The Church in the City: Partnership and Hospitality

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ABSTRACT

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The growth of the Church of England has been partly obstructed by its outmoded structures and ecclesiology and society's diminishing interest in institutional religion. Some city and peripheral urban churches struggle to engage effectively in partnership with voluntary and statutory agencies and Government. This is largely due to depleted financial and human resources and obsolete models of priesthood. These considerations place significant pressure and challenges before the Church of England's mission.

This research evaluates the theology and impact of the momentous report, *Faith in the City* and the recent report, *Faithful Cities*. The reports present the complexities of urban living and the Church's responses to urban poverty. The contexts and reports challenge priests to consider new roles to engage in partnerships.

The urban contexts are concrete spaces where political and ethical struggles are expressed. This research explores the similarities and contrasts of two different urban contexts, through observations and narratives, where the Church of England is engaging with poverty and partnerships. Two particular sites are researched in some detail; first, the Boarded Barns estate in Chelmsford, Essex and its parish of All Saints Church; second, Sheffield Cathedral with its particular mission to the homeless. From the research, it is clear that the life experiences of those who live in cities and urban estates live complex lives amidst a variety of struggles and poverty. The concrete urban realities express the social and daily struggles against poverty, homelessness, and poor education.

The challenge remains for theology to continually evaluate and comment more fully on urban problems. The thesis argues that Christianity continues to exist as a religion that contributes to urban regeneration and the transformation of communities in urban Britain. The role of theology and the Church of England in urban contexts continues as a positive partner with the forces for social change. The Church particularly has a vocation and ongoing responsibility to engage fully with the regeneration of peripheral territories of inner estates and cities.

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Finally, I thank the people whose stories are told in this thesis, for their hospitality and willingness to contribute, and for all who undertake work among the poor.

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INTRODUCTION

This inquiry's twin windows of reality are concerned with the interconnection between the nature of theology and the Church of England's distinctive mission to the socially excluded. The research is set in two contexts of ministry. Firstly, a housing estate in Essex, and secondly, Sheffield city centre. The research was conceived through a number of lenses, and through a plethora of experiences, between 1996 and 2002, as the incumbent of the parish church of All Saints on the Boarded Barns housing estate in Chelmsford. After a brief introduction in chapter one, and an extended chapter that critiques the Church of England's *Faith in the City* report, the research explores the particularity of the Church of England parochial context in Chelmsford and its lack of engagement with this landmark report, *Faith in the City.*

The chapters are set in a sequential order of experiences alongside the two timely reports, *Faith in the City* and *Faithful Cities.* This is why the Chelmsford parish is placed in chapter two, following a critique of *Faith in the City*, before developing the sequential material of the *Faithful Cities* report and the Sheffield context. The two reports offer research and narratives, analysis and reflections, which fit well with the two contexts where I worked as a priest in the parish of All Saints between 1997 and 2002 and, between 2002 and 2007, as Chair of the Sheffield Cathedral Archer Project and Vice Dean of the Cathedral Church of Saint Peter and Saint Paul.

Another reason for conducting the research was the increasing body of literature that was being written about how Christianity should engage with the changing culture. The post-modern phenomenon was understood as a threat to the Church of England's existence that was causing rapid decline.

Participation in these two different ministerial contexts provoked me to seek clarity and vision about the Church of England's task and mission in dialogue with the voices and experiences of two communities. I also needed to address the concerns and threats to the authenticity and credence of Church of England leadership and mission. How could the local institution respond positively, in partnership with other agencies, without losing its spirituality, faith rhetoric, and practice? [1]

In 1997, when I began the thesis, a significant body of literature also influenced my decision to evaluate and research the first context, to see how post-modernity was influencing the parish church's decline.[2] Alongside the wave of post-modern and post-Christian feminist literature, urban geographers in the United States of America were writing on the vast changes and impacts of globalisation on the urban scene. However, the theme of globalisation only latterly developed in the late 1990s and the first years of the 21st century, which is why the phenomenon of globalisation was researched. Globalisation, therefore, is not a feature presented in the

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[1] Because Chelmsford and Sheffield provided contexts and questions in two different Church of England parishes, the 'Church,' terminology in this thesis refers particularly to the Church of England, unless otherwise stated.

[2] Richard Holloway, *Dancing on the Edge: Faith in a Post-Christian Age,* (London: Harper Collins, 1997); Graham Ward (ed.), *The Post-modern God: A Theological Reader,* (Oxford: Blackwell, 1997); Paul Lakeland, *Post-modernity: Christian Identity in a Fragmented Age,* (Minneapolis: Fortress Press, 1997).

Chelmsford context. The increasing unease among conservative Christianity in the Anglican Communion, also brought a further wave of literature that attempted to explode the myths and ideologies constructed by post-modern paradigms, which were accused of undermining Christianity and the Church of England.[3] The perceived decline in the Church of England resulted in a panic to engage in mission to redress the numerical and moral decline of the Church.

In 2002, I accepted a new post as Residentiary Canon and Vice Dean of Sheffield Anglican Cathedral, with particular responsibility as the Chair the Board of the Cathedral The Archer Project for the homeless. In 2006, while working in this post, the Church published the report *Faithful Cities*. It offered a catalogue of narrative and examples of the Church's contribution to poor urban contexts. It also challenged the Government and its own institution.[4] Although published by Church House Publishing and Methodist Publishing House, the report claimed to be ecumenical. *Faithful Cities* interspersed analysis with narrative, case studies with recorded experiences, and examples from local communities across England. The report was a timely contribution for this thesis. For this reason, chapter six records significant narratives of the homeless people in Sheffield, which highlight the realities, vulnerability and poverty among the most disadvantaged. They illustrate how the Church of England remains a

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[3] Bob Jackson, *Hope for the Church: Contemporary Strategies for Growth,* (London: Church House Publishing, 2002).

[4] The Report from the Commission on Urban Life and Faith, *Faithful Cities: A Call for Celebration, Vision, and Justice,* (London: Church House Publishing and Methodist Publishing House, 2006).

significant contributor in meeting the needs of some of the most socially excluded and poorest members of England's society.

To lose a memory of history would be to lose an identity.[5] Historical events importantly shape the evolutionary process of community identity. The memories that emerge from peoples' history will have a bearing on their values and practices in the present. The history of the two contexts examined in this thesis has scripted descriptions not only of the environments and churches, but also its people. For example, chapter five presents the literature of George Orwell and Edward Wickham to illustrate how history crafted the city of Sheffield. Memories of the past, both individually and collectively, are significant because they locate people's relationship with the past and give them a sense of identity in the present. Also, the memories recorded in the sample and structured interviews, which were conducted between 1997 and 2002, locate residents' history and give them an identity as the Boarded Barns community. The character of both contexts is unique to All Saints in Chelmsford and Sheffield Cathedral.

While social history may shape a community it does not determine how to respond to the particular contexts. The question for this research was how to use this history and a methodology to search for new insights of the present contexts. The methodology attempted to bring insights from the past and evaluation of the present, between the local community and the Church, to inform and evaluate the vision of how the two communities

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[5] Leonie Sandercock, *Towards Cosmopolis*, (Chichester, New York, Weinheim: John Wiley and Sons, 1998), pp.207-210.

work in partnership with others. This research probes the salient issues that drive the community, individuals and the Church, in particular directions. It attempts to understand more fully the subtle relationships that exist between them in a dialectical methodology based on structured interviews, research journal and participant observations over eight years.

For this reason, I have used secondary sources to support and validate the narrative data. Individuals and communities construct nostalgic narrative impressions of how the city is known to them. A city, with all its complexity, is remembered by older generations in this one way.[6] The selected sample of interviews and journal entries from a cross section of the population of both contexts represents subsets of the populations. The integration of data with academic research also develops the themes of partnership and hospitality as a way of engaging in a dialogue between narrative, history, and theology. The sample narrative data offers insights into what life is like for a school child as much as a pensioner or a homeless person. The complexities and uncertainties of people's lives emerge throughout the research through observations and narratives, steering the thesis between oversimplification and excessive detail.

For the purpose of this research I also used insights from the theoretical literature of urban geographers, planners and urbanologists such as Edward Soja, Leonie Sandercock, and Saskia Sassen. Theologians have also contributed significantly in the research literature; Andrew Davey, Duncan

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[6] Ash Amin and Nigel Thrift, *Cities: Reimagining the Urban,* (Cambridge: Polity Press, 2002), pp. 22 - 25.

Forrester, John Atherton and the work of the William Temple Foundation in Manchester. Each offers an interdisciplinary dialogue that assisted the research to engage with the changing scenes of urban territories.

Thus the final critical reflection developed in chapter seven and eight is based on qualitative stories and methods that have the potential to produce rich, illuminating, and understanding perspective of poverty in Britain. While I acknowledge the limitations of participant research, this does not necessarily mean that data cannot be accessed and used in developing a theoretical frame. For example Swinton and Mowat, influenced by Hans Georg Gadamer, have said that both research subject and object are 'bound together and mediated by a common cultural and historical context and, effective history, that is, personal experience and cultural traditions.'[7] Researching churches, contexts and individual lives, and placing the enquiry within the context of a wider political and ecclesiological search, has offered a process of understanding community identities and the Christian contributions made to groups of people, individuals and neighbourhoods of the two contexts. This methodology places particular pieces of research within a wider context of the past, using them as building blocks to construct a cohesive foundation for the theological explorations, particularly in chapters seven and eight.

The chapters in this thesis evaluate the partnerships and complex realities of individuals and communities. The first chapter sets the tone of the

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[7] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research,* (London: SCM Press, 2006), p. 113.

research focus on urban ministry and mission. Offering a critique of *Faith in the City*, the groundbreaking report that impacted on both the Church and the Government, the thesis addresses the appropriateness of the subversive theologies used in the report for 21st century British contexts. This is particularly relevant for this research in asking how the Church can adapt models of liberation theology that emerged in the 1960s in Latin America. To what extent can this theology be appropriate for 21st century Britain?

Central to the thesis are the stories presented in chapters two, three and six, rooting the thesis in contexts and realities of poverty and struggle. The data of sample stories, participant observation, and conversational records maintained through eight years of journal writing, presents the realities of the poorest housing estates in the Chelmsford Diocese, the changing industrial scenes in Sheffield, and the stories of the homeless. The research revealed that the local church of All Saints and the neighbourhood of the Boarded Barns estate have received immigrants into the community since the estate's conception in the early 1920s. Alongside immigrant workers taking up residency, the church of All Saints periodically faced challenges to change and develop its identity and mission. Since the mid 1990s I saw the importance of engaging in partnership with the schools, local authorities, and the neighbourhood. This theme of working in partnership with the Diocese and neighbourhood is explored in chapter three. It was essential for the sustainability and development of the church's mission to work in partnership with the Diocesan and Deanery resources as well as the neighbourhood.

I am indebted to those who have consented to using their stories in this thesis. Through structured interviews, audio recorded conversations and participant observations at public meetings and group events, research journal and records provide valuable data for theological reflection. In accordance with the ethical standards of the university, everyone who has taken part in this research has given written or verbal consent for their stories to be published in this thesis. The names of the homeless people in chapter six have been changed to protect their identity as vulnerable members of the Archer project.

Four years after my move to Sheffield, the timely report *Faithful Cities* was published, offering narratives and celebration of how the Church engaged in religious capital in neighbourhoods and communities across Britain. Chapter four offers a theological critique of this report, scrutinizing particularly the relevance of liberation theology as a model of theology for 21st century British urban contexts. At the same time as the research began, the Labour Government saw the opportunity to engage faith communities in regeneration of the poorest areas of British society. In chapter four I argue that while economic regeneration is essential for urban areas, there are dangers for the Church in engaging with economically driven projects. I warn against the potential of the Church losing its distinctive contributions to society by becoming a project driven institution at the expense of abandoning theology and spirituality. The second urban context of Sheffield Cathedral, and particularly the Archer homeless project, illustrates the consequences of such a partnership.

Chapter five collates Sheffield's social history, incorporating descriptions of its architecture, people, and industrial impressions which have framed the city as a manufacturing industrial city with longstanding global connections. This chapter offers impressions of the city's irreducible mix of potential to rise from the ashes of poverty only to decline again. The stories, buildings, and old industries represent a lost generation of employment and economic decline alongside the vibrant 21st century technological industries. Chapter five illustrates how Sheffield city has risen from degeneration to find its place in the global market once more, shaping 'a plethora of fixed meanings' for a new generation.[8]

Finally, drawing on exemplary research and congregational studies, I have offered a model of ministry and mission that is not tragic, but inclusive and hospitable to the stranger. Rather than being despondent about the lack of resources, the thesis implicitly suggests that a lack of vision, rather than resources, can prevent churches from engaging in partnerships. Drawing on the models the final two chapters present the themes of partnership, inclusivity, and hospitality as appropriate theological platforms to engage in poverty, justice and mission. While valuing he contributions made by *Mission Shaped Church* and *Fresh Expressions*, I remain critical both of their individualistic focus and of certain aspects of liberation theology in a British urban context. Chapter seven presents the challenges for Christians, churches and priests to continue to live the Gospel values of justice, inclusivity and hospitality, without losing its distinctiveness.

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[8] Amin and Thrift, *Cities: Reimagining the Urban*, pp.24.

I have argued throughout the thesis that whether ministry and mission is exercised in parishes or Cathedral churches, partnership with other agencies and funding providers is crucial as an arena for engagement between the Church and society. I also argue that the narrative and secondary data points to the dangers of engaging in partnership at the expense of losing the Christian message of hope, inclusivity and justice. Neither should the Church lose its spiritual expressions and theological discourse that make the Christian Church's contributions to transformation and regeneration so significant. The thesis thus casts light on the recurrent challenges and dilemmas for the Churches as they seek to engage with 21st Century urban Britain.

To summarise, the original aim of the research was to identify post-modern influences that contributed to the decline of the Church of England over the past decade. However, experience of working in the two different urban contexts made it clear that social exclusion, globalisation, regeneration, transformation, and engagement in communities, were the most significant issues for the Church of England to navigate and negotiate as integral as its mission. This thesis is also a challenge for the Christian conservative paradigm that post-modernity is the current threat to the Church of England and the reason for its decline. Furthermore, the research presents a mission paradigm for the Church of England, which is not engaging with post-modernity but poverty, economic regeneration and partnership. Justice, hospitality, partnership, and hope then become significant ecclesiological endeavours in 21st century urban contexts.

CHAPTER ONE

FAITH IN THE CITY

1.1 Introduction

1.1.1   It is fitting to set the tone of the thesis by mentioning a Christian Socialist in the 20th Century, who was quoted by Margaret Thatcher. On May 16th 1978, in a *Daily Telegraph* article, Margaret Thatcher appealed to a descendant of Christian Socialism, for whom she declared to have the greatest respect, yet remained true to condemning Marxism. Her respect for Christian Socialism is a thoughtful excursion into theology, and this thesis.[9]

1.1.2   While she values Christian socialists like Archbishop William Temple, she came to a different conclusion about Marxism, believing Christian Socialists came to the wrong conclusions about how capitalism works. Her conclusion will not be a surprise to Christian socialists. She went on to write that:

> To my mind, there is no intellectually honest means of
> building a bridge between Marxist materialism and
> Christianity (which is, of course, quite a different
> thing from saying that Marxist and Christian States

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[9] Margaret Thatcher, 'The Moral Basis for a Free Society,' *The Daily Telegraph* newspaper, (16 May 1978),
<http://www.cornerstonegroup.org.uk/Thatcher%20Telegraph%201978%20Moral%20basis.pdf> (Accessed: 30 March 2007).

cannot live together). The denial of the morality of personal choice, the reduction of history to a predetermined conflict between classes wholly shaped (as Marxists contend) by their role in the economic process—these are an out-right denial of the Christian faith.[10]

1.1.3   Three years after her *Daily Telegraph* article, the Church of England produced a disturbing report about the condition of British urban deprivation, basing its arguments on Liberation theology and Marxism.[11] Using Government reports on the condition of English urban contexts, it was a direct attack on Margaret Thatcher's Government policies, by which time she had become the Prime Minister. Although *Faith in the City* created a furore in the Government, it did not influence all church parish contexts, as the next chapter will show, even though the report set out major recommendations for both the Church and Government. Nothing like it has been produced since that would test the relationship between the Church and state. This chapter brings together the heart of the Church's struggles, and the impact of the report's recommendations. It also illustrates how the *Faith in the City* report might have initially failed to impact on some Church of England parishes, in spite of its relevance and importance for the Church's particular urban contexts.

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[10] Thatcher, 'The Moral Basis for a Free Society.'
[11] The Report of the Archbishop of Canterbury's Commission on Urban Priority Areas, *Faith in the City*, (London: Church House Publishing, 1985).

1.2   Christian Socialism

1.2.1   The relationship between the Church and state, spanning from the Reformation to the present day, has been widely documented.[12] Therefore, the discourse between the Church and state is not a new discourse, but one that the Church has continued to engage with ever since, and particularly through the 20th Century in England. Soon after the First World War, William Temple linked the Church's concern for social justice, and the liberation of people, with the political responses to urban decay.[13] Temple, so admired by Margaret Thatcher, had a passion to lead the Church to communicate its concerns for the poor, alongside relating the Gospel message of economic equality and justice. What Margaret Thatcher failed to comment on in her article, was that William Temple challenged the Government, and believed they had a responsibility to address the issues that locked people in poverty.[14] However, the snapshot presented in this chapter is not intended to be an account of Christian Socialism or an exhaustive list of Christian Socialism's achievements, but rather illustrates that Church of England Bishops also addressed the contemporary social issues of their day. There is a sense of irony that Margaret Thatcher presented her respect for just one of them, yet commented on Archbishop Runcie's Commission as a Marxist critique against the Government. It is hard to consider she was not aware that Christianity and politics, although

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[12] Jeremy Morris, 'The Future of Church and State,' in Duncan Dormor, Jack McDonald and Jeremy Caddick (ed.), *Anglicanism: The Answer to Modernity*, (London and New York: Continuum, 2003), pp.161-185. See also, Paul Avis, *Church, State and Establishment*, (London: SPCK, 2001).

[13] William Temple, *Christianity, and Social Order*, (Middlesex: Penguin Books, 1942).

[14] Wendy Dackson, *The Ecclesiology of Archbishop William Temple (1881-1944)*, (Lewiston, Queenston and Lampeter: Edwin Mellen Press Ltd, 2004).

not always co-partners in the transformation of society, would also challenge the Government's education, employment, and housing policies. Even in the early decades of the 20th Century, the Church was charged to address inequalities.

1.2.2   At the 1920 Lambeth Conference of Anglican Bishops, a resolution was passed stating that:

> Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses, which depress and impoverish human life. In company with other citizens and organisations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.[15]

When Margaret Thatcher's Government was in power, British society experienced significant unrest that would challenge the Government's policies. The Church of England was an unexpected force that expressed social and economic unrest in a comprehensible way, and based on theological principles of liberation. Unlike the 1920 Lambeth resolution, *Faith in the City* would cause a significant fracture in the relationships between the Church of England and the Conservative Government.

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[15] The Lambeth Conference of Anglican Bishops, *Resolution 77: Social and Industrial Questions* (1920).

1.2.3   From the time of Archbishop William Temple's death in 1944, and throughout the 1960s and 1970s, the British social landscape continued to develop and present more challenges to the Church of England's place in society. Alongside the evolving discussion of the Church's place in an increasingly plural British context, the Church of England was pressured by feminist theology to take seriously the place of women, particularly women's ordination to the priesthood. During these decades, the Church did not have to face the conditions facing British society in 1920. The Government and the Church began to address and question the issues of multi-faith communities, immigration on a vast scale, the regeneration of decaying cities, child poverty, lone parenting, and terrorism.

1.3   Theological Considerations

1.3.1   The *Faith in the City* Commission consisted of inter-disciplinary researchers, who gave authentic concern for the many facets of Urban Priority Areas (UPAs) in the political and economic landscape of Britain.[16] The report was informed partly by Liberation theology. The theological assumptions of justice for the poor as set out in the Old Testament prophets, the dignity of all human life, the redemption of fallen humanity, the Church as a gift of the Holy Spirit and hope in the resurrection of Jesus Christ, were all positive theological contributions of the report. Unlike its successor report *Faithful Cities*, which is critiqued in chapter four, the Commission's remit gave clear assent to the theological principles of an incarnational ecclesiology:

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[16] *Faith in the City*, pp. v-vi.

to bring the needs of the inner cities to the attention of the nation and its broadly incarnational ecclesiology that reveals the insidious and structural elements that produce marginal communities. [17]

1.3.2   The report's perspective outlined here assumes that society, the world, and the cosmos are the 'locus of God's creative and redemptive activity.'[18] This offers an inclusive model of the Gospel that encapsulates the whole of Creation. In addition, it is the Church's vocation to present God's inclusivity as a sign of God's kingdom on earth through sacrificial service to all humanity. This includes the struggle for justice for the marginalised and poor individuals and communities that are locked in disempowerment and poverty. The Church also proclaims that the living Word, who is Christ, unites the world to the Father and the Spirit, thus presenting a Trinitarian theology.

1.4   New Challenges

1.4.1   The resolutions and challenges given by Church leaders and theologians in 1920 and 1985, illustrate an increasing unrest in a society that criticised the Government. New Labour replaced Thatcherism, and with the dawn of new policies to address urban unrest and poverty, so came new challenges. There has been a rapid development of immigration, a fear of terrorism, increasing consumerism, and economic growth on an

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[17] Rod Garner, *Facing the City: Urban Mission in the 21st century*, (Peterborough: Epworth Press, 2004), p. 32.

[18] Robin Greenwood, *Transforming Priesthood: A New Theology of Mission and Ministry*, (London: SPCK, 1994), p. 65.

unprecedented scale, which are now global and political concerns. Each will play their part in presenting new challenges for the Government and the Church.

1.4.2   For example, Nicolas Healy invites the Church to consider pluralism as one of the most 'difficult challenges of the contemporary context''[19] The Church should foster genuine plurality, yet remain authentic to its own 'particularity' as one of the key tasks of mission in the present age.[20] As identified in chapter five, this authentic engagement while remaining particular to the Church's core values, is not always an easy engagement. Indeed, there is potential to witness failure in apparent success. Authentic engagement with plurality is a reasonable canon to proclaim the Gospel of transformation, justice, and inclusion in a changing world. There is a fundamental challenge for Christians to hold their commitment to Scripture, reason, spirituality and Tradition, in an age where religion is associated with violence and division since the post-September 11 2001 attacks on the twin towers. Nonetheless, it remains a fair invitation that Christians should hold their particular views on God and the world, without abandonment, but in conversation with many non-faith partners and other faiths as expressions of inclusion and celebration of difference rather than division and violence.

1.4.3   In this context, giving attention to particular questions and challenges on the appropriateness of the Gospel in a pluralist context, this thesis also

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[19] Nicholas Healy, *Church, World and the Christian Life,* (Cambridge: Cambridge University Press, 2001), p. 23.
[20] Healy, *Church, World and the Christian Life,* pp. 77-102.

demonstrates the urgent need for the Church to search for a theology of hospitality and welcome of the co-immigrant, co-stranger, and co-pilgrim, into host global communities of God's world. Christians do not have a monopoly on being primarily the only host community who welcomes strangers. Such a view would model itself on imperialism. The Boarded Barns estate was a host community for immigrant lone-parent families in the 1990s, and a new labour work force for developing industries in the 1940s and 1950s.[21] The immigrant stranger who resides in a host community may remain at a disadvantage for a considerable time, much like a visiting football team to a home ground. The immigrant farmer, the immigrant post World Wars workers, the lone-parent, or the homeless, in the case of the contexts researched in this thesis, will be the stranger ill at ease, vulnerable, and unsure.

1.4.4   The immigrant labour force to the Boarded Barns estate, during the Post World War Two decades, was welcomed by the residents. However, this was not the case for the immigration 'problem families' in the 1980s and 1990s. The hospitality shown to the stranger during the latter period is explored as a significant Christian theology for plural contexts, in the final chapter. It is also a relevant theme for the wandering and displaced homeless community of Sheffield in chapters six and seven.

1.4.5   The Church must be prepared to remain strangers as well as hosts. Christians on entering immigrant spaces as strangers can be ill at ease,

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[21] Chapter 2.

vulnerable, and unsure.[22] As later chapters on the homeless illustrate, the Christian enters unfamiliar places of the poor, even if that place is on Church property, to be among unfamiliar people. The responsibility of being a host community is among one of the most 'sacred of duties' for the Christian Church.[23] The theme of host, stranger, and hospitality will be developed in the final chapter as critical to understanding the Church as a co-stranger and co-host of the two particular contexts. Both the host and the stranger are disadvantaged. What follows from this, is how the Government and Church bring cohesion, develop and transform communities, regenerate the economy and ensure the socially disadvantaged move from disempowerment to inclusion and equality. This is a task of regeneration to make changes, which make a difference to individual and community living.

1.5   Regeneration

1.5.1   Regeneration has Christian roots. Regeneration is understood to mean a rebirth, which was Jesus' invitation to Nicodemus in John's gospel. It relates to Nicodemus's question to Jesus, 'how can we be born after having grown old? Can one enter a second time into the mother's womb?' (John 3:4). Such an idea is not about reordering old ways, but salvation to something new and dynamic. Social regeneration, through the medium of economic regeneration, urban planning, and Government policy, is a dialectical conversation between economic power and social disadvantage.

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[22] Anthony Gittens, *Ministry at the Margins: Strategy and Spirituality for Mission,* (Maryknoll, New York: Orbis Books, 2004), p. 124.
[23] Gittens, *Ministry at the Margins,* p. 125.

The Church is situated in the domains of parishes, deaneries, and Dioceses, to engage with the two polar extremes. From a social and political perspective, regeneration addresses the 'depths of poverty and the pinnacles of wealth.'[24] This is not the Christian understanding of regeneration. Yet there is a need to liberate those who live in the depths of poverty, to a place of salvation, to use the Christian rhetoric.

1.5.2 The Sheffield Cathedral Development Project, which is examined more fully in chapters 5 and 6, explores the contested area of regeneration partnership between the Cathedral Church as a faith community who delivers services to the socially excluded and the economically driven agenda of the Government. This outlines the conflict between the 'faith' and 'secular' projects that are caught up in economic forces that detracts from the Church's task to be co-hosts and strangers with the socially excluded.

1.5.3 Government regeneration initiatives are not always good news for the poor, particularly the disadvantaged homeless and drug addicts. Neither are they good news for those living in peripheral territories like the Boarded Barns estate, because human skills are not available to the community to access the economic resources. Local Government, which is orientated towards regenerating the economy, assumes that faith communities equally contribute to social capital for the benefit of the economy. These assumptions by the Government professionals, who are

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[24] A Methodist Report, *The Cities*, (London: NCH Action, 1997), p. 207.

'in the vanguard of urban and social policy,' need to be challenged, for reasons that will become obvious.[25]

1.5.4   Engaging with the growing social tensions and fast changing culture, is nothing new for a Church that has adapted to different cultures and societies for two millennia. At the beginning of the 1980s, social unrest in Urban Priority Areas (UPAs) exploded with the riots in British cities and boroughs that brought the Church and state into a discordant relationship. Margaret Thatcher and the Church of England were set on a path to political collision. This was a shadow of what happened in the early 1980s, when an urban crisis grew between the people and the Government. It appeared that the Church of England colluded with the people following a series of street disturbances, which exploded in several cities. The disturbances were revolutionary, and were echoed in the ranks of the Church that climaxed in a clash between the Archbishop of Canterbury and the Prime Minister, as well as between the Church and state.

1.5.5   In April 1981, the Brixton street riots aroused great concern that resulted in the Government's Commission of the Lord Scarman report.[26] In July 1981, Toxteth in Liverpool also erupted. This followed a wave of disturbances in London, Leeds and other cities in Britain. For several years, summer riots were the norm, as trouble flared in Bristol, Birmingham, and Bradford, culminating in the riot at Broadwater Farm, North London, where a police

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[25] Andrew Davey, *Urban Christianity and Global Order: Theological Resources for an Urban Future,* (London: SPCK, 2001), p.89.

[26] The Right Honourable, The Lord Scarman, O.B.E. 'The Brixton Disorders, 10 - 12 April 1981,' <http://www.bopcris.ac.uk/bopall/ref19070.html> (Accessed: 26 May 2007).

officer was killed, and three youths were unjustly accused of inciting riots and served several years of life sentences before winning their appeals. Groups of young men from the local community turned to violence and destruction against the symbols of wealth and authority in the neighbourhoods. However, the media emphasised the riots with themes of lawlessness, looting, crime, and the image of an alien and black underclass.

> It is thought the violent arrest of a black man led to hundreds of people taking to the streets of Brixton hurling petrol bombs at police, burning cars and looting shops in what was one of the largest civil disturbances in modern times. The spring of 1981 had seen the launch of Operation Swamp aimed at combating street crime. Police stopped and questioned people at random in and around the borough, but it proved to be the last straw as Brixton erupted.[27]

1.5.6   However, the liberal voice expressed in *Faith in the City* was an explicit acknowledgement by the churches that the riots were the actions of the poorest members of society, seeking justice. The most radical voices stressed that oppressive policing played a part in goading the black youth of urban areas into rebellion. The riots were largely fired by racial conflicts while market led urban regeneration began to marginalise the poorest members of society on a massive scale:

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[27] Black in Britain: News Review, < http://www.blackinbritain.co.uk/b.htm > (Accessed: 26 May 2007).

In the 1970s, discontent was largely expressed through political means (i.e. strikes). However, in 1981, it evolved into physical violence and destruction. Brixton, London, Toxteth and Liverpool were torn apart by mass rioting, looting, and general destruction.[28]

1.5.7   During this period of social unrest, rising unemployment, and a prolonged period of economic change, the Thatcher Government oversaw a growing polarisation and impoverishment between urban communities and national economic development. In response to the fast changing economic and social scenes, along with the expressions of city riots, race hatred, and rising unemployment, the Church of England established a Commission to evaluate what was happening in urban areas and how they should respond to urban decay. The scene was set for the clash between Thatcher and Runcie, and between the Church and state.

