





# BECOMING MORE INCLUSIVE

A SERIES OF SEMINARS IN  
ST JAMES THE LESS  
DURING 2024

Tuesday 6th February, 7pm

***WHAT IS INCLUSION?***

What does inclusion mean?

Why does it matter in church?

Was Jesus inclusive?

Can Christians be both inclusive and distinctive?



Why does inclusion matter?

# Why does inclusion matter?

*Because it matters to the world*

**BLACK  
LIVES  
MATTER**

**SOME PEOPLE  
ARE GAY.  
GET OVER IT!**

 Stonewall



## CLIMATE JUSTICE IS

GENDER JUSTICE  
RACIAL JUSTICE  
INDIGENOUS JUSTICE  
LABOR JUSTICE  
ECONOMIC JUSTICE  
LGBTQIA+ JUSTICE  
DISABILITY JUSTICE  
ELDER JUSTICE  
CHILDREN'S JUSTICE



# Why does inclusion matter?

## *Because it matters to the church*

"No person is a problem, or an issue. People are made in the image of God. All of us, without exception, are loved and called in Christ. There are no 'problems', there are simply people.

How we deal with the real and profound disagreement - put so passionately and so clearly by many at the Church of England's General Synod debate on marriage and same-sex relationships today - is the challenge we face as people who all belong to Christ.

To deal with that disagreement, to find ways forward, **we need a radical new Christian inclusion** in the Church. This must be founded in scripture, in reason, in tradition, in theology; it must be based on good, healthy, flourishing relationships, and in a proper 21st century understanding of being human and of being sexual.

Archbishop Justin Welby, 15<sup>th</sup> February 2017

# Why does inclusion matter?

## *Because it matters to God*

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

(Galatians 3:28)

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

(1 Corinthians 12:12-24)



Why does inclusion matter?

*Because it matters to the world*

*Because it matters to the church*

*Because it matters to God*



# The inclusive church statement

“We believe in **inclusive church** – a church which **celebrates and affirms every person** and does not discriminate.



We will continue to challenge the church where it continues to discriminate against people on grounds of **disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality.**

We believe in a Church which **welcomes and serves all people** in the name of Jesus Christ; which is scripturally faithful; which seeks to proclaim the Gospel afresh for each generation; and which, in the power of the Holy Spirit, allows all people to grasp how wide and long and high and deep is the love of Jesus Christ.”

## Topics we will be covering:

Introduction to inclusion (tonight)

Sexuality (Tues March 5<sup>th</sup>)

Disability (Tues April 16<sup>th</sup>)

Mental Health (Tues May 15<sup>th</sup>)

Neurodiversity (Autumn/Winter)

Gender (Autumn/Winter)

Ethnicity (Autumn/Winter)

Economic Power (Autumn/Winter)

