

## CONGREGATIONAL CASE STUDY 1

Faith	Christian
Denomination	Baptist
Founded	1887
Leader	White Minister.. in post 30 years. The lay leadership is mixed with 6 white deacons (including the church secretary and treasurer) and 5 black deacons. The contemporary music group is white led, though there is a black organist and occasional choirmaster who seems to spend a large part of every winter back home in Jamaica. All the Sunday school teachers except one are black, and all the children except three are black
Congregational Makeup: 120 members	.. Morning congregation around 90% Black.. The evening one is more balanced though there is clearly a reducing proportion of whites in recent years. A rapid straw poll of one morning congregation suggested that the largest number (over 20) were happy to describe themselves as Jamaicans (mostly older people between 50 & 80), three as other West-Indian or Caribbean. Five people identified as Nigerian, three as Ghanaian, two as other African. There were 14 English, 1 Welsh, 2 Indians and one young Black woman identifying as Black British. Many of the black British children are brought by Jamaican grandmothers... the young adult generation is largely missing except at special occasions, such as infant dedications or feasts.
Languages Used	English (occasional Patois). Some private conversations in Yoruba and French
Global Linkages	Baptist Missionary Society links with Brazil, Congo, Bangladesh . Family links with Caribbean, Nigeria, Ghana, USA etc. Retirements and holidays in Caribbean
Social Activities	Social action ministries undertaken by the church include a Baby and toddler group and a weekly Night-Shelter for homeless people. Some but not all home groups and activities are clearly dominated by a single ethnic group, for example the monthly bread and cheese austerity lunch and Bank Holiday country rambles are very predominantly white. But one home group has at various times included people originating from Kenya, China, Nigeria, Jamaica, Switzerland, India, Surrey and Yorkshire.. Some members are involved in local politics, trade unions, community groups, asylum campaigns and one is a lay magistrate.
Other Comments	The church prides itself on being a happy multiracial Christian family, although everyone acknowledges there are complex interethnic and cultural issues which surface as tensions from time to time. Some special events such as concerts and Harvest Suppers are clearly in the Caribbean tradition although food at other feasts is thoroughly multicultural. In 1998 one significant event was a service to mark the 50th anniversary of the arrival of the pioneer Jamaican settlers to Britain aboard the SS Empire Windrush, preceded appropriately by a

	communal viewing of the World Cup soccer match between Jamaica and Argentina. Sadly Jamaica lost.
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CONGREGATIONAL CASE STUDY 2

Faith	Christian
Denomination	Charismatic Baptist. Stress their membership of the Baptist Union of Great Britain
Founded	1992 have taken over a local garage, converted it into a worship centre.
Leader	Dynamic Ghanaian pastor who planted the church. . Their glossy full colour magazine gives a high personal profile to their ministers.
Congregational Makeup	600 attend...almost entirely Ghanaian or West African.
Languages Used	English in Worship. Ghanaian Languages in conversations
Global Linkages	Globalisation is evident in reports of visits by the pastor and some members to the Ghana branch and in support of orphanages in West Africa, Uganda and India. They make good use of global communications technologies such as cable TV on which the pastor has a slot, and publicity about web sites and email addresses, to say nothing of mobile phones!.
Social Activities	The programme includes welfare ministries to needy groups such as homeless people, youth, drug addicts and the elderly and has spiritual programmes for men, women, youth and children. General sectarian avoidance of politics other than on concern for traditional Christian “moral issues” such as sexuality.
Other Comments	The theological emphasis is clearly charismatic with testimonies of healing of illness and childless-ness and reference to recent prophecies such as the Sheffield message about the death of Princess Diana. Worship involves electronically amplified gospel music and prayer ministry for individuals. The ethos overall is one of success, smartness and prosperity which seems to sit uncomfortably in a former garage, next door to a mosque which used to be a synagogue on one of the poorest main streets in the poorest borough in England.