1.5.8   In July 1982, the Archbishop of Canterbury Dr Robert Runcie, appointed a Commission 'to examine the strengths, insights, problems, and needs of the Church's life and mission in Urban Priority Areas (UPA).'[29] The Commission brought a range of concerns to the Church and the Government. An expressive detailed map outlined the urban landscape of the 1980s that was unique. The Commission used Government research to back-up its

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[28] The Riots in Toxteth and Brixton, <http://www.bbc.co.uk/dna/h2g2/A3768825> (Accessed: 21 February 2007).
[29] *Faith in the City*.

conclusions, voicing the depth of concern by the Church for the marginalised and poorest members of society.[30]

1.5.9   The Commissions' report, *Faith in the City*, carefully analysed statistical data that facilitated discussion in the Church of England at Diocesan, synodical, Deanery and parish levels. It also challenged the negative impact of economic capitalism and the social atomism that was obvious both locally and nationally. One evaluation of the report, ten years after it was published, described it as a report that:

> cried out, with facts and figures, the multiple economic and social deprivations being suffered by people living in urban priority areas. The report described their poverty and unemployment, lack of housing, health care, social services, and educational opportunities, and high incidence of crime – in absolute terms as well as relative to the rest of society. It spelt out why these conditions could not be tolerated by the Church, which should become local, participative and outward looking.[31]

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[30] Home Office, *The Brixton Disorders 10 – 12 April 1981.* HMSO, 1985. HSMO Cmnd 6845, June 1977; The Census Information Note Number 3, Inner City Directorate, DoE.; S, Field et al *Ethnic Minorities in Britain*, Home Office Research Study Number 68. HMSO 1981, R. Richards, *Unemployment and the Inner City – A Study of School Leavers*, DOE/MSC, 1983. *The Government's Expenditure Plans 1985 – 1986*, Cmnd 9428, HM Treasury, January 1985; and other reports cited in *Faith in the City*,

[31] A Report by the Bishops' Advisory Group on Urban Priority Areas, *Staying in the City: Faith in the City Ten Years On*, (London: Church House Publishing, 1995), p. 1.

1.5.10   In calling the Government and Church to account, the Commission unashamedly listed thirty-eight recommendations for Government consideration, and sixty-one recommendations for the Church to address.[32] Laurie Green quoted Malcolm Grundy's insightful comment that showed:

> what confusion can be caused within the ranks of the establishment, let alone with the public, when a national institution like the Church of England publishes a report which brings into the open the problems of a particular section of English society who do not have a voice of their own – except on occasion to riot in the streets.[33]

Malcolm Grundy was right when he claimed that the report would be an ecclesial and social benchmark, which would measure corporate life for generations to come:

> 'what did you do in the war daddy?' will now be superseded by many with the questions to themselves, and to church and nation alike, 'what did you do about *Faith in the City*?' What the Church of England, with the other denominations, did and is doing, is a remarkable tale of giving and action.[34]

1.5.11   The media publicity and report's recommendations, plunged the Church of England into the public arena for criticising the Thatcher Government. Dr

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[32] Appendix A.

[33] Laurie Green, *Urban Ministry and the Kingdom of God*, (London: SPCK, 2003), p. 38.

[34] Malcolm Grundy, *Light in the City*, (Norwich: Canterbury Press, 1990), p. 8

Runcie, the Commission, and the Church of England, drew a sharp division between the Church and nation, causing a political storm. A reader of the *Faith in the City* could not fail to see that the Church presented a critical evaluation and attack on the Thatcher Government. The Labour Government's policy to embrace faith communities and, evaluate their influence among the marginalised, is capitalised on by the Labour Government as a provider of key services in society.

1.5.12   What are the failures and outcomes of the Church's responses of the *Faith in the City* recommendations? What is the Boarded Barns response to the parish? The parish church of All Saints witness and presence among the poor survived, albeit in decline, without engaging with the recommendations. For the sheer commitment to maintain their faithful spiritual disciplines, if for no other, the Church can be praised for inspiring staying in the peripheral territory. What this research eventually shows is how the New Labour Government capitalised on the commitment of voluntary agencies and faith communities like All Saints. Alongside this, the second context illustrates that Sheffield Cathedral also capitalised on the regeneration rhetoric and funding streams made available by the European Union and Labour Government. Both contexts survived for different reasons, and within different expressions of failure. Failure is a lived experience of paradox between struggle and poverty, with new life, transformation, and success.

1.5.13   The thesis shows that it was not until the Labour Government succeeded the Conservative Government that a reconciliatory discourse would develop to bring nation and Church together in a common bond to address urban

poverty. The discourse of regeneration, sustainable communities, and Local Strategic Partnerships, illustrated more fully in chapter five, sets the scene of how the church contexts dialogue between economic regeneration and the Church's service among the poorest members of British society, particularly the homeless.

1.5.14   The research also maintains that during the intervening years between *Faith in the City* in 1985 and the *Faithful Cities* report in 2006, the Church of England and other denominations, maintained their work and presence among the poorest communities in Britain. The presence of the Church in these areas was a mark of mission for the Church, which was 'local, participative, and outward looking.'[35] This period is best described as the silent two decades of Christian witness. The initial criticisms and reception of the report are best described as both admirable and damning. It is upon these criticisms the thesis now focuses in order to present the immediate response and context of the report from which the Church would propel itself into the new millennium of missionary service.

1.6   Undeveloped Theology

1.6.1   Graham Ward, who is also a critic of *Faith in the City*, identified its lack of theological profundity and investigation of the meagre theological principles underlying the report. He criticised the Commission for its lack of detailed theological response to urban living.[36] It was a failure of the report that it had an undeveloped theology. In the last twenty years, the urban and

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[35] *Staying in the City*, p. 1.
[36] Graham Ward, *Cities of God*, (London and New York: Routledge, 2000), p. 1.

global changes were grasped only by a few theologians of liberation and public theology.[37] The Church did not adequately evaluate and research the global developments. There were only spasmodic theological representations in *Faith in the City*. The Bishop of Bradwell, Laurie Green, described the report as 'not adequately integrating practical urban action with theological reflection.'[38] Ann Morisy attacked the report for failing to engage with practical action in urban contexts. Service in these areas, she argued, would be enhanced if the Church critically examined the context with an 'engaging theological critique.'[39] Therefore, some critics claim that the failure of *Faith in the City* rests in its lack of theological exploration.

1.6.2   In its time, the report was considered radical, and a wake-up call for the Church to engage more fully in the socio-economic and political issues of an increasingly post-modern, or modern culture. The fact that the Church of England produced the report, using Government data, however, was a sure indication it was engaging with the socio-economic and political concerns of the 1980s. *Faith in the City* effectively grasped the need for transformation in the urban city. The report did not ask questions about globalisation, which was a theory lurking in the theological and intellectual shadows of its remit.

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[37] See Duncan B. Forrester, *Truthful Action: Explorations in Practical Theology,* (Edinburgh: T & T Clarke, 2000); John Atherton, *Public Theology for Changing Times,* (London: SPCK, 2000); Chris Rowland and John Vincent (ed.), *Liberation Spirituality*, (Sheffield: Urban Theology Unit, 1999); Chris Rowland and John Vincent, *Liberation theology UK,* (Sheffield: Urban Theology Unit, 1995) and; John Reader, *Blurred Encounters: A Reasoned Practice of Faith,* (Vale of Glamorgan: Aureus Publishing Ltd, 2005).

[38] Bishop Green shows the significant changes in society since the Faith in the City Report was published, in what he has called the 'new urban scene', which focuses on globalisation, rather than post-modernity. Laurie Green, *Urban Ministry and the Kingdom of God*, (London: SPCK, 2003), pp. 48-64.

[39] Ann Morisy, *Beyond the Good Samaritan: Community Ministry and Mission*, (London: Mowbray, 1997).

It failed to interpret the onslaught, depth, and impact of globalisation and the social atomism that was occurring in Britain at that time.[40] The more cynical view of *Faith in the City* unfairly suggests that 'it inevitably lacked confidence to do anything about globalisation. It was increasingly disconnected from public and private lives'.[41] This is an unfair criticism because the phenomenon of globalisation was not fully realised in 1986. What the report did achieve, however, was to give an exemplary account of the passionate desires for liberation from oppression that people in urban Britain were experiencing. The Commission's extensive use of Government reports, and statistics, were exemplary in mapping British demography. However, what can be made of the report's theology?

1.6.3   Theology grows and develops from experience, lived realities. This will become clearer as the reflections and debates on *Faith in the City* are further disclosed. Graham Ward's *Cities of God* presents a useful, detailed theological response to the city for future decades. He claims that some forms of Christianity have retreated into neo-conservatism, which offers inadequate models of being the Church. He challenges the Church to search more fully for theological paradigms, after listening to the multiplicity of voices that seek attention in the city, that are appropriate for mission.[42]

1.6.4   *Faith in the City* admirably gave a voice to the multiplicity of needs among the poor in Britain. The report presented a theology that was rooted in justice, peace, and beauty of God's Creation, particularly human beings'

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[40] John Atherton, *Marginalisation,* (London: SCM, 2003).
[41] Atherton, *Marginalization,* pp. 42-43.
[42] Ward, *Cities of God,* p. 70.

dignity and worth. The report is critical of structural injustice, violence, and ugliness, which resist and hinder the reception of vision.[43] However, Ward rightly sets out that a theological discourse should not 'seek to colonise the other, but engage it on the basis of a tradition which is open to its further transformations'.[44]

1.6.5   Ward also, rightly described *Faith in the City*, as being unfavourably critical of academic theology.[45] Academic theologians share their knowledge and theological understanding with local churches and practising Christians who are theological specialists, as companions who give shape and raise critical questions about the purpose of the Church.[46] This thesis also criticises *Faithful Cities* for the same disparagement against theology done in the academy.[47] Yet, the Church of England has recognised that academic theology is paramount for the formation of Church leaders.[48] The Commission's research focused on the many churches that were not removed from the realities of human beings, but lived and engaged in their realities. This focus detracts from the Commission developing a more coherent and systematic academic explanation to explain the realities expressed in narratives. Academic theology is relevant in 'contributing to public discussion by witnessing to a truth which is relevant to what is

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[43] Ward, *Cities of God*, p. 70.
[44] Ward, *Cities of God*, p. 74.
[45] Ward, *Cities of God*, p. 70.
[46] Ian M. Fraser, *Reinventing Theology as the People's Work*, (Glasgow: Wild Goose Publications, 1980), p. 37.
[47] The Report from the Commission on Urban Life and Faith, *Faithful Cities: A Call for Celebration, Vision, and Justice*, (London: Church House Publishing, 2006), p. 14.
[48] The Report of a Working Party set up by the Archbishops' Council, *Formation for Ministry within a Learning Church: The Structure and Funding of Ordination Training*, (London: Church House Publishing, 2003), pp. 27-46.

going on in the world and to the pressing issues facing people and societies today.'[49]

1.6.6   A critical theological lens observes the experiences and stories, which should lead to deeper theological understandings and meanings about the place of humanity in the created order, rather than romanticising experience through telling stories. Academic, narrative theology and practical Christian discipleship are not mutually exclusive in the task of theological development, nor should they become exclusive. They work in partnership with each other and with faith communities to make a positive contribution to rapidly changing urban contexts. It would be an unreasonable criticism to suggest that the Church had no influence, or impact, on the realities of individual levels of poverty and injustice in urban parishes. However, the report did not fully develop a coherent theology, which is also a failure of the *Faithful Cities* report.

1.6.7   However, chapter three of *Faith in the City* presented a short theological perspective that introduced the theological premise of the Liberation theology of Latin America.[50] However, the relevance of Latin American contextual theology for British culture has been recently questioned.[51] The Commission was clear that it did not intend to undervalue academic

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[49] Duncan Forrester, *Truthful Action*, (Edinburgh:, 2000), pp. 126 – 127.

[50] *Faith in the City*, pp. 47-72.

[51] See, Ivan Petrella (ed.), *Latin American Liberation theology: The Next Generation*, (Maryknoll, New York: Orbis Books, 2005); Ivan Petrella, *The Future of Liberation theology: An Argument and Manifesto*, (Aldershot: SCM Press, 2006), Michael Hoelzl and Graham Ward (ed.), *Religion and Political Thought*, (London and New York: Continuum, 2006) and; Robin Nagle, *Claiming the Virgin: The Broken Promise of Liberation theology in Brazil*, (New York and London: Routledge, 1997).

theology.[52] Nevertheless, they affirmed telling stories and sharing experiences as a powerful medium in proclaiming the Gospel, as opposed to the Christian faith being constructed by theologies in the academy. Interestingly, the conspicuous omission, not of theology, but also the traditional disciplines of prayer, spirituality, and use of Scripture, is also obvious in the report. Rod Garner draws attention to these omissions:

> little is said overtly concerning prayer, meditation and silence or the ways in which a disciplined urban spirituality might be fostered through a careful attention to the Bible... The paucity of specifically scriptural material is still surprising, however, particularly in view of the fact that the commission's internal theologian, Anthony Harvey, was a biblical scholar. [53]

1.6.8   If the report's subliminal theology is based on the Liberation theology of Latin America, the blatant exclusion of spirituality should not therefore, be that surprising to a critical reader. Liberation theology is a paradigm voiced in *Faith in the Cities*. It is worth expanding on the appropriateness of liberation theology for British society, because liberation theology is only one theology and perception used by the Church of England to describe urban contexts, justice, and liberation. However, liberation theology's practice is unchallenged as a singular theology that can be translated to the British context.

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[52] *Faith in the City*, pp. 61-65
[53] Garner, *Facing the City*, p. 33.

1.7 Liberation and Spirituality

1.7.1 The challenge to the appropriateness of liberation theology for the Western European contexts is only now beginning to emerge. Michael Hoelzl, and Graham Ward, suggests that liberation theology failed to take seriously the practices and rituals of poor Christians in Latin America, who relied on their religious practices to sustain them in hope for a better future.[54] For example, Robin Nagle investigated liberation theology's relationship with a community of poor Brazilians, centred in Recife, on the North East Coast of Brazil. His research concludes a word of caution for spiritual leaders in the Church. Liberation theology failed to grasp the focus of religious practices and rituals that were embedded in their lives. He wrote:

> Devout Brazilians of many traditions are willing to work to change of social structures that oppress them, but not by neglecting the rituals, mysteries, and histories that inform their religious practice. Many who believed in and followed liberation theology felt that the movement focused too much on political activism at the expense of religious expression, this halving the arsenal available for any struggle.[55]

1.7.2 The overwhelming insecurities and uncertainties of people's daily lives can become more exacerbating in the absence of faith rituals, prayer, and worship, which bring established routines to help cope with the struggles of daily life. This is especially the case if people are under enemy control by

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[54] Michael Hoelzl and Graham Ward (ed.), *Religion and Political Thought*.
[55] Nagle, *Charming the Virgin*, p. 159.

political regimes. Saying prayers, engaging in the spiritual rituals, which were no longer emphasised because of the over-emphasis of political engagement, were neglected by the dominant male priesthood, who was engaged in political activism. There is a lesson for leaders not to abandon the spiritual rituals that sustain those who have little and no hope. Rituals are fundamentally important to sustain hope, and hold the faith community together. Researching the poverty in the peripheral territory of All Saints urban context in Chelmsford is hardly a comparison for the oppressive regimes that controlled the Brazilian poor. However, maintaining the spiritual rituals of meditation and worship remained a fundamental corporate act for the faith community.

1.7.3   Garner and Nagle offer their research and insight to illustrate how important ritual and spirituality hold communities together and should not be lost among the urban poor. Later in this thesis, the absence of ritual and spirituality in the homeless context will be glaringly obvious. Yet, these are significant contributions of the Church and priests in poor contexts. The life of worship, prayer, spirituality and faith, are foundational and binding acts that anchor the Church community in the God they believe in and the mission values of justice and peace.

1.7.4   According to Nagle, promising to bring liberation from poverty by political means, liberationists neglected to maintain the religious practices and rituals alongside the political struggle for freedom. Chapter 5 will illustrate how Sheffield Cathedral also neglected to maintain a spiritual practice that was relevant for the homeless, and even abandoned any political struggle in order to obtain funding. This exposes a Church that abandons its core values

and faith rhetoric. If *Faith in the City* and *Faithful Cities* subliminally adopt a theology from a Latin American context, then the Church of England must also take seriously the spiritual expressions in worship to prevent it neglecting the liturgy and prayer that sustained the poor. Indeed, in the Sheffield Cathedral context, it was not permissible to challenge the economic driven rhetoric, nor integrate spiritual and theological expressions with fund raising. To do so, would jeopardise the economic benefits. Prayer, contemplation, commitment, and service for Christ by the poorest, are intertwined in a theological method, but these have been compromised in the Sheffield context. Therefore, the theological task cannot be properly understood, and should not have been compromised, without reference to all these dimensions.[56] If Margaret Thatcher tentatively honoured the Christian socialists of the early 1900s, there were other critics, like her, who unfairly criticised *Faith in the City.*

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1.8   Faith in the City

1.8.1   Frank Field MP, cited in Laurie Green's book *Urban Ministry and the Kingdom of God*, criticised the report for being written by a group of 'decent minded individuals, instead of starting with efforts to engage theologically, its theological reflections were tacked on the end.'[57] Laurie Green described *Faith in the City* as 'not adequately integrating practical urban action with theological reflection.'

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[56] Andrew Bradstock and Christopher Rowland, *Radical Christian Writings: A Reader,* (Oxford: Blackwell, 2002), p. 335.
[57] Green, *Urban Ministry and the Kingdom of God*, p. 38.

1.8.2   Defining a Church that 'inevitably lacked confidence to do anything about it; it was increasingly disconnected from public and private lives,' is simplistic in light of the reports cited in this thesis.[58] Field, Green and Atherton, were rightly critical of the Church at the time. Since then, the Church has learned to fully appreciate the Christian volunteers and relentless work of parish priests, deacons, Church Army officers, Lay Readers, lay Christians and Dioceses, which is provided by the Church. Their witness is cited in every story of *Faith in the City*.[59]

1.8.3   The Bishops' Advisory Group on Urban Priority Areas also affirmed Dioceses, who ensure UPA parishes are served by faithful and sacrificial leadership. They praised clergy:

> who have experienced UPA ministry and describe its powerful formative influence on their development. Direct engagement with the poverty sharpens up a Gospel often clouded in other areas by self-interest and comfort. The un-shrouded Gospel of Christ's passion and resurrection is daily lived out in the experiences of people living in extreme poverty. [60]

A significant amount of faithful Christian living in urban contexts is displayed not only in churches, but also through numerous voluntary and statutory services and organisations. As this research shows, *Faith in the City*

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[58] Atherton, *Marginalization,* pp. 42-43.
[59] *Faith in the City,* pp. 106 -140.
[60] *Staying in the City,* p. 59.

captured the imagination. It also sparked various new Church initiatives and organisations.

1.8.4   Malcolm Grundy is a much more moderate critic of *Faith in the City*. Although it did not present 'actual theological propositions,' the report set the template for others to work on developing a theology for the inner city.[61] Anthony Harvey, a theologian on the Commission, also challenged the Church to continue its search to renew its theologies, which should be informed by the experiences of city dwellers.[62] *Faith in the City*, therefore, was a theological method of 'middle axioms' of liberation, Marxism and a social Christianity, written as a discussion document to engage theology, Government, and social analysis. It was an immense shame that All Saints, Chelmsford, did not engage or develop the recommendations, as this thesis will evaluate. Even if these critics consider the report as nothing more than a sociological and anthropological study, moderates, and visionaries consider it as a significant turning point for action.[63]

1.9   The Marxist Critique

1.9.1   Others critics were more negative about the report. They believed the Church should stay in the pulpit not in politics. For example, *Faith in the City* was described by a Government Minister as Marxist in the *Financial Times*:

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[61] Grundy, *Light in the City*, p. 8.

[62] Anthony Harvey, *Theology in the City*, (London: SPCK, 1989).

[63] Peter Sedgwick, 'Theology and Society' in David Ford, *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, (Cambridge: Blackwell Publishers Ltd., 1997), p. 302.

> A Government minister last night described it as "Communist filth."
>
> The title 'betrayed its Marxist envy of other nations and the quite explicit extreme left-wing desire to impose equality on everybody through the lash and the jackboot.[64]

John Atherton, soon after the publication of *Faith in the City*, also critically examined the initial attacks against the report for being Marxist. In *Faith in the Nation: A Christian Vision for Britain,* he wrote that the Christian faith and the Church's task was to explore, criticise and expose to critical discussion, the philosophies and ideologies of cultures and faiths.[65] He wrote that Christians and theologians should make use of different ideologies, including forms of Marxism, if that means expressing:

> a pattern of belief and concepts, (both factual and normative) which purport to explain complex social phenomena with a view of directing and simplifying socio-political choices facing individuals and groups.[66]

1.9.2   He unapologetically challenged the Church to face the problems of society, making critical use of other ideologies, given the Christian commitment to 'God's sovereignty and the presence of an ideological strand in all social

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[64] *The Financial Times*, 05 December 1985 in Malcolm Grundy, *Light in the City*, (Norwich: Canterbury Press, 1990), p. 4 - 5.

[65] John Atherton, *Faith in the Nation: A Christian Vision for Britain,* (London: SPCK, 1988).

[66] Atherton, *Faith in the Nation*, p. 54.

thinking.'[67] Bringing together ideologies and other faiths, in dialogue with Christian ideologies, has the potential to enrich the Church's interpretation of the world. Atherton cautiously criticises liberation theology for not analysing adequately the many facets of Marxist ideologies. Christians and the Church should not use ideologies to legitimize or promote a Christian social vision for Britain:

> Liberation theology's use of Marxist analysis and prescriptions includes the fundamental defects of Marxism and especially its economics. It is not a feasible alternative for a complex advanced democracy such as the United Kingdom. This does not rule out the use of selected insights from Marxism, but this needs to be separated clearly from the support for the system itself. Liberation theology has not demonstrated an ability to do this.[68]

1.9.3   Critics should be alert that Marx was a product of his era with many strands to his ideologies. Exploring Marxism is not within the brief of this thesis. It is unclear which particular aspect of Marxism the report is accused of expressing. Nonetheless, in its context and time, *Faith in the City* profoundly motivated the Church into action. Alongside the moderate and critical voices, there were also positive insights into the report's credentials and possibilities for further work.

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[67] Atherton, *Faith in the Nation*, p. 54.
[68] Atherton, *Faith in the Nation*, p. 67 - 68.

1.10   Positive Responses to Faith in the City

1.10.1 This section sketches the Church organisations, agencies, and charities that were brought together from across faith boundaries to debate the implications of the report's recommendations. On 03 December 1985, the *Financial Times* commented that the report's recommendations were, 'not revolutionary proposals from a Church of Militants, but sober suggestions mainly within the Government's own terms of reference. They deserve a thoughtful hearing.'[69] *Faith in the City* was an 'heir to a great tradition of social reform that could reform the Church of England.'[70]

1.10.2 It has to be recognised that the report embraced a cross section of theological perspectives, which led to a convergence of Church traditions that debated ideas of how the Church could rise to the challenges presented in the report's recommendations and set projects in place to address the issues. By the time that the Bishops' Advisory Group on Urban Priority Areas (BAGUPA) evaluated the outcomes of the report, it had been studied across the poles of theological and political persuasions. Coming to an agreement on ways of implementing the recommendations was not an easy task for the Church of England. The BAGUPA acknowledged there were tensions between converging theological positions, which were painful:

> The process of building a close trust was, and is, very
>
> important for us: we shared much pain and achieved

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[69] A Progress Report by the Archbishop of Canterbury's Advisory Group on Urban Priority Areas, *Living Faith in the City*, (London: General Synod of the Church of England, 1990), p. v.
[70] *Living Faith in the City*, p. v.

an unusual degree of understanding of very different positions, theologically and socially.[71]

1.10.3   In 1990, the General Synod reviewed progress on how to develop the work of theological engagement that was presented in *Faith in the City*. The Reverend Dr Peter Sedgwick was invited by the officer for Urban Priority Areas, the Reverend Prebendary Patrick Dearnley, to convene a group. The group was the Archbishop's Urban Theology Group, whose task was to evaluate the theological progress of *Faith in the City*. Integral to its work was the completion of a textbook on urban theology, *God in the City: Essays and Reflections from Archbishop of Canterbury's Urban Theology Group*, which 'celebrates the life of the city.' [72] The work also included themes of 'praise, sin, transformation, sexuality, black experience, children and violence.'[73] Peter Sedgwick is right to believe that 'throughout the twentieth century, English theology engaged with social issues with a degree of intellectual rigor not seen for centuries before.'[74]

> There have also been many examples of powerful witness, of the Gospel being lived out in UPA churches in terms of changed lives and changed communities, and of a Church life which must not be underestimated in terms of its contribution to the Church of England's ministry and mission. Yet unless there is considerable reform this contribution will be

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[71] *Staying in the City*, p. 97.

[72] P. Sedgwick (ed.), *God in the City: Essays and Reflections from Archbishop of Canterbury's Urban Theology Group*, (London: Mowbrays, 1995).

[73] *Staying in the City,* pp. 97 98.

[74] Sedgwick (ed.), *God in the City*, p. 303.

> progressively weakened, and in places the survival of
>
> the Church itself may be threatened.[75]

1.10.4   *Staying in the City* offers a catalogue of organisations and boards, that was established by the Churches to address urban poverty following *Faith in the City*.[76] Diocesan bishops and theologians were invited to engage with the wider perspectives and changes in the global arena when planning for mission in their Diocese. The Bishops' Advisory Group on Urban Priority Areas (BAGUPA) presented a valuable research of the Church and nation's devotion to *Faith in the City*. A new era was dawning that required the Church to evaluate how it was acting on the recommendations.

1.10.5   Under the leadership of Bishop Tom Butler, Bishops and the General Synod of the Church of England evaluated progress and failure of the *Faith in the City* report. BAGUPA's evaluation of the urban contexts affirmed the Church's commitment to 'stay in the city to ensure that it gives priority to deprived urban areas.'[77] The Bishops acknowledged the need for the Church and nation to continue to give priority to people who were denied access to good education, health, and housing, and lived in overwhelming poverty. They said the Church could make a difference when it:

> touches the materially poor, sick and outcasts, then it
>
> is at its sharpest. The rest of the Church should hear
>
> this Gospel and respond to it, and meet its own
>
> poverty wherever this exists.

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[75] *Faith in the City*, p. 73.
[76] *Staying in the City*.
[77] *Staying in the City*, p. 100.

> *Faith in the City* taught the Church that wherever it operates it must be outward looking; it must recognise and meet Christ in its own poverty and those of the people it serves. The Church can no longer stand apart from society, it must see God in the culture of those of other faiths and none, and it must receive as much as it gives. *Faith in the City* is teaching the Church that its primary aim must be to help people, through the life of local churches to relate their faith to their daily lives in thought, prayer, decision-making, and action. [78]

1.11   The Church's Initiatives

1.11.1   The Church Urban Fund was a significant development following *Faith in the City* and establishing £18 million to support urban initiatives.[79] The Church Urban Fund is a charity that resources grassroots activity in the poorest parts of England. Working in partnership with faith organisations at local level, the organisation evaluates projects and offers funds in the poorest areas of England. It was one of the most positive outcomes of *Faith in the City.* The charity utilises the Church of England's Diocesan structure to ensure local knowledge informs their decisions of where the funds are best placed, with the best possible outcomes. In this sense, CUF is economically and project driven. CUF has a good regional coverage throughout England, covering all English Dioceses. The charity supports projects in both urban

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[78] *Staying in the City,* pp. 109-110.
[79] Appendix B.

and rural areas. In 2006, a renewed fund raising campaign was initiated to support the charity's work in making a difference in the poorest communities in Britain. Nearly twenty years after the *Faith in the City* report the Fund has invested more than £55 million in over 4,400 faith-based projects in the poorest areas of England.

1.11.2   For example, The Gateway Project in Oxford is at the heart of the city. 'It is a project of ordinary people showing extra-ordinary commitment whose compassion and commitment to Oxford's homeless have delivered dedicated care since 1988.' The Church Urban Fund works to support groups engaged with tackling some of the communities' most pressing needs. Over the years, the Church Urban Fund has supported thousands of community projects, including over 300 working alongside the homeless. Many of those accessing projects find themselves in difficult and desperate situations. Issues such as temporary employment, withdrawal of support networks, family problems, illness and, more recently prohibitive house prices, often lead people into insecure and temporary accommodation or onto the streets. The Church Urban Fund is not the only significant project that developed from *Faith in the City.*

1.11.3   The Inner Cities Religious Council acted as a forum for dialogue between faith groups and the Government. It promoted effective ways for voluntary and statutory organisations to work collaboratively in inner cities and deprived housing estates. The UK Government's interest in faith communities first became evident with the creation of the Inner Cities Religious Council in the Department of Environment under the Prime Minister, John Major in the early 1990's. This can be traced as a direct

response to the concerns articulated in the *Faith in the City* report following urban riots in the early 1980s.[80] Jenny Taylor's doctoral research traced the emergence of a new discourse that recognised the work done by faith communities' involvement in inner cities, and attributed this to the New Labour Government's enshrining in policy, the valuable contribution of faith communities.[81] The Government supports faith-based initiatives in research, capacity building, and partnership, which led to the publication in 2002 of the report about faith-based communities.*[82]*

1.11.4   The 1980s and the early 1990s were considered a radical 'wake-up call' for the Church to engage more fully in the socio-economic deprivations of British urban outer estates and cities. The Church of England's personnel, financial resources and ineffectiveness, continued to struggle to maintain the status quo. For outer urban territories, there appeared to be little hope of sustaining themselves. Maintaining the financial contributions to the central funds, dilapidating buildings, low numbers, and priests with no skills to engage in partnership with the secular agencies, vision or leadership skills, the peripheral urban territories did not have the expertise to engage with the economic resources available through Government regeneration.

