Mapping Intercultural Neighbourhoods in SA: CALD-Intercultural Ministry Survey 2021

MULTICULTURAL MINISTRY CENTRE, MISSION RESOURCING

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Executive Summary

This report outlines the research project, *Mapping Intercultural Neighbourhoods in SA*, undertaken by Mission Resourcing's research team between September 2020 and September 2021. This project explores how to engage and connect with culturally and linguistically diverse (CALD) communities in South Australian Uniting Church congregations and their neighbourhoods. Seeing cultural diversity as an opportunity of renewal and source of strength, this research aims to resource Congregations/Presbyteries/Agencies/Synod in shaping Action Plans for being an intercultural Church with three identified foci of Synod Strategic Priorities 2021-2025: *Understand Who We Are as UCA*, *Create Local Connections*, and *Support Ministries on the Margins*.

Jesus Christ, who is the Incarnated God, came and "moved into the neighbourhood" (John 1:14, MSG). Being humble in welcoming and encountering Christ through "others" (e.g., strangers, migrants) who are on the margins, we can catch the wind of the Spirit and join with the Spirit in Christ's movement of renewal and reconciliation for all creation. Building relationship and creating partnership with CALD communities at the margins needs to be grounded in this theology of incarnation and the *Missio Dei* from and on the margins.

Based on an online survey of 55 Uniting Church members, including both lay people and ministers, it investigates how congregations have responded to their increasingly multicultural contexts and reflects on the status of intercultural ministry in progressing and embodying the Uniting Church's vision of being a multicultural church. Data from responses indicates that there are gaps between the high level of support for the Church's vision of being a multicultural church and the actual extent of the implementation of the Church's statements and resolutions. At congregational level, respondents reported that they are on their way to living life and faith cross-culturally but moderately slow. As to Presbytery/Synod/Assembly, people assessed its progress moderately higher than that of their congregations. Overall, they feel that the UCA is progressing moderately well in becoming a multicultural church.

Within the life of their congregation, more than half reported that they engaged with a CALD faith community either frequently or at least once. But within their Presbytery or Synod, there was not much engagement with CALD faith communities. Compared to their engagement with CALD faith communities in their neighbourhoods, there was less engagement in the life of Presbytery or Synod.

Among 55 respondents, 17 people (30%) said that they have a CALD faith community who are worshipping at their church premise. But only six of their congregations are engaging with those CALD groups undertaking any combined/shared activities. 'Tenant-Landlord' type of relationships are still dominant. More than 20 Uniting Church congregations in South Australia have a CALD group meeting for worship at their church premise. A shared use of property is the main connecting point with CALD faith communities, and it can/should be taken as opportunities for forming relationships with them. 30% of participating congregations have action plans or projects for CALD and intercultural ministry.

Data from interviews with 30 CALD faith community leaders, mostly from Asian and African backgrounds and including three second-generation leaders, were analysed and presented in three categories: gifts and graces, felt needs and challenges, and aspirations and opportunities for building relationships and partnerships for a way of being church together in local neighbourhoods.

Because of global migration and the presence of growing migrant and Diaspora CALD churches who came from across the globe and all Christian traditions, South Australian Christianity has become a microcosm of World Christianity. Yet Uniting Churches in South Australia still lag far behind their neighbourhoods and other community institutions in reflecting cultural diversity within the life of the Church.

As a result of the project ten areas of actions under three Synod strategic foci are recommended: 1) Remind, refresh and resource the whole Synod/ Presbyteries/ Congregations/ Agencies regarding Who We Are as a Multicultural Church;
2) Embody the vision of being an intercultural Church and commitment of the Church to living faith and life cross-culturally, expressed in *Living with the Neighbour Who is Different* (9th Assembly, 2000) and *One Body Many Members, Living faith and life cross culturally* (13th Assembly, 2012) in the life of the Church;
3) Moving from Multiculturality to an Interculturality framework to be more intentionally intercultural in worship, service, and witness;
4) For shaping a Congregational Action Plan, begin with a cultural audit of the neighbourhood and of the place of the congregation within it. Out of this study will come an awareness of which models are practical options for this congregation at this time;
5) Move from an approach of "how is our congregation connecting with the changing demographics of CALD communities" to "how is our congregation connecting with nearby CALD faith communities" and then building partnership with them in shared local mission and ministry together;
6) Shift from "*come to us*" paradigm to "*going where the others are*";
7) Towards a simpler, friendlier, and more equitable church structures, processes, and ways of working that is fostering CALD participation and integration;
8) Supporting CALD ministry leadership education through the Highbury Street Fund;
9) Supporting CALD Children/Youth/Family ministry;
10) Fostering and initiating CALD engagement with UAICC/Aboriginal communities.

For moving forward, we need to acknowledge that cultural diversity is not only a challenge but also a gift and an opportunity – For those congregations willing to embrace multiculturalism, the possibilities for enriched worship, effective outreach, renewal in faith and mission, new theological horizons, and the development of a dynamic, intercultural neighbourhood congregation are virtually endless. Thus, it is recommended to foster an intentionally intercultural engagement and missional partnership with CALD faith communities in local neighbourhood based on a "unity of faith and life in Christ which transcends cultural, economic, national and racial boundaries" (*Basis of Union*) that is characterised by reciprocity, receptive ecumenism, and friendship. It enables both Anglo-Celtic congregations and CALD faith communities to walk and work together as co-pilgrims toward a promised goal that is a renewed and reconciled world.

Introduction

The variety and diversity of language and culture was not a problem Christianity must overcome; it was an opportunity Christianity must seize. Lamin Sanneh[1]

This report outlines the research project, *Mapping Intercultural Neighbourhoods in SA*, undertaken by Mission Resourcing's appointed research team[2] between September 2020 and September 2021. As an initiative of Mission Resourcing, this project has been approved by the Public Theology and Mission Sub-committee of the Mission and Leadership Development Board in the Synod of South Australia, Uniting Church in Australia. Its purpose is to give a brief overview of the outcomes, findings and recommendations which have emerged from a series of research seminars, literature/document review, surveys, and interviews.

1. Background

In February 2021 the annual meeting of the South Australia Synod approved a new Synod's *Shaping the Future* – Strategic Priorities 2021-2025. How and in what directions might God be leading the Synod? A major restructure of the Synod: the establishment of three new Presbyteries; the changing nature of the Church in our communities; declining membership; a major property review discussion for the Synod; new leadership; and an international pandemic provided the context for the development of a new Strategic Plan with the following constant commitment:

As the South Australian Synod, we are committed to being the transforming presence of God, committed to discipling and growing the Church, advocating for justice in the world, being thriving communities of faith, gathering to hear Jesus' message to us and equipping ourselves to respond.[3]

2. Aims and Significance of the Project

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[1] Lamin Sanneh, *Translating the Message: The Missionary impact on Culture* (Orbis Books, Maryknoll New York, 2009), 245-246.

[2] Paul Goh (Principal researcher), Sam Chan, Karen Vanlint (Research Associates), Cyrus Kung, Daniel Pham, Micky Dermawan (Research Fellows), Eric Love, Martin Lee (Volunteers). Rev Mark Schulz, Rev Dr Dean Eland, Dr Margaret Cargill contributed to the project as advisory members. Three research fellows received financial assistance from the Highbury Street Fund.

[3] https://sa.uca.org.au/about-us/strategic-plan/

"*Acknowledging there is strength in diversity*" is one of eight guiding principles of *Shaping the Future* through which all of 12 Strategic Priorities pass. Seeing cultural diversity as a source of renewal and strength, this research on Culturally and Linguistically Diverse (CALD) and intercultural ministries aims to resource Congregations/Presbyteries/Agencies/Synod in shaping Action Plans for being a Multicultural and Cross-cultural Church with three identified foci of Synod Strategic Priorities 2021-2025: *Understand Who We Are as UCA*, *Create Local Connections*, and *Support Ministries on the Margins.*

Underpinning the research is an understanding that "aging" Anglo-Celtic congregations face decline and uncertainties about their future, newly emerging CALD faith communities are growing with challenges of making and redefining their identity within both multicultural society and the UCA. Such a reality can be an opportunity for both congregations to become intercultural churches through mutual enrichment and mutual transformation. In this process of intercultural engagement, Anglo-Celtic congregations may find a way of renewal and revitalization in their faith and mission and CALD faith communities may fully participate in the mission of God by providing their "gifts and graces of experience, signs of both hope and renewal" in a secular and post-Christendom context.

The UCA has had strong commitment to being a multicultural church in our increasingly multicultural Australian communities. As many Australian communities are composed of around half of people from CALD backgrounds, we need these gifts, graces, and contributions from CALD faith communities to join in the renewing and reconciling work of the Holy Spirit in our worship, witness, and service. For a way moving forward, this report recommends that we need to foster an intentionally intercultural neighbourhood engagement and missional partnership based on a "unity of faith and life in Christ which transcends cultural, economic, national and racial boundaries"[4] that enables both Anglo-Celtic congregations and CALD faith

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[4] *Basis of Union*, Paragraph 2; this affirmation is quoted in the 1985 statement, *We Are a Multicultural Church*, Paragraph 2.

communities to walk and work together[5] as co-pilgrims toward a promised goal that is a renewed and reconciled world.[6]

3. Theological and missiological framework

The research takes a practical theological framework[7] that exploration and discernment about ways and practices of engagement with CALD communities need to be based on what God is already doing in our place (neighbourhood), on how the Holy Spirit is at work in our multicultural context. Jesus Christ, who is the Incarnated God, came and "moved into the neighbourhood" (John 1:14, MSG). Recognising a theological and missional significance of neighbourhood, Karina Kreminski compellingly presents "Five reasons why neighbourhoods matter" for Christian church today: 1. The Church can only exist if it orients outside of itself; 2. God's Spirit is active outside the church; 3. Neighbourhoods are opportunities to flesh out the values that we talk about; 4. The neighbourhood is an opportunity to practise hospitality and humanity in a world that can dehumanise us; 5. Places matter to God.[8] Quoting Steven Bevans' claim that "God comes to us as a migrant- a stranger, a missionary" as a theological foundation of mission, Kirsteen Kim articulates intercultural mission theology of migration in World Christianity:

> A theology of migration as "pilgrims in the wilderness" cannot but be intercultural... Pentecost gives the vision, and the book of Revelation the hope, for churches that are multicultural and many-colored. As we travel through this world, we will meet others on the way. Like the wounded man by the Jericho Road, our neighbors are fellow

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[5] *Basis of Union*, Paragraph 2: "The Uniting Church declares its desire to enter more deeply into the faith and mission of the Church in Australia, by *working together* and seeking *union with other Churches*." (Note: italics mine).

[6] *Basis of Union*, Paragraph 3.

[7] Practical theology is a "critical, theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God," John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 25. Pete Ward, *Introducing practical theology mission, ministry, and the life of the church* (Malmö: MTM, 2020).

[8] https://neighbourhoodmatters.com.au/uncategorized/five-reasons-why-neighbourhoods-matter/ Accessed June 2020. Also see Dwight J. Friesen, Paul Sparks, and Tim Soerens, *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship and Community* (InterVarsity Press, 2014) and Simon C. Holt, God Next Door: Spirituality & Mission in the Neighbourhood (Melbourne, Acrorn Press, 2007). From a socio-cultural perspective, Hugh Mackay said: "We don't know our neighbours" has become a cliché of contemporary urban life… A disturbing piece of research from Edith Cowan University has shown that only one-third of Australians say they trust their neighbours. Clearly, that could not possibly mean that 65% of neighbours are untrustworthy – what it must mean is that most people in our society don't know their neighbours well enough to have learnt to trust them." Hugh Mackay, "The state of the nation starts in your street," http://theconversation.com/hugh-mackay-the-state-of-the-nation-starts-in-your-street-72264 Accessed June 2020.

travelers—actually or figuratively. Stephen Bevans reminds us that coming to the aid of the stranger is "touching the person of God" (Matt 25:31–46) and that therefore migrants are the body of Christ. They are in mission toward the settled church, calling it to recognize its migrant nature.[9]

For Kim, migrants are not only the recipients of mission on the margins but also an agent of God's mission toward "the settled church" from the margins. Christian mission is seeking God's way in the world, on the margins, engaging diversity, in the vulnerable position of being guests, and trusting God's providence.[10]

> God is actively involved in the margins and from there is moving to the center and to everywhere for the sake of transforming the world and creating a new heaven and a new earth. From the perspective of the *Missio Dei*, God endows capacities, gifts and graces to all at the margins. God is already there with the margins. Christ, who came into the margins of Galilea, still today makes himself incarnated in every new context of the margins. The Holy Spirit is always empowering the margins throughout history with power and agency, which builds confidence, resiliency, engagement and praxis of the margins.[11]

Building relationship and creating partnership with CALD communities at the margins needs to be grounded in this theology of incarnation[12] and the *Missio Dei from and on the margins*.[13] To discern how the Spirit is at work among the marginalised we must first listen to and affirm what those at the margins are saying. Through practice of listening to and learning from those at the margins, we may be able to discern God's life-giving work in the church and the world. In the process, we have to recognise that "[t]he Holy Spirit works in the world often in mysterious and unknown

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[9] Kirsteen Kim, "*Migration in World Christianity: Hospitality, Pilgrimage, and Church on the Move*," Fuller Magazine, Issue 19 (2021) https://fullerstudio.fuller.edu/theology/migration-in-world-christianity-hospitality-pilgrimage-and-church-on-the-move/ Accessed April 2021.

[10] S. B. Bevans, "Migration and Mission: Pastoral Challenges, Theological Insights," in *Contemporary Issues of Migration and Theology*, ed. E. Padilla and P. Phan (New York: Palgrave Macmillan, 2013), 171–72.

[11] STUDY PAPER: "REIMAGINING MISSION FROM THE MARGINS" (CWME Working Group on Mission from the Margins; drafted by Dr David W. Scott and Rev. Dr Jerome Sahabandhu, Edited by Risto Jukko, *CALL TO DISCIPLESHIP: Mission in the Pilgrimage of Justice and Peace (*World Council of Churches Publication, 2021), p.64.

[12] Cf Samuel Wells, *Incarnational mission: Being with the world* (London: Canterbury Press, Norwich, 2018).

[13] Deenabandhu Manchala, "Margins," in Ross, Kenneth R., Jooseop Keum, Kyriaki Avtzi, and Roderick R. Hewitt, eds. 2016. *Ecumenical Missiology: Changing Landscapes and New Conceptions of Mission.* Oxford: Regnum. Retrieved December 15, 2021 (INSERT-MISSING-URL), 309-319; Rajkumar, Peniel, Joseph Prabhakar Dayam, and I. P Asheervadham, eds. *Mission at and from the Margins: Patterns, Protagonists and Perspectives.* Regnum Edinburgh Centenary Series, V. 19. INSERT-MISSING-SERVICE-NAME. Oxford, England: Regnum Books International, 2014. INSERT-MISSING-URL.; AAMS Conference (2014: Adelaide, S Aust.), and Australian Association of Mission Studies. *We Are Pilgrims: Mission from, in and with the Margins of Our Diverse World.* Edited by Darren Cronshaw and Rosemary Dewerse. Dandenong, Victoria, Australia: UNOH Publishing, 2015; "Mission from the Margins: Toward a Just World." *International Review of Mission* 101, no. 1 (2012): 153–69. doi:10.1111/j.1758-6631.2012.00092.x.

ways beyond our imagination"[14] and "in his own strange way Christ constitutes, rules and renews [us] as his Church."[15] Being humble in welcoming and encountering Christ through "others" (e.g., strangers, migrants)[16] who are on the margins in our neighbourhood, we can catch the wind of the Spirit and join with the Spirit in Christ's movement of renewal and reconciliation.

4. Guiding Questions

Accordingly, our guiding question should not be 'What should we do?' but 'What is going on here among (the inner life of the Church) and around (the external context) us?' What is God up to in our neighbourhood? How can we get involved in God's mission in our intercultural neighbourhoods in South Australia? What can we learn from the voices and experiences of the CALD communities in reshaping our future and a new way of being church together in a multicultural and globalised world? More specifically how to engage and connect with culturally and linguistically diverse (CALD) communities from the majority world in South Australian Uniting Church congregations and their neighbourhoods? Our project aims to map a holistic picture of the intercultural neighbourhoods in South Australia and identify challenges and opportunities of the Uniting Church congregations for their CALD and intercultural ministries in relation to wider CALD faith communities. It seeks to provide a deep understanding of what it means to be a multicultural[17] church living its faith and life cross-culturally[18] and interculturally[19] in its neighbourhoods.

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[14] *Together towards Life: Mission and Evangelism in Changing Landscapes*, Edited by Jooseop Keum (World Council of Churches, 2013), Paragraph 15.

[15] *Basis of Union*, Paragraph 4.

[16] *The "Other" Is My Neighbour: Developing an Ecumenical Response to Migration* (World Council of Churches Publications, 2013)

[17] "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'.

[18] 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.

[19] The expression "intercultural" is increasingly preferred by some to "multicultural", as it aspires to more intentional embracing of our diversity in the Body of Christ. The Assembly uses a multicultural church interchangeblely with an intercultural church – both these terms can be used to define a church that: accepts, supports and celebrates more than one cultural group intentionally encourages all cultural groups to engage in inter/cross cultural relationships that respect and celebrate each culture, and shares leadership, mission and ministry between the different cultural groups. https://uniting.church/our-intercultural-church/ Accessed December 2021.

5. Research design and methods

The project used a mixed method research[20] approach that included both quantitative and qualitative data collection and analysis: studies on statistics and Census data from Australian Bureau of Statistics (ABS) and the National Church Life Survey (NCLS) data, an online Survey with members and ministers of the Uniting Church in South Australia and interview studies with wider CALD faith community leaders. For further details of the survey and interview questionnaires see Appendices I and II.

What is God up to in our neighbourhood?

How can we get involved in God's mission in our intercultural neighbourhoods in South Australia?

What can we learn from the voices and experiences of the CALD communities in reshaping our future and a new way of being church together in a multicultural and globalised world?

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[20] John W. A Creswell, *Concise Introduction to Mixed Methods Research* (Sage Mixed Methods Research Series. 2015); Tim Sensing, *Qualitative research: a multi-methods approach to projects for Doctor of Ministry theses* (Eugene, Or: Wipf & Stock, 2011).

1. The Context

Australia is the fourth most multicultural nation in the world (after Luxemburg, Israel and Switzerland). Migrant-ethnic communities are part of the changing face of Australian religiosity and will continue to have impact. There is some evidence that religious migrants and non-English speaking faith communities are a source of new life in Christian communities.[21]

1.1. Cultural diversity in a Multicultural Australia

Although cultural diversity already existed among the First Nations people of Australia, we became a much more diversified nation with the arrival of the British settlers, and subsequently with the arrival of large groups of migrants and refugees from other parts of the world. By 1947, 89.7% of Australia's population was Anglo-Celt. The rest comprised Europeans (8.6 per cent), Aborigines (0.6 per cent) and Asians (0.8 per cent). After World War II a wave of migration brought new workers, though mainly from Europe and still under the framework of a White Australia policy of assimilation. In 1966 the Liberal party formally ended the White Australia policy and in 1972 the new Labor government introduced a vision of cultural pluralism and equality. Multiculturalism in immigration and community relationships was developed by subsequent policies including the National Agenda for a Multicultural Australia in 1989. So, in half a century Australia changed from dominantly British migration to accepting migrants from everywhere and multiculturalism is now a dominant ideology in politics, education, and wider society.[22]

Now Australia is one of the most multicultural countries in the world[23], with twice as many residents born overseas (30%) as the United Kingdom (14%)[24] or the United

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[21] Sterland, S. (2019). Proposal for a 2021 National Church Life Survey. Briefing presentation. Sydney: NCLS Research. http://ncls.org.au/research/2021-ncls-proposal Accessed September 2020.

[22] Mark Lopez, *The Origins of Multiculturalism in Australian Politics 1945-1975* (Melbourne: Melbourne University Press, 2000); Lois E. Foster and David Stockley, *Australian Multiculturalism: A Documentary History and Critique* (Clevedon, UK and Philadelphia: Multilingual Matters, 1988); Bob Hodge and John O'Carroll, *Borderwork in Multicultural Australia* (Crows Nest, NSW: Allen and Unwin, 2006).

[23] In 2010, Australia ranked second behind Luxembourg as the most multicultural country. See Meredith Griffiths, "Australia Second Most Multicultural Country" (AM 17 November 2010), http://abc.net.au/news/2010-11-17/australia-second-most-multicultural-country/233988412; The past few Australian censuses record over 300 ancestries, list nearly 200 countries of birth and identify over 300 languages in households. See Australian Bureau of Statistics, 2024.0 – Census of Population and Housing: Australia Revealed, 2016, "Cultural Diversity: Who We are Now"; Australian Bureau of Statistics, "Cultural Diversity in Australia."

[24] The Migration Observatory, University of Oxford, *Migrants in the UK: An Overview*, October 2019

States of America (14%)[25]. Australia also had a higher proportion of people born overseas than our neighbour New Zealand (23%) and Canada (22%), other countries founded on migration. In 2016, nearly half (49%) of Australians had either been born overseas (first generation Australian) or one or both parents had been born overseas (second generation Australian). Australia's population is also becoming increasingly multilingual. In 2016, there were over 300 separately identified languages spoken in Australian homes. More than one-fifth (21%) of Australians spoke a language other than English at home. The latest 2020 migration data reveals Australia is increasingly culturally diverse. According to the latest ABS migration data, three in ten Australians (29.7%) were born overseas. Australia is now home to 25.6 million residents, 7.5 million of whom were born overseas, revealing that our large island nation is really a global epicentre of cultural diversity.[26]

1.2.   Cultural diversity in Australian Christian Churches

Immigration, particularly from the majority world, is producing demographic change within the Australian church. According to the 2016 NCLS Attender Survey[27], over a third (36%) of Church attenders (aged 15+) were born outside of Australia. Less than a tenth (9%) were born in another English-speaking country and more than a quarter (27%) were from a non-English speaking country (vs 23% of the Australian population aged 15+).

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[25] Pew Research Centre, Immigrant share in U.S. nears record high but remains below that of many other countries, January 2019

[26] https://mccrindle.com.au/insights/blog/cultural-diversity-increases-australias-latest-migration-data

[27] NCLS Attender Survey forms are available in multiple languages. In 2016, these were: English, Arabic, Chinese, Vietnamese, Korean, Tongan, Dinka (South Sudan), Italian, Chin (Burmese) and Karen (Burmese). Note that non-English speaking groups are under-represented in the NCLS.

Church attenders and cultural diversity

36% born overseas

51% born overseas or have a parent who was

49% born in Australia with Australian born parents

15% born in Australia with at least one parent born overseas

25% speak a language other than English at home

Source: 2016 NCLS Attender Survey dataset (n=189,751)

There has been a steady increase in the proportion of church attenders born overseas in the past decade, from 28% in 2006 to 36% in 2016, contributing to a greater cultural and linguistic diversity in Australia's churches.[28] This increase in overseas-born attenders is due solely to those born in non-English speaking countries. - Of the 36 % of church attenders in 2016 who were born overseas, 27% were born in a non-English speaking country (up 9 percentage points from 18% in 2006) and 9% in another country where English is the main language.

Compared to the wider Australian population the percentage of churchgoers born in a non-English speaking country (27%) is higher than the national population (22%) in 2016.

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[28] Pepper, M. & Kerr, K.J. (2017). *Cultural diversity on the increase in Australian churches.* http://ncls.org.au/news/cultural-diversity-increase Accessed September 2020.

Church attenders' country of birth
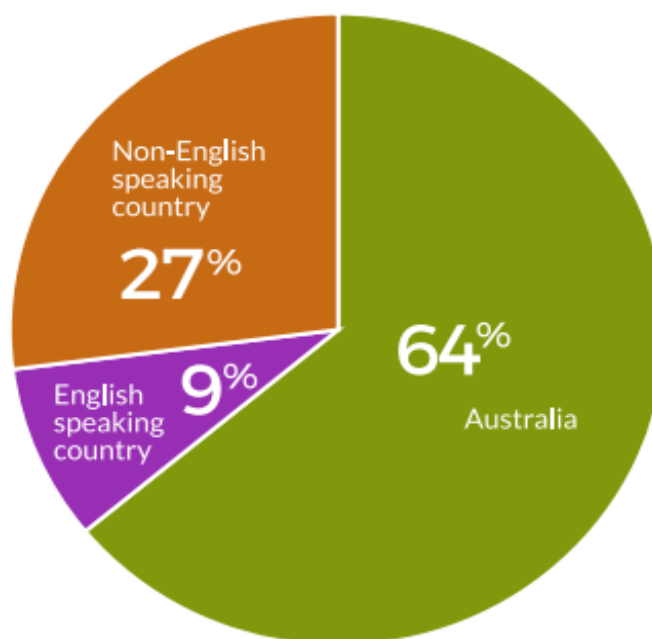
Source: 2016 NCLS Attender Survey dataset (n=189,751).

