

**Towards a Diaspora Missiology for Salvation Army
Intercultural Congregations in Southwark**

By

Catherine Smith

**A Dissertation Submitted in Partial Fulfilment of the
Requirements for the Degree**

MTh Contextual Theology

**All Nations, Hertfordshire
August 2022**

DEDICATION AND ACKNOWLEDGEMENTS

This research has been a labour of love inspired by diaspora salvationists who have journeyed with me over the past twenty years. I dedicate it to Edmond Kallay whom I met when I was a new Salvation Army officer. When I wondered how I could pastor him through his migration experiences including persecution, torture, loss and great instability he reminded me that God has anointed and appointed me with authority to share Scripture and hope with the world. His mantra was, 'God is in control.' Edmond died during the Pandemic, but his words continue to inspire me in mission and ministry.

I want to thank the tutors and staff of All Nations Christian College who gave me three years of quality teaching and resource in Contextual Theology and mission studies. Especially Dr Hannah Green who painstakingly read through early drafts of this work encouraging me all the way. I am grateful to the Salvation Army who funded my studies valuing my ongoing development. Huge gratitude is expressed to my interviewees who shared their stories and gave insights that shaped this research. I wanted your voices 'to sing' in this work, I hope I have done you justice. You represent the wonderful corps and community of Southwark that we love together. Thank-you also to Heidi Damon who took my basic attempts at creating the illustrative figures in the paper and made them presentable. Finally, I want to say a big thank-you to my husband and family who have supported and spurred me on every step of the way. In all of this I give glory to God.

ABSTRACT

In working towards a diaspora missiology for Salvation Army Intercultural Congregations in Southwark, this research has listened to individual diaspora salvationists who now either live, work and/or worship in the London Borough of Southwark. Through interviews, contextual bible study, using the theoretical framework of 'Cruciformity in Diaspora Missiology' and holding participant's insights alongside literature on diaspora missiology, recommendations are made for The Salvation Army in terms of Leadership, Missional Discipleship, and intentional listening to stories of migration that can shape mission in diverse settings.

TABLE OF CONTENTS

	Page number	
Dedication and Acknowledgements	i	
Abstract:	ii	
Table of Contents	iii	
List of Figures	vi	
Abbreviations:	vii	
Chapter One:	Introduction	1
	1.1 Rationale and Aims	2
	1.2 Context	3
	1.2.1 Southwark	3
	1.2.2 The Salvation Army	4
	1.3 Diaspora Missiology	5
Chapter Two:	Methodology	8
	2.1 Research Approach	8
	2.2 Research Design	9
	2.2.1 Interviews	9
	2.2.2 Bible Study	10
	2.3 Data Analysis	11
	2.4 Ethical Considerations	11
Chapter Three:	Literature Review	13
	3.1 Biblical Themes in DM	13
	3.2 Theological Journey of DM	14
	3.3 DM and the Pandemic	15
	3.4 Cruciformity in DM	16
	3.4.1 Migrant Saviour	16
	3.4.2 My Place to God's Place	18
	3.4.3 My Plan to God's Plan	19
	3.4.4 My Purpose to God's Purpose	20

	3.4.5 My People to God's People	22
	3.5 Intercultural Church and DM	23
	3.6 Summary	24
Chapter Four:	Findings	25
	4.1 Reasons for Migration	25
	4.2 Place	25
	4.2.1 Neighbourhood	26
	4.2.2 Pandemic	26
	4.2.3 Public Engagement	27
	4.3 Plan	27
	4.3.1 TSA International	28
	4.3.2 TSA Southwark	29
	4.3.3 Leadership	30
	4.3.4 Cross-Cultural Relationships	31
	4.3.5 Priorities	32
	4.4 People	32
	4.4.1 Adapting	33
	4.4.2 Diversity	33
	4.4.3 Racism	33
	4.4.4 Hospitality	34
	4.5 Purpose	34
	4.5.1 Inspiration in Mission	35
	4.5.2 Challenges in Mission	35
	4.5.3 Scripture	36
	4.5.4 Intercultural church	37
	4.5.5 Calling	38
	4.6 Summary	38
Chapter Five:	DM for Southwark	39
	5.1 Understanding Mission	40
	5.1.1 Potential	40
	5.1.2 Plight	41
	5.1.3 Promise	41

5.2	Towards a DM	42
5.2.1	Potential	42
5.2.2	Plight	43
5.2.3	Promise	44
5.3	Recommendations	45
5.3.1	Leadership	45
5.3.2	Discipleship	46
5.3.3	Listening	47
Chapter Six:	Conclusion	48
Bibliography:		49
Appendices:	1. Hiebert’s “Critical Realism” vis-à-vis “Wan’s Relational Realism”	65
	2. Participant’s Data	66
	3. Data Collection Form	67
	4. Interview Questions	68
	5. Bible Study Outline	70
	6. Research Participant Information Sheet/ Privacy Notice	74
	7. Consent Form	78
	8. ‘From the Babel Complex to Cruciformity’	79

LIST OF FIGURES

		Page Number
Figure I	Harvey's Diaspora Missiology in Three journeys	13
Figure II	Cruciformity in Diaspora Missiology	17
Figure III	Understanding and Shaping Mission through Cruciformity in Diaspora Missiology	39

ABBREVIATIONS

CASA	Camberwell Salvation Army
CBS	Contextual Bible Study
Corps	The Salvation Army Word for Congregation
Corps Officer	The Salvation Army Word for Ordained Church Leader
CO	Corps Officer
DM	Diaspora Mission
SA	Salvation Army
TSA	The Salvation Army

CHAPTER ONE

INTRODUCTION

Praying with our leadership team I caught myself appreciating a spontaneous song calling on God's power; a heart-cry to listen to creation; a prayer identifying with pastoral needs and another prayer for our surrounding community – all relating to God's mission in our hyper-diverse setting. Camberwell Salvation Army (CASA)¹ leadership team includes people from Nigeria, Bolivia, and England. This is a minuscule representation of the 120 languages spoken in Southwark borough.² Yet, it is this seeking God's heart from diverse perspectives that motivates my research. I am a Salvation Army (SA) Officer called to the nations and the inner-city. Whilst I thought my ministry would be in different countries, every appointment has been in London. Consequently, it has been important to me to listen to 'the nations' through those who have come to live in the same neighbourhood, especially when it comes to shaping missional engagement.

In leading intercultural congregations in London³ it has been important to listen and learn from the communities and congregations to shape engagement in God's mission. I recognise my own connectedness to the context bringing experience of being a person 'on the move.' I have an emic perspective of DM as a person who has lived in different countries and as one who lives in the context being studied. Equally, I have an etic perspective being born in the UK and living most of my life in London. Therefore, when listening to the experiences of diaspora Salvationists I receive their observations from an 'outsider' perspective aiming to draw meaning from their reflections.

Accordingly, this research seeks to explore how different migration experiences and perspectives of scripture impact understanding of mission in the context of Southwark Borough. After introducing the research, chapter two will focus on methodology. Chapter three will be the literature review particularly focussing on Lorance's Cruciformity in Diaspora Missiology (DM) as the theoretical framework underpinning this research and the relationship between intercultural church and DM. The findings in chapter four draw heavily on responses from the interviews and bible study, concluding with chapter five analysing the research and offering recommendations towards a DM for The Salvation Army (TSA) in Southwark.

¹ CASA is a short form for CAmberwell Salvation Army. As a bilingual Corps – English-Spanish. Casa also means 'home' in Spanish. So, it resonates deeply with people in the church.

² Southwark Public Heath 2018.

³ Elephant and Castle, 2002-2012; Wood Green 2012-2015; Camberwell 2015 - present 2022.

1.1 Rationale and Aims

The purpose of this research is to work towards a DM that reflects insights from Diaspora Salvationists who are members of intercultural congregations in Southwark. This research brings together the lived experience of interviewees, scholarly ideas and my own experience to create 'mutual accountability' that is present in joining professional theology with local experience.⁴ In working towards a DM, I see theology as 'an activity of dialogue'⁵ and aim to navigate⁶ some complexities of urban life in Southwark.

One motivation of this research is to stimulate engagement in God's mission.⁷ Pocock asserts, 'God is orchestrating global migration with a view to blessing humanity.'⁸ But do migrants know this? The Seoul Declaration defines DM as 'A missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin.'⁹ Diaspora individuals' contribution to research can act as a 'global gateway' to thought processes and connectivity across nations.¹⁰ Correspondingly, God's Kingdom can potentially be made known effectively and accessibly across diverse contexts. This research seeks to encourage diaspora Salvationists to reflect on and engage in God's mission from their perspective of migration.

There are three SA intercultural congregations in Southwark which include diaspora salvationists i.e. Those who have been Salvationists in their home country and connect with TSA in their new context. These Corps¹¹ each reflect something of their urban context. Whilst they work hard to celebrate their diversity, there has not been any exploration of how people's migration experiences inform or influence the missiology of the corps. The research aims to reflect Pocock's proposition that DM needs to 'take time to understand' those who live away from their country of birth (diaspora peoples), alongside scripture and consider how these voices intersect with social sciences to develop missiology that makes sense in a globalised world.¹² With an in-depth study of one particular context, the insights gained can contribute towards further contextual approaches to mission within the TSA.

⁴ Schreiter 2015:21.

⁵ Bevans 2002:18.

⁶ Shannahan 2010: 237.

⁷ Galatians 3:7–9; Matthew 28:18–20; Revelation 7:9–11.

⁸ Pocock 2015: xvii.

⁹ Lausanne Movement 2009.

¹⁰ Farrokh 2015:75.

¹¹ 'Corps' is TSA word for congregation.

¹² Pocock 2015: xviii.

The research aims are:

- To learn how individual Diaspora Salvationists in Southwark understand mission through their experiences and reading of scripture examining their insights alongside Lorance's 'Cruciformity in Diaspora Mission'
- To contribute towards a Diaspora Missiology for the Salvation Army that considers how intercultural congregations, made up of indigenous and diasporic people, can follow and express their love of the migrant God.

1.2 Context

Having introduced the purpose, motivation and aims of this research, this section looks at the contexts of Southwark and TSA before outlining why DM is the theological direction of this work.

1.2.1 Southwark

Southwark's population is over 314,200 with an expectation it will grow to around 371,200 by 2030.¹³ There are over 120 languages spoken.¹⁴ Research recognises the impact migration has on the borough highlighting 'the true size, features and location of the migrant population in Southwark remain unknown.'¹⁵ This reflects my own experience of connecting with many people who are undocumented.

A strong sense of cohesion is experienced across different community backgrounds, although those with little English feel more marginalised.¹⁶ Where tensions were referenced in research, they were within an ethnic group rather than between different nationalities.¹⁷ Such nuance has been my experience and is particularly apparent when events in a home country resonate with the diaspora population. Notably Pharoah and Hopwood's research omitted Latinx communities who are a significant population in the

¹³ Southwark Public Health 2018: Slide 9.

¹⁴ Southwark Public Health 2018: Slide 6.

¹⁵ Pharoah and Hopwood 2013:40.

¹⁶ Pharoah and Hopwood 2013:34.

¹⁷ *Ibid.*

borough.¹⁸ However, it did include the importance of faith groups in supporting migrant populations.¹⁹

Their research emphasized ‘nodes’ (individual people) who helped navigate the complexities of living in the borough.²⁰ They indicate ‘nodes ... learn of the problems people face, and of the ways in which they negotiate their way through them’ often acting as ‘go-betweens’ in form-filling, housing, employment, and involvement with the authorities.²¹ Such justice-seeking and practical support is a vital aspect of mission in Southwark. Identifying ‘nodes’ in the diaspora networks is a tangible way to organise mission effectively with the church being seen as part of a nodal network in Southwark.

TSA is a member of Southwark Citizens a community organising group. Their top priorities for the 2022 local elections were Housing, Youth Safety, Living Wage and Migrant access to Health Care and language classes.²² People from CASA were amongst those who publicly shared their experiences challenging local government to action.

1.2.2 TSA

TSA was founded in London in 1865 and by 1890 it was active in thirty-four countries,²³ growing to 132 currently.²⁴ TSA founders ‘faith gave them the capacity to allow the Holy Spirit to deepen their concern for humanity and to enlarge the vision they had... to encompass the world.’²⁵ This vision was shared by other notable early salvationists who recognised the need to embrace diversity. Commissioner Railton arrived in America from the UK in 1880 declaring people of every ethnic background would share every aspect of ministry experiencing equal welcome.²⁶ Such prophetic longing continues to be worked out in TSA today.

Traditionally TSA prided itself on being similar in different countries. Nowadays there is a more contextualised scene. Shakespeare highlights the complexity of internationalism in TSA where ‘each territory seeks to be relevant to its own culture.’²⁷ Kwiyani adds nuance

¹⁸ Although, in 2012 Southwark became the first council to recognise Latin Americans on their monitoring forms. Montañez 2020:6.

¹⁹ Pharoah and Hopwood 2013:36.

²⁰ Pharoah and Hopwood 2013:42.

²¹ *Ibid.*

²² Southwark Citizens 2022: May 6.

²³ Edge and Morgan 2017:59.

²⁴ The Salvation Army International 2021; Sims 2021:22.

²⁵ Hedgren and Lyle 2021: Location 701 of 2911, 24%.

²⁶ Quoted in Diakanwa 2021: 61.

²⁷ Shakespeare 2015:38.

recognising 'congregational' or denominational cultures exist as well as other diversities.²⁸ Shakespeare concludes, 'If the Army is to survive and flourish in the twenty-first century, we must learn to read cultures and find the resources to critique and to dialogue with what we find there.'²⁹ Hence, this research looks to contextualise how TSA understands mission in Southwark through the lens of diaspora Salvationists.

DM often details specific groups of people from one ethnic background. Within TSA in the UK there are distinct diaspora fellowships identified by ethnicity (South Korean, Roma, Zimbabwean and Filipino). However other congregations have developed interculturally. Southwark SA's fit this latter category.

Southwark SA's reflect the borough's wider diversity in their transient composition and adaptive mission e.g., CASA is bilingual as an intentional aspect of mission. Southwark's black majority churches were described as, 'a kaleidoscope of cultures from all over the world being built together in the church in our global city.'³⁰ Other cultural indicators of hybrid identities feature as the church develops representing the mosaic that is God's Kingdom.³¹

I have not discovered any Salvationist writing specifically about DM. Although recent research saw SA intercultural missiology develop by 'presenting migration as a theological issue' which complements this research.³²

1.3 Diaspora Missiology

Diaspora is a biblical phenomenon and social reality. Etymologically 'diaspora' means to 'scatter about.'³³ The term originates as a biblical concept especially relating to Jewish dispersals. Deuteronomy 28:25 uses the root word 'diaspora' in the Septuagint 'thou shalt be a *diaspora* in all kingdoms of the earth.'³⁴ The Lausanne Diasporas Leadership team list various ways the term has been used in English bibles: "removed', 'driven out', 'scattered', 'banished', 'exiled', 'dispersed', 'outcast', 'exiles', preserved, 'remnant [which

²⁸ Kwiyani 2020a:113.

²⁹ Shakespeare 2015:42.

³⁰ Rogers 2013:11.

³¹ Kwiyani 2020a:4.

³² Lennox 2022:69.

³³ Wan 2014:13.

³⁴ Oxford Reference 2021. Italics mine.

were scattered]’, and even ‘horrified’.³⁵ The list highlights both positive and negative understandings of migration.

The words ‘migration’ and ‘diaspora’ are used interchangeably in the literature. Indeed, Im and Casiño state the words have a ‘symbiotic relationship’, yet they suggest migration is the act of movement, whilst diaspora is the connective identity creating an ‘overarching structure’ between homeland and dispersed peoples.³⁶ Further nuance is suggested in hyper-diverse settings like Southwark, where hybridity emerges impacting identity across all residents.³⁷ Within this work diaspora is understood using Remigio’s definition as ‘people on the move.’³⁸ It is recognised such movement impacts identity.³⁹ This is relevant to the interviewees perception of their identity as participants in God’s mission and therefore their reflections on DM.

DM is pragmatically described by Wan as carried out ‘to, through, by, beyond, and with the diaspora.’⁴⁰ He promotes DM to develop strategic practice and research.⁴¹ He develops a relational paradigm,⁴² yet his strategy seems to focus on reaching particular ethnicities rather than diverse groups of people. Therefore, my starting place is Lorance’s definition of DM as ‘focussed exclusively on understanding what God is doing among scattered people and how Christians can faithfully join Him in this Kingdom work.’⁴³ Through his experiences of mission in multi-cultural environments and his theological reflections on diaspora, Lorance proposes ‘cruciformity’ i.e., Being inspired by Jesus’ incarnation and crucifixion with people on the move.

Cruciformity in DM is a way to determine faithfulness in mission.⁴⁴ The literature review in Chapter 3 examines this theoretical framework more critically. Lorance’s work was developed in an ethnically-diverse inner-city environment.⁴⁵ Thus I have chosen it particularly as TSA is self-described as an ‘international movement’⁴⁶ Theologically, for me, this movement is ‘polycentric’,⁴⁷ practically however TSA is still directed from the West though most of its members are in the South. This research listens to diaspora

³⁵ LDLT *Scattered to Gather* 2010:11.

³⁶ Im and Casiño 2014:3.

³⁷ Tira 2020: xviii.

³⁸ Remigio 2020:16.

³⁹ Ingleby 2007:2.

⁴⁰ Wan 2014:129.

⁴¹ Wan 2014:316.

⁴² Wan 2014:193.

⁴³ Lorance 2014: 266.

⁴⁴ Lorance 2014:271.

⁴⁵ Lorance 2014:266.

⁴⁶ The Salvation Army International Website, 2021.

⁴⁷ Yeh 2018.

Salvationists who are connected globally and live in a diverse inner-city context to understand their insights about mission. The next chapter details how this research was conducted.

CHAPTER TWO

METHODOLOGY

This chapter outlines the methodology beginning with the research approach, followed by explanation of the research design and analysis. Finally, ethical considerations are discussed.

2.1 Research Approach

In working towards a DM this research uses both constructive and interpretive paradigms recognising an epistemology that says knowledge can be 'constructed by individuals and communities.'⁴⁸ This research has listened to Salvationists who have travelled from their country of birth and now live, worship, and/or work in Southwark. Their responses have been taken at face-value with the belief that daily life is where theology needs to make sense. This constructivist approach examines different realities that people experience with a view to interpret these alongside one another to discover themes that inform practice.⁴⁹ The research draws on the self-theologizing of the participants. Whilst they did not think of themselves as theologians in a formal sense, the aim was to draw on their missional insights to shape the way God's mission is lived out.