GROUND  
RULES



# What is inclusion???

*(...and why does it matter?)*











*Table Discussion 1:  
What is inclusion?*





*Feedback:*

*What is inclusion?*



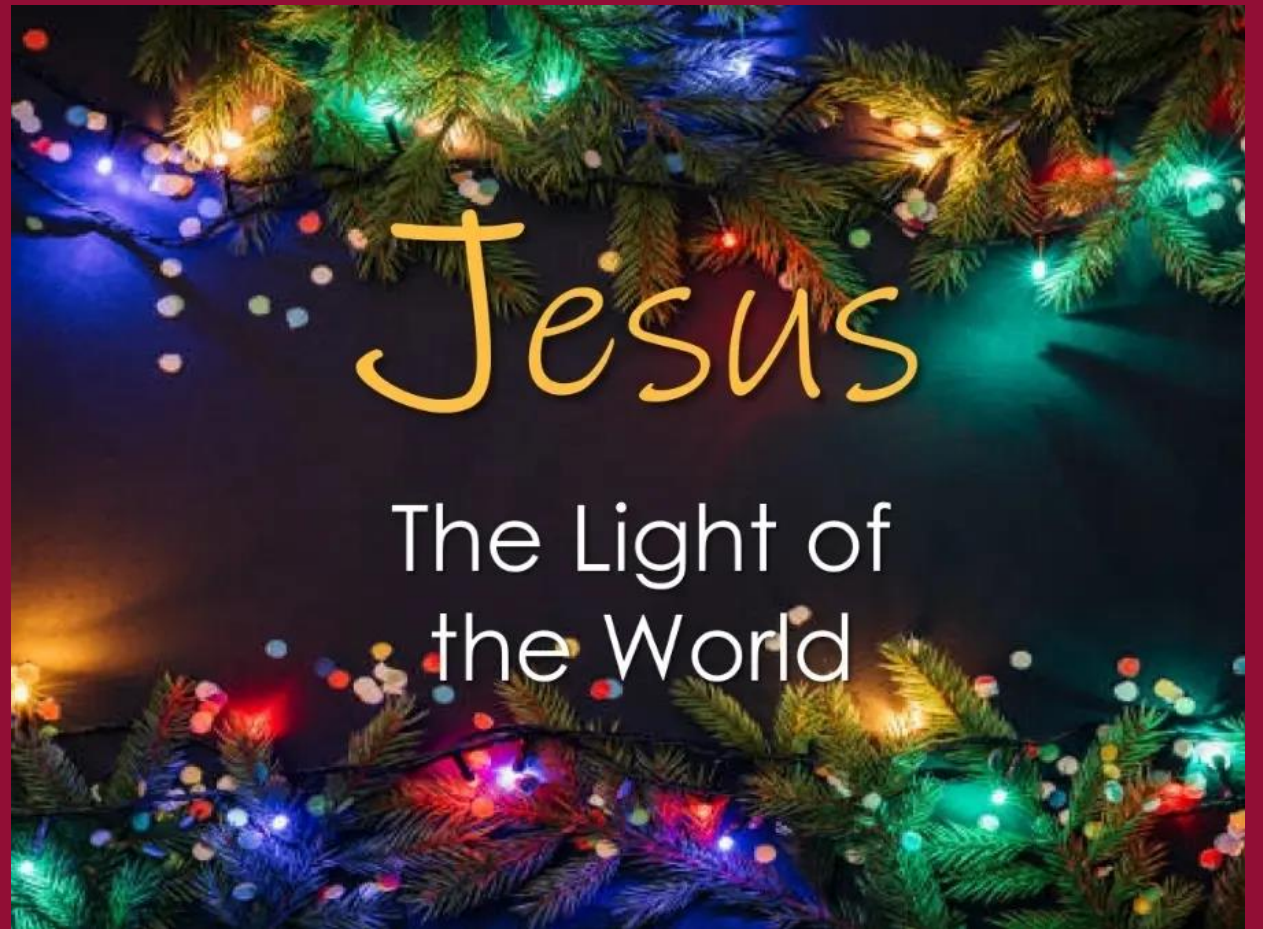
# The Bible and inclusion



# Theology of Remnant & Theology of Inclusion



**But you are  
A chosen people,  
A royal priesthood,  
A holy nation,  
God's special possession  
1 Peter 2:9**



Theology of Remnant	Theology of Inclusion
<b>Emphasis:</b> Holiness and distinctiveness	<b>Emphasis:</b> Grace and incorporation of all
<b>Focus:</b> People/nation of Israel	<b>Focus:</b> Gentiles/outside on the margins
<b>Governed by</b> law and obedience	<b>Governed by</b> faith and the Spirit
<b>Main adherents:</b> People of Israel, Pharisees	<b>Main adherents:</b> Early church, faithful
<b>Trust in:</b> God's covenants, the law	<b>Trust in:</b> The saving blood of Christ
<b>First ancestor:</b> Abraham	<b>First ancestor:</b> Adam
<b>People:</b> Jews, Israelites	<b>People:</b> All of humanity
<b>Champion apostle:</b> Peter	<b>Champion apostle:</b> Paul
<b>Teaching:</b> Sermon on the Mount	<b>Teaching:</b> Jesus' actions, Pauline epistles