The increasing presence of Christians and faith communities from CALD background have had a positive effect on the Australian church. Some researchers and media report that the Australian Church is enriched and strengthened by migrant and CALD participation.[29] In the NCLS 2010 presentation, titled "An Overview of Migrants in Church Life," Ruth Powell concludes that "Australian churches are shaped by the experience of migrants from first, second and third generations" and "Migrants offer a richness to Australian church life."[30] Philip Hughes demonstrates Christian immigrants' impact on Christian denominations in terms of numerical growth and decline trends: "The immigrant numbers can account for most of the growth in Christian denominations between 2001 and 2011… While immigration accounts for most of the growth in some Christian denominations, it has stemmed the decline in others. It made a significant difference to the rate of decline in the Uniting Church, reducing the potential decline between 2001 and 2011 of 17.4 percent to an actual decline of 14.6 per cent."[31] This implies that "if it was not for continuing immigration,

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[29] SBS news video, which was broadcast in December 2016: "Keeping the faith: how migrants are reviving Christian churches". https://www.sbs.com.au/ondemand/video/835939395504/keeping-the-faith-how-migrants-are-reviving-christian-churches Accessed October 2020.

[30] Ruth Powell with the NCLS Research team, NCLS Research Fact Sheet: *An Australian Church for All Nations* (Catalogue Number 01.10.03.04), 2010.

[31] Phillip J. Hughes, "The Impact of Recent Immigration on Religious Groups in Australia", *Pointers: Bulletin of the Christian Research Association*, Vol 22, No 4 (2012), 2,3.

many Christian denominations would be declining far more rapidly than the Census indicates that they are."[32] The face of Australian Christian communities has been changing considerably not only because of the decline of mainline denominations but also because of the growing numbers of CALD churches and faith communities.

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[32] Phillip J. Hughes, "Immigration and its Continuing Impact on Religion in Australia," *Pointers: Bulletin of the Christian Research Association*, Vol 27, no. 4 (2017), 2.

2. Responses from the Australian Churches and the UCA

2.1. Findings of the NCLS Surveys 2001 - 2016

With an increasingly culturally and linguistically diverse (CALD) population in Australia, it's important to see how this is being reflected in the life of the Australian church, and how the church has responded to this multicultural reality. Recognising Australia's changing cultural profiles in local and national levels, some mainline churches have developed various multicultural ministries in their local congregations and denominations.

More than a third (35%) of Australian churches in 2016 NCLS Survey said they were involved in migrant ministry, with 7% heavily involved, 20% some involved and 8% taking first steps in ministry to migrants. Two in ten churches either didn't have the resources to undertake such ministry (9%) or were not involved for other reasons (11%). Almost half of all churches (45%) claimed that ministry towards migrants was not a priority in their area.
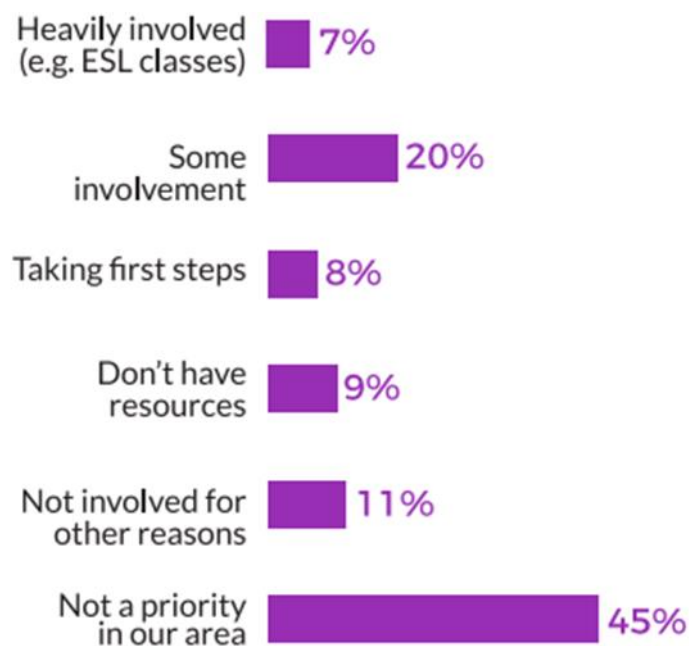
Source: 2016 NCLS Operations Survey (n=2,287 churches).

This has increased significantly since 2001 (17%) as shown a graph below from the NCLS's 2001, 2006, 2011 and 2016 Operations Surveys.

2016
35%

2011
29%
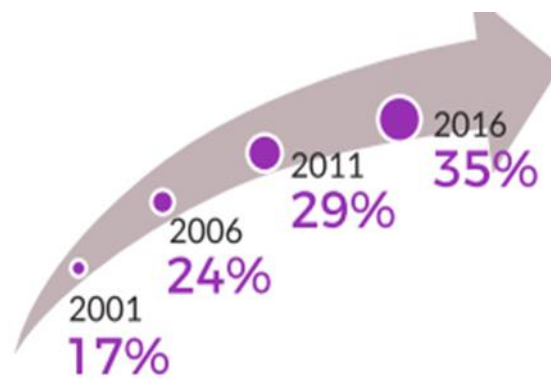
2006
24%

2001
17%

Source: 2001, 2006, 2011 and 2016 Operations Surveys (n= 2,287 churches in 2016).
* Results may not be entirely comparable due to a wording change from 'ethnic ministry' in 2001 and 2006 to 'migrant ministry' in 2011.

In the 12 months prior to the 2016 NCLS, 44% of local churches had provided support to recently arrived migrants. The most common forms of support were offering friendship or hospitality (32% of churches) and material aid and assistance e.g., food, clothes, furniture, household goods (28% of churches).

Friendship or hospitality	32%
Material aid (e.g. food, clothes)	28%
Help with legal processes	12%
ESL classes	10%
Help with accommodation	9%
Help in gaining employment	7%
Help with shopping, gardening, cleaning	6%
Other	4%
Interpreting service	3%
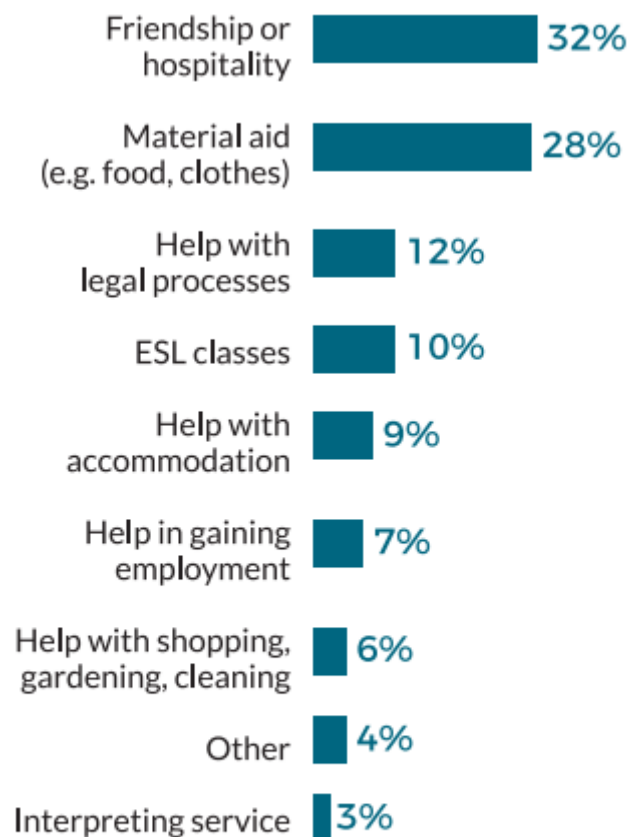
Source: 2016 NCLS Operations Survey (n=2,289 churches).

2.2.   **Responses from the UCA**

> *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 groups to its life (We are a multicultural Church, 1985).*

When it comes to the Uniting Church in Australia (UCA), the Assembly has responded to its increasingly multicultural contexts by adopting key three statements and accompanying policies. In 1985 the 4th Assembly of the Uniting Church in Australia declared the UCA to be a multicultural Church.[33] 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.[34]

Since 1985, there have been significant developments both nationally and locally in areas including structures, policies, guidelines for admitting ministers from overseas, property sharing, multicultural activities, ministerial training, and multicultural education etc..[35]

Acknowledging that 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, the UCA adopted the document, *A Church for all God's People*[36], as a vision statement, and renewed the Church's commitment to be a multicultural and cross-cultural community. The statement outlines the biblical underpinnings for a multicultural church and identifies key principles for building a cross-cultural community. For the triennial period of 11th Assembly and onwards, further resolutions and polices were developed to reshape related multicultural practices including 'National Property Policy' [37]and 'National Conference Guidelines'.[38] UCA's National Conferences are: Tongan, Fijian, Samoan, Niuean, Indonesian, Filipino, Chinese, Tamil, Korean, Middle Eastern, South Sudanese, Vietnamese, Ibero-Latino

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[33] https://assembly.uca.org.au/mcm/resources/assembly-resolutions-and-statements/item/1688 -we-are-a-multicultural-church

[34] See paragraphs 5 to 9.

[35] For in-depth discussion of these developments from 1985 to 1999, see Sophia Nancy Ng-Vaitkus, *Is the Uniting Church in Australia Becoming Multicultural? A Case Study With Special Attention To Victoria* (Th.M. Thesis, Melbourne College of Divinity, 1999); Julia Louise Pitman, *Sea Of Faces: The Development Of Multiculturalism In The Uniting Church In Australia* (Thesis, University of Adelaide, 1997).

[36] https://ucaassembly.recollect.net.au/nodes/view/198

[37] https://ucaassembly.recollect.net.au/nodes/view/412

[38] https://ucaassembly.recollect.net.au/nodes/view/408

(Spanish and Portuguese speaking). Whilst not formally, National Conferences UCA has developed relationships with some CALD Faith Communities from 36 partner churches in the Pacific, Asia and Africa (Zimbabwe and South Sudan).

Arising from those statements and giving shape and purpose to them for the sake of our faithful witness in word and deed, *One Body Many Members: Living faith and life cross culturally* was adopted by the 13th Assembly in 2012 in Adelaide. Calling upon the Uniting Church in Australia in all its settings to be a true multicultural church, the statement identifies the characteristics of such a church and provides the Church with the 16 marks and practices of living out this commitment in all aspects of its life together.[39]

1. WORSHIPS AND ACTS OUT ITS FAITH IN THE CREATOR GOD through Jesus Christ who binds people of all races, ethnicities, cultures and languages.
2. RECEIVES and EMBODIES CULTURAL AND LINGUISTIC DIVERSITY AS GOD'S GIFTS
3. SPEAKS TRUTHFULLY to confess its sins of racism and to repent and refrain from discrimination and bigotry
4. EMBRACES THEOLOGICAL RICHNESS AND DIFFERENCE
5. PARTICIPATES IN THE MISSION OF GOD walking humbly with all peoples
6. PRACTICES INCLUSIVE MINISTRY
7. WORKS IN RACIALLY JUST STRUCTURES
8. ENGAGES IN PROPHETIC ADVOCACY
9. VALUES AND DEVELOPS INTENTIONAL MULTILINGUAL MINISTRIES
10. DEVELOPS MULTILINGUAL RESOURCES IN FIRST LANGUAGES
11. IS COMMITTED TO EDUCATION AND FORMATION FOR DISCIPLESHIP that embraces diversity
12. ENGAGES IN EVANGELISM, AND NEW CHURCH DEVELOPMENT
13. PROVIDES MINISTRY AND LEADERSHIP TRAINING APPROPRIATE TO ITS DIVERSITY
14. PRACTICES FAITHFUL AND EQUITABLE STEWARDSHIP by using the financial and property resources of the Church for the empowerment of all

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[39] https://assembly.uca.org.au/obmm

15. PRACTICES AFFIRMATIVE ACTION
16. MONITORS ACTION AND PROGRESS IN ITS CROSS-CULTURAL LIFE

In its accompanying proposal for implementation, all of the UCA's inter-related councils are expected to account regularly to each other for progress in implementing these key marks. Based on 681 respondents to the Assembly national survey, Tony Floyd concludes that "[t]he tasks of speaking, living and catching the vision declared by the Uniting Church 'We are a multicultural Church' (1985) has progressed through the first decade of the twenty-first century in increasingly informed ways…Not without difficulties. Not without very painful and hurtful periods".[40]

In his 2015 message for the 38th Anniversary of the inauguration of the Uniting Church in Australia, just before stepping down from the role as UCA President, Rev Prof Andrew Dutney said:

> "God is calling us to be a church which is culturally and linguistically diverse at its core – not essentially British with add-ons from other cultures. The church is called to be "a body within which the diverse gifts of its members are used for the building up of the whole" (The Basis of Union, paragraph 3) and that includes the "diverse gifts" showered upon us through being a multicultural church."[41]

The 14th Assembly in 2015 received the report, *'Space for Grace - living in the 'grace margin' in respectful, empowering and inclusive decision-making,'*[42] a resource for respectful conversations which embrace our full cultural diversity.

In November 2016, the Assembly Standing Committee approved a revised STANDARDS FOR THEOLOGICAL EDUCATION AND FORMATION: PHASE 2 FOR ORDAINED MINISTRIES and "for ministry in multicultural and multifaith contexts of the 21st century" all candidates for ordination as Ministers of the Word or Deacons are required to make progress in "embodying the Church's declarations that *We Are A Multicultural Church* (1985), *Living with the Neighbour Who is*

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[40] Tony Floyd, "Living Cross-culturally: Journeying in cultural and linguistic diversity," in *An Informed Faith: The Uniting Church at the beginning of the 21st century* (Morning Star Publishing, 2014), 266
[41] https://assembly.uca.org.au/news/messages/item/1716 -president-s-2015-church-anniversary-message
[42] https://ucaassembly.recollect.net.au/nodes/view/462

Different (2000), and *One Body Many Members, Living faith and life cross culturally* (2012)".[43]

In 2020 the Assembly Standing Committee approved a new three-year Assembly Strategic Plan (2020-2023), which was developed over a series of sessions with the Standing Committee and an online survey to which over 500 people responded. In it "Intercultural: Learn from and enable diverse cultural groups within the church to flourish together" is one of five pillars with the four action plans: Engage National Conferences, Develop A Vision for Intercultural Ministry, Collate and Publicise Language Resources, and Support Engagement of Congress with National Conferences.[44]

The Uniting Church declared itself a multicultural church in 1985 and has always encouraged and supported growth in cultural diversity across the Church. Now each Sunday across Australia, more than 200 CALD congregations gather to worship in languages other than English, with 49 different languages being used. Aside from these mono-cultural congregations which have a particular ethnic-racial makeup, there are many thousands of people from CALD backgrounds who participate in the life of already existing local Uniting Church congregations.

In June 2021, 16th Assembly has elected a second-generation Tongan minister, Rev Charisa Suli, as President-elect and NSW/ACT Synod has elected another Tongan minister, Rev. Faaimata (Mata) Havea Hiliau, as Moderator-elect in July 2021. These decisions are indicating that the UCA at its Assembly and Synod levels is acknowledging CALD members' significant contribution to the wider Uniting Church in its life, service and witness.

2.3.   Responses from SA Synod

On 31 January 1988, South Australian Synod's first 'migrant-ethnic' congregation, the Adelaide Korean Uniting Church, was inaugurated by the Mt Lofty Presbytery

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[43] The full document can be downloaded at https://assembly.uca.org.au/education-for-ministry/resources/ordained-ministries/

[44] https://assembly.uca.org.au/news/item/3147-asc-update-march-2020
https://uniting.church/assembly-strategic-plan-2020-2023/

and Rev Ian Tanner, Assembly President, was guest preacher.[45] In 2001, Chinese and Sudanese faith communities found their initial home for worship through the congregation of Maughan Uniting Church, and the Sudanese at Elizabeth. These are three CALD groups who were able to establish their own new faith communities through the welcome and friendship extended to them by local Uniting churches in South Australia.[46]

Initial multicultural ministry was established by the Adelaide North West Presbytery with the part-time employment of Mr. Ho and later Miss Audrey Cramond. This position later moved to the Synod.[47] As first Audrey and then Rev Scott Litchfield began to develop cross-cultural ministry with recent immigrants within the Synod, much of their focus was on building relationships with various CALD faith communities in South Australia. Most of these fellowship groups and congregations were not part of the Uniting Church.[48] Proceeds from the sale of a Uniting Church property enabled the Highbury Street Fund to start providing support for the education of CALD leaders of these churches in 2002.

In 1997, Ascot Community Uniting Church began a range of ministries to CALD people in the local community with the goal of becoming a more multicultural congregation. Its coordinator, Meryl Gemo, was appointed by the 2003 Assembly to the national reference committee as South Australian representative. Ascot Community congregation was also approached to become a Centre for Multicultural Ministry within Synod Mission Resourcing Network, both to provide this link with the Assembly and to offer other congregations a model of some ways in which cross-cultural mission and multicultural ministry can develop.

The Centre was established late in 2004 and officially functioning as of January 2005 with five roles: 1) Programs for outreach to people of culturally and linguistically diverse backgrounds as models for churches located within culturally diverse communities; 2) Develop cross-cultural and inclusive values and practices within an intentionally multicultural community as a pioneering model for congregational growth and life; 3) Provide a gathering point for multicultural ministry resources

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[45] Johnathan Barker, "*The Adelaide Korean Congregation Beginnings: A Personal Memoir*," Newsletter (Uniting History SA), September 2018, 2.

[46] David Houston, "*About CALD Ministries*," Newsletter (Uniting History SA), September 2018, 1.

[47] Grant Dunning, *A letter to Christa Megaw and members of the Highbury Street Fund committee* dated on 27 March 2011.

[48] Meryl Gemo, "Multicultural Ministry in the Uniting Church Presbytery and Synod of South Australia", 2009. Report paper.

developed by the Centre or collected from other sources; 4) Provide a coordinating point for the Assembly, Synod and related agencies and bodies in matters of multicultural ministry, and representation in selected key events; 5) Establish in conjunction with the MRN International Mission Officer, a periodical cross-cultural exposure and awareness-raising event.

By the time of 2006, there were one Indonesian faith community, one Korean congregation, one Tamil faith community, one international congregation, and three Sudanese groups.

At the Presbytery & Synod meeting in 2012, it was resolved to:

1. AFFIRM its identity as a belonging to a national multicultural church living its life and faith cross-culturally.

2. CALL on its staff, ministers, councils, boards, agencies, and congregations to reflect on the Assembly statements: We are a Multicultural Church (1985), A Church for All God's People (2006), and One Body, Many Members (2012), and use them to inform decision making and the shaping of the church into the future.

3. ADOPT the Affirmation: A Church for All God's People in order to assist, resource, and encourage the Synod and Presbytery, congregations, church councils, faith communities, agencies and ministers to live out faith cross-culturally.

4. INVITE all reporting agencies and groups to include reports on progress, learnings, and impediments to be addressed in their reporting to the Synod/Presbytery of SA.

In the Presbytery & Synod SA Strategic Plan: 2014 – 2018, the following two Key Directions were recommended for multicultural ministry development: Champion & develop our growing multi/ intercultural fabric & ministries; Develop the ability to discern the evolving social fabric and varied cultures of their local community.

As of 2021, there are a Korean congregation (Heaven's Spring UC and Adelaide Korean UC were amalgamated in 2020), a South Sudanese congregation (formerly Northern Suburbs Dinka-speaking Faith Community), an Asian background Second Generation congregation(launched in 2019) co-lead by an Anglo and a Second Gen CALD minister, a Zimbabwean Faith Community, a Burundian Faith Community (pending being recognised), a Fijian fellowship, a Sri Lankan fellowship, a Chinese fellowship, a Farsi-speaking Persian fellowship, three African fellowships and a

Tongan fellowship integrated within Anglo congregations respectively. More than ten intentionally intercultural Anglo Congregations with CALD members are active with some multicultural and cross-cultural activities and programs.[49] Six ordained CALD ministers (one African background, five Asian backgrounds including a Second Gen) are in congregational placements (four are ministering with five Anglo congregations) and a CALD minister from Asian background is in a Synod placement. Six CALD pastors (three African backgrounds, two Pacific Islanders and an Asian Second Gen) are exercising the Ministry of Pastor in two CALD congregations, three Faith Communities, and a Synod placement.

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[49] Official CALD congregations/faith communities and some intercultural churches in UCA SA are listed in the Synod website: https://sa.uca.org.au/cald/

3. Data from CALD & Intercultural Ministry Survey 2021

To gather data that may inform/guide the development of the Synod's CALD and intercultural Action Plans for the next several years, we conducted an online CALD & Intercultural Ministry Survey using the Survey Monkey from 1st March up until 1st June 2021. (Informed Consent Form and Questionnaire attached, Appendix I). The survey intended to provide members and leaders of UCA SA with an opportunity to describe their experiences of and attitudes toward the Uniting Church's commitment to becoming a multicultural and cross-cultural church. It was designed to investigate how Uniting Church congregational life, worship, and community ministries have been shaped by and have responded to the increasingly multicultural South Australian context. In particular, we wanted to listen to their neighbourhood experiences and collect data on the extent of intercultural awareness, activities/initiatives/programs, and connection they may have to CALD individuals and/or communities. By doing so, we aimed to assess UCA SA's progress in enacting/embodying its multicultural vision and Synod resolutions; to obtain a comprehensive picture of the state of Intercultural ministries in the UCA SA congregations; to identify the strengths, challenges and opportunities that may guide the church in shaping the future and implementing Synod's intercultural vision and strategy.

Demographics

The Survey was promoted through UC e-News, Presbytery Newsletters, and other Networks. Over three months, a total 55 members of UCA SA responded to the Survey. Of this number of responses, more male (58%) and lay people (53%) participated in the survey. No people under 36 years old responded. It needs to be noted that the survey does not give a statistically accurate picture of what is happening in intercultural ministry that is generalisable to those congregations which did not participate. Nevertheless, the survey provided some indication of trends, status, possibilities, and challenges. We believe the survey data should provide some stimulus to others.

Gender

Answered: 53   Skipped: 2
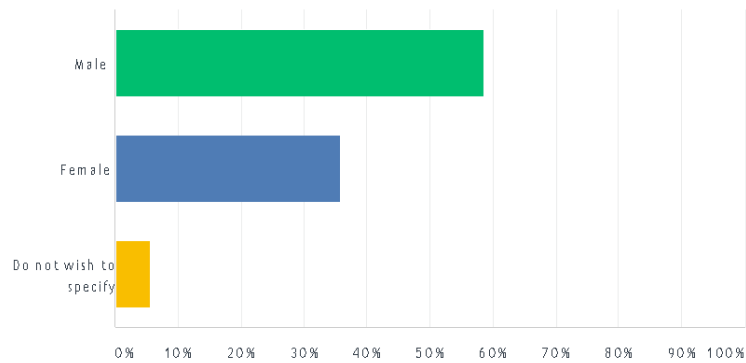
ANSWER CHOICES	RESPONSES	
Male	58.49%	31
Female	35.85%	19
Do not wish to specify	5.66%	3

Age

Answered: 53   Skipped: 2
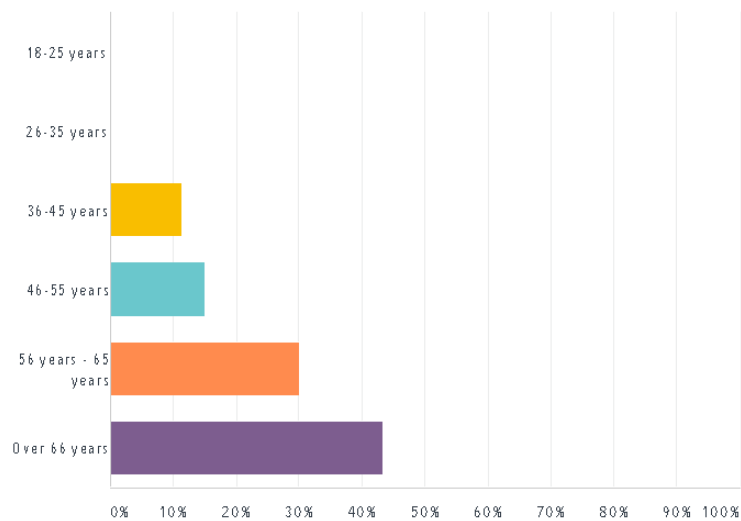
ANSWER CHOICES	RESPONSES	
18-25 years	0.00%	0
26-35 years	0.00%	0
36-45 years	11.32%	6
46-55 years	15.09%	8
56 years - 65 years	30.19%	16
Over 66 years	43.40%	23

Lay or Ordained?