Ambiguities can arise in the way that stories are interpreted.⁵⁰ For example, whilst the researcher and participants have commonalities - Southwark, Scripture and TSA, there are differences in the way we reflect on realities. Wan argues Critical Realism is too human-centred proposing 'Relational Realism' as a paradigm for DM.⁵¹ For this study, he would say that even in multi-contextual realities the sense of exploring relationships with God, each other, and the world around us is key to interpretation as we work towards a closer revelation of God.

This study is influenced by approaches which embody methods of theologizing. De Mesa highlights the importance of using everyday experiences to illustrate scriptural understanding afresh. For him, it is vital that theological language is recognizable to

⁴⁸ Swinton and Mowat 2016:34.

⁴⁹ Patel 2015.

⁵⁰ Swinton and Mowat 2016:34.

⁵¹ Wan 2014:191-193. See Appendix One.

everyday experience.⁵² In *Mujerista*⁵³ theology a similar reality is referred to as *Lo Cotidiano* referring to the processes of daily life that are ever-changing yet familiar for the agents of this theology. '*Lo cotidiano...* points to the struggle against the present social order and to the liberating alternative.'⁵⁴ It recognises the impact of unjust structures alongside the realities of everyday experience in any given social location. The participants in my study share the daily realities of life and faith as migrants.

2.2 Research Design

Research design involves the selection of 'different ways of collecting and analysing empirical evidence.'⁵⁵ This research used interviews, a literature review, a bible study and the theoretical framework of 'Cruciformity.'⁵⁶ It intentionally draws on a variety of sources. Triangulation can increase 'scope, depth and consistency in methodological proceedings.'⁵⁷ From there analysis and recommendations towards a contextual theology of DM for TSA are made

2.2.1 Interviews

Qualitative research with a small sample of people can feel more 'human' than quantitative methods of data collection.⁵⁸ Guerra proposes the first step of developing DM is to listen to the 'professionals' by which he means those who have first-hand experience of migration, he adds, 'from those about whom many speak and few invite to dialogue.'⁵⁹ Accordingly, I chose a small purposive sample⁶⁰ who were diaspora Salvationists connected with Southwark. The interviewees had lived in Southwark between 3 years and 44 years.⁶¹

They represented a range of continents, cultures, professions, ages, and stages of life. I conducted six interviews with people from Brazil (via Portugal), Greece, India, Jamaica, Nigeria, and St Helena. The bible study added people from Zambia (via Zimbabwe) and St Vincent. There was a range of marital status. All but two participants were parents.

⁵² De Mesa 1999:122.

⁵³ *Mujerista* theology is a specific form of Latina theology by and of Latin women.

⁵⁴ Isasi-Diaz 2012: 424-429.

⁵⁵ Robson and McCartan 2016:77.

⁵⁶ See literature review to understand cruciformity.

⁵⁷ Flick 2002:227.

⁵⁸ Davies and Hughes 2014:168.

⁵⁹ Guerra 2008: 260.

⁶⁰ Davies and Hughes 2014:62.

⁶¹ See Appendix 2.

The ages ranged from 12–70+ with an average age of 55 (younger respondents may have given different responses. There were three males and nine females. This information was requested before the interview began⁶² mainly so the interview did not feel like an immigration exercise.

Each interview took around one hour and was recorded. After an introductory invitation to share migration and faith journeys, the rest of the interview was framed around Lorance's 'Cruciformity in DM' with specific headings of Place, Plan, Purpose, and People.⁶³ The final question asked if there was anything else the person wanted to contribute relevant to DM. This became useful in gauging how the interview had impacted the interviewee.

2.2.2 Bible Study

Contextual theology requires taking account of the present context and 'the *past* that is recorded in scriptures and kept alive ... in tradition.'⁶⁴ TSA 'tradition' relating to migration was explored in the interviews then all participants were invited to a bible study to inspire further reflection on DM. There is a two-way profundity of illumination as scripture and experience are viewed together.⁶⁵ Furthermore, God's word can be freshly 'incarnate' as diverse people look at it through the lens of their context this can 'in turn open new vistas for others, to develop transforming ethical and theological perspectives.'⁶⁶

Lawrence models a framework for Contextual Bible Study (CBS) based on Ujamaa's methodological pattern of 'See, Judge, Act.'⁶⁷ CBS shares the local context (See), then sees how scripture speaks into that context (Judge) which leads to a God-inspired response to the context from the scriptural reflection (Act). It is noted that the intention of this study is different to Ujamaa's which always expresses a 'bias to the poor'⁶⁸ and is more aligned with an intercultural approach to hermeneutics which emphasises mutual 'interpretation and communication' with people from different backgrounds on equal terms.⁶⁹

⁶² See Appendix Two.

⁶³ See Appendix Three.

⁶⁴ Bevans 2002:5. (Italics in the original text)

⁶⁵ Senior 2008:20.

⁶⁶ Lawrence 2009:23.

⁶⁷ The Ujamaa Centre 2015:3-4.

⁶⁸ West 2014:3 out of 10.

⁶⁹ Pachuau 2015:14.

I wanted to find a passage that encourages holistic engagement with missional theology. I chose the Sermon on the Mount Matthew 5:1-16 adapting Lawrence's example CBS drawing on themes of experience and identity in place.⁷⁰

CBS is conducted best at a 'slow pace.'⁷¹ Therefore, I planned a light framework mainly to keep to the one-hour limit but also to elicit meaningful responses to the context and the text.⁷² CBS 'always begins with an act of community'⁷³ consequently using personal artefacts and prayer a reflexive instinct developed in listening to one other and God through the passages. Five people came to the bible study (two whom I had interviewed already). Those who had already reflected on their own journey of migration and mission explained how the research had helped them focus on their own faith journey.

2.3 Data Analysis

Each interview was transcribed using exact words. The participants had different accents and for some, English was not their first language. It was important to check for errors in translation, so the transcripts were sent to each person for checking. Two people were upset I had not 'tidied up' their English yet it felt important to record their actual responses.

Once the transcripts were completed, they were scrutinized for common themes, agreements, and disagreements. Davies and Hughes comment on the flexibility needed with small samples and how the 'process and the substance of what you are looking at will evolve as you progress.'⁷⁴ This was my experience of analysing the data. However, in ordering themes and quotations from the participants, I was able to bring the participants into conversation with the theoretical framework and scholars.

2.4 Ethical Considerations

Denscombe states three foundational principles for research ethics: protection of participants interests; informed consent of volunteers and transparency of the researcher.⁷⁵ After gaining ethical approval from college, each participant received

⁷⁰ Lawrence 2009:147-148.

⁷¹ West 2014: page 7 of 10.

⁷² See Appendix Four - Framework for Bible Study.

⁷³ West 2011:434.

⁷⁴ Davies and Hughes 2014: 211.

⁷⁵ Denscombe 2014:331-335.

participant information,⁷⁶ consent⁷⁷ and data collection⁷⁸ forms prior to meeting. Everyone gave consent for their information to be shared under a pseudonym. Once interviews were transcribed, copies were given to the participants to amend before use. All audio recordings and transcriptions of the interviews and bible study are stored securely and will be deleted after two years.

In terms of transparency, at each interview, time was spent eating together. Wan clearly states the importance of 'mutuality and reciprocity' in DM.⁷⁹ These relational moments were not recorded but contributed to the dynamic of shared journeys and were reminders of our solidarity as Salvationists in Southwark. Ethically, I made every effort to ensure each interviewee was treated with comparable attention, although I provided food for some whilst others cooked for me.

Additionally, I needed to be aware of 'researcher bias due to my close connection with the participants and the context.'⁸⁰ I kept a log of my perceptions throughout. For example, I was surprised that nobody volunteered information on their immigration process which for some, has been impactful. Consequently, I have not been able to draw on this reality in the analysis but recognise it is a key challenge in migration.

⁷⁶ Appendix Five.

⁷⁷ Appendix Six.

⁷⁸ Appendix Two.

⁷⁹ Wan 2014:124.

⁸⁰ Davies and Hughes 2014:184.

CHAPTER THREE

LITERATURE REVIEW

The purpose of this chapter is to review the literature that contributes towards DM. It considers biblical reflections on how scripture relates to people on the move. Focus is given to the theological journey of DM and how that relates to this work. A brief section considers DM emerging from the Pandemic, followed by an emphasis on 'Cruciformity in DM' as the theoretical framework for this research. TSA congregations in Southwark are intercultural, therefore a section of this chapter demonstrates how DM literature features churches with diverse congregations. A summary provides the backdrop to the findings and analysis.

3.1 Biblical Themes in DM

Harvey frames DM theologically through the lens of three biblical journeys – creation, fall and redemption recognising the key component of communion with God in fulfilling his purposes. He says each journey can only be understood in light of the other two and 'they encompass human potential, plight and promise' seeing God's purposes worked out through the movements of God's people.⁸¹ This simple framework helps to ground a sense of theological calling and challenges faced in migration alongside affirmation that God often chooses people on the move to 'bless the nations'⁸² These biblical stories demonstrate migration is often a costly and uncomfortable calling.

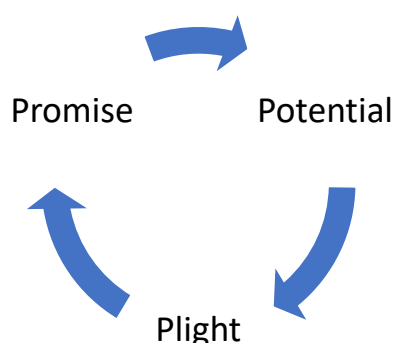


Figure 1: Harvey's DM in three journeys⁸³

⁸¹ Harvey 2020:167-168.

⁸² Harvey 2020:170.

⁸³ Harvey 2020:170. My adaptation of Harvey's words.

Scriptural understandings of diaspora have been considered comprehensively, rooting it in the Jewish experience then broadening it to a social phenomenon of the current globalised world.⁸⁴ As scripture relates to stories of people on the move Carroll suggests, 'the Bible is something akin to an identity document, an ethnographic mirror' for those who are migrants and a tutor in DM for natives.⁸⁵ In working towards a DM it will be important for all involved to keep close to scripture.

The bible has been used to justify ethnocentric and violent views against difference. Firth addresses such complexities in his theological study⁸⁶ inviting readers to have an ethical and theological lens in eliciting principles from Israel's developing narrative.⁸⁷ Firth's book makes an excellent resource for wrestling with questions of diasporic identity in hostile environments.

DM's roots in scripture are traced back through scripture to God's calling to 'fill the earth.' This was lived out through a wandering people and ultimately through Jesus' move from heaven to earth to reconcile relationships. Jesus' love commissioned disciples to share that barrier-breaking love on a cosmic scale and provide eschatological hope for all of creation. Whether in a stage of potential, plight or promise scripture recognises the challenges, opportunities and transitions of diasporic identity, affirming the missional impulse of all God's people to all of creation.

3.2 Theological Journey of DM

DM has been on a theological journey since the turn of the twenty-first century. Through biblical reflection, writings and conversations about migration and mission, the Lausanne Movement especially promoted DM. Concurrently ecumenical writings on global diasporas and Mission detailing diaspora developments were published.⁸⁸ By 2010, Casiño stated, 'Diaspora ... can function as a "theological framework" through which God's missionary plan, purpose, and redemptive acts can be deciphered and interpreted.'⁸⁹ Wan agreed and published his seminal book on DM – outlining its theory, methods and practice.⁹⁰ In

⁸⁴ Wan 2014 chapters 4, 5, 6; Tira and Yamamori 2020: Section 2; Kim 2016: Chapter 4; Lausanne 2004; Segovia 2000:16.

⁸⁵ Carroll 2013:11.

⁸⁶ Firth 2019.

⁸⁷ Firth 2019:1-11.

⁸⁸ Im and Yong 2014.

⁸⁹ Casiño 2010:44.

⁹⁰ Wan 2014: vii.

2020 Tira and Yamamori published, 'A Global Compendium of Diaspora Missiology' gathering updated thinking in this field.⁹¹

Shannahan asserts theologising in urban settings needs to be an 'inclusive, glocal and interdisciplinary exercise which mirrors the fluid and intra-contextual character of translocal urbanism.'⁹² Furthermore, he advocates urban theologies need to do more to recognise the hybrid and 'fluid' nature of life in urban locales rather than 'essentialise' people according to ethnic definitions.⁹³ Participants in this study represent a range of experiences that include dislocation, relocation but also reframing of what it means to be a disciple in a globalised, pluralistic, ever-changing city. Shannahan proposes diaspora has the potential 'to weave new narratives of transformative difference'⁹⁴ and this research provokes questions about mission giving impetus for creative reflection and action.

3.3 DM and the Pandemic

These past two years have brought a seismic shift to world events with the global Pandemic bringing 'a screeching halt' to migration'.⁹⁵ Although predictions are the pandemic may perpetuate 'greater mobility' between nations.⁹⁶ However, the Pandemic highlighted deep fractures in society.⁹⁷ A recent article about African congregations in the UK adapting to COVID-19 highlighted, 'where migrant communities find themselves feeling more marginalised than normal, they tend to huddle closer together.'⁹⁸ Kwiyani and Ayokunle questioned how this isolation impacts cross-cultural mission in the UK when migrant communities feel so abandoned by people and structures around them. They conclude however with a reminder of God's love compelling mission.⁹⁹ Their study demonstrated the sense of cruciformity that was embraced as African Christians chose to engage with diverse neighbours. The principal was to stretch beyond what is comfortable and comforting to a wider context and canopy of possibility (and vulnerability). Otherwise, individuals may stay within an echo-chamber of mistrust missing out on the riches of diverse interactions.

⁹¹ Tira and Yamamori 2020.

⁹² Shannahan 2010: 236.

⁹³ Shannahan 2010:35-36.

⁹⁴ Shannahan 2010:39.

⁹⁵ Tira and Yamamori 2020: xix.

⁹⁶ Thiessen and Popova 2021.

⁹⁷ Baldwin 2021:114.

⁹⁸ Kwiyani and Ayokunle 2021:104.

⁹⁹ Kwiyani and Ayokunle 2021:105.

Purdie encourages

All Christians to listen to the world in which we live, to both the dominant and the marginal voices, to cultural texts and emotional reactions, and to bring these into conversation with scripture and tradition in order to discern the breath of the Spirit.¹⁰⁰

Additionally, Bendor-Samuel in looking at trends in global mission during the Pandemic states the church need to continue to 're-imagine mission'¹⁰¹ This research is part of that re-imagining.

3.4 Cruciformity in DM

Cody Lorange, the CEO of Borderless which works to break 'barriers in a borderless world for the sake of kingdom transformation'¹⁰² developed 'Cruciformity' when tasked with contributing to a Lausanne conference on DM.¹⁰³ The framework considers faithfulness in missional engagement from what Lorange calls the 'Babel Complex' - self-seeking and alienating attitudes and behaviour - towards 'Cruciformity' – following the Migrant Saviour.

3.4.1 Migrant Saviour

Lorange sees the way to cruciformity in DM through Jesus¹⁰⁴ He posits climbing down from personal kingdom building, (I would add denominational aggrandizement), drawing close to the migrant Saviour by moving out (and across) to diaspora people.¹⁰⁵ McGill sees this movement as integral to self-understanding as a follower of Christ.¹⁰⁶ I see such imitation of incarnational movement as the humble basis of DM.

Jesus' own journey led him to the cross. Lorange suggests the 'lived experiences' of diasporic reality are not readily referred to in mainstream churches and proposes those who follow Christ from a life of relative comfort may need to 'confess their spiritual poverty' and need for fellowship with those who relate to the dislocations of migration, to identify more deeply with Christ.¹⁰⁷ Equally, for migrants experiencing difficulties, Jesus is someone with whom they can identify. The Commission on World Mission and Evangelism emphasizes, 'this migration of Jesus to our world was not simply a journey but a way through which God reconciles humanity with himself... This event shapes the entire

¹⁰⁰ Purdie 2020: 11.

¹⁰¹ Bendor-Samuel 2020:263.

¹⁰² Tira and Yamamori 2020:675.

¹⁰³ Lorange 2011: Blog post.

¹⁰⁴ Lorange and McClung 2020:325.

¹⁰⁵ Lorange 2014:271.

¹⁰⁶ McGill 2016:196.

¹⁰⁷ Adikari, Lorange and Rajendran 2020:336-7.

missionary activity of the Church.¹⁰⁸ Accordingly, Lorance proposes four moves of cruciformity in DM explored below¹⁰⁹

I created Figure 2 to illustrate the movement towards the migrant Saviour necessary for Cruciformity. Incorporated into the picture are Harvey's three theological movements of DM to recognise the potential, plight and promise of the biblical story and the migration journeys. The arrows pointing away are Babel Complex tendencies drawing away from God's missional purposes. The arrows pointing to the migrant Saviour are the movements towards cruciformity.¹¹⁰ In the analysis there are additions to the picture demonstrating how this framework supports the development of DM in Southwark.

