

THE RADICALLY INCLUSIVE TWELVE STEP WAY

A model for recovery from oppressive and
exclusive theologies and religions

Bishop Yvette Flunder, M.A., D.Min.



ONE

Radical Inclusivity is and must be
radical

ONE

Inclusivity, with love for all of God's creation, challenges major fundamental, deep-seated beliefs, doctrines and theologies at the center of our society. these beliefs often characterize people who do not fit the definition of an acceptable social norm, as enemies of God and routinely mistreats, oppresses and excludes people from the community of faith and its institutions.

TWO

Radical Inclusivity, recognizes, values,
loves and celebrates people on the
margin

TWO

Jesus was himself from the **edge of society** with a ministry to those who were considered least.

Jesus' public ministry and associations were primarily with the poor, weak, outcast, foreigners and prostitutes.

THREE

Radical Inclusivity recognizes harm
done in the name of God

THREE

Many people rejected by Religion got their “church burns” from **Bible-believing Christian flamethrowers.**

Contempt for the Church and all things religious often stems from exposure to oppressive theology, self-serving biblical literalism, and unyielding tradition.

It is neither Christ-like nor spiritual to be oppressive.

No human being is born with a destiny to be oppressed or to oppress others.

FOUR

Radical Inclusivity is intentional and
creates ministry on the margins...

FOUR

...on purpose because of the **radically inclusive love** of God.

The inclusive community deliberately makes a conscious and unapologetic **decision to love** and celebrate the Creator's diversity welcoming all persons regardless of race, color, ancestry, age, gender, and sexual or affectional orientation.

FOUR

Radical Inclusivity practices and celebrates the Christian community outside of the dominant culture believing that the Kingdom (Kindom) of God includes the margin of society and is a perfect place for ministry.

FOUR

Marginalized people, now as in the time of Jesus' earthly ministry, **respond to a community of openness** and extravagant grace, where other people from the edge gather.

Such an atmosphere welcomes people to feel it is **safer to be who they are.**

FIVE

The primary goal of Radical Inclusivity
is to be Church

FIVE

The Church belongs to God and is the Body of Jesus Christ. It is not the sole property of any denomination, person or group.

There are **systemic wrongs** in organized religion due to oppressive theology, bibliolatry and traditional beliefs, which prevent freedom for all people, that we can never fully right.

FIVE

Radical inclusivity however,
is **ministry rooted in restoration**,
believing that God has given us the work
and ministry of reconciliation.

“It is **for freedom** that Christ has made us free”
(Galatians 5:1).

FIVE

Although, radical inclusivity believes in and celebrates the kinship and fellowship of all, it does not seek to change mainline religion but it **uses its power of love** to model and demonstrate the radically inclusive love of Jesus Christ.

SIX

Radical Inclusivity requires a new way
of seeing and a new way of being

SIX

“From this day forward, we regard no one from a strictly human point of view, not even Jesus” (2 Corinthians 5:16).

This scripture passage implies that we can celebrate one another in some **new and powerful way** in community-- some way that both accepts who each of us is in a human sense and transcends our humanity, allowing us to **see each other as God sees us.**

SIX

Faith-filled community can truly be celebrated when we realize the “Church” is a spiritual, mystical, faith community and we relate best when we make the **two-foot drop from head to heart.**

SEVEN

Radical Inclusivity requires awareness,
information and understanding

SEVEN

The creation of faith-based community among people marginalized by the religion requires that the community be prepared and **maintain a presence** of cultural familiarity through education and training which equips the community to understand, actively fight, and overcome oppressive and exclusive theology and practices.

SEVEN

Sustaining and eventually celebrating community on the margin requires the Church to re-examine sexual and relational ethics, develop a **theology of welcome** and de-stigmatize its view of any group of people.

EIGHT

Radical Inclusivity does not hide
and works to undo shame and fear

EIGHT

The radically inclusive ministry of Jesus does not encourage people to **hide their unacceptable realities** (based upon the dominant culture point of view or faith) in order to be embraced.

True community comes when marginalized people take back **the right to fully be.**

EIGHT

People must celebrate not in spite of who they are, but **because of who their Creator has made them.**

In order for marginalized people to have community they must develop community “naked” with their **marginality in full view** while often celebrating the very thing that separates them from the dominant culture.

NINE

Radical Inclusivity recognizes
diversity on the margin

NINE

People live and are located on the various margins of society for **many different reasons.**

Most people live on the margin because dominant cultures and/or faith communities **have forced them outside** their boundaries to a margin.

NINE

Not all marginalized people are poor, uneducated, or visible. Because many marginalized people are together on the margin **does not mean that each affirms** the other or that their common marginality will hold the community together.

People on the margins are **challenged to find** the interconnectedness and intersections of their marginalities.

TEN

In Faith-based Communities,
Radical Inclusivity must be linked
to preaching and teaching

TEN

The creation of Christian community among people marginalized by the Church **requires preaching and teaching** that defines and strengthens the essence of the community through a theology of radical inclusivity.

Preaching and teaching **clarifies, reinforces, and supports** the collective theology of the community and gives voice to its emergence and evolution.

ELEVEN

Radical Inclusivity
demands hospitality

ELEVEN

“Marginalized people experience hospitality where they have **neither to defend nor to deny** their place or their humanness.

“Hospitality means primarily the **creation of a free space** where the stranger can enter and become a friend instead of an enemy.”

ELEVEN

“Hospitality is not to change people,
but to offer them space where change can take place.
It is not to bring men and women over to our side,
but **to offer freedom** not disturbed by a dividing line.

“It is not to lead our neighbor into a corner where
there are no alternatives left,
but to **open a wide spectrum** of options
for choice and commitment.”

ELEVEN

“It is not a method of making our God and our way into the criteria of happiness, but the opening of an opportunity to others to **find their God and their way.**”

“Hospitality is not a subtle invitation to adopt the lifestyle of the host, but the **gift of chance for the guest** to find his/her own.”

- Henri Nouwen

TWELVE

Radical Inclusivity is best sustained
and celebrated when everyone
in the community is responsible
and accountable

TWELVE

Sustaining faith-based community requires an intentional effort to **design a framework that includes everyone.**

The dissemination of duties and chores insure that all members **share in** and **contribute** to the welfare of the community.

TWELVE

It is often difficult for people who have not had continuity in life to understand that **freedom without responsibility and accountability** is as detrimental as slavery.

TWELVE

Freedom cannot be an end unto itself.
Freedom from something must flow into
freedom to be something else
or it is not truly freedom.

TWELVE

The object of getting free is **being free**:
the object of being free is **living free**.

CALL TO ACTION

ARE YOU READY FOR THE
REVOLUTION REFORMATION?