Answered: 54   Skipped: 1
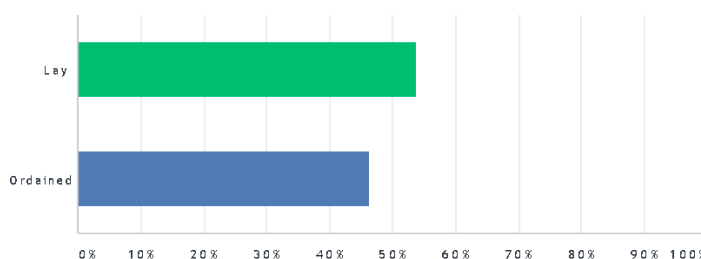
ANSWER CHOICES	RESPONSES	
Lay	53.70%	29
Ordained	46.30%	25
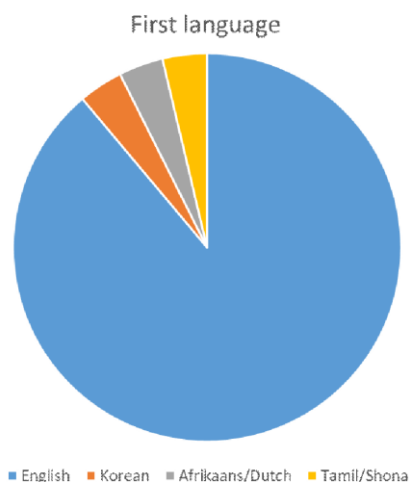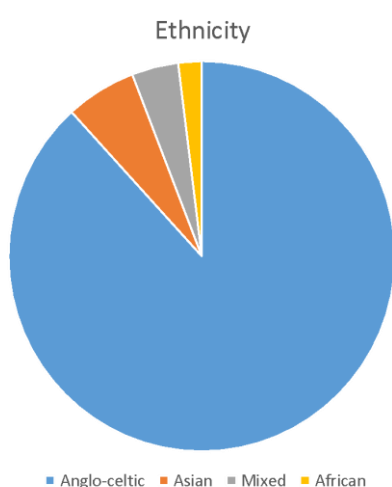
Of the 55 respondents, more than 90% identified themselves as Anglo-Celtic and English as their first language. Less than 10% identified themselves as CALD including Asian, African, and mixed. As to the make-up of their congregations/faith communities, more than three-quarters (78%) described them as Anglo-Celtic. 19% described them as multicultural[50], one % as CALD, and another one as Aboriginal.

Some Respondent's Comments

- We are still predominantly Anglo but now have small numbers from about 10 nationalities.

- Chinese 20%, Vietnamese 2%, Indian 10%, Peruvian 2%, Nigerian 10%, Anglo are the remainder.

- We are 50/50. 50% Anglo and 50% other.

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[50]The Survey didn't provide respondents with a specific definition for "multicultural church."

■ Anglo-Celtic(78%)   ■ Multicultural (19%))   ■ CALD (1%)   ■ Aboriginal(1%)
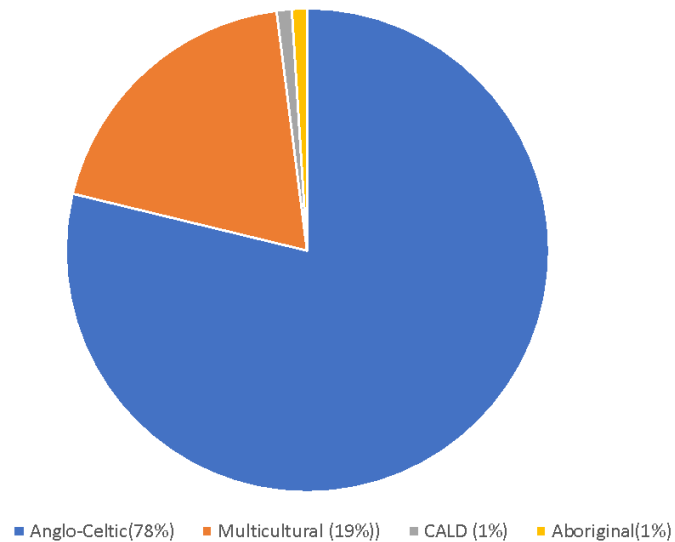
When asked "what type of community is your church situated in?" more than three-quarters (78%) of their congregations are in Urban/Suburban. About 14% are in Remote/ Rural and the remaining 8% in Regional. A significant number of respondents provided their churches' postcodes, and their locations are marked on the two maps below.

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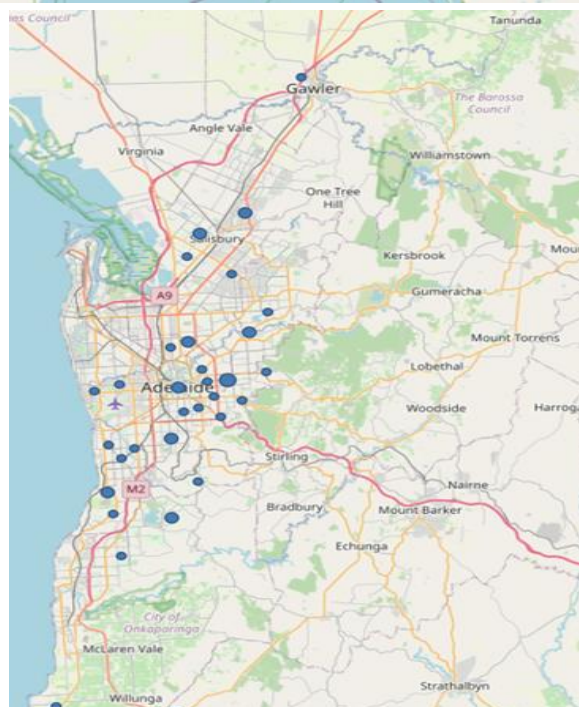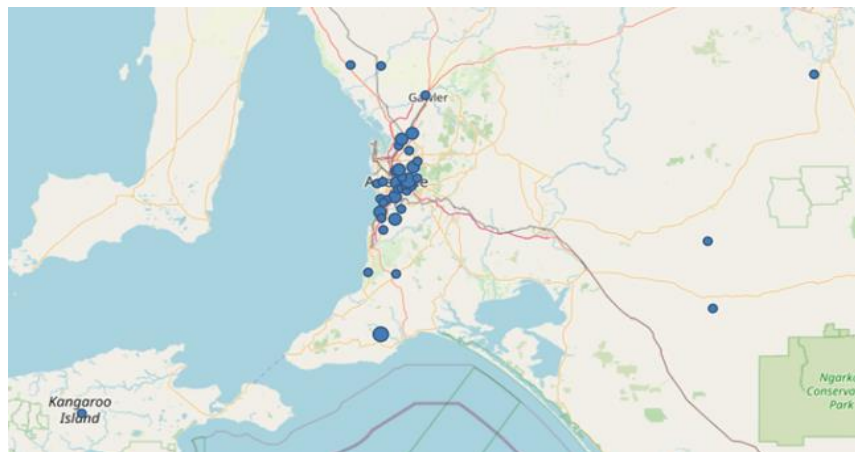
Support for the UCA's multicultural & Cross- cultural commitment

As shown below, most respondents (89%) strongly support the UCA's multicultural and cross-cultural commitment.
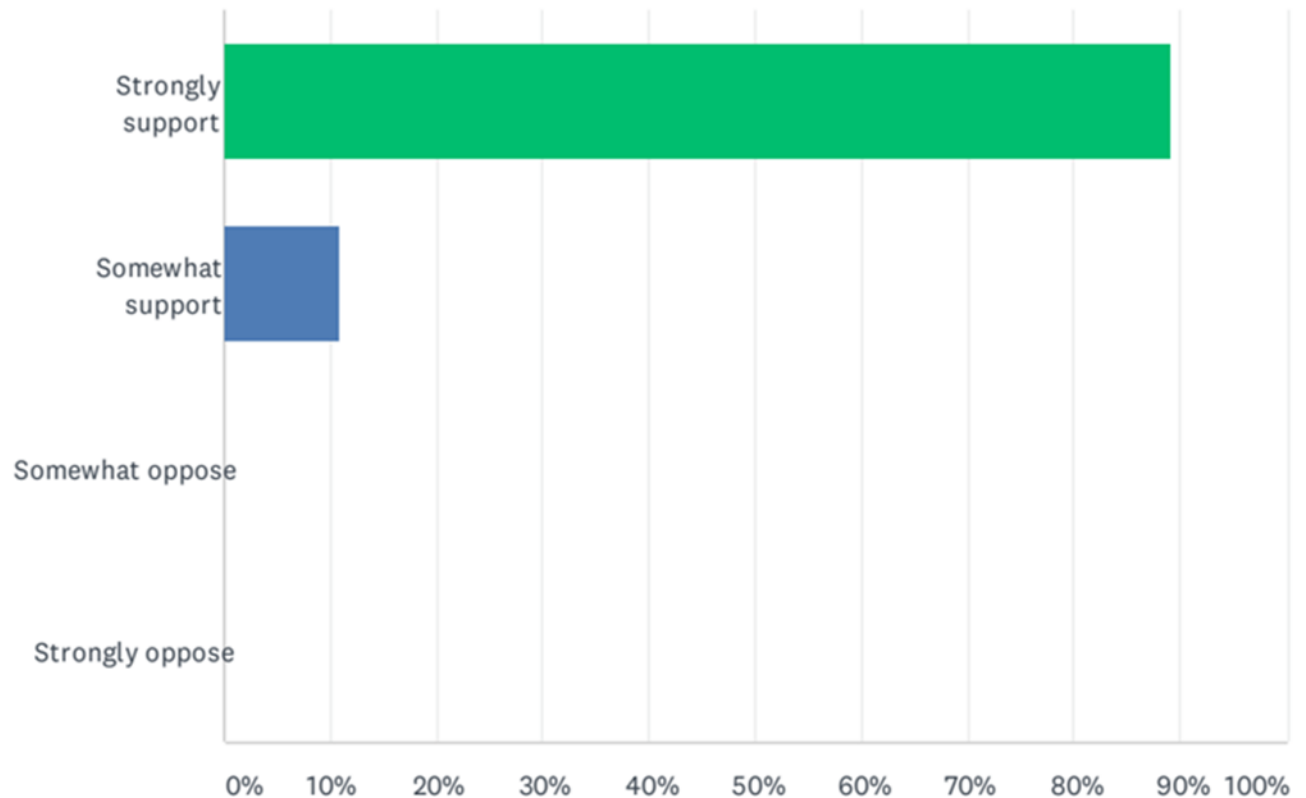
Embodiments of Key Assembly Statements

When asked, "To what extent have you (and your church council/congregation) reflected on the Assembly statements: *We are a Multicultural Church* (1985); *A Church for All God's People* (2006); and *One Body: Many Members* (2012), and used them to inform decision-making and the shaping of the church into the future?," more than half of respondents' congregations (68%) had not reflected and used three key Assembly statements on being a multicultural church. Some of them (9%) were not even aware of the statements.

It shows that there are gaps between the high level of support for the Church's vision of being a multicultural church and the actual extent of the implementation of the Church's statements and resolutions.
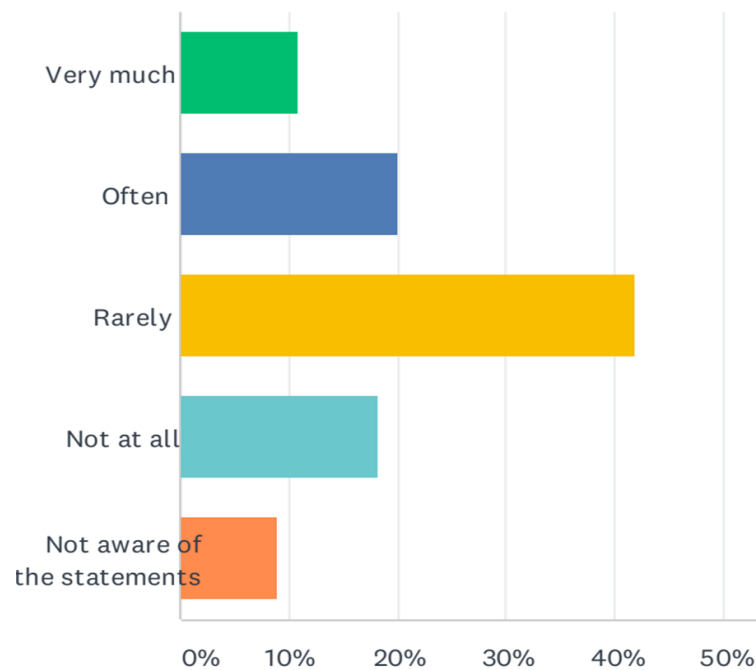
As a way of raising awareness and celebrating being a multicultural church, all UCA congregations are invited to observe 'One Great Sunday of Sharing' each year on the 3rd Sunday in July, commemorating the Assembly's declaration that the Uniting Church in Australia is a multicultural Church.[51] 58% responded they never observed. 25% observed some years and 15% once. Only 2% said they are observing every year.

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[51] The Assembly Standing Committee approved One Great Sunday of Sharing to be observed as a national multicultural Sunday of the Uniting Church in May 1998. Minutes of the CMM, 11-13 May 1998, 4-5.

One Great Sunday of Sharing

- Never 58%
- Some years 25%
- Once 15%
- Every year 2%
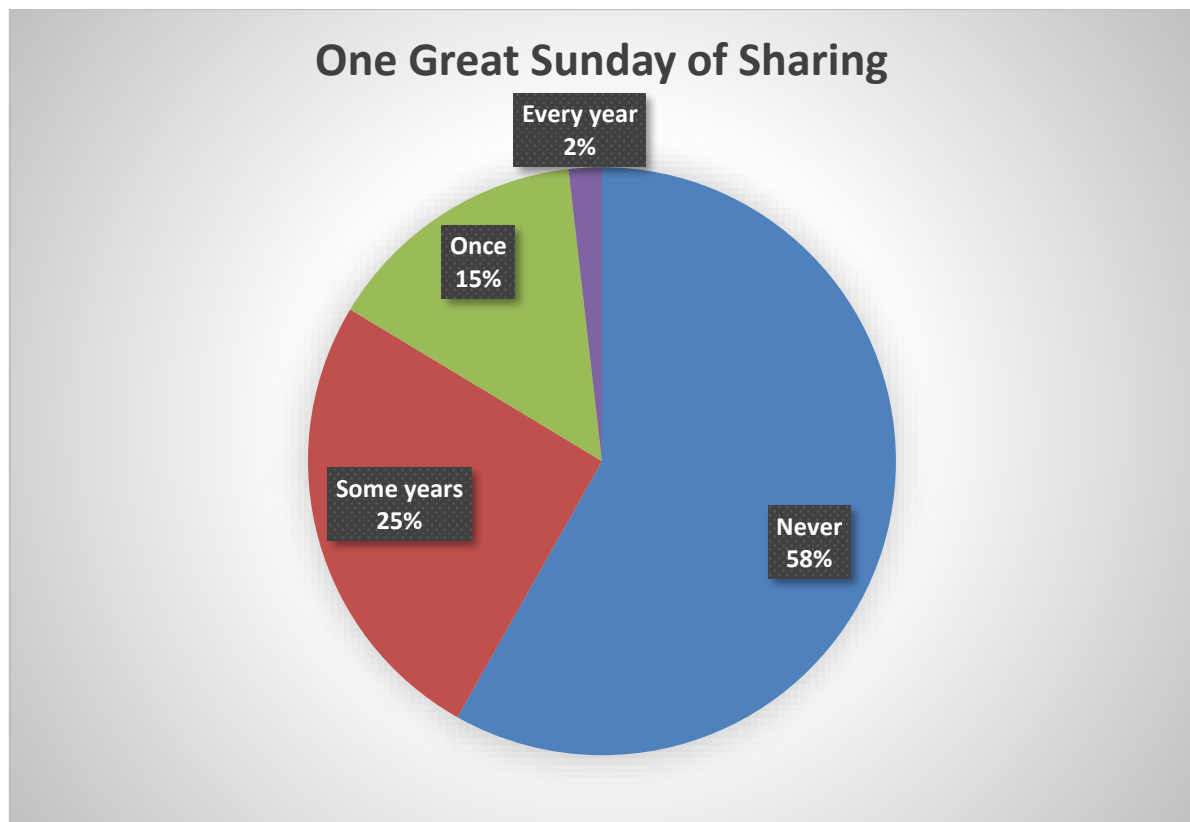
Progress of living faith and life cross-culturally

In the 2012 Assembly statement, *One Body, Many Members*, 16 marks of a multicultural church living its faith and life cross-culturally were identified. As to the question of "How would you assess the Uniting Church's progress in each area, on a scale from 1 (little progress) to 10 (much progress)?", participants are asked to offer their answers from their own experiences regarding their congregations and Presbytery/Synod/Assembly separately. As shown in the two tables below, respondents' assessments were different between two spheres.

	1 (LITTLE PROGRESS)	2	3	4	5	6	7	8	9	10 (MUCH PROGRESS)	TOTAL
Multicultural Worship	8.16% 4	22.45% 11	12.24% 6	8.16% 4	24.49% 12	10.20% 5	8.16% 4	4.08% 2	2.04% 1	0.00% 0	49
Embodies cultural and linguistic diversity	10.20% 5	18.37% 9	12.24% 6	12.24% 6	10.20% 5	16.33% 8	6.12% 3	8.16% 4	6.12% 3	0.00% 0	49
Repent and refrain from discrimination and bigotry	4.08% 2	0.00% 0	8.16% 4	0.00% 0	4.08% 2	18.37% 9	16.33% 8	18.37% 9	22.45% 11	8.16% 4	49
Theological richness and difference	6.12% 3	6.12% 3	10.20% 5	4.08% 2	12.24% 6	22.45% 11	10.20% 5	18.37% 9	6.12% 3	4.08% 2	49
Co-participation in the mission of God	4.08% 2	2.04% 1	12.24% 6	14.29% 7	14.29% 7	14.29% 7	8.16% 4	20.41% 10	6.12% 3	4.08% 2	49
Inclusive ministry	4.08% 2	4.08% 2	8.16% 4	4.08% 2	16.33% 8	14.29% 7	16.33% 8	12.24% 6	14.29% 7	6.12% 3	49
Racially just structures	4.17% 2	6.25% 3	4.17% 2	4.17% 2	20.83% 10	14.58% 7	14.58% 7	12.50% 6	10.42% 5	8.33% 4	48
Prophetic advocacy	6.12% 3	14.29% 7	8.16% 4	14.29% 7	14.29% 7	12.24% 6	8.16% 4	12.24% 6	6.12% 3	4.08% 2	49
Intentional multilingual ministries	24.49% 12	10.20% 5	18.37% 9	10.20% 5	10.20% 5	4.08% 2	8.16% 4	8.16% 4	6.12% 3	0.00% 0	49
Multilingual resources	28.57% 14	14.29% 7	20.41% 10	8.16% 4	6.12% 3	8.16% 4	6.12% 3	4.08% 2	4.08% 2	0.00% 0	49
Education and formation	8.33% 4	14.58% 7	10.42% 5	14.58% 7	8.33% 4	16.67% 8	4.17% 2	16.67% 8	4.17% 2	2.08% 1	48
Evangelism, New Church development	14.58% 7	22.92% 11	12.50% 6	8.33% 4	6.25% 3	12.50% 6	6.25% 3	12.50% 6	2.08% 1	2.08% 1	48
Leadership training	10.64% 5	14.89% 7	21.28% 10	10.64% 5	10.64% 5	14.89% 7	8.51% 4	8.51% 4	0.00% 0	0.00% 0	47
Equitable stewardship (financial and property resources)	6.38% 3	8.51% 4	14.89% 7	17.02% 8	10.64% 5	6.38% 3	12.77% 6	12.77% 6	4.26% 2	6.38% 3	47
Affirmative action	4.35% 2	19.57% 9	10.87% 5	8.70% 4	15.22% 7	15.22% 7	4.35% 2	13.04% 6	6.52% 3	2.17% 1	46
Monitors action and	10.42% 5	22.92% 11	16.67% 8	6.25% 3	8.33% 4	12.50% 6	8.33% 4	12.50% 6	0.00% 0	2.08% 1	48

Table 1: Progress assessments for Congregation

	1 (LITTLE PROGRESS)	2	3	4	5	6	7	8	9	10 (MUCH PROGRESS)	TOTAL
Multicultural Worship	4.88% 2	4.88% 2	9.76% 4	17.07% 7	9.76% 4	14.63% 6	17.07% 7	12.20% 5	7.32% 3	2.44% 1	41
Embodies cultural and linguistic diversity	2.44% 1	9.76% 4	14.63% 6	14.63% 6	7.32% 3	7.32% 3	17.07% 7	9.76% 4	12.20% 5	4.88% 2	41
Repent and refrain from discrimination and bigotry	2.44% 1	0.00% 0	4.88% 2	7.32% 3	7.32% 3	19.51% 8	17.07% 7	7.32% 3	26.83% 11	7.32% 3	41
Theological richness and difference	2.44% 1	2.44% 1	7.32% 3	12.20% 5	12.20% 5	9.76% 4	17.07% 7	9.76% 4	14.63% 6	12.20% 5	41
Co-participation in the mission of God	0.00% 0	0.00% 0	7.50% 3	17.50% 7	17.50% 7	7.50% 3	15.00% 6	10.00% 4	20.00% 8	5.00% 2	40
Inclusive ministry	2.44% 1	4.88% 2	4.88% 2	7.32% 3	14.63% 6	12.20% 5	19.51% 8	7.32% 3	19.51% 8	7.32% 3	41
Racially just structures	2.44% 1	2.44% 1	7.32% 3	9.76% 4	19.51% 8	9.76% 4	14.63% 6	7.32% 3	21.95% 9	4.88% 2	41
Prophetic advocacy	4.88% 2	2.44% 1	7.32% 3	7.32% 3	21.95% 9	12.20% 5	17.07% 7	9.76% 4	12.20% 5	4.88% 2	41
Intentional multilingual ministries	4.88% 2	9.76% 4	7.32% 3	7.32% 3	12.20% 5	12.20% 5	7.32% 3	19.51% 8	19.51% 8	0.00% 0	41
Multilingual resources	12.50% 5	5.00% 2	10.00% 4	10.00% 4	15.00% 6	10.00% 4	12.50% 5	15.00% 6	10.00% 4	0.00% 0	40
Education and formation	2.44% 1	0.00% 0	12.20% 5	14.63% 6	21.95% 9	12.20% 5	12.20% 5	12.20% 5	9.76% 4	2.44% 1	41
Evangelism, New Church development	4.88% 2	9.76% 4	12.20% 5	12.20% 5	17.07% 7	17.07% 7	7.32% 3	9.76% 4	4.88% 2	4.88% 2	41
Leadership training	5.13% 2	2.56% 1	17.95% 7	12.82% 5	15.38% 6	20.51% 8	10.26% 4	10.26% 4	5.13% 2	0.00% 0	39
Equitable stewardship (financial and property resources)	7.32% 3	4.88% 2	12.20% 5	7.32% 3	21.95% 9	12.20% 5	12.20% 5	12.20% 5	4.88% 2	4.88% 2	41
Affirmative action	2.44% 1	2.44% 1	14.63% 6	12.20% 5	14.63% 6	14.63% 6	9.76% 4	12.20% 5	14.63% 6	2.44% 1	41
Monitors action and progress	2.50% 1	5.00% 2	20.00% 8	7.50% 3	17.50% 7	10.00% 4	15.00% 6	5.00% 2	12.50% 5	5.00% 2	40

Table 2: Progress assessments for Presbytery/Synod/Assembly

When it comes to the progress assessments for Congregations, the overall average of 4.98 is lower than the middle (5.5) of the scale. (Table 3) The highest is "Repent and refrain from discrimination and bigotry" (7.04). The lowest is "multilingual resources" (3.43). At congregational level, respondents reported that they are on their way to living life and faith cross-culturally but moderately slow.