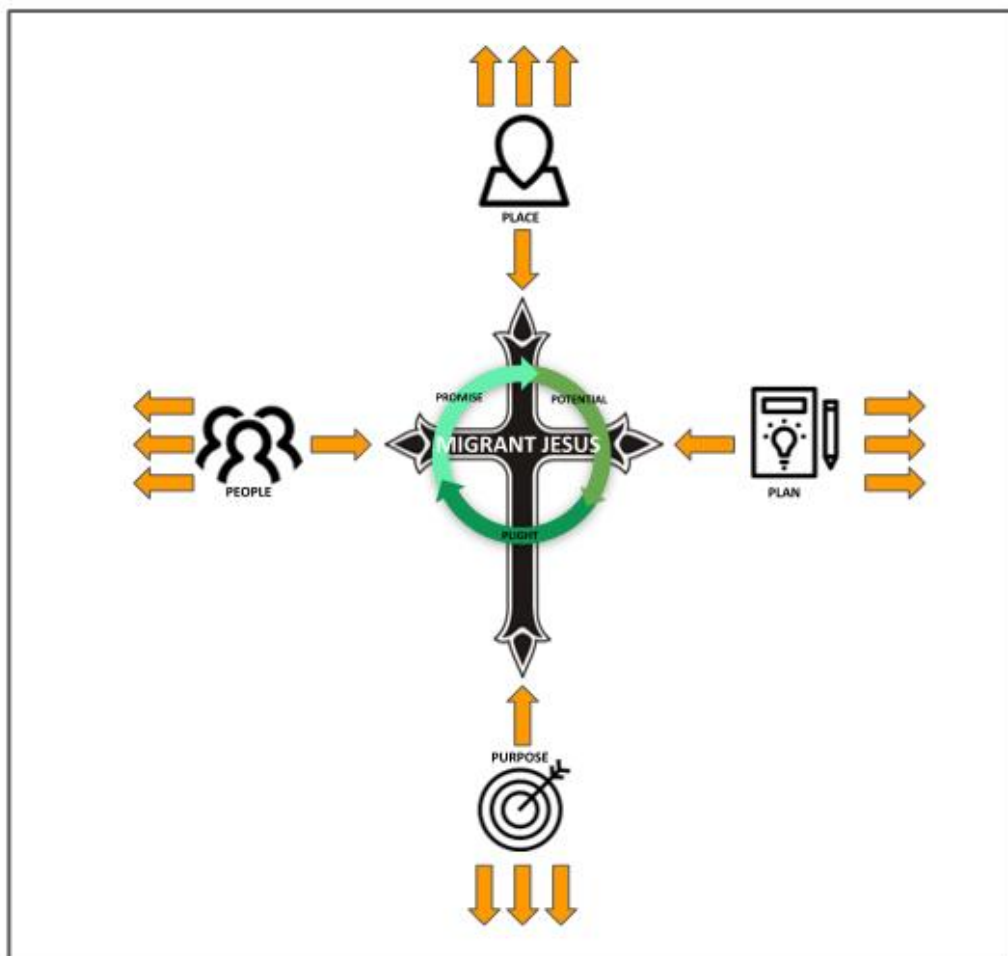


Figure 2: Cruciformity in DM¹¹¹

¹⁰⁸ Commission on World Mission and Evangelism 2010:118.

¹⁰⁹ See Figure 2.

¹¹⁰ See Appendix 8. Evaluating Cruciformity.

¹¹¹ Adapted from Lorance 2014:285. See appendix 8.

3.4.2 My Place to God's Place

Reading scripture through the lens of diaspora, Lorange begins with God's missional purpose given to Adam, Eve and Noah to 'Fill the earth.'¹¹² Moving to the scattering from Babel,¹¹³ Lorange understands the people being scattered through judgement. Furthermore, Rubesh asserts God's actions at Babel were 'both judgement and grace.'¹¹⁴ Whereas Marzouk purports the Babel story is about God's intervention moving from monocultural to intercultural bringing 'a blessing and also a challenge.'¹¹⁵ Lorange discussed the story with migrants who brought nuance to his understanding that perhaps the builders wanted the tower for fear of being scattered.¹¹⁶

The three 'Babel' pulls from place Lorange identifies are:

- Immovability – resisting geographic movement for security, comfort and/or familiarity.
- Inflexibility – unwillingness to change the *status quo* for DM
- Unhealthy 'long-termism' – reluctance to adapt to changing diaspora realities.¹¹⁷

Whilst his theory is about individuals and churches alike, these 'pulls' seem directed towards host church ministries as checks for DM faithfulness. My research, however, wants to understand the place (context) of Southwark and how the participants relate to it missionally through their experiences of migration.

Contextual theology seeks to understand God's presence and action within particular places.¹¹⁸ Lawrence emphasises the importance of a theological understanding of place, saying 'Christians must ... re-inhabit the story of scripture and develop the wisdom to discern the word in their place.'¹¹⁹ Thus whilst this research is practicing principles of contextual theology with diaspora salvationists in Southwark, it heeds Lorange's proposal that the Babel Complex might be at work when place becomes more important than fulfilling God's missional call.

¹¹² Gen1:28; Gen 9:1.

¹¹³ Gen 11.

¹¹⁴ Rubesh 2021:18 footnote.

¹¹⁵ Marzouk 2019:132.

¹¹⁶ Lorange 2010.

¹¹⁷ Adhikari, Lorange and Rajendran 2020:339.

¹¹⁸ The Centre for Theology and Community 2016.

¹¹⁹ Lawrence 2009:11.

The displacement of migration is unsettling and can be disorientating.¹²⁰ The builders at Babel wanted to stake their claim to a place, perhaps seeking a sense of orientation and home. Any missiology would want to address this desire. It could be argued that home is found in God's eternal Kingdom.¹²¹ In moving towards God's place a missional understanding of being purposed where God sends is necessary. As Bosch states, 'Our mission has no life of its own: only in the hands of the sending God can it truly be called mission.'¹²² Since the birth of the church, God's mission has been 'to the ends of the earth'¹²³ leading to cycles of disorientation and reorientation of home place.

As diaspora salvationists come to Southwark their presence can impact society like Joseph and Daniel in scripture who 'disrupted the status quo' of the communities to which they were dispersed.¹²⁴ Lorange recognises this is counter-intuitive and relates it to 'the Migrant Saviour who left the splendour of heaven for the dusty roads of Palestine.'¹²⁵ To 'take up the cross'¹²⁶ acknowledges the cost of movement alongside the possibility of fresh opportunity. DM is a strong call to discipleship that resonates with the losses that movement entails but also the sense of eternal placement in God's Kingdom in whichever context.

3.4.3 My Plan to God's plan

Lorange defines 'plan' as 'moving from competing agendas and contingencies to a prevailing consciousness of God's diasporic perspective.'¹²⁷ The Babel pulls he identifies are:

- Unawareness of God's Purpose in DM.
- A negative Perspective of Migration.
- Self-interest¹²⁸

Lorange argues once a person or church becomes aware of the Holy Spirit's 'decree' that all migration is missional, other pulls lose their power.¹²⁹ It is a bold statement which

¹²⁰ Adhikari, Lorange and Rajendran 2020:334.

¹²¹ Das and Hamoud 2017:60.

¹²² Bosch 2011:399.

¹²³ Acts 1:8.

¹²⁴ McGill 2016:199.

¹²⁵ Adhikari, Lorange and Rajendran 2020:339.

¹²⁶ Mark 8:34-35.

¹²⁷ Adhikari, Lorange and Rajendran 2020:335.

¹²⁸ Adhikari, Lorange and Rajendran 2020:341.

¹²⁹ Lorange 2011:275.

underpins much evangelical writing on DM as posited in The Seoul Declaration on DM which acknowledges God's Trinitarian sovereignty in migration as 'a central part of God's mission and redemptive purposes for the world.'¹³⁰ My experience is that not everyone grasps God's plan so clearly or may not agree their migration journey is missional *per se*. By equipping diaspora peoples with theological tools to understand migration, fresh insight into God's plans may come as people grasp Jesus' migration journey.'¹³¹

Part of the challenge of this research is recognising the competing agendas that may be going on personally, locally and from the wider SA to find a clear direction of travel for Southwark. The builders in Babel had experienced the challenges of relocation and concluded a diasporic existence cannot be good. Lorange suggests their own agenda surpasses 'God's diasporic missional vision.'¹³² He contrasts God's overarching story of filling and blessing the earth, with the people wanting to create their own narrative. In seeking God's plan, it is necessary to discern how past experiences and present pressures impact perspective.

Moving towards God's plan and perspective places onus on discipleship that includes teaching about God's purposes in DM.¹³³ This research recognises the crucial nature of local church discipleship and wider collaborative training drawing together indigenous and migrant communities to discover God's plan together. It identifies the necessity for organisational agendas to be aligned with God's plan, realising in an international movement this brings challenges.

3.4.4 My Purpose to God's purpose

In pursuing God's purpose there is the idea of moving away from convenient mission to mission as Calling. Recognising God's purpose in migration is important when identifying engagement in and response to *Missio Dei*.

Lorange posits three pulls away from God's purpose:

- Pursuing Comfort
- Personal Preference
- Language of Convenience¹³⁴

¹³⁰ LCWE Diaspora Educators Consultation 2009.

¹³¹ Groody 2013:32.

¹³² Adhikari, Lorange and Rajendran 2020:334.

¹³³ Tan 2011:40.

¹³⁴ Adhikari, Lorange and Rajendran 2020:343.

The Babel builders decided it was easier to settle and secure a prosperous base showcasing their technological advances, rather than spread beyond their known environment in obedience to God. Lorange asserts personal comfort or ambition should never come before missional engagement.¹³⁵ Although this is a noble goal, it is possibly naïve. Corrie cautions, 'theological ambiguities and creative tensions abound in the experience of migration.'¹³⁶ He recognises the multifarious nature of attempting to find purpose in a new setting. People may not be seeking theological significance in the journey. As a Corps Officer (CO) I have sensitive work to do in seeking God's purposes with people on the move. Consequently, I changed Lorange's title of 'Pleasure' to 'Purpose.'

Lorange challenges talk of DM as a convenient strategy of mission being on the doorstep facilitating access to the world without any cost to the host. He examples going to the homes of people from different backgrounds and being the guest rather than the host, inhabiting their living circumstances; instead of giving handouts, spend time with a family, He states, 'only a deep sense of divine calling will prove powerful enough to carry us so far away from our comfort zones.'¹³⁷

TSA in Southwark is intentionally intercultural, believing it is thus purposed. Diaspora relationships enhance mission having potential for 'nurturing mutual and respectful connections.... and can create a foretaste of the kingdom of God.'¹³⁸ Locally, such opportunities can demonstrate what is possible when 'God's people live together in unity.'¹³⁹ A visitor to Sunday worship once told me she was amazed to see deep friendships across people from such different backgrounds. General Larsson claimed, 'Interculturalism is the ultimate expression of the Army's adaptability and ability to reach people and welcome them.'¹⁴⁰ This remains a strong purpose for DM in TSA in Southwark.

3.4.5 My People to God's People

The final movement Lorange proposes is from My People to God's People – 'Moving from Cultural Clinging to Contextualization.'¹⁴¹ The 'Babel pulls' are:

¹³⁵ *Ibid.*

¹³⁶ Corrie 2014:13.

¹³⁷ Adhikari, Lorange and Rajendran 2020:344.

¹³⁸ Edge and Morgan 2017:166+ 169.

¹³⁹ Psalm 133:1..

¹⁴⁰ Larsson 2022:15.

¹⁴¹ Adhikari, Lorange and Rajendran 2020:345.

- Demanding Assimilation
- Ethnocentrism
- Benefactor Mentality¹⁴²

Whilst diaspora salvationists choose to link with TSA in fresh settings out of the 2286 active SA officers in the UK today¹⁴³, there are only around forty who are not of white British heritage.¹⁴⁴ This could indicate Railton's desire to share equal ministry opportunities for all backgrounds has not worked out in practice.¹⁴⁵ Research carried out in 2017 considers why Salvationists from ethnic minority groups may be more attracted to Pentecostalism in the UK, concluding that a sense of safety and belonging is crucial.¹⁴⁶ A couple of interviewees in this study spoke of 'assimilating' when they arrived to survive in this country. This does not sound as if they felt safe to be themselves. Lorange encourages indigenous Christians to practice 'inverted assimilation' i.e., attempting to grasp the cultures and languages of people in our neighbourhoods. There are limits within the hyper-diversity of Southwark. However, as my Latinx friends remind me when my Spanish learning falters, 'a little goes a long way.'

Clinging to one's culture implies being 'superior to all others.'¹⁴⁷ Lorange states, 'The seed planted at Babel has ... developed into the full-grown ethnocentrism of today which inspires all manner of fear, racism, discrimination, hatred, and genocide.'¹⁴⁸ People on the move encounter these prejudices to different extents. The church must check it is not contributing. Indeed, Calder's dissertation about Institutional Racism in TSA argued a 'reconciled relationship' was necessary to move forward with 'mutual love and respect.'¹⁴⁹ The participants were able to recount times when they experienced racism both personal and systemic.

One antidote to ethnocentric tendencies is intentional cross-cultural partnerships. Kim and Hill point out the 'disservice' of one demographic dominating a conversation saying such restricted perspective, 'limits, distorts, and even corrupts missional conversations and practices.'¹⁵⁰ Relatedly, Olofinjana urges migrant ministers to be intentional about forming partnerships with a variety of other congregations to broaden missional possibilities and

¹⁴² Adhikari, Lorange and Rajendran 2020:248.

¹⁴³ Strickland 2020:269.

¹⁴⁴ NB This is an estimate, no actual statistics exist.

¹⁴⁵ Quoted in Diakanwa 2021: 61. See Introduction p4.

¹⁴⁶ Mfundisi-Holloway 2017:16.

¹⁴⁷ Lorange 2020:270.

¹⁴⁸ *Ibid.*

¹⁴⁹ Calder 2002: 62.

¹⁵⁰ Kim and Hill 2018:35.

urges indigenous UK ministers to create equal ecumenical partnerships built through prayer, relationships and joint mission initiatives.¹⁵¹ Such partnerships enable a healthier analysis of culture from a broader perspective, therefore aiding appropriate missional engagement in communities. Additionally, they reduce the sense of 'benefactor mentality' through healthy reciprocity.¹⁵² Each of the Southwark Corps prioritise missional partnerships with different agencies.

3.5 Intercultural Church and DM

Much writing on DM comes from the viewpoint of specific people groups, either towards them or from them.¹⁵³ This research focuses on mission through intercultural congregations. Ybarrola states, 'We must avoid trying to put too firm a boundary around diaspora communities (i.e. essentializing their identities), seeing them rather as dynamic and changing communities interacting in complex sociocultural contexts in the host society as well as back home.'¹⁵⁴ I recognise my resistance to essentialise specific groups of people according to where they come from or to assimilate people boasting of a congregation with many nationalities.¹⁵⁵ Rather I hope individuals can express their own sense of identity within a culture of celebration of diversity and togetherness in mission.

It is suggested intercultural unity is a theological imperative.¹⁵⁶ Kwiyani proposes a 'multicultural missionary movement' as being necessary for Urban Britain envisioning this across denominations.¹⁵⁷ Indeed, I shared leadership of a mission network with someone from a different background to me, giving strong witness to unity in diversity. Kwiyani's models of multi-cultural church work effectively when each culture 'intentionally displace[s]' itself from the centre to embrace each other's gifts.¹⁵⁸ My experience of intercultural congregations validates the intentionality required to embrace differences and gifts. It is a discipleship challenge 'which is neither easy nor painless.'¹⁵⁹ Schroeder points to Acts 10 as an example of the 'conversion' necessary for intercultural mission.¹⁶⁰ It is

¹⁵¹ Olofinjana 2013:229-232.

¹⁵² Adhikari, Lorance and Rajendran 2020:348.

¹⁵³ George 2018 South Asian Christians; Kim and Ma 2011 Korean diaspora; Pocock and Wan 2015, include case studies around the Palestinian, Ethiopian and Muslim diasporas; Chandler and Yong 2014, include contextual chapters on the Japanese diaspora in Brazil and South Asians in the Persian Gulf.

¹⁵⁴ Ybarrola 2012:91.

¹⁵⁵ Kwiyani 2020a:118.

¹⁵⁶ Baker, Chandler and Thomas 2020:409.

¹⁵⁷ Kwiyani 2020a:74.

¹⁵⁸ Kwiyani 2020a:117.

¹⁵⁹ Gittins 2015a:176-7.

¹⁶⁰ Schroeder 2015:226.

suggested a similar blanket vision of engagement with diversity is needed to wake up the church to its broader mission field today.

3.6 Summary

In working towards a DM that ensures Diaspora Christians are motivated, equipped and mobilized in mission this literature review has noted some complexities of migration highlighting the biblical and theological themes in DM plus the impact of the Pandemic on DM. Lorance's cruciformity was discussed. His adapted theoretical framework informed the listening exercise and bible study shared with diaspora salvationists from TSA in Southwark and contributed to the findings of this research.

CHAPTER FOUR

FINDINGS

This chapter presents key findings from the interviews and bible study placing them alongside DM literature. The interviews aimed to listen to first-hand experiences of being a diaspora Salvationist (living, working and/or worshipping) in the context of Southwark, specifically to understand their perception of mission and contribute towards a DM for intercultural congregations in Southwark. This chapter presents an overview of the participants reasons for migration and how they described mission. Following the adapted framework of Lorance's Cruciformity in DM – place, people, purpose and plan, the chapter discusses the participant's reflections.

4.1 Reasons for Migration

Wan, cited in Remigio, posits that migration occurs 'on the basis of two kinds of forces (Voluntary or involuntary), three classes of choices (more, less, least) and five types of orientations (outward, inward, return, onward, and stay-put.)'¹⁶¹ All the participants in this study travelled to the UK of their own volition. Over half came with an inward orientation to support or strengthen family commitments. For some this added choice to their lives but for others, life choices diminished. Two came to develop career prospects through study or work and one couple came with an expressly outward orientation, 'to work with the Salvation Army and learn how to express our faith and love for God in a practical way'¹⁶² Whilst all the interviewees in this research came to the UK voluntarily, this is not a universal experience.

4.2 Place

The first movement in Lorance's Cruciformity is from My Place to God's Place.¹⁶³ In the interviews, I wanted to discover how the participants identified with the context of Southwark and how they related to it missionally.

¹⁶¹ Wan cited in Remigio 2020:21.

¹⁶² Panfilo and Eliana

¹⁶³ Lorance 2020:338.

All the participants emphasized the positive aspects of Southwark - celebrating its diversity, beauty, and neighbourliness; 'Southwark is a vibrant place to live. Yes, it's a borough of beautiful people, beautiful scenery and I love living in Southwark ... I can just see God's creation in Southwark.'¹⁶⁴ Transience was highlighted as a feature of Southwark life.¹⁶⁵ Reasons such as the cost of living in the inner-city, relationship or job changes, Brexit and being students were offered. Challenges like homelessness, street begging, addictions and youth violence were highlighted. Gloria raised the issue of isolation as her estate was being demolished and gentrification began to set in. Four participants were warned about dangers in Southwark, yet their experience had not been bad. Only two of the participants lived in private housing. All lived in densely populated areas and could speak of knowing their neighbours personally.

4.2.1 Neighbourhood

The participants engaged missionally in their neighbourhoods in a variety of ways. For example, Beth spoke of making cakes for her neighbours and encouraging an isolated young couple wanting to be like family to them, even though even though they had different languages. Raul and Fernanda loved living in a multi-cultural complex where they began a bible study in which people read scripture in different languages and helped each other make sense of this country. Beth and Raul both spoke of creating flowerbeds which improved the places they live.

