, we renew our commitment to being a Church for all God’s People*

*Within the life of our nation we will:*

- (i) Recognise the place of Australia’s first peoples and work for reconciliation
- (ii) Reflect the love of Christ for all people
- (iii) Contribute to building an inclusive Australian society
- (iv) Seek to minister effectively within a culturally diverse society and build bridges with people of different cultures and faiths

*As a welcoming community we will:*

- (v) Be open to receive from one another, sharing the hospitality of Christ
- (vi) Affirm and celebrate cultural diversity, and let that diversity be a resource for ministry
- (vii) Overcome prejudice and racism and develop a spirituality of trust, respect and mutuality
- (viii) Encourage all members to embark on a journey of cross-cultural learning

*As a community made up of people from many different backgrounds and cultures we will:*

- (ix) Provide space for people from different cultural groups to maintain language and cultural patterns and traditions that are life giving
- (x) Reflect ethnic diversity in a visible way in our worship, life and leadership
- (xi) Encourage people from different backgrounds to take up their place in the life of the church and contribute to its life
- (xii) Seek to meet the needs of our diverse membership and develop policies and processes to assist the full participation of all members

*As a community at mission we will:*

- (xiii) Encourage the development of culturally diverse congregations
- (xiv) Form, develop and train people for ministry in cross-cultural settings
- (xv) Ensure equality and partnership in the sharing of resources so that

property is a resource for the ministry and mission of the whole people of God

(xvi) Utilise the gifts of all of God's people

(xvii) Be open to the transformation which the Spirit brings!

#### **PRAYER**

God our Creator: you brought this Uniting Church into being. You have called us to be your diverse and multi-coloured people. Show us how to value one another as those made in your image

Christ Jesus: You reached out across the barriers that divided Jews, Samaritans and Romans,

Enable us to cross the barriers that separate us from one another

Holy Spirit: You are the Giver of Unity, Unite your people in love that we may be a community of justice, love and reconciliation - A Church for all God's People! Amen



## APPENDIX 3

### One Body, many members – Living faith and life cross-culturally

#### 副录 3

#### 一个身体，众多成员 — 凭信生活和跨文化生活

Adopted by the 13<sup>th</sup> Assembly of the Uniting Church in Australia, July 2012  
澳大利亚联合教会第 13 届年会通过，2012 年七月

### Introduction

In 1985 the 4th Assembly of the Uniting Church in Australia declared the UCA to be a multicultural Church. That Declaration contained a number of expectations about what such a declaration means in the day to day life, structures and process of the Uniting Church – see paragraphs 5 to 9. These have not yet been taken up in a comprehensive way across the local, regional and national life of the UCA.

At the 11th Assembly in 2006 a further affirmation was adopted acknowledging that such a church was “For all God’s people”. Arising from those statements and giving shape and purpose to them for the sake of our faithful witness in word and deed, we make the following statement of Christian conviction:

**Commitment, giving shape and content to the intent:** The 13th Assembly of the Uniting Church in Australia, rejoicing in its diversity of races, cultures, and languages as God’s gracious gifts, calls upon the Uniting Church in Australia in all its settings to be a true multicultural church living its faith and life cross-culturally.

The 13th Assembly recognizes the following as faithful marks of a multicultural church living its faith and life cross-culturally and commits the UCA to shaping its life and witness to God in Christ by them:

### A MULTICULTURAL<sup>1</sup> CHURCH, LIVING ITS FAITH AND LIFE CROSS-CULTURALLY<sup>2</sup>

1. IN WORSHIP AND RESPONSE TO THE CREATOR GOD: celebrates, confesses and acts out its faith in the one sovereign God who through Jesus Christ binds in covenant faithful people of all races, ethnicities, cultures and languages.

### 2. RECEIVES CULTURAL AND LINGUISTIC DIVERSITY AS GOD’S GIFTS AND:

- embodies these diversities as gracious gifts of the Creator God to the human family,
- rejoices in the variety of God's grace, and
- lives out its life and witness cross-culturally as a sign and promise of hope within multicultural, multiracial and multifaith Australia in the 21st century.