	Average	Q1	Median	Q3
Multicultural Worship	4.14	2	4	5.25
Embodies cultural and linguistic diversity	4.45	2	4	6
Repent and refrain from discrimination and bigotry	7.04	6	7	9
Theological richness and difference	5.76	4	6	8
Co-participation in the mission of God	5.76	4	6	8
Inclusive ministry	6.22	5	6	8
Racially just structures	6.17	5	6	8
Prophetic advocacy	5.12	3	5	7
Intentional multilingual ministries	3.94	2	3	6
Multilingual resources	3.43	1	3	5
Education and formation	4.90	3	5	6.5
Evangelism, New Church development	4.21	2	3.5	6
Leadership training	4.17	2.5	4	6
Equitable stewardship (financial and property resources)	5.21	3	5	7
Affirmative action	4.93	3	5	6
Monitors action and progress	4.27	2	3.5	6
Total	4.98			

Table 3: Average scales for Congregation

When it comes to the progress assessments for Presbyteries/Synods/Assembly, respondents scored 5.87, which is just above the middle (5.5) of the scale. As to Presbytery/Synod/Assembly, people assessed its progress moderately higher than that of their congregations. The highest is again "Repent and refrain from discrimination and bigotry" (6.93). The lowest is "Leadership training" (5.15). Overall, they feel that the UCA is moderately progressing in becoming multicultural church.

	Average	Q1	Median	Q3
Multicultural Worship	5.56	4	6	7
Embodies cultural and linguistic diversity	5.61	3	6	8
Repent and refrain from discrimination and bigotry	6.93	6	7	9
Theological richness and difference	6.49	5	7	9
Co-participation in the mission of God	6.40	4.75	6.5	8.5
Inclusive ministry	6.46	5	7	9
Racially just structures	6.32	5	6	9
Prophetic advocacy	6.00	5	6	8
Intentional multilingual ministries	5.93	4	6	8
Multilingual resources	5.25	3	5	7.5
Education and formation	5.76	4	5	7.25
Evangelism, New Church development	5.20	3	5	7
Leadership training	5.15	3.5	5	6.75
Equitable stewardship (financial and property resources)	5.41	4	5	7
Affirmative action	5.83	4	6	8
Monitors action and progress	5.58	3	5	7
Total	5.87			

Table 4: Average scales for Presbytery/Synod/Assembly

The following two tables show what factors they feel are contributing to their congregation's engagement and progress and what barriers are in the way of their congregations making greater progress in living life and faith cross culturally.

Factors contributing to progress

Inclusivity/open mindedness	30	54%
Committed leadership	26	46%
Hospitality	25	45%
Diversity & demographic change in the neighbourhood	23	41%
Gospel Imperative	17	30%
Working towards reconciliation with the First Peoples	14	25%
Being proactive/outreach and group activities	13	23%
Refugee work/supporting immigrants	13	23%
Shaping Church's future	13	23%
Awareness/education	10	18%
Diversity in leadership	10	18%
Property	10	18%
Missional priority/plan	10	18%
Intercultural/Interfaith programs/activities	7	13%
Other: Congregational members are involved in Circle of Friends; CALD staff have chosen to work in aged care as they miss their elders and have adopted the folk here as their elders.		

Table 5: Factors contributing to progress

Barriers preventing making progress

Aging congregation/lack of energy	21	38%
Homogeneity/dominant monolithic culture	18	32%
Language	17	30%
Local demographics/not a diverse area	17	30%
Theological difference (e.g. Assembly's decision on marriage etc.)	13	23%
Small community	11	20%
Reluctance to change/traditionalism/narrow-mindedness	10	18%
Discomfort	10	18%
Ignorance/lack of experience with diversity	10	18%
There are no barriers of which I am aware	9	16%
Apathy/lack of initiatives	7	13%
Not feeling concerned/not knowing this is an issue	6	11%
Rural area	6	11%
Hidden racism	6	11%

Other: Aging congregation struggling to maintain its own life and witness - not very likely to prioritise efforts in this direction; There is a fear and hesitation: will this just add more complexity to an already overwhelming complex church with so many priorities and directions: child safe, fledgling youth ministry, absent young adults ministry, finding church unity, establishing significant community connections, providing excellent weekly worship, Covid safe environments, online communities, church structures, gender issues, feeding the poor, leadership development, pastorally caring for ageing communities in a sensitive manner (including ministry at local nursing homes), environmental advocacy, good biblical teaching; To include specific progress with first/second/third gen CALD communities my head starts to hurt; Dementia can make it hard to learn new ways of looking at the world; It is too easy for Europeans to attempt to control.	6	11%
Ethno-centrism	5	9%
Fear	2	4%

Table 6: Barriers preventing making progress

Congregational Activities for Awareness-raising

Raising awareness of the changing multicultural landscape and CALD presence in the local context is often the first step that congregations can take in developing intercultural ministry. Our Uniting Church members and leaders were asked about some of ways they had sought to raise awareness of CALD ministry possibilities in ministry.

Prayers	31	55%
Preaching	26	46%
Music	24	43%
Speakers	21	38%
Bible Study	15	27%
Meals	14	25%
Combined worship	14	25%
Other (please specify)	13	23%
Combined events/activities	10	18%
Leadership training	9	16%
Visits to CALD churches or their events/activities	8	14%
Workshops	7	13%
Films	4	7%
Dance	3	5%

Table 7: Congregational Activities for Awareness-raising

As shown in Table 7, respondents' congregations had held some sort of activities designed to raise awareness about CALD ministries in worship or other activities associated with the church. Prayers (55%), preaching (46%) and music (43%) were the most used for raising awareness. 38% of the responding congregations had

invited speakers, 27% had had Bible Study, and 25% had had meals, combined worship with a CALD faith community. Less common were visits to CALD churches or attendances to their events/activities, workshops, and films. Visits to CALD churches would be effective but those activities are of greater challenge as people are required to take a step out of their 'comfort zones'. 5% of the congregations used dance.

Respondents were given the option of writing about other awareness-raising activities they were involved in. From 2005 until 2019 the Urban Mission Network in the Uniting Church Synod of South Australia invited experienced researchers and authors from Australia, the UK and the US to share their experience and insights. One of respondents commented: "Listening to CALD groups and individuals who are not part of the UCA and their comments on the face of non-representative leadership seen in the UCA".

Living together inclusively project

Payneham Road Uniting Church is an intentionally Inter-cultural Community where people from many cultures and countries come together in an attitude of welcome, encouragement and mutual learning. Our Church hosted a variety of programs aimed at bringing people of different cultures together in an attitude of celebration and hope. These included:

Chinese New Year and Australia Day

We celebrated Chinese New Year and Australia Day. We shared a meal of Australian food and foods from other cultures.

Harmony Day

We are encouraging people to share a meal with friends they know and people who live near them whom they have not had much to do with.

International Night

Congregation members will be cooking many different dishes from around the world with entertainment.

Source: http://paynehamroaduc.org.au/?page_id=19

CALD People's Involvement in Worship and Membership

When asked if they have had people from cultures other than their major culture involved in worship in their church or as members of their faith community in the past three (3) years, 80% said yes and 11% said no. As shown in the graph below, 44% have had a few and 40% five or more.
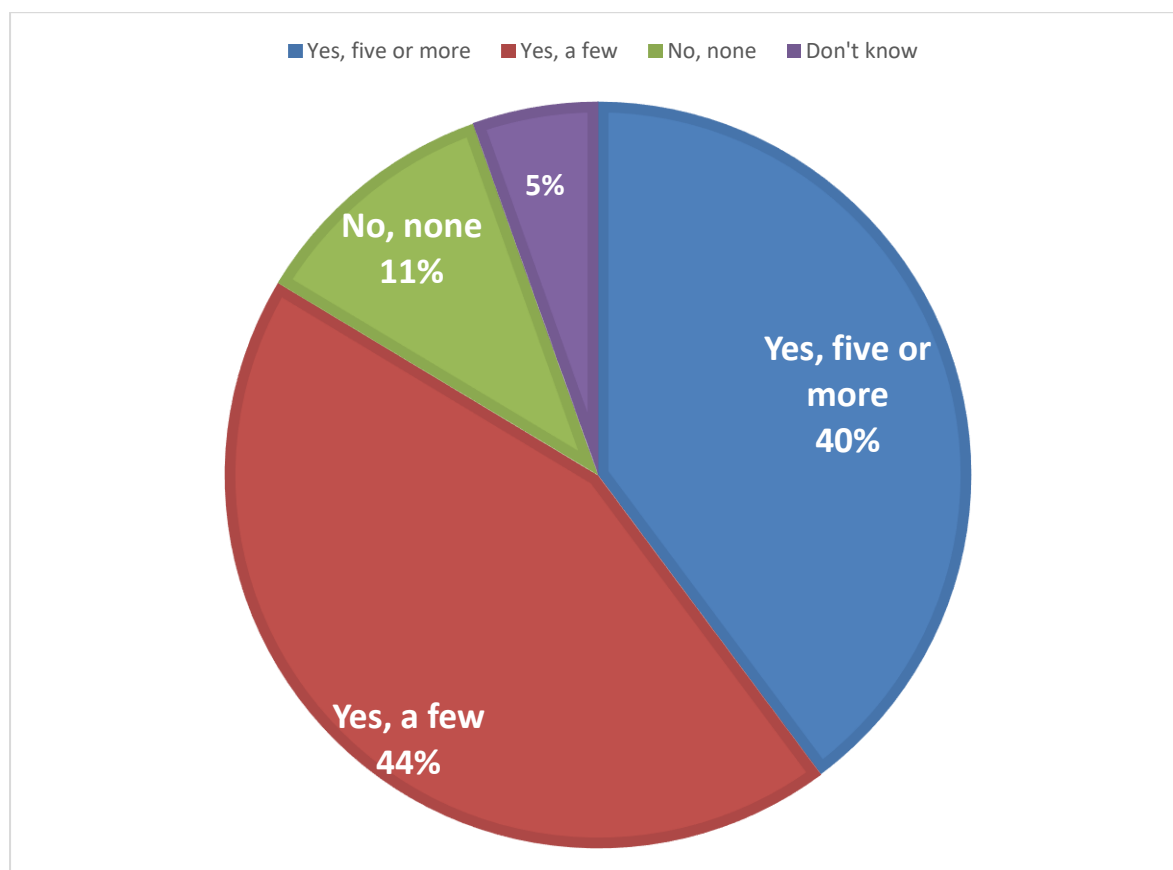
Involvement of CALD people in Worship and Membership

Congregational involvement of CALD People

The following question in the survey asked in what sort of ways their congregations involved CALD people who attended their Worship and/or became church members. More than half (54%) respondents' congregations offered hospitality and invited CALD people to participate in a service and/or leadership role. 43% of congregations invited them to speak or write about their faith and culture, to read the Bible or pray in a service in their own language, and to offer something from their cultural background in terms of music, dance or other forms of art.

Hospitality	30	54%
Invited them to participate in a service/leadership role	30	54%
Invited them to speak or write about their faith and culture	24	43%
Invited them to read the Bible or pray in a service in their own language	24	43%
Invited them to offer something from their cultural background in terms of music, dance or other forms of art	24	43%
Given support to activities of their cultural group	21	38%
Invited them to fellowship groups within the church	19	34%
Pastoral care and counselling	18	32%
Home visitation	15	27%
Other (please specify)	14	25%
Invited their help in engaging other people from their cultural background	13	23%
Invited them to form their own CALD fellowship group(s) within the church	11	20%
Invited their involvement in some other way (please describe)	10	18%
None of the above	6	11%
Introduced them to other CALD faith communities in the Uniting Church	3	5%

Table 8: Congregational Activities for CALD involvement

Other comments written in the surveys:

- Music and dance invitations and use of our traditional music instruments
- Some have been part of the worship team.
- Youth Group
- We have moved from a process of co-design, where each group and their leaders, help to articulate the aim, process and contents of meetings and worship; Bible passages are read in different languages and prayers spoken in individual languages."
- Deliberate focus on our multi ethnic members leading/ sharing in worship"
- Members of the CALD community were invited to attend conferences, act as speakers in workshops or inter-cultural meetings
- A Burmese group used our hall, for free. Many attended our English service too, and their children were part of our children's ministry. There was a split in the group and it became unsustainable. Two families still attend our service, but the rest joined in with another Zo fellowship. One man used to sing on our music team after the split, but work prevented him attending the midweek practice.
- Until recently, we ran a sewing group for migrants and an English class. Migrant families attend our playgroup
- Children's ministry; employment - paid and Work for the Dole, regular support for a member-initiated mission in that person's country of origin; on-going support for extended family members in their education in COB

While it is evident that many congregations seek to involve CALD people in their worship and activities, there is a danger of tokenism. Without appreciating their diverse gifts and engaging deeply below the "cultural iceberg", just involving them on the surface, be it food, dance, and music, can make us 'cultural-consumers' rather than 'cultural-learners'. A CALD minister shared his experience:

> After attending an Intercultural Service of Celebration in which ten languages were used for the liturgy and the songs of six nations were sung for praise, one member of the CALD congregation asked me a bitter question: "Is this service for God, or for Anglo people who are entertained by songs and dances performed by us?"

This story illustrates another danger of putting CALD performance on display for the "entertainment" of the Anglo audience. Adding CALD elements to the worship or event can be superficial unless there is a genuine intention to build and deepen relationships with an intercultural humility and sensitivity.

Congregational engagement with CALD Faith Community

There are three spheres in which congregations may be able to engage CALD people: CALD individuals/group(s) within the congregation, CALD congregation/faith community within Presbytery/Synod, and CALD Faith Community within the neighbourhood. Also there will be a great variety of ways and forms this may take.

The Survey asked if their congregation has had any engagement with a CALD group(s) in three areas respectively in the past three years.
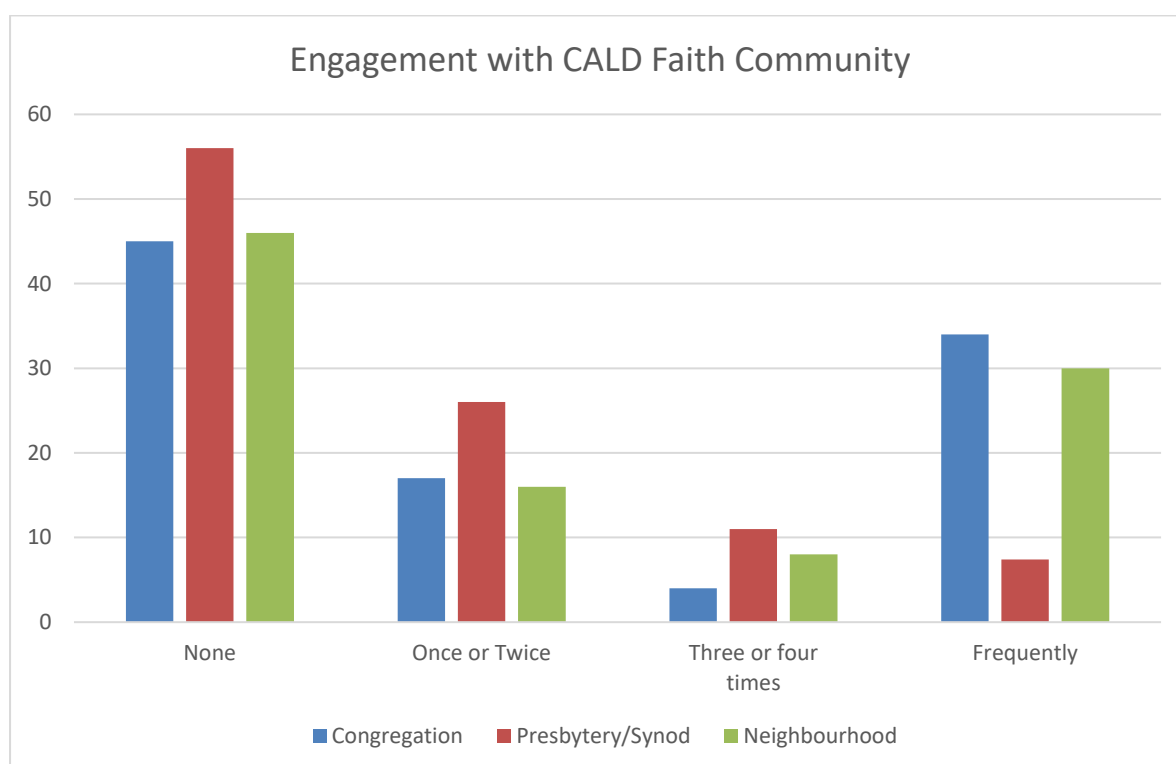
Within the life of their congregation, more than half reported that they engaged with a CALD faith community either frequently or at least once. But within their Presbytery or Synod, there was not much engagement with CALD faith communities. Compared to their engagement with CALD faith communities in neighborhoods, there was less engagement in the life of Presbytery or Synod.

Respondents' comments

- They are a part of our community, we give opportunity to lead on all levels from worship to church council and all activities of the church. In fact I cannot think of one area where we are not multicultural.

- It has been welcomed by both 'groups' within the congregation to assist in inclusivity within the congregation.

- The process of trust and intentionality seemed to work well between the different groups, yet was very much halted by the Covid-lag. Now we are seeking new ways of exploring building relationship

- We would love to have this more often but as the Anglo congregation does not have a minister, and those interested to work towards meeting neighbours are stretched or overworked, it seems to be quite limiting for this type of initiative.

- Cleaning and planning of resources for children, now we are hoping to find some play -equipment for the many children in a very poor neighbourhood

- Via members of our church who volunteer with refugees and new migrants

- Through the minister predominantly

- Not a 'separate' group – CALD people are members within the congregation

- Engaged UAICC congregation, Chinese Presbyterian Congregation, Church of South India congregation, Dinka congregation

- There's a balance that needs to be made between highlighting the difference and celebrating what brings us together.

- Small numbers. Gradual progress.

- Through our community connections program.

- African Australians have moved to Regional cities. Philippine Australians are mainly Catholic.

- Provide accommodation for other denominational congregations to meet

Outreach programs for CALD people in Neighbourhood

As shown below, English classes and Playgroup for kids and mums are the most common outreach programs in the neighbourhood and local community. No activities for cross-cultural evangelism were ticked except a comment written by a respondent: we have a sport program, bible study and cross-cultural evangelism for youth ministry.
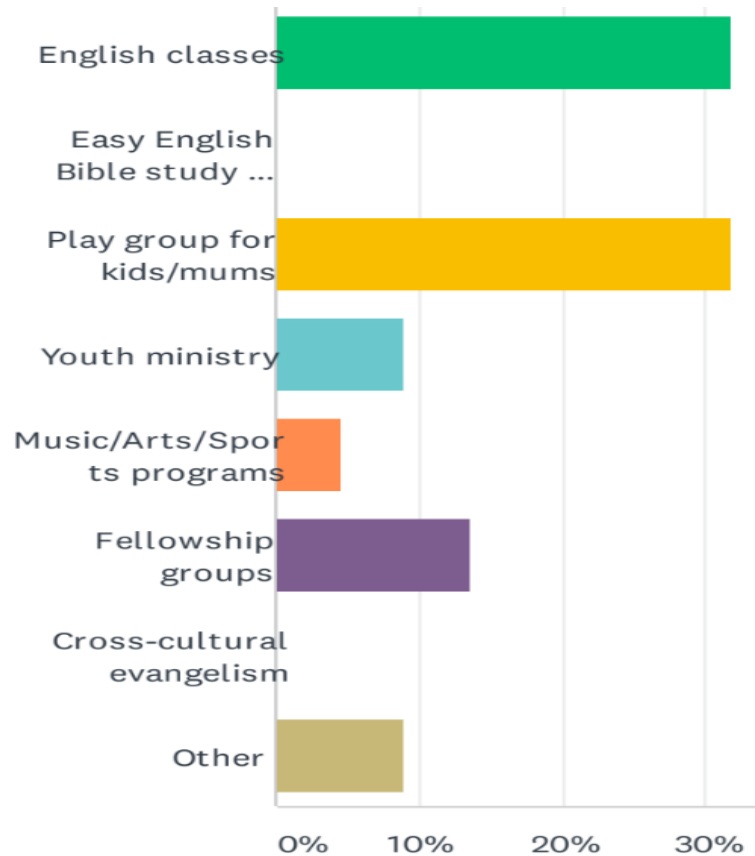
Respondents' comments

- We have migrant families attend playgroup and our music and dance school
- We have a large group of Chinese people who engage with our Mainly Music program on a weekly basis
- Occasional interfaith events
- Our major engagement has been with a Muslim group celebrating Ramadan and other festivals in our premises
- Japanese Playgroup meets weekly with great enthusiasm
- Financial support for needs of communities/families in country of origin; support for mission community set up by CALD member in that person's country of origin; well-being group with interpreter x 3 per year
- We have many groups that many local CALD people attend and enjoy but they are for all people rather than focussed on people from any 1 cultural background
- We have a Cafe and a Gym both are significantly Multicultural
- Youth ministry: we have a sport program, bible study and cross-cultural evangelism
- We have a large group of Chinese people who engage without Mainly Music program on a weekly basis
- Occasional interfaith events
- Our major engagement has been with a Muslim group celebrating Ramadan and other festivals in our premises
- Japanese Playgroup meets weekly with great enthusiasm
- Financial support for needs of communities/families in country of origin; support for mission community set up by CALD member in that person's country of origin; well-being group with interpreter x 3 per year
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- We have a Cafe and a Gym both are significantly Multicultural
- Youth ministry: we have a sport program, bible study and cross-cultural evangelism

International Community Group

at Modbury Uniting Church

A weekly International Community Group provides safety and support to CALD members of the community including tuition in English language, driving and citizenship test preparation and sewing skills.

Planning began in August 2003 to commence a support group for Sudanese refugee women and their preschool children. In February 2004 a small group of enthusiastic volunteers welcomed 12 apprehensive Sudanese women and thus began a program that has continued to run and support hundreds of refugees and new arrivals from a myriad of different countries. The program has had many changes and has developed in different ways but continues to support people who were born overseas and have now made their home in Australia.

We have a team of more than 20 volunteers who give of their time and talents on a weekly basis. The program has volunteers who are involved in the English conversation, reading and writing groups, volunteers who assist in the sewing area, the creche volunteers, the kitchen volunteers, the administration volunteers and those volunteers who set up and clean up after the morning to name a few.

The average attendance is 20 (23 adults in 2020, 28 adults and 5 children in 2019). The participants come from various countries including China, India, Sudan, South Korea, Afghanistan, Italy, Iran, East Kurdistan, Bangladesh, East Turkistan, Japan, Poland, Albania, and Ethiopia. A number have been in Australia for years and only now find their English is not adequate to move into employment or study, others are new arrivals with little or no English. Some have been able to move on to employment, others learn how to sew, a number have had instruction on learning the ins and outs of the Citizenship test, others get help with navigating the computer to learn for Driver L's, others need help and advice with financial matters others seek information for a variety of reasons

A special time of every Tuesday is when we meet for morning tea and the children join in. This is a time to socialise and catch up with each other over a cuppa tea and enjoy some "goodies".

[Before COVID] During the year we celebrate Harmony Day in March with a shared lunch when we enjoy foods from various countries. Our Christmas celebrations also include a shared lunch as well as a mini concert where we enjoy hearing songs performed by some of the participants.

Excerpts from 2019, 2020 and 2021 Annual Reports

Some Positive Lived Experiences of Engagement

"Great to see and encouraging for us hear their story of faith from African congregation"

"Our congregation is about 70% Anangu. They have major cultural and linguistic issues with the dominant culture which they are dealing with themselves. Many Anangu seem open to other cultural groups - many of our folk really enjoy attending a Pentecostal Indian church that meets at night on Sundays. Our folk enjoy being part of Aboriginal and Pacific Islands Christian Community (APICC)."

"People of CALD background are an integral part of our congregation's ministry…I personally loved it, my people are blessed by it and it has given our church life and hope. Multicultural, intercultural is simply a way of life for us."

"Interest shown in our (African) way of worship. Kneeling at Holy Communion. Drum and rattle players' Choral music. Our way of preaching."

"Building relationship with the Dawoodi Bohras Muslim group has been enriching to us all."

Glengowrie Uniting Church has welcomed several people form diverse cultural settings. We are a congregation who are open to accept and welcome all God's family.

1) a Chinese woman regularly worshipped with us some years ago when she was in Australia supporting her high school son.

2) A Malaysian woman worshiped with us 4-5 times per year when she visited Adelaide until COVID has restricted her travel.