### CONGREGATIONAL CASE STUDY 3

Faith	Christian
Denomination	United Reformed
Founded	1662... it had declined to less than 50 members by about 1980 and was grouped with two other churches which had memberships of less the ten.
Leader	A dynamic American minister, married to a New Zealander, was appointed in 1984 and in five years with help from incomers and international mission teams they brought two of the three churches back to life, while the other one with an inappropriately huge building was closed. A strong team ministry is now established, with two ordained ministers and several full time lay workers.
Congregational Makeup	About 70 people are in formal membership and 90 attend most Sundays. The congregation is about 50% white and 50% black but includes many nationalities
Languages Used	proclaims it's mission on a large banner on the church gate as "sharing the love of Jesus Christ with people from every nation". Worship takes place in English and Spanish, many other languages used in conversations.
Global Linkages	One of the most important outreach programmes of the church is in the form of English Classes and other support services for refugees. The leaders of this work are a married couple, who are teachers in local schools, and who spent two years of their early married life working with a missionary society in India.. Through the refugee work contacts have been made with Bengali, Somali and Iranian Muslims and with a significant number of Colombian and Ecuadorian Evangelicals. There is now a Spanish speaking fellowship operating semi-independently within the church. Church members have family connections in many parts of the world.
Social Activities	full programme of community activities, nursery and employment training schemes .. Some funding for this comes from partnership with the local state. Some members are involved in local politics, issue campaigns such as for asylum seekers.
Other Comments	Operates as a team ministry with two other reformed churches, and networks closely with other evangelical churches. A daughter congregation has also been planted in a mission hall owned by the church half a mile away. Evangelical and charismatic in theology and worship which is untypical in their denomination.

	Another Black led Pentecostal congregation also rents rooms for worship.
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#### CONGREGATIONAL CASE STUDY 4

Faith	Sikh
Denomination	revivalist movement within Sikhism
Founded	Movement about 100 years old, local group traces its origins to the visit to Britain in the mid 1970's of a spiritual teacher from the Punjab. Building established in 1990. They bought a redundant Labour club and turned it into a gurudwara.
Leader	A well known "sainth" (holy man) from the movement in India was recruited to serve as spiritual leader. Management is in the hands of a committee of lay trustees. The administrator is a middle aged Sikh man, who is an almost full time volunteer, in between sessional work as a driving instructor.
Congregational Makeup	Several hundred members from local Sikh Community. A few Hindus also occasionally use the facilities.
Languages Used	Punjabi for Worship and most conversations. Some English.
Global Linkages	keep in touch with the spiritual leader and movement back in India and in the world-wide Sikh diaspora in which many of them have relatives, for example in East Africa and Canada
Social Activities	Besides the sanctuary area where Scripture reading and prayer take place their is a "langar" kitchen and dining room, where food prepared by volunteers is always available. The gurudwara is a constant hive of activity and operates as an informal day centre which is obviously of great value for the social welfare of a large number of elderly people from the Sikh community. Feels excluded from decision making and funding opportunities of the local authority.
Other Comments	By about 1990 many members of the Sikh community were prospering and a trend of moving out to more affluent suburbs of East London had been established. The group now felt confident and wealth enough to establish its own premises in the new suburban neighbourhood. in the new centre. Many members contributed money and volunteer time to the renovation of the building.

### CONGREGATIONAL CASE STUDY 5

Faith	Muslim
Denomination	Bareilvi
Founded	1994 in a redundant cinema which can hold 1500 people
Leader	Administrator a Pakistani Male.. Trustees are “worthies” or “community leaders” from this particular faith community.
Congregational Makeup	300 people mostly from Pakistani and Bengali backgrounds
Languages Used	Prayer and Quranic reading in Arabic. Urdu and Bengali classes and in conversation. Some English
Global Linkages	The centre is formally associated with the leader of the AMQ movement who is based in Pakistan. It distributes and sells the movements publications and other Islamic literature. Members have family connections in South Asia and other parts of the diaspora
Social Activities	offers the usual prayer facilities and Islamic education for children. They also offer women’s groups, an annual summer camp, and various welfare activities. Not directly involved with the local Council other than over building planning regulations, but are aware of the Muslim community as an electoral force locally, and of the role of Muslim councillors in the Labour Party representing their interests
Other Comments	The centre is a member of the Muslim Council of Britain and a local network of mosques. An independent organisation which operates under the auspices of the Tablighi Jamaat movement also uses the premises.