3. SPEAKS TRUTHFULLY: as it is called by God through Jesus Christ to acknowledge and confess its sins of racism and to repent and refrain from all acts of racial discrimination and bigotry to the First peoples of this land and to all Second peoples of differing race, culture and language within its own life and practise.

4. EMBRACES THEOLOGICAL RICHNESS AND DIFFERENCE: affirming Christian unity while celebrating the theological, biblical and liturgical richness and difference that arises from its racial, cultural and linguistic diversity.

5. WITHIN THE MISSION OF GOD: responds to God’s call through the Holy Spirit to participate in God's mission of doing justice, loving kindness and walking humbly with God through Christ in all communities, with all peoples, in all places moving towards the fulfilled reign of God which will be multicultural (see Revelation 5:9-10).

### 6. THROUGH INCLUSIVE MINISTRY:

- the calling, placement and standing of ministers in the church will be carried out in inclusive, just and equitable ways locally, regionally, nationally, globally and ecumenically, and
- paying particular attention to the needs of language/culturally specific congregations/fait communities.

7. IN RACIALLY JUST STRUCTURES: works to coordinate strategies and involve the entire membership of the church in making justice and equity a reality in the whole of UCA life and structures, in multicultural and multi-faith Australian society, and across the world.



8. ENGAGES IN PROPHETIC ADVOCACY: and public policy development on the issues of racial, social, economic and environmental justice with particular concern as to how these issues impact the quality of life of people of minority communities in Australia and throughout the world.

9. VALUES AND DEVELOPS INTENTIONAL MULTILINGUAL MINISTRIES: by encouraging its ministry leaders in their initial training and continuing education to learn a second language and become familiar with other cultures in order to minister cross-culturally more intentionally, effectively and sensitively.

10. DEVELOPS MULTILINGUAL RESOURCES IN FIRST LANGUAGES: and makes them readily available for use throughout the church. This is in addition to facilitating the translation of all official church documents such as the Basis of Union, Constitution and Bylaws, Creeds or statements of faith into languages that are the first language of people within local congregations and faith communities.

11. IS COMMITTED TO EDUCATION AND FORMATION FOR DISCIPLESHIP: by preparing Christian multilingual education resources consistent with the Basis of Union that are relevant to the diversity of expressions of Christian life and faith, forming and equipping of disciples within the church and to 21st century multicultural, multiracial and multifaith Australia. It provides those resources and training programs in a wide variety of culturally sensitive and appropriate learning, teaching and assessment styles.

12. ENGAGES IN EVANGELISM, AND NEW CHURCH DEVELOPMENT: by developing, supporting and implementing culturally and linguistically appropriate strategies for evangelism and the establishment, development and inclusion of new faith communities and congregations. These will challenge and invite every member of local faith communities and congregations to move beyond traditional comfort zones to live out God's call in 21st century multicultural and multi-faith Australia, and not simply transplant ways from the 'home' environment.

13. PROVIDES MINISTRY AND LEADERSHIP TRAINING APPROPRIATE TO ITS DIVERSITY: and expects its theological colleges and lay education centres to expand curriculum development and educational programs to include

awareness and knowledge concerning the rich diversity of cultural heritages, theological traditions, biblical insights that are part of the gifts of the world church, now also part of this increasingly diverse UCA. This process will include diverse teaching and assessment practices that are respectful of the racial, cultural and linguistic diversity of the church.

14. PRACTICES FAITHFUL AND EQUITABLE STEWARDSHIP: through intentional planning and implementation of strategies to help ensure and promote a faithful, just and equitable stewardship and sharing of the gifts of God's people, and the financial and property resources of the church for the empowerment of all local churches. In particular, towards the empowerment of local cultural and linguistically diverse congregations and faith communities who have been marginalized due to racial discrimination in society.

15. PRACTICES AFFIRMATIVE ACTION: by accomplishing specific affirmative action goals and objectives within agreed time frames.