3) In 2004 our congregation sponsored a South Sudanese Family to come to Australia as Humanitarian refugees. The South Sudanese family comprised a widow with her four children aged between 5 and 18. When the family arrived in Australia the congregation donated clothing and household goods to set them up. The family regularly worshiped with us for many years. We watched the children grow from primary school to high school to university. Their mother trained as a Aged Care worker. Now their children have professional jobs. Two of the children live interstate and the other two are busy with work here in Adelaide. The mother now works most Sundays at an Aged Care facility. The family are still part of our congregation and are warmly welcomed on the occasional Sunday that they are able to attend. The family have bought a home in Adelaide. Pastoral ministry continues with the family in a wonderful experience of mutual care and support.

4) Currently an Indian couple worship with us. The Indian couple came to us of their own initiative. They are skilled migrants. They quickly found work. They have helped us with technology. They have bought a house. They are on the church morning tea roster. They participate in the life of the congregation.

(Written by Rev Christine Ostle)

Some Negative Lived Experiences and Frustration

"The arrangement was made but the expected people didn't arrive."

"Disappointing that this is a missed opportunity: I understand that my Church does not see any Cross-cultural mission possibility even though there is a significant number of overseas people living and working locally. Not recognised as a mission opportunity."

"There is a fear and hesitation: will this just add more complexity to an already overwhelming complex church with so many priorities and directions: child safe, fledgling youth ministry, absent young adults ministry, finding church unity, establishing significant community connections, providing excellent weekly worship, Covid safe environments, online communities, church structures, gender issues, feeding the poor, leadership development, pastorally caring for ageing communities in a sensitive manner (including ministry at local nursing homes), environmental advocacy, good biblical teaching. To include specific progress with first/second/third gen CALD communities my head starts to hurt."

Shared use of Property with CALD Faith Community

Among 55 respondents, 17 people (30%) said that their congregations have a CALD faith community who are worshipping at their church premise. But only six of them said that their congregations are engaging with those CALD groups undertaking any combined/shared activities. Some of them commented on their engagement:

- Meetings about how to look after the property and how to take turns are working well and the way this good relationship had been built seems to work well for all.

- We have a 70-year partnership with the Hungarian congregation.

- We had this two years ago. They didn't pay rent. We looked for ways to share in ministry with them.

- Limited engagement but worth while.

- Infrequent at a group level. Leaders communicate.

- Joint services are happening about 3 times a year, the Burundians are increasing in confidence and participating more.

- The relationship has been good since it began. "You were the only ones who cared about us." It continues to grow.

In the process of research, we were able to identify more than 20 Uniting Church congregations in South Australia have a CALD group meeting for worship at their church premise. Rather than any form of shared ministry, a shared use of property is the main connecting point with CALD community, and it can/should be taken as opportunities for forming relationships with them.
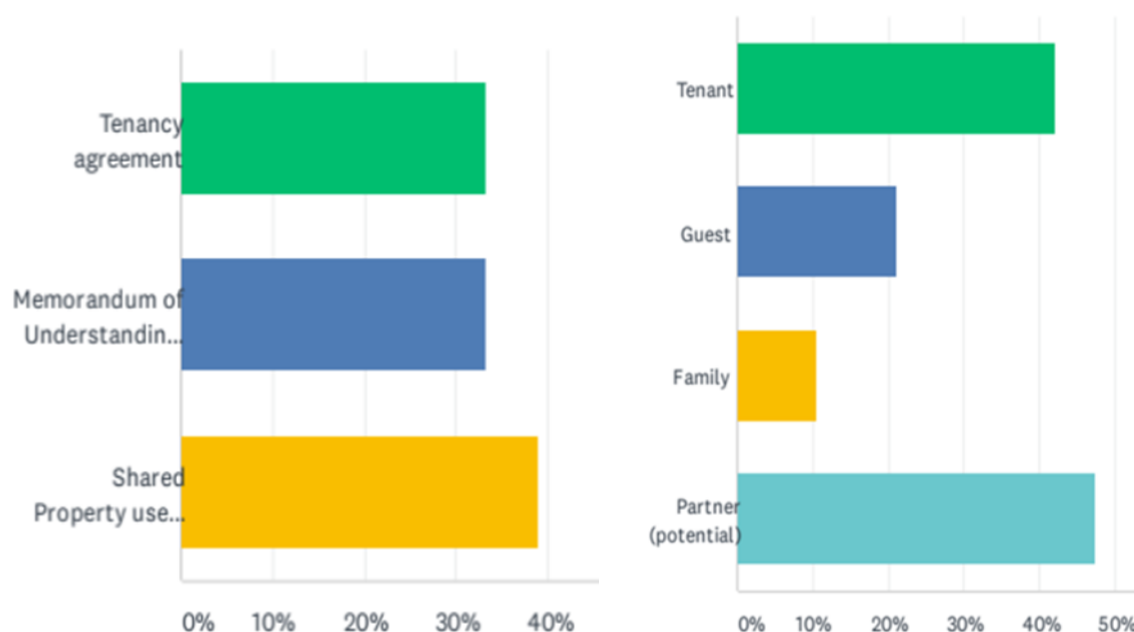
The above left graph shows the type of relationships that participating congregations have with CALD faith communities who are meeting for worship at their church property. 'Tenant-Landlord' type of relationships are still dominant. Right graph shows how respondents see "them". It's encouraging to hear that some are seeing them as 'family' and many are seeing them as a potential 'partner' but still a majority of respondents see them as 'tenant' or 'guest'.

Congregational Action Plan

30% of respondents said that their congregations have action plans or projects for CALD and intercultural ministry. Some of them wrote what theirs are:

• Resume and expand English classes and ministry to new migrants and refugees
• Multi-lingual Alpha course
• Combine worship with a group from Africa
• Regularly include other languages in worship and our CALD members in services

• The process reflection and discussion to understand what a faith community within the UCA would look like; if this would be a reciprocal process of cultural awareness for all cultures (versus the one-way street model) and what the reasons for being part of the UCA / staying separate will be for a community who are diverse in their regard of cultural identity.

• Linking with the African congregation

• We have an Indian couple and a South Sudanese family who are active members of our church

• We seek to minister to a range of Aboriginal people, including English speaking groups and Pitjantjatjara, Yankunytjatjara, Ngaanyatjarra people. We also are part of the Aboriginal and Pacific Islander Christian Community. We have good relationships with a number of multicultural ministries. We also appreciate support from the Korean Uniting Church Congregation.

• Ongoing inclusion of people from different nationalities in all aspects of our church life but not as a separate group

• We currently share a space with an Eritrean Orthodox community. We seek to have shared occasions (a little stymied through COVID). We've also done some inter-faith (and intercultural) events

• We have just started the gym and we are about to start a basketball team

• To be united with other cultural groups within the Uniting Church and other international organisations.

• Within aged care setting, we celebrate different cultures, festivals, harmony day, day of mourning, refugees, etc as possible within the "church" setting and other fun cultural events on site

• The hope is that as the elderly UCA Congregation moves towards closing the CALD congregation will take over their property as a UCA congregation in their own right

Desired Resources

When asked what areas/topics/themes of the resources that you would be likely to make use of for developing CALD and intercultural ministry, many respondents expressed much interest in Community (Neighbourhood) Connections (41%), Multicultural Worship (39%), and Partnership with CALD faith communities (36%).

One of respondents commented: "Exploring the long-term dreams of the CALD people and how this may be achieved in terms of culture, schooling, education possibilities and work - in order to be a part of the Australian community. Church comes natural to this group; the rest is more complex and more difficult to achieve on a deep and ongoing basis."

Community (Neighbourhood) Connections	23	41%
Multicultural Worship	22	39%
Partnership with CALD faith communities	20	36%
Property sharing	16	29%
Intercultural Preaching	14	25%
Leadership training	12	21%
Intercultural Bible Study	11	20%
Cross-cultural Pastoral care & Counselling	11	20%
Intercultural Competency/Cultural Intelligence (Cultural quotient)	10	18%
Cross-cultural Evangelism/Church planting	6	11%

Table 9: Desired resources

Ideas & suggestions for moving forward

Some of respondents offered their ideas about how intercultural ministry might take place and suggestions for moving forward as follows:

• It would be great if the multi-cultural ministry aspect of the church is not seen as an add on, but integral as how the early church worked. To this end, leadership and intentional community making, seeing diversity as an accepted mark of Australian society (rather as novel) will be a way to achieve trust. The strong tendency to serve cultures as if their culture is the defining aspect of their being, drives first, second and third waves of Australians apart, and is not sustainable beyond the first 20 - 30 years of arrival. Resources and leadership from top down will be a very welcome change and a way of connecting us all, rather than alternating the focus from Indigenous and CALD communities as 'alternatives'

• I suggest that there needs to be a restructuring of the property-holding arrangements - so that the property is held by First People, Second People, or Third People property trusts - at present British-derived Second people control it all on their terms.
Similarly, I believe theologically there needs to be a way to allow First people and Third people churches to name and embrace their own theology and Christian practice - rather than trying to make everyone conform to British-derived Second people dominated processes and outcomes. Currently I believe that the Uniting Church is at risk of losing most of its traditional Aboriginal people because of these issues. In my view this would be a betrayal of the calling on the Uniting Church and the calling to be in covenant with Aboriginal people.

• We think of ministry in this area more as multi-ethnic rather than multicultural. One congregation cannot harmonise many cultures and languages into one service. We are open to a different language service being planted

• How do members of CALD communities in the UCA express the fact that they are here? Do any have a sense of God's leading – that their presence might include mission to the

wider Australian community - or just their own? How can we 'neutralise' cultural differences and enhance our common calling as followers of Christ?

• Understanding the background of any cultural group in Australia and where they came from. Freedom of worship in their History background.

• I think it is based on relationships, from which I try and foster their independent growth in faith.

First Steps to an Intercultural Church

One question I find many UCA communities struggle with is how to move beyond being a Church which has welcomed many congregations of different languages and cultures to be part of our family, and toward being a Church where our own congregations reflect our vibrant and diverse Australian society. Many people find it hard to imagine what the Church would look like, if it truly reflected and indeed celebrated that reality, demonstrating in microcosm the New Testament picture of the "vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb." (Rev 7:9, NLT) I find it hard to imagine too!

So, what are the first steps that take us a little further along the way to that fabulous vision?

It might be as simple as a verbal acknowledgement in Church gatherings that we seek to be an intercultural and anti-racist Church. At Leichardt Uniting Church in Sydney, we make a statement like this as part of the standard liturgy as well as our Acknowledgement of Country. When I visited the Uniting Church in Gungahlin in the ACT, the opening slides shown on the big screen displayed a picture of the flags representing countries from which members and attendees had come, and the congregation was encouraged to let the Minister know if there were flags that needed to be added. As happens in other places I have visited too, those who took part in Bible Readings or Prayers were invited to share these in their 'heart language'.

These are simple steps, yes, but they are first steps towards the desired goal. I encourage every Church Council to think, "What are one or two things we can institute that will help us move toward being a genuinely intercultural Church?" And once those things have become part of your practice, then ask "What's the next step?" And if you find yourself thinking that you haven't got a clue what practices of your congregation might need to change, then perhaps the first step is to ask someone with a background different to your own!

Written by Rev Lindsay Cullen, Assembly National Consultant

Some ideas and resources from the Assembly website:

https://uniting.church/our-intercultural-worship/

https://uniting.church/meeting-across-cultures/

4. Data from Interviews with wider CALD church leaders

To obtain a fuller picture of wider CALD faith (protestant) communities in South Australia, semi-structured interviews were conducted with 30 wider CALD church leaders from 28 CALD faith communities between February and June in 2021. Interviews were conducted in English but questionnaires for the interview guide were available in English and Korean. (Questionnaire attached, Appendix II)

Before interviewing, 'Informed Consent Form' was obtained, and all interviews were audio recorded and transcribed afterwards for analysis. The type of interview we conducted was a "semi-structured" one with a set of guiding questions under seven categories: Demographics, History/ Vision/ Identity, Worship/ Ministry/ Mission, Leadership & Governance, Property/ Inter-church Engagement, Barriers/Challenges/Felt Needs, Shaping the Future/ Opportunities.

Demographics

Of a total 30 people interviewed: seven (23%) were female, 23 (77%) were male; 40% lay, 33% ordained and 27% not known.

Majority of interviewees can be categorized as First generation, who came to Australia as migrants, refugees or asylum seekers. They received all their education in their counties of origin but some of them did studies further in Australia. Three were aged under 30 and they are called Second generation as children of First generation, born and educated in Australia.

Gender	Number of responses	Percentage of responses
Male	23	77%
Female	7	23%
Age	Numbers	Percentage of responses
18-30	0	0%
31-40	2	8%
41-50	9	36%
51-60	9	36%
61>	6	24%

Countries of origin	Number of responses	Affiliated Denominations
Myanmar/ Burmese	2	Baptist & Independent
Burundi	2	Independent Pentecostal ACC
Cambodia	1	Independent; Evangelical
China/ Taiwan	1	Independent
Philippines	1	Baptist
Korea	6	Independent (1) Presbyterian (2) Evangelical (1) Uniting Church (2)
Indonesia	3	Pentecostals (2) Lutheran (1)
Japan	1	Independent
Hungarian/ Slavic	1	ACC
Vietnam	1	Evangelical
DR Congo	1	Independent Pentecostal
Sierra Leone	1	Independent Pentecostal
Liberia	1	Independent Pentecostal
Zimbabwe	1	Uniting Church
Cook Islands	1	ACC
El Salvador	1	Independent

As per country of origin, they came to Australia from across the globe, although primarily from the Majority World: 20 from Asian background (including 3 second generations); five from African background; two from East-European background (Hungarian/Slavic); one from Pacific Island background.
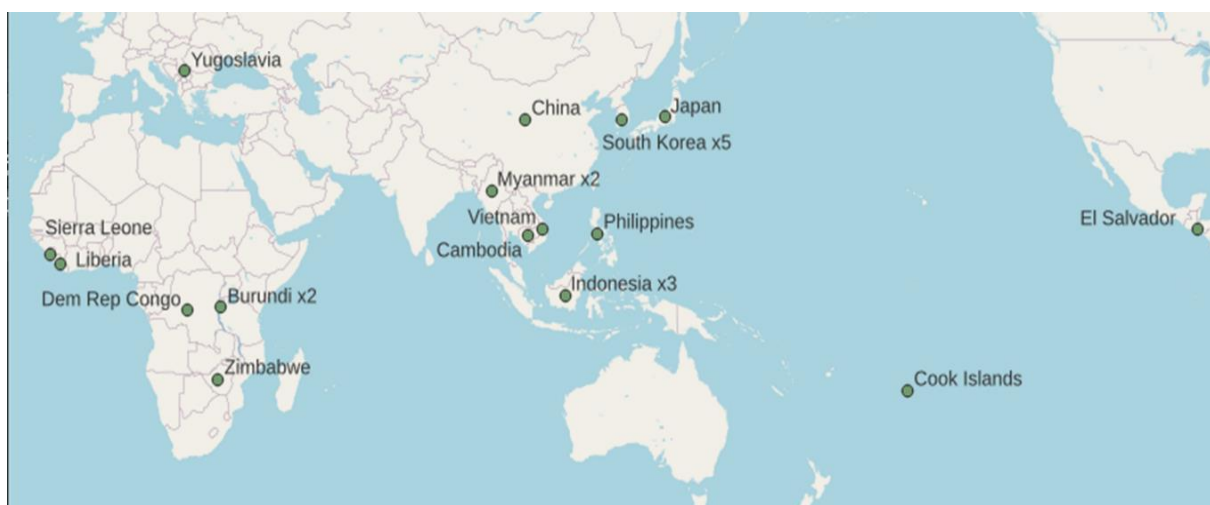
Map: Interviewees' countries of origin marked with dot-points

Church Traditions (Denomination Affiliation)	Number of responses	Percentage of responses
Australian Christian Churches	3	12%
Evangelical	3	12%
Lutheran	1	4%
Uniting Church	3	12%
Baptist	2	8%
Presbyterian	2	8%
Pentecostal	6	24%
Independent	5	20%

The above table shows that nine interview participants' churches belong to Pentecostal Churches (including Australian Christian Churches), followed by a further eight of interviewees belong to mainline-historical Protestant Churches (Baptist, Lutheran, Presbyterian, and Uniting). Five are Independent Churches and three are Evangelical Churches.

In terms of age, 64 % of participating Churches/Faith Communities have existed fewer than 20 years. 18% fewer than 4 years. They are much younger than established Anglo churches in South Australia.

How long has your church been in Australia?	Percentage of responses
0-4	18%
5-10	23%
11-20	23%
21-30	18%
More than 30	18%

In terms of size, a majority (52%) of the churches have less than 50 members, almost 30 % have more than 100 members. 20% have between 50 – 99 members.

How many members are in your church	Percentage of responses
Less than 30	16%
Between 30 – 49	36%
Between 50 – 69	8%
Between 70 – 99	12%
Between 100 – 149	12%
Between 150 – 200	12%
More than 200	4%

The map below shows where they meet for worship (a larger spot indicates two churches in the same location). All of them are in Greater Adelaide, with many in the northern suburbs.
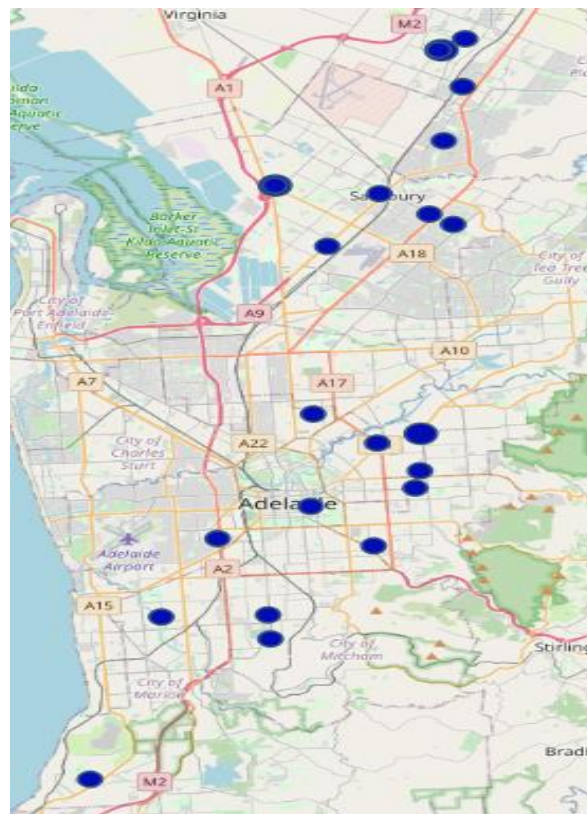
Places of Worship (Church premises)

Of a total 25 respondents' faith communities five (20%) churches own their building and 20 churches are meeting for worship at already existing Aussie church's premises. Of those churches, 17 described its arrangement with the host church as

'Tenancy', two SUP, one MOU and three informal. Only one interviewee further noted that it has been a good relationship, not just a financial arrangement.

Building	Number of Churches	Number of responses
Owned	5	20%
Owned by Associate	2	8%
Tenancy	17	68%
Not filled in	1	4%

Relationship with Landlord	Number of Churches	Number of responses
Family	2	10%
Friend	2	10%
Guest & friend	1	5%
Helper/Provider	1	5%
Not filled in	5	25%
Not sure	1	1%
Other	1	1%
Very good relationship	1	1%
Tenant	6	24%

Second Generation Ministry

Majority (64%) of participating CALD congregations have Sunday Schools and Children ministry. Eight churches have Youth groups, and two churches provide second generation young/adults with English speaking ministry.

Second Gen Ministry	Number of Churches	Percentage of responses
Sunday School/ Kids Ministry	16	64%
Youth Group	8	32%
English ministry	2	8%

Engagement with Anglo churches

When asked about ways in which they engaged with other Anglo churches, nine churches have had Combined services. A few other forms of joint activities for intercultural exchanges were mentioned.

Intercultural Ministry	Number of Churches	Percentage of responses
Combined services	9	36%
Join community event	2	8%
Visitation	1	4%
Social services	2	8%
Food & Fellowship	3	12%
Music	2	8%
Mission trip	1	4%
Partnership	3	12%

Gifts and Graces

What are your church's gifts, graces and experiences you wish to share with the wider Church?

• Choirs, Singing and preaching, traditional dancing

Our unique culture.
We could share our traditional dance, songs with other churches.

Walking by faith.

Live in simplicity,

trusting God's word.

• "Talking about our culture and faith to the wider community so they understand who we are."
• A culture of ardent prayer. "Signs & Wonders" in worship, prayer and life.
• The way we worship
  "Aussie churches are cold or reserved in worship; we are free."
• Evangelistic zeal
• Faith experiences as immigrants
• Spirituality of suffering, "We believe in a compassionate and almighty God"
• Spirit of Sacrifice

Felt Needs, Concerns, Challenges

What are the biggest concerns/issues/challenges/needs currently facing your church?

If you could ask for something from the wider Church, what would that be?

> *"We have no friend or pastor or minister here to ask. We always need help with a funeral or marriage too. Always struggling with these two things. We keep praying for a pastor for almost five years."*

• Governance and accountability, Capacity building on procedures, policy, and documentation (Child Safety, Insurance etc.)

• Own building, Facility/Materials for Sunday school, finance

• Becoming a registered marriage celebrant, weddings and funerals

• Mentoring/Retaining young people, drug and suicide among them

• Nurturing the next generation, Sunday school teacher training

• Individualism and secularism

• Pastoral leadership for Preaching and Communion, theological education, Bible studies, spiritual maturity

• Regeneration of leaders and growing the congregation, Evangelism

Aspirations, Attitudes, Opportunities

If an Anglo-Aussie church in your neighborhood proposed your faith community to explore building a relationship/friendship/partnership with them, how do you feel about that?

> We want to share friendship with other churches, helping each other. Supporting even financial as well.

> "It would be a good thing for us to learn about other churches and cultures. We have to learn many things from here. We have to connect more with people."

> "Great! Keen to expand the body of Christ in prayer"
>
> "Happy and excited to work together"

> "Building friendship, a united community is the best way"

> "My vision is not just for my church. Every church should be one church."

• Positive to have a relationship with an Aussie church

• Established good relationships with northern suburbs churches

• Bi & Multilingual services with English interpreters

• Wish to engage with local Aboriginal communities[52]

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[52] There is growing interest from CALD communities who wish to engage with local Aboriginal and Torres Strait Islander communities. There is a resource guide from FECCA: https://fecca.org.au/wp-content/uploads/2020/05/FECCA-Encouraging-Engagement_v3-Consultation-Draft-SINGLES-1.pdf

Issues to be addressed

"Multicultural ministry is out of members' concern"

"We like to be independent, run our own church"

"Many Anglos don't understand other cultures and stick to their own."

"Positive to partnership but feeling of inferiority to the white hosting community"

"Anglo church leaders need to be aware that the mission is already here, not overseas"

"I spoke with some leaders before. I talk what we have difficult. There is nothing back."

"Do we have same understanding of gospel & scripture?"

"Don't see any barriers for us, but we like to worship & pray loudly while Anglos are more reserved, so they may be uncomfortable with us."

"We want to join with the Uniting church, but it's taking a long time"

• Language barrier, Tradition & cultural difference
• Theological difference
• Structural and systemic barriers.

Following is a comment made by a research volunteer:

"There has often been good partnership on the ground between CALD & Anglo churches but not so good with the denominational structures. In the cases where churches are looking to join the Uniting Church, they need friends in the system and the system needs to get friendlier."

> ❝
>
> **Cross-cultural friendship is essential for building community, pursuing justice, and making peace. Friendships witness against systems built on hatred and division. Young people yearn for friendship with others unlike themselves, and in this lies hope for the future. Friendship seeds fellowship, and fellowship points to the kingdom of God. In pointing to shalom—the vision of peace, salvation, and justice about which Jesus spoke—friendship carries in its core the joy of resurrection.**
>
> **Dana L. Robert**
> *Faithful Friendships: Embracing Diversity in Christian Community*

5. Key Findings: What We Learned?

"The places where different worlds meet can be places of connection, enrichment and transformation" Ambelin Kwaymullina[53]

South Australia is home to people from more than 200 culturally, linguistically and religiously diverse backgrounds.[54] Statistics from the 2016 Census show that almost 400,000 South Australians were born overseas and about 270,000 speak a language other than English at home. Migrants from non-English speaking backgrounds make up nearly 15 percent of South Australia's population. When the children of migrants who are often called Second Generation are added, this figure rises to nearly 25 percent.[55] As evidenced in our Survey with the UCA SA, our Uniting Church congregations are increasingly becoming multicultural because of CALD participation.

The map on the left below shows all UCA congregations in SA with grey-coloured marks. In 1990 there were 443 congregations in SA. In 2013 there were 296[56] and now, as of 2021, less than 250. The number of congregations has declined by over 40% since 1990.