## INDIVIDUAL CASE STUDY A

A... is a woman from Nairobi, Kenya who came to London with her daughter a few years ago. She has found low paid shift work as a care assistant in a home for elderly people. She lives in a small flat with her daughter, and has developed a reasonably strong friendship and support network within the Kenyan diaspora in London. In Kenya she was brought up an Anglican. In London she first went to worship at a charismatic Black Pentecostal church, but found the style uncongenial. For the next year or so she worshipped regularly with a multiracial Baptist church. Then she reported that her mother, a very traditional Anglican in Nairobi was saying to her, (in phone calls via a local global phone booth shop) that it was time for her daughter to be confirmed. Since the Baptists do not do confirmations A... and her daughter transferred membership to the local parish church and the process of catechism was initiated..

## INDIVIDUAL CASE STUDY B

B... is a middle aged Ghanaian man, who left his home country in the 1980's after experiencing harsh treatment by the soldiers of the military regime of the time. He came to London and established a life for himself, finding work which supported himself and his family back home, and never needing to rely on state benefits. As a law-abiding person he sought to establish his residential status as a refugee with the authorities but found dealing with the Home Office bureaucracy an extremely difficult and lengthy process. Although he has never been granted permanent permission to stay in Britain he had been here over fourteen years before a clear refusal was given, and even now further legal processes are under way. In the meantime his family have grown up and one son has recently begun college studies in the USA.

As an active Christian B... has been a faithful member of his local Baptist church for many years, where he is much loved and valued, and where he contributes in prayer, worship and practical service to needy people, and as a member of Amnesty International. He finds emotional and spiritual support through prayer and from fellow members of the church, and receives practical help in housing as he is a tenant of one of the homes owned by the church. His immigration case has been taken up by the local ecumenical immigration support group in which he and a legally qualified member of the church are active, while other members of the church have signed petitions and written letters to MPs on his behalf.

## INDIVIDUAL CASE STUDY C

C.... is a woman from mainland China who worked as an interpreter and tour guide with English speaking visitors until she moved to the UK in the period following the student disturbances in Beijing in 1989. She has spent most of her time in London studying for accountancy qualifications. In 1996 following a relationship which did not last her daughter was born. For some time C... needed to rely on state benefits and was re-housed by the Homeless Persons Unit of W... Council in a flat in East London, some ten miles across the city. Despite this history (and in contrast to B..) in 1998 she was granted permanent residence in the UK.

Around 1997 she came into contact with one of London's Chinese Christian Fellowships and through them became a committed believer. She remains a member of the Chinese fellowship which meets in Central London but while living in East London has also attended a local multiracial church from time to time. She sees her future as living and working in London, and her only direct contact with China is an occasional phone conversation or exchange of letters with her ageing parents, who do not understand or approve of her new found Christian faith.

## INDIVIDUAL CASE STUDY D

D..... is a twenty year old male student, born and educated in Britain, as one child of a large Pakistani family who had migrated to Britain from the Mirpur district of Azad Kashmir. Educated in state schools in inner city North East London he has won a place at a local university. During childhood he regularly attended a local mosque school for basic Quranic studies. He had often discussed religion with his contemporaries and even on occasion visited Christian churches at worship. By his late teens he had come to a point of personal commitment to Islam, and found his primary identity is as a Muslim, with a secondary loyalty to his Pakistani ethnic and cultural heritage. He is active in student Islamic groups, prays and fasts as required and from time to time visits various local mosques.

His global connections are numerous, not only via his extended family in Pakistan, for he has several times taken the opportunity to travel to the middle East, to visit the Holy sites in Saudi Arabia, and to learn Arabic at a summer school in Damascus. On one of his trips he passed through Yemen at a time when a group of young British Muslims were charged with terrorist crimes, and was held by local police at the airport, for many hours before he convinced them that he had nothing to do with the "extremist" group in question and which he has publicly opposed on numerous occasions.

## INDIVIDUAL CASE STUDY E

E... is a middle aged white woman, born and bred of a respectable Church of England working class family in East London. Thirty years ago she married and emigrated to Canada, where her two daughters were born. When the marriage ended she moved back to England with her children and brought them up as a lone parent with support from her extended family. Several years ago she came to evangelical Christian faith through an Alpha Group, and now attends a local multiracial church. Recently one of her daughters has married an Algerian Muslim and a baby has arrived. E... is coming to terms with the fact that her daughter, who is obviously in a stable and happy marriage with a man she is pleased to have as a son-in-law has made a profession of Islam and has been sharing in the fast at Ramadan