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[80] Greg Smith, *Faith in the Voluntary Sector: A Common or Distinctive Experience of Religious Organisations? (*University of East London: Centre for Institutional Studies, 2004), <http://www.awqafsa.org.za/Library%20&%20Resources/Other%20Articles/NGO%20Faith %20Communities%20in%20the%20Volunteer%20Sector%20report.pdf>
(Accessed: 26 February 2007).
[81] J. Taylor, *After Secularism: British Governance and the Inner Cities*, (Exeter University, 01 April 2000).
[82] D. Finneron and A. Dinham, *Building on Faith: Faith Buildings in Urban Renewal,* (London: The Church Urban Fund, 2002).

1.11.5 How did urban parish churches survive between *Faith in the City*, the inauguration of a New Labour Government's commitment to urban regeneration, and *Faithful Cities*? The next chapter outlines the challenges of a struggling parish on the outskirts of an Essex town that was once vibrant with employment and new housing. The research begins with the historical context that gives the community its identity, and then evaluates a decade of silent witness prior to the research. During the transition into the new millennium, many factors were concerning the national Church. This included globalization, the apprehension about post-modern influences, the increase of individualism, plural religions, and the neglect of institutional religion, were all causing uncertainty in the Church. The parish of All Saints researched in the next chapter, presents a narrative of change, which it once engaged with, but lost its way between 1986 and 1997.

CHAPTER 2

PERIPHERAL URBAN TERRITORY: THE BOARDED BARNS ESTATE

2.1   Introduction

2.1.1   This chapter explores the struggles among the urban poor in a particular Anglican parish. An historic outline of the estate's identity, and the parish church of All Saints Chelmsford, in Essex, provides the context from which theology and understanding of the socio-economic impacts develops. It also outlines and identifies how the parish church responded to demographic and socio-economic changes over a significant period of the Boarded Barns estate's social history. A template of the social history, in relationship with the Church's emerging theology, brings into focus the Church's priority for appropriate strategic leadership that is prepared to learn from other disciplines, but also works in partnership with other agencies. Understanding the social context in which parishes are placed, was one of the recommendations of the *Faith in the City* report, which is why this chapter is crucial to understanding the parish church's failure to engage fully with its community between 1986 and 1997.[83]

2.1.2   The research in this chapter covers the period between the Second World War and 1986. As already outlined in the first chapter, the *Faith in the City* report, published in 1985, was a significant landmark for the Church of

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[83] *Faith in the City*, p. 361.

England's engagement with poverty in English urban areas. In 1986, the second incumbent of All Saints left his post coinciding with the publication of the *Faith in the City* report. It was during the vacancy between 1986 and 1997 that All Saints experienced a period of significant decline and became inward looking. With no leader-priest to bring the *Faith in the City* recommendations to the Parish Church Council, the congregation did not have the opportunity to engage with it. To what extent did the radical *Faith in the City* report impact on such peripheral urban parishes, particularly when they lacked the skill based and financial resources to engage as partners in regeneration?

2.1.3   Secondly, the chapter evaluates the parish church's responses to the new social changes from 1997, when the third incumbent priest was invited to lead the parish into the new millennium. In addition to these factors, it was significant that the Labour Government took office, offering a commitment to transform and sustain deprived communities in Britain. Developing the congregation, establishing morale and motivation, alongside engaging in partnership with the community, was a challenge and an opportunity. Chapter 3 will show how partnership with the Diocesan structures and resources, as well as the Deanery structure, is crucial for poor parish churches in urban areas. Chapter 8 will offer models from research done in America on developing congregations. Together these will show how the parish, with appropriate strategic leadership, was able to develop its understanding of the Church, ministry, and mission among the poor.

2.2   Historical Context

2.2.1   In 1199, the Bishop of London was granted a Royal Charter for Chelmsford to hold a market, which established it as a town. Since the 19th Century, Chelmsford Borough, which is located thirty-one miles northeast of London, has been an important centre of industry. It has played an important role in the economy of Essex and the region of East England. Covering 130.8 square miles, the borough consists of both urban and rural areas, of which the Boarded Barns estate is an urban council estate. In the early 1900s, the economic and agricultural conditions in Essex forced the farmers to sell their farms. The indigenous farmers struggled to keep their businesses. Scottish farmers, whose business included meat and dairy products, saw the opportunity to expand. Ambitious farmers from Scotland bought the land and farms, and moved their cattle to Essex to complement the agricultural industry. The immigrant farmers were frowned on and were contemptuously called cow-keepers by the Essex farmers, who were losing their businesses to the immigrant farmers from Scotland.[84] This is the first witness to inhospitality toward immigrant workers into the indigenous, white, working class, community.

2.2.2   The Boarded Barns estate, in North West Chelmsford, emerged from the first housing developments after the First World War. The Boarded Barns estate crosses the council wards of St Andrews to the West and All Saints to the East. The Council archives maps show that the land was originally farmland

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[84] Catalogue of the sale of farmland in Essex between 1917 and 1927, <http://seax.essexcc.gov.uk/all_results.asp?intSearchType=12&strPath=/MainMenu.asp> (Accessed: 02 January 2007).

between 1878 and 1890.[85] The name of the farmhouse was called the Boarded Barn Farmhouse. In 1917, before the end of the First World War, Frederick William Turpin bought it with 118 acres of land for £128.2.5d. There is no record that Mr Turpin was a Scottish immigrant farmer. The farmhouse was 'boarded-up' in the 1920s after being sold only a short time after Mr Turpin bought it. It is from this farm that the Boarded Barns claims its name. In 1963, a warden-controlled residence for the elderly was built on the south of the estate, where the farm once stood.

2.3   The Post World War Two Developments

2.3.1   After the Second World War the old industries of textiles, coal mining, motor manufacturers, chemicals, aircraft, and the building industries, replaced the iron and steel industries. Chelmsford became an administrative centre for new manufacturing industries, particularly electrical engineering. Three companies prospered in Chelmsford in the early 20th century. They were Hoffman (Ball Bearing factory), Crompton Parkinson (Electrical Engineering Works), and Marconi (Radio and Electronics). Along with Hoffman's being the first ball bearing factory in the United Kingdom in 1898, and being the home of Britvic soft drinks Company, Chelmsford was mainly credited as being the birthplace of radio. Guglielmo Marconi was the first person to send radio waves over a distance of several hundred metres from the Borough of Chelmsford.

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[85] The Deeds of Boarded Barns Farm and lands (128 a.), Chelmsford, Reference: D/DGe/T144, <http://seax.essexcc.gov.uk/result_details.asp?strPath=/AdvancedSearch.asp&intNoToDisplay =10&strOrderBy=RANK%20Desc&intOffSet=0&intThisRecordsOffSet=8>   (Accessed: 02 January 2007).

2.3.2   Many people moved to the estate after the Second World War. Others were born of these first generation immigrants, and the estate grew with the industries. There are still residents living on the estate with their historical roots dating back to the post Second World War period. Although there was housing development after the First World War, the main housing developments began immediately following the Second World War. A few residents, who returned from the war, still live on the estate and offer eyewitness accounts of the new houses that were built to expand the estate and meet the growing demands of immigrants moving to gain employment in the new industries. Some residents still live in the same family home that was formerly rented by their parents.

2.3.3   The Essex County Council Archives record a number of interviews conducted between 1930 and 1945, which show that the housing conditions during this period were of a high quality. Between the First and Second World Wars, the boom in marriages and births brought a demand for housing. As the need to house young families grew, the Government established a policy to build social tenancy housing to re-house those returning from the war and accommodate the boom in family life.[86] The Government's policy to provide new social housing meant that many men and women could afford to live on the estate because they were now employed in the thriving industries. In an interview with one resident, he recalls the memory of men and women riding their bicycles to and from work. In 1936, Mr Lamb remembers his parents moving from Durham to

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[86] Addison's Housing and Town Planning Act 1919 placed responsibility for the housing shortage firmly in the hands of the local authorities. There were specific plans made for housing after the war, and the target programme in March 1945 was to build 300,000 permanent houses by the end of the second year after VE Day.

Chelmsford for work. He followed his father into employment in the Marconi Electrical Engineering Company. The town was 'awash with bicycles and people walking to work.'[87] There was a long waiting list of new married people, who wanted the Council to accommodate them in the new housing estate. In those days, it was the place to live.[88]

2.3.4   Between the two World Wars, a new immigrant workforce moved to Chelmsford, unemployed people, who came from the North East Coast of England, Lancashire, Yorkshire, and South Wales. Because they suffered intense economic depression, Chelmsford, with its new industries, was the place to live and work. This changed the demography of the estate. This second significant immigrant population moved to the Boarded Barns estate, with an acceptance not afforded to the Scottish immigrants.

2.3.5   Mr Lamb is one of the oldest residents still living. His first recollection of the estate was of a 'remarkable place of cleanliness.' The residents' houses and gardens in Anderson and Langton Avenues, he says, were 'immaculately kept.' In 1948, Mr and Mrs Lamb moved from their parents' home to their own in Langton Avenue, after both living in his parents' home. Married couples living with parents are common stories among the older residents. Siblings, grown and married, continued to live in their parents' home until accommodation could be found, and often, children born of the next

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[87] Interview with Mr Lamb.
[88] Transcripts of interviews on housing, education and employment in Chelmsford between 1900 and 1945, Reference: T/Z378/1, <http://seax.essexcc.gov.uk/result_details.asp?strPath=/AdvancedSearch.asp&intNoToDispl ay=10&strOrderBy=RANK%20Desc&intOffSet=0&intThisRecordsOffSet=1> (Accessed: 02 January 2007).

generation would live in the same street as their parents.[89] Living together in close proximity, research suggests, 'strengthened the working class unity, and suspicion of strangers from other parts.'[90] Mrs Butcher, a ninety nine year old woman who attended All Saints church on the Boarded Barns estate, said in an interview that she remembered living with her husband's parents on the estate while they waited for accommodation to be available.[91] Two families living in one house, she claimed, were not uncommon as young couples waited for the new houses to be built.

2.3.6   Many young married couples considered themselves fortunate to become the first tenants of a newly built house on the estate. Mr Lamb was only seventeen when he moved to his house with his wife. They still live together, a short distance from the estate, in the parish of Chelmsford Cathedral. His witness, along with others interviewed for this research, substantiates that many people moved from the North East, the Midlands, and Wales, into towns and became industrial workers.

2.4   Further Depression

2.4.1   By 1951, the urgent need for more housing continued. During the 1950s, the Conservative Government needed to build more council houses. In 1953, the Housing Minister Harold Macmillan, declared a further 319,000 houses should be built across England. Chelmsford Council records verify that new

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[89] Eric Hopkins, *A Social History of the English Working Classes 1815-1945,* (London: Edward Arnold, 1979), pp. 201-205.

[90] Hopkins, *A Social History of the English Working Classes,* p. 202.

[91] Mrs Butcher died aged 101 years old on 09 December 2001, shortly after being interviewed for this thesis.

houses were built on the estate during this period. In 1956, old houses were renovated with new windows and paintwork. During the next two decades, numerous attempts were made by the local Council to repair, maintain, and address the dilapidation of the older houses. New street lighting was fitted in 1964, dwellings modified in 1979 and 1980 respectively. By the 1970s, further home improvements took place on selected houses, and more immigrants moved to the estate. However, those who could afford to move made an exodus to escape the decline into poverty that characterised the estate and the businesses started to make the workforce redundant. [92]

2.4.2   The roots and developments of the Boarded Barns estate gave the community its name and identity. A number of historical events shaped and formed its identity. From the agricultural developments, along with the relatively short ownership of the farmland by the first farmer in 1910, to the immigrant Scottish farmers, each era contributed to the changing scene of the estate.[93] With the new movement of immigrants to the estate after the First and Second World Wars, the high levels of unemployment in the North East, the Midlands, and South Wales, the Government needed to respond with house building programmes. These were contributory factors to the evolving demography of the estate as it is today. Those who were interviewed for this research project speak in nostalgic terms about the estate not 'being like it is today. It was much more neighbourly and clean. Everyone looked after their property.' This leads into how the new

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[92] County Council Housing Department Record CBC Terriers Reference: Asset Register record CA 43-63 inclusive.

[93] P. Horn, *The Changing Countryside: In Victorian and Edwardian England and Wales*, (London: The Althorne Press, 1984), p. 61.

generation of residents describe the estate, and how they live daily with the realities of poverty.

2.5   A New Generation of Poverty and Decline

2.5.1   Yet another economic crisis hit Britain that threw workers into unemployment. In the 1960s the economy crashed. The rise of unemployment had a significant impact on the Boarded Barns community. Middle-aged men and women were made redundant by the Chelmsford industries. A young mother, wife, and member of All Saints congregation shared her story about moving to the estate prior to the economic crisis. Mr and Mrs Saunders moved from the East End of London so that her husband could be employed at Crompton Parkinson. When Crompton made their staff redundant and closed the factory, they decided to remain on the estate, like so many others, because their children were 'settled in the schools.' Her husband never worked from the age of fifty-two. Unlike previous generations, their children left the neighbourhood to form their own families. Mrs Saunders has two jobs to pay the bills since her husband died in 2002. Some council residents moved to the East end of London seeking employment in Ford Car Company in Dagenham. Some left Chelmsford because they became dissatisfied with the housing dilapidation and failing schools. Scores of residents were made unemployed and poverty struck the estate, with the vast majority unable to afford to move.

2.5.2   Between 1979 and the late 1980s, those residents who could, responded to the Conservative Government initiative inviting tenants to buy their homes. The few financially secure tenants purchased their homes, some with their

redundancy package from Compton and Hoffman, while others grew increasingly dependent on welfare benefits. The estate became tenure for young households and older people. By the 1990s, the estate had the reputation of being a 'bad estate.'

2.5.3   Marconi was the only company of the three main companies to survive at a reduced level of employment and production. In 2001, unemployment in Chelmsford further increased. Marconi, the troubled telecoms equipment maker, announced 1,000 job cuts. By 2002, Marconi's electronics company made more workers redundant when the electronics industry further diminished. The company shed half its workforce in two years to just 8,000.[94] In spite of the economic and employment decline, there were no indicators that the New Labour Government would provide funds for this peripheral, urban, and deprived neighbourhood. With an ageing population and an increasing low level of educational and skilled ability of the young, the estate plummeting further into poverty. High unemployment, low achieving schools, vandalism, crime, lone parents, and decaying housing, now characterised the estate. These factors were further exacerbated by the influx of what was described as 'problem families,' a third significant immigration of the stranger, who like the Scottish farmers, were not welcomed with hospitality.

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[94] Mark Milner and David Gow, 'Redundancy Looms for 1,000 Marconi Workers,' *The Guardian*, Friday August 9, 2002,
<http://www.guardian.co.uk/recession/story/0,,771653,00.html > (Accessed: 29 January 2007).

2.6   The New Immigrants

2.6.1   A council policy initiative was established to move residents to one location
         if they were in arrears with their housing rental payments. Non-paying
         tenants across the council borough were moved to the Board Barns estate.[95]
         Mr Willshire, when he was on the Council Housing Committee, said that it
         was council policy to move the problem families to the Boarded Barns estate.
         The new residents were largely lone parents on income support, who had
         children with low educational attainment. These immigrants were not
         welcome by the first and second-generation residents. Mr Willshire was not
         alone in his perceptions of the estate's characterisation. As Chair of the
         Council Housing Department, he agreed that moving problem families to
         the estate, containing them in one area, was an acceptable council policy.
         However, they were not welcome residents.

2.6.2   The council strategy described by Mr Willshire, and the characterisation by
         the media and older generation, meant that the estate's reputation and
         image was very negative. Fear was generated among the elderly, the local
         shops put metal, caged shutters over the shop-fronts, and vandalism to the
         church was a frequent occurrence. This meant it was difficult for the Diocese
         to place a priest as incumbent of All Saints, contributing to the
         congregation's failure and inability to engage with the changing
         neighbourhood. The new immigrants were not welcome in the same way
         that the Scottish farmers were unwelcome, albeit for different reasons. The
         council policies caused suspicion and mistrust by residents at the Residents'

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[95] Councillor Willshire, in an interview, claimed that the council moved residents who were
considered 'problem payers' into one locality.

Association meetings between the police and local Council departments. The council and police were blamed for the immigration, and 'dumping people' that were not welcome on 'their estate.'

2.6.3   This does not excuse All Saints church collusion with the unacceptable characterisation of and prejudice against the 'problem families.' Their distinct lack of engagement with the neighbourhood realities of the marginalised residents was contrary to the Gospel imperative to serve the poor and marginalised. All Saints, as a potential place of hospitality for the outcast and marginalised, failed to engage fully with the local conflicts, or the new immigrant residents, as it did in the past. The new residents were alienated through the hostility presented at the Residents' Association rather than welcomed with hospitality.

2.6.4   In 1999, in an attempt for the church to engage and accommodate reconciliation between the council, police, and neighbourhood, the vicar and wardens agreed to host a public meeting about lack of police presence and youth nuisance caused by the new residents. In solidarity with some neighbours and young people, the vicar refused to attend, because the police and council excluded the immigrant youth and residents, on the basis that they were 'not home owners.' This was a grave injustice that blocked a route for the marginalised to defend themselves and bring a fragmented community together. Alongside this, the congregation, when their silence was challenged, informed their priest that it was 'nothing to do with them. We are just here to worship and pray.' The Gospel imperative to welcome

and be a host community to the stranger was dismissed without reason by the congregation.[96]

2.7   **The Church's Response to Poverty and Immigrants**

2.7.1   The analysis of the Boarded Barns so far, show the social and economic factors that motivated immigrants toward Chelmsford to either purchase farmland, gain employment or move in as problem tenants. The first major immigrant population moved to Essex by choice. The immigrant workforce moved through necessity for employment, and the problem families through disempowerment. The Cathedral Church of Chelmsford responded to the social changes of the Boarded Barns estate as a missionary endeavour. After the Second World War, Chelmsford Cathedral Chapter responded because the new housing developments and immigration workers were situated in its parish. After two years of meeting in an upper room of a Public House on the edge of the estate, Chelmsford Cathedral responded by establishing a Christian presence through the provision of a purpose built church. Messrs Hawkes and Son built the church behind the New Barn Public House on King's Road for just £1,633.

2.7.2   In 1929, All Saints church, in the district of the Cathedral parish, was completed on the King's Road. The Boarded Barns was classed as a missionary opportunity by Chelmsford Cathedral. On 02 October 1929, the Bishop of Chelmsford dedicated the mission church. It was intended to be a temporary, multi-purpose church building to serve the community. By 27

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[96] Arthur Sutherland, *I Was a Stranger: A Christian Theology of Hospitality*, (Nashville: Abingdon Press, 2006), pp. 23-24.

November 1930, independence was granted by a neighbouring parish church, the Ascension, which was a daughter church of the Cathedral, as a new district of the Cathedral. The priest of the Ascension was given the pastoral care of the new mission church of All Saints, as part of its district. Between 1930 and 1962, there were no further developments, and the Cathedral mission church quietly did the work of serving the neighbourhood, under the leadership of the parish priest of the Ascension, by using the building for community groups and events.

2.7.3   On 02 October 1962, the boundaries of All Saints church were extended to include the Woodhall and Melbourne housing developments, which were extended through further building projects on the estate. The work for the Cathedral and the Ascension staff became too demanding. Therefore, in 1966 the Cathedral employed a full time curate to serve in All Saints church and the Boarded Barns estate. Between 1966 and 1969, the Reverend Ernie Stroud served as the curate in charge, becoming the first incumbent vicar of All Saints parish in 1969. This was a momentous occasion for the congregation. Many people who still worship at All Saints remember the induction and the valued ministry of the Reverend Stroud. This was a memorable period of stability, and the foundations of a faithful Christian, worshipping community, founded in the Anglican Catholic tradition.

2.7.4   One of the longest serving members of All Saints and Ascension Churches for sixty years told how he started attending All Saints. Mr Passfield lived on the estate between 1927 and 1939. He said that over one hundred and fifty people attended the Sunday morning services during Reverend Stroud's incumbency. All Saints parish registers, between 1972 and 1975, bear witness

to Mr Passfield's account of attendance at All Saints. For example, there was an average of 120 people at Easter Day services.[97] He said 'that's where life started for me on the new estate.' After a period away at war, he returned and met his wife during a visit he carried out for the vicar of the Ascension district Church. He was invited by the vicar to visit his future wife's sister, who wanted her child baptised. After a short period, they married and remained on the estate. Mr Passfield applied for a new house on Langton Avenue. They lived there until the council moved him to one of the 288 new houses in 1999. Mr Passfield is another living resident who was willing to be interviewed for this research. Like Mr Lamb, he is one of the first generation residents, and a useful historical resource, about not only the context, but also the church.

2.8   The Recession of Sustained Growth

2.8.1   Between 1966 and 1975, under the ministry of the Reverend Ernie Stroud, All Saints church experienced considerable numerical growth. The establishment of youth organisations, Scout groups, Brownies and Guides, were accommodated in the purpose built church, which offered a community meeting space for young families. Reverend Stroud established monthly parade services for the organisations and their parents, which were well attended. Reverend Stroud trained in the Anglican Catholic Tradition and he would often be seen visiting church members in his cassock, encouraging them to attend social events and worship. In 1996, there were fifteen people on the Parochil Church Council. Eight members were long

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[97] All Saints Parish Register Number One between 1967 and 1976.

standing members who first attended All Saints because their sons were in the Scout organisation set up by Ernie Stroud. Although their children no longer attend church, the parents decided to stay to support the mission of All Saints. They consider themselves 'recruits of Fr Stroud's evangelism.'

2.8.2   In 1967, Reverend Stroud saw the need for further missionary work to extend to a new housing development on the Woodhall Estate, which was in the north of the parish. The Cathedral Chapter employed the Reverend Stroud for the primary reason to engage in mission, and he saw his task to be the priest for the whole parish, and not just the Boarded Barns.[98] Woodhall estate is also a community in the parish with high levels of deprivation. Ernie Stroud's vision for a Christian presence on the new estate resulted in the PCC building another mission church on Woodhall Estate. The new church of Saint Michael and All Angels served the emerging community, based on the model of All Saints, which was to provide a place for young families and youth organisations. Reverend Stroud negotiated with the Diocesan Board of Finance to purchase land on Woodhall. During the negotiations, he mobilised the church community to raise the funds to build St Michael and All Angels, which they achieved.

2.8.3   In 1969, Reverend Stroud submitted a further application to the Council for another Church building and vicarage to be built on the present King's Road site, on adjacent land to the original purpose built temporary church that was built by the Cathedral. The Diocesan Board of Finance, Bishop Welch, the Bishop of Bradwell, and the council-planning department, granted

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[98] The Venerable Ernie Stroud was interviewed 10 October 2000. He is now the retired Archdeacon of Southend, and continues to take an interest in All Saints parish.

permission. In 1971, the work was completed by Lanners' Building Company, Wakefield.[99] A dedication service was held on the feast of Holy Cross 14 September 1969, to lay the foundation stone of the new All Saints Church, on King's Road.[100] The old church building was nominated as the church hall to be used for community groups and events.

2.8.4   In 1976, the Reverend Michael Fox replaced Reverend Stroud as the incumbent of All Saints. He served the parish until 1988. There was little evidence of sustained growth or congregational development during his leadership, although he was also a popular and well-known priest to both the community and the congregation. He inherited a successful and vibrant parish church that was engaged in the community through its work with young families and youth organisations. Curates were placed in the parish because it was a context for good training to equip them for ministry. Sometimes, there were as many as three curates working in the parish. However, the groundbreaking 1985 *Faith in the City* report did not appear to have any impact on the PCC or congregation. There are no discussions recorded in the PCC minutes between 1986 and 1988.

2.8.5   By the end of the Reverend Fox's incumbency the Church Warden, Margaret Morley claimed that there were already signs of decline. Reverend Fox did not build on Reverend Shroud's legacy. Children who attended the youth organisations grew up and parents were not sending their children to the

[99] Contract for erecting a new church building: Reference D/P 607/6/1, <http://seax.essexcc.gov.uk/result_details.asp?strPath=/MainMenu.asp&intNoToDisplay=10 &strOrderBy=RANK%20Desc&intOffSet=20&intThisRecordsOffSet=27> (Accessed: 02 January 2007).
[100] The foundation stone was laid by a former Church Warden, Mr Butcher, the husband of Mrs Enid Butcher who contributed to this research.

youth organisations. Eventually, in 2000, the last of the youth organisations, the Scout group, closed. There was no longer a need for the organisations, and recruitment of new leaders was not successful to lead the work. Some families moved away from the neighbourhood, leaving All Saints numbers depleted even further. New technology and the growth in child poverty meant that children's interests were moving away from militaristic style, uniform and disciplined youth organisations.

2.8.6   It has become clear from the research, that All Saints church explored new missionary directions during the estate's conception and during later housing developments. However, between 1988 and 1996, the parish experienced a serious leadership crisis and continuous numerical and financial decline. It was difficult for the Bishop of Bradwell to recruit a parish priest who wanted to serve an outer urban area like All Saints and the Boarded Barns estate. Three priests served short periods as priest in charge, but there were long periods of interregna, which left an ill-equipped laity to lead the congregation, and manage the buildings and finance. The congregations fell into further decline. Lack of confidence, declining congregation, lack of financial provision, changes in the neighbourhood, increasing crime and declining standards in the schools, all presented new challenges. The *Faith in the City* report and a new focus on developing collaborative ministry between laity and clergy were not developed in the parish, leaving the congregation of All Saints feeling abandoned and a failure.

2.8.7   Abandonment and failure are part of the human conditions that Christ faced from the Cross. The sense of failure that the political liberation of God's

people was not achieved, at least as understood by the Jewish expectations of anyone who claimed to be the Messiah, alongside the sense of God abandoning him in his hour of need, presents human failure. The pertinent question at this crucial point of human endeavour, when did Jesus most completely and effectively live out the love of God for his people, if it was not in those moments of human abandonment and failure as well as in resurrection.[101] It was at the place of absolute poverty, failure, weakness, and despair that the word of life was spoken. The imprisonment of Jesus provoked the dissolution and dispersal of the disciples' community (Mark 14: 27; Matthew 26:31).

2.8.8.   After the failure of Christ, the disillusioned followers return to the place of comfort and familiarity in Galilee. As Bonhoeffer wrote of the Christian life, 'Jesus does not call us to a new religion. Jesus calls us to life, to participate in the weakness of God in the world.'[102] This theological exploration of failure and weakness is significant in understanding the marginalised communities and churches like All Saints and the Boarded Barns, as a failing church and community. Failure, as tragedy, is a theme explored further in the conclusion, as a relevant theme for the Boarded Barns and All Saints, but also for the second context explored in this thesis, Sheffield Cathedral The Archer Project (section 8.2). One of the first tasks to restore a clear direction in All Saints was to research the context, as recommended by the *Faith in the City* report, and set a clear strategic direction, which would engage in partnership with the schools on the estate, and other agencies that worked

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[101] David Rhodes, *Faith in Dark Places*, (London: Triangle, 1996), p. 68.
[102] Dietrich Bonhoeffer, *Letters and Papers from Prison*, (New York: Macmillan, 1953), pp. 347-349.

for the estate's transformation. A timely report assisted the new priest to generate engagement between All Saints parish as a peripheral territory that lacked resources, with *Faith in the City.*

2.8.9   Ten years after the *Faith in the City* report, the Bishops' Advisory Group on Urban Priority Areas (BAGUPA), published a timely report that evaluated the impacts and differences *Faith in the City* made to the Church and the nation.[103] This opportune evaluation emerged at a time when All Saints church was looking for a new priest, vision, and leadership. BAGUPA brought together the findings of a number of surveys relating to the issues of health, education, crime, unemployment, and housing.[104] Despite numerous programmes and projects by national and local Government, the private sector and voluntary bodies, including the Church, the report claimed that urban deprivation was worse than it was ten years previously. The report revealed statistics that the Diocese of Chelmsford had 361 parishes, of which 47 were urban priority areas. It also showed that the overall deprivation level in the Chelmsford Diocese was 13.58%.[105]

2.8.10   All Saints no longer had the resources, vision, leadership, or tools to sustain its life and evaluate its relevance and contribution to the local community. Parish churches like All Saints need to face serious practical and theological questions, as they did to survive the neighbourhood developments in the past. All Saints had the advantage of new statistical data, insights, and experience to draw on as it evaluated where to focus in the future. A new

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[103] *Staying in the City.*
[104] *Staying in the City,* pp, 1-32.
[105] *Staying in the City,* pp, 126-127.

leadership focus was required if All Saints was to regain a relevance and commitment to serve the community. Could *Faith in the City* still contribute to the missionary endeavours of such a declining parish church?

2.8.11   By 1996, All Saints church was in steady decline and struggling with inadequate resources. The Bishop of Bradwell, Laurie Green, eventually recruited a priest to develop a vision and strategy to lead All Saints into the new millennium. The task for the new leader, after almost a decade of neglect and decline, was to re-build trust in both the church and the community. Bishop Green's commitment to Urban Priority areas is well documented.[106] His commitment to All Saints was to provide a leadership resource in the poorest urban contexts. Establishing trust and contributing a visionary leadership would be paramount for the survival of All Saints.[107] He appreciated this was a difficult parish to lead into the millennium, but with the right direction and leadership on community partnerships as mission, All Saints could become a partner in transforming community.