4.2.2 Pandemic

During the Pandemic, a sense of place was heightened as people were restricted in movement. Sonia gave examples of how she supported her neighbours with shopping, checking on them during the lockdowns. Juvin and Aneeta had a baby in the first month of the pandemic. There were complications, so Hindu family friends moved in with them for support. Together they watched TSA online services, Aneeta was happy that she could share her faith in this way.

Being able to adapt to the changing needs of the community was a feature of the Pandemic for Panfilo and Eliana as CO's. From partnering with others to serve hundreds of meals from their building to opening a charity shop with the donations they received alongside a café selling Greek delicacies and great coffee.

¹⁶⁴ Sonia 2021:5.

¹⁶⁵ Raul and Panfilo.

4.2.3 Public Engagement

Through organising a listening campaign Panfilo stated they are, ‘forming a centre where the community can come together to communicate, campaign and do different things - Not only a charity.’ Being present in their place (both their church building and their locality), listening to people and responding to the changing circumstances were high missional priorities. They ensure people know who they are as Christians and answer questions as they arise. In such a way mission develops as they notice who God sends their way.

In terms of community action in Southwark, Gloria had been the head of her Tenants and Residents Association. She lived on one of the largest estates in Europe and invested time and energy into advocating and improving life there. Blessing increased her voluntary hours at a local foodbank during the pandemic. She is a lead advocate in community organising around key political issues in Southwark. Brazal and de Guzman promote this kind of action as they imagine church with migrants and host communities blessing their neighbourhoods through ‘intermingling of concerns ... strangers to one another, migrants and hosts have affinities that propel them to strategies that benefit all.’¹⁶⁶ Such political action that harnesses personal experience towards systemic structural change has great missional potential.¹⁶⁷

The cruciform tendencies of the participants were evident, despite being in a transient community and personal challenges, they did not choose to isolate themselves from those who are different but actively took time to share life and faith with their neighbours. This was sometimes at a cost to their own time, money and effort but they appeared to instinctively grasp a cruciform lifestyle that meant they invested in the place and people of Southwark.

4.3 Plan

This section is about God’s plan over personal or institutional agendas. It considers how the interviewees understood TSA as a global movement; how they identify as Salvationists in Southwark; the impact of leadership; cross-cultural relationships and finally, their perception of priorities in mission.

¹⁶⁶ de Guzman 2015:114.

¹⁶⁷ Olofinjana 2013: 226; 2015:63-64; 2020a:63; 2020b:277.

4.3.1 TSA international

TSA is an international movement. The interviewees were asked how they saw SA values or history regarding migration and mission. Nobody felt qualified to speak about its history. Beth stated, 'If I didn't believe what the Salvation Army stand for, I most probably wouldn't be here. ... I think they are on the right track, globally as well as locally.'

Fernanda sees TSA as 'the same worldwide mission.' Which mirrors the International vision statement 'One Army, One Mission, One Message.'¹⁶⁸ Fernanda articulated this as, 'Acceptance [and] practical care for anyone.' International connections and reputation can support local mission.¹⁶⁹

In considering TSA's international connections both Sonia and Aneeta thought of the annual Self-denial appeal and how that connects worldwide mission. Aneeta marvelled at the selfless way people in the UK collected money. She said it made her feel 'so bad' when she remembered some of the corruption she had seen in her country where money did not always reach the poor. Whereas Sonia felt 'so happy' when she saw Jamaica featured recently and support being raised in the UK for her home.

There was a sense that TSA needed to regain confidence in its message. Aneeta spoke of SA missionaries that came to India when she was a child, she remembers how the message of Salvation was so key and feels this does not come across so urgently nowadays. Some of the respondents recalled the international congress entitled 'Boundless' where they were inspired by the scripture: 'Preach to the nations the Boundless riches of Christ.'^{170 171}

One person spoke of the colonial heritage of TSA and how it can feel like the TSA is a 'package to be received' where 'everything is done in a British way.'¹⁷² When he brought an alternative perspective to training it was not navigated helpfully. TSA was founded in a colonial era and continues to have such attitudes in its structures. Whilst this is not the focus of my research, it has relevance to DM where there is a purpose of mutuality and reciprocity in relationships. Any hint of colonial attitudes must be rooted out.

¹⁶⁸ Sims, 2011.

¹⁶⁹ Panfilo and Eliana 2022.

¹⁷⁰ The Salvation Army 2022.

¹⁷¹ Ephesians 3:8.

¹⁷² Panfilo 2022,

4.3.2 TSA Southwark

In terms of adapting to TSA in Southwark. Beth spoke of it being very 'conservative' in her home country. There was surprise at the informal attitude to uniform wearing in Southwark. Beth now enjoys wearing her branded SA t-shirt as an identity statement.

Whilst the respondents in the interviews did not bring up challenges of legality for migrants, it is pertinent to this research. Congregants have used false names to enter the country or overstayed their visas being technically classed as 'illegal immigrants.' This poses ethical dilemmas. Prior to this research one person in this situation reflected with me on the challenge of wanting to be honest and the reality of living a lie. He told me he believed God placed him in this country, so he did what was necessary to survive, yet he sought God's grace daily. Asamoah-Gyadu relates how 'Biblical passages that talk about God's interventions on behalf of the alienated and oppressed thus resonate ... and they are reinvented and applied in contemporary discourses and prayers.'¹⁷³ It is a challenge Heyer refers to as 'social sin,'

Given the nonvoluntary dimensions of social sin, a Catholic social ethic calls for not only defending human rights or providing hospitality to strangers, but also unmasking the complex structures and ideologies that abet personal complicity, preventing justice for migrants.¹⁷⁴

Navigating and challenging unjust systems as well as maintaining a life of integrity that witnesses to God's grace are key missional discipleship issues for congregations in Southwark.

Comparison was drawn between time commitments to TSA in home countries and Southwark. In Southwark, TSA is not a consuming part of life for everyone. Raul questioned whether Salvationists nowadays are committed to seeing God's love lived out whether that be pastorally or missionally. There was an acknowledgement that diaspora life is demanding yet recognition that discipleship is developed through missional engagement. TSA is known for its activism however, there is also the necessity for flexibility. Finding missional purpose for individuals whilst not adding pressure is a key point to navigate.

¹⁷³ Asamoah-Guadu 2014:164.

¹⁷⁴ Heyer 2020:165.

4.3.3 Leadership

TSA is hierarchical in structure. Aneeta asked how upwards accountability works when COs make missional decisions although she did not consider congregational accountability. She put emphasis on the CO carrying out mission, especially as it relates to 'saving souls.' This reminded me of the importance of being a healthy example of missional engagement at every level of leadership but also communicating God's plan for all to be involved in mission.

I did not recognise the significance diaspora salvationists place on COs before the interviews, yet repeated examples of their pivotal role were shared and are amplified by research highlighting COs 'in supporting and creating an atmosphere that helps ethnic minority groups feel accepted, needed and understood.'¹⁷⁵ Blessing exemplified how she saw her COs cooking ensuring everyone had food before eating at the same table saying, 'What that meal did was create home, for migrants, homeless, segregated and everyone.' A homeless man there had a rash on his legs but was reminded of the woman with the issue of blood, when Blessing's CO touched him with the love of Jesus she concluded, 'This is what mission should look like.'

It was important for me to listen to laity in this research with a heart that diaspora salvationists contribute to how mission is shaped. In questioning how mission is decided, a range of answers followed from 'we just follow where the Spirit leads', to 'I just do what I am told', to an awareness of a leadership team, to feeling fully included in shaping mission. This highlighted for me the role of CO in ensuring the congregation have agency in mission planning and action.

Cross-cultural partnerships emerged as a theme. Raul appreciates his COs living locally keeping TSA well connected with other groups in mission. Blessing also mentioned the importance of partnerships that her COs have initiated. Kyiwani places the success of cross-cultural partnerships in UK communities on 'organic and authentic friendships that go beyond church events.'¹⁷⁶ Equally cross-cultural leadership teams are key features of Southwark SA's. Raul highlighted a lay leader, 'She is African. We are South American. We are one in the church. [She is a] very supportive and caring woman and friend. [A] true friend.'

¹⁷⁵ Mfundisi-Holloway 2017:16.

¹⁷⁶ Kwiwani 2020:141.

4.3.4 Cross-cultural relationships

The interviewees were asked to think about two people they were journeying with questioning how similar or different they were to listen to their intentionality in diverse relationships. I wanted to see if they related to Wan's definitions of mission being to, by, through and with the diaspora as diaspora people themselves.¹⁷⁷

Everyone had good friends from diverse backgrounds. Blessing spoke of her Christian and Muslim friends who meet together weekly to share food, ideas and prayers for marriages and children. Aneeta invited her elderly neighbours to eat with them at home. She was saddened by their lack of relationship with God. Beth noticed her family gatherings diversifying as intercultural relationships develop. Multi-cultural communities create opportunities to share good news across cultural differences.

Panfilo could not relate to Wan's definitions stating 'The world is becoming a small village. We are a new world. Putting definitions on it, limits it. We are human beings. One humanity.' When working with volunteers he said, 'doing something social together helps us connect both the spiritual story and the rest of life.' Eliana immediately made the connection with the Greek meaning of 'diaspora' as scattering. She said that perhaps Wan's definitions may be useful outside of London but in a 'big city it doesn't make sense to separate people. It is all just relationships.' Their reflections related to Shannahan's assertions about fluidity in urban settings as discussed in the literature review.¹⁷⁸

Blessing highlighted the importance of being a listening ear across the nations – for family members abroad and different people here. She emphasised the limitless nature of intercultural impact saying through reciprocal learning 'we all grow and develop.'¹⁷⁹ She is trained as a trainer about domestic abuse in Southwark and has sent that learning back to Nigeria. Likewise, her knowledge of FGM from home is useful in the UK.

Such responses mirrored my own reaction to Wan's specific definitions. A DM for Southwark needs to have an intercultural posture that does not 'target' people for their ethnicity but values their shared humanity. The vision of Jesus as Chief Migrant inspires God's people on the move to know that God moves with them to share love in diverse contexts.

¹⁷⁷ Wan 2014:184-186.

¹⁷⁸ Section 3.2.

¹⁷⁹ Blessing.

4.3.5 Priorities

In focusing on God's plan, the participants shared their priorities for mission in Southwark. Respondents wanted TSA in Southwark to be confident in publicly proclaiming God's love. 'These people may never have heard how much Jesus loves them.'¹⁸⁰ Beth said when her church used to offer prayer on the streets it demonstrated TSA were present and prayerful. Eliana said how she wants people to have the opportunity to encounter Jesus. I would add a caveat that TSA does not appear to be in competition with other religious organisations on Southwark's streets. Finding a way to be a public presence that connects the perception of TSA to a proclamation of Jesus' saving grace is a creative challenge that the diaspora salvationists saw as a priority.

A resounding call for Southwark SA to prioritise children's ministry came from all the interviewees. To help children navigate the complexities of life today through discipleship. This can happen through children's clubs, holiday clubs, schools work or mentoring relationships.

Holistic mission that supports people through the hardships of living in this country, continues to be a priority for diaspora salvationists through, foodbank, baby bank, community garden, English classes, Christmas gifts and/or partnership work. TSA is known for its practical mission both structural and personal, embodying a culture of care being specifically aware of the dislocation, losses and liminality of diaspora situations.

SA tradition emphasises justice-seeking that sees people becoming agents in their own transformation is a key dynamic in the DM that can be pursued in Southwark. This takes costly commitment and missional determination by engaging in local issues. From all that has been said about God's diaspora purposes, the mutuality and reciprocity that is the heartbeat of DM will ensure the plan of Cruciformity is lived out through the holistic justice-seeking mission proposed in this section.

4.4 People

Lorance's movement from My People to God's People tracks individuals' and congregations' movement from cultural clinging to contextualization. The participants reflected on adapting to the UK, living with diversity, experiences of racism, and hospitality.

¹⁸⁰ Tariro.

4.4.1 Adapting

Everyone reflected on the process of adapting to life in Southwark. Even though the participants had arrived at various times over the past four decades, there were common reflections about adapting to food, accents/ language, weather, timings and not knowing what is right and wrong. As Panfilo said, 'Things we thought were normal, were not normal.' Juvin admitted, 'We expected all the same cultural things ... but it was really a little bit different.' Blessing stated, 'It took a while to adapt and then I adapted.' Adaobi added, 'There is lots of adapting on both parts' as she recognised school friends were adjusting to her ways just as she was to theirs. Aneeta reflected that there is still a sense of anxiety about 'how people will take us' when entering new settings. Such liminal feelings can remain which relates to the importance of 'nodes' mentioned in chapter one.¹⁸¹

4.4.2 Diversity

In speaking about living and worshipping with diverse people, the participants reflected how this has led to deeper theological insights and growth in Christian practice. There is a sense of relating to Jesus' incarnation in moving towards people and sharing life with them. Aneeta remembered they found a mixture of cultures at the church where people shared their struggles, possessions, food and information about different cultures. Beth had a moment of insight as she spoke about recognising God in others for the first time and realizing God is a person. Blessing gave a practical example of faith in action,

Giving somebody a cup of tea. It might be a lifeline for them at that time. The way you dress, the mode you speak, the environment you live in, doesn't matter. Let's see each other as humans that is the way Christ created us. That love relocated much. ¹⁸²

4.4.3 Racism

Two participants spoke explicitly about racism. Sonia stated she did not know what racism was until she came to the UK. Over time she had to teach her children how to deal with bullying related to being of mixed heritage. For Aneeta there was an acknowledgement that racism is present in explicit and implicit ways, through rudeness as well as ignorance. When she first came to the UK, she worked in a hospital that was majority white which

¹⁸¹ Section 1.2.1.

¹⁸² Blessing 2021:9

had the impact of making her feel 'like an alien.' Yet for her, the church being welcoming made all the difference and gave her a place where she belonged. Blessing reinforced the importance of TSA welcome that can bring a sense of stability. She pointed out fear that can be present as a migrant whether you have travelled in peace or war. Blessing felt happy that her congregation is open to people from every background whether they want to relate to the church or not. The sense of not being judged when requesting help or attending a parent and toddler group goes a long way to counter the challenges encountered by hostilities in the wider environment.

Six of the respondents mentioned how they had been enrolled as Soldiers in London. However, for one person, she had reflected on how this felt strange as she was already a Soldier from home. Whilst she had not said it at the time, it was now that she realised this had only happened to people of colour. This shocked me as I had been involved in conducting these enrolments. At the time, I saw them as re-commitments but recognise now, how it was an institutionally racist action. In the future I would want an open conversation with the individual about how they would like to mark being a soldier in this new setting.

4.4.4 Hospitality

Respondents shared how in Latin and Asian cultures a person is always welcomed into another's home. These two couples stated they had invited many people from their corps to eat in their homes but had never had a reciprocal invitation. Marzouk asserts, 'The work of the Spirit moves the church ... to become a hybrid community that offers and receives hospitality.'¹⁸³ Juvin remembered sharing food from many cultures at different celebrations in his congregation. Those were important times to appreciate each other and in fact, for Aneeta create a sense of 'home.'

4.5 Purpose

Purpose is the focus of this section – moving from my convenience to missional calling, Discovering who inspired the interviewees as a missional Salvationists. Then looking at challenges in missional engagement, followed by the intercultural purposes of DM. There is consideration of what scripture the interviewees value in their migration journey ending with their sense of calling.

¹⁸³ Marzouk 2019:138.

4.5.1 Inspiration in Mission

When asked about inspirational missional salvationists, everyone mentioned officers and emphasised how worship, word, and welcome were highly valued. Beyond the pastoral care a sense of purpose through being involved was pivotal to inspiring their own sense of missional engagement.

Sonia spoke of the impact of officers who unexpectedly turned up at her door with food for her children. She described mission as sharing what you have, encouraging one another in the faith and pointed out ‘We are one in the body of Christ – brothers and sisters.’¹⁸⁴ Blessing was inspired by seeing her officer engaging in social justice fighting for Syrian refugees to have a home in Southwark. Also, seeing her church provide ESOL classes. She said, ‘We are portraying what we mean to do.’ Having leaders who have a ‘we can do attitude’ really inspires. Aneeta emphasised the culture of the congregation’ saying ‘I could see the mission – especially with regards to the homeless and neglected – this church welcomed.’

Both Eliana and Adaobi were inspired by people who invited them to participate in missional activities beyond their experience. For Eliana seeing this Salvationist showing ‘huge love’ with boldness inspired her own ministry. She now wakes up saying, ‘God, please include me. I’m here’ knowing God has called her to Southwark and choosing to be ‘available’ for God’s purposes.

4.5.2 Challenges in Mission

The interview asked what was challenging in mission. Two immediately mentioned not being able to speak openly about Jesus in their workplaces.¹⁸⁵ Adaobi said she finds it hard when school friends reject her talk of Jesus. Blessing added, ‘it is hard when people don’t accept the love you share,’ but saw this as a point of reflection. Beth admitted she finds it difficult to talk about Jesus and would rather show Jesus’ love practically.

The transient nature of life in the city is a challenging factor in mission.¹⁸⁶ People may hear about God but not to link to a congregation before moving away. Blessing and Raul spoke of the instability that comes when an officer is moved on.¹⁸⁷ When a CO has been a

¹⁸⁴ Sonia.

¹⁸⁵ Sonia and Aneeta.

¹⁸⁶ Raul.

¹⁸⁷ Raul’s corps has had six different officers in seven years!

pivotal part of your life is removed without consultation, this is hurtful and impactful. Whilst diaspora salvationists know this aspect of SA culture, it might be they know their CO more intimately in the UK setting as both the Corps and family networks are smaller.

The hierarchical and bureaucratic structure of TSA caused missional challenges causing people to feel like they are being 'pulled back'; 'drained'; 'blocked' or 'frustrated' whenever they try to explain where God is leading missionally to 'people behind desks'¹⁸⁸ Eliana said, 'I don't know if it's because I'm from another culture.' Finding ways to communicate 'permission giving' rather than suspicion are key for those in structural leadership.

Differences in moral stances on inclusion became clear in the interviews. One interviewee felt it is a church and parental responsibility 'to teach against LGBT', whilst another celebrated the missional opportunities created by a gay man in their congregation. Holding such divergent views carefully whilst desiring to welcome everyone is a key challenge to navigate in discerning God's purpose.

When the participants gathered to study Matthew 5:1-13, the word that stood out strongly to the group was 'peacemaker' –There was a recognition of God's peace being needed in their own families as well as Southwark and the wider world. When asked who the 'poor in spirit' are in Southwark there was some debate about whether this was people like their children who had wandered away or those who are 'at the end of their rope'¹⁸⁹ with mental health challenges.

