

06
December
2025

God's Kaleidoscope

Hope Makers: From Hostility to Hospitality

A Newsletter from the International and Ecumenical Conference on Racial Justice

3.0



Youth Voices Demand Their Place

Young Leaders Call for Shared Power in Building an Equitable Church and World

Young leaders from across the globe delivered a compelling and unified message at the Racial Justice Conference: youth engagement is not optional—it is essential for shaping a just and equitable future. In a vibrant panel discussion, participants asserted that the spaces rightfully belonging to young people should never be denied to them, especially when decisions made today will define the world they inherit.

When asked about the shift from the “I” to the “We,” the panel insisted that youth voices must be present at every stage of decision-making. Logan Luit of the Netherlands emphasised that policies crafted without youth input should not be imposed on them. Dorothy from Freiburg affirmed the need for young people to be supported and included as integral participants in all aspects of church life. From Antwerp, Prince highlighted encouragement as key to empowering youth, while Anoop Sam reflected that walking in the way of Jesus requires role models who are willing to welcome young people into the journey. Peter of Sweden reminded the gathering that youth representatives speak not for themselves, but for the collective “us” they embody.

Jackie from Kenya firmly stated that youth voices must not be token additions but central to the Church’s mission. Echoing this, Victoria from Freiburg stressed that young people are not observers but fully engaged participants.

Hureem Salas from Rome urged the Church to prioritise the return of young people who have drifted away, calling it a moral and missional imperative. Grace Fagan Stewart Moderated the Session.

Their intervention underscored a crucial truth: the Church cannot fulfil its mission without the energy, imagination, and prophetic courage of its young people. Youth are not simply the “future” of the Church; they are its present heartbeat—carriers of fresh vision, honesty, and creative disruption. Their lived experiences, shaped by rapidly changing societies, provide essential insights for a Church seeking relevance and renewal. When youth are excluded from meaningful leadership, the Church risks losing both its credibility and its calling to be a community of justice, compassion, and hope.

Moreover, authentic youth inclusion strengthens the entire body of Christ. When young people are invited not just to participate but to shape, lead, and innovate, intergenerational trust deepens. Such collaboration breaks down hierarchies of age, replaces tokenism with partnership, and creates space for shared discernment. A church that listens to its youth becomes a church capable of transformation—alive to the Spirit, attentive to emerging realities, and courageous in its mission.

In a time when churches are being closed, sold, or repurposed, the young people issued a powerful and prophetic warning: **Dare not sell what you have not only inherited, but have also borrowed from future generations.** When today’s lull fades and the next revival rises, we must not find ourselves without sacred spaces simply because a generation without vision surrendered them all.”



Voices that Matter:

Protecting the Vulnerable, Empowering the Silenced

Prof. Esther Mombo

At the conference, Prof. Esther Mombo led a highly creative and thought-provoking Bible Study on the encounter between Nathan and David in 2 Samuel 12:1–12. She framed the text as a powerful narrative of social critique, highlighting its enduring relevance for people who experience injustice. Prof. Mombo emphasized how systems of power protect themselves, and how courageous truth-telling becomes a necessary act of resistance. She invited participants to examine Nathan's prophetic strategy closely, especially in contexts where privilege raises the question: Who is left out?

Re-reading the passage today, she suggested, requires us to ask: Who is the poor person suffering injustice now? Who represents David in our contemporary world? To deepen this exploration, she engaged four individuals to embody the perspectives of David, Bathsheba, Uriah, and Nathan. Their reflections highlighted David's anger turning to confession, Bathsheba's shame and confusion, Uriah's helplessness before abusive power, and Nathan's unwavering commitment to confront wrongdoing, refusing silence or compromise. Prof. Mombo underscored that divine judgment prioritizes the marginalized and challenges exclusionary practices.

Justice, she reminded, aims not to destroy but to rebuild righteousness. She connected Bathsheba's violated personhood to ongoing injustices today, insisting that silence is not an option. Concluding with the image of the Jericho road, she urged a shift from merely tending to the wounded to asking why such dangerous pathways exist—and how we can transform them to create a world of genuine hospitality.



Sathi Clarke Calls for Courageous Christian Hospitality

At the Racial Justice Conference in Berlin, theologian Sathi Clarke issued a compelling call for Christian communities to counter rising global hostilities with transformative hospitality. In his address, "Christian Hospitality in Our Contemporary World of Hostilities," Clarke argued that racism, sexism, and Islamophobia are forms of manufactured social anxiety—collective suspicions produced by political, religious, and media forces that portray Black, Brown, Yellow, and Muslim communities as threats.

Clarke described this anxiety as forming a subconscious mentality of hostility, expressed through simplified good-versus-evil thinking and simmering suspicion that legitimizes discriminatory behavior. He identified three harmful patterns: the "Burning Gaze" of over-surveillance, "Tongue-lashing" through humiliating speech questioning minorities' loyalty, and "politics of de-neighboring," which socially isolates targeted groups.