2.9   The Missionary Focus

2.9.1   A number of key recommendations from the *Faith in the City* report were pertinent to these conditions of All Saints parish and the Boarded Barns estate. Firstly, *Faith in the City* recommended that parishes conduct an audit

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[106] Bishop Green is a member of the Bishops' Urban Panel and written on urban poverty, the church and mission. Green, *Urban Ministry and the Kingdom of God*.

[107] Samuel Wells, a parish priest in St Mark's church Newham, Cambridge, has written forcibly about the need for local churches to engage fully in the community and regeneration programmes. He claims this is the new mission ground for the Church. Samuel Wells, *Community-Led Regeneration and the Local Church,* (Cambridge: Grove Books Limited, 2003).

to evaluate the contextual situation.[108] An audit provided data for the new priest and Parochial Church Council to understand the neighbourhood and to lead strategically the declining and inward looking church. The Bishop and new priest understood there was also a task to engage in a theological pursuit, alongside teaching and encouraging a declining congregation for mission. There was a theological endeavour, rooted in struggle and justice for the poor, to understand what All Saints place and contributions could be in the neighbourhood as a co-worker or partner. The audit would facilitate that process.

2.9.2   In line with this recommendation, and Bishop Green's commitment to provide leadership for All Saints and the Boarded Barns estate, the first task of the new priest was to conduct an audit of the local and church contexts. The Commission encouraged parishes to engage in a systematic evaluation to develop their life and mission:

> As an aid to this we have prepared a suggested outline for an 'Audit for the Local Church' for adoption at parish level. We *recommend* its further development and use. Such an audit should not be viewed as another form to be filled in, but a means of enabling local churches to undertake, in a fairly consistent way, an outward-looking review of the needs of their area and the role of the church in responding to those needs. [109]

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[108] *Faith in the City*, pp. 367-372
[109] *Faith in the City*, pp. 91-92.

2.9.3   The changes in the neighbourhood provided a valuable opportunity for All Saints to replace an ostrich mentality with theological investigation and strategic and practical action. However, this meant a radical change from the inherited model of Catholicity adopted by Reverend Stroud. According to interviews held among seventy members of All Saints Church, Reverend Stroud's model of the ordained ministry was that authority to lead the Church rested with those who were ordained, rather than those who were baptised. The relationships between the ministry of the whole people of God, and the ordained ministry joined in service of God's activity in the world, 'has proved difficult for the Church to maintain.'[110] As Robin Greenwood observed:

> With unexpected glorious exceptions, it is still the case that the majority of parishes regard the presence of a priest, preferably male and stipendiary, to be the major requirement and resource for the Church to flourish and engage in its work.[111]

2.9.4   Conversations with members of the congregation revealed stories of the 'pre-existing interpretative framework,' of the Stroud era.[112] The memories and experiences of the congregation justified their entrenched position against the influences of cultural and social changes. In effect, ministry and mission belonged only to the ordained clergy and not to the whole people of God through baptism. The challenge for the new priest was to move the

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[110] The Advisory Council for the Church's Ministry, *Occasional Paper 22. Education for the Church's Ministry: The Report of the Working Party on Assessment*, (London: ACCM, 1987).
[111] Greenwood, *Transforming Priesthood*. p. 49.
[112] Penny Edgell Becker, *Congregations in Conflict: Cultural Models of Local Religious Life*, (Cambridge: Cambridge University Press, 1999), p. 3.

congregation from the Stroud model, to a model of inclusivity, leadership responsibility, and a ministry that is shared by the Body of Christ, and not the clergy alone.

2.9.5 The recommendations of *Faith in the City* also assisted All Saints to focus on a different model of ministry. There was a need to focus and engage more fully in the context of the Boarded Barns community and understand its issues, struggles, and celebrations. This could be established through partnerships within the congregation that encouraged shared ministry and vision of the whole people of God, as well as partnerships with local organisations and institutions, primarily the schools. The recommendations of *Faith in the City* also encouraged Bishops, through the Diocesan structures, to equip its leaders through adequate training and support, to contribute to the context they serve and to engage in adequate data recording at both parish and Diocesan levels.[113] As recommended by the report, the parish conducted an audit of the context as the first stage to plan for mission.[114] In addition, there was a need to formulate and build partnerships between multiple agencies in the parish, in the case of All Saints, primarily with the schools.[115] These principles challenged the parishes and Dioceses to a greater cohesion and use of resources to 'establish and sustain community work.'[116] The relationships between the parishes, deaneries, and Diocese, are also important to develop partnerships that share resources and a common vision to proclaim the Gospel afresh to a new generation. The *Faith in the City* Commission recommendations to the Church advised Diocese to:

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[113] *Faith in the City*, Sections 5.16 and 5.35, pp. 84-92.
[114] *Faith in the City*, Section 5.37, pp. 91-92.
[115] *Faith in the City*, Section 8.76, pp. 185-187.
[116] *Faith in the City*, Section 12.48, pp. 287-290.

Review the deployment of their clergy to ensure that UPA parishes receive a fair share of priests and that particular attention should be paid to parishes on large outer estates.[117]

2.9.6   To establish a new vision for All Saints required accurate statistical data, maps, and stories of the local people. The audit offered information about the key priorities and future mission of the congregation. This presented information for a clear strategy, even with its depleted resources. The new challenges to establish a new strategy meant an honest examination of the human and financial resources available to All Saints, because the large housing estates in the 'inner ring or on the fringe of the cities, present the most pressing urban problem.'[118] It was clear that by July 1996, when the new priest was inducted, the PCC and congregation of All Saints had not grasped these recommendations made by *Faith in the City*, to facilitate mission and ministry in a deprived, peripheral and urban area.

2.9.7   The audit proved to be a useful, non-threatening tool, which highlighted the need for All Saints to revise its traditional attitudes to priesthood, and modes of lay ministry. It also highlighted the need for All Saints to be a partner in working for the benefit of the neighbourhood and not just for itself. This task demanded new skills in management and strategic development to reverse the trends of internal shrinkage and a cleavage between the Church, and the changed demography of the estate. In April 1998, at the Parochial Annual Meeting, the new priest outlined the key

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[117] *Faith in the City*, p. 91.
[118] *Faith in the City*, p. 176.

directional areas of focus for the parish.[119] They were, establishing and maintaining daily prayer and sacramental worship; empowering the laity through Baptism to lead in pastoral care of the bereaved, finance, and worship. This was done through the establishing of key focus groups. The focus included a systematic faith development and teaching programme for the faithful and serving the local community through the housing development committees, and engaging with the schools through governance and volunteering. [120]

2.9.8   There were also difficult decisions to be made about St Michael's and All Angels' building, removing ineffective members holding office and, setting an annual budget and financial strategy, while remaining sensitive to the historical roots of the parish church. This meant cherished positions of the ministry and mission of the church during the 1960s and 1970s were embedded in the church community. The old model of working needed to be challenged, and eventually abandoned as an inappropriate model of mission at the turn of the century. The congregation was suspicious of opening itself to the cultural changes and influences of the community. The people feared losing cherished traditions and memories. Nagle, writing about the limitations of Liberation theology, made the accusation of Liberation theology not taking care to take into account the rituals and religious practices of the Roman Catholic congregations.[121] This was a cautious warning of the need to re-establish daily gathering for prayer, sacrament, and praise. In order to lead the congregation to a new paradigm

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[119] All Saints Annual Parochial Church meeting minutes, 29 April 1998.
[120] The Reverend Paul Shackerley, *Chair Report of the Annual Parochial Church Council 1998*.
[121] Robin Nagle, *Charming the Virgin: The Broken Promise of Liberation Theology in Brazil*, (New York and London: Routledge, 1997).

of ministry and leadership, the religious practices of daily prayer and Eucharist was understood to be a fundamental activity for the worshipping community. Therefore, the new priest needed to ensure an outward looking mission agenda was embraced by the life of prayer and sacramental worship.

2.10 Hindrance to Mission

2.10.1 The *Faith in the City* Commission also recognised the immense financial burden on Urban Priority Area (UPA) congregations. In 1984, the Commission's survey of four hundred priests identified one in five UPA parishes as unable to meet their financial quota payment to the Diocese.[122] BAGUPA's research also showed that the average direct giving to parishes by individuals who attended UPA churches was £3.07 per week, compared with the average o £3.35 per week in the non-UPA parishes.[123] Therefore, they called for a partnership and support between the richer and poorer parishes.[124]

2.10.2 In 2006, the Archbishops' working group, set up to identify achievable ways in which financial and other resources of the Church of England might best be deployed, suggested that it was not a 'lack of money which causes the Church to struggle to fulfil its mission task, but rather a poverty of vision.'[125] The experiences from All Saints suggest that it was both the lack of financial

[122] *Faith in the City*, p. 157.
[123] *Staying in the City*, p. 132.
[124] *Staying in the City*, p. 132.
[125] The Final Report of the Resourcing Mission Group established by the Archbishops, *Resourcing Mission for a 21st century Church,*(London: Church House Publishing, 2006), p. 25.

resources and vision, rather than just the lack of vision. In urging parishes to think beyond annual budgets, to a five or ten year vision and budget, it rightly proposed that greater financial planning was necessary. Then, parishes would be able to review how to meet new opportunities.[126] Although *Resourcing Mission* was published in 2006, in 1997 All Saints grew to understand the importance of adequate budgeting and collaborating with the laity to establish a new vision based on partnerships and dialogue, rather than just focusing on the failing buildings, human resources and lack of finance. Nonetheless, the key to developing strategy and mission is ultimately dependant on increasing giving of existing members and increasing membership through mission.

2.10.3 The effects of inflation, decline in membership and financial giving and rising costs, meant that financial constraints remained the dominant mindset of the PCC and congregation for considerable time. These factors fed into their sense of failure and inadequacy. Indeed, it is doubtful if this concern fully gave way to the focus of mission. Giving thoughtfully is a subject addressed with increasing honesty and earnestness throughout the Dioceses. Many Dioceses employ full-time Stewardship Advisors. Yet, there is a residual resistance within Church of England congregations to contribute financially and proportionately. Therefore, finance continues to be a significant constraint in strategic planning for mission. In the short term, the outlook was not good for All Saints. *Resourcing Mission* identified the resources available from richer parishes.[127] There is a potential for greater generosity by richer parishes toward supporting the poorer parishes. 'If the

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[126] *Resourcing Mission for a 21st century Church,* p. 28.
[127] *Resourcing Mission for a 21st century Church,* p. 28.

Church as a whole is to strengthen its witness to the whole nation,' the report claimed, 'it relies on its richer parts supporting the poorer.' [128]

2.10.4 Understandably, between 1988 and 1996, All Saints finances depleted when the membership depleted. All Saints was considered the most socially deprived area and struggling church in the Deanery. Therefore, from 1997, in discussion with the Area Dean of the North Chelmsford Deanery of eighteen parishes, the priest invited the richer parishes to consider supporting the parish of All Saints for a minimum of three years. After one meeting with the richer parish of All Saints in Springfield, their PCC decided to contribute £1,000 toward All Saints £9,000 Diocesan quota. Even though this supported and encouraged All Saints, the priest continued to challenge All Saints PCC to establish a longer-term financial strategy to address the declining finances of All Saints, which had increasingly diminished between 1986 and 1996. After the Archdeacon of Southend expressed concern that All Saints should do more to contribute to the Diocesan quota, the Archdeacon recommended the Anglican Stewardship Association (ASA) as a reliable resource that could assist All Saints in developing its financial commitment. To this end, in September 2000, the vicar invited the ASA to evaluate the finances and work with the PCC and congregation to secure its finances and set a realistic and achievable budget.

2.10.5 An ASA consultant established good relationships and embarked on a 'Full Measure Project' in the parish, with positive results. Under the consultancy of ASA, a working party was recruited to plan and implement a programme

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[128] *Resourcing Mission for a 21st century Church,* p. 28.

of stewardship and pastoral care, which was led by the laity, one of the first major lay led projects the parish ever witnessed. All members on the electoral roll were visited every six months. By the end of 2002, the ASA, through the 'Full Measure Project,' increased the stewardship of the parish by 40%. However, between 2000 and 2002, the Diocesan quota increased from £9,000 per annum to £16,000 per annum.

2.10.6　Although the parish was unable to pay the quota in full, by 2000 it increased its ability by increasing payment from 40% to 80%. The Church Warden of All Saints said, 'we never thought it possible. We have combined stewardship with pastoral care. While we are still financially struggling, we are more able to pay our way. And, we are free of St Michael and All Angels, which was draining our resources.' In 1997, St Michael's and All Angels church continued to be a financial burden on the PCC and congregation. A radical decision was needed to address the problem of another fatigued and decaying building that drained the financial resource, and contributed to the sense of failure.

2.10.7　With the 40% increase of income and the closure of the daughter church of St Michael's and All Angels, All Saints began to gain confidence from its sense of failure and began to take leadership responsibility. It began to change focus from a theology of failure to meet its financial commitments, from an inability to repair old buildings to the PCC looking outward to the local community. It developed a teaching and faith development programme and gained a greater sense of cohesion.

2.10.8   In 2000, the congregation made a significant change from fragmentation and failure to a sense of unity, direction, and hope, when it went on a pilgrimage to Palestine and Israel. The significance of the movement from a theology of failure and cross to hope will be further developed in the final chapter. Church of England parishes experience decline, lack of relevance in its neighbourhood, increasing financial burdens, and a sense of failure. These images present a message of fragmentation, lack of hope and no sense of identity to onlookers. Failing parishes did not engage in partnership with the community agencies to serve the community, due to lack of resources, and so their mission was impaired.

2.10.9   A report by the Board of Education, *Investors in People in the Church*, suggests that many Dioceses have 'been undertaking a wave or reviews during the 1990s, all in response to exactly the same internal factors, poor communication, top-heavy structures; and external factors, declining numbers and finance.'[129] All Saints certainly experienced this in part, and it is not the only Church of England parish to experience them. Clergy and laity often become cynical about the latest bright idea from the Diocese, and the polarization between 'us' and 'them' is exacerbated.'[130]

2.10.10   *Investors in People in the Church* acknowledged significant changes were needed to the structures of the Church of England to reverse trends. Dioceses tried to address the problem of the confusions about who was responsible for supporting and resourcing clergy and parishes. This has often led to a

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[129] The Report of the Board of Education Task Group, *Investors in People in the Church: The Introduction of the Investors Standard in Dioceses, Parishes, and Cathedrals*, (London: Church House Publishing, 1999), p. 2.
[130] *Investors in People in the Church*, p. 51.

need for structural changes, such as the devolution of some power from Dioceses to deaneries or the restructuring of boards and councils, 'the rationale behind these developments has been to improve the effectiveness and efficiency of the Church and to be led by the demands of ministry and mission and not by finance.'[131] It also reports that clergy, particularly in urban parishes, experience the problems of ministry deriving from the need to run a 'profitable local church,' rather than a failing church.[132] The report acknowledges that due to 'the problem of historic and obsolete buildings, poor systems of support, higher expectation of lay people, higher maintenance costs with pressure on incomes, and steadily increasing parish share,' clergy are under increasing pressure to be strategic leaders, rather than managers, and theological researchers.[133]

2.10.11 *Investors in People* suggest that if the Church of England is to be more than a set of local, largely independent congregations. It has to address organisational issues. It will then:

> have to do some joined-up thinking about the
> interrelationships and interdependence of the Church
> at its different levels – parish, Deanery, Cathedral,
> Diocese, national and global. Because of the demands
> of mission as well as resources for mission, parishes
> can no longer afford to think of the Diocese as
> 'them.'[134]

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[131] *Investors in People in the Church,* p. 59.
[132] *Investors in People in the Church,* p. 50.
[133] *Investors in People in the Church,* pp. 55-56.
[134] *Investors in People in the Church,* p. 56.

A congregation, or federations of congregations, is a body of people. They gather for worship, activities, mission, and for the education and faith development of its members. The basic unit of the Church of England, however, is not the Diocese. Without the Diocese and without a bishop, congregations could still exist. Nevertheless, without congregations there would be no Diocese and no Bishop. [135] Therefore, one of the key tasks for the parish of All Saints was to promote to the congregation that the Diocese was a resource, rather than an encumbrance to ministry and mission on the ground.

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[135] Malcolm Torry, *Managing God's Business: Religious and Faith-Based Organisations and their Management,* (Aldershot: Ashgate, 2005), pp. 74-92.

CHAPTER 3

DIOCESAN AND PARISH PARTNERSHIPS

3.1   Introduction

3.1.1   This chapter illustrates how All Saints urban church, as a failing parish, engaged in partnerships with the Diocese of Chelmsford to facilitate change and address failure and place it in a theological framework of failure and transformation. What it also demonstrates are the tensions that often occur between parishes and Dioceses when parishes are pressured to re-orientate as an organisation, yet remain faithful to the spiritual, sacramental, and theological principles of what it means to be the Church at a local level. Some people were unable to re-orientate or join the new ways of working in partnership. Those who joined the new partnerships and leadership models were able to move forward and become committed to developing and changing.[136]

3.1.2   *Investors in People and the Church* reported that the changing demands and expectations on parishes and clergy place an immense pressure on clergy to succeed in parishes, rather than fail.[137] Clergy are 'under such pressures, Diocesan Bishops' strategies can seem a hindrance,' rather than a support, creating cynicism and weariness.[138] Clergy and laity become cynical about the latest bright idea from the Diocese and the polarization between 'us' and

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[136] Torry, *Managing God's Business*, p. 108.
[137] *Investors in People in the Church.*
[138] I*nvestors in People in the Church*, p. 51.

'them' is exacerbated.'[139] Such cynicism was expressed at an All Saint' PCC meeting.

3.1.3   Prior to the Bishop of Chelmsford's Millennium Charge to the Diocese, every Parochial Church Council was invited to complete a thirty-six page questionnaire, which was returned for analysis by the Diocese. When this was presented to All Saints PCC, the Secretary noted that, 'this was another bureaucratic and expensive exercise to justify the salaries of the hierarchy of the Diocese, which parishes have to pick up the bill through payment of the Diocesan quota.' Yet, it is necessary for parishes, and indeed Dioceses, to formulate strategy and mission statements, based on their observations of the changes in environments and internal resources. Cynicism prevented the PCC from seeing the value of gathering data for the wider mission of the Church, rather than being driven by economic factors.

3.1.4   The tensions between parishes and Diocese presented the Bishops, Archdeacons, and Diocesan staff as the villains of the Church. This is symptomatic of the complexity of the organisation functioning at different levels. If the language of 'community' and 'family' protest against the deadening features of bureaucracy and management, then the Church of England will need to address these tensions from the ground. This is an ongoing challenge for struggling and failing parishes.

3.1.5   This is a significant contribution that is not always welcomed by parish priest and congregations who already have limited resources to maintain the

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[139] *Investors in People in the Church*, p. 51.

status quo. Without the Diocese and without a bishop, congregations could still exist. Nevertheless, without congregations there would be no Diocese and no Bishop. [140] This is a thoughtful observation. However, it is not a helpful one to bring both the local and diocesan resources together. If Bishops and their staff, along with Diocesan resources, are committed to resource parishes at a local level for ministry and mission, then priests, leaders, Parochial Church Councils (PCC) and congregations, should respond more generously to the resources that are offered and available. Understanding the relationship between the micro and macro partnerships is crucial for both.

3.2   Chelmsford Diocese: Investors in People and Churches

3.2.1   Fifteen years prior to *Investors in People in the Church,* the Commission of *Faith in the City* also placed a challenge at the door of Bishops and Dioceses to renew their commitment to place support and priests in UPAs. Dioceses were charged to devote greater attention to the effective collection and presentation of accurate statistics to assist it with setting clear strategic direction for mission in each Diocese.[141] It was not until 1999, when Chelmsford Diocese was preparing to celebrate the approaching millennium, that the Bishop of Chelmsford, John Perry, commissioned a team to gather and evaluate the trends and needs of parishes across the diocese, even if there were complaints and cynicism from some parishes like All Saints about the time and expense of the exercise.

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[140] Torry, *Managing God's Business*, pp. 74-92.
[141] *Faith in the City*, p. 86.

3.2.2   The Vicar and Church Wardens of All Saints were keen to develop the recommendation by *Investors in People,* that parishes also have a part to play to ensure the relationship between parish and Diocese 'joined up its thinking about the interrelationship.'[142] The issues facing churches in the Chelmsford Diocese are presented in the diocesan data, which contributed to the preparation of a new strategy for mission in a new millennium.[143] The data showed trends in demography and church attendance from across Chelmsford Diocese. Five hundred and twenty parishes returned the questionnaire, of which 161 were received from the Archdeaconry of Southend. The questionnaire asked parishes 'what do you discern are the main social needs and priorities of people in your community?'[144]

3.2.3   In November 1999, the Bishop of Chelmsford, The Right Reverend John Perry, gave his Millennium Charge to the clergy and laity of the Diocese.[145] The results were published in Easter 2000. The data relevant for this thesis relates to the parish returns from the Southend Archdeaconry, where All Saints is situated. It showed that the priority needs of UPA parishes were isolation and loneliness, particularly in the elderly population. In the Diocese as a whole, 37% of parishes registered the needs of the elderly and isolated people as a priority for the church to address.[146] 24% of parishes registered that the second highest priority of social need was provision for

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[142] *Investors in People in the Church,* p. 66.

[143] The Bishop's 1999 Visitation of the Diocese, *Analysis of the Articles of Enquiry*, (Chelmsford: Chelmsford Diocesan Print Office, 2000).

[144] The Bishop's 1999 Visitation of the Diocese, *Analysis of the Articles of Enquiry*, (Chelmsford: Chelmsford Diocesan Office, 2000), p. 17.

[145] Delivered by The Right Reverend John Perry, Bishop of Chelmsford, at the Brentwood International Centre 21 November 1999, *The Bishop's Millennium Charge: What is the Spirit saying to the Church?* (Chelmsford, Essex: The Printing Place Ltd, 1999).

[146] The Bishop's 1999 Visitation of the Diocese, *Analysis of the Articles of Enquiry*, p. 23.

young people, lone parents, and children. The need for practical help for the elderly was a provision presented by 22% of parishes; 16% of parishes noted service for parents and toddlers groups as a priority need. These data show the potential valuable contributions offered by churches that make a difference in transforming their communities.

3.2.4   When the parish priest and Church Wardens were working on collecting the data for the Diocese, it was discovered from All Saints church registers that the electoral roll membership had decreased from two hundred and fifty in 1958 to seventy-four in April 2000.[147] This showed an increase from fifty-four in 1997, to seventy-four in 2000. Only thirty-eight members of the congregation live in the parish of the Boarded Barns. Other members, who previously lived on the estate, subsequently moved when their children left the youth organisations or left home. However, increasing numerical growth is not the only appropriate measure of reversing decline. Numerical church growth, as exemplified by Conservative Christianity in *Mission Shaped Church*, is not the only credible missionary perspective or paradigm the Church of England should use to measure success or failure.

3.3   Development of Diocesan and Parish Partnerships

3.3.1   All Saints mirrors a highly structured Diocesan and national institutional Church on a micro scale. The Anglican Church largely operates in bureaucratic structures that include Diocesan Boards, Deanery Synods, Parochial Church Council, Church Wardens, and the House of Bishops.

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[147] All Saints parish registers and records, (Accessed: 06 March 2000).

Bureaucracy and legal procedures sometimes limit what a PCC can do; for example, to reorder a church building for use by the community. The financial burdens also lie heavily on UPA parishes that will also frustrate a focus for mission, as the All Saints context shows. However, the parish is the 'fundamental unit for mission,' while the Diocese is the 'fundamental unit for organisation.'[148] Given this model of organisation, parishes can begin to refocus energy and work in partnership with Diocesan resources. For this reason, engagement with the Diocesan and Deanery plans for mission by interdependent parishes, offer a pool of expertise that can be drawn on from across the constituent parts of the Diocesan governance and mission. Malcolm Torry suggested that at local level, congregations are defined as communities, rather than bureaucracies, 'but at a regional or national level the Church might be more bureaucratic than community.'[149] Therefore, to recognise the different structures at work in an organisation is to work with the best practice in all parts of the structure.

3.3.2   The parish is the fundamental unit for mission, where leaders must set the vision and objectives for the congregation, in collaboration with the Church Wardens and PCC. The local congregation is also where the training needs of the laity are determined and most learning will take place, drawing on Diocesan and other resources.[150] By 1997, integrating new members into the congregation and assisting the PCC to relate consciously to the Diocese as the unit of organisation to whom it was accountable, as well as to the local

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[148] *Investors in People in the Church,* p. 68.
[149] Torry, *Managing God's Business,* p. 110.
[150] *Investors in People in the Church,* p. 68.

community, demanded new ways of engagement by the PCC if a direction and missionary focus was to be determined.

3.3.3   A major task for the new vicar and PCC was to work in partnership with the Diocese, who had resources, trainers, advisers, and specialist resources like the Board for Social Responsibility, to develop the parish and facilitate change.[151] All Saints used these resources by inviting a congregational development officer, mission adviser, and financial advisor, to evaluate and set clear plans on solving some of the key issues that locked it in failure. Alongside the collaborative relationship with the Diocesan advisors, St Michael and All Angels Church, situated in the north of the parish of All Saints needed to be demolished to release resources and funds for mission.

3.3.4   By 2001, the PCC agreed to demolish St Michaels and All Angels church building and assign the land back to the Chelmsford Board of Finance. The congregation could no longer maintain, or subsidise the remaining groups who used the site. They were unable to sustain the congregation that once had a mission and purpose that was set in the 1960s but was failing in the 1990s. There was immense pressure from the older generation of residents, who were not church members but were married or baptised there, as well as members of All Saints congregation. The closure and demolition of a treasured building symbolised the collapse of cherished memories and the once successful missionary endeavours that were important to a generation. They worked hard to build St Michael and All Angels under Reverend Stroud's leadership. The decision to demolish the church was a landmark in

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[151] *Investors in People in the Church,* p. 70.

All Saints history. It demonstrated the risks the PCC were prepared to make to face the new challenges in a working in partnership with the Diocese, the incumbent with a leadership model appropriate to manage change, and eventually engage afresh with the local community.

3.3.5 The positive outcome of the negotiations with the Diocese, released financial resources that resulted in the sale of land. As a commitment to All Saints in a UPA parish, the incumbent, Church Wardens, Bishop, and the Board of Finance, negotiated the purchase of a property on the estate to employ an extra clergy staff member. The sale of land provided sufficient funds to employ a curate to serve the parish for three years. The negotiation was a positive outcome of trust and commitment by the Diocesan resource team, the Bishop and local Church, to maintain the Church's presence in the UPA. It provided resources for the church to begin new initiatives in partnership with other agencies. The negotiations between the Diocese and the parish lifted a heavy financial and human burden from the congregation. This was a painful bereavement for the Church community to process and manage.

3.4 New Parish Initiatives

3.4.1 Therefore, the key objective of the negotiations was reached. There was a new focus outward in service to the community, particularly with the schools, to use the capital resources available to release funding for staff, who would respond to the changing conditions of the neighbourhood. The curate, an ex-teacher, was able to immerse himself in the governance of two schools, and offer his teaching qualification to cover during staff sickness in King's Road School. The priest's presence in the schools raised the profile for

All Saints and was a visible presence of its commitment to contribute to the community in a practical and resourceful way. This was particularly welcomed by the Head Teacher, during a period of change and struggle to recruit high quality teachers for a low achieving school.

3.4.2   In 2001, the curate also established a luncheon club for the elderly, in partnership with the local Residents' Association and the William Sutton Housing Trust. Within six months of establishing the club, there were sixty elderly residents attending twice a week. Once again, the clergy faced resistance from the congregation, because a priest was working in the local community more than maintaining worship and doing pastoral visits. This was further exacerbated in the curate's second year of training in the parish. Simon, the curate, wanted to test his vocation as a university chaplain. Permission was given for him to work one day a week at the Anglia Polytechnic College in Chelmsford, releasing yet another day from church duties. It was made clear to the congregation that the Church's role in training clergy is to train them to be priests who are theologically equipped and adequately resourced to lead the Church in mission, not just to maintain the status quo of making parish priests. It took considerable time to change lay perspectives of the clergy roles in the Church and for the community. Communicating changes to leadership models, alongside developing rhythms of spirituality, met with considerable congregational resistance. This resistance was clearly expressed during explorations to demolish St Michael and All Angels.

3.4.3   In order to alter, demolish, or move fittings in an Anglican Church building, the Vicar and Church Wardens of parishes must apply for changes through

the Faculty Jurisdiction Measure.[152] The incumbent and Church Wardens applied for a faculty to reorder the church building internally in order to make it a more welcoming play area provision for children. Some members objected to the faculty application, which is their right, because they wanted to remain in the safety of an old model of ministry and maintain their 'particular in-built conservatism, which seems to come to the surface regarding the internal design of churches.'[153] Robin Greenwood, who was the Canon Theologian of Chelmsford Diocese, occasionally presided at the Eucharist at All Saints. He helpfully pointed to his observations on the importance of changing buildings:

> There are those who have come to understand the relationship between the deployment of space and concepts of relationship in schools, the theatre, management training, and catering. They are among those who recognise that the style of furniture and the arrangements of various groups of people within the church building make a powerful statement about the community's self-awareness. What may appear on the surface to be a dispute about the movement of a row of pews can at one level also be the expression of a deep anxiety about moving from a known and safe ecclesiology to another.[154]

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[152] The Care of Churches and Ecclesiastical Jurisdiction Measure 1991, Schedule 7, Section 32 (1),<http://www.uk-legislation.hmso.gov.uk/uk-church-measures/1991/Ukcm_19910001_en_12.htm>, (Accessed: 03 June 2007).

[153] Greenwood, *Transforming Priesthood*, p. 46.

[154] Greenwood, T*ransforming Priesthood*, p. 46.