# Theology of Remnant

## In the Old Testament:

7....Make no covenant with them and show them no mercy. <sup>3</sup> Do not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, <sup>4</sup> for that would turn away your children from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. <sup>5</sup> But this is how you must deal with them: break down their altars, smash their pillars, hew down their sacred poles, and burn their idols with fire. <sup>6</sup> For you are a people holy to the LORD your God; the LORD your God has chosen you out of all the peoples on earth to be his people, his treasured possession. <sup>7</sup> It was not because you were more numerous than any other people that the LORD set his heart on you and chose you—for you were the fewest of all peoples. <sup>8</sup> It was because the LORD loved you and kept the oath that he swore to your ancestors, that the LORD has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. (*Deuteronomy 7:2b-8*)

# Theology of Remnant

## In the New Testament:

<sup>8</sup> and,

“A stone that causes people to stumble  
and a rock that makes them fall.”<sup>[d]</sup>

They stumble because they disobey the message—which is also what they were destined for.

<sup>9</sup> But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. <sup>10</sup> Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

*(1 Peter 2:4-9)*

# Theology of Remnant

## In the Gospels:

<sup>13</sup> “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.

<sup>14</sup> “You are the light of the world. A town built on a hill cannot be hidden. <sup>15</sup> 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. <sup>16</sup> In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

*(Matthew 5.13-16)*



# Theology of Remnant

## In the Gospels:

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. <sup>19</sup> Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. <sup>20</sup> For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

*(Matthew 5.13-16)*

# Theology of Remnant

## In the Gospels:

Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

<sup>2</sup> These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot and Judas Iscariot, who betrayed him.

<sup>5</sup> These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. <sup>6</sup> Go rather to the lost sheep of Israel. <sup>7</sup> As you go, proclaim this message: ‘The kingdom of heaven has come near.’ <sup>8</sup> Heal the sick, raise the dead, cleanse those who have leprosy,<sup>[a]</sup> drive out demons. Freely you have received; freely give.

*(Matthew 10.1-8)*

# Theology of Inclusion

## In the Old Testament:

And now the LORD says,

<sup>6</sup> ...'It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to restore the survivors of Israel;

I will give you as a light to the nations,  
that my salvation may reach to the end of the earth.'

...to one deeply despised, abhorred by the nations,  
the slave of rulers,

'Kings shall see and stand up,  
princes, and they shall prostrate themselves,  
because of the LORD, who is faithful,

the Holy One of Israel, who has chosen you.' (From Isaiah 49:6&7)

# Theology of Inclusion

## In the New Testament:

<sup>11</sup> When Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup> For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. <sup>13</sup> The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

<sup>14</sup> When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

<sup>15</sup> “We who are Jews by birth and not sinful Gentiles <sup>16</sup> know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in<sup>[d]</sup> Christ and not by the works of the law, because by the works of the law no one will be justified. (*Galatians 2:11-16*)

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# Theology of Inclusion

## In the New Testament:

<sup>23</sup> Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. <sup>24</sup> So the law was our guardian until Christ came that we might be justified by faith. <sup>25</sup> Now that this faith has come, we are no longer under a guardian.

<sup>26</sup> So in Christ Jesus you are all children of God through faith, <sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. <sup>29</sup> If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

*(Galatians 2:11-16)*

# Theology of Inclusion

## In the New Testament:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. **For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.** For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. ...