In contrast, Clarke presented Christian hospitality as a radical alternative. Drawing on Christian and Islamic spiritual traditions, he emphasized cultivating inner spaciousness, welcoming others as family, and offering protective hospitality—a willingness to provide sanctuary to threatened communities, even at personal risk. Such hospitality, he said, disrupts discriminatory systems and offers a prophetic vision of a just society.

Clarke urged churches to move from competitive religious mission to "withness"—standing with and safeguarding the vulnerable in a divided world.

Sathi highlighted the value of dispositional hospitality and the need for intrasectional engagement in addressing hostility. He distinguished protective hospitality from promotional hospitality, affirming the right to be different and to name the divine differently. He also spoke of eccentric hospitality that reaches beyond the centre, while cautioning against forms of disruptive hospitality.

He concluded with Nouwen's words: "The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations."



From Subjection to Genuine Inclusion

A Call from Bishop Rose Hudson-Wilkin

In a deeply moving and prophetic presentation, The Rt Revd Dr Rose Hudson-Wilkin, CD, MBE, Bishop of Dover and Bishop in Canterbury, invited the conference to journey from sad subjection and tepid tolerance toward the profound joy of genuine inclusion. She reminded the gathering that the Church's calling is to remain attentive to the stirrings of the Holy Spirit—courageously discerning the hidden and deep-rooted exclusions that still shape communities, and upholding all that nurtures coexistence, dignity, and the celebration of diversity. Bishop Rose confronted the painful realities of racial bias, both intentional and unintentional. She recounted how a Black priest was once told by a congregation, "We have no Black people worshipping here, so why should we consider appointing you?"—a stark example of the prejudice that persists within Christian spaces. She urged the Church to recognize how easily people forget their own histories, noting that those who once travelled in small boats, whether as migrants seeking survival or as colonizers seeking power, were themselves "boat people." Racism, she reminded, is a disease—one that must be named, challenged, and healed through courage, compassion, and transformative action. Her message touched hearts and stirred a renewed commitment: to create communities where every person is welcomed not with mere tolerance, but with the fullness of God's inclusive love.



Panel Highlights the Call to Build Communities of Belonging

A panel discussion on "*Nurturing Communities of Belonging*" brought together leading Church of England voices to reflect on creating inclusive, caring communities. Moderated by Bishop Andrew Norman, Suffragan Bishop in the Diocese in Europe, the session underscored that belonging is a shared responsibility rooted in mutual care.

Sarah Siddique Gill, Canon Missioner in the Diocese of Leicester, spoke on "*From Stranger to Family*," describing confident Christian faith as "a faith that

emphasised the New Testament's "one another" imperatives—love, forgive, encourage, serve, pray, and bear one another's burdens—stressing that when one person suffers or rejoices, the whole community shares in it.

Tariro Mukoja, from the Diocese of Birmingham and co-founder of the UKME Ordinands and Curates network, addressed the creation of safe spaces. Using the metaphor of a monkey pulling a fish from water, she illustrated how racially excluded individuals often "gasped for belonging" in unfamiliar environments. She noted that the ache for home lives within all.

Julius Anozie highlighted that many churchgoers still do not feel they belong, urging deeper inclusion.

Bishop Norman concluded that nurturing communities of hope requires the effort and commitment of all.



Addressing Dignity and Inclusion in a Social Media-Narrated Culture

Daniel Eshun

A compelling session titled "Dignity, Inclusion and Equality in a Media-Narrated Culture" was led by The Revd Dr Daniel Eshun, Dean and Lecturer at the University of Roehampton. Dr Eshun examined the complex role social media plays in shaping contemporary public life, highlighting both its potential and its dangers.

He noted that social media, though capable of fostering meaningful communication, has simultaneously become a space marked by racism, discrimination, hostility, and threats to democratic values. He warned that these platforms often serve as breeding grounds for hate speech, targeted disinformation, and group-based exclusion, contributing to a cultural climate of division and mistrust.

Dr Eshun also drew attention to the growing mental health crisis, describing current levels of anxiety and distress—especially among young people—as unprecedented. In this context, he argued for developing a robust theology of dignity, inclusion, and equality tailored to a digitally narrated world. Raising the provocative question, "Is social media a sacramental space?" he invited participants to reflect on the spiritual significance and ethical responsibilities embedded in online interactions.

He urged faith communities to critically discern the "algorithms of oppression" and to work toward shaping digital spaces that uphold human dignity and foster inclusion for all.



With clarity and conviction, Patrick Schnabel unveils the Conference Statement crafted from collective input.



A heartfelt word of appreciation to all whose commitment and hard work made this conference possible



Leslie Nathaniel being appreciated for the hardwork behind the conference

Communications Team:

Anilal M Jose
Vinod Victor
Andreas Weise
Ezekiel Victor
Susi Doherty

Photography:

Andreas Weise



Elin Teilus, the renowned Joiker, enchants the audience with a captivating cultural presentation from the Sámi community