3.4.4   The designs and arrangements since 1960 were no longer appropriate for a new focus and way of being the Church. Ministry was presented as no longer the primary domain of the priest as the central authority on ministry, but a shared ministry of collaboration between the laity and priest. Women priests were no longer excluded from presiding at the Eucharist, as the former leadership prescribed. Finally, the new missionary focus, released the priests to engage more fully in partnership with the community, while maintaining the core spirituality events of quiet days, discipleship teaching programmes, weekly contemplative prayer, and daily Eucharist. This ecclesiology and missionary focus, which is explored further in the final chapter, was a crucial strategic building block for ministry and mission in building God's kingdom. The faculty application was another small gesture that All Saints was being led into an ecclesiology of mission through partnership, even amidst resistance.

3.4.5   In 2000, simultaneously to the local changes, the Church of England introduced new worship material, *Common Worship*, which all parishes were to adopt within two years of publication.[155] Consequently, there was a wealth of new worship and spirituality material available to facilitate the faith community's spirituality. Worship and spirituality, the incumbent claimed, was what distinguished the faith community from other agencies, and anchored the lives of Christians in a rhythm of prayer and sacraments, into which all were welcome as an inclusive policy. Inclusivity was reflected in a PCC policy to re-marry divorcees, which was not allowed by Canon Law until recently. The lessons of Liberation theology's failure to maintain

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[155] *Common Worship: Services and Prayer for the Church of England,* (London: Church House Publishing, 2000).

the spiritual routines among the poor was applied in this peripheral locality, to ensure the praxis of spirituality was not lost, but held alongside the missionary endeavours of hospitality and inclusivity. This was an amazing achievement for a declining congregation.

3.4.6   However, the response to *Common Worship* was also one of resistance, through to disagreement or simply inertia. Some members threatened to leave All Saints because the direction and changes were too rapid. These changes, alongside working in partnership with the Diocesan Board of Finance, the Registrar, and the Diocesan Advisory Committee, meant setting a clear missionary strategy in partnership with the often slow, bureaucratic structures of the Diocese. What the Diocese required, through the structures, was an outline of the theological rationale and reasons for demolishing St Michael's and All Angels, as well as the reordering the interior of All Saints. The ecclesiology, direction, and leadership changed.

3.4.7   One of the major difficulties for declining parish churches in urban contexts like All Saints is recruiting members with the appropriate leadership skills to develop the faith communities, focus a clear strategic vision, and manage the change. Compared with Sheffield Cathedral and the city regeneration programme, where skills were adequate to secure funding, All Saints church community did not have the professional skills to negotiate change and engage fully with the concerns of the community. As this chapter illustrates, they used their energy to maintain the old order, buildings, finance, and worship. Between 1997 and 2000, members of the church became more frail and unable to offer the same energy and resources to maintain the status quo, and their sense of failure grew. The older members' skills and

contributions diminished or disappeared. There were no longer sufficient people to organise and carry out traditional roles. There was no one to lead the Bible Study group or organise the flowers, plan the Sunday School or take on the sacristan and serving roles. Either skills were being lost through an inability to recruit new membership, or because members had migrated to other churches, primarily because parents wanted to move their children into the Cathedral church school, where the educational standards were higher than the schools on the estate. A clear strategy of a way forward, with a motivated and skilled leadership base, was needed to move away from fear of failure and manage the change.

3.5   **Changes in Strategic Direction**

3.5.1   By 2001 the strategic leadership changed the focus from being inward looking to working in partnership, and worshipping in a different and regular way. This was based on a few recommendations of the *Faith in the City* and a clear direction for the future using the *Investors in People in the Church* report.[156] The partnership between the local parish, the Diocese and Bishop, is integral to Anglican ecclesiology.[157] The Church is called to order its life and work within the understanding of God's mission and does so through the complexity of dispersed authority from the Bishop through the deaneries and parishes. No single unit, however, can disregard the balance of 'subsidiarity and mutuality. It is at Diocesan level that the full range of

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[156] The key recommendations from the *Faith in the City*, which assisted the change of focus for All Saints were, recommendations, 2, 5,7,11,19,22,24, and 31.
[157] For a theological description of Anglican ecclesiology see, Michael Ramsey, *The Gospel and the Catholic Church*, (London: SPCK, 1936), pp. 204-220.

administrative, training, mission and support mechanisms can be found.'[158] Yet, perhaps Michael Ramsey was right, when he humorously commented on the nature of the Anglican Church when he wrote that:

> Its credentials are its incompleteness, with the tension and the travail in its soul. It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as the best type of Christianity, but by its very brokenness to point to the universal Church wherein all have died...
>
> ...like Corinth, it learns of unity through its nothingness before the Cross of Christ.[159]

3.5.2   In Ramsey's understanding of the Church, there is a clear message that it often fails, which leads it to the Cross of Christ. Alongside an understanding of mission as dialogue with other agencies and faiths, and working in partnership with them, the theme of failure will taken up in the final chapter as a relevant theology for All Saints and many others like it who serve in UPA parishes. This is an age of instant news and communication. Religious leaders whether priests or Bishops, are easy targets if they fail in their public duties. It is a tragedy when their failure becomes public and brings damage to the institution they were ordained to serve.

3.5.3   The mobilisation and encouragement of laity to take leadership responsibility within the church was an effective way of building coalitions and partnerships with the local community and schools. Alongside this, the

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[158] *Investors in People in the Church*, p. 67.
[159] Ramsey, *The Gospel and the Catholic Church,* p. 220.

clergy and laity engaged in consultative partnerships between the police, community and councillors, each focused on building partnerships and working together to transform the neighbourhood. Changes in the leadership of the schools and housing department were also significant to building partnerships. The church and schools began working together. The Church was invited to assist in the delivery of the religious education curriculum. The alternative to partnership building for All Saints was to collapse into further decay. However, renewal is possible for declining parishes. Parish churches should engage in a relevant expression of spirituality. For example, when the head teacher of King's Road infant school died, the church was open for children to come and draw how they felt about their head teacher's death, while parents sat listening to music and lighting candles. In addition, parish churches should be hospitable to the stranger and inclusively welcome to all who come to the church.

3.5.4   One significant disadvantage for the Boarded Barns estate and All Saints was that they were not able to access Government funding to transform, and sustain the community. Because it was a peripheral territory, the estate did not qualify for grant funding. Unlike Sheffield Cathedral, All Saints could only make differences with the few resources they had. This model of mission is quite different to the dominant models publicised by the Church of England, which can further exacerbate the sense of failure in declining parishes like All Saints.'

3.6   Mission Shaped Church and Fresh Expressions

3.6.1   *Mission Shaped Church* presents a sense of urgency for the Church to grow numerically, rather than grow in faith, learning, leadership, or justice for the excluded.[160] Indeed, the All Saints context illustrates that the numerical decline was accompanied not only by changing demographics and sociological factors, but also by inadequate leadership and lack of visionary and strategic focus. Archdeacon Bob Jackson is a national speaker and advocate for *Mission Shaped Church.* His argument is that the emergence of a more consumption-orientated society, more choices, recognition of the plurality of religions and the style of individual living, means the Church will continue to decline in numbers and influence. This view of society and the Church, presents a narrow-minded way perspectives on the complexities of the partnership between the Church and society.

3.6.2   The mission field will not be fully understood, until the impact of globalization is adequately critiqued and accounted as a significant driver of the urban context, with its poverty and inequalities, particularly for the immigrant workforce, asylum seekers, and the homeless. As will be shown later, a great deal can be learned from the research of urbanologists. *Mission Shaped Church,* however, naively assumes that the global scene is 'likely to hold for the foreseeable future.'[161] Such a simplistic window of understanding underestimates the power and impact of the fast changing

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[160] The Church of England's Mission and Public Affairs Council, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context,* (London: Church House Publishing, 2004).

[161] Bob Jackson, *Hope for the Church: Contemporary Strategies for Growth,* (London: Church House Publishing, 2002), pp. 1-16.

global markets on the local. Engaging in partnership with non-church agencies and organisations is a complex web of partners having to readjust their values, and sometimes neglecting their rhetoric. The main rationale of *Mission Shaped Church* appears to be to increase numbers in parish churches, which has a place in developing mission and ecclesiology, but is not adequate in itself for the Church's engagement with the changing urban scenes.

3.6.3   Post-modernity and globalisation are not the only reasons for the Church of England's decline.[162] Already in this thesis, it has been suggested that the lack of strategic vision, inadequate models of leadership, the low morale among the clergy, inadequate theological reflection, the cynical interrelationship between parishes and the Dioceses, are also noteworthy factors for the Church and theologians to address. *Fresh Expressions* is another valuable recent Church initiative. It presents ways of being a missionary Church that focuses on an initiative by Archbishop Rowan Williams to create a 'mixed economy church' of traditional congregations working alongside new expressions of the Church.[163] The Church of England has 300 new congregations with 20,000 members.[164]

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[162] Jackson, *Hope for the Church: Contemporary Strategies for Growth,* pp. 1-16.
[163] *Fresh Expressions of Church,*
 <http://www.cofe.anglican.org/info/yearreview/dec05/freshexpressions.html>
(Accessed: 31 March 2007).
[164] *Fresh Expressions of Church,*
 <http://www.cofe.anglican.org/info/yearreview/dec05/freshexpressions.html>
(Accessed: 31 March 2007).

3.6.4   The aim of *Fresh Expressions* is to create around 10,000 new worshipping communities across the UK within the next decade, by resourcing innovative new ways of being the Church that will engage with those who are on the fringe of the Church, or network in a wide variety of groups across geographical boundaries. The co-existence of new and traditional churches is an exciting new venture, and it will be interesting to research how success will be measured and welcomed. These are early days and more theological work needs to happen on developing an appropriate ecclesiological model that maps *Fresh Expressions.*

3.6.5   The *Fresh Expressions* model of being the Church claims it has the potential to become a mature expression of the Church, which is shaped by the gospel for a variety of cultural contexts. A project like the Cathedral Archer Project, presented in chapter 6, has been an expression of Church for eighteen years. It has exercised hospitality to hundreds of homeless people, through the provision of food, shelter, and advice. Advocates of *Mission Shaped Church* and *Fresh Expressions* sound as if liberation and contextual theologians have not been serving God and society since New Testament times. These new initiatives have the tone of the Decade of Evangelism, which was set up by the Lambeth Conference in 1988 and had little impact on increasing numerical growth in the Church of England. The Archbishop of Canterbury, George Carey, referred to the Decade of Evangelism as an initiative by the Church to:

> move from a culture of 'maintenance to mission'. In these remaining months of the decade of evangelism, we are in a better position to assess the success and failure of what we set out to do. This will help us considerably

as we prepare for the challenges of the 21st century, but in my view it would be very wrong simply to see this as a 'nuts and bolts' exercise in determining what has worked in the past and what we ought to do in the future. The Church is not a group of department stores simply concerned with numbers, products, and customers. Whatever people may think about an Archbishops' Council we are not trying to please a Board of Directors, or even those who might be shareholders. Our task and burden as a Church, is to be faithful to a God who is always in mission, an evangelising God whose desire is to reveal himself to all.[165]

3.6.6   The Decade of Evangelism took a great deal of energy, but did not reverse the declining trend. In this sense, the decade failed. The two new initiatives of mission cannot be the only models of mission. The concluding chapter presents partnership and hospitality as models of mission appropriate for city and peripheral urban contexts who struggle to survive. For example, mission partnership and hospitality seeks to transform neighbourhoods and communities, rather than pander to a post-modern exaltation of individualism as a commendable value and archetype. Individual conversion to the Christian faith is one focus presented by *Mission Shaped Church* and *Fresh Expressions*, at the expense of transforming communities

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[165] Address by the Archbishop of Canterbury to the Anglican Conference on Evangelism 1999, *Prophetic Evangelism: Glory or Gift,* (Swanwick: 09 March 199), <http://www.archbishopofcanterbury.org/carey/speeches/990309.htm> (Accessed: 03 June 2007).

from poverty, exclusion, and injustice. Although the Church has welcomed, embraced, and marketed *Mission Shaped Church*, it still exalts individualism, which *Mission Shaped Church* criticises and adopts a conservative evangelical theology of saving individual souls. In addition, a missionary model of the Church that emerges in communities living with vulnerability and failure, rather than comfort and success, will present an incarnational Gospel to fragmented and broken communities.

3.6.7   *Mission Shaped Church* and *Fresh Expressions* do not extensively draw on the disciplines and extensive contributions of research on globalisation, the dislocation of asylum seekers, developments in urban planning, economic power, and the growth of poverty in urban realities.[166] *Mission Shaped Church* and *Fresh Expressions,* do not fully recognise, comment on, or embody the theological contributions of liberation theological perspectives. For example, the theological insights offered by John Atherton, Graham Ward, Philip Sheldrake, Andrew Davey, *et.al.,* offer significant contributions about urbanisation, the impact of globalisation and economic power on poverty and marginalisation.[167] The complexity of urban life must be understood by the Church from interdisciplinary perspectives too, including the work of Edward Soja and Sasskia Sassen, who offer valuable insights on urban contexts across the globe, which the Church can draw on to form a mixed economy that includes liberation, hospitality to the stranger, and inclusive

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[166] See Saskia Sassen, *The Global City: New York, London, Tokyo,* (Princetown: University Press, 2001), and Leonie Sandercock, *Towards Cosmopolis,* (Chichester & New York: John Wiley & Sons, 1998).
[167] See Atherton, *Faith in the Nation*; Davey, *Urban Christianity, and Global Order*; Ward, *Cities of God*; Graham Ward, *Christ and Culture,* (Oxford: Blackwell, 2005) and; Graham Ward (ed.), *The Post-modern God: A Theological Reader,* (Oxford: Blackwell, 1997).

missionary paradigms to explore.[168] Working in partnership with these academics will facilitate an authentic and mixed economy Church, rather than exonerating individual conversion and numerical growth as the only worthwhile and successful missionary paradigms. *Faith in the City* understood the importance of promoting partnerships in UPAs.

3.7   Mistrust to Partnerships

3.7.1   *Faith in the City* presented partnership as a good principle in working together to alleviate poverty and injustice. The report claimed that partnerships must involve voluntary agencies, the private sector, tenants' associations, and faith communities. Most importantly, the Church needed to 'embrace the people in the street.'[169] It continued:

> we recognise that innovative, participative (and, perhaps, politically sensitive) approaches cannot be implemented everywhere at once. They demand high levels of management skill and sustained commitment – and, we repeat, they can be costly. Nevertheless there is a need for such approaches in the UPAs if the issue of powerlessness is to be taken seriously. We therefore *recommend* that the concept of partnership in the UPAs should be developed by central and local Government to promote greater

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[168] See, Sandercock, *Towards Cosmopolis*; Saskia Sassen, *Globalization and its Discontents*, (New York: The New Press, 1998); Sassen Saskia, *The Global City: New York, London, Tokyo* and; Edward W. Soja, *Postmetropolis: Critical Studies of Cities and Regions,* (Oxford: Blackwell Publishing, 2000).
[169] *Faith in the City*, pp. 186-187.

consultation with, and participation by, local people

at neighbourhood level. [170]

3.7.2   Although All Saints did not engage with *Faith in the City* when it was published, it eventually saw the importance of the recommendation to engage in the community it was supposed to serve. By 1998, there were levels of community partnerships beginning to emerge on the estate, which needed developing. This took significant time because trust between the various agencies and local community needed to be built up. As well as leading and developing the work among the local schools and All Saints, there were also partnerships between the community and the Borough Council, the William Sutton Housing Trust, and the police. Although the *Faith in the City* Commission was critical of the police, it urged churches to encourage and develop consultation between the police and local neighbourhoods.[171] During the late 1990s, the police, Local Councillors and Residents' Association, met infrequently to discuss concerns about the rising crime and youth nuisance in the area. During the early 1990s, mistrust grew, and residents used intimidating rhetoric and angry outbursts to express deep feelings of dissatisfaction.

3.7.3   One woman, who is the prime carer for her disabled husband, lived in a semi-detached property on the estate. In cooperation with her neighbours, she complained frequently to the police and local Council about the late night disturbances. She said that young people as young as 10 and 14 years old visited her neighbours late at night. The tenants of the house make

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[170] *Faith in the City*, p. 187.
[171] *Faith in the City*, pp. 347-351.

frequent trips to France to purchase discounted alcohol to sell to the young. 'It's not right they drink on the streets and create noise disturbance,' she said, 'where are the parents of the children that they do not know their children are on the streets buying alcohol at 10.00 pm, and why don't the police respond to my complaints? Why is the police respond time two hours?' There were many stories of this kind relayed at the Residents' Association meetings. It took several years to change the culture of mistrust. However, the angry exchanges soon developed into a positive working partnership, particularly between the police and community, which developed into regular and systematic meetings in an attempt to address youth nuisance, crime, and vandalism on the estate.[172]

3.7.4   Until he married in 1958, Mr Willshire, an ex-conservative councillor and former Mayor of Chelmsford, lived his childhood and teenage years on the estate. He offered his perspective of youth nuisance and crime from his earliest childhood memories. He has a vivid memory of a police constable slapping him, when he was about ten years of age, 'for being mischievous.' He said, 'this would not happen today without prosecution and complaints; but it never did me any harm. More police on the streets and more power to punish on the spot would solve the social problems today.' This was his inappropriate solution to youth nuisance on the estate. Like some teenagers today, as a young boy, he was one of many who loitered on the streets. He confessed that, 'perhaps we were noisy, and may have seemed intimidating to some elderly, but I can assure you there was no reason for them to be intimidated.'

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[172] < http://www.essex.police.uk/yourarea/y_npt_01.php > (Accessed: 29 January 2007).

3.7.5   Compared with Mr Willshire's witness account of the past, however, the Boarded Barns estate presented new problems of drug related crime and child poverty. Mr Willshire's personal belief about punishment, although he never publicly commented on the punishment of children, was a common sentiment at the public meetings. Older generations considered their view of punishing children on the spot quite acceptable. This opinion was frequently challenged by the parish priest as an inappropriate way of treating children. This is one of the significant contributions to community living that the Church of England offers urban contexts. Mr Willshire's personal view, and others who suggested that beating children is an acceptable behaviour of an adult, is against the law. These residents believed it was acceptable to punish children through violent acts. They had no understanding of the rights of children or the need to protect them from vulnerability and violence. To punish children was a common view held by many, even within All Saints congregation. Therefore, the police had a difficult negotiation to work through in a culture where the elderly justified violence against children.

3.7.6   Essex police is committed to addressing youth and drug related crime. The police work closely with other agencies to become a 'centre of excellence' in dealing with the prevention and detection of youth crime. Dealing speedily and effectively with young offenders and reducing re-offending by the swift administration of justice where:

> Young people are accused of breaking the law the matter is resolved immediately. We will confront young offenders with the consequences of their offending, for themselves and their family, their

victims and the community and help them to develop a sense of personal responsibility. We intervene to tackle the particular factors that put the young person at risk of offending; encouraging reparation to victims by young offenders, and reinforcing the responsibilities of parents.[173]

3.7.7   The disturbance caused by children and young people on the estate, who congregate around the shops and churches because there is nowhere else to meet, caused significant damage to houses, shops, schools, and churches. The annual expenditure for repairs to All Saints church in one year could amount to between £2,000 and £3,500, which was a drain on already diminishing financial resources. They did not take advantage of the youth club offered by the United Reform Church and YMCA youth centre. They wrote graffiti on walls and generally caused a noise nuisance during the school holidays. 'This is the difference between the street youth in the 1950s,' Mr Willshire perceived, 'and the youth on the streets today.' Yet, compared with inner city and other council estates, the levels of crime, violent behaviour and burglaries are significantly lower on the Boarded Barns.[174]

3.7.8   The Essex Police Annual Report 2005/6 recorded that youth nuisance and crime reduced by 2,411 cases (3%), violent crime by 1,682 cases (6%), and

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[173] Essex Crime and Disorder Strategy 2000,
<http://www.essex.police.uk/about/a_pb_32.php> (Accessed: 02 March 2007).
[174] The Annual Report of Essex Police Authority and the Chief Constable for 2005/6,
<http://www.essex.police.uk/cms/global/documents/ar0506.pdf > (Accessed: 3 March 2007).

criminal damage by 1,380 cases (3%).[175] Children often live in broken families with low income. According to the *Staying in the City* report by the Bishops' Advisory Group, low educational attainment on entering school, poverty, poor housing conditions, and behaviour difficulties, can lock them in poverty later in life.[176] These statistics are mirrored by the schools' OFSTED reports.

3.8   Memories and Uninformed Prejudice

3.8.1   Research conducted by the National Commission on Education (NCE), published in 1993, states that 'more able pupils and more active parents often seek places elsewhere for their children's education, if the schools in their locality are failing. Resources decline as funds follow able pupils away from their local schools.' [177] Good teaching staff is increasingly difficult to recruit in schools situated in poor neighbourhoods. The appointment of two new Head Teachers in Melbourne and King's Road schools provided an opportunity for the curate and priest of All Saints to work in partnership. For example, the schools began to work with the Police, social services, colleges, businesses, and churches, for the benefit of children's educational and social development. Assisting children to have a good education and social interactive skills in a fast changing culture has been a priority for the Labour Government. However, reflections on the past illustrate some members of society hold antiquated views about the role of women and children in society. The childhood memories of Mr Willshire, other residents,

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[175] The Annual Report of Essex Police Authority and the Chief Constable for 2005/6,
<http://www.essex.police.uk/cms/global/documents/ar0506.pdf > (Accessed: 3 March 2007).
[176] *Staying in the City*, p. 15.
[177] *Staying in the City*, p. 16.

and Mr Passfield, represents a model of school and the treatment of children that are seriously questionable for today's contexts.

3.8.2   Mr Passfield offered a very disturbing description of his childhood memories of King's Road School when it was a boys' only school. His childhood memory begins as early as 1927. He proudly asserts that 'it was the most up to date school in the area.' His fond childhood memory recollects the first headmaster, 'Mr Moon, who was Master of Arts from Oxford. He was in charge of the boys and always wore his gown. He was a marvellous man.' When the school became a mixed school, the girls and boys were separated. They all wore school uniforms and had house names; Oates, Shackelton and Scott, who were mountaineers and explorers. Parents had to leave their children at the school gates. Many mothers feared Mrs Waddley, who was the head of the girls' school. She ensured mothers did not pass the school gate. They were not allowed anywhere near the school doors.' Mr Passfield remembers King's Road School being a 'strict school'. He was punished by the use of the cane many times. He would get the stick out of the cupboard for the head master. 'It never did me any harm having the cane. There was free milk too. I wasn't a brilliant scholar, just an average boy.' He remembered the school iron fences being dismantled during the war because the materials were needed to make weapons.

3.8.3   Mr Passfield also perceived a difference in the parenting of children today, compared with when he was a child. He said, 'there's a great deal of talk about children having rights these days. In my day, children had no rights until they were twenty-one. Call me old fashioned, but there is no control of children today.' He said that 'parents fail to control their children. Parents

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and children are just lazy.' Fortunately, he does not entirely blame parents. He believes that things were more relaxed during the war, and discipline and boundaries between parents and children have been neglected. The children are not at fault. He believes that past generations of adults failed to hand on their skills. He said, 'when I was a lad, and many more like me, our mothers were at home and our fathers were at work. Now both parents are at work, and there is no matriarch, not even grandparent, to care for children.' The mother was the disciplinarian in his house. Often, the mother punished the child. Fathers rarely disciplined their children because they were usually away from the home during the daytime. Alongside the mother as disciplinarian was the presence of the local police officer on the beat around the estate. This meant fear of doing anything that would get him into serious trouble.

3.8.4   He was mindful that as a child he, and many others his age, had parents who exercised strict Victorian discipline. The Victorians brought his parents up. He said, 'a mistake has been made somewhere down the line.' However, he is not able to recall any particular events in history that have led to the behavioural difficulties among children today. He merely cites the changing role of women in the home and workplace. They are out working while their children are in school. Schoolchildren as young as eight and ten are left unsupervised by an adult until their mothers return home from work.

3.8.5   Mr Passfield's understanding of children and mothers is similar to Mr Willshire's. Children are segregated from their parents, rather than integrated with them, as he felt about his childhood. He also suggested that punishment, through violent acts of beating, is an acceptable form of

discipline. He claimed that children and women have too much legislative protection. His view of women also contributed to All Saints not welcoming women priests to preside at the Church. The Church of England should not ordain women to the priesthood, he claimed, and was influential in All Saints not being hospitable to women priests.

3.8.6   Mr Passfield's Victorian education gives a particular and all too common understanding of the place of women and children in society. However, this understanding is unacceptable and inexcusable for a parish church whose new vision was inclusivity, hospitality to the stranger, and protection of the most vulnerable and weak in society. Mr Passfield opinion of women and children is unacceptable by today's laws and understanding. His experiences were normative, but are inappropriate and incompatible with the values of equality, care, and justice for women and children. To argue that the beating and strict discipline of children in school, and the place of women as being only good for child-bearing and carers of the home, clashes with equality, dignity and justice of all human beings. Equality and dignity is central to the Gospel of Jesus Christ.

3.8.7   Justice, dignity and the equal value of all human beings are values that must be expressed through hospitality and the realities of All Saints church, and for the lone mothers and children who live on the Boarded Barns estate. This is the heart of Christianity. If the vicar of All Saints church had worked with Mr Passfield and Mr Willshire's paradigms and perspectives, based on the social contexts in which they formulated their inappropriate views, then a new vision for All Saints would not have been realised. Their views represent the opinions of a sample cross section of the community and

Church that admits an unacceptable value of power and patriarchy, often held by privileged men who continue to live within a patriarchal understanding of the relationship between women and men.[178]

3.8.8   Passfield and Willshire assume the place of women and children in society should be voiceless. The conflict between the new paradigms of inclusivity of the vulnerable, shared hospitality, and what would now be coined as inappropriate conduct against women and children, must be challenged by the Church within the local context, as well as nationally. The 1991 census claims that All Saints Ward, where the Boarded Barns is situated, has the highest percentage of lone parents in the borough at 4.7%.[179] Records of Melbourne school bear witness to this average percentage of children living with a lone matriarchal parent.[180] Other statistics offer a description of the estate's demography. At 11.2%, the estate's population has the highest unemployment of young adults between 16 and 24 in the Chelmsford borough. Chelmsford borough also has the highest percentage of people living in rented local authority social houses at 46.4%. There are 22.4% and 16.2% cases respectively living on the estate in the middle age range of 18-29 years old. 14% and 16.4% cases respectively are aged between 45 and pensionable age.[181] Significantly, 56.3% cases of women living on the estate are unemployed. The census records show, contrary to Mr Passfield's understand that mothers are working, that the Boarded Barns has one of the highest percentage of unemployed women.

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[178] Daphne Hampson, *Theology and Feminism*, (Oxford: Blackwell Publishers, 1990), p. 120.
[179] Census Ward Monitor (October 1993), printed by Essex County Council.
[180] OFSTED Inspection Report, Melbourne Park Primary and Nursery School, LEA Area Reference number 115024, Section 1, p. 12.
[181] Census Ward Monitor, ISBN 1852810645, (Essex County Council, October 1993).

3.9   **Child Education: The Stories of Poverty and Opportunity**

3.9.1   In 1999, Melbourne school taught 252 pupils. They all lived on the estate. By March 2005, pupils rose to 288. Thirty-four percent of pupils qualified for free school meals due to the high level of poverty, which is a higher percentage than the national average.[182] The report also showed that 83 pupils were registered as children with special educational needs:

> The social and economic circumstances of the immediate area are well below the national average. Pupils' attainment on entry is well below average. The proportion of children eligible for free school meals (34 per cent) is above the national average. The proportion of children with special educational needs is 28 per cent, and the proportion with statements of special educational needs is 2.7 per cent. Both are above the national average.[183]

3.9.2   While many schools achieve good standards, the National Commission on Education report indicates that outer urban deprived areas are sometimes disappointing because standards are generally low.[184] The importance of schools on the estate, especially in affecting change, is significant in the

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[182] A. Smith – Head Teacher, *Summary of the OFSTED Inspection Report* (published by Melbourne school, July 1999).

[183] OFSTED Inspection Report 2005, Melbourne Park Primary and Nursery School, LEA Area Reference number 115024, <http://www.ofsted.gov.uk/reports/pdf/?inspectionNumber=267303&providerCategoryID=16&fileName=\\school\\115\\s10_115024_20050520.pdf ≥ (Accesses: 04 January 2007).

[184] Lord J. Walton, 'Learning to Succeed,' (Heinemann, 1993) in, *Staying in the City: Faith in the City Ten Years On,* p. 16.

struggle to respond to children's social and educational needs, not only in school but also outside school. Parents with the financial resources, and skills to explore, appreciate other schools outside the area, and the educational resources they can offer their children. Some parents are better equipped to make choices for their children's educational needs. The majority of lone parents and children are trapped in poverty. However, it is possible for some women to escape disempowerment and poverty. There can be hope for liberation if schools, churches and other agencies offer support.

3.9.3 A story of struggle and hope is witnessed in the life of one young woman on the estate. Michele is a single mother with two children, a son aged six and daughter aged eight. In the early 1990s, she divorced her husband and moved to the estate. She started to attend All Saints Church in 1999, when her son joined the cub scouts. Now in her early thirties, Michele decided to explore a career in law in an attempt to move from the estate. Employed in two jobs, she also embarked on a law degree at East Anglia University. After three years studying, she received her first degree and worked one year in a legal company in Chelmsford. After a further one year, she moved to King's Lynn with her two children to work for a reputable law firm. Education, she claimed, was her 'salvation from poverty.' Michele received practical support from neighbours, the after school clubs and the church.

3.9.4 Members of All Saints considered it was her primary concern to be at home, caring for her children. Michele knew that her primary place was to provide hope for a better life and future, both for her and her children. Michele's critics were just another example of a community living in a mood of

uncertainty about the Church's message in a changing culture. For All Saints community, this was just another expression of the 'social change brought about by perceptions of moral decay, and a sense of threatened social disintegration.'[185] Eventually, the Church supported Michele on her journey of liberation from inequality and poverty. The community's prejudice was overcome by Michele's regular and committed presence in the worshipping community. Michele's commitment to personal development was possible, but rare. For the parents moving to the estate's new housing developments, who were professional, their choices, and struggles were not as prolonged as Michele's personal journey.