The respondents identified challenges in evangelism, transience, SA hierarchy, differences in moral stances of inclusion, family matters and needing peace. In each challenge the respondents recognised their need of God and scripture.

4.5.3 Scripture

Scripture is key in seeking God's purpose in DM. Each respondent shared scriptures that were important in their migration journeys. The psalms resonated deeply for some participants who had memorised them from childhood.¹⁹⁰ For Beth, many Old Testament stories give her courage and strength. Javin quoted Exodus 33:14, 'My Presence shall go with you' saying he turns this into a prayer every time he goes out from the home.

¹⁸⁸ Panfilo and Eliana

¹⁸⁹ Matthew 5:3 The Message.

¹⁹⁰ Especially 23,100 and 121

Fernanda showed me Joshua 1:9 in three languages, ‘... the Lord your God will be with you wherever you go” recognising the nuances each language emphasised. Raul shared Romans 8:1-3 drawing trinitarian theology from these verses Eliana showed an old bookmark with Matthew 25:37-40 relating how these verses continue to give purpose in mission.

4.5.4 Intercultural Church

Whilst Southwark SA congregations have often defined themselves as multi-cultural, they have been working towards an intercultural reality. Marzouk defines an intercultural church as, ‘a church that fosters a just diversity, integrates different cultural articulations of faith and worship, and embodies in the world an alternative to the politics of assimilation and segregation.’¹⁹¹ The interlocutors describe this well speaking of all ages, celebrations and multicultural feasts, mutual care, prayer, and action around local and global concerns all bringing a sense of unity and belonging. There was acknowledgement that it is not always easy or comfortable. It is sometimes confusing or difficult to understand attitudes and actions but when the intentionality is to grow towards Jesus together, a strong witness of unity in diversity is created.

Both Sonia and Blessing had attended congregations that were predominantly Jamaican or Nigerian respectively, however, they said they felt ‘more at home’ in the multicultural SA. This had more to do with missional outlook than the style of worship. As van Opstaal stated, ‘My passion for diverse worship ... has everything to do with biblical hospitality, solidarity and mutuality.’¹⁹² Sonia added, ‘This is a diverse country. We need to reach out to everybody as this is how heaven will be.’

Panfilo offered helpful insight into the benefit of DM, saying ‘one of the main things in mission is to challenge your assumptions.’ Eliana gave a vivid example of how sitting with refugees had transformed her assumptions about immigration, ‘listening to their stories, I start to see through their eyes... I didn’t help them. They helped me... I realised there must be a plan.’

The experiences described in this section point to how a DM needs to include an intentional discipleship that gives the opportunity to shape faith through exploring personal stories, scripture, and salvationist values in the context of Southwark. McGill proposes

¹⁹¹ Marzouk 2019:3.

¹⁹² Van Opstal 2021: 19 mins 26.

'Any theology should be intercultural and based upon the quotidian experiences of migrants.'¹⁹³ The purpose of seeking a DM for TSA in Southwark is to give tools to translate the complexities of the migration experience into a lived experience of missional calling.

4.5.5 Calling

When questioned about their calling in mission, they had different levels of confidence in their answers. Through the course of the interview, Sonia wrestled with articulating her calling but ended the interview by saying,

All of us have a purpose in life and have a calling. Sometimes I just need reassurance to say this is it. God will keep protecting what he has given ... But like Miriam, I think God has brought me forth to be where I am and that's the place to be where I am now.¹⁹⁴

Blessing had a clear sense of calling for both now – helping the community, especially mums and those with mental health challenges – and the future, returning to nursing. Aneeta did not frame her profession as a nurse as a part of God's calling although she recognised she can show God's love to her patients. Beth spoke of an embodied faith; she lives for Jesus and shows his love through practical actions. For Eliana, 'being available' and Panfilo to keep up with what God is doing. Javid was clear that his calling was, 'To tell people about God - spread the message that we're living. [To] share blessings to those who don't know about God.' It was good for people to articulate their sense of purpose.

4.6 Summary

The purpose element of Cruciformity demonstrates that DM needs to prioritise listening to each other's stories, to lean into scripture as it applies to the context, to learn from each other's Salvationist traditions but hold these lightly, to be prepared to look at ethical issues with a heart of justice and love, to lament and leave behind colonial practices that humiliate and undermine and to love those to whom God has sent us (including family and those who are different to us).

¹⁹³ McGill 2016:186.

¹⁹⁴ Sonia.

CHAPTER FIVE

DM FOR SOUTHWARK

DM focuses on insights into God's mission amongst scattered people and how God's people can participate in this kingdom enterprise.¹⁹⁵ Figure 3 is my outline of Lorange's cruciformity adding the green arrows detailing the aims of this research. The first part of this chapter analyses how place and people influenced the participant's understanding of mission using the theological cycle of potential, plight, and promise (echoing creation, fall and redemption narratives) as a structure.

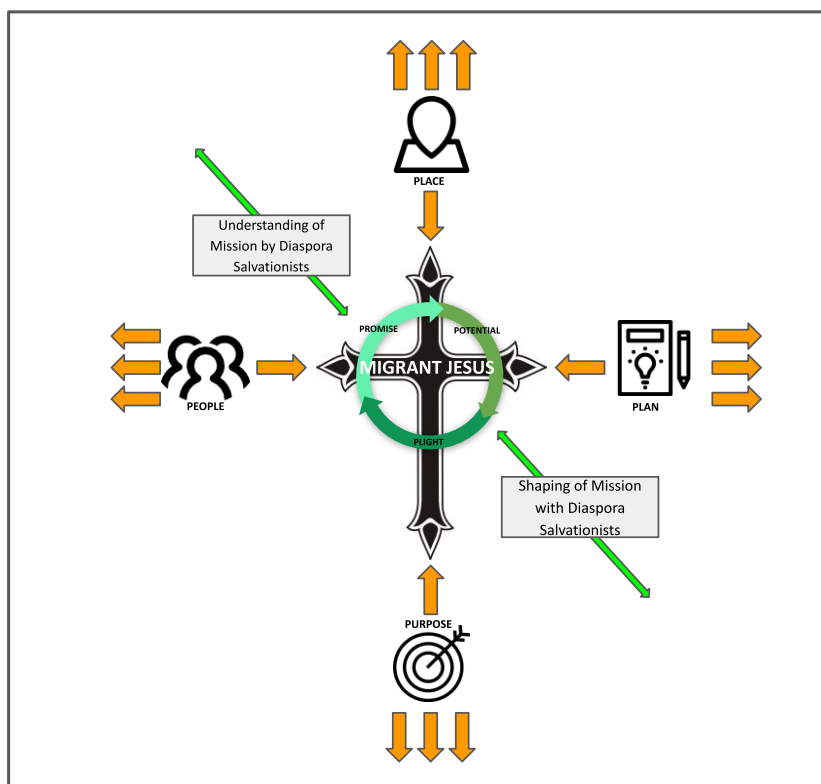


Figure 3: Understanding and Shaping Mission through Cruciformity in DM

The second aim of this research was to contribute towards a DM for TSA considering how intercultural congregations made up of indigenous and diasporic people, can follow and express their love of the migrant God. The second part of this chapter analyses how purpose and plan findings contribute towards shaping DM for Southwark using the same structure. The final section draws on the significance of the interviewee's stories and biblical reflections to submit recommendations for moving forwards with a DM.

¹⁹⁵ Lorange 2014:266.

5.1 Understanding of Mission

The respondents spoke of mission ranging from practical actions to peaceful presence, personal communication to partnering with different agencies, voluntary service especially with vulnerable people to justice-seeking, within a building to on the street, all covered by prayer. However, when asked how their corps could be missional in Southwark, the inclination for some was to speak of more traditional ideas of evangelism related to handing out tracts. This highlighted how the mindset that mission is evangelism is still prevalent, even if the practice of mission is grounded more holistically. Still, greater confidence in connecting the message of Jesus to the means of sharing good news was desired. My friend from the Czech Republic texted, 'Mission is to show the world (people around me, in my community, in my city) of Jesus Christ in everyday life through love.'¹⁹⁶ As Hanciles states, 'For countless communities of Christian migrants ... a lived faith ... shapes interaction and engagement with the wider society.'¹⁹⁷

5.1.1 Potential

The creative potential for mission in Southwark is captured by the obvious love the respondents have for both place and people. Through constant change in Southwark's environment, diaspora people use their experiences of adaptation to find fresh identity and missional possibility. Migrants sometimes come from cultures where the sacred and secular are not split. Such holistic approaches to life can 'represent a rich resource for mission engagement.'¹⁹⁸

Missional understanding was increased by involvement in shared mission. This research highlighted the importance of each person finding their role in mission which shaped understanding and further potential. Blessing's advocacy demonstrated the power of sharing experience of injustice to bring political shifts in society. There is a connection between involvement in shared mission which can challenge the *status quo* and being united in 'compelling and compassionate unity.'¹⁹⁹ Through engaging in mission alongside people from diverse backgrounds the interlocutors discovered growth in faith and potential.

¹⁹⁶ Mirka 2022.

¹⁹⁷ Hanciles 2021:419.

¹⁹⁸ Harvey 2020:177.

¹⁹⁹ Harvey 2020:174.

5.1.2 Plight

Plight in Harvey's analysis is related to the fall resulting in loss of communion, companionship and collaboration with God leading to contention, disconnection, and despair.²⁰⁰ The interviewees reflected on racism, family tensions and insecurities that had arisen through their diaspora experience. Whilst they all had a living walk with Jesus, they lamented family members who had rejected church and for some God. The respondents desired mission in Southwark to connect with children and help them navigate today's world.

The Pandemic revealed inequalities and insecurities faced by migrant populations in the UK. When societal challenges revealed by diasporic existence are addressed by Christian communities engaged in relational, holistic mission, the cruciform shape of reaching upwards and outwards can lead to the promise of transformation.

5.1.3 Promise

The participants commented on fresh insights they gained in discussing mission and migration. Groody says, 'Theology offers not just more information but a new imagination.'²⁰¹ By opening the conversation and going onto share scripture together new determination was found in discipleship and mission. Furthermore, when the conversation is shared across diverse partnerships, deeper discoveries are made.

God's command to 'fill the earth'²⁰² was reinforced through Abraham who became 'the Father of Nations'²⁰³ and set a pattern of missional life, being 'blessed to be a blessing.'²⁰⁴ All Christians are called to be involved in mission.²⁰⁵ The interviews demonstrated not everyone had recognised their role in mission, whereas others grasped their unique missional role with global connectivity. When everyone realises their own agency in mission to be both givers and receivers of God's love then DM has a good foundation for effectiveness.²⁰⁶ This was highlighted by the call to mutuality and reciprocity in missional engagement specifically around hospitality.²⁰⁷

²⁰⁰ Harvey 2020:167.

²⁰¹ Groody 2010:3.

²⁰² Genesis 1:28.

²⁰³ Genesis 17:5.

²⁰⁴ Genesis 12:2.

²⁰⁵ Olofinjana 2015:41.

²⁰⁶ Gittins 2015:33.

²⁰⁷ 4.5.4.

One reason I think my respondents offered experiences they had not shared with me before was because I was not talking. Being aware of my own sense of power in the relationship meant I needed to be receptive to difference of opinion.²⁰⁸ There is necessity for healthy disagreement in relationship, however, if the one who is seen as 'privileged' acts defensively, it can have the impact of shutting down conversation and possibility.²⁰⁹ A posture of expectation to learn from people in diaspora by their church leaders has been a helpful insight from these interviews.

In Summary, Diaspora Salvationists in this study practice holistic mission; missional engagement ensures agency and growth in discipleship and missional community develops through cross-cultural partnerships. There is a desire to be Spirit-led and sensitive to the changing environment of Southwark.

5.2 Towards a DM

Diaspora Salvationists interviewed in this research did not see themselves as theologians, yet they have contributed towards shaping some key factors of DM in Southwark. By reflecting on their migration and faith journeys, holding them alongside God's purposes and plans for the intercultural congregations they belong to, this research has gleaned an insight into the potential, plights and promises for DM in Southwark.

5.2.1 Potential

Due to its demographics DM has great potential in Southwark through cross-cultural relationships and growing understanding of God's purposes and plans in mission. Transience can be understood in terms of literal movement from one place to another, but this work recognises the possibility of creative transformations through exploration of hybrid experiences of diaspora.²¹⁰ Recognising this can be confusing for people, the suggestion of navigating these moves in community is key within the creative tension. Whilst this work has concentrated on Migrant Jesus as role model and one with whom to identify, recognising *Missio Trinitatis* provides the key to grasping the community of God who inspires and carries God's family on mission.²¹¹

²⁰⁸ Aldred 2021:162.

²⁰⁹ Barrett and Harley 2020:177-178.

²¹⁰ Shannahan 2010:102. Referenced in chapter 3.2

²¹¹ Kirk 2002:27; Raul also referred to this from scripture – see p37.

Trinitarian theology that recognises the *perichoretic* movement of a loving God who moves and creates is an inspiration and grounding reality for exploring DM. Smith argues the Trinity as '*telos* for change' recognising 'God uses people to develop culture and uses culture to grow, sanctify and instil meaning.'²¹² To understand the changing dynamics of urban cultures such as Southwark, being grounded in a trinitarian perspective that emphasises community, partnership, dynamism, and mutuality will help congregations in their missional discipleship.²¹³

The intercultural purpose of the congregations creates a prophetic posture to the wider community demonstrating meaningful relationships across cultures are possible. Missionally, this creates the types of initiatives and insights the interviewees relayed.²¹⁴ Intercultural unity between indigenous and diaspora people creates the perfect setting for welcome and embrace of those from diverse backgrounds.²¹⁵ Welcome was so important for the interviewees finding a sense of purpose in Southwark. Blessing's missional friendship group from different cultural and religious backgrounds exemplifies what is possible when an intercultural posture is embraced.²¹⁶ For TSA in Southwark, international connections create potential for deeper appreciation of global issues. This impacts prayers, generosity, and connectedness.²¹⁷

5.2.2 Plight

DM is challenged by racism and insensitivities as highlighted in this research. Calder's work on institutional racism in TSA is still pertinent today.²¹⁸ A church working towards DM would want to expose itself to training on unconscious bias to expose unhelpful attitudes and actions.²¹⁹ Insensitivities come from the institution when officers are regularly changed or taken from a corps without consultation. This brings instability and disrespects all agency that a corps thought they had in mission planning.

The enemy will always work against God's plans and purposes. In working towards a DM this research recognises tensions in Southwark. Daily as I walk through Camberwell

²¹² Smith 2020:167.

²¹³ Chuang 2012; Wilden 2012.

²¹⁴ See 4.4.4.

²¹⁵ Lorange and McClung 2020: 325.

²¹⁶ See 4.4.4.

²¹⁷ See opening sentence.

²¹⁸ Calder 2002.

²¹⁹ Aldred 2021:167; For example, The Methodist's Unconscious Bias training provides a useful resource. [Introduction to Unconscious Bias – for church councils, circuit meetings and other groups \(methodist.org.uk\)](https://www.methodist.org.uk)

altercations happen on the street, the rise in mental illness and economic instability means hostilities spill over. People on low incomes often work multiple jobs at unsociable hours to be able to support their families both in the UK and abroad; add in language challenges and racism then pressures mount. Any congregation pursuing a DM would want to be navigating these hostilities. I am constantly humbled by the faith of diaspora salvationists in the way they traverse such challenges with rock-solid scriptural convictions.

5.2.3 Promise

In facing the dialogical tensions that arise in interpreting scripture and creating theology, discernment and open-heartedness to different approaches are key. Cameron proposes TSA's response to epistemological pluralism should include a core identity of 'hospitable interpretivists'; teaching hermeneutics to all Salvationists, 'making theological reflection a normal part of the way we work.'²²⁰ Having skills to navigate differences in faith journeys guards against rejecting diversity and protects unity.²²¹ TSA in Southwark is diverse and holds its difference with appreciation and care. Unity is not taken for granted as different expectations and values can pull in different directions. Having clear uniting values has been important to ensure congregations are travelling in the same direction whilst still honouring the fact that individuals have different perspectives. Knowing God's plan is unity is a scriptural promise and a gift of cruciformity.²²²

In summary, in working towards a DM for TSA in Southwark this research recognises steps already taken to understand the context and shape congregations interculturality; It sees the potential of embracing a trinitarian emphasis of family on mission recognising the fresh opportunities and challenges that come in a transient society and recognises missional possibilities through international connections. DM is cognisant of the plights impacting diaspora peoples drawing them away from the migrant Saviour and healthy community. Concurrently, it would want to ensure Diaspora Christians take a lead in directing how these challenges are faced to prevent benefactor mentalities. Finally, DM would recognise the promise of unity that comes when diversity is honoured with hospitable approaches and clear values that have been developed mutually.

²²⁰ Cameron 2011: 22%.

²²¹ Marzouk 2019: 21.

²²² Cray 2011: 55%.

5.3 Final Recommendations

Recommendations for DM have been implicit in this study. One purpose of seeking a DM for TSA in Southwark is to find tools to translate the complexities of migration into missional calling for Salvationists (both indigenous and diaspora). Three recommendations will be outlined here: one directed to the structure of TSA related to leadership, the second towards local congregations concerning missional discipleship and finally to individual Christians within TSA regarding the practice of listening.

5.3.1 Leadership

TSA is a globally connected, international movement with a hierarchical structure. In working towards a local DM, recommendations are firstly, that leadership at higher levels would recognise the high value diaspora salvationists place on their CO's and work towards stable leadership of inner-city Corps guaranteeing consultation takes place with the congregation when a move becomes necessary. Secondly, ensure that COs sent to such appointments are following a calling towards DM and not placed for convenience of the organisation. Thirdly, share bi-lingual language resources globally. Finally, equip leaders with theological training in cross-cultural competence,²²³ and skills to develop boldness in holistic mission – demonstrating and declaring the migrant Saviour.

At a local level, if Southwark SAs are going to connect well with its diverse neighbourhoods, they need to appreciate various ways people identify with each other and the Gospel. When congregations commit to this journey and model good cultural competencies then a healthy witness to the unity in diversity that God equipped at Pentecost may be seen. Equally, the importance of building a multi-ethnic leadership team cannot be underestimated. Diversity of perspective is necessary for decision-making and evaluating mission.²²⁴

Mandes proposes four essentials in developing trust with multi-cultural leaders: '1) learning to listen well to one another, 2) being honest and open with one another, 3) sharing life with one another, and 4) finding common values.'²²⁵ A key principle to take from his writing is that developing leaders is 'much like a mentorship relationship, except in multiethnic contexts, you must expect some reverse mentoring, where the majority-

²²³ TSA in the UK provides intercultural training which is open to all levels of leadership.