16. MONITORS ACTION AND PROGRESS IN ITS CROSS-CULTURAL LIFE: through the establishment of a body and processes through which to monitor all settings of the church on matters of:

- cultural and linguistic inclusion and exclusion in the UCA's worship, witness and service,
- training and placement of ministry agents and programs, and
- equitable and just sharing of resources for ministry.

[1] "Multicultural" is used in this context to indicate the cultural and linguistic diversity that characterise the whole of Australian life. The term is used to describe a reality – we are 'many'.

[2] The term 'cross-cultural' describes our calling by God in Christ as to how to live our lives in respectful relationships with one another across and between cultural boundaries and divides and always under the cross of Christ, guided and empowered by the Holy Spirit.

## **ACTIONS and ACCOUNTABILITIES**

### **Uniting Church in Australia**

#### **One Body, many members – living faith and life cross-culturally**

行动和责任

澳大利亚联合教会

一个身体，众多成员 — 凭信生活和跨文化生活

#### **The 13<sup>th</sup> Assembly, meeting in Adelaide in 2012 resolved to:**

1. Adopt the Statement, “One Body, many members - Living faith and life cross-culturally” (Appendix A to the Report of Multicultural and Cross-cultural Ministry)
2. Commit its Officers, Staff, Agencies, Task Groups, and Committees, and calls upon all members and leaders, Councils and Agencies of the Uniting Church in Australia to live out our common faith and life cross-culturally by using the characteristics outlined in the document “One Body, many members – Living faith and life cross-culturally” as benchmarks to shape the whole life of the UCA in:
  - (a) acts of public worship, witness and service in multicultural, multiracial and multifaith Australia;
  - (b) celebrating and using God’s gifts of theological, biblical and liturgical richness that arises from our cultural and linguistic diversity;
  - (c) intentionally seeking ways to represent the genuine cultural and linguistic diversity of the church and not particular cultural or language groups in elections for and appointments to Councils, Task Groups and Committees;
  - (d) using culturally sensitive, inclusive and equitable procedures for the recognition of calling, determination of placement and standing of those in designated ministries of the Uniting Church in Australia;
  - (e) continuing to support the development and dissemination of multilingual resources in first languages and thought forms for use throughout the UCA, including Church signs;
  - (f) continuing to engage in effective prophetic advocacy and public policy development on the issues of racial, social, economic and environmental justice;
  - (g) expanding curriculum development and educational programs to include awareness and knowledge concerning the diversity of cultural heritages, theological and biblical traditions and insights, teaching and learning styles, and in-language assessment of our multicultural and multiracial world: for discipleship education and training, formation of candidates for specified ministries, in-service/continuing education programs for leaders, ministers and elders;
  - (h) encouraging ministers and leaders in the UCA to acquire a second language and to participate in immersion experiences in another culture/language community in order to make their ministry gifts and leadership available more widely and equitably across the UCA.
  - (i) exploring, developing, supporting and implementing culturally and contextually appropriate strategies concerning evangelism and resourcing for new church establishment, development and ministry support in racially, culturally and linguistically diverse communities;
  - (j) planning and implementing strategies to help ensure and promote a faithful, equitable and just stewardship and sharing of the financial and property resources of the UCA for the empowerment of all local congregations and faith communities;
  - (k) the racial, cultural and linguistic diversity of the writers, content of articles and photo and other images used in UCA publications and publicity materials; and
3. Urges the whole church to accept an ethic of accountability in our relationships with each other in all settings of the UCA in these matters by reporting progress and areas of difficulty in regular reporting to one another.





## Rationale:

The 1985 Declaration “The Uniting Church is a Multicultural Church”. In 1985, the UCA Assembly claimed its identity in Christ as ‘a multicultural church’ and made a formal declaration to that effect: “The Uniting Church is a Multicultural Church”.

Paragraphs 5 to 9 of “The Uniting Church is a Multicultural Church” included some key and far reaching actions/characteristics that spoke of how such a church would look and the breadth of change that living into and out of such a declaration would bring.