3.9.5   A new migrant population moved to a newly built peripheral estate. Another mother's struggle became known to All Saints community. Felicity had already qualified as a teacher and semi-professional performer. She chose not to educate her children in the two schools on the estate. Mobility and economic advantage of the new immigrant population allow them to choose schools outside the neighbourhood that ensured their children received a better quality education than if they attended Melbourne school. Felicity and her husband chose to send their children to the Chelmsford Cathedral School after describing Melbourne as a low attainment school. This meant she had to move from her spiritual home, All Saints church, to the Cathedral Church, if her children were to qualify for an education in the Cathedral school.

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[185] Robert G. Dunn, *Identity Crisis: A Social Critique of Post-modernity*, (Minneapolis and London: University of Minnesota Press, 1998), p. 17.

3.9.6   Felicity was in full time employment as a teacher and her two children's educational ability was high for their age. She moved to the new peripheral estate with her agnostic husband. Felicity grew up in a Christian household. Her father was a priest. She believed her two children, age five and seven, should attend church for what she described as a moral grounding and have a good education to ensure security in life. As the children became interested in music, art, and dancing, Felicity became emotionally torn between taking her children for extra tuition in music, drama, and dance classes on Sunday mornings, rather than attending All Saints. If she secured a place in the Cathedral school, she would need to attend Chelmsford Cathedral. Reluctantly she left All Saints. She was honest that her motive was to secure places for her children in Chelmsford Cathedral School, rather than educate her children in the estate's school. She enjoyed attending All Saints and realised the struggles of a 'poor parish serving a community with high levels of social deprivation and problems.' She wanted to remain committed to her lifelong principle to attend the parish church where she lived, especially in its struggle to engage with a socially deprived community. The conflict and guilt for her were immense. All Saints was unable to compete with the Cathedral or a mother's motive to want the best for her children. Melbourne school was unable to provide comparable levels of educational attainment at that time.

3.9.7   The new peripheral housing posed a new challenge for All Saints and the schools. The young families who moved to the area commuted to London, where they had secure jobs and high salaries. They were empowered to make choices other residents were unable to make. How could the institutions encourage the skilled new families to assist the community to

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create better facilities and services for the local community? The new immigrant parents had the opportunities and economic means to make choices that other residents did not have. Children remain locked in poverty, with low educational abilities that constrained their opportunities, which is one of the main causes of social exclusion in later life.

3.9.8   Melbourne school is situated on the Northern edge of the estate. The schools' OFSTED report on the social environment notes the unusually high levels of poverty and deprivation among the children. Since its previous inspection, the school improved and 'changed significantly'.[186] This was largely due to the new Head Teacher implementing clear targets and expectations for both staff and pupils. During an interview with the Head Teacher, he mentioned that one major challenge for the school was to engage parents as partners in the education of their children. With the support of the school Governors, a few able parents, and the Local Education Authority, the Head Teacher established a clear strategic direction for the school that would recruit enthusiastic and well-trained teachers, volunteer parents, trained governors, and engagement with the local community, alongside raising the expectations of pupils' educational and social attainment. The leadership of the Head Teacher was an important contribution to the success of Melbourne school.

3.9.9   Between 2001 and 2002, the OFSTED researched thirty schools to identify trends why schools were failing, and why some were able to reverse the

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[186] OFSTED Inspection Report 1999, Melbourne Park Primary, and Nursery Schools, LEA Area Reference number 115024, Section 1, p. 12.

declining trends into high standards of education and excellence. They discovered that in every case study:

> Head Teachers were single-minded in their approach to school improvement and had a clear vision of what they wanted their schools to achieve. They saw the curriculum as the means for ensuring the vision, involved themselves actively in managing it and, at the same time, created a strong sense of teamwork by involving the staff in discussion and decision-making.[187]

3.9.10 The Head Teacher of Melbourne school was single minded. He involved a small number of parents in the decision-making processes to establish school provisions at the beginning of the daily timetable. He spent a long time with parents, encouraging them to be involved in promoting the school. In January 2002, Social Services made a grant to Melbourne school to set up a Breakfast Club. The Breakfast Club primarily arose from a need by lone parents who worked long hours. This was a new initiative by the Head Teacher based on his observations and conversations with parents. When it began in 2002, there were twelve pupils attending the club, supervised by two classroom attendants.

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[187] The Curriculum in Successful Primary Schools (Office of Standards in Education: October 2002), <http://www.ofsted.gov.uk/assets/303.pdf> (Accessed: 29 January 2007).

3.10   New School Initiatives

3.10.1   The Breakfast Club was also a response to the OFSTED report's concerns about children's educational achievements, and the need of working mothers to provide childcare during pre and post school hours. Low-income families could not pay for childcare. Affordable provision for childcare was not easy to find, as Michele discovered, especially early in the morning. Pupils waited at the school gate for the school to open in the mornings. This was a growing concern for the Governors and Head Teacher.

3.10.2   The school valued working in partnership with parents, teachers, and classroom assistants to ensure better provision and support were given to both the parents and children. This facilitated and complemented the pupils' educational needs. Similarly, there was a need to provide supervision and extra tuition for pupils who were under-performing at school. Later, the Pyramid Club was established to meet a further growing need to supervise children of working parents at the end of the school day. The Pyramid Club was funded by a charity to provide extended learning provision for pupils at the close of the school day, which are inspected by OFSTED if the out of school hour's provision exceeds two hours.

3.10.3   The unexpected outcome of the clubs was that it built the self-esteem of pupils with behavioural difficulties. The clubs also recruited and trained parents to support the initiative. Children were targeted for attendance by the Alternative Needs Teacher, who assessed the pupils who would benefit most from the provision. The clubs received an average of fifteen pupils a day. The benefits included:

successfully addressing the extended school's agenda, support for families and support for children with low self-esteem, through the Pyramid Club and access to a Family Support Co-ordinator. The breakfast and after school clubs provide valuable social and emotional support and encourage pupils to interact with each other and adults in a more informal setting and a number of children take advantage of this provision.[188]

3.10.4 King's Road Infant School registers 250 pupils, of whom 80% live in rented social housing on the estate. 77 of the 250 registered pupils have special educational needs.[189] The 1999 OFSTED inspection reported that:

whilst other wards within Chelmsford rank among the most affluent in the country, the school's ward is below average in terms of its socio-economic profile, and is characterised by 85% of the families living in council or rented accommodation and 57% unemployed. At the time of admission [as in the Melbourne inspectors report], pupil's attainment is well below average. [190]

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[188] OFSTED Inspection Report 2005, Melbourne Park Primary and Nursery School, LEA Area Reference Number: 115024,
<http://www.ofsted.gov.uk/reports/pdf/?inspectionNumber=267303&providerCategoryID=1 6&fileName=\\school\\115\\s10_115024_20050520.pdf > (04 January 2007).
[189] Inspection Report – King's Road Infant School Chelmsford' LEA Essex Unique Reference Number: 114797 (Inspection Number 22453 28 June – 01 July 1999). Section V.4.
[190] Inspection Report – King's Road Junior School Chelmsford' LEA Essex Unique Reference Number: 114784 (Inspection Number 187701 December 06-09 1999), Section 1, p. 12.

The reports show that educational attainment on entry to the schools is well below average for the majority of children.

3.10.5 It is clear from the two schools' case studies, that clear strategic leadership established clear expectations of the parents and pupils. In addition, teachers were expected to improve both pupil educational attainment and their expectations of pupils' abilities. The Head Teachers also improved the physical environment and their expectations of children's behaviour in school, and the community relations between school and other agencies. The new strategic leadership, working with parents and teachers to raise expectations and community relationships, all contribute to developing children's abilities to prevent them being locked in their poverty later in life. Research suggests that children locked in poverty, with low educational attainment, potentially lead them to social exclusion in adulthood.

3.11 Child Poverty and Social Exclusion

3.11.1 John Hobcraft, through his research with the Centre for Analysis of Social Exclusion (CASE), investigated children born in the first week of March 1958, which was the target population that was studied by the National Child Development Study.[191] His research connects child poverty with social exclusion in adulthood. Children with low levels of educational attainment are at a greater risk of experiencing social exclusion when they became adults. The experience of the educational tutor at the Sheffield The Archer

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[191] John Hobcraft, 'Social Exclusion and the Generation,' in John Hill, Julian Le Grand and David Piachaud (eds.), *Understanding Social Exclusion*, (Oxford: Oxford University Press, 2002), pp. 62-83.

Project bears this out. In 2002, Learn Direct provided funds for the tutor to engage in an educational pilot scheme with homeless people at the Cathedral The Archer Project. Forty homeless people engaged in educational provisions. They all failed to achieve as children in school.

3.11.2 While social exclusion and poverty are complex, child poverty, housing, and low educational attainments are the three key contributors to social exclusion. The research, and observations from Melbourne and King's Road OFSTED reports and interviews, indicate high levels of poverty, low educational achievements, and poor housing in the area.[192] Hobcraft suggests that although the research variables may present an incomplete picture, the 'rich evidence give indicators, and links between childhood experiences and adult outcomes.'[193] The schools on Boarded Barns and the The Archer Project are rich indicators of the impact of low educational achievement on poverty in later life.

3.11.3 The narratives presented in chapter six, offer evidence from the experience of homeless people that education, childhood poverty and housing, are contributing factors to their condition of homelessness. Hobcraft's research should also be taken seriously if policies are to be developed to prevent homelessness and its complex problems. The Government recognised the need to break this cycle of deprivation:

> The key to tackling disadvantage in the future is the
> eradication of child poverty. Children who grow up

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[192] OFSTED Inspection Report 1999, Melbourne Park Primary, and Nursery School, LEA Area Reference Number: 115024, Section 1, p. 12.
[193] Hobcraft, *Social Exclusion and the Generation*, p. 76.

in disadvantaged families generally do less well at school, and are more likely to suffer unemployment, low pay, and poor health in adulthood. This poverty of opportunity is then more likely to be experienced by the next generation of children. Breaking this cycle is at the heart of our strategy for tackling poverty and social exclusion. That is why the Prime Minister has made it our aim to create a fairer society, within the next two decades, in which no child lives in poverty. We need to break the cycle of deprivation, to stop it being transmitted through generations.[194]

3.11.4   Jo Sparkes and Howard Glennerster have also reported numerous research projects that associate social housing conditions and low educational attainment to:

poor housing, in particular overcrowding, access to basic amenities, and temporary accommodation are also associated with lower educational attainment. Such conditions adversely affect a child's health, development, and access to friends and social networks, which are likely to affect school attendance and performance.[195]

[194] *Opportunity for All: Tackling Poverty and Social Exclusion*, (September 1999), <http://www.dwp.gov.uk/publications/dss/1999/poverty/pdfs/summary.pdf > (Accessed: 29 January 2007).

[195] Jo Sparkes and Howard Glennerster, 'Preventing Social Exclusion: Education's Contribution,' in John Hill, Julian Le Grand and David Piachaud (eds.), *Understanding Social Exclusion*, (Oxford: Oxford University Press, 2002), p. 189.

They conclude with Hobcraft that the poor conditions of disadvantaged children through to adulthood, has the potential to lead them into homelessness in adult life.[196]

3.11.5 Child poverty, poor housing, low educational attainment and high unemployment, continue to impact on the lives of individuals in urban peripheral territories like the Boarded Barns and Sheffield city.[197] The Church has an obligation to work for the kingdom of God by constantly challenging the rhetoric of past generations that are inappropriate and obscure the vision toward liberation for people like Michele, Felicity and the homeless of the Archer Project.

3.11.6 The critical question remains for All Saints church, what kind of Church should it become to shoulder the task of mission and ministry in its particular urban peripheral territory? This question challenges the fundamental task of theology and parish leadership in its mission to the excluded, weakest, and marginalised members of society. The themes and issues presented in this chapter are complex. The questions and poverty will continue to compel parish churches to develop a clear missionary focus of partnership and hospitality. For this, churches will need adequate leadership

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[196] Sparkes and Glennerster, 'Preventing Social Exclusion: Education's Contribution,' pp. 178-201.

[197] Crime figures in Britain were made public in July 2000 in a report by the Government. The crime figures for Essex were particularly high. In a local BBC television news programme in July 2002, a section of residents was interviewed on the Boarded Barns estate. They expressed concern about the local police not responding quickly enough to calls and the increase in crime. The police claim that the estate did not have a marked increase crime of any significance compared with other communities in Essex. One resident put it this way, 'well they should open their eyes and walk around the estate, and find out the truth'. A few residents of Boarded Barns expressed their views at a number of public meetings, yet the authorities did not take note of their concerns about youth nuisance and crime.

to enter partnerships with other agencies, working together to address the poverty of children, adults, and particularly the homeless who are often locked in poverty.

3.11.7 All Saints battened down the hatches and hoped change and decay would pass by. Clinging to yesterday's models of the Church and mission in order to take solace, without engaging in the issues presented in this chapter, will paralyse a parish church. The Boarded Barns experience finally brings out how a parish church can reflect on the cycle of experience, action, and understanding of its ecclesiology and theological principles that underpin praxis. However, All Saints must continue to listen and analyse, which is the seed of exploring the context that will continues to give birth to many more voices that have already contributed to this chapter. During the last three incumbents, the national Church continued to evaluate its relationship with society and the Government, and identified that the local parish church must continue to contribute with the voluntary sector to address poverty. In 2006, twenty years after the *Faith in the City* report, another evaluation of the Church and society was ecumenically commissioned. However, this document did not to have the same impact on the Church or the Government as its forerunner.

CHAPTER FOUR

FAITHFUL CITIES

4.1   Introduction

4.1.1   The Commission on Urban Life and Faith (CULF) was established to research and consider features of British society, particularly deprived urban communities, and record how the Church continues to be an integral resource in urban areas. The CULF report was published twenty years after *Faith in the City*. In May 2006, the Commission reported to the Church of England General Synod with its research findings on the Church's contributions to society. Chaired by Baroness Richardson of Calow, the CULF comprised of experienced faith leaders and practitioners. They were recruited from faith communities, ministers, priests, as well as academic researchers. Although the Commission's origins were in the Church of England, the membership represented the diversity of culture, ethnicity, inter-denominational, and multi faith communities.

4.1.2   *Faithful Cities* is the result of two years research and highlights how urban communities have changed since the 1985 *Faith in the City* report.[198] *Faithful Cities* presents a sketch of British society and the Church. A list of comparisons between 1985 and 2006 presents a useful sketch that maps the differences facing the Church, Government, and world in the twenty first

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[198] The Report from the Commission on Urban Life and Faith, *Faithful Cities: A Call for Celebration, Vision, and Justice,* (London: Church House Publishing, 2006).

century.[199] CULF reports that towns and other urban communities require new ways of describing citizenship, politics, the Church, and God. Getting urban policy right is of interest to all communities in urban Britain if they are to be transformed through regeneration and the mobilisation of social and faithful capital.[200]

4.1.3   The research took place across a wide range of faith communities in England, from former mining villages and seaside towns, to the large metropolises. A vital concern for the Commission was why people still live in poverty and what makes a place good to live in. Urban economic growth and building development have been critical in regenerating British urban contexts in towns, large cities, and regions. The Commission would like:

> the report discussed in many different places. A major strand of the report encourages faith groups and others to initiate the question 'what makes a good city?' Also, to debate it in the towns, cities and communities where they live; churches, Government and other bodies will be encouraged to look at the report and its recommendations to consider how they might respond to the challenges faced by those who live in urban communities.[201]

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[199] Appendix B.

[200] <http://www.culf.org.uk/content_1.0.asp?p=1> (Accessed: 20 November 2006).

[201] <http://www.culf.org.uk/content_1.0.asp?p=1> (Accessed: 20 November 2006).

4.2   Recommendations of the Faithful Cities Report

4.2.1   A reading will show this is a report from a Church that does not appear to be consumed with its own fragmentation and theological agendas, self-interest, sexuality and gender issues, fears of nihilism or irrelevance to society. In this respect, the project is refreshing. However, the report is weak in its recommendations to the Church and Government, which are not as extensive as the *Faith in the City* recommendations. Key headings of the report point to core areas where the Church should engage with society.

1. Faithful Capital: The Church of England and its ecumenical partners must maintain a planned, continued, and substantial presence across our urban areas.
2. Leaders in all situations need to have the opportunity of exposure to urban and contextual theology and practice.
3. Wealth and Poverty: For the flourishing of a just and equitable society, the gap between those living in poverty and the very wealthy must be reduced.
4. Equity in Diversity: Social cohesion depends on the ability of people to live in harmony. Faith groups in particular must combat racism, fascism and religious intolerance at all levels of society.
5. The Government must lead rather than follow public opinion on immigration, refugee, and asylum policy.

6. Partnership: There needs to be a greater clarity over expectations in partnership relationships between faith communities and public authorities at national, regional, and local level.

7. Young people: Government and faith communities must consider the informal education of young people.

8. The Church Urban Fund: The Church of England continues to support the fund as vital resource for the churches' engagement in urban life. [202]

4.2.2 Three recommendations from the report are developed in the final chapter as themes for the Church to engage through mission. They are leadership (Recommendation 2), hospitality to the refugee (Recommendation 5), and partnership (Recommendation 6). The rationale for choosing only three of the eight recommendations is due to the focus on two particular contexts, which are very different to each other, and the nature of the research that explores an alternative theology to *Mission Shaped Church*. Concerns about the Church's leadership, partnership with other agencies and hospitality, present themselves throughout the research. Accompanying these themes is the concern for leaders to maintain rhythms of spirituality, which are distinctive expressions of hope for different contexts of poverty. These core strategic and missionary focal points converge at the end of the thesis as relevant to the two contexts of All Saints in Chelmsford and the Cathedral The Archer Project.

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[202] Appendix C.

4.3 **The Church Urban Fund's Contributions to Mission**

4.3.1 The final recommendation of *Faithful Cities* calls the Church of England to remain committed to the Church Urban Fund (CUF) initiative, which developed as a response to urban poverty from *Faith in the City*.[203] This recommendation to the Church has been criticised for embracing a 'social project based culture,' rather than being directed by faith. It is apparent that some churches have to adopt particular projects in urban parishes in order to access grant funding, for example, work with children or education of the homeless.[204] Chapter 6 examines the relationship between faith communities and Government, in the light of Sheffield Cathedral's engagement with a project based culture, and presents its unique challenges. It will show that partnerships between the Church and economically led projects can bring about a surrendering of a charity's core values. The partnerships do not always work coherently. For example, targets are established by the Government for the most deprived neighbourhoods to improve employment levels, educational attainment, health and housing availability, and the reduction in crime. Although funding is granted to projects, the charity then has to raise further funds to secure new employment posts to deliver the Government's outputs, putting extra pressure on charities to seek funds from other sources.

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[203] Appendix D.

[204] Andrew Davey, 'Being Church as Political Praxis' in Chris Rowland and John Vincent (eds.), *Liberation Theology UK*, (Sheffield: Urban Theology Unit, 1995), p. 60.

4.3.2   For example, the Single Regeneration Budget (SRB) policy required definitive outputs and milestones by Sheffield Cathedral that appear more as tombstones to the faith community. They are required to achieve and monitor outputs on a daily basis. The SRB application criteria dictated that the Cathedral Archer Project must monitor outputs to comply with the criteria, especially the increase in employees by 2010. If these requirements were not met, then a percentage of the funding would have to be returned. Criteria of this nature require more human and revenue resources to sustain projects, placing greater pressure to secure further funds.

4.3.3   Yet, parishes like All Saints, who are set amidst some of the worst social deprivation, lack the leadership, resources, administrative or management skills to complete funding applications of this nature. *Faith in the City* has been eclipsed by this project culture, which offer short-term solutions to the absence of local service provision and makes a disproportionate demand on time and church resources, particularly in terms of fund-raising and management.[205] Although the Church Urban Fund has reduced the level of initial administration of applications for funding, a CUF application can take as long as six months to process, and even at the last stages, funding can be refused for a fear that projects may not be self-sustaining or badly managed.

4.3.4   In 2003, the Cathedral The Archer Project submitted a CUF application to employ a project worker for three years. The application was refused because the project did not have a financial reserve policy. Since the application, the Board of the project has established clear policies on

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[205] Davey, 'Being Church as Political Praxis,' p. 60.

numerous project led requirements, including a financial strategy, an induction policy, health and safety and hygiene policy, risk assessment policy, and others. All these are now required policies by funding agencies, trusts and Government agencies. Fortunately, CUF has been taken measures to devolve decision making for grants to the Diocesan structures, which evaluate and assist projects through the stages of application. In 2005, a CUF grant making board was established in the Sheffield Diocese, which offers direction to projects with fewer resources and skills to apply for funds. In addition, the application forms for CUF grants have been revised for easier use. Nonetheless, the process is still time consuming and there is medium risk of the grant application being denied. *Faithful Cities* is right to commend CUF for its admirable work, but to do so without criticism, does not express the realities and complexities of securing funds through CUF. Like the SRB, CUF and other grant making bodies, are 'project driven', and demand high level leadership skills, time and energy, that are not often found in the poorest urban contexts. Other criticisms can be expressed about *Faithful Cities*, relating to what Rob Furbey described as pervasive theology.

4.4   Faithful Cities' Pervasive Theology

4.4.1   Rob Furbey is a member of the *Faithful Cities* Commission. He addressed a joint Synod of Methodist and Anglican clergy and lay people in Sheffield. He described the report's theology as 'pervasive throughout the report, rather than explicit.'[206] A pervasive theology, which includes liberation, narrative and public theologies, however, are placed alongside cumbersome

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[206] Rob Furbey, addressing the Anglican and Methodist Joint Synod in Doncaster, (30 September 2006).

expressions of theology that offer nothing new to the Church's theological discourse, for example the Commissions' lumbering expression, 'democratized theology,.'[207]

4.4.2   Like its predecessor *Faith in the City*, liberation theology remains the underpinning theology of *Faithful Cities*. However, there are themes like hospitality, building community, Christology and the Incarnation. For this reason, *Faithful Cities* can be described as holding multiple theological principles to describe the realities of the poor and among congregations and parishes. The significant theme of hospitality is relevant to this thesis regarding work among the homeless. 'The World in Our Cities: Diversity and Difference,' draws on the theology of St Benedict's hospitality, as a useful model for engaging with multi-faith concerns.[208] Thirty-five of the forty-four Dioceses of the Church of England parishes have some level of multi-faith communities.[209] The theological theme of hospitality will be developed later in the final chapter as an appropriate theology for the homeless context of Sheffield.

4.4.3   The report also promotes narrative and Public Theologies, what the report describe as everyday theologies, as appropriate theologies that begin from within the community of faith and urban contexts.[210]   Duncan Forrester described Public Theology as a theology which:

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[207] *Faithful Cities,* p. 14.

[208] *Faithful Cities,* pp. 25-44.

[209] *Faithful Cities,* p. 18. See also, Inter Faith Consultative Group: Mission and Public Affairs Division, *Presence and Engagement: The Churches' Task in a Multi Faith Society,* (Church House: General Synod Report, July 2005).

[210] *Faithful Cities,* p. 15.

> Claims to point to publicly accessible truth, to
> contribute to public discussion by witnessing to a
> truth which is relevant to what is going on in the
> world and to the pressing issues facing people and
> societies today. It does not generate its own agenda,
> nor does it take over the world's agenda. [211]

4.4.4 The priority for the Church and theologians is how to 'actively engage in public debate, and it should be prepared to engage critically and constructively with alternative points of view.'[212] Therefore, public theology contains more than one single ideology, theological paradigm, or dogma. It needs to do this, rather than presenting a Church that places itself as a sovereign institution that arrogantly claims to be bearer of all truth, it should not generate its own agenda. Indeed, the philosophies of post-modernity have shattered any concept that one institution of religion has authoritative truth on the nature of God and the world.[213]

4.4.5 In order to appreciate fully the Commission's work and the theological roots, it is necessary to acknowledge that *Faithful Cities'* forerunner, *Faith in the City*, was a significant landmark report that was under-pinned by Liberation theology. Acknowledging that Liberation theology was

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[211] Forrester, *Truthful Action: Exploration in Practical Theology*, p. 127. For a thorough examination of public theology see, John Atherton, *Public Theology for Changing Times*, (London: SPCK, 2000).

[212] *Faithful Cities*, p. 15.

[213] Discussions on post-modernity have been well documented. See, Jean Baudrillard, *Simulcra and Simulation*, (USA: The University of Michigan Press, 1994); Jean Baudrillard, *Symbolic Exchange and Death*, (London & New York: Sage Publication, 1993); Z. Bauman, *Post-modernity and its Discontents* (Cambridge: Polity Press, 1997); Edward Bailey, *Implicit Religion: An Introduction*, (London: Middlesex University Press, 1998).

influential in the political liberation of an oppressed people in Latin America, it increasingly lost its influence when the oppressive political regimes were replaced by democratic Governments. In addition, Liberation theology is criticised for largely abandoning the spirituality of Roman Catholic communities, a spirituality which offered hope to the poor amidst oppression.[214] Why would *Faithful Cities* take up the liberation theme, rather than any other theological themes, like regeneration?

4.5   The Influence and Weakness of Liberation Theology

4.5.1   *Faithful Cities* contends that liberation theology

> would not start from a conventional academic syllabus
> of Christian knowledge or Biblical study, but from the
> personal experience, the modes of perception and the
> daily concerns of local people themselves – priorities
> which might well be different from those of people of
> a more intellectual background.[215]

Twenty-one years on, *Faithful Cities* applauded the report for being rooted in liberation theology and Marxist ideology. It claimed to be

> a rigorously considered public theology that involves
> itself in the practical problems of society. *Faith in the
> City* had its roots in Latin American Liberation
> Theologies, which wedded the liberating Gospel
> message of Christ to the poor with Marxist political

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[214] Nagle, *Charming the Virgin.*
[215] *Faith in the City,* p. 65.

philosophy. It is these concerns that form the backdrop to the publication of *Faithful Cities*.[216]

4.5.2   The heart of liberation theology is that theology is not only a task for academic theologians who talk about God, but is rooted in the political struggles and daily realities of human lives. Theology should never be done in a vacuum, in the academies alone, but shaped by practitioners in the field. It is the people's work, which is primarily practical. Contextual theology, as a theological discourse, is what the Commission describes as 'performative,' that is, a discipline rooted in practical problems and reflecting its cultural setting as well as the insights of Christian tradition.[217]

4.5.3   Gustavo Gutiérrez offered a précis of liberation theology in his work *A Theology of Liberation*:

> This book is an attempt at reflection, based on the Gospel and the experiences of men and women committed to the process of liberation in the oppressed and exploited land of Latin America. It is a theological reflection born of the experience of shared efforts to abolish the current unjust situation to build a different society, freer and more human.[218]

Both reports, *Faith in the City* and *Faithful Cities*, share the common task of presenting to the Church and Government, the need to abolish the current

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[216] <http://www.chbookshop.co.uk/feature.asp?id=2391379> (Accessed: 04 December 2006).
[217] *Faith in the City*, p.15.
[218] Gustavo Gutiérrez, *A Theology of Liberation,* (London: SCM Press, 2001), p. 1.

unjust situation to build a different society. In this sense, supporters of the reports are disciples of Liberation theology. The Cathedral The Archer Project, critiqued later in the thesis, is a presence and reminder to the Local Council and the Diocese of Sheffield, of the continuing need to address social inequalities in twenty first century urban contexts. *Faithful Cities* says that theology is 'at the heart of the Commission,' and seeks to 'flesh out a theological account of the nature of human community.'[219]

4.5.4 The CULF aspiration was to make Liberation theology more explicit, yet they admit the report failed to achieve adequately this aim.[220] *Faithful Cities* theological discourse is more of a 'performative discipline rooted in practical problems and reflecting its cultural setting as well as the insights of Christian tradition,' which is very different now compared with the social conditions in 1985.

4.5.5 The Commission 'recognises that theological understandings are embodied in the narratives, liturgies, artistic expressions, and corporate values of local congregations.'[221] For this reason, the two contexts presented in this thesis, are well positioned to offer narratives, theological perspectives, and corporate values, from which to develop complementary theologies to an alternative mission theology of *Mission Shaped Church*. For example, a theology of hospitality is important, particularly in an increasingly aware society of asylum seekers, terrorism and violence, where the Church and

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[219] *Faithful Cities*, p. 13.
[220] *Faithful Cities*, p. 14.
[221] *Faithful Cities*, p. 15.

society must ask 'who is my neighbour, and how can hospitality and welcome be expressed in difference?'

4.6   *Faithful Cities* **under Scrutiny**

4.6.1   Given its pervasive theology and clear desire to celebrate success through narratives, *Faithful Cities* has not had the impact on the political or institutional Church of its forerunner *Faith in the City. Faithful Cities* resembles Italo Calvino's theoretical fiction of graduated sequences, descriptions and speculations, in which the protagonist of his book, *Mr Palomar*, has to confront the problem of discovering his place in world.[222] *Faithful Cities* reads like a descriptive and glossy presentation that has emerged on the ecclesiological scene that presents a Church that is seeking recognition in a society, still discovering its place in society. Simultaneously, it continues to decline and lack confidence, within a society that does not understand it.

4.6.2   Understandably, media presentations of the Church publicly undermine its mission through reporting its constant public schisms, and arguments about women bishops and homosexuality, which *Faithful Cities* does not mention. Like Calvino's *Mr Palomar* who sketches a seductive and challenging narrative in his philosophical quest to find his place in the world, *Faithful Cities* is an attempt by a declining Church to seduce itself into exemplifying its contributions to society without much challenge. *Faithful Cities* has not adequately challenged or yet fully seduced its creaking institution. The

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[222] Italo Calvino, *Mr Palomar,* (San Diego, New York, London: Harcourt Brace and Company, 1983).