²²⁴ Kwiyanani 2020b:54; Mandes 2021: 181.

²²⁵ Mandes 2021:147.

culture person does much of the learning.²²⁶ I recommend Mandes principles are shared and practiced at all levels of leadership in TSA.

5.3.2 Discipleship

The starting point of missional discipleship is recognising all mission flows from God and God's followers are 'co-workers' in that initiative.²²⁷ Even as this research highlights a context – Southwark, it views the area through God's perspective of love and blessing. Where there is injustice, God's people are led by Jesus' cruciform example in identifying with those impacted, being prepared to put personal comfort aside for the sake of journeying towards transformation. This research recommends that Southwark SAs continue to keep justice foremost in missional discipleship – identifying with those impacted by injustice, including biblical reflection on justice, and inviting dialogue with wider stakeholders in imagining and instigating an alternative future.

Whilst individuals need to take responsibility for their own discipleship, Trinitarian understanding enlists a community response to grow together in following and expressing love of the migrant God.²²⁸ Furthermore DM reinforces each person's agency ensuring discipleship has the emphasis of every Christian intentionally moving beyond their comfort zones to connect with people beyond the Christian community. The recommendation of this research is for understanding of cruciformity to inspire and initiate missional discipleship that releases each person to develop reciprocal friendships with people from different heritages.²²⁹

The CBS was well appreciated by those who took part. I would want to use this in a purposeful way to connect intercultural congregations with scripture, context, and their missional impulse. The framework of CBS is open to use with those who have no prior experience of the bible, it could be used inclusively with wider groups of people to navigate the complex times we live in. Indeed, the respondents wanted intentionality in mission with children, it would be interesting to use the CBS framework with children in Southwark.

²²⁶ Mandes 2021: 148.

²²⁷ Wright 2006:531-532 including 1 Cor 3:9.

²²⁸ Chuang 2012:6.

²²⁹ Chuang 2012:7.

5.3.3 Listening

In promoting DM for Southwark SAs, it is recommended that a culture of intentional listening to one another's stories should be a primary action of life together. Listening is an incarnational act of entering into another's world.²³⁰ This is not just to glean information but to garner an appreciation of each other's lives. Phan suggests the first stage of developing a theology of migration is through listening to migrant's stories where:

theologians ... will acquire a deep appreciation of and empathy with migrants' fears and hopes, courage and daring, pains and sufferings, displacement and marginalization, loss and nostalgia, and the daily struggle to dwell betwixt-and-between two or more worlds.²³¹

Blessing stated, 'Listening is powerful and reflective. It supports the person but stretches you too. We grow together.' When framed in the context of a faith journey such listening can bring depth to the discipleship journey through understanding and accountability.

Listening is a vital missional tool to understand people and contexts. Lorange states, 'Diaspora mission requires churches to treasure the experiences, stories, and wisdom of the people on the move and seek ever-deepening communion with them so as to become more fully formed as Christ's body on mission in the world.'²³² Such 'treasure' is handled with care as it exposes vulnerabilities as well as victories. It is a reminder of 2 Corinthians 4: 7-10. In this passage the reader is reminded of the cruciform life – through humble, sacrificial living, God's love is embodied.

²³⁰ Chuang 2012:7.

²³¹ Phan 2016:855.

²³² Lorange 2020:337.

CHAPTER SIX

CONCLUSION

In listening to my participants, reflecting on the literature and pondering the scriptures, this research journey has highlighted key actions and next steps in creating a DM for Southwark SA intercultural congregations. For me, the interviews were profound encounters with friends who inspired me to be a better missional disciple and CO placing more emphasis on intentional listening to personal stories and how they shape mission.

Future research could look at the link of migration and mission for those who become Christians in their new place. Or research with migrant populations that have links with TSA and how that relationship impacts their perception of Christian mission.

I was surprised no emphasis was given to creation care either in the literature or with my respondents (although three did nurture beautiful environments through planters). Tira and Yamamori have an agricultural title for their book 'Scattered and Gathered' yet only focus on people!²³³ Whilst this research does not develop this theme, linking themes of diaspora and creation care is pertinent to emerging eco-theologies.

The approaches used in this study were intentionally ground-upwards paying attention to often unheard voices to influence the shaping of local mission. Considering scripture through a diasporic lens can lead to a 'dynamic Christian theology.'²³⁴ This research will contribute to an informed understanding of dynamics impacting people on the move inspiring both indigenous and diaspora salvationists to join God's mission. The research recognises the recommendations may be questioned over time as contexts change and adapt. Like McGill states, 'As the local context becomes increasingly intertwined with the global, each contextual theology speaks in some way to the larger landscape of reality.'²³⁵ As such this research will have relevance to support deeper missional reflection and action for TSA in Southwark and beyond.

²³³ Tira and Yamamori 2020:2.

²³⁴ Kim 2016:124.

²³⁵ McGill 2016:186.

BIBLIOGRAPHY

- Adhikari, Lachi, Cody Lorange and P. Rajendran. 2020. 'A Cross for the Scattered: Cruciform Spirituality for the Church on Mission among Diasporas' in *Scattered and Gathered: A Global Compendium of Diaspora Missiology Revised and Updated* Edited by Sadiri Joy Tira and Tetsunao Yamamori. (Cumbria: Langham Global Library): 327-352.
- Aldred, Genelle. 2021. *Communicating for Change: Creating Justice in a World of Bias*. (London: SPCK).
- Aneeta and Juvin 2021. Interview with Author. November 20, 2021.
- Asamoah-Gyadu, Johnson Kwabena. 2014. 'Faith, An Alien and Narrow Path of Christian Ethics in Migration.' *Exchange*. 43: 68-88.
- Assohoto, Barnabe and Ngewa, Samuel. 2006. 'Genesis.' In *Africa Bible Commentary* edited by Tokunboh Adeyemo. (Grand Rapids: Zondervan): 9-84.
- Baker, Ken, Chandler H. Im, T. V. Thomas. 2020. 'The Mission of the Church through Understanding and Pursuing Intercultural Unity' in *Scattered and Gathered: A Global Compendium of Diaspora Missiology*. Revised and updated. Eds Sadiri Joy Tira and Tetsunao Yamamori. (Cumbria: Langham Global Library): 409-416.
- Baldwin, Peter. 2021. *Fighting the First Wave: Why the Coronavirus was Tackled so Differently Across the Globe.* (Cambridge: Cambridge University Press).
- Barrett, Al and Ruth Harley. *Being Interrupted: Reimagining the Church's Mission from the Outside, In*. (London: SCM Press).
- Bendor-Samuel, Paul. 2020. 'Covid-19, Trends in Global Mission, and Participation in Faithful Witness.' *Transformation* 37, 4 Oct: 255-265.
- Beth. 2022. Interview with Author. Camberwell, Southwark. January 18, 2022.
- Bevans, Stephen B. 2002. *Models of Contextual Theology. Revised and Expanded Edition*. (New York: Orbis Books).

_____ 2015. 'Contextual Theology and Prophetic Dialogue.' In *Mission on the Road to Emmaus: Constants, Context, and Prophetic Dialogue*. Edited by Cathy Ross and Stephen B. Bevans. (New York: Orbis Books): 227-237.

Blessing and Adaobi. 2021. Interview with Author. November 28, 2021.

Bosch, David J. 2011. *Transforming Mission: Paradigm Shifts in Theology of Mission: 20th Anniversary Edition*. (New York: Orbis books).

Brazal, Agnes M. and Emmanuel s. De Guzman Eds. 2015. *Intercultural Church: Bridge of Solidarity in the Migration Context*. (Borderless Press). Kindle.

Brierley, Peter Ed. 2006. *UK Christian Handbook Religious Trends 6*. (London: Christian Research).

Brueggemann, Walter. 2014. *Reality, Grief, Hope: Three Urgent Prophetic Tasks*. (Cambridge: Eerdmans Publishing Co.). Kindle.

Calder, Stephen. 2002. 'Institutional Racism and the Salvation Army: A Theological Reflection.' (Unpublished MTh Dissertation, Spurgeon's College).

Cameron, Helen. 2013. 'Bearing Witness to the Truth of Christ in a Pluralistic, Globalised Word: The Main Theological Questions.' *Call to Mission: Your Will be Done*. (London: Shield Books): 19%-23%. Kindle.

Candidates Unit. No Date. *Be the Change: Your Guide to Becoming an Officer or Territorial Envoy*. London: The Salvation Army.

https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKewj4xofsy-nwAhXOMewKHfHID9YQFjAAegQIAxAD&url=https%3A%2F%2Fwww.salvationarmy.org.uk%2Ffile-download%2Fdownload%2Fpublic%2F18346%3Fdownload_files%255B0%25D%3DApplicant%2520Guide%2520-%2520Brochure.pdf&usg=AOvVaw1W3s44OdRfLY86gl0N7AsI [Accessed 2 June 2022].

- Carroll R, M. Daniel. 2013. 'Biblical Perspectives on Migration and Mission: Contributions from the Old Testament.' *Mission Studies* 30: 9-26.
- Casiño, Tereso C. 2010. 'Why People Move: A Prolegomenon to Diaspora Missiology.' *Torch Trinity Journal*, 13:1:19-44.
https://library.gordonconwell.edu/ld.php?content_id=51738453 [Accessed May 21, 2022].
- Cavanaugh, William T. Jeffrey W. Bailey and Craig Hovey. Editors. 2012. *Eerdmans Reader in Contemporary Political Theology*. (Grand Rapids: Eerdmans).
- Chan, Nam-Chem. 2021. 'The Pilgrim Identity: A Biblical Basis and Motivation for Inclusiveness.' In *Theologies and Practices of Inclusion: Insights from a Faith-Based Relief, Development and Advocacy Organisation*. (London: SCM Press): 116-139.
- Im, Chandler and Yong, Amos. 2014. *Global Diasporas and Mission* Edinburgh Centenary Series. Book 8. <http://scholar.csl.edu/edinburghcentenary/8>
- Chuang, Chua How. 2012. 'Perichoresis and *Missio Dei*: Implications of a Trinitarian View of Personhood for Missionary Practice.' *Mission Round Table* 7,2: 2-9.
- Commission on World Mission and Evangelism. 2010. 'Documentation', *International Review of Mission*, 99,1: 106-124.
- Corrie, John. 2014. 'Migration as a Theologizing Experience: The Promise of Interculturality for Transformative Mission.' *Mission Studies* 31:9-21.
- Cray, Graham. 2013. 'Partnering in the Body of Christ for Unity in Mission: The Main Theological Questions.' *Call to Mission: Your Will be Done*. (London: Shield Books): 55%-62%. Kindle.
- Cronshaw, Darren and Rosemary Dewerse. Eds. *We are Pilgrims: Mission from, in and with the Margins of our Diverse World*. (Victoria: UNOH).
- Das, Rupen and Brent Hamoud. 2017. *Strangers in the Kingdom: Ministering to Refugees, Migrants and the Stateless*. (Cumbria: Langham Partnership).

- Davies, Martin and Nathan Hughes. 2014. *Doing a Successful Research Project: Using Qualitative or Quantitative Methods*. Second Ed. (Basingstoke: Palgrave Macmillan).
- de Guzman, Emmanuel S. 2015. 'The Church as "Imagined Communities" among Differentiated Social Bodies.' In *Intercultural Church: Bridge of Solidarity in the Migration Context*. Eds Agnes M Brazal and Emmanuel S. de Guzman, (Borderless Press): 91-116. Kindle.
- de Mesa, José M. 1999. 'Doing Theology as Inculturation in the Asian Context.' In *New Directions in Mission and Evangelization 3: Faith and Culture*, edited by James A. Scherer and Stephen B. Bevans. (New York: Orbis Books): 117-133.
- Denscombe, Martyn. 2014. *The Good Research Guide: For Small-Scale Social Research Projects*. Fifth edition. (Maidenhead: Open University Press).
- Diakanwa, Daniel N. 2021. 'From Homogeneous to Multiethnic Corps: Reaching the "New Marginalized" of our Society.' *Word and Deed: A Journal of Salvation Army Theology and Ministry* Vol XXIII No 2 May: 61-76.
- Edge, Lynette and Gregory Morgan. 2017. *Partnering with God: Being a Missional Salvationist*. (Eugene: Wipf and Stock). Kindle.
- Firth, David G. 2019. *Including the Stranger: Foreigners in the Former Prophets*. (London: Apollos).
- Flick, Uwe. 2002. *An Introduction to Qualitative Research*. 2nd Ed. (London: Sage Publications).
- France-Williams, A. D. A. 2020. *Ghost Ship: Institutional Racism and the Church of England*. (London: SCM Press).
- George, Sam Ed. 2018. *Diaspora Christianities: Global Scattering and Gathering of South Asian Christians*. (Minneapolis: Fortress Press).

- Gittins, Anthony J. 2015a. *Living Mission Interculturally: Faith, Culture, and the Renewal of Praxis*. (Minnesota: Liturgical Press).
- Gittins, Anthony J. 2015b. 'Standing Fast and Breaking Through: Challenges and Possibilities for Marginal Ministry.' In *We are Pilgrims: Mission from, in and with the Margins of our Diverse World*. Edited by Darren Cronshaw and Rosemary Dewerse. (Victoria: UNOH Publishing): 27-38.
- Goheen, Michael W. 2014. *Introducing Christian Mission Today: Scripture, History and Issues*. (Downers Grove: IVP).
- Groody, Daniel G. and Giolacchino Campese. Eds. 2008. *A Promised Land, A Perilous Journey*. (Indiana: University of Notre Dame Press).
- Groody, D.G. 2010. 'Celebration Feature: A Theology of Migration: In his incarnation, Jesus overcame all borders between us.' *University of Notre Dame du Lac*. <https://www3.nd.edu/~dgroody/Published%20Works/Other%20Articles/files/Theology%20of%20Migration-%20Groody%202.pdf> [Accessed 1 June 2022.]
- _____ 2013. 'The Church on the Move: Mission in an Age of Migration.' *Mission Studies*. 30:27-42.
- Guerra, Jorge E. Castillo. 2008. 'A Theology of Migration: Toward an Intercultural Methodology.' In *A Promised Land, A Perilous Journey*. Edited by Daniel G. Groody and Gioacchino Campese. (Indiana: University of Notre Dame Press): 243-270.
- Hanciles, Jehu J. 2021. 'Beyond Empire' in *Migration and the Making of Global Christianity*. (Michigan: Eerdmans): 402-420.
- Harvey, Thomas. 2020. 'Pilgrims on a Journey: Diaspora and Mission' in *Scattered and Gathered: A Global Compendium of Diaspora Missiology. Revised and Updated*. Ed. by Sadiri Joy Tira and Tetsunao Yamamori. (Cumbria: Langham Global Library): 165- 181.

- Harvey, Thomas and Chung Miyon. 2020. 'Bible, Theology, and Diaspora: An Introduction', in *Scattered and Gathered: A Global Compendium of Diaspora Missiology Revised and Updated*, ed. by Sadiri Joy Tira and Tetsunao Yamamori. (Cumbria: Langham Global Library): 105-107.
- Hedgren, Steve and Rob Lyle. 2012. *Mapping our Salvationist DNA: Beliefs, Values, Behaviors*. (New York: The Salvation Army USA Eastern Territory). Kindle.
- Hérbert, Jacques. 2015. 'The "with" of Diaspora Missiology: The Impact of Kinship, Honor, and Hospitality on the Future of Missionary Training, Sending, and Partnership', in *Diaspora Missiology: Reflections on Reaching the Scattered Peoples of the World*, ed. by Michael Pocock and Enoch Wan (Littleton: William Carey Library): 147-164.
- Heyer, Kristin E. 2020. 'Migrants Feared and Forsaken: A Catholic Ethic of Social Responsibility.' *Interdisciplinary Journal for Religion and Transformation in contemporary Society* 6:158-170.
- Hill, Graham. 2021. 'GlobalChurch: Learning from Majority World, Indigenous and Diaspora Christians.' The Global Church Project Blog. Entry posted January 20, 2016.

https://www.micahaustralia.org/globalchurch_learning_from_majority_world_indigenous_and_disapora_christians [Accessed 4 May 2021].
- Hof, Eleonora Dorothea. 2016. 'Re-imagining Mission in the Postcolonial Condition: A Theology of Vulnerability and Vocation at the Margins.' Unpublished doctoral thesis, Protestantse Theologische Universiteit te Amsterdam & Groningen).
- Im, Chandler H. and Tereso C. Casiño. 2014. 'Introduction', in *Global Diasporas and Mission. Edinburgh Centenary Series. Book 8*, Ed. by Chandler H. Im and Amos Yong. (Oxford: Regnum Books International):1-16.
- Im, Chandler H and Yong, Amos. 2014. *Global Diasporas and Mission. Edinburgh Centenary Series. Book 8*. (Oxford: Regnum Books International).

<http://scholar.csl.edu/edinburghcentenary/8>
- Ingleby, Jonathan. 2007. 'Postcolonialism, globalisation, migration and diaspora: some implications for mission.' *Encounters* Issue 20 October: 1-3.

https://encountersmissionjournal.files.wordpress.com/2011/03/postcolonialism_migration_diaspora_20.pdf . [Accessed online 14 May 2022].

- Isasi-Díaz, Ada Maria. 2012. 'Mujerista Theology: A Challenge to Traditional Theology.' In *Eerdmans Reader in Contemporary Political Theology*. Edited by William T. Cavanaugh, Jeffrey W. Bailey and Craig Hovey. (Grand Rapids: Eerdmans):418 - 437.
- Jagassar, Michael. 2015. *Ethnicity: The Inclusive Church Resource*. (London: Darton, Longman and Todd). Kindle.
- Jones, Dan, Jopling, Kate and Karicha, Kalpa. 2021. 'Loneliness beyond Covid-19: Learning the lessons of the pandemic for a less lonely future.' *Campaign to End Loneliness*.
<https://www.campaigntoendloneliness.org/wp-content/uploads/Loneliness-beyond-Covid-19-July-2021.pdf> [Accessed 30 May 2022].
- Kim, Grace Ji-Sun and Graham Hill. 2018. *Healing our Broken Humanity: Practices for Revitalizing the Church and Renewing the Word*. (Downers Grove: Intervarsity Press).
- Kim, Hun S. and Wonsuk Ma eds. 2011. *Korean Diaspora and Christian Mission*. Eugene: Wipf & Stock).
- Kim, Luther Jeom O. 2016. *Doing Diaspora Missiology: Toward "Diaspora Mission Church: The Rediscovery of Diaspora for the Renewal of Church and Mission in a Secular Era."* (Eugene: Wipf and Stock Publishers).
- Kirk, Andrew. 2002. *What is Mission? Theological Explorations*. (London: Darton, Longman and Todd).
- Kwiyani, Harvey C. 2020a. *Multicultural Kingdom: Ethnic Diversity, Mission and The Church*. (London: SCM Press).
- _____ 2020b. 'Diaspora, Hybridity and Theology.' In *A Hybrid World: Diaspora, Hybridity, and Missio Dei*. Ed by Sadiri Joy Tira and Juliet Lee Uytanlet. (Littleton: William Carey Publishing): 45-56.