The map on the right is showing where CALD churches are meeting for worship with marks differently coloured by ethnic groups. Some CALD Christians have started their own ethnic and language-specific churches (or congregations within existing churches) and now there are more than 200 CALD congregations and faith communities in the Greater Adelaide area. (Source: mappage.net.au/churches)

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[53] Ambelin Kwaymullina, *Living on Stolen Land*, Magabala Books, 2020.
[54] Information about South Australia's population and cultural diversity, including summaries, statistics and community profiles about birthplace, ancestry, language spoken at home, and religion is available at the national, state and local council area levels.
https://www.dpc.sa.gov.au/responsibilities/multicultural-affairs/population-and-migration
[55] https://www.dpc.sa.gov.au/responsibilities/multicultural-affairs/population-and-migration/south-australia-at-a-glance
[56] Powell, R., Pepper, M., Hancock, R., Sterland, S. and Mollidor, C., (2014) 2013 Uniting Church Census of Congregations and Ministers Headline Report. NCLS Commissioned Report. Sydney: NCLS Research.
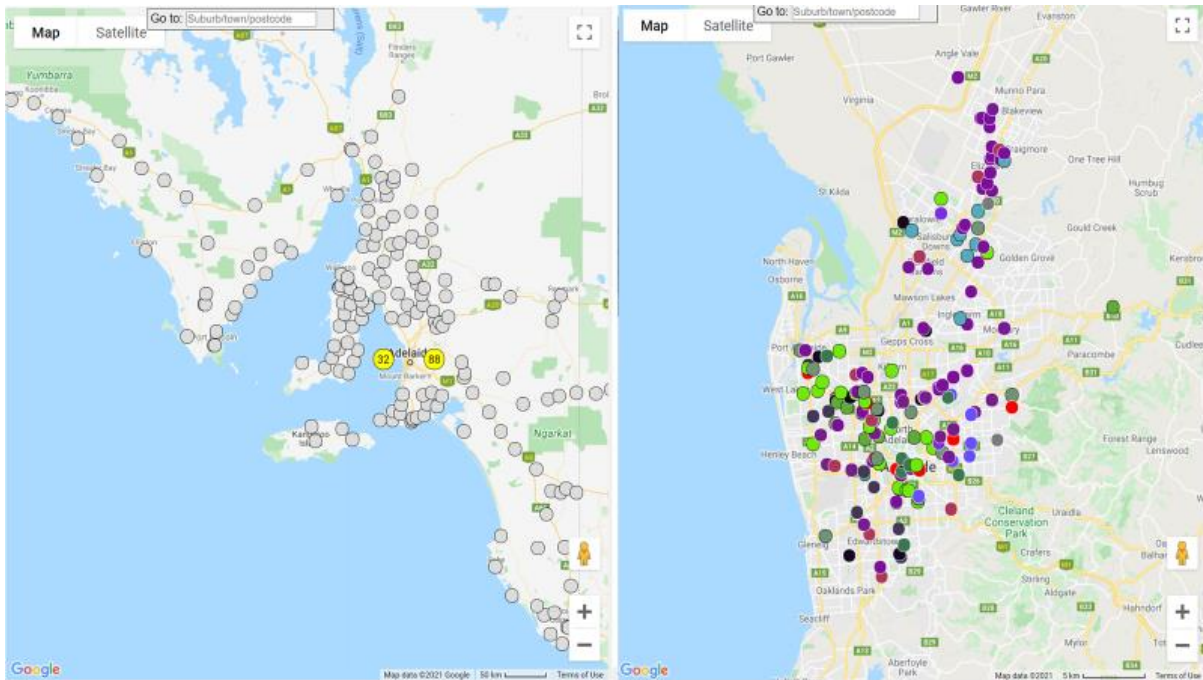
Left map: UCA Congregations in SA   Right map: CALD Churches in SA

The number of CALD Christian churches has grown dramatically since the mid-1980s and continues to grow. This trend runs parallel with the aging and declining Anglo-Celtic mainstream churches including the Uniting Church.

These CALD Christian communities are of a wide variety of ethnic groups. Of those we know of Greater Adelaide, the numbers are as follows:

Greek (14), Yugoslav (12), Italian (10), Polish (6), Russian (6), other European-language-speaking (21);

Chinese (20), Burmese (13), Korean (9), other East Asian (14);

South Sudanese (8), other African (39);

Malayali Indian (11), other South Asian (7), Middle Eastern (12);

Aboriginal (5, many more in country SA), Pacific Islander (7).

Each country marked on the map below is the main country of origin for at least one CALD church in SA.

Map: Main countries of origin for CALD Churches in SA

The majority of these churches belong to one of the major denominations: Orthodox (36), Catholic (31), Baptist (17), Anglican (9), Lutheran (8), Australian Christian Churches (8), Uniting (7), Presbyterian/Reformed (5), Churches of Christ (2).

Of the other 79, most are broadly evangelical and at least half are Pentecostal (including most of the African churches). Many belong to minor denominations or small international networks or independent churches.

Because of global migration and the presence of these migrant and Diaspora CALD churches who came from across the globe and all Christian traditions, South Australian Christianity has become a microcosm of World Christianity. This new reality creates "the possibility of returning to something like the conditions of early Christianity with its different converted life styles equally essential to the welfare of the one cultural diverse church"[57] and "the church is called beyond itself and toward multiple cultural others."[58]

In this multicultural context of World Christianity, "God is calling us to be a church which is culturally and linguistically diverse at its core – not essentially British with

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[57] Andrew Walls, "Towards a Theology of Migration", in *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (Trenton NJ: Africa World Press, 2011), 416-417.

[58] John G. Flett, "Multiculturalism as Theology and Policy: The Challenges and Possibilities," in *Theological and Hermeneutical Explorations from Australia: Horizons of Contextuality* (Lexington Books / Fortress Academic, 2020), 66.

add-ons from other cultures."[59] Yet Uniting Churches still lag far behind their neighbourhoods and other community institutions (such as public schools) in reflecting cultural diversity within the life of the Church.

The Uniting Church has a small proportion of its people born overseas compared to other churches or the general population. The following table, from 2016 Census data, shows the percentages born in Australia and overseas, for the general population and for those identifying with the Uniting Church in the Census.

	National		South Australia	
	Total	**UCA**	Total	**UCA**
Born in Australia	71.8%	89.0%	75.8%	91.7%
Born overseas	28.2%	11.0%	24.2%	8.3%
English-speaking country	8.7%	5.5%	9.0%	5.4%
Non-English-speaking country	19.4%	**5.5%**	15.2%	**2.8%**

Source: 2016 National Census, Australian Bureau of Statistics

Looking at it the other way, the table below, shows the proportion of the population identifying as Uniting Church as well as the two largest denominations and total Christians: for those born in Australia, other English-speaking countries, and other non-English speaking countries.

Country of birth	National				South Australia			
	Total	Australia	Other English-speaking	Non-English-speaking	Total	Australia	Other English-speaking	Non-English-speaking
Total Christian	55.0%	58.1%	54.0%	47.2%	51.2%	51.7%	56.2%	49.7%
Catholic	23.9%	24.9%	12.8%	21.3%	18.8%	18.3%	10.7%	20.2%
Anglican	14.0%	16.0%	23.5%	8.7%	10.4%	10.1%	28.4%	11.6%
Uniting	3.9%	4.9%	2.5%	1.5%	7.4%	8.9%	4.5%	2.5%
UCA as proportion of Christian	7.1%	8.4%	4.6%	3.3%	14.4%	17.2%	7.9%	5.1%

Source: 2016 National Census, Australian Bureau of Statistics

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[59] Andrew Dutney, "CALLED TO OUR DIVERSITY," *Crosslight*, JUNE 21, 2015. https://crosslight.org.au/2015/06/21/called-to-our-diversity/ Accessed December 2021.

According to a Church Life Profile for Uniting Church SA, a report on the vitality of local churches who took part in the 2016 National Church Life Survey,[60] 18% of participants were born overseas and 7% speak a language other than English at home. 8% were born in non-English speaking countries, which is much higher than the 2.8% born in non-English speaking countries of those identifying with the Uniting Church in the ABS Census data above, but still well below the 15.2% of all SA residents, who were born in non-English speaking countries.

82% of all people were born in AUSTRALIA

18% were born overseas

7% speak a language other than ENGLISH at home

Demographics	Region in 2016 (%)	Region in 2011 (%)	Region in 2006 (%)
Country of birth			
Of Aboriginal or Torres Strait Islander origin	1	1	N/A
Born in Australia (including above) +	82	85	86
Born in another country where English is the main language +	10	10	10
Born in a Non English-speaking country +	8	5	4
At least one parent born in a Non English-speaking country +	11	7	N/A
Speak a language other than English at home			
English plus other language(s)	6	N/A	N/A
Non-English language(s) only	2	N/A	N/A

+ Note: "Don't know" was included in 2016 as a response option for country of birth.

Source: Church Life Profile for Uniting Church SA, 2016 National Church Life Survey

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[60] 5,780 adult attenders aged 15 years and over in 144 churches, and 182 children aged 8 to 14 years, who completed the 2016 National Church Life Survey.

A demographic profile of local senior leaders
2016 NCLS Leaders Report

Ethnicity

Some 86% of local senior leaders in the SA Uniting Church who took part in the 2016 NCLS were Australian-born. Another 11% were born overseas in an English-speaking country, whereas 2% were born in a non-English-speaking country.

Some 1% speak a language other than English at home. Of this group, 1% speak English plus another language and 0% speak non-English languages only at home.

In 2016, Catholic and Baptist churches had among the highest percentages of local senior leaders born in a non-English-speaking country (31% and 16%, respectively). By contrast, less than 5% of C3, INC and Salvation Army local senior leaders were in this category. It should be noted that non-English-speaking leaders and churches were underrepresented in the 2016 NCLS.

The graph below, based on the 2016 census, shows the proportion of speakers of languages other than English plotted against the proportion of Uniting Church adherents for each area of South Australia. The state averages of 17.2% and 7.8% respectively are marked with dashed lines.
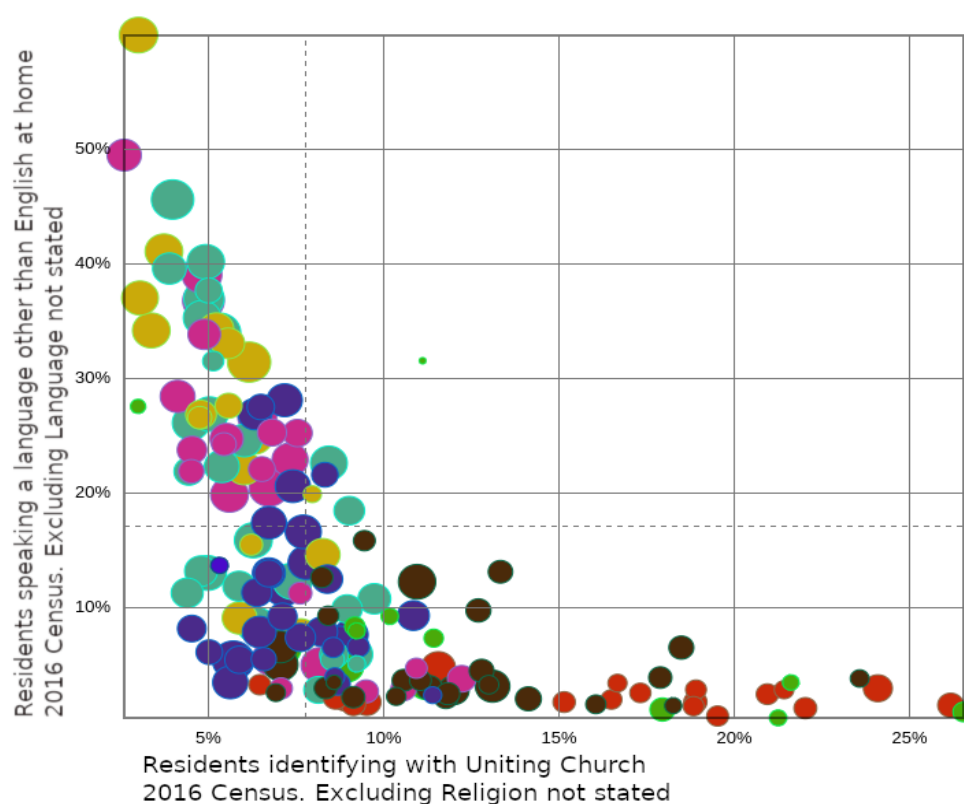
It's not just that most people identifying as Uniting Church members in the census are English speakers and fewer of them are in CALD areas. UCA in SA is strongest

in many places with less CALD population and weaker in most places with more CALD. Not many areas are above average in both. The following 2021 UCA SA Survey respondents' comments reflect this correlation:

"There are no CALD groups in our neighbourhood."

"We are a very mono-cultural congregation in (what we see as) a largely mono-cultural area. It's hard to raise the profile in that context."

"Live in a country town with limited cultural diversity."

"Small country community is without recent immigrants."

Although the percentages of CALD participation and CALD leadership are lower than in most other Synods, it is an area of growth across the Uniting Church that we have learned through data from a series of quantitative research reports.

The Christian percentage has declined significantly from 96.9% in 1911 to 52.1% in 2016. In contrast to the overall trend of congregational decline, the CALD communities have growing congregations. In the 25-year period between 1986 and 2011, the number of overseas born Christians increased by 42%. Thirty-five percent of the 2.3 million new arrivals (804,246) between 2006 and 2016 identified as Christian. Nearly 47% of the overseas born population in the 2016 Census identified as Christian. According to the 2009 Australian Survey of Social Attitudes, of all people aged 18 to 64, attending a church monthly or more often in Australia, 41% are immigrants. The influx of migrants has continued to add greatly to the multicultural and multifaith diversity of Australia. Religious groups that have grown the most rapidly over the past 10 years have been those groups with the highest proportion of immigrants. If it were not for the influx of Christian immigrants, the number of people identifying with Christian churches in Australia would have diminished by 380,000 people between 2001 and 2011 (i.e., a 3% drop in the total Christian population rather than the actual increase by 3%). Hughes argues that "some denominations would hardly exist today without the enormous influx of members that immigration has brought."[61]

Of those first and second generation CALD population in South Australia, nearly 50% (49.1%) identified themselves as Christians in 2016 National Survey. Whilst

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[61] Philip Hughes, "The impact of recent immigration on religious groups in Australia".
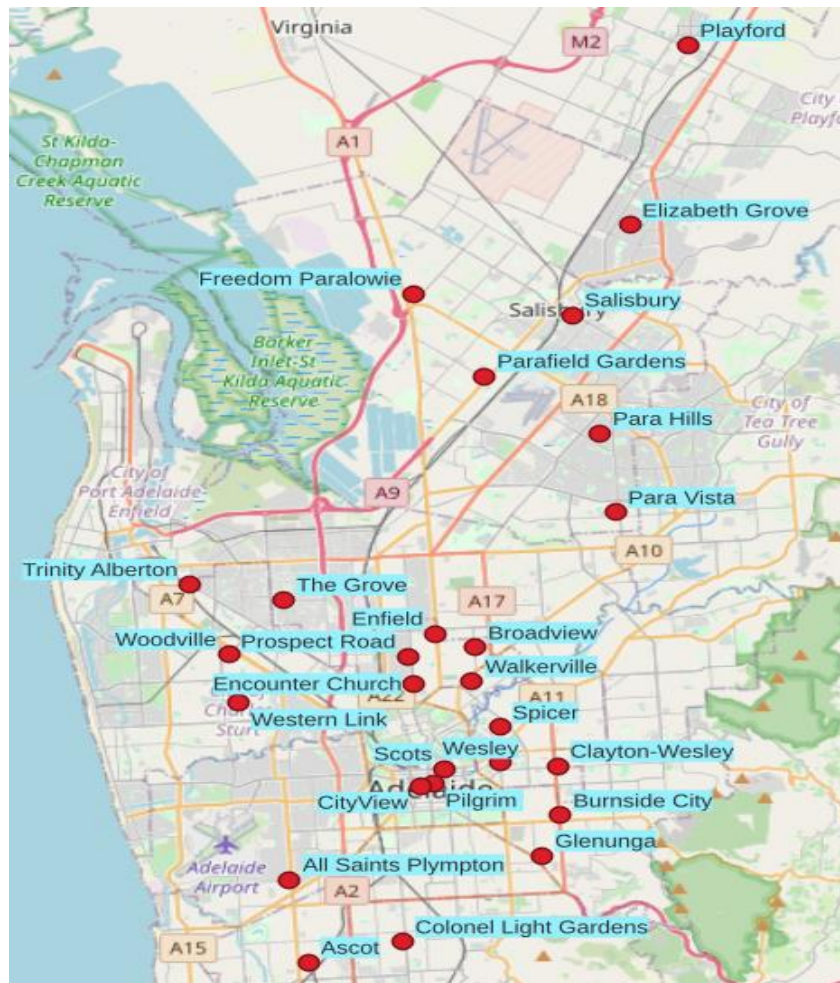
overall Uniting Church congregations are in decline, it should be noted that this is only reflective of what is happening to the Anglo congregations. The majority of CALD congregations are increasing and more vibrant.[62]

Given all this data, the continuing strength for many churches therefore depends on the ability to be including and integrating CALD Christians in their congregations, connecting with CALD communities in their neighbourhoods and building intercultural communities that are characterised by reciprocity, receptive ecumenism[63], and partnership, rather than host-centric, patronising hospitality and paternalism.

To move forward we need to acknowledge that cultural diversity is not just a challenge but also a gift to embrace and an opportunity to seize– and this was affirmed by virtually all of the research participants we studied. For those congregations willing to embrace multiculturalism, the possibilities for enriched worship, effective outreach, renewal in faith and mission, new theological horizons, and the development of a dynamic, intercultural neighbourhood congregation are virtually endless.

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[62] Compiled by the Multicultural Ministry Centre of Mission Resourcing and produced by the Engagement Ministry Centre, this 2021 video showcases some of the vibrant cultural and linguistically diverse congregations and faith communities and intercultural ministries in South Australian Uniting Churches. https://youtu.be/9nBOHAbega8

[63] Receptive Ecumenism asks "What do we, in our tradition, need to learn and receive, with integrity, from others?" Through the self-critical hospitality and humble learning, it makes a safe space for receiving the giftedness of the other, for healing and for journeying together. Balabanski, Vicky, and Geraldine Hawkes, eds. *Receptive Ecumenism: Listening, Learning and Loving in the Way of Christ*. Adelaide: ATF Press, 2018; Jakobsson, Petter, Jukko, Risto, and Kristenson, Olle, eds. *Sharing and Learning: Bible, Mission, and Receptive Ecumenism*, Edited by (World Council of Churches, 2021).

Map: Uniting Churches in the vicinity of CALD faith communities

The above map shows that there are more than 20 Uniting Church congregations who are in the vicinity of the Protestant CALD faith communities. Suburbs with a high percentage of CALD people and CALD faith communities are the inner and northern parts of the Greater Adelaide including these LGAs: Playford, Salisbury, Port Adelaide Enfield, Charles Sturt, Adelaide, Burnside, Marion, Norwood Payneham St Peters, West Torrens.

Through interview studies, we have learned that CALD faith communities can be enriching to the life and witness of Anglo-Celtic congregations in reciprocity and partnership. The following list should not be considered as complete and exhaustive.

- Confidence in faith sharing
- Evangelistic zeal
- Passion and authenticity in worship
- Diverse expressions of faith and being church

- Communal fellowship

- Widening of worldview and a global theological perspective

- Intercultural friendship

- A new knowledge for cultural intelligence

- An appreciation of the Church Universal

- A big picture of World Christianity

- Diverse gifts of the Holy Spirit

- Reading Bible from different cultural perspectives/experiences

- Church planting without material resources

We also have learned what CALD faith communities need from the Uniting Church. What benefit would it be for them?

- Training in leadership and ministry (e.g., Professional supervision, Code of Ethics, Ministry of Pastor, Lay Preacher training etc.)

- Mentoring in governance and financial management (Manual for Meetings, Consensus decision making, Church Council systems, Accountability etc.)

- Empowering women and second generation in ministry and governance

- Fostering gender equality

- English speaking friends

- To be able to do weddings

- Teaching about government regulations/ help understanding and complying

  (Safe Church, fulfil the Church's legal, ethical, and civil obligations)

- Help with accessing funding for building (Grant application etc.)

- Help with accessing meeting places through property sharing

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God is calling us to be a Church which is culturally and linguistically diverse at its core – not essentially British with add-ons from other cultures. The Church is called to be "a body within which the diverse gifts of its members are used for the building up of the whole" (*The Basis of Union*, par 3) and that includes the "diverse gifts" showered upon us through being a multicultural church.

Andrew Dutney

Conclusion: Practical Recommendations

> *To release this diversity of gifts we'll need to grow the UCA "ethos" to reflect the wisdom of our whole fellowship – giving prominence to faith sharing and outreach, to prayer and Bible study, to the dynamic of church planting and church growth. The stuff that our members and congregations from the Pacific, Asia and Africa know is at the heart of Christian identity.[64] Andrew Dutney*

The journey and process of becoming an intentionally intercultural church concerns the structure, postures of the church towards all its members. It is a process that requires time, human resources and should be carefully structured in a participative way, without the predominance of some groups or people over others.

As a result of the project, ten areas of actions under three Synod strategic foci are recommended for fostering CALD and intercultural future in the life of the Uniting Church in South Australia. This list should not be considered as complete and exhaustive. The recommendations are not listed in chronological order. These actions ought to be taken with a certain degree of simultaneity:

Understand Who We Are as UCA

1. Remind, refresh and resource the whole Synod/ Presbyteries/ Congregations/ Agencies regarding who we are as a Multicultural Church

● Request Engagement to update Synod website section of Who We Are https://sa.uca.org.au/about-us/who-we-are/ with the link to *We are a Multicultural Church* (1985) statement and up-to-date statistics.

● Promoting and resourcing *One Great Sunday of Sharing* Worship

● Encouraging CALD engagement with the *Basis of Union* through in-language versions

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[64] Andrew Dutney, "CALLED TO OUR DIVERSITY," *Crosslight*, JUNE 21, 2015. https://crosslight.org.au/2015/06/21/called-to-our-diversity/ Accessed December 2021.

2. Embody the vision of being an intercultural Church and commitment of the Church to living faith and life cross-culturally, expressed in *Living with the Neighbour Who is Different* (9th Assembly, 2000) and *One Body Many Members, Living faith and life cross culturally* (13th Assembly, 2012) in the life of the Church

● Request Synod Placement Committee & Presbytery Pastoral Relation Committee to review and revamp Minister Leadership Profile Form, Congregation Placement Profile etc.

● Strengthen resilience, passion and intercultural competence for ministry in multicultural and multifaith contexts of the 21st century through the formation programs and developing courses/intercultural field placements/continuing education in collaboration with UCLT and the Formation panel. Promoting intercultural ministry Mentoring/ Supervision.

● Furthering CALD profile in the Boards/Councils/Committees of the Church

3. Moving from Multiculturality to Interculturality Framework[65] to be more intentionally intercultural in Worship, Service, and Witness

● Realising intercultural ministry as a two-way process of reciprocity

● Promoting "Receptive Ecumenism" & "AUSTRALIAN CHURCHES COVENANTING TOGETHER" NCCA document[66]

● Being Church together not *for* "them" but *with* "them" attitude towards an ever wider "we" beyond "us & them" mindset

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[65] We recommend the Intercultural Framework developed by
Mark Yettica-Paulson to help individuals and communities navigate and be more intentional about cultures working together. https://www.supernativeunlimited.com/intercultural-framework
[66] https://www.ncca.org.au/faith-and-unity/503-2016-australian-churches-covenanting-together-document-20160626/file Further resources for local congregations are available at https://www.ncca.org.au/about-faith-unity/covenanting

Create Local Connections:
Connecting with CALD Communities

4. For shaping a Congregational Action Plan, begin with a cultural audit of the neighbourhood and of the place of the congregation within it. Out of this study will come an awareness of which models are practical options for this congregation at this time.

● Community Cultural Profile & Community Connections Workshop

● Ethnographical understanding of CALD Communities

● Share good and best practices and the stories of the blessings of sharing life and faith with CALD individuals and communities

5. Move from an approach of "how is our congregation connecting with the changing demographics of CALD communities" to "how is our congregation connecting with neighbouring CALD faith communities" and then building friendship and partnership with them in shared local mission and ministry together

● Initiate "***Intercultural Neighbourhood Congregation Pilot***" Project with a key aim of equipping ten Pilot Congregations in 3 years through connecting, matching, and building relationships/partnerships with identified CALD Congregations/Faith Communities in their neighbourhood.