Church's identity and future, as expressed in the sketches and narratives in *Faithful Cities,* will depend on the leadership, training, and energy of Christians and priests to develop and continue to discover the sketchy narratives from their contexts. Then, the task is to bring these under the Church's theological lens and quest for justice. This is *Faithful Cities'* next task.

4.6.3   However, commentators on the report should not be too critical because it also celebrates life and presents a great deal of service, life, and hope. Celebration and hope are important in places of urban poverty. The Commission has only begun its observations of the Church's work. The Churches and the report's stories, comments on globalisation, regeneration, increasing poverty, theology, the nature and identity of the Church and the phenomenon of the world, brings a 'glimpse of a thousand empowerments' to theology.[223] In the process of observing British contexts, *Faithful Cities* vacillates between the macro and micro observations of society in urban Britain. Sections of society will question the Churches identity, place, credibility and what services it can contribute in twenty first century Britain.

4.6.4   The narratives embodied in *Faithful Cities* are, indeed, palatable and celebratory about some positive transformations in the cities. They also embody struggles, which remove the blinkers of 'society and divest the dominating idea-sets of their power, by calling into question their rationality and pointing to those whom those idea-sets serve.'[224] Nevertheless, this is not

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[223] Davey, 'Being Church as Political Praxis', p. 50.
[224] Laurie Green, 'Gospel from the Underclass,' in Chris Rowland and John Vincent (eds.), *Gospel from the City,* (Sheffield: Urban Theology Unit, 1997), p. 121.

enough for the practical theologian, who lives among the daily realities of poverty and celebration.

4.6.5   Those who undertake to develop a theological exploration of the report's descriptive and pervasive content will need an appetite, focus, and passion not to leave the report on a shelf, but discover a new theology that emerges from the stories from the urban contexts. The Church of England continues to navigate a pathway through the changes in society and the world, reflecting on the hopeful signs of the kingdom of God. This is commendable. The Church of England continues to learn lessons, even through its schisms, that it has to develop and change on a national, Diocesan and local level. T*he Future of the Parish System* report offers complementary reading alongside *Faithful Cities,* with perspectives on how to address the problems and changes facing the Church.[225] *The Future of the Parish System,* also offers practical and theological resources to Dioceses, Deaneries and parishes on how to restructure to meet the changing demands on the institution. It is also a theological resource on the nature of the Church, ministry, and mission.[226] Perhaps, what can be learned from reflecting on *Faithful Cities,* is that it cannot be read in isolation from other resources, on training of leaders, restructuring, mission and most importantly, theological exploration.

4.6.6   Although the report is theologically informed by liberation and public theologies, the language used to describe its pervasive theology is clumsy, and weak. It does not present questions about the relevance of God,

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[225] Steven Croft (ed.), *The Future of the Parish System: Shaping the Church of England for the 21st century,* (Church House Publishing: London, 2006).
[226] Croft (ed.), *The Future of the Parish System.*

Scripture, and Tradition, or explore their relevance for mission and ministry for twenty first century British contexts. For this reason, it is best read in conjunction with *The Future of the Parish System.* In a society of choice, it is necessary and positive for the Church to look at itself and the world through the lenses of many disciplines, cultures, and faiths. However, this report as a stand-alone report does not offer any groundbreaking or significant contribution or recommendations to alleviate poverty in urban contexts. The recommendations are weaker and have less impact on the Church and Government than *Faith in the City*. However, before *Faithful Cities*, the Labour Government recognised the resources available through faith communities in serving urban contexts.

4.6.7   The Government's policy to engage with the faith and voluntary sectors to provide services in deprived areas is not without its critics. The Church, in partnership with Government and regeneration programmes also work with businesses, local Councils and other agencies, in enabling neighbourhoods to flourish. Using faith and voluntary sectors to provide services are at best a hope where the Church can:

> dream of a city in which action is synonymous with change; where social justice is more prized than law and order, where I have the right to my surroundings, and so do all my fellow-citizens...
>
> ...no-one flaunts authority and no-one is without authority... I want a city where the community value and rewards those who are different... where exploitation and violence are replaced with a forging

of neighbourhoods, and collectively forging new hybrid cultures and spaces.[227]

4.7 Multiple Theologies in Community

4.7.1   If *Faithful Cities* is a report with a graduated sequence of descriptions and speculations, which attempts to face the problem of sketching out the Church's place among the urban poor, how will it lead the Church to discover its place and contribution in transforming communities, particularly by encouraging theology to be explored in local communities? If the faith practices cited in the report are to be developed further, then *Faithful Cities* also needs to develop its subversive theologies in partnership with the discipline of academic theology.[228] The role of the academic theologian contributes to the formation and understanding of mission and ministry, which should not be lost at the expense of narrative theology.

4.7.2   Kathryn Tanner notes the crucial relationship between theology and community, which prevents narrative or academic theologies competing with each other. Theologians from practitioner and academic persuasions:

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[227] Sandercock, *Towards Cosmopolis,* p. 219.

[228] For a discussion on the relationship between 'everyday theologies,' which is described in *Faithful Cities* as theology done in the city as 'democratising theology,' practical theology and public theology, (*Faithful Cities*, pp. 14-15), see Elaine Graham, 'Power, Knowledge and Authority in Public Theology' in *The International Journal of Public Theology,* (Netherland: Brill Publishers, May 2007). Also, for a discussion on the relationship between 'everyday theologies' and academic theology see, Martyn Percy, *Engaging with Contemporary Culture: Christianity, Theology and the Concrete Church,* (Aldershot: Ashgate, 2005), and Kathryn Tanner, *Theories of Culture: A New Agenda for Theology,* (Minneapolis: Fortress Press, 1997), pp. 61–92.

Reined in competing sets of interests, the logic of theory is kept from drifting too far from the logic of everyday cultural practice.

Tanner goes on to say:

The basic operations that theologians perform have a twofold character. First, theologians show an artisan-like attentiveness in the way they work on a variety of materials that do not dictate of themselves what theologians should do with them. Second, theologians exhibit a tactical cleverness with respect to other interpretations and organisations of such materials that are already on the ground.[229]

In addition, when theology is explored in community, it moves away from the *Mission Shaped Church* paradigm of individual conversion and numerical growth, to seek a mature understanding of faith's corporate, practical, and spiritual contribution in regenerating and sustaining communities. After all, to use St Anselm's useful maxim, faith seeks understanding.[230]

4.7.3 Unintentionally, *Faithful Cities* did not adequately develop theological themes from the narratives in the Commission's debates. Rather, the theology has to continue to evolve from within the contexts. To expect theology to have been developed in the report, which was constructed by an

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[229] Tanner, *Theories of Culture: A New Agenda for Theology*, p. 86-87.

[230] Anselm of Canterbury, *Proslogion*, trans. M. J. Charlesworth, in *The Major Works*, Brian Davies and G. R. Evans (eds.), (NY: Oxford University Press, 1998), p. 87.

editor under pressure to collate multiple writers' materials, is to expect too much. The report leaves theological themes unsatisfactorily undeveloped. The Commission was not theologically impelled to take the narratives to a more rigorous theological understanding. Informal conversations with Elaine Graham, Andrew Davey, Rob Furbey, and Stephen Lowe, suggests the time constraints for publication prevented further theological explorations taking place.

4.7.4   The House of Bishops, ecumenical, and faith partners, should have developed the theology alongside gathering the informative stories, which are important for grounding theology in praxis. The stories touch the readers in powerful ways that abstract theological ideas do not, because:

> Story acts by incarnation, giving flesh and life to what otherwise is detached and abstract.
> Only because story catches the universal and abstract in the net of particulars can it shape what we do in the world. [231]

The Church, as an experienced storyteller, is located in all the communities it serves. It will continue to struggle and celebrate its wealth of stories, voluntarism, and partnership, to express effectively how communities continue to struggle for renewal. To hasten publicity deadlines, compromised the process of theological reflection. This means the report's theological contribution failed.

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[231] Daniel Taylor, *Tell me a Story: The Life-Shaping Power of our Stories,* (New York: Bog Walk Press, 2001), p. 54.

4.7.5   The Church has a vast resource of celebratory stories, and volunteer communities across a large geographical area of England. It has, what *Faithful Cities* describes as social and faithful capital, which is embedded in the lives of people who volunteer to work among the most marginalised and poorest people in urban areas.[232] This resource will continue to contribute to the shaping and the transforming of the lives of many people in deprived urban cities and communities. The Church, as one faith community among others, should also be able to offer a critical voice for justice, equality, and liberation for people who are locked in poverty.

4.7.6   Although All Saints church was not directly involved in addressing poverty issues with the Local Council and Housing Trusts, it remains a Christian presence in a community, through its building resources, lunch clubs, partnership with the schools, involvement in the Residents' Association, Housing Associations and with the Local Council. The Diocese of Chelmsford, through the Bishop of Bradwell, is also committed to working in partnership with All Saints, and other parishes like it, to ensure this resource contributes to the urban context, even at a cost to the Deanery and Diocese. However, the Sheffield Cathedral context, investigated in the next chapter, has a different profile in the city, and secured funding for the homeless and drug addiction project through Government regeneration funds. In contrast to All Saints, the Cathedral has a different involvement in addressing poverty. Each context brings volunteers and building resources to communities living in poverty, in the hope that lives and structures are

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[232] Robert Furbey, Adam Dinham, Richard Farnell et al., *Faith as Social Capital: Connecting or Dividing?* (Bristol: Joseph Rowntree Foundation, The Polity Press, 2006).

transformed into safe environments for everyone, including the poorest members of society.

4.7.7   It is regrettable that *Faithful Cities* celebrates the Church's achievements, yet ends on a weak message by recommending itself as:

> specifically addressed to this [the Church] institution and its members, but we believe they are also of relevance to other responsible bodies in churches and faith communities.
>
> We make recommendation to the Government and other agencies, but there are occasions where we have not been able to specify the most appropriate body.[233]

This is a report that does not have the tough political focus of *Faith in the City*. It does not critically respond to the Government on the political and the economic policies that shape urban contexts, which affect the lives of so many people.[234] Elaine Graham helpfully focuses the Church to move away from overly romanticising experience at the expense of critical response.

4.7.8   Elaine Graham is right to advise the Church not to romanticise experience. However, neither should the Church diminish or be silent among secular agencies when developing theological discourses. CULF's potency rested in its claim to place theology back in the hands of ordinary people and to articulate a term borrowed from Gutiérrez, a 'theology from the underside'

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[233] *Faithful Cities*, pp. 89.
[234] *Faithful Cities*, pp. 14-15.

of history.[235] It gives a voice to theology from experience. The disciples of Jesus lived and listened to His teaching, only to be abandoned of hope at the end. The liberation of God's people, focused in the man Jesus, resulted in failure and a sense of abandonment. It took the Church centuries to understand this, and understand what had been achieved by Jesus. Theology and doctrine developed from the experiences of the Apostles and witnesses. Philosophically, democratising theology owes a lot to Gutiérrez's understanding of theology beginning with experience. However, there is no other place for theology to begin than with the life of Jesus Christ, its founder, alongside the experiences and realities of human existence.

4.7.9   Graham expands on this in her article to be published for the *International Journal of Public Theology:*

> In championing the rights of the poor and dispossessed in a context of economic and political polarization, many Christians found themselves thrown into active political engagement. In this respect, liberation theology served to 'politicize' the churches. Yet there was a twin ramification of liberation theology, which has proved potentially, just as radical. By rooting itself in the experiences and voices of the poor and marginalised, by placing the resources of theological reflection on practice in the

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[235] Gutiérrez, *A Theology of Liberation*, pp. 50–59.

> hands of those groups, Liberation theology served to
> 'democratize' theology.[236]

Surely, there is less clumsy theological language to describe the shared task of theological enquiry by the Church as the Body of Christ? Democratising theology is *Faithful Cities'* description of theology that begins in the experiences and narratives of everyday life. The term should have been eradicated from the report's descriptions, or replaced with understandable theological themes.

4.8   Shaping the Future or Empty Rhetoric?

4.8.1   Where does this leave the Commission's recommendations to influence the Church and Government? On 03 October 2006, the Archbishops of York and Canterbury appointed the Bishop of Hulme, the Right Reverend Stephen Lowe, to promote the dissemination and implementation of *Faithful Cities*. The Bishop's task is to respond to the Government's urban policy on behalf of the Church. His role is to encourage and resource partnerships between the Church of England, Government and other national agencies, and work toward improving the quality of life and well-being of urban communities. He will develop Diocesan strategies for urban mission in the light of *Faithful Cities,* and will help to develop further, the token expression in the report of working with ecumenical partners, and other faiths. Finally, and significance for this reflection on the place of theology, a press statement said he will:

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[236] Graham, 'Power, Knowledge and Authority in Public Theology,' p. 5.

encourage theological reflection and debate about the values that should form the foundations of communities. This will be central to Bishop Stephen's new role, developing skills among clergy and laity to undertake mission in specifically urban contexts, as well as encouraging fresh expressions of the Church's mission and ministry in such areas. [237]

4.8.2   A Church that presents *Faithful Cities* as a working document is not a Church that can sit enjoying the calm, even though the world may no longer listen to it. As long as the poor exist the Church should constantly be in a state of anxiety, whether the world listens to it or not. Returning to Calvino's *Mr Palomar*, anyone claiming that he, like the Church, is no longer relevant to society, and consequently dying, should make him anxious. It becomes an anxiety for the Church because potentially it is presented to society as failing to witness to the world. Being dead is also less easy than it might seem, according to Mr Palomar. Calvino's *Mr Palomar* said, 'you must not confuse being dead with not being.' Palomar's condition is really quite simple. His capacity for having an influence on anything or anybody has always been negligible. Perhaps the Church will do well not to be too anxious or learn to be dead, because its service among the poor ensures it remains constantly anxious, not about the Church, but about injustice and poverty.

4.8.3   The world can very well do without the Church, and the Church may even anxiously consider itself quite serenely dead. The influence of *Faithful Cities*

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[237] <http://www.cofe.anglican.org/news/pr10006.html> (Accessed: 04 October 2006).

may be negligible, but it has undertaken a commitment that offers a platform for the Church to show itself not to be serenely dead, even though it has not changed all its habits and remains anxious. The transformation will come through the Church's continuous work in parishes like All Saints and projects like the Archer Project, alongside theological endeavours, during which it will continue to define its purpose and mission in the world.

4.8.4   The question remains, has the Commission adequately addressed the messy work of engaging the misty world of theology with the messiness of reality, by not arriving at a conclusive and adequate theological contribution to the problem of urban poverty?[238] Although there is no one, fully adequate and explicit theological platform presented in *Faithful Cities*, Christology is more implicit within it, from which other theologies and mission paradigms could develop. Although the theological language is clumsy, Christology is a central theological theme from which hospitality flows.

4.9   The Centrality of Christology for Hospitality

4.9.1   Why should Christology enter the discussion about *Faithful Cities*? Firstly, because the Gospels convey the story of Jesus Christ as having lived the realities of hunger, thirst, a stranger, naked, sick and imprisoned (Matthew 25: 34-36). Arthur Sutherland, in *I Was a Stranger: A Christian Theology of Hospitality*, wrote that 'what allows us to understand hospitality is the

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[238] The terms 'misty world of theory to messy work of application,' is a term attributed to Rhys H. Williams, 'World Order and Religion: A Match Made in Heaven or a Marriage of Convenience?' in Wade Clark Roof (ed.), *World Order and Religion,* (Albany: State University of New York Press, 1991), p. 297.

aspect of Christology.'[239] Jesus Christ is understood to be a nomadic preacher (Matthew 4: 23-35; Mark 1: 39; Luke 4: 44). He is presented as a homeless stranger who enters other places, like Capernaum, Bethsaida, Gennesaret, Jerusalem, and Emmaus (Matthew 1: 21-28; Mark 8: 22-26; Matthew 14: 34-36; Luke 24: 13-35; Matthew 23: 37-39).[240] Although the gospels record Jesus lived a family life in Nazareth, when he returned he was not accepted there (Matthew 13: 54-58; Mark 6: 1-6; Luke 4: 16-30). Fundamental to humanity is that every nation and community can learn to understand the importance of welcoming the stranger. In addition, what it means to welcome those who wander in and out of host communities. This is a core question for this thesis, in reflecting on the immigrants of All Saints church, the Boarded Barns estate, and the homeless of Sheffield. This section presents the importance of Christology, as well as the subversive Christological theology in *Faithful Cities*. This will ground the theological exploration of the stranger, host, guest, and hospitality, which is presented as an appropriate theology of mission in chapter 7.

4.9.2   The Archbishop of York, John Sentamu, highlights the Christological focus on the report when he suggested that:

> The Church is for the poor. Is there a way of living, of
> worshipping, of acting, of operating, which will make
> the Church credible? Not because of projects but

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[239] Sutherland, *I Was a Stranger*, p. 4.
[240] Although Jesus had a nomadic ministry, there is a reference in Matthew 4: 13 that Jesus 'left Nazareth and made his home in Capernaum by the lake.'

because we are authentically living the faith of Jesus

Christ in the communities where we are.[241]

The Archbishop of Canterbury, Rowan Williams, also comments on the report from the Christological perspective when he wrote that:

> The report is about God's commitment to people, Christ's commitment to a weak and failing body of human followers, the commitment embodied (literally) in incarnation and resurrection.[242]

4.9.3   Christology, the study of who Jesus is, was done by the community of followers after the events of his life.[243] The Christian confession of faith is that Jesus Christ is liberator, and this confession is proclaimed through the ministry of the Church who is called to embody the message of incarnational hope. It is the task of theology to clarify, not control, this confession of faith, which begins with Jesus Christ as the starting place.[244] The kingdom of God has to be manifest in the concrete realities, fleshed out in living, if it is to have any significance and meaning for the stranger, the poor, and the Church. This is expressed in liberating changes to existing structures, for example, changes to leadership as identified in All Saints, and contexts that oppress people, like the story of Michele. Jesus Christ advocated a political and liberating love, in concrete realities, and this had visible repercussions for human beings and the regeneration and transformation of

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[241] *Faithful Cities,* p. 15.
[242] *Faithful Cities,* p. v.
[243] Leonardo Boff, *Jesus Christ Liberator: A Critical Christology of Our Time,* (London: SPCK, 1990), p. 13.
[244] Boff, *Jesus Christ Liberator,* p. 181.

communities.[245] Poverty and exclusion are not the last words on life. Christology then, is concerned with what Jesus did to secure liberation.

4.9.4   How this is presented in urban contexts today may be quite different from the expressions of Liberation theology in Latin America. God is made known anew to each generation, through new theological insights, stories, and experiences. This means that the Christ-event is always 'culturally inflected.'[246] Therefore, Christology, at least in these rudimentary terms, concerns the relationship between Jesus Christ, the Church and particular cultural contexts. The task of Christology is to ask two basic questions: Firstly, what new expressions are there of the Christ event for today?

4.9.5   Secondly, how is Christology expressed spiritually, as a focus of liberation and hope in peripheral urban territories, and among the homeless? The Church is faced with a missionary challenge of communicating the gospel of liberation and hospitality, as concrete realities of the kingdom of God, in anticipation of hope for a better future that transforms the lives of the marginalised and poor.

4.9.6   *Faithful Cities* is exemplary in championing the Church's authentic engagement with the realities of regeneration and human poverty, and this is expressed well in its narratives.[247] It seeks sympathy through sharing stories.[248] However, it is the comment about Christ's commitment to the weak, alongside the incarnation and resurrection, which are theological

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[245] Boff, *Jesus Christ Liberator*, p. 286.

[246] Ward, *Christ and Culture,* p. 6.

[247] *Faithful Cities*, p. 88.

[248] *Faithful Cities*, p. 84.

themes implicitly identified, although briefly, in the *Faithful Cities* report.[249] The theological theme of Christ's relationship with the poor is an essential one in developing a theology of hospitality, the nature, and impact of failure, welcoming the stranger, being a host, and living in a condition of hope for regeneration and transformation. The Methodist Working Report on Cities, understands Christology as a 'bolder doctrine of Jesus Christ coming among us all, as one of us, participating in the common life around, him, rejoicing that in him all things hold together.'[250] In spite of the Methodists' immense theological and practical contributions to urban contexts, *Faithful Cities* largely undervalues the ecumenical contributions.

4.10   Ecumenical Considerations

4.10.1   Underestimating ecumenical partners is a significant criticism in *Faithful Cities*. There is a lack of extensive referencing to the Methodist contributions, particularly in the cities. One reader of the Church Times, a member of the Methodist Inner City Churches Group in London, commented:

> Although the Methodist Publishing House are co-publishers, a Methodist chaired the Commission, and there are from time to time occasional references to other Christian denominations, the tone of the document is overwhelmingly Anglican… there is no real engagement and partnership that – amid social

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[249] *Faithful Cities*, p. v.
[250] The Report of the Methodist Working Group on Cities, *The Cities*, p. 209.

apathy and declining resources – is, we believe, essential. [251]

4.10.2 The Reverend Dr John Vincent was Chair of the Methodist report, *The Cities*, and is a former president of the Methodist Conference. His criticism relates to the lack of explicit Methodist content:

> Where is Methodism? The Report's Chair, Baroness Richardson, had to be impartial. But, there are no quotations from Methodist missioners, writers or documents, no reports on Methodist city work (except for two projects, the Rock in Doncaster and Somewhere Else in Liverpool), no mention of *Mission Alongside the Poor*, or our *City Centre Mission Group*, or our *Urban Mission Strategy Group*. [252]

4.10.3 The report claims to enjoy the affirmative support of numerous churches, a multi-faith representative, and leaders who were the working group, which not only demonstrated ecumenical breadth, but also had access to all kinds of sources, academic, practical and grass roots stories. Yet, the numerous, and not wholly compatible, models of Church which underpin the report's findings are not simply the result of divergent views being echoed in an ecumenical setting, but seem to stem from a lack of awareness that understandings of the Church are complex and often in tension with one another.

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[251] David Haslam, *Methodist Reflection on the New Urban Report,* (Church Times, Letter, 11 August 2006).

[252] The Revd Dr John Vincent, *'Faithful Cities,'* (Methodist Recorder, 1 June 2006).

4.10.4   The 1997, the Methodist report identified an approach to theology that was both rooted in the human understanding of the city, and the Christian understanding of faith.[253] The four theological categories outlined in the report are Creation, Incarnation, Cross and Resurrection and, Pilgrimage. [254] A contemporary theology will seek 'to be as inclusive as possible, and an instinct that arises from the pressing need to live together in mass societies.'[255] The Methodist report also suggests that the Church, in a move to become more inclusive, is shaped by the conviction of theology's contribution to the contemporary city.[256]

4.10.5   *Faithful Cities* wants faith communities to continue, volunteer services at the heart of human struggle, living with the positive and negative effects of poverty, and be partners in regenerating neighbourhoods. It appreciates that some faith communities may prefer not to risk becoming 'embroiled in contentious questions of urban injustice.'[257] The Government pledge for civil renewal, however, has not fully materialised in urban contexts, 'the promise of citizens holding influence and some power in governance of their neighbourhoods and cities has been broken.'[258] This is partly due to the lack of expertise in accessing grant funding, having articulation and skills to communicate in Local Strategic Partnerships (LSP), or lacking professional people living in deprived areas to process applications. There is a gap between the rhetoric of the Government to engage skilled local residents in the LSPs, with the lack of resources and skilled people in urban areas to

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[253] *The Cities*, p. 193.

[254] *The Cities,* pp. 193-214.

[255] *The Cities*, p. 194.

[256] *The Cities,* pp. 193-214.

[257] *Faithful Cities,* p. 47.

[258] *Faithful Cities,* p. 48.

access the funds. This can cause citizens to become disillusioned, and faith communities to remain divorced from influential public debates.

4.10.6   For this reason, the Commission urged faith leaders to remove themselves from an inward-looking mentality and a tendency toward sectarianism:

> they have been described as 'the ecclesiastical equivalent to the gated communities which are proliferated through gentrification. These attitudes, sometimes fuelled by crude competition for worshippers, are a huge obstacle to faith communities acting as agents of social cohesion, community harmony, and indeed social justice. [259]

However, when the Church moves from its ecclesiastical equivalent of gated communities to engage with the Government and partner agencies to be an agent of social cohesion and advocates of social justice, then new tensions and conflicts present themselves for the Church, as the next chapter illustrates.

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[259] *Faithful Cities,* pp. 47-48.

CHAPTER FIVE

URBAN DEVELOPMENT AND REGENERATION

5.1   Introduction

5.1.1   In the 1930s, George Orwell set out to learn about the English working class, spending time living among the poor in mining towns in northern England. In *The Road to Wigan Pier* he claimed that 'even Wigan is beautiful compared to Sheffield.'[260] In the account of his experiences, along with more general ruminations on class and the challenge facing socialism, Orwell described Sheffield as:

> the ugliest city in the old world. Its inhabitants, who
> want it to be pre-eminent in everything, make a claim
> on the city. It has a population of half a million and it
> contains fewer decent buildings than the average East
> Anglian village of five hundred. And the stench! At
> rare moments, you stop smelling the sulphur. Once I
> halted in the street and counted the factory chimneys I
> could see, there were thirty-three of them, but there
> would have been far more if the air had not been
> obscured by smoke. One scene especially lingers in
> my mind. A frightful patch of waste ground trampled
> bare of grass and littered with newspapers and old

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[260] George Orwell, *The Road to Wigan Pier,* (London: Penguin Books, 1937), p. 98.

saucepans. To the right, an isolated row of gaunt four-roomed houses, dark red, blackened by smoke. To the left an interminable visa of factory chimneys, chimney beyond chimney, fading away into a dim blackish haze. Behind me a railway embankment made of slag from furnaces. In front, across the patch of waste ground, a cubical building of red and yellow brick, with the sign Thomas Grocock, Haulage Contractor.[261]

5.1.2 Orwell gives an ominous description of everyday life of the old Sheffield. There are superb descriptive passages of a cheap lodging house and its inhabitants, of what it is like to work down a mine, and of the unemployed scrabbling for waste coal:

We walked up to the top of the slag-heap. The men were shovelling the dirt out of the trucks, while down below their wives and children were kneeling, swiftly scrabbling with their hands in the damp dirt and picking out lumps of coal the size of an egg or smaller. You would see a woman pounce on a tiny fragment of stuff, wipe it on her apron, scrutinize it to make sure it was coal, and pop it jealously into her sack. Down at the bottom the people who had failed to get on to either train were gleaning the tiny chips of coal that came rolling down from above—fragments no bigger than a

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[261] Orwell, *The Road to Wigan Pier,* p. 98-99.

hazel-nut, but the people were glad enough to get them.[262]

5.1.3 Insightful interpretations accompany the descriptions, though in places Orwell ventures less successfully towards social history, omitting analysis of household budgets, statistics, housing, and education. Some of his words are a topical explanation of the low quality of life remembered by a generation. In contemplating the ugliness of poverty, Orwell strikes two questions worth pondering. Firstly, is the ugly poverty he describes inevitable? Secondly, does it really matter? [263]

5.1.4 In 1957, in contrast to Orwell, Edward Wickham described the condition of industrialised urban society in Sheffield as a new society that could not be defined by territory, as the Church of England describes its parishes. The emerging expression of a new society was of people living in one district, working in another and going elsewhere for their leisure pursuits and social networks, where people could not be tied down to a particular area or activity. People began to increase their activity beyond geographical social boundaries and networks. By contrast with Orwell, Wickham portrayed Sheffield as a vibrant city:

> Another aspect is to say that the industrial principalities,
> certainly the basic ones, colour the life of the city, throw
> up its typical social groups, and have a life and
> community of their own. They make the town and

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[262] Orwell, *Wigan Pier,* p. 99.
[263] Orwell, *Wigan Pier*, p. 99.

determine its social structure, as steel has made Sheffield, and the pit makes the colliery towns and the miles of light factory development make the Great Western Road. Not only men but towns too are fashioned in the image of their craft. A further important expression is seen in the city-wide projections of modern institutions such as political parties, municipal authorities, industrial associations, trade unions, and a host of others, throwing their huge pyramids from a base of the entire city or area to points of decisive power that cannot be tied down into local territorial areas.[264]

5.2   A City Fashioned by its Craft

5.2.1   However, by 1971 the image of the city changed further, almost reverting to an Orwellian description. The county experienced low levels of unemployment and high salary levels, at least for the male population. Within two decades, conditions in the economic market caused South Yorkshire's coal, steel, and engineering industries to rapidly decline, leaving the economy weak.[265] Wickham's animated portrayal is an historical account of Sheffield at a peak period before collapse into depression. Between 1979 and 1995, further national economic decline was steep and relentless. Between 1993 and 1997, due to the recession and steel crisis, 15,500 people

[264] Edward R. Wickham, *Church and People in an Industrial City*, (Cambridge: James Clarke and Company, 1957), p. 243-244.
[265] South Yorkshire Objective One Programme, *Single Programming Document Volume 1*, (Rotherham: Objective One Executive Room, 1999), p. 16.

migrated to other areas.[266] The crisis was devastating for families and industries. Communities mourned the loss of the traditional industries on which the region's economy and people depended.

5.2.2   Following the decline and continuous depression of the region, the Government established clear objectives to develop businesses and reshape the economy of South Yorkshire.[267] The geographical area of South Yorkshire, which includes the deprived urban city of Sheffield, is populated by 1.3 million people, of which 41% is located in Sheffield.[268] The Objective One Programme in South Yorkshire offered a strategy to reverse the trends of deprivation by 'energising South Yorkshire's women and men, businesses and regeneration partners, and building on its self-belief as a working region.'[269] Research conducted by the Government Office, and recorded in the programme data, showed that small businesses in Sheffield were performing poorly through lack of quality in both jobs and products. The programme identified small businesses focused more on survival rather developing their industries.[270] Therefore, local businesses were not achieving growth in productivity, competitiveness or increasing employment. Living standards declined in the region, a trend that needed reversing if Sheffield was to compete in the global markets, regenerate unemployment, reverse

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[266] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 1*, p. 16.