- Kwiyani, Harvey C. and Paul Ayokunle. 2021. 'African Congregations Adapting to COVID - 19: Conversations with African Christian nurses in Britain.' *Missio Africanus: The Journal of African Missiology* Vol 6:1 December: 93-107.
<https://missioafricanus.com/volume-6-issue-1/> [Accessed 1 June 2022].
- Larsson, John. 2022. 'Intercultural Ministry', *Salvationist*, 2 July: 15.
- Lausanne Occasional Paper. 2004. "Diasporas and International Students: The New People Next Door (LOP55).
<https://lausanne.org/content/lop/diasporas-and-international-students-the-new-people-next-door-lop-55> [Accessed 2 June 2022].
- Lausanne Diasporas Leadership Team. 2010. *Scattered to Gather: Embracing the Global Trend of Diaspora*. (Manila: LifeChange).
- Lausanne Movement. 2009. "The Seoul Declaration on Diaspora Missiology"
<https://lausanne.org/content/statement/the-seoul-declaration-on-diaspora-missiology> [Accessed May 14, 2022].
- Lawrence, Louise J. 2009. *The Word in Place: Reading the New Testament in Contemporary Contexts*. (London: SPCK).
- LCWE Diaspora Educators Consultation. 2009. 'The Seoul Declaration on Diaspora Missiology.' 14 November.
<https://lausanne.org/content/statement/the-seoul-declaration-on-diaspora-missiology> [Accessed May 31, 2022].
- Lee, Peter Taehoon. 2020. 'Toward a Third Space of Cultures; Hybridity and Multiethnic Leadership in Christian Mission' in *A Hybrid World: Diaspora, Hybridity, and Missio Dei*. Edited by Sadiri Joy Tira and Juliet Lee Uytanlet. (Littleton: William Carey Publishing): 217-231.
- Lennox, Timothy. 2022. 'Interculturalism as Prophetic Dialogue. An Ethnographic Action Research Study of the Missiology and Ecclesiology of a Migrant Church in Ireland.' *WBC Journal*. 4: 56-71.

- Lorance, Cody. 2010. 'Is Global Human Diaspora Good or Bad?' Borderless Blog, entry posted December 2010.
<http://codylorance.blogspot.com/2010/12/is-global-human-diaspora-good-or-bad.html> [accessed May 30, 2022].
- _____. 2011. 'Global Diasporas - Biblical Highways and Missional Opportunities.' Borderless Blog, entry posted Jan 2011.
<http://codylorance.blogspot.com/2011/01/global-diasporas-biblical-highways-and.html> [accessed May 30, 2022].
- _____. 2014. 'Case Study 4: Reflections of a Church Planter among Diaspora Groups in Metro-Chicago: Pursuing Cruciformity in Diaspora Missions.' in *Diaspora Missiology: Theory, Methodology and Practice 2nd Ed.* Edited by Enoch Wan. (Institute of Diaspora Studies: Portland): 261-286.
- Lorance, Cody and Grant McClung. 2020. 'The Mission of the Church in Global Diaspora: An Introduction.' In *Scattered and Gathered: A Global Compendium of Diaspora Missiology Revised and Updated* Edited by Sadiri Joy Tira and Tetsunao Yamamori. (Langham Global Library: Cumbria):323-325.
- Mandes, Alejandro. 2021. *Embracing the new Samaria: Opening our Eyes to Our Multiethnic Future.* (Colorado Springs: NavPress).
- Marzouk, Safwat. 2019. 'Babel and Pentecost: Moving from Being Monocultural to Being Intercultural.' In *Intercultural Church: A Biblical Vision for an Age of Migration.* (Minneapolis: Fortress Press): 117-145.
- Marzouk, Safwat. 2019. *Intercultural Church: A Biblical Vision for an Age of Migration.* (Minneapolis: Fortress Press).
- McGill, Jenny. 2016. *Religious Identity and Cultural Negotiation: Toward a Theology of Christian Identity in Migration.* (Oregon: Pickwick Publications) Kindle.

- McGrath, Terry, Victoria Sibley-Bentley, Andrew Butcher and George Wieland. 2020. 'Mission to and from Diaspora Influencing the Context for Mission' in *Scattered and Gathered: A Global Compendium of Diaspora Missiology Revised and Updated* eds. Sadiri Joy Tira and Tetsunao Yamamori, (Oxford: Langham Global Library): 183-212.
- M'fundisi-Holloway, Naar. 2017. 'Why International Salvationists opt for Pentecostalism in the UK.' Unpublished Research commissioned by The Salvation Army Enabling Missions Unit. London: Salvation Army Research and Development Unit. (April 2017).
- Mirka. 2022. Text to author explaining 'Mission is...'
- Montañez, María Soledad. 2020. 'Lemme Hablar: Community Engagement and the Latin American Community in Southwark.' University of London.
<https://communitysouthwark.org/wp-content/uploads/2022/01/communityengagementandthelatinamericancommunityreport20209cfd.pdf> [Accessed August 15, 2022].
- Naish, Tim. 2008. 'Mission, Migration and the Stranger in our Midst.' In *Mission and Migration* edited by Stephen Spencer. (Cliff College Publishing: Derbyshire): 7-13.
- Olofinjana, Israel Oluwole. Ed. 2013. *Turning the Tables on Mission: Stories of Christians from the Global South in the UK*. (Herts.: Instant Apostle).
- _____. 2015. *Partnership in Mission: A Black Majority Church Perspective on Mission and Church Unity*. (Herts.: Instant Apostle).
- _____. 2020a. 'Reverse Mission: Towards and African British Theology.' *Transformation*. Vol 37,1: 52-65.
- _____. 2020b. *World Christianity in Western Europe: Diasporic Identity, Narratives and Missiology*. (Oxford: Regnum Books International).
- Oxford Reference. 'Overview Diaspora.' Oxford University Press.
<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095716263>
 [Accessed May 14, 2022.]

- Pachau, Lalsangkima. 2015. 'Intercultural Hermeneutics: A Word of Introduction.' *The Asbury Journal*. 70, 1: 8-16.
<https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1293&context=asburyjournal> [Accessed 20 June 2022].
- Patel, Salma. 2015. "The research paradigm – methodology, epistemology and ontology – explained in simple language."
<http://salmapatel.co.uk/academia/the-research-paradigm-methodologyepistemology-and-ontology-explained-in-simple-language/>
 [Accessed 16 June 2022].
- Panfilis and Eliana. 2022. Interview with author via Zoom. January 25, 2022.
- Patten, Malcolm. 2016. 'Developing Diverse Leadership Teams.' In *Leading a Multicultural Church*. (London: SPCK): 118-134.
 _____ 2016. *Leading a Multicultural Church*. (London: SPCK).
- Peskett, Howard and Vinoth Ramachandra. 2003. *The Message of Mission*. (Downers Grove, Illinois: Inter-Varsity Press).
- Phan, Peter C. 2016. 'Deus Migrator - God the Migrant: Migration of Theology and Theology of Migration.' *Theological Studies*. Vol 77: 4: 845-868.
- Pharoah, Robin and Oliver Hopwood. 2013. 'Families and Hardship in New and Established Communities in Southwark.' *ERSO*.
https://www.southwark.gov.uk/assets/attach/3582/Uncovering_Southwark_Communities_ESRO_2013.pdf [Accessed August 15, 2022].
- Pocock, Michael. 2015. 'Introduction 1.' In *Diaspora Missiology: Reflections on Reaching the Scattered Peoples of the World* edited by Michael Pocock and Enoch Wan. (Littleton: William Carey Library): xv-xviii.
- Pocock, Michael and Enoch Wan. Eds. 2015. *Diaspora Missiology: Reflections on Reaching the Scattered Peoples of the World*. (Littleton: William Carey Library).

- Purdie, Silvia. 2020. 'Short of Breath. Making Sense of Covid-19 Complexity. A Five-part Study.' *Conversations*.
<https://www.conversations.net.nz/short-of-breath-theological-reflection.html>
[Accessed 2 June 2022].
- Raul and Fernanda. 2021. Interview with author. Southwark. October 28, 2021.
- Remigio Jr, Amador. 2020. 'Globalization, Diasporas, Urbanization and Pluralism in the Twenty- First Century: A Compelling Narrative for the Missio Dei.' In *Scattered and Gathered: A Global Compendium of Diaspora Missiology Revised and Updated* edited by Sadiri Joy Tira and Tetsunao Yamamori. (Cumbria: Langham Global Library): 11-48.
- Robson, Colin and Kieran McCartan. 2016. *Real World Research: A Resource for Users of Social Research Methods in Applied Settings*. Fourth Edition. (Chichester: Wiley).
- Rogers, Andrew. 2013. '*Being Built Together: A Story of New Black Majority churches in the London Borough of Southwark – Final Report.*' University of Roehampton.
- Ross, Cathy and Stephen B. Bevans. 2015. *Mission on the Road to Emmaus: Constants, Context, and Prophetic Dialogue*. (New York: Orbis Books).
- Rubesh, Ted. 2021. 'Dispersion, Diversity and Beyond: Exploring the Roots of Mission and Migration in Genesis 1-12.' *Asians Missions Advance*. October 2021: 12-22.
- Scherer, James A. and Stephen B. Bevans. Eds. 1999. *New Directions in Mission and Evangelization 3: Faith and Culture*. (New York: Orbis Books).
- Schreiter, Robert J. 2015. *Constructing Local Theologies. 30th Anniversary Edition*. (Maryknoll: Orbis Books).
- Schroeder, Roger. 2015. 'Prophetic Dialogue and Interculturality' in *Mission on the Road to Emmaus: Constants, Context, and Prophetic Dialogue*. Eds. Cathy Ross and Stephen B. Bevans. (New York: Orbis Books): 215-226.

- Segovia, Fernando F. Ed. 2004. *Interpreting Beyond Borders*. (Sheffield: Sheffield Academic Press).
- Senior, Donald. 2008. "Beloved Aliens and Exiles": New Testament Perspectives on Migration.' In *A Promised Land, A Perilous Journey*. Edited by Daniel G. Groody and Gioacchio Campese. (Indiana: University of Notre Dame Press): 20-34.
- Shannahan, Chris.2010. *Voices from the Borderland: Re-imagining Cross-cultural Urban Theology in the Twenty-first Century*. (London: Equinox Publishing).
- Sims, Kevin. 2011. 'One Army, One Mission, One Message.' *Salvationist: The Voice of the Army*. 14 October. Accessed Online 27 July 2022.
[One Army, One Mission, One Message - Salvation Army Canada \(salvationist.ca\)](http://salvationist.ca)
- Smith, John. 2020. 'The Trinitarian dance with Culture: Trinity as the Missiological Optic for Understanding Culture.' *Missiology: An International Review*. 48,2 (154-168).
- Smith, Linda Tuhiwai. 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*. 2nd Ed. (London: Zed Books).
- Smucker, Julia. N.D. 'Meeting in Exile: Lessons of the Diaspora Church.'
https://www.academia.edu/12144285/Meeting_in_Exile_Lessons_of_the_Diaspora_Church [Accessed Online 3 May 2022].
- Sonia. 2021. Interview with author. Walworth, Southwark. October 19, 2021.
- Southwark Citizens. 2022. 'Congratulations Kieron Williams.' Southwark Citizens Twitter. Entry posted 6 May 2022. <https://twitter.com/southwarkcitz> [accessed August 15, 2022].
- Southwark Public Health. 2018. 'JSNA Fact Sheet 20018-19 Demography. Population groups and communities - Southwark Council.
<https://www.southwark.gov.uk/health-and-wellbeing/public-health/health-and-wellbeing-in-southwark-jsna/population-groups-and-communities> [Accessed Online May 22, 2021].

- Spencer, Stephen. Ed. 2008. *Mission and Migration*. (Derbyshire: Cliff College Publishing).
- St Augustine of Hippo. 'Confessions 1,1.5'
https://www.vatican.va/spirit/documents/spirit_20020821_agostino_en.html
 [Accessed Online May 30, 2022].
- Strickland, Angela. Ed. 2020. *The Salvation Army Yearbook 2021*. (London: Salvation Books).
- Tan, Kang-San. 2011. 'In Search of Contextualised Training Models for Chinese Christian Diaspora in Britain.' *Transformation* 28,1 (29-41).
- Tennent, Timothy C. 2007. *Theology in the Context of World Christianity: How the Global Church is Influencing the Way we Think about and Discuss Theology.* (Grand Rapids: Zondervan).
- The Centre for Theology and Community. 2016. 'What is Contextual Theology?'
<http://www.theology-centre.org.uk/about-us/what-is-contextual-theology/>
 [Accessed August 24, 2022].
- The Salvation Army International. 2021. 'Mission.'
<https://www.salvationarmy.org/ihq/Mission> [Accessed May 2, 2022].
- The Salvation Army International. 2021. 'Around the World.'
<https://www.salvationarmy.org/ihq/zones> [Accessed 2 June 2022].
- The Salvation Army 2022. 'Boundless The Salvation Army International Congress.'
<http://www.boundless2015.org/> [Accessed 20 August 2022].
- The Ujamaa Centre. 2015. *Doing Contextual Bible Study: A Resource Manual*.
<https://www.anglicancommunion.org/media/253823/6-Ujamaa-Manual-doing-contextual-Bible-study-a-resoruce-manual.pdf> [Accessed 10 June 2022].
- Thiessen, Harvey and Alena Popova. 2021. 'Passing the Baton to Evangelical Migrants activating and Harnessing Migrant Flows for Incarnational Mission.' *Lausanne Global Analysis*. Vol 10 (3).

<https://lausanne.org/content/lga/2021-05/passing-the-baton-to-evangelical-migrants> [Accessed 2 June 2022].

Tira, Sadiri Joy. 2020. 'Hybridity, Diaspora, and *Missio Dei*: Exploring New Horizons.' In *A Hybrid World: Diaspora, Hybridity and Missio Dei* Edited by Sadiri Joy Tira and Juliet Lee Uytanlet. (Littleton: William Carey Publishing): xi-xiv.

Tira Sadiri Joy and Darrell Jackson. 2020. 'Responding to the Phenomenon of Migration: Early Proponents of Diaspora Missiology and the Lausanne Movement.' In *Scattered and Gathered: A Global Compendium of Diaspora Missiology. Revised and Updated* edited by Sadiri Joy Tira and Tetsunao Yamamori (Cumbria: Langham Global Library): 93-102.

Tira, Sadiri Joy and Uytanlet, Juliet Lee Eds. 2020. *A Hybrid World: Diaspora, Hybridity and Missio Dei*. (Littleton: William Carey Publishing).

Tira, Sadiri Joy and Tetsunao Yamamori Eds. 2020. *Scattered and Gathered: A Global Compendium of Diaspora Missiology. Revised and updated*. (Cumbria: Langham Global Library).

Walls, Andrew E. 2002. 'Mission and Migration: The Diaspora Factor in Christian History.' *Journal of African Christian Thought*. 5:2: 3-11.

Wan, Enoch. 2003. 'Rethinking Missiological Research Methodology: Exploring a New Direction.' *Global Missiology*. October.
http://globalmissiology.org/images/stories/authors/Rethinking_Missiology_in_21st_Century.pdf [Accessed 21 May 22].

_____ 2007. 'Diaspora Missiology.' *Occasional Bulletin EMS* Vol 20. No 2. Spring: 3-7. https://www.emsweb.org/wp-content/uploads/2020/11/OB_Spring_2007.pdf [Accessed May 14, 2022].

_____ 2011. 'Diaspora Mission Strategy in the Context of the United Kingdom in the 21st Century.' *Transformation*. 28(1):3-13.

_____ 2014. *Diaspora Missiology: Theory, Methodology, and Practice*. 2nd Ed. (Portland: Institute of Diaspora Studies).

- Wan, Enoch and Sadiri Joy Tira. 2010. 'Diaspora Missiology and Missions in the Context of the 21st Century.' *Torch Trinity Journal*. Vol 13, No 1 May 30: 46-58.
- Wells, Samuel. 2015. *A Nazareth Manifesto: Being with God*. (Chichester: Wiley Blackwell).
- West Gerald O. 2011. 'Do Two Walk Together? Walking with the Other through Contextual Bible Study.' *The Anglican Theological Review*. 93, 3: 431-449.
- _____ 2014. 'Locating "Contextual Bible Study" within biblical liberation hermeneutics and intercultural biblical hermeneutics.' *HTS Teologiese Studies/Theological Studies*. 70(1): 10 pages.
- Wright, Christopher J. H. 2006. *The Mission of God: Unlocking the Bible's Grand Narrative*. (Nottingham: IVP).
- Van der Willden, Kees. 2012. 'Relational Aspects of the Holy Trinity – their Influence on Reciprocity and Mutuality in Mission.' *Mission Round Table* 7,2: 10-14.
- Van Engen, Charles. 2010. 'Biblical Perspectives on the Role of Immigrants in God's Mission.' *Evangelical Review of Theology*. 34, 1: 29-43.
- Van Opstaal, Sandra. 2021. 'Beyond Hospitality.' YouTube, 20 April 2021.
<https://www.youtube.com/watch?v=o68ijgtOa6s> [Accessed 18 August 2022].
- Vertovec, Steven. 2010 'Superdiversity and its implications.' in *Anthropology of Migration and Multiculturalism: New Directions* Ed Steven Vertovec (Oxford: Routledge): 65-95.
- Ybarrola, Steven. 2012. 'Anthropology, Diasporas, and Mission.' *Mission Studies* 29:79-94.
- Yeh, Allen. 2018. 'The Future of Mission is from Everyone to Everywhere: A Look at Polycentric Missiology.' *Lausanne Global Analysis*. 7.1: (no page numbers).
<https://lausanne.org/content/lga/2018-01/future-mission-everyone-everywhere> [Accessed August 15, 2022].