● Developing Intercultural Ministry Hub/Network in the Presbyteries

● Create and Provide Guidelines & Manual for Intercultural Church Partnerships

(Draft guidelines for building relationship attached, Appendix VI)

● Database SA CALD Faith Communities

6. Shift from "come to us" paradigm to "going where the others are"

● Organise a visit to a CALD Faith Community in local and encourage encounters with CALD Christians

● Establish co-operation with CALD churches regarding issues such as ecumenical prayers, services, intercultural Bible studies, joint Christmas Carols etc.

● Join Northern Christian Leaders Network & CALD Faith Communities in their annual "Pentecost Sunday Celebration Night"

Supporting Ministries on the Margin

7. **Towards a simpler, friendlier, and more equitable church structures, processes, and ways of working that is fostering CALD participation and integration**

● Review PROTOCOLS FOR APPLYING TO BE A FAITH COMMUNITY (2013)

● Request Synod Property Services to review and implement Assembly Property Policy in Property Sharing with CALD Faith Communities (changing "Licence Agreement" to "MOU" or "Covenanting" etc.)

● Don't sell off any more properties if there's any possibility a CALD Faith Community/ Congregation could use it.

● "*Living Together as God's People in this Place"* Workshop

8. **Supporting CALD ministry leadership education through the Highbury Street Fund[67]**

● Establishing "Intercultural Leaning Hub" in collaboration with Asian Christian Ministry Fellowship SA and the Uniting College

● Providing Information sessions and application writing workshops

9. **Supporting CALD Children/Youth/Family ministry**

● Promoting Multicultural Mental Health

● Advocating Multicultural approach to Domestic/ Family Violence issues

● Initiating a "Multicultural Kids & Youth Camp" project in collaboration with Wimala Presbytery & Northern Christian Leaders Network and supported by MR's Intergen Team/MCM Centre

10. **Fostering and initiating CALD engagement with UAICC/Aboriginal communities**

● Support and collaborate with Aboriginal and Pacific Islands Christian Community (APICC) of South Australia

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[67] https://sa.uca.org.au/cald/highbury-street

● Catalysing CALD engagement in Walking on Country Project in collaboration with Covenanting Officer/UAICC

● Facilitating intercultural round-table conversation about Anti-racism, decolonising Christianity, post-colonial theology and practice, Aboriginal spirituality and mission etc.
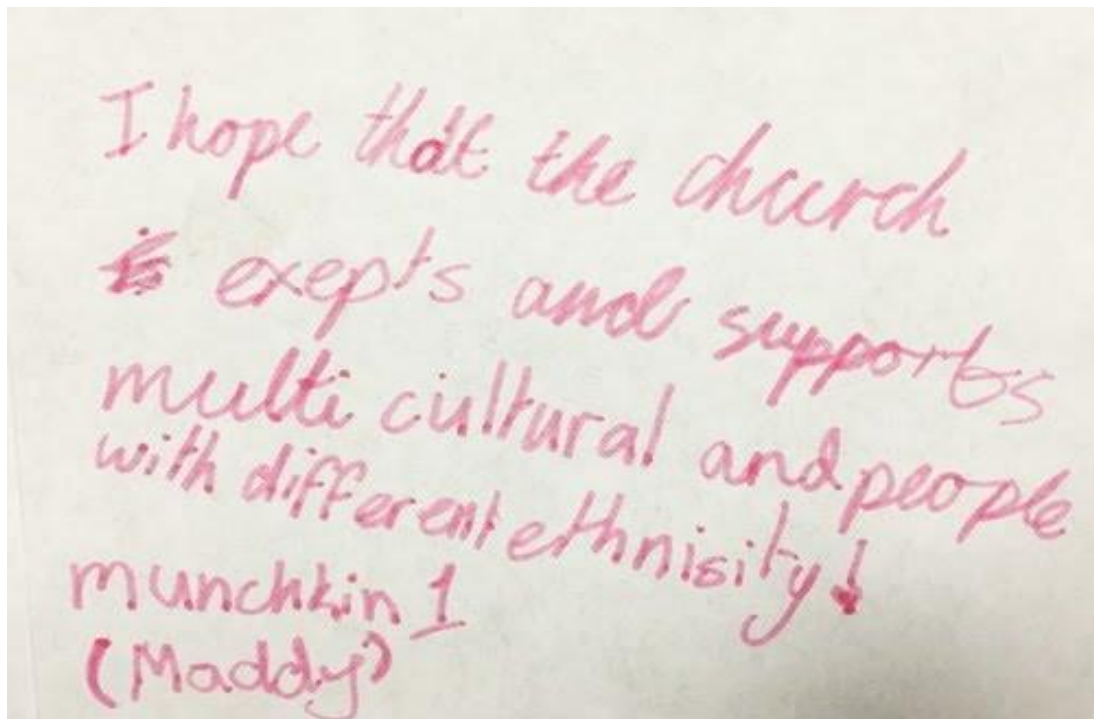
A prayer for the Uniting Church written by a child who attended KCO 2017

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Appendix I

CALD & Intercultural Ministry Survey 2021

Information for participants
This research is **an initiative of Mission Resourcing and** *has been approved by the Public Theology and Mission Sub-committee of the Mission and Leadership Development Board in the Synod of South Australia.*

What is the purpose of the project?
This project aims to resource Congregations/Presbyteries/Agencies/Synod in shaping Action Plans for being a Multicultural and Cross-cultural Church with three identified foci of Synod Strategic Priorities 2021-2025: *Understand Who We Are as UCA*, *Create Local Connections*, and *Support Ministries on the Margins.*

What participants are being sought?
We invite participation by Ministers/Pastors/Lay members from Uniting Church congregations/faith communities/agencies in South Australia.

What will participants be asked to do?
You are invited to complete a survey. It will take up to 30 minutes to complete.

What data or information will be collected and what use will be made of it?
The survey is an opportunity to describe your experiences of and attitudes toward the Uniting Church's commitment to becoming a multicultural and cross-cultural church. We wish to ascertain how your congregational life, worship, and community ministries have been shaped by and have responded to the increasingly multicultural society in which we live. In particular, your neighbourhood experiences of and the extent of intercultural awareness, activities/initiatives/programs, and connection you may have to Culturally and Linguistically Diverse (CALD) individuals and/or communities.

During the research we will gather demographic information on your congregation or faith community for comparative purposes. Any identifying information will be removed before data analysis and all responses will be anonymous. The data collected will be securely stored in locked files and retained in Mission Resourcing for at least 5 years.

It is the intention of this survey that the Mission Resourcing unit will use the data to guide the development of the Synod's overall CALD-intercultural strategy and it will

be used to prepare a resource handbook for Congregations/ Faith Communities/ Presbyteries.

The results of the project will be reported to the Public Theology and Mission Sub-committee and may be published. A summary of findings will be available on request and reported via various publications and presentations.

If you wish you can provide your contact details if you would like to be interviewed further or you would like to receive a summary of the findings.

Can participants change their mind and withdraw from the project?
You are able to withdraw or forego answering any of the survey questions at any time.

What if participants have questions?
If you have questions, please contact:

Rev Dr Paul Goh, Principle Researcher, CALD Officer, Mission Resourcing, Synod of South Australia, 8236 4244, or email: pgoh@sa.uca.org.au
For questions about the ethical conduct of the research, please contact the Public Theology and Mission Sub-committee of the Mission and Leadership Development Board through the Administrator (8236 4243 or bfreeman@sa.uca.org.au). All communications will be treated in confidence and if investigation is required you will be informed of the outcome.

Consent Question:

I have read and understood the above 'Information for Participants' concerning this project. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I understand that:

a. My participation in the project is entirely voluntary
b. I am free to withdraw from the project (up until 31 June 2021) without disadvantage
c. Personal identifying information will be removed at the conclusion of the project and any raw data on which the results of the project depend will be retained in secure storage for at least five years
d. The results of the project may be published and my anonymity will be preserved.

I agree to take part in this survey.
○ Yes
○ No

Progress in the Uniting Church's Cross-cultural commitment

1. To what extent do you support the Uniting Church in Australia's commitment to be a *multicultural church living its life and faith cross-culturally*?
Strongly support
Somewhat support
Somewhat oppose
Strongly oppose

2. To what extent have you (and your church council/congregation) reflected on the Assembly statements: *We are a Multicultural Church* (1985), *A Church for All God's People* (2006), and *One Body, Many Members* (2012), and used them to inform decision making and the shaping of the church into the future?
Very much
Often
Rarely
Not at all
Not aware of the statement

3. In the 2012 Assembly statement, *One Body Many Members*, 16 marks of a multicultural church living its faith and life cross-culturally were identified. How would you assess the Uniting Church's progress in each area, on a scale from 0 (little progress) to 10 (much progress)? Offer answer for your own congregation on first box and then from your experiences with the Presbytery/Synod/Assembly on second box.

Multicultural Worship
Embodies cultural and linguistic diversity
Repent and refrain from discrimination and bigotry
Theological richness and difference
Co-participation in the mission of God
Inclusive ministry
Racially just structures
Prophetic advocacy
Intentional multilingual ministries
Multilingual resources
Education and Formation
Evangelism, New Church Development
Leadership training
Equitable stewardship (financial and property resources)
Affirmative action
Monitors action and progress

4. Has your congregation observed *One Great Sunday of Sharing*, which the church is invited to observe each year on the 3rd Sunday in July, commemorating the Assembly's declaration that the Uniting Church in Australia is a multicultural Church?

Every year
Some years
Once

Never

5. In the past three years, have you had any of the following activities designed to raise awareness about CALD ministries in worship or other activities associated with the church? Tick all that apply to your congregation.

Speakers
Preaching
Bible Study
Workshops
Music
Prayers
Dance
Films
Meals
Visits to CALD churches or their events/activities
Combined Worship
Combined events/activities
Leadership training
Other activities (please describe)

Please provide any comments on activities your congregation may have been involved in:

_____

_____

6. In the past three years, have you had people from cultures other than your major culture involved in worship in your church or as members of your faith community?

No, none
Yes, a few
Yes, one or two
Yes, five or more

6-1. If you answered 'yes' to the question above, has your church involved these people in any of the following ways? (Tick all that apply)

Home visitation   Pastoral care and counselling   Hospitality
Invited them to speak or write about their faith and culture
Invited them to fellowship groups within the church
Invited them to form their own CALD fellowship group(s) within the church
Given support to activities of their cultural group
Invited them to read the Bible or pray in a service in their own language
Invited them to participate in a service/leadership role
Invited them to offer something from their cultural background in terms of music, dance or other forms of art
Invited their help in engaging other people from their cultural background
Introduced them to other CALD faith communities in the Uniting Church

Invited their involvement in some other way (please describe)

_____

_____

7. Are there any action plans or projects for CALD and intercultural ministry in your congregation that you are aware of?

○ Yes

○ No

If yes, please describe:

_____

_____

Engaging with CALD individuals/communities

7. In the past three years, has your church had any engagement in any of the following ways:

a. With a CALD group(s) within your congregation

None
Once or twice
Three or four times
Frequently

b. With a CALD congregation/ group(s) within your Presbytery or Synod

None
Once or twice
Three or four times
Frequently

c. With a CALD group(s) who are meeting at your church buildings

None
Once or twice
Three or four times
Frequently

d. With a CALD group(s) in your neighbourhood/ community

None
Once or twice
Three or four times
Frequently

   e. With a community of another religious faith (e.g. Islamic, Buddhist, Jewish community)

      None
      Once or twice
      Three or four times
      Frequently

Any comments about such engagements?

_____

_____

8. Are there CALD congregation(s)/faith communities meeting/worshipping on your church premise?

○ Yes

○ No

8.1. If yes, please answer to following questions:

a: Ethnicity & Language/s:
b: Denominational background/s:
c: Arrangement: Tenancy agreement
           Memorandum of Understanding (MOU) or Covenant
           Shared property use agreement (SUP)
           Other:
d: How do you see them? as tenant or guest or family or (potential) partner?
      Tenant
      Guest
      Family
      Partner(potential)
e: Any combined/shared activities:

○ Yes

○ No

f: Any comments about sharing property:

_____

_____

9. Has your congregation engaged with CALD or other religious groups in any of following ways in the past 5 years? (Tick all that apply)

Attended their cultural/religious events
Invited them to your church's events (e.g. Fair, Music, Carol service etc.)
Worked together in social welfare
Worked together on community or social justice issues
Entered into dialogue about matters of faith/spirituality

Organised joint cultural event
Organised joint worship/prayer service
Cross-cultural evangelism/mission

10. Does your church have any outreach programs for CALD people in your neighbourhood/local community?

English classes
Easy English Bible Study
Play group for kids/mums
Youth ministry
Music/Arts/Sports programs
Fellowship groups
Cross-cultural evangelism
Other:
Any comments:

11. What are the factors that you feel are contributing to your church's engagement and progress? (Tick all that apply)

Inclusivity/open mindedness
Diversity within the community/demographic change in the neighbourhood
Committed leadership (e.g., lay, church council, minister)
Being proactive/outreach and group activities
Awareness/education
Hospitality
Refugee work/supporting immigrants
Intercultural/Interfaith programs/activities
Diversity in leadership (e.g., lay, church council, minister)
Working towards reconciliation with the First Peoples
Gospel Imperative (Faith/ Love/ Missional heart etc.)
Property
Missional priority/plan
Shaping Church's future
Other:

12. What are the barriers in the way of your church making greater progress? (Tick all that apply)

Reluctance to change/traditionalism/narrow-mindedness
Homogeneity/dominant monolithic culture
Fear
Discomfort

Language
Local demographics/not a diverse area
Theological difference (Assembly's decision on Marriage etc.)
Aging congregation/Lack of energy
Apathy/lack of initiatives
Ignorance/lack of experience with diversity
Not feeling concerned/not knowing this is an issue
Rural area
Small community
Hidden racism
Ethno-centrism
There are no barriers of which I am aware
Other:

13. Below is a list of areas/topics/themes for developing CALD and intercultural ministry. Please tick the boxes for any of the resources that you would be likely to make use of:

Community (Neighbourhood) Connections
Partnership with CALD faith communities
Intercultural Competency/Cultural Intelligence (Cultural quotient)
Intercultural Bible Study
Multicultural Worship
Intercultural Preaching
Cross-cultural Evangelism/ Church planting
Cross-cultural Pastoral care & Counselling
Property sharing
Leadership training
Other:

14. Please comment if you have any additional ideas about how intercultural ministry might take place, or suggestions for moving forward.

About your congregation/faith community

15. What type of community is your church situated in?

Urban
Suburban
Regional
Rural
Other

16. In what postcode is your church/congregation located?
(NB We are asking for your postcode so we can match your responses to demographic information about your local community.)

17. How would you describe the make-up of your congregation/faith community?
Aboriginal
Anglo-Celtic
CALD
Multicultural
17-1. If you ticked CALD in question 17, please indicate which ethnic/language group.

17-2. If you ticked Multicultural in question 17, please indicate what make-up/percentage you believe your congregation is made up of?

About you

18. Gender:

19. Age:

20. Ethnicity:

21. First language:

22. Lay or Ordained?

23. If you would like to be interviewed we invite you to provide your contact details. If you would like to receive a summary of the findings we also invite you to provide your contact details

Name:

Congregation:

Email:

Phone:

Appendix II

The Uniting Church in Australia
Synod of South Australia
Mission Resourcing

Intercultural Ministry Interview with CALD SA

Information for participants

This research is an initiative of Mission Resourcing and *has been approved by the Public Theology and Mission Sub-committee of the Mission and Leadership Development Board in the Synod of South Australia, the Uniting Church in Australia.*

What is the aim of the project?
This project aims to identify the strengths, challenges and opportunities that may exist as the church works toward a more genuine multicultural church in South Australia.

What participants are being sought?
Ministers/Pastors/Lay leaders from CALD congregations/faith communities/agencies in South Australia are invited to participate.

What will participants be asked to do?
If you agree to participate, you will be asked to provide your response to the questions set out in the following questionnaire. In this interview you will be asked to talk about your church and your church's relationship with Christian churches in South Australia beyond your own. Depending on your responses, it may take around 30-60 minutes. Please be aware that you may decide not to take part in the project without any disadvantage to yourself.

What use will be made of collected data and information?
The interview will be audio recorded and maybe transcribed.
During the research we will gather demographic information on your congregation or faith community for comparative purposes. Any identifying information will be removed before data analysis and all responses will be anonymous. The data collected will be securely stored in locked files and retained in Mission Resourcing for at least 5 years.

It is the intention of this study that the Mission Resourcing unit will use the data to guide the development of the Synod's overall CALD-intercultural strategy and it will

be used to prepare a resource handbook for Congregations/ Faith Communities/ Presbyteries.

Can participants change their mind and withdraw from the project?
Participation in this research is voluntary. You are free to not answer any question, and may withdraw from the research at any time up to 31 June 2021 without any disadvantage to yourself.

What if participants have any questions?
If you have any questions, do not hesitate to contact:

Rev Dr Paul Goh, Principle Researcher, CALD Officer, Mission Resourcing, Synod of South Australia, 8236 4244, pgoh@sa.uca.org.au

If you have any concerns about the ethical conduct of the research you may contact the Public Theology and Mission Sub-committee of the Mission and Leadership Development Board through the Administrator (8236 4243 or bfreeman@sa.uca.org.au). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Informed Consent Form

I have read the above 'Information for Participants' concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:

a. My participation in the project is entirely voluntary;
b. I am free to withdraw from the project (up until 31 June 2021) without any disadvantage;
c. The interview will be audio recorded and maybe transcribed.
d. Personal identifying information will be removed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years;
e. The results of the project may be published but every attempt will be made to preserve my anonymity.

By signing this consent form, I certify that I _____
(Print full name here) agree to the terms of this agreement.

Respondent Signature _____Date _____
_____
Researcher Signature _____Date_____

Questionnaire (Interview Guide)

<u>Demographics:</u>

Sex: Male (   ) Female (   ) Other (   )   Age:

Ethnicity: Language (other than English):

Denominational affiliation: In Australia –

                                   In country of origin –

Current role in the church:

Education: In Australia –

            In country of origin –

Occupation: Employed/ Unemployed

<u>History/ Vision/ Identity</u>

- Tell us the story of when/how your church began and has grown.
- What country and ethnic group do your people come from?
- What church/denomination do your people come from?
- What's your church's vision?
- Does your church have its mission statement?
- How would you define your faith community's identity? Immigrant church? Diaspora church? Church in overseas? Part of Australian Churches?

<u>Worship/ Ministry/ Mission</u>

Tell us about your church's ministry and mission
- Describe what a typical Sunday worship service would look like.
- (Style? Average time? Average attendance? Communal meal? Etc.)
- Second Generation (Kids, Youth, Young/adult ministries, English ministry?)
- What activities/plans do you have for encouraging faith in your children/young people and keeping them connected to the church?
- How important is it to you to keep your heart language and culture alive in Australia? And what does your church do for this?
- Cultural events/festivals
- Music (Choir?)/ Art
- Bible study
- Prayer meetings
- Home groups
- Fellowship (Office bearers? Programs? Minutes?)
- Hospitality
- Evangelism/Mission
- Community outreach/engagement
- Digital (website, SNS, Whatsapp Etc.)
- Other

<u>Leadership & Governance</u>

- Do you have any Church Constitutions and/or Regulations/By-Laws?
- What kind of governance body/structure?
- Who/ how make decisions?
- Do you give leadership positions to younger people in your church?
- What kind of leaders you have? Pastors? Elders? Deacons? Sunday school teachers? Youth workers, Evangelists?

- Offering/Finance/Fund-raising events
- Is your pastor or anyone in the church paid by the church?
- Does your church claim GST concessions?

Property/ Inter-church Engagement

- Where is your church meeting/worshipping? What is the postcode of your church?
- Do you have your own church premise?
- If your church is meeting/worshipping at Anglo-Aussie church premise,
a. What denomination are they?
b. What arrangement do you have?
   Tenancy (Leasing) agreement
   Memorandum of Understanding (MOU)
   Shared property use agreement (SUP)
   Other:
c. Do you see yourself as tenant? Guest? Or other?
d. How do they see your community? Tenant? Guest or other?
e. Are there any combined/shared activities?
f. What comments do you have about renting/sharing property?

- What other churches does your church connect/partner with?
- What other churches do you know about from the same ethnic group?
- Are you (your church) belong to your ethnic Association/Network of Ministers and/or Churches?
- Have you had combined/shared services/activities with other churches? How has that been?

Barriers/Challenges/Felt Needs

- What do you see as the barriers for your church engaging with Anglo-Aussie and other churches?
   Reluctance to change/traditionalism
   Language
   Fear
   Discomfort
   Theological difference (Beliefs on Homosexuality & Marriage etc.)
   Misunderstanding of cultural difference
   Lack of time/energy
   Lack of information/resources
   Racism
   Cultural prejudice
   Marginality
   Property issues
   Other:
- Is there something in the story of your church in relation to other churches/communities that makes you sad or angry - a time you wish you had done something differently, or you wish you could have had help?

- How has your church responded to the COVID-19 pandemic? How has your church adapted your worship, mission and ministry practices during the Lockdowns and to what extent have you continued these new or adapted practices post-lockdown(s)? Do you have COVID safety plan?

- What are the biggest concerns/issues/challenges/needs currently facing your church?
- What are your felt needs in your ministry for more information/resources/trainings?

- Are there issues about insurance or child safety or Australian law that you feel you need to know more about?

Shaping the Future/ Opportunities

- What are your major priorities/focus/directions for the coming 3-5 years in mission and ministry?
- How do you feel about Multicultural/Cross-cultural/intercultural ministry?
- Do you feel your church has something to offer/contribute to the wider Church?
- What are your church's gifts, graces and experiences you wish to share with the wider Church?
- If you could ask for something from the wider Church, what would that be?
- What would you like to suggest for building and developing more fruitful relationships Between Anglo-Aussie and other CALD churches?
- If an Anglo-Aussie church in your neighborhood proposed your faith community to explore building relationship/friendship/partnership with them, how do you feel about that?
- Have you heard about the Highbury Street Fund for CALD faith leaders/communities in South Australia?
- (Optional) Uniting Church in Australia declared that we are a multicultural Church in 1985 and we are seeking to live faith and life cross-culturally participating in the mission of God together. How could they be a more inclusive and intercultural church in South Australia?
- (Optional) Has your church ever considered joining the Uniting Church? If not, why not? If yes, what actions have you taken and what reasons have there been for delaying or deferring? Any factors deterring you from exploring?

Appendix III

UNITING CHURCH FOOTPRINT IN THE STATE OF SOUTH AUSTRALIA

Introduction
The aim of this research is to develop a better understanding of the place, identity and distribution of Uniting Church congregations and agencies in South Australia. Charts can be adapted and up to date information added.

In this research paper the sections of this report are based on population estimates of LGAs beginning with three metro regions, North West, East and South. Each region then is linked rural regions.

Column 1 names Sub regions by Councils. Regional areas are used by State government and other agencies to identity population growth and decline in communities and to provide services. Each LGA profile has many indices including age distribution, income, people born overseas etc. Council profiles also provide information about suburbs within council boundaries.

Column 2 includes population estimates for 2017 using council profiles. For example link with the Tee Tree Gully community profile is https://profile.id.com.au/tea-tree-gully/home Maps are included. In some instances, in rural LGAs the 2016 census figures are found through the ABS, Australian Bureau of Statistics.

Column 3 lists the name of UC congregations. Other information could be added including placement details, address and website links.

Column 4 is the percentages and number of residents who at the 2016 census indicated they were UC nominals. These figures reflect changing population attitudes toward religion, impact of migration and assist us explore the way UC and its former denominations settled in and across the state.

It would be relatively easy to add other information for example reports from the National Church Life Survey or data from the 2016 census including index of socio-economic advantage and dis advantage. Charles Wesley said, "Don't go to those who need you, go to those who need you most"!
Socio-Economic Indexes for Areas (SEIFA) is a product developed by the ABS that ranks areas in Australia according to relative socio-economic advantage and disadvantage. The indexes are based on information from the five-yearly Census.
http://www.abs.gov.au/websitedbs/censushome.nsf/home/seifa

Compiled by Rev Dr Dean Eland

POPULATION OF SOUTH AUSTRALIA BY 1 9 METROPOLITAN LGAs.
SIX RURAL REGIONS BASED ON LGA COUNCIL AREAS.

