

## MOVING FROM INVITATION TO INCLUSION TO RADICAL WELCOME

As you study the following table, ask yourself the following questions:

- Which of these models corresponds best, generally, to the reality of your church?
- On what do you base this conclusion?
- Who is the Other for you? Which oppressed or marginalized group do you feel most impelled to welcome?
- What is the experience of this group within your Congregation? What are the barriers confronting this group?

	<i>INVITATION</i>	<i>INCLUSION</i>	<i>RADICAL WELCOME</i>
<b>THE MESSAGE</b>	"Come, join our Community, and share our cultural values and heritage."	"Help us to be diverse."	"Bring your culture, your voice, your whole authentic self – we want to engage in a truly mutual relationship."
<b>THE GOAL</b>	<b>ASSIMILATION:</b> the Community invites new people to enter and to adopt the dominant identity.	<b>INCORPORATION:</b> Marginalized people are welcome, but there is no true shift in the Community's identity and practices.	<b>INCARNATION:</b> the Community embodies and expresses the full range of voices and gifts present, including "the Other,"
<b>THE EFFORT</b>	Systems and programs are in place to invite and incorporate newcomers into existing structures and identity; rejection or marginalization of those who do not assimilate into the Community.	Stated commitment to inclusivity, but less attention to ongoing programs or systemic analysis of power; emphasis on individual efforts, and decline of original spirit of welcome and inclusion.	Systems and programs are in place to invite and welcome people, including those from the margins or "outsiders"; to guarantee that their presence, gifts, and perspectives will be visible and valued; and to guarantee that these new individuals, gifts and values influence the Congregation's identity, ministries and structures.
<b>THE RESULT</b>	Healthy numbers (perhaps with some claiming marginal identity/status. But the institution and its members are overwhelmingly monocultural.	Revolving door, with people coming from the margins, only to say on the fringes or leave. The institutional structure remains monocultural, with some pockets of difference.	A transformed and transforming Community with open doors and open hearts. Different groups share power and shape identity, leadership, worship, ministries, and commitment to mission.

Adapted from the Study Guide for *Radical Welcome: Embracing God, the Other and the Spirit of Transformation* by Stephanie Spellers. Church Publishing, NY., 2006.

Anthony J. Gittins, CSSp. CRC,  
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