APPENDIX ONE

Hiebert’s “Critical Realism” vis-à-vis Wan’s “Relational Realism”

2 Kinds of Realism	Nature of Knowledge	Relationship Between Systems of Knowledge	The Umpire’s Response
Critical Realism	“The external world is real. Our knowledge of it is partial but can be true. Science is a map or model. It is made up of successive paradigms that bring us closer approximations of reality and absolute truth.”	“Each field in science presents a different blue-print of reality. These are complementary to one another. Integration is achieved, not by reducing them all to one model, but by seeing their interrelationship. Each gives us partial insights into reality.”	“I call it the way I see it, but there is a real pitch and an objective standard against which I must judge it. I can be shown to be right or wrong.”
Relational Realism	The external world is real but that reality is based primarily based on the vertical relationship on God & His created order (Acts 14:14-17, 17:24-31, secondarily based on horizontal relationship within the created order (i.e. spirit world, human world and natural order). God is the absolute Truth. Science is a road map and may provide human-based paradigm that cannot exclusively claim to be the only way to closer approximations of reality and absolute truth. Scientist with a modernist orientation, has neither monopoly to truth nor can dogmatically/ conclusively/ exhaustively make pronouncement on reality.	God is the Truth: His Word (incarnate with personhood, inscripturate & revealed in written form) is truth, His work (creation, redemption, transformation, etc.) is truthful. Therefore, truth and reality are: multi-dimensional, multi-level and multi-contextual. All human efforts & disciplines (science, theology, philosophy, etc.) without vertical relationship to God (the Absolute Reality) at best are defective ways to approximate truth and reality (for being unidimensional = horizontal; single-level= human playing field; uni-contextual= shutting out the spirit world of God & angels (Satan & fallen angels included). Truth & reality are best to be comprehended and experienced in relational networks of God & the created 3 orders, i.e. angels, humanity and nature.	Man, without God and His revelation (Incarnate and inscripturate Word) and illumination (H.S.), can be blinded to truth & reality. Therefore, he is not the umpire to make the final call of being: real or illusion, truth or untruth, right or wrong, good or bad. No human judgement is final, nor can it be dogmatic/ conclusive; without the vertical relationship to God – the absolute Truth & the most Real.

NB. Grammatical errors copied from the original.

Wan, Enoch. 'Relational Paradigm for Practicing Diaspora Missions in the 21st Century.' In *Diaspora Missiology: Theory, Methodology, and Practice*. 2nd Ed. Enoch Wan, 193. Institute of Diaspora Studies: Portland, 2014.

APPENDIX TWO

PARTICIPANT'S DATA

Ethical Consent was given for this data to be shared.

Name	Names removed for confidentiality purposes												
Age													12
18-29													
30-39													
40-49									X	X		X	
50-59	X	X									X		
60-69				X	X	X	X	X					
70+			X										
Gender													
Male							X	X		X			
Female	X	X	X	X	X				X		X	X	X
Prefer not to say													
Marital Status													
Single	X	X									X		X
Married				X	X	X	X	X	X	X		X	
Divorced													
Other			Widowed	Widowed									
Occupation													
Work		Early Years educator						SA Officer	SA Officer	Amazon logistics	Research nurse	Council officer	Community work - Food Bank, Cleaner
Volunteer	X			X	X	X							Student
Retired			X	X	X	X							
Other													

APPENDIX THREE

Data Collection for Catherine Smith's Research

Subject	Please write or circle your answer	Please circle next to each response either Yes – if you are happy for this information to be referred to in the research or No – if you want this to be anonymised and only known by the researcher.
Name		YES NO
Age Bracket	18-29 30-39 40-49 50-59 60-69 +	YES NO
Gender	Male Female Prefer not to say	YES NO
Marital Status	Single Married Divorced Other	YES NO
Work/ Volunteer/ Retired	How do you spend your time? If in work, what is your job?	YES NO
Diaspora Experience	Country of birth: Countries lived in (over six months): Moved to Southwark (which date):	YES NO
Salvation Army	When and where were you enrolled as a Soldier/Adherent?	YES NO

	Where are you a Soldier/Adherent/Friend now?	
How do you define mission?		

APPENDIX FOUR

INTERVIEW

Set Up

- Explain the purpose of the Research as sent in the invitation letter
- Ensure demographic form and ethical agreement have all been signed.
- Check technology.
- Run through the format of the interview

Diaspora experience

- Tell me something about your experience of migration. (How did that feel?)
- As a Salvationist who has moved from one context (home) to another (Southwark). How does your experience of diaspora (moving between countries) impact your sense of joining in with God's purposes?

Place

- When in your neighbourhood/ Southwark – how would you describe it/ what do you see, hear, touch, taste, feel?
- When thinking about the mission of the Salvation Army through your corps – is there a sense of focus in mission? (place, people, priority)

Plan

- Who determines the plans for mission? (Who is involved? How is it worked out? How is it informed? How do you listen to what God is saying? How do you listen to your community/ to scripture?)
- What are Salvation Army values and history regarding mission/ migration? How do you see it?
- Tell me about someone who exemplifies what the Salvation Army should be doing in this context?

Pleasure/ Purpose

- What is your sense of calling in terms of mission? How does that relate to your congregation/ family/ work/ community/ world? How does that work out in reality? Is this an individual thing or a communal thing?
- What is most challenging in terms of being missional/ involved in mission?

People

- Southwark is a hyper-diverse community – do you see effective mission being worked out towards people of your own background (both here and abroad), towards people from other cross-cultural backgrounds?
- (How does your experience of diversity impact how you connect with different people?)
- e.g., Think of your two closest friends – similarities/ differences OR two people you are praying for/journeying with to know Jesus more deeply – how similar/ different are they to you? OR Think of the last two people you have shared food/ an activity with – how similar/ different are they to you?
- Your corps is multi-cultural in make-up – how does that inspire or influence your sense of mission? Can you give an example?

Final Question

Is there anything else that you would like to share in relation to what we have been speaking about? Any thoughts or feelings that have surfaced?

Thank-you. Will be in touch about the bible study.

APPENDIX FIVE

Bible Study at Southwark for MTh – Tuesday 22nd March 2022

- Set up**
- Chairs
 - Flip Chart
 - Post-its, Pens
 - Table with tablecloth in middle for objects
 - Bible passages printed off – in two different versions
 - Ensure there is a place where people can hand-in/complete paperwork
 - Demographic
 - Consent form

Introduction

The purpose of this research is to:

- To learn how individual Diaspora Salvationists in multi-cultural congregations in Southwark understand mission through their experiences and reading of scripture comparing their insights to Wan's Diaspora Missiology.
- To contribute towards a Diaspora Missiology for the Salvation Army.

So far, I have had interviews with Six different individuals or couples who have been Salvationists in their home countries and now are linked to this borough through living here, working here or worshipping here. (They represent Southwark, Camberwell and Nunhead corps).

We have looked at migration journeys, the place/Context of Southwark, the plan – Salvation Army ideas about and experience of mission and migration, purpose – sense of calling and challenges with engaging in mission and people – living in a multi-cultural setting, how that influences mission.

This bible study is primarily about listening to how scripture is speaking to us about where we live and how we respond to what it is saying to us. Our theme is: Experience and Place. 'Migration and Mission'/ Place and Purpose

The format we will follow is:

- Pray
- Introduce our 'artefacts' – what it is and why it is important (keep brief)
- Two questions about Southwark
- Read Matthew 5:1-10

- Make initial responses
- Go deeper with themes from scripture and context
- Encourage different viewpoints opening ourselves to the possibility of the HS speaking to us in a new way.
- Action – ways to bless Southwark.
- Pray

Prayer

Pray together the Lord's prayer – typed out – or sung

Artefacts (5 mins)

What it is and why it is important (keep brief)

Eg My London Bus – because someone heard me tell my story once and she said I reminded her of a red bus – it has a destination, it is coloured by the Holy Spirit and people journey with me – coming and going – whilst I keep on track with Jesus.

Context – Southwark

- 1) What in your opinion most distinguishes Southwark from other places?
- 2) Where are the significant meeting places in Southwark?

Scripture – Matthew 5:1-10 (-16)

Hand out sheets with scripture printed.

Read in two different translations noting anything that immediately jumps of the page at you. (Use pens)

Questions

- 1) What is the significance of a 'mountainside place' in this passage? Does it have an equivalent in Southwark? (Notes from commentaries as backup)
- 2) What do you understand about life experiences captured in this 'the hungry,' 'the merciful,' 'the pure in heart', 'the peacemakers' and the 'persecuted' in our context?
- 3) How does the 'for they will ...' inspire our missional response as the Salvation Army in Southwark?

Blessing/ Action

Write post-it notes a list of blessings for Southwark. Blessed are the For they will.... (Make declarations and post it on flip chart as a way of asking God to release the blessing through us)

Prayer – The Blessing (vimeo on laptop)

Conclusion What is one thing you are taking from our discussion this evening?

Appendix Five continued:

Matthew 5:1-16 NIV

Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them.

He said:

“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they will be comforted.

Blessed are the meek,
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness,
for they will be filled.

Blessed are the merciful,
for they will be shown mercy.

Blessed are the pure in heart,
for they will see God.

Blessed are the peacemakers,
for they will be called children of God.

Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.

“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

Appendix Five Continued:

Matthew 5:1-6 The Message

When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions. This is what he said:

“You’re blessed when you’re at the end of your rope. With less of you there is more of God and his rule.

“You’re blessed when you feel you’ve lost what is most dear to you. Only then can you be embraced by the One most dear to you.

“You’re blessed when you’re content with just who you are—no more, no less. That’s the moment you find yourselves proud owners of everything that can’t be bought.

“You’re blessed when you’ve worked up a good appetite for God. He’s food and drink in the best meal you’ll ever eat.

“You’re blessed when you care. At the moment of being ‘care-full,’ you find yourselves cared for.

“You’re blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world.

“You’re blessed when you can show people how to cooperate instead of compete or fight. That’s when you discover who you really are, and your place in God’s family.

“You’re blessed when your commitment to God provokes persecution. The persecution drives you even deeper into God’s kingdom.



“Not only that—count yourselves blessed every time people put you down or throw you out or speak lies about you to discredit me. What it means is that the truth is too close for comfort and they are uncomfortable. You can be glad when that happens—give a cheer, even!—for though they don’t like it, / do! And all heaven applauds. And know that you are in good company. My prophets and witnesses have always gotten into this kind of trouble.

“Let me tell you why you are here. You’re here to be salt-seasoning that brings out the God-flavours of this earth. If you lose your saltiness, how will people taste godliness? You’ve lost your usefulness and will end up in the garbage.

“Here’s another way to put it: You’re here to be light, bringing out the God-colours in the world. God is not a secret to be kept. We’re going public with this, as public as a city on a hill. If I make you light-bearers, you don’t think I’m going to hide you under a bucket, do you? I’m putting you on a light stand. Now that I’ve put you there on a hilltop, on a light stand—shine! Keep open house; be generous with

your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.

APPENDIX SIX

 	
RESEARCH PARTICIPANT INFORMATION SHEET/PRIVACY NOTICE	
Title of Research: Towards a Diaspora Missiology for the Salvation Army Multi-Cultural Congregations in Southwark	
Name of Researcher: Major Catherine Smith	
<p>Thank you for considering participating in a research exercise run by a student of All Nations Christian College. This sheet seeks to provide you with all the information you might wish to know regarding participating in the research. Since the College is committed to protecting your privacy and to meeting our data protection obligations, this notice is also intended to give you an understanding of how and why we use the information you provide.</p>	
What is the purpose of this research? <p>The purpose of this research is to:</p> <ul style="list-style-type: none"> • To learn how individual Diaspora Salvationists in multi-cultural congregations in Southwark understand mission through their experiences and reading of scripture comparing their insights to Wan's Diaspora Missiology. • To contribute towards a Diaspora Missiology for the Salvation Army. <p>This Postgraduate Dissertation forms part of an Open University validated programme.</p>	
How will the information be used? <p>Information provided will be analysed and used by the researcher to meet the purpose of the research.</p>	
What is involved?	
1. What am I being asked to do?	<p>A bible study facilitated by Catherine in March – considering how your experience of migration impacts your engagement with mission.</p>
2. What will it involve?	<p>Sharing in a one-off bible study as a part of the regular group at Southwark Salvation Army. It will be recorded to ensure your contribution is reflected accurately.</p> <p>It will involve sharing your experience and reflections on being a Salvationist who has moved from your country of birth and now living in the borough of Southwark. Specifically, how this shapes your understanding of and engagement in mission.</p>

<p>3. What do I need to do beforehand?</p>	<p>Please complete the demographic information and consent forms attached with this information. Reflect on how your experience comes alongside the scripture themes.</p>
<p>4. What do I need to bring?</p>	<p>A bible The signed consent form and demographic information.</p>
<p>What happens if I do not want to answer all the questions? You are totally at liberty not to answer any questions and do not have to provide information if you do not wish to do so.</p>	
<p>After I have agreed to participate in the research can I change my mind? After we have supplied you with information about this research exercise and before taking part in it, you will be asked to give written or verbal consent saying that you understand what is involved and are happy to participate in the research. If at any time, before, during or after the sessions you wish to withdraw from the study you may do so, without giving a reason. In this case, please contact the researcher at the earliest opportunity so that they can exclude you from the study.</p>	
<p>Are there any risks in participating? This study has received ethical clearance from All Nations and any potential risks have been considered along with how those risks will be managed.</p>	
<p>Will anyone know my identity? Your right to anonymity will be totally respected. If your identity is known to the researcher, for example in the case of interviews, it will not be revealed to anyone else without your explicit consent. In the case of the group discussions, the identity of the participants will not be revealed to anyone outside the group without your explicit consent. The researcher's findings will appear in a report/paper/dissertation but no one individual could be identified from such a paper without their explicit consent. Whilst your words may be quoted, your identity or any organisation you represent will not be disclosed without your explicit consent. My intention is to write up the findings with pseudonyms, but it may include sentences like eg. "The participant from South Korea offered (stated experience/idea) which contrasted with the couple from Spain who thought ...". This does offer the possibility of someone in the organisation being able to work out your identity, therefore please use the consent and data collection forms to indicate your choice, in which case I would use broader descriptors.</p>	
<p>What personal information does the researcher collect and why? Only information that you choose to provide will be used, and only within the confines of this particular study. It will not be passed onto any third parties. This research aims to listen and learn from Salvationists from diverse backgrounds including country of origin, age, gender, marital status. The common denominator for each interviewee will be that you are a Salvationist who has moved from your birth country, now living in Southwark and worshipping in a multi-cultural Salvation Army corps. Personal information will be recorded by the researcher to demonstrate a breadth of diversity but will not be revealed without the express consent of each individual.</p>	

What will happen to the completed report?

All assignments for assessment are generally made available only to markers and external examiners, however Dissertations are made available in the College library. It will also be available in William Booth College Library. Extracts or articles based on the research may be posted on the All Nations College website for a limited period

How will the information I provide be recorded?

The interview and bible study will be audio-recorded (or zoom recorded if conducted on zoom). All audio or video recordings will be transcribed as text for the use of the interviewer. These will not be published anywhere and only be used as a basis for analysis for the researcher. Specific quotes may be used where applicable although not identified to named individuals.

Who will have access to the information that I provide?

The researcher will generally be the only person who has access to the information you choose to share with them. No information that you share (personal or otherwise) will be kept on any All Nations database, network or computer. Research undertaken by an All Nations employee in the context of their employment is likely to store data on the College network/computer. In this case IT support staff would technically be able to access the information in addition to the researcher but they are legally bound not to breach anyone's privacy in performing their duties.

How will the data be protected?

Researchers have a responsibility to ensure that all information is recorded and stored securely, either in a lockable filing cabinet or room or electronically using appropriate security mechanisms such as encryption.

If for some reason a breach in the security of information is suspected, we will be informed. For data provided in the context of official All Nations' research projects i.e. undertaken by an employee of the College (see above) we will fulfil our legal obligation to inform the data protection supervisory authority, The UK Information Commissioner's Office (ICO) within 72 hours.

For how long will the research data be kept?

The data will be retained for any legally specified period and otherwise for the following number of years from the end of the project: Three years.

After that, the data will be destroyed completely. Paper documents will be shredded, and digital copies deleted.

What are your rights?

You have the right to:

- refuse to take part in the research and/or to withdraw at any point from the project
- retract information provided at any point
- obtain a copy of any recording of an interview in which you participate, or interview transcript
- access and obtain a copy of the personal information held by the researcher, on request;
- require the researcher to change incorrect or incomplete data;
- require the researcher to delete or stop processing your data

Who should I contact if I have more questions or wish to make a complaint?

In the first instance please contact:

Name of researcher: Catherine Smith

Contact details: 07867 254142 catherine.smith@salvationarmy.org.uk

If you have questions regarding All Nations' research policies and practices or you are not happy with how the research is being or was conducted, please contact:

Vice Principal (Academic)

All Nations

Easneye

WARE

Herts

SG12 8LX

Tel +44 1920 443500

APPENDIX SEVEN



RESEARCH INFORMED CONSENT FORM

(to be completed after Research Participant Information Sheet/Privacy Notice has been read)

Towards a Diaspora Missiology for Salvation Army Multi-Cultural Congregations in Southwark

The purpose and details of this study have been explained to me.

I have:

- understood that this study is designed to further academic knowledge, is part of a recognised qualification and that all procedures have been approved by All Nations.
- read and understood the Participant Information sheet and privacy notice and this consent form.
- had an opportunity to ask questions about my participation.
- understood that I am under no obligation to take part in the study.
- understood that I have the right to withdraw from this study at any stage for any reason, and that I will not be required to explain my reasons for withdrawing.
- understood that all the information I provide will be treated in strict confidence and will be kept anonymous and confidential to the researcher unless it is judged that confidentiality will have to be breached for the safety of the participant or others in accordance with legal/statutory obligations.

I agree to participate in this study and consent to information that I provide being used as stated in the Research Participant Information Sheet/Privacy Notice

Your name*

Your signature*

*If the participant prefers, they may give verbal consent by stating aloud the sentence above, starting "I agree to participate..." and the researcher must sign this paper to indicate that this has occurred and the time and the date.

Signature of researcher