*(1 Corinthians 12.12-27)*

# Theology of Inclusion

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*(Galatians 2:11-16)*



# Theology of Inclusion

## In the Gospels:

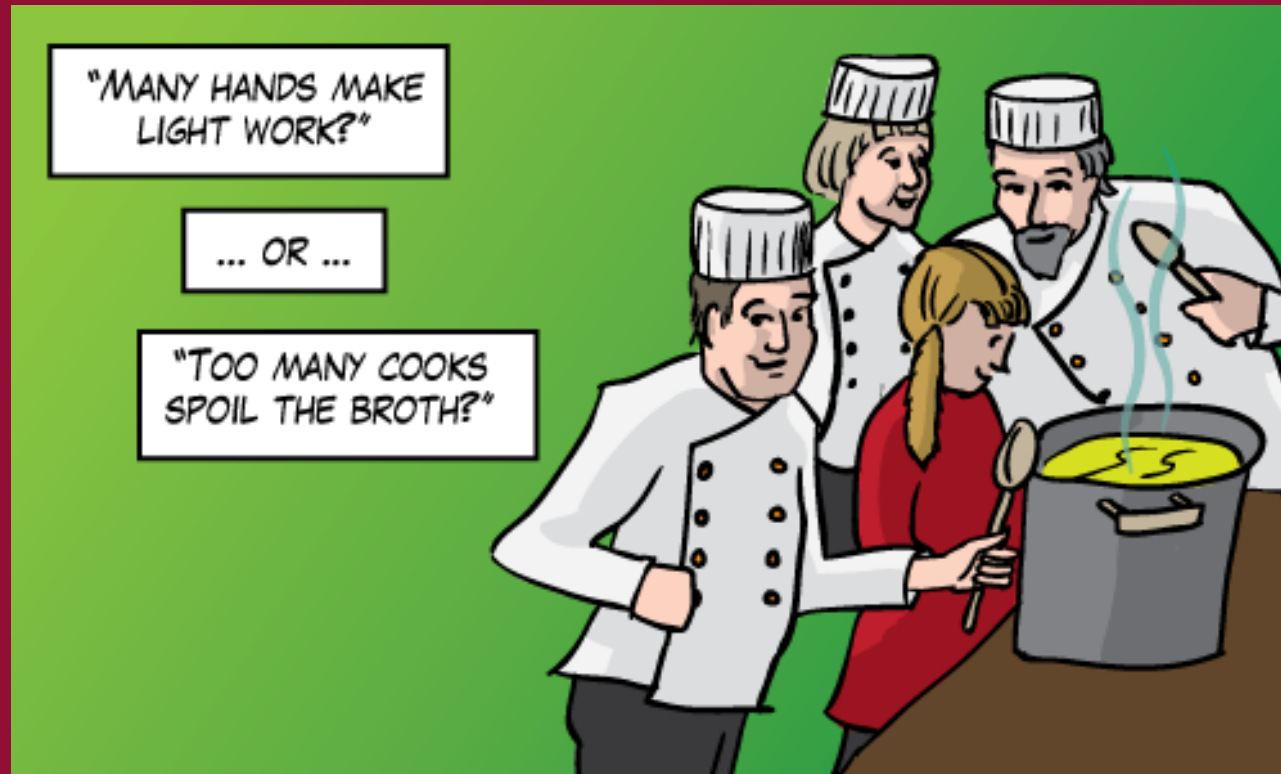
<sup>14</sup> When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

*(Matthew 10.1-8)*

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. <sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

*(Matthew 28.18-19)*

# Do the theologies of remnant and inclusion contradict each other?





*Ephesians 4:4-6*  
*One Body, One Spirit*  
*One Lord, One Faith, One Baptism*  
*One God and Father*  
*of All*



"It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel;

**I WILL MAKE YOU AS A LIGHT FOR THE NATIONS, THAT MY SALVATION MAY REACH TO THE END OF THE EARTH."**

Isaiah 49:6



*Table Discussion 2:  
The Bible and inclusion*

The background of the slide is a vibrant, abstract pattern of irregular shapes in various colors including teal, purple, yellow, and orange. A large, solid maroon rectangle is positioned in the upper half of the slide, serving as a background for the text.

# *Table Discussion 2: Feedback*



# What will we do about inclusion?

*(...and why should we care?)*

# *Elephants in the room*





## *Objection 1:*

*Inclusion is part of a left wing, “woke” agenda*

**BLACK  
LIVES  
MATTER**



# Objection 2: *Inclusion is too vague*



Those who stand for nothing fall  
for anything.