NORTH WEST

METROPOLITAN 8 Councils	2017 Estimates		
City of Adelaide https://atlas.id.com.au/adelaide	24,193	Pilgrim. Scots. Brougham Place. UCity. Helping Hand Age Care.	UC 2.8% 621
Port Adelaide Enfield https://atlas.id.com.au/port-adelaide-enfield	124,818	**Lefevre.** Semaphore. **Port Adelaide.** Alberton. The Grove Woodville Gardens. Enfield. Windsor Gardens. Broadview.	UC 4.4 5,296 Islam 4.8 Buddhism 4.5
Prospect	20,527	Prospect Rd. *Encounter Faith Community Prospect.*	
Salisbury https://atlas.id.com.au/salisbury	141,484	**Salisbury.** Parafield Gardens Para Hills. Congress. Paralowie. Para Vista.	UC 5.8% 6,481
Playford https://atlas.id.com.au/playford	92,066	**Playford Alive.** Elizabeth Grove. Northern suburbs faith community Dinka. One Tree Hill.	UC 4.8% 4,326
Charles Sturt	116,009	Woodville. **Henley-Fulham**. Grange. Seaton. Royal Park. West Lakes United. West Croydon United. Croydon Park. Western Link.	UC 4.9% 5,466
West Torrens https://atlas.id.com.au/west-torrens	59,550 (57,901)	Adelaide West. All Saints Plympton. Hare St.	UC 4.8% 2,791
Gawler Town	23,700	Gawler. Includes link congs Williamstown. Sandy Creek.	
	602,347 47%		
CENTRAL REGION 15 Councils			
Adelaide Plains	8,983	Mallala. Two Wells. Windsor.	
D C Clare and Gilbert Valley	9,023	Clare. Auburn. Riverton. Saddleworth. Tarlee.	
Copper Coast	14,139	Moonta. Moonta Mines. Wallaroo. Kadina Wesley. Jerusalem. Cross Rds. Cunliffe.	18.6% 2,623
Light Regional Council https://atlas.id.com.au/light	14,736	Greenock. Kapunda.	8% 1,184
Wakefield Regional C	6,801	Lochiel. Hamley Bridge. Owen. Port Wakefield.	
D C of Peterborough	1,678		
Yorke Peninsula DC	11,056	Maitland. Minlaton. Yorketown. Ardrossan. Price. Clinton Centre. Dowlingville. Arthurton. Urania. Weetulta. Curramulka. Edithburgh. Stansbury. Brentwood. Corny	

		Point. Minlaton. Koolywurtle. Port Vincent. Warooka. 19	
Port Pirie Regional C	17,364	Port Pirie.	
The Flinders Range C	1,643	Quorn. Patrol.	
Regional C of Goyder (Burra)	4,136	Burra.	
D C of Mt Remarkable	2,864		
D C Ororoo Carrieton	895		
Nth Area C (Jamestown)	4,524	Jamestown. Yacka/Gulnare	
Barossa C (Angaston) https://atlas.id.com.au/barossa	24,484	Sandy Creek. Angaston. Williamstown. Nuriootpa. Tanunda. Mount Pleasant.	UC 7.8% 1,846 Lutheran 21.2%
D C Barunga West (Pt Broughton)	2,544	Bute. Mundoora. Port Broughton*.	
	124,870		
	727,217		
EYRE REGION 12 Councils			
City of Whyalla	22,007	Whyalla	
Port Augusta City C	13,808	Congress. Port Augusta.	
Port Lincoln	14,064	Port Lincoln Poonindie.	
D C of Ceduna	3,408	Ceduna. Smoky Bay.	
D C of Cleve	1,771	Cleve Coolanie *County Jervois*	
DC of Elliston	1,045		
D C of Franklin Harbour	1,298	Coffin Bay	
D C of Kimba	1,061	Kimba	
D C of Lower Eyre Peninsula	5,510		
D C of Streaky Bay	2,074	Penong? Streaky Bay.	
D C of Tumby Bay	2,610	Lipson. Tumby Bay.	
Wudinna D C	1,250	Minnipa? Wudinna (Covenant with Lutheran)	
	69,727		
	796,944		

EAST

METROPOLITAN 6 Councils	2017 estimates		Greater Metro 5.8% UC
Walkerville	7,859	Walkerville.	
Tee Tree Gully	99,405	Modbury. (Para Vista). Dernancourt. Banksia Park. Golden Grove. Houghton. Greenwith. Hope Valley. Tee Tree Gully. The Branches Community Churches. (Modbury) Journey (Ridgehaven) 10	UC 7.9%
Norwood Payneham St Peters https://atlas.id.com.au/npsp	37,495	Kent Town Wesley. Payneham Rd. St Peters (Spicer). Heaven's Spring. 4	UC 4.5% 1,598
Burnside https://atlas.id.com.au/burnside	45,491	Clayton Wesley. Burnside City. Dulwich Rose Park. 3	UC 6.4% 2,796
Campbelltown	51,165	Morialta. Campbelltown. Adelaide Korean. Athelstone. 4	4.8% 2,411

Adelaide Hills https://atlas.id.com.au/adelaide-hills	39,652	Bridgewater. Mylor. Houghton. Paracombe. Kersbrook. Inglewood. Uraidla. Balhannah. Lenswood. Cudlee Creek Gumeracha. Lobethal. Echunga. Iron Bank. Mount Torrens. Murdoch Hill (Oakbank) Sunset Rock (Stirling). Upper Sturt (1/2 in Mitcham). Woodside. 19	UC 8.0% 3,100
	281,067 22%		
MURRAY MALLEE REGION 9 Councils			
Rural City of Murray Bridge https://atlas.id.com.au/murray-bridge	12,836	Murray Bridge. Rockleigh.	UC 10% 2,079
Coorong D C (Meningie)	5,479	Meningie. Congress at Raukkan Tailem Bend. Coorong. Coomandook.	
Berri Barmera	10,841	Barmera. Berri.	
Gerard Community Council	96		
District C of Karoonda Murray	1,126	Karoonda.	
D C of Loxton Waikerie	11,745	Loxton. Waikerie.	
South Mallee D C (Pinnaroo)	2,070	Pinnaroo. Parilla. Geranium. Lameroo. Murrayville Cowangie (Vic)	
Mid Murray C (Mannum)	8,884	Mannum.	
Renmark Paringa C	9,850	Renmark.	
	71,927		
	352,994		

SOUTH

METROPOLITAN 5 Councils			
Unley https://atlas.id.com.au/unley	37,721	Unley. Malvern. Christ Church. Rosefield. Church of The Trinity. 5	UC 5.6% 2,116
Mitcham https://atlas.id.com.au/mitcham	66,834	**Blackwood.** Belair. Mitcham Village. Westbourne Park. Hawthorn. *Mitcham Hills.* Colonel Light Gardens. Fullarton Julia Farr. 7	UC 7.3% 4,761
Marion https://atlas.id.com.au/marion	91,391 (88,612)	Marion. Ascot Community Church. Glengowrie. The Corner. Hallett Cove. Vermont.	

		6	
Holdfast Bay	36,280 (38,653) 2016 census	Brighton. **St Andrews Glenelg.** Seacliff. 3	
Onkaparinga https://atlas.id.com.au/onkaparinga	170,404	**Noarlunga. Seaford**. Hallett Cove. Coromandel Valley. Old Noarlunga. Seeds Aberfoyle Park. Willunga. Aldinga. McLaren Vale. Cherry Gardens. Clarendon. The Vines (Woodcroft) Iron Bank. ConneXions (Noarlunga Downs). Kangarilla. 6	
	402,630 31%		
SOUTH & HILLS REGION. 5 Councils			
Victor Harbor	15,113	Yilki. Newland. Adare. 3	
D C Yankalilla	5,401	Delamere. Inman Valley. Myponga. Range Road. Yankalilla. 5	
Alexandrina https://atlas.id.com.au/alexandrina	26,792	Pt Elliott. Goolwa. Strathalbyn. Milang. Ashbourne. Finniss. Langhorne Creek. 7	
Kangaroo Island C	4,702	Stokes Bay. Parndana. Kingscote. American River/Penneshaw ?	
Mt Barker District C https://atlas.id.com.au/mount-barker	34,727	Mt Barker. Echunga. Flaxley. Littlehampton. Macclesfield. Meadows. Nairne. Prospect Hill. 8	
	86,735		
	489.365		
SOUTHEAST 7 Councils		15	
Mt Gambier https://atlas.id.com.au/mount-gambier	27,036	East Gambier. Mt Gambier. 2	
Grant District	8,203	Port MacDonnell	
Naracoorte Lucindale	8,552	Narracoorte	
Kingston D C	2,406	Kingston	
Taitiara District C Bordertown	6,773	Bordertown. Keith (One Church). Padthaway. Mundulla. Wolseley. (Community Church) Tintinara. Buckingham. 7	

Wattle Range C Millicent	12,026	(Lucindale) Millicent. Tantanoola Penola. Beachport. 4	
D C of Robe	1,422	Robe	
	66,418		
	555,783		

OUTBACK 7 Communities Councils			
Maralinga Tjarutja Community	59		
D C Coober Pedy	1,762		
Municipal C of Roxby Downs	4,500 est.		
Nepabunna Community	100 est.	Adnyamathanha	
Yalata Community	248. 2016 census		
Outback C Authority		Penong	
Oodnadatta	?	Congress Faith Community	
	6,769		

SUMMARY

Estimates 2017 2019

South Australian Population 1,712,390

Adelaide Metropolitan Area with 19 LGAs.

Population 1,286,044.

67% The highest percentage of urban based population of any capital city in Australia.

Six Rural Regions with 55 Councils

Population 426,246

Central.	15 Councils.	Population	124,870	29%
South and Hills.	5 Councils.	Population	86,735	20%
Murray Mallee.	9 Councils.	Population	71,927	17%
Eyre.	12 Councils.	Population	69,727	16%
South East.	7 Councils.	Population	66,418	15%
Outback.	7 Councils.	Population	6,669	3%

Religion. 2016 census

Greater Adelaide: RC 18.9%. Anglican 9.8%. **Uniting Church 5.8%.** No religion 35.3 No answer 6.8%

SA: RC 17.97 %. Anglican 10 %. **Uniting Church 7.06 %.** No religion 35.44 %. No answer 8.45%.

Appendix IV

Cultural Audit of Congregations in Synod of SA, 2012

There were about 97 responses, a little over half of these from Adelaide. Some of the responses from country SA represented multiple churches, so around half the churches in the state were included.

About your church/faith community

    1. **What is the most common language used in your setting?**

The answer was always English (or "Australian"), except for House International (Chinese, Dinka, English, Indonesian, Spanish).

    2. **Approximately how many different languages / cultural groups are present in your community?**

Many said there were none besides the majority culture. Some listed other ethnicities from all over the world. Some just gave a number, mostly 1 or a few, but there were 7, 7, 9, 10, 10, 10+, 11, 16 (Congress).

    3. **Does your community meet or worship in more than one language? If yes, what languages?**

A few churches indicated a CALD congregation was part of their church

Fijian service at Vermont UC
Taiwanese small group at Wakefield UC
House International: Chinese, Dinka, Indonesian, Spanish
Some said worship was in other languages:
Glenunga - Spanish
Woodville Gardens - Bassa (Liberian)
Port Augusta - Aboriginal languages
House International - Chinese, Dinka, Indonesian, Spanish
In some places there were songs, readings or prayers in other languages:
Naracoorte - Korean
Congress - Pitjantjatjara, Adnyamathanha,
Enfield - Arabic
Coromandel Valley - Farsi
Payneham Road had Indonesian, Malaysian, Chinese, Korean, Tongan, Greek, Nepalese, Cook Island, Indian, Spanish and Chin people. They had order of service, bible readings and greetings in up to 6 languages.
In some places it was noted that attenders sometimes sing in their own language:
Port Adelaide - Indonesian
Renmark/Renmark West - Tongan
Adelaide West - Fijian, West African, Indian, Spanish.

About your relationship with other churches/faith communities/organisations

1. **Are there non-UCA congregations or faith groups meeting on the same premise as you meet?**

Several churches share their building with non-CALD congregations:

Nairne, Yankalilla, Kingscote, Southwest Fleurieu and one of Delamere/Inman Valley/Myponga -
Lutheran.
Seaford - multiple
Parndarna - Catholic
Berri - Salvation Army
Freedom - Seventh-day Adventist
Playford - ACC
Clayton-Wesley - Korean
Woodville - Vietnamese
Freedom - Cambodian, Spanish (South American)
Croydon Park - Spanish
Payneham Road - Tongan
Brougham Place - Bari (Sudanese)
Port Wakefield - Mandarin
Western Link - Ethiopian
Woodville Gardens - Indian, West African, Vietnamese?
Scots - Chinese bible study
Playford and St Stephens - Dinka UCA

2. **Have you entered into a relationship with another congregation, faith group or community? What best describes this relationship: tenancy agreement / Memorandum of understanding / Shared property use agreement**

For congregations sharing the building, 4 indicated a tenancy agreement, 1 MOU, 1 SUP, a further 1 informal shared use, another informal relationship. The majority didn't indicate any.

There were some relationships (a few indicating MOU or SUP) for non-church organisations using their property. Several relationships were noted with other churches or overseas organisations.

Several churches indicated that they were combined (I assume dual affiliated): Smoky Bay, Penong, West Croydon, Seaford.

Compiled by Eric Love

Appendix V

Personal Reflections and Recommendations by Three HSF Recipients

Rev. Cyrus Kung

I have lived most of my life here in South Australia, I have grown up in Chinese communities, both in the church and outside of it (the immigrant church), within my ministry experience over the last 10 years I have seen programs from both 'mainstream' and 'immigrant' churches begin to move from a multi-ethnic to multicultural to now a intercultural framework. As a part of this project we have been able to see some of this movement captured in our local neighbourhoods now. This intercultural framework is still in its infancy yet many of our local neighbourhoods are beginning to take on these transformations naturally.

We see diversity everywhere in 21st century Australia, it is in our schools, in our cafe's and in our work places...yet strangely our churches are falling behind. The learnings from this project can help shift our understanding of culture and diversity in our local neighbourhoods. It challenges us with evidence of local congregations that have been existing side by side in multi-ethnic and multicultural structures for many years, but lack the integration of intercultural engagement. If our congregations are going to look anything like our schools, our cafes and our workplaces, then we must take seriously pathways to intercultural ministry.

Recommendations

Ongoing research in themes such as hybridity, liminality, leadership development and cross cultural engagement are important as communities begin to form and face the challenges of living in diverse communities. There is also a need to adopt a strong praxis model of action and reflection to continue to theologically reflect on the spirit's movements in these areas. In this project we have been building and reflecting on the learnings from the multicultural documents of the Uniting Church in Australia. We have explored the cultural mandate of the Church and affirmed the diversity that has been present in the Church since its inception as seen in the Gospels and in Acts. Our way forward is to highlight the learnings of those who have come before us and integrate them with what the spirit is creating and unfolding in front of us. The Church has always been diverse and 21st century Australia is no different, we must continue to engage in the balance of holding our stories together in the communion of Christ, both on a macro national and global scale as well as in our local contexts, in our local neighbourhoods and congregations. "The journey of a thousand miles begins with a single step", these single steps take shape in our conversations with "the other", the theological reflections we do in community, the sharing of our buildings/ resources, the listening to stories that make us feel uncomfortable.

Doing any of these things would be my recommendations of first steps towards a more intercultural framework for congregations in 21st century Australia.

Daniel Phan

As of February 2021, I began paid work at the church that I grew up in. This church is the church that my parents attended and committed to, and found their faith and friends in. I was a product of this church in some ways, or perhaps a child of this church.

My experience has always been Church on Sundays, which included my weekly dose of Aunties and Uncles from all over Adelaide coming to talk to me and comment on if I've been eating well and how my sister is and more.

From my perspective, it was quite the insular community, quite a tight-knit community of mainland China and Hong Kong migrants. It was a safe place to speak Cantonese and Mandarin and not have to worry too much about what it might mean to cater to the dominant culture outside of the building walls.

Coming towards the end of my first year of working in this community I have noticed that my community often chooses cultural preservation and retainment. This cultural preservation is however, holding onto the ideas that were brought from when they migrated, with a range from mid-late 70's to early 90s.

They are also holding on to their understandings of multiculturalism. Interculturalism has not made it into their resources, books and information, likely due to its contemporary academic nature. But on the ground, it does not translate well, especially to migrants that are still looking to preserve their cultural heritage since migration.

As a 2nd Gen working in this space, I often find the word 'multicultural' thrown around confidently, however, the structural, behavioural, and value systems of modern multicultural/intercultural research are not evident in this. Leading me to think that there is quite a discrepancy between understandings of what is on the ground, and what is being researched in the academic world.

A few questions do arise however: What is the place the migrant church plays in multicultural/interculturalism in Australia? Or perhaps, what role do the 1st gens play in this? Is it their role?

What role does the 2nd/3rd gen play in multi/intercultural Australia?

Moving forward?

There is probably plenty more to reflect on, but what does it look like for the Uniting Church and established institutions to provide resources to meet the needs of both - 1st gens and 2nd/3rd gens? In light of interculturalism etc.

What does it look like to help the 1st gen migrant church shape and explore their understandings of multiculturalism?

The project has challenged me to see other churches' challenges in their CALD community and together with this team trying to map out those difficulties to find solutions for both the Anglos and CALD communities. After reflecting what we have achieved throughout the project, I realised that the task of intercultural ministry is not as easy as it sounds, or as pleasing as it rings.

I believe that Intercultural ministry is every churches' responsibility. Engaging with your brothers and sisters in Christ is not someone else's responsibility but ours in the family of God.

However, there are so many challenges, such as steps to progress, energy to burn, time to use to achieve this goal to live inter-culturally. That is why commitment from one another is crucial to this relationship of the Anglos and CALD community. A compassionate heart as well as an attitude that wants to learn from one another is also crucial.

Recommendation

I do believe there is a lack of understanding and equipping of the saints to do intercultural ministry within the body of Christ. If we want to progress in this area, and get better and better, we need to be serious about it. A conference of Intercultural ministry could be an interesting one, where people are introduced to and develop in their intercultural ministry. They are also equipped with the empowering work of God in prayer, worship, as well as with theoretical practical tools to manage the issues that arise in their ministry.

My second recommendation is UCA could find a way to help other churches in lending their unused space or place of worship to their brothers and sisters who need them to worship rather than to sell them to be used for something else. Wouldn't it be something God would do too?

Guidelines for building relationship and partnership

Encourage connections between churches who are willing on both sides. Arrange connections from our pool.
What are ways that churches can connect?
- Social activities
- Partnering together in mission
- Joint services
- Eating together
- Praying together
- Training together

An attitude that says 'we can do this together', rather than 'we can do this for you', is better for the relationship.

What would be needed for any one of these to be successful?
- Some people fluent in both languages
- Outgoing, friendly people
- A can-do attitude
- A heart for God
- A large enough space
- Good lines of communication/ regular communication to address problems before they become overwhelming
- People on both sides who are determined and motivated to make it work
- A recognition of gifts

We could encourage churches which already have a rental arrangement with a CALD fellowship to deepen that relationship into a partnership or a covenanting relationship. Suggestions from the relevant documents include:

From the **property policy of the UCA**, 2010:

- all our church property belongs to God and we are stewards of it.
- the ways in which we receive and share the resources God has given us will reflect the Gospel values of justice, equality, hospitality, and partnership.

4.13.1 Where two or more Congregations or faith communities share, or will share, the use of a Church property that is under the management and administration of a Church Council of (one of) the Congregation(s), they will enter into a culturally sensitive memorandum of understanding (not a tenancy agreement) that shall
(a) specify usage rights of each Congregation or faith community;
(b) provide for an appropriate sharing of costs; and
(c) specify the manner in which the responsibilities listed in Regulation 4.4.1 and other relevant Regulations of the Church will be jointly undertaken in respect of the shared property.

1.3 Where two or more Uniting Church in Australia congregations function from one property base, an appropriate form of written agreement will apply to that relationship. It will accord rights of usage, an appropriate sharing of costs and take into account the ministry and cultural needs. The working out of this agreement should recognise their equality and sharing in mission as sisters and brothers in the service of Christ, through this Church, and reflect the intention and spirit of this policy, and be in the language of partnership/covenant and not that of tenant/landlord.

It is vital that such an agreement:

Is negotiated carefully in the language[s] of all parties and with due respect to the culture and first language of each group involved;

Is drawn up carefully in the language[s] of all parties to the partnership/covenant – preferably paragraph by paragraph on the same document and not as separate documents;

Accurately reflects joint responsibility for management [including ongoing maintenance through sharing of costs and income, both money and 'in kind'] and shared benefit of the use of, and/or income from the property;

1.4 The principles for drawing up such document[s] are:

1.4.1 Uniting Church congregations and faith communities have a clear priority of use of the property (both church and hall accommodation) before this accommodation is offered to any outside body.

1.4.2 The diverse needs of each congregation or faith community will be given equal attention in decisions relating to the use of property.

1.4.3 Each congregation or faith community that uses the property shares in the cost of its maintenance in a just, equitable and responsible way. This might be in proportion to the time usage by the respective Uniting Church in Australia congregations, or it may have some relation to the capacity to pay and/or size of the respective groups or nature of usage. A mutually agreed basis of sharing the costs of repairs, maintenance [for example this may be 'in kind'], and service charges is to be negotiated.

1.4.4 Where two or more congregations or faith communities share property (and have separate Church Councils) there will be regular joint meetings of the Councils (or fair representation of each congregation) which include provision for translation/interpretation as appropriate when property decisions are to be taken.

1.4.5 Where two or more congregations or faith communities share a property, a Property Sub-Committee is formed. This joint committee will be made up of representatives of each congregation. The membership would normally be determined so as to provide equality of voice and opportunity and not automatically based on the numbers in each congregation/faith community, or in some other proportion as agreed by the Presbytery/Presbyteries. Meetings will include appropriate and adequate provision for translation/interpretation.

1.4.6 That the partnership agreement/covenant will include provisions for regular review that will include all parties to the agreement including the presbytery and be have available to the parties translation/interpretation into the language[s] involved Covenanting together

Not just a rental arrangement. Not a tenant/ landlord situation

THE PROPOSED COMMITMENT (from an "***Australian Churches Covenanting Together***" document signed between many churches of different denominations to promote unity in 2010)

Dimension 1: General
We agree together
• To join in common prayer with one another
• To intercede and care for one another
• To explore with one another our Christian convictions and their present application

Dimension 2: Shared Use of Physical Resources
We agree together
• To support initiatives for sharing physical resources, such as buildings, and to encourage consultation between the appropriate governing bodies of our churches before new major developments are undertaken.

Dimension 3: Common Mission and Ministry
We agree together
• To explore with one another issues and strategies for mission, so that the possibility of common mission is recognised as a priority, information is shared, issues of mission are discussed, and strategies for evangelisation are planned in consultation.
• To seek to develop clear and sensitive guidelines dealing with how our churches together can best meet the needs of people in local (especially rural) situations

Dimension 4: Common Sacraments
I. We agree together
To recognise the Sacrament of Baptism administered in each other's church and to promote the use of the common Certificate of Baptism
We agree together
To invite and welcome members of each other's church to share in the Eucharist according to pastoral need.
Dimension 5: Shared Ordained Ministries
We agree together
To continue to work towards the goal of sharing with each other a mutually recognised ordained ministry.

Partnering together might look like:
- Forming a working group (2 or 3 from each) to provide a line of communication between the two groups, and who also would plan combined events. They might meet once a month initially until things settle into a routine. These individuals would take point for questions and problem solving on either side.
- Combined services- 2 a year?
- Combined morning tea between services/ lunch? Once a quarter?
- Sharing prayer needs, praying for each other
- Sharing preachers- with an interpreter
- Prayer and worship night with dinner
- Sharing in ministry
- Youth groups meeting together occasionally

- Inviting them to participate in any extra teaching we host/ organise or take part in, for example, Generate conferences, GLS, Alpha, children's camps
- Financially contributing to their mission goals
- Sharing running expenses
- Coming together for working bees and maintenance
- Responding to specific needs

What are the potential areas of conflict?
- Resentments from misunderstandings or unclear boundaries [Should there be boundaries? What are they?]
- Broken or lost equipment- not respecting property
- Property left messy/ dirty
- Resources used but not replaced
- Different cultural understandings- eg. Regarding children's behaviour, timekeeping
- Use of instruments and PA system
- Some training will be needed for the PA- who would do that? Who would provide emergency support?
- If the coffee machine was used, some training would be needed and to pay for the coffee
- Use and replacement of other resources
- Storage of equipment

Compiled by Karen Vanlint

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