Further action by the Assembly

As a result of this Declaration and in trying to respond to what flows from it, meetings of the Assembly over the next 2 decades produced a number of reports, policy documents, workshops, courses and other resources:

- Assisting the UCA to understand the implications of this decision for our life together, our worship and expressions of our faith, our use of the richness and diversity of God-given gifts
- Embedding this identity and its implications and opportunities for change and renewal into the web and fabric of our life and identity, theology and understanding and use of Scripture as the Uniting Church in Australia
- Equipping members and leaders in exercising their ministries and leadership in the most inclusive, effective, respectful and enriching ways for living our the Gospel of grace and the hospitality of God for all peoples

In 2006, the 11<sup>th</sup> Assembly received a report on progress on this journey. It noted significant progress and major difficulties in the ways in which the UCA was living out the 1985 declaration. It also adopted a statement which models the style of corporate life that characterises a multicultural church using biblical stories, images and mandates: A Church for all God’s people.

With all the progress that has been made, what is still missing?

What continues to be missing in the time since 1985 has been a framework that illustrates and shapes the character and structure of such a multicultural church, living its faith cross-culturally. This reality was named clearly in that original Declaration and in the ‘characteristics’ for the UCA’s life and ethos that flow from it and are named so clearly in it.

This proposal is offered as a means by which those commitments included in the 1985 Declaration can be given a formative place within our everyday life and witness in order to assist us to move forward deliberately in every aspect of our diverse and often chaotic life together, under the wise guidance of the Holy Spirit, and in the spirit of the Basis of Union.

## For example:

- Para #1: ... *open to constant reform ... and wider union...*
- Para #2: ... *witness to a unity of faith and life in Christ which transcends cultural, economic, national and racial boundaries ...*
- Para #3: ... the gift of the H/S to all people ... *as a pledge and foretaste of that coming reconciliation and renewal which is the end in view for the whole creation ...*
- Para #4: ... a church gathered in Christ’s own strange way, constituted, ruled and renewed...
- Para #13: ... all members endowed with gifts, no gift without corresponding service, all ministries have a part in the ministry of Christ, provision for the exercise of those gifts bestowed by God and ordering of the church’s life in ... *response to God’s call to enter more fully into mission...*
- Para’s #17 and #18: ... constant review and revision of law ...*in order that it [the UCA] may better serve the Gospel ... so that its life may increasingly be directed to the service of God and humanity, and its worship to a true and faithful setting forth of, and response to, the Gospel of Christ ... All because we are on a journey of God’s choosing and therefore we pray ... that, through the gift of the Spirit, God will constantly correct that which is erroneous in its life, will bring it into deeper unity with other Churches, and will use its worship, witness and service to God’s eternal glory ...*

## Further resources

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## Affirmations from the UCA national Assembly

"We are a Multicultural Church" – Declaration from the 4<sup>th</sup> UCA Assembly, 1985  
[http://assembly.uca.org.au/images/stories/\\_archive/mcm/pdf/wer\\_mulchurch.pdf](http://assembly.uca.org.au/images/stories/_archive/mcm/pdf/wer_mulchurch.pdf)

"Why does the Uniting Church in Australia Ordain Women to the Ministry of the Word?" 1990.  
<http://ctm.uca.edu.au/layededucation/files/2012/08/Why-Does-the-Uniting-Church-in-Australia-Ordain-Women-to-the-Ministry-of-the-Word.pdf>

"A Church for All God's People" : Vision Statement and Affirmation from the 11<sup>th</sup> UCA Assembly, 2006  
[http://assembly.uca.org.au/images/stories/\\_archive/mcm/pdf/img-2110809-0001.pdf](http://assembly.uca.org.au/images/stories/_archive/mcm/pdf/img-2110809-0001.pdf), cited 22 October 2013.

"One Body, many members – living faith and life cross-culturally" - Characteristics of a church living and ministering cross-culturally including accountability checks for all Councils of the UCA: adopted by the 13<sup>th</sup> UCA Assembly, 2012. <http://bit.ly/1ef0M3X>