~ Alexander Hamilton

# Objection 3:

*Inclusion is a secular not a biblical idea*



*Objection 4:  
Inclusion compromises Christian holiness*



# Objection 5:

*The “inclusion agenda” actually divides people into categories.*





# *Table Discussion 3:*

*What can I / we do to make our church more inclusive?*

The background of the slide features a colorful, abstract pattern of human profiles in various colors (teal, orange, purple, yellow, pink, dark blue) facing different directions, symbolizing diversity and inclusion. A dark red rectangular box is overlaid on the top half of the image, containing white text.

*Table Discussion 3:  
Group feedback on what we can  
do about inclusion in our church*

# Summary

- *Introduced the series on inclusion*
- *Considered definitions of inclusion*
- *Looked at the “theology of remnant” and “theology of inclusion”*
- *Discussed Mark 7 in relation to inclusion*
- *Thought about objections to inclusion*
- *Started to consider how as a church we might move to becoming more inclusive*

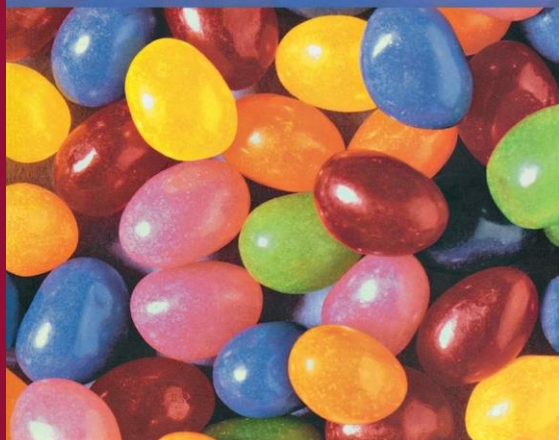


# Resources

## the INcLUSiVe GOD

RECLAIMING THEOLOGY FOR AN INCLUSIVE CHURCH  
STEVEN SHAKESPEARE & HUGH RAYMENT-PICKARD

*'This book is intended to make one thing absolutely clear. Inclusivity ... has nothing to do with being liberal, it's not a churchy version of political correctness. It's a gospel imperative, fundamental to the nature of God and at the very heart of the mission and ministry of our Lord Jesus Christ.'* GILES FRASER



## HOW TO BUILD THE CHURCH OF THE FUTURE



### 20 YEARS OF INCLUSIVE CHURCH



## Ethnicity

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



Includes a Theology of Ethnicity by  
Michael Jagessar



## Sexuality

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



Includes a Theology of Sexuality by  
Susannah Cornwall



## Disability

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



Includes a Theology of Disability by  
John M. Hull



## Gender

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



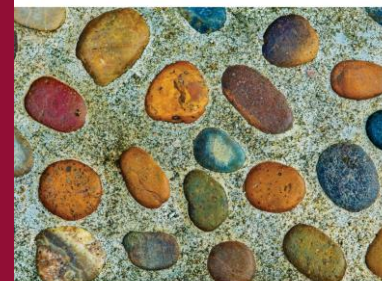
Includes a Theology of Gender by  
Rosemary Lain-Priestley  
Includes 'The rise and fall of Default Man' by  
Grayson Perry



## Poverty

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



Includes a Theology of Poverty by  
Susan Durbur



## Mental Health

The Inclusive Church Resource

*Personal experiences, theological and practical resources. The ideal handbook for churches seeking to be welcoming and open to all.*



Includes a Theology of Mental Health by  
Jean Vanier & John Swinton





BECOMING MORE INCLUSIVE  
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DURING 2024

Tuesday 5th March, 7pm  
***Sexuality***

Is the Church welcoming to LGBT people?  
What about same sex marriage?  
What does The Bible say?

[www.pangbournechurches.org/becoming-more-inclusive](http://www.pangbournechurches.org/becoming-more-inclusive)



BECOMING MORE INCLUSIVE  
A SERIES OF SEMINARS IN  
ST JAMES THE LESS  
DURING 2024

Tuesday 16th April, 7pm  
***Disability***

How easily can people with disabilities access worship?  
What are our prejudices and preconceptions?  
What assumptions do we make about healing?

[www.pangbournechurches.org/becoming-more-inclusive](http://www.pangbournechurches.org/becoming-more-inclusive)