[267] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One: Programme Compliment*, (Rotherham: 1999), p. 15.

[268] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Volume 1*, p. 17.

[269] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Volume 1*, p. 6.

[270] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 2*, (Rotherham: 1999), p. 6

under-achieving business, and reverse the trend of high levels of deprivation.

5.2.3   Encouraging new technology industries to develop, the Objective One Programme sought to foster relationships that had 'global connections and international links.'[271] The Objective One Priority 6 Measure 32 set the rationale for improving investment and businesses in order to increase levels of economic growth on a global scale. It states:

> the measure seeks to overcome the market failure that exists in the area of access and finance. Its goal is to increase levels of investment as a means of economic growth. The Fund will provide a range of mechanisms: investment and development based that will increase the demand for finance from enterprise and, at the same time, improve the involvement of the mainstream market and the quality projects coming from business. In essence, the Fund will improve and increase the demand and supply side of the market…The integration of support for a business involved in investment programmes is critical if the Fund is to affect the kind of improvement required to make a difference. [272]

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[271] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One: Programme Compliment*, p. 15.
[272] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One: Programme Compliment*, pp. 133-134.

5.3   Rhetoric or Moral Responsibility?

5.3.1   In 1998, Richard Rogers was invited, by the Deputy Prime Minister John Prescott, to head The Urban Task Force (UTF). The UTF presented *Towards an Urban Renaissance,* which is a sobering story of urban decline, and how to respond to it. Its primary goal, which invited experts from the public and private sectors to contribute, was to identify the causes of urban decay:

> The Urban Task Force will identify causes of urban decline in England and recommend practical solutions to bring people back into our cities, town, and urban neighbourhoods. It will establish a new vision of urban regeneration founded on the principles of design excellence, social well being, and environmental responsibility within viable economic and legislative frameworks.[273]

5.3.2   The significant shift away from central Government's responsibility to tackle poverty was a move for Local Authorities and neighbours to take responsibility to reverse declining trends of poverty. The Task Force was addressed to a universal audience of the 'undifferentiated we.'[274] It was nothing more than liberal rhetoric that devolved responsibility away from Government to involve neighbourhoods at local level to shape their urban environments. Human agency is a focus in the report, which is closely

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[273] Department of the Environment, Transport and the Regions, *Towards an Urban Renaissance: Final Report of the Urban Task Force,* (London: The Stationery Office, 1999), <http://www.urbantaskforce.org/UTF_final_report.pdf#search='> (Accessed: 28 April 2006).
[274] Loretta Lees, 'Visions of Urban Renaissance: The Urban Task Force Report and the Urban White Paper,' in Rob Imrie and Mike Raco (eds.), *Urban Renaissance: New Labour, Community and Urban Policy,* (Bristol: The Polity Press, 2003), p. 65.

connected to the notions of citizenship and democracy, in which 'people make cities but cities make citizens.'[275] The level of skilled neighbourhood involvement proved to be questionable.

5.3.3   One year later the Government published its response to the UTF in an Urban White Paper, *Our Towns and Cities: The Future: Delivering an Urban Renaissance*, which offered a comprehensive evaluation of urban decay.[276] The Urban White Paper included research gathered by the Social Exclusion Unit, which was set up to tackle urban deprivation in 1997.[277] These primary discursive frameworks influenced Government policy on tackling poverty. Loretta Lees is a critic of the language used in these two Government policy documents. She scrutinizes the two documents, while recognising they are 'setting the course for an urban renaissance in England and the United Kingdom.'[278] However, the problem does not revolve around language, but disempowerment. She is concerned that the poor and residents in neighbourhoods are disempowered, rather than empowered in decision-making processes about their neighbourhoods. The reports restore the time-old problem of gentrification.[279] Lees describes the gentrification class as

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[275] Department of the Environment, *Towards an Urban Renaissance: Final Report of the Urban Task Force*.

[276] Department of the Environment, Transport and the Regions, *Our Towns and Cities – The Future: Delivering an Urban Renaissance*, (London: The Stationery Office, 2000).

[277] The Prime Minister set up the Social Exclusion Unit in 1997. The Unit leads innovative thinking in addressing some of society's most difficult problems. The Unit moved from the Office of Deputy Prime Minister in May 2002 and worked closely with the Neighbourhood Renewal Unit and the Homelessness and Housing Support Directorate to tackle deprivation. The work of the Social Exclusion Unit includes projects that tackle specific issues and wide-ranging programmes to assess past policy and identify future trends.

[278] Loretta Lees, 'Visions of Urban Renaissance, p. 64.

[279] Gentrification is a general term for the arrival of wealthier people in an existing urban district, a related increase in rents and property values, and changes in the district's

people who move into the refurbished, expensive, underused buildings; who are employed in the enclaves of media and creative industries, hotels, and entertainments designed for the middle classes, that is, the consumer and spending classes.

5.3.4   The report focuses on the cultured person who is attracted to the arts. The report is 'littered with lazy assumptions that we all have a new mobility and new lifestyle choices,' that benefit everyone in the city.[280] Focusing on the rhetoric in which the policy goals and mechanisms are framed, she argues there is a disparity between Labour's rhetoric and lived reality. The neutered terms of 'urban regeneration,' 'urban renaissance,' and 'urban sustainability,' replaces the lived reality of gentrification:

>   these terms politely avoid the class constitution of the processes involved. It is difficult to find favour with gentrification, but who would oppose urban renaissance, regeneration, and sustainability.[281]

5.3.5   Both the Urban Task Force and White Paper reports attempted to address, and change, the direction of Government policy from individualism to renew the physical environment by regenerating the cities, largely through economic growth. Regeneration would also be concerned for health, social inclusion, educational opportunities, crime prevention, social justice, housing, and employment. Before losing sight of the peripheral concerns, it

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character and culture. The term is often used negatively, suggesting the displacement of poor communities by rich outsiders.
 <http://www.pbs.org/pov/pov2003/flagwars/special_gentrification.html > (Accessed: 14 May 206).
[280] Lees, 'Visions of Urban Renaissance,' p. 71.
[281] Lees, 'Visions of Urban Renaissance,' p. 61.

is clear that regeneration is primarily economically driven. It is primarily concerned to build the cities through economic regeneration. One way in which gentrification shows itself in the city is exposed by the assumption made in the UTF Report that:

> As life spans lengthen, and working and parenting
> are taking up smaller proportions of people's lives,
> the amount of time to devote to leisure, culture, and
> education is increasing. [282]

5.3.6   This assumption is challenged by the European Union on the limits of working hours. The Labour Government wanted an opt-out clause against the maximum number of 48 hours an employee could work.[283] In Britain, 2.7 million UK workers work over 48 hours per week with an average of 56 hours. This is about twice the proportion of any other European country. Interestingly, many more workers work longer hours with no pay if they take work home in order to catch up with their administrative responsibilities. A research study in health care claims the average employee works £5,000 of unpaid labour every year.[284]

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[282] Department of the Environment, Transport and the Regions, *Towards and Urban Renaissance*, p. 29.

[283] 'Member States shall take the measures necessary to ensure that, in keeping with the need to protect the safety and health of workers. 1. The period of weekly working time is limited by means of laws, regulations or administrative provisions or by collective agreements or agreements between the two sides of industry; 2. The average working time for each seven-day period, including overtime, does not exceed 48 hours,' in *European Working Time Directive*, (Brussels: 23 November 1993), Article 6.
 <http://www.incomesdata.co.uk/information/worktimedirective.htm#Article6>
(Accessed: 14 May 2006).

[284] Research Study Conducted for BUPA, *Working Britain: 2020 Vision*, (January – February 2002),
<http://www.bupa.co.uk/health_information/images/health_news/working_britain.pdf#search='increase%20of%20working%20hours%20in%20Britain'>, (Accessed: 14 May 2006).

5.3.7   Zoë Morrison has criticised the political language discourse of social exclusion against the Government's priority to regenerate cities through economic growth.[285] Her research data was gathered through observation of the Blackbird Leys estate in Oxford. The Single Regeneration Budget (SRB) was granted to the community, focusing on community capacity building. Her research, however, found that cultural aspects of social inclusion, such as equal status, were often more rhetorical than reality. By its nature, she claims, the language used by Government, funding professionals and media, are more highly valued among the gentrified than those who are socially excluded. Funding professionals possess superiority that is also tainted with lack of local knowledge of a particular culture and context.[286] The socially excluded were subordinated by the gentrification that was constructed as a problem to be fixed by the Local Authority, gentrification and funding professionals.

5.3.8   The language used between Government, faith and local communities, has blurred the boundaries between national and local leadership. The economic and cultural injustices, based on the superiority of the gentrified, emphasize harmful stereotypes of the poor as unskilled. This can be illustrated by the competitive nature of the funding applications.[287] The practice of bidding for funding simply exacerbates economic injustice between the poorest communities, groups and neighbourhoods, many of which do not have the expertise to engage fully with the complex applications. SRB funding,

[285] Zoë Morrison, 'Cultural Justice and Addressing Social Exclusion: A Case Study of a Single Regeneration Budget Project in Blackbird Leys, Oxford,' in Rob Imrie and Mike Raco (eds.), *Urban Renaissance: New Labour, Community and Urban Policy*, (Bristol: The Polity Press, 2003), pp. 139-161.
[286] Morrison, 'Cultural Justice and Addressing Social Exclusion,' pp. 139-161.
[287] Morrison, 'Cultural Justice and Addressing Social Exclusion,' p. 152.

therefore, excludes socially disadvantaged groups by demanding rigorous criteria and selection process, which requires expertise to understand the language discourse and expert skills to participate in the application processes.

5.4 Urban Disparities and Alienations

5.4.1 The Deputy Prime Minister (DPM), The Right Honourable John Prescott MP, recognised the relationship between economic regeneration and social transformation was crucial, when he wrote:

> Despite the strength of our national economy and many
> fantastic regeneration achievements, too many of our
> cities fail to deliver their full potential. There are too
> many people living in poverty, too many poor quality
> environments, too much crime and pollution. If we are
> to overcome these problems, then it is essential that we
> improve the economic performance of our regional cities
> so they can compete with the best in the world. [288]

5.4.2 The DPM focused on two key questions that needed to be addressed in examining the impact of economic regeneration in a city. The first question concerned the problem with housing provision in the urban city. Who lives in the new housing? This question concerns the provision of urban housing in relation to homelessness and the health and economic services required to meet the needs of the homeless, with its complex causes and symptoms.

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[288] The Right Honourable John Prescott MP, *Creative Sheffield: Prospectus for a Distinctive European City in a Prosperous Region,* (Sheffield: City Council, 2002), p. 1.

New residents and the homeless share the spaces with each other. This is nothing new for the city of Sheffield.

5.4.3   The economically advantaged and the homeless have coexisted alongside the poorest members of society in the city long before the SRB and urban regeneration. The second question concerned the impact urban regeneration programmes can have on new technological industries. Economic regeneration changes the social, business, and leisure scenes of the city's industries, accommodation, and architecture. The new technological industries encouraged investment.

> The launch in July 2006 of the new Regional Economic Strategy (2006-2015) reflects the importance that is being placed on the creative and digital industries and its activities, with a predicted growth of 18-20% over the next 3-5 years. We expect the digital cluster, including associated creative industries, to be pivotal in contributing to future growth of the region.[289]

5.5   The Single Regeneration Budget

5.5.1   The Labour Government understood the need to rebuild the urban scene using resources from the regional levels. They established the Single Regeneration Budget (SRB) to create ladders of opportunity that would create positive opportunities in urban communities and generate economic

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[289] The Cultural Industries Quarter, *Have your Say About the Future of your Region,* (Sheffield: The Update, 04 June 2007), <http://www.ciq.org.uk/ciq_update/html/news_9.htm> (Accessed: 05 June 2007).

development for old and new businesses. A portion of the budget was located for the purpose of assisting the poorest citizens into jobs and housing. The SRB initiative also recognised that social capital is a remarkable human resource in urban communities, which would be a great advantage in mobilising deprived communities to engage with the alleviation of poverty, and build community networks. In an attempt to improve social living standards and reduce levels of social exclusion in urban areas, the Prime Minister established The Social Exclusion Unit (SEU).

5.5.2   Social exclusion was also a major concern of the Chancellor of the Exchequer. Welfare far outstripped any other single concern in the Chancellor's budgets. The SEU legislated to change the static levels of deprivation into opportunities of creative activities that would change the living environment of the most deprived areas in Britain. Economic regeneration of the regional cities would also include the transformation from deprivation of the poorest urban populations into provision of homes for the homeless, education, reduction in crime, employment, and health. It seemed like a solution to urban poverty, at least as a political rhetoric.

5.5.3   The SEU researched deprivation levels in urban areas and recommended solutions to the social problems of unemployment, housing, crime, and education. In 1998, the scale and complexity of the problems in deprived neighbourhoods were highlighted by a new commitment by the Prime Minister to Neighbourhood Renewal initiatives.[290] Government officials, front line practitioners and residents of deprived neighbourhoods, met to

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[290] *Bringing Britain Together: A National Strategy for Neighbourhood Renewal,* presented to Parliament by the Prime Minister, (Cabinet Office: September 1998), p. 2.

find solutions to urban deprivation. After consultations, the results were drawn together into an action plan to encourage people into an active role in their local communities. The SEU vision is to ensure that no individual should be seriously disadvantaged because of his or her location. Key targets were set by the Government for the most deprived neighbourhoods. They set targets to improve employment levels, educational attainment, health, and housing availability and to reduce crime. The goals would be delivered through Local Strategic Partnerships (LSP).

5.5.4   Local Strategic Partnerships bring people together such as local residents, communities, businesses, and voluntary groups. Their aim is to develop ways in which local people can be involved in shaping the future of their community and the way in which local services are provided. They bring together the key networks of people in an area, including faith communities, to tackle deprivation, improve local services, regenerate neighbourhoods, and improve services in the most deprived areas. It is the job of Sheffield First Partnership, as an LSP, to define the over-arching plan for the economic, social, and environmental renewal of the city.

5.5.5   Sheffield First Partnership with voluntary and statutory agencies, were charged with driving forward successes across the city in the areas of economic growth, improved health, reduced crime, better education and training, environmental improvements and a better image for the city. The Government acknowledged the need to address these aspects of urban deprivation:

> Over the last two decades the gap between 'worst
> estates' and the rest of the country has grown. It has left

us with a situation that no civilised society should tolerate. It is simply not acceptable that so many children go to school hungry, or not at all, that so many teenagers grow up with no real prospect of a job and that so many pensioners are afraid to go out of their homes. It shames us as a nation, it wastes lives, and we all have to pay the costs of dependency and social division.[291]

5.5.6 The Prime Minister's rhetoric expressed the fundamental abhorrence and shame of an affluent nation in desperate need to address poverty. The rhetoric and commitment by the Government expressed a marked and growing emphasis on the renewal of regional cities through community involvement. The partnership between local civic authorities, voluntary agencies, and faith communities present a different story to the idealistic rhetoric expressed by the Prime Minister and his Government. Research in the contextual analysis of Sheffield Cathedral's engagement with other agencies in Sheffield, exposes the disparity between rhetoric and reality. It will illustrate how aspirations have not always adequately been reached in achieving the full potential to address poverty, even in public displays of success.

5.5.7 For example, research conducted by Sheffield Hallam University questions the relationship between regeneration and faith communities.[292] It underlines the deep engagement of faith communities in the north of England, yet

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[291] *Bringing Britain Together: A National Strategy for Neighbourhood Renewal*, presented to Parliament by the Prime Minister.

[292] R. Farnell, R. Furbey, S. Sham, et.al, *Faith in Urban Regeneration: Engaging Faith Communities in Urban Regeneration,* (Bristol: Polity Press, 2003).

presents the tensions and controversies between faith communities and city planners of regeneration. It also exposes the controversies within faith communities, which go unacknowledged by the Government.

5.5.8 The landscape of Sheffield's city, with its newly polished office accommodation and glossy resident apartments, also presents clean and expensive buildings that are occupied by industries and homeowners who have the economic means to purchase them. This exposes a problem of how economic regeneration alleviates the most disadvantaged and moves them away from poverty, particularly the homeless. The marginalised and disadvantaged share the city spaces with the rich and immigrant industries. The city is both the high point of human achievement, and the site of squalid human failure, where the 'lightning rod of the profoundest human discontents, and the arena of social and political conflict' live side by side.[293] The dialectical forces in the city, implied by the DPM and expressed here, are 'full of agitations and ferments, of multiple liberties, opportunities, and alienations; of passion and repressions; of cosmopolitanism and extreme parochialisms; of violence, innovation, and reaction.' [294]

5.5.9 Cities like Sheffield, contain buildings and people who live elaborate lifestyles, alongside spaces occupied by the most socially disadvantaged. The economically advantaged and the homeless coexist alongside each other. The expensive dwellings purchased by professionals exist in conjunction with homeless people living in skips, doorways, and alleyways. This constitutes Sheffield as a city, which accommodates a 'joint presence that brings into

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[293] David Harvey, *The Urban Experience,* (Oxford: Blackwell, 1989), p. 229.
[294] Harvey, *The Urban Experience*, p. 229.

focus the increasing disparities between the two.'[295] Saskia Sassen describes globalisation's impact on poverty in cities like Sheffield, as the 'new geography of centrality,' where many cities have become regional strategic terrains for economic operations that bring about the disparity between the marginalised homeless, and the migrant professionals and industries.[296]

5.5.10   Henri Lefebvre, who also studied the changing urban landscape of Paris, is an urbanologist who warns that the modern city has not been thoroughly examined. He claims that planners and urbanologists have not resolved this contradiction between economic developments and the increase of poverty. Lefebvre describes the disparities as a 'double process' between economic production and social life. The two aspects of these inseparable processes of growth and decay, is a dialectical process that is in conflict. This, he rightly claims, is a dialectical process that provokes 'problematic situations,' of a different nuance to the DPM comments stated earlier.[297] A critical analysis of the city shows up the problems highlighted by Harvey, Sassen, and Lefebvre. The two realities of the city are fragmented, yet coexist. This will become obvious when discussing the evidence from the lived realities of the homeless at the Sheffield Cathedral The Archer Project.

5.5.11   T

he urbanologist Edward Soja has also researched these changing complex patterns and dialectic conflicts in California. His interesting research informs students of city landscapes that the 'older polarities' between social and

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[295] Sassen, *The Global City: New York, London, Tokyo,* p. XXXIV.
[296] Sassen, *The Global City*, p. XX.
[297] Henri Lefebvre, *Writings on Cities*, (Oxford: Blackwell, 1994), pp. 69-75.

economic disparities can no longer be defined by the bourgeoisie and proletariat. The polarities, while they have not disappeared, have become much more 'polymorphous and fractured to form a restructured social mosaic, the multiple axes of different power and status that produce and maintain socio-economic inequality.' What has become inherent in the new urbanization processes has been an intensification of socio-economic inequalities that have created 'metro -polarities.'[298] Leonie Sandercock is more positive and encouraging in her perspectives of urban planning and globalisation. She describes modern city planners as an 'irrepressible part of the human spirit,' which has a utopian impulse that 'seeks to diagnose some of the ills of the contemporary city, and to point a way forward.'[299] However, her positivist approach appears naive alongside the phenomena of economic regeneration and a policy to diminish social poverty, because the realities are astonishingly complex. The complexities of the homeless in Sheffield are highlighted in the narratives given in chapter 6.

5.5.12   The Sheffield context is a good example that presents the disparities between economic regeneration and urban poverty through the lens of homelessness and how the Church both succeeded and failed in bringing synergy between the disparities. The strategic regional partnership, which delivered the Government regeneration strategy at regional level, made regeneration achievable in the Yorkshire and Humberside region. New business accommodation, restaurants, spaces for artistic displays and residential housing, were built to help regenerate Sheffield's depressed city. The serious question is to what extent and how far do the sympathies of the city and

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[298] Soja, *Postmetropolis*, p. 265.
[299] Sandercock, *Towards Cosmopolis: Planning for Multicultural Cities*, p. 1.

Government's regeneration policy intend to address poverty in reality, and what contribution can the Church bring to these partnerships?

5.5.13   The strategic policies of Objective One Regeneration and the Social Exclusion Unit will not solely, or adequately, resolve urban poverty because its focus is primarily on economic regeneration rather than alleviation of poverty in the city. Unfortunately, the strategies do not fully engage in a rapidly evolving urban landscape where homelessness, with its associated issues of drugs and crime, continues to increase. The strategy, in conjunction with statutory and voluntary agencies, needs to be challenged in order to ensure poverty is satisfactorily addressed, not only by the multiple voluntary agencies and faith communities, but also by the Government, local urban planners, and the city council.

5.6   The New Digital Industries in Sheffield

5.6.1   In Sheffield, during the last decade, the SRB and Local Authority strategies have encouraged and welcomed new industries. Enormous factories have closed, and coal and steel industries have been replaced by new technological and digital industries that link with global networks and economy on a larger scale than its predecessor industries. Sheffield is evolving through the design, not only of new apartments, museums, regeneration of gardens, open spaces, and creating spaces for exhibitions, but also through the new technological industries, culture, art, and music.

5.6.2   In April 2006, the Chair of the Cathedral Marketing and Development Group interviewed Richard Motley, Head of Development at the Cultural Industry

Quarter Agency (CIQA) and Martin Manning, the Director of CIQA. Manning confirmed that the CIQA's involvement of the new technological industries in Sheffield, show they are growing at a rapid pace. In 2005, the new digital industry had an annual economic growth in profit between 28% and 32%. Motley is excited about the city of Sheffield and region's role in the cultural and digital industries that promotes Sheffield's regeneration programme in a competitive global economy. An estimated 22,000 people work in 3,000 creative businesses in the South Yorkshire region, generating an annual turnover of £900 million. [300]

5.6.3   In 1982, almost one in three males was employed in manufacturing industries.[301] By 2002, this had fallen to one in five, while the largest increase of employment during this period had been in the new industries and business services.[302] Because of years of depression the older businesses in South Yorkshire were weak and required the Government's intervention to secure economic regeneration and develop what was described was a 'new spirit of enterprise' at regional level.[303] Leonie Sandercock observed a fundamental necessity for Government economic intervention to change the urban landscape that would encourage new investments in developing these technological industries:

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[300] Ruth Musgrave, 'A Different Perspective', in *New Start*, Vol. 8 Number 329, (24 February 2006), pp. 19-23.

[301] South Yorkshire Objective One Programme, *Single Programming Document*, (Rotherham: Objective One Executive Room, 1997), p. 30.

[302] Carol Summerfield & Penny Babb (ed.), *National Statistics: Social Trends Number 33* (Norwich: Her Majesty's Stationary Office, 2003), p. 80.

[303] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One: Programme Compliment*, p. 133.

Urban redevelopment almost always requires active state intervention into the urban structure with the intention of changing the function and, implicitly, the social content, of an already existing space.[304]

5.6.4 New buildings in the city now accommodate a variety of companies and economically viable corporations that prosper in a new urban environment. The buildings and businesses are transforming Sheffield through their digital products in the global markets. Some new digital industries have taken an interest in social inclusion programmes, to give back to charities who serve the poor in the city. For example, Brian and Helen Gray established the Mosaic Studio, a multi media business in Sheffield. In 2006, Mosaic worked in partnership with the Cathedral The Archer Project to produce a Christmas CD that raised almost £3,000 for the homeless.[305]

5.6.5 The key task for the South Yorkshire Investment Fund was to develop and stimulate demand in the new digital market and to create ladders of opportunity for all businesses in the region, with a strong positive identity in communities.[306] The landscape of Sheffield was ready for economic regeneration through the Government's economic intervention. As the new century was inaugurated with some celebration and anxiety, Sheffield began to move from economic deprivation to become a vibrant city, alongside Leeds and Manchester, and it now contributes to the global markets through technological industries and business.

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[304] Sandercock, *Towards Cosmopolis*, p. 169.

[305] Mosaic Studio, ⟨http://www.mosaicstudio.co.uk/who.shtml⟩ (Accessed: 06 June 2007).

[306] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 2*, p. 10.

5.6.6   Government economic intervention was not unique to Sheffield. England was significantly under-performing in comparison with continental counterparts and compared to main competitor countries. In April 2002, the Office of the Deputy Prime Minister convened a Working Group comprising the principal economic Departments of Government, the core cities and the Regional Development Agencies. The group's terms of reference were to make recommendations for policy changes and practical action to enable the major regional cities to fulfil their potential as drivers of a new urban renaissance, and the economic competitiveness of their regions, thereby strengthening the national economy's capacity for growth.[307] There was a shift from the importance and focus of global cities to regional cities. Sheffield has become a regional city, a player in the national and global economy. A stream of significant academic writing identified a shift from the global city to a regional city. As part of this, political economists, social scientists and geographers, examined the domains of regional cities for their economics, population growth, industrial decline, and patterns of economic activity.[308]

5.6.7   The restructuring of urban life and regional development 're-conceptualised the discourse of industrial urbanism around an explicitly regional framing.'[309] Sheffield was one city in England that was chosen as a regional city to manage its own economic growth. Cities were segregated into urban regions, creating:

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[307] Sheffield City Council, *Creative Sheffield: Prospectus for a Distinctive European City in a Prosperous Region,* (Sheffield: 2002), p. 8.
[308] Michael Soper, *The Regional World: Territorial Development in a Global Economy,* (New York & London: Guildford Press, 1997).
[309] Edward W. Soja, *Postmetropolis: Critical Studies of Cities and Regions,* (Oxford: Blackwell Publishing, 2000), pp. 175-176.

A network of urban nodes nested together in a regionally defined system comprising cities, suburbs, towns, villages, open space, wilderness areas, and other urbanised (and regionalised) landscapes.[310]

5.6.8   The particular challenge for Sheffield was to close the gulf between central Government in London and Sheffield City Council, and then to establish itself as a regional city that was able to produce and expand its new businesses in the global markets. Enquiry into urban development is not a new research topic.[311] The domination of the regional and global cities can best be captured between local businesses and urban building regeneration, existing alongside the increase in urban poverty within the frame of regeneration.

5.6.9   Therefore, the physical urban and social landscape is being shaped according to distinctively capitalist criteria. Local Authorities and voluntary agencies have become increasingly involved in regional economic development, often to access funding. The *Faith in the City* report, cited earlier, implied a cautious criticism of the Government's capitalist focus in the major cities' economic programme. They attacked the capitalist focus on expanding production and expressed abhorrence for the lack of concern to transform extreme poverty and unemployment. Since 1994, the economic regeneration of businesses in Sheffield has become fundamental to the regeneration of the city, from which the Cathedral has successfully benefited.

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[310] Soja, *Postmetropolis*, p. 179.

[311] See, Soja, *Postmetropolis: Critical Studies of Cities and Regions*; Sandercock, *Towards Cosmopolis*; and Sassen, *The Global City: New York, London, Tokyo*.

Voluntary agencies, including the Churches, have become collaborators in regeneration, each seeking to secure funds for their particular causes. The intention of voluntary agencies, including the Church, is to address extreme poverty amidst these rapid economically driven changes, yet use the economic forces they criticise, for its own survival and marketing. If the Government and local agencies were not serious about addressing social deprivation alongside developing businesses through economic regeneration, then their rhetoric was nothing more than a window-dressing exercise.

5.6.10 Addressing the complex issues of social poverty is not a by-product to the economically driven regeneration of Sheffield. Provision has been made to address poverty as well as benefit industries for profit. The economic, political, and social conditions of Sheffield are ready for new ways of engagement by many sectors of voluntary agencies. However, the Church collaborates with economic forces and businesses, accepting them without challenging or questioning them. This acceptance locks the Church in working relationships with businesses and the Government without adequate theological rationale. This is what happened in the Sheffield Cathedral's application to SRB to fund a new Community Resources Centre, which latterly used the homeless project in Sheffield to secure capital funding.

5.7   A Cathedral for an Urban City

5.7.1 In 1914, the parish church of Saints' Peter and Paul in Sheffield was granted Cathedral status when the Diocese of Sheffield was formed. At the end of

World War 1 the architect, Charles Nicholson, drew plans to extend the building. The plan was to turn the church through a 90 degrees axis, construct a second tower and spire, build a new chancel and sanctuary on the north side of the old church, and extended the nave out to Church Street on the south side. By the 1930s, all the building work on the north side was completed, including the Chapel of the Holy Spirit, the Crypt Chapel of All Saints, and the Chapel of St George, the Chapter House, the Song School, and the offices. The Chapel of St Katharine was rededicated and the Shrewsbury Chapel restored. It is within this current structure that the faith community gathers to give expression to its spirituality and worship.

5.7.2   The collective life of a faith community usually occurs within its building. Worship and events take place in an historic building, sometimes adapted for use as the Church and societal needs change. For example, the neighbouring parish to Sheffield Cathedral, St Mary's Church, Bramall Lane, offers a large space for Christian worship, conferencing, and social events for the local community. The physical space is a resource for voluntary and statutory groups in a neighbourhood where buildings are in short supply. Faith buildings are spaces where people can share a common purpose and form bonds with one another. Nevertheless, they can also be the means of bridging and linking people into wider community networks. Faith buildings that are open to others offer opportunities for people to cross the boundaries of their normal networks and experience new forms of social relations in a church building.[312]

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[312] R. Furbey, A. Dinham, R. Farnell, D. Finneron, G. Wilkinson, C. Howarth, D. Hussain, S. Palmer, *Faith as Social Capital: Connecting or Dividing?* (Bristol: Joseph Rowntree Foundation, March 2006).

5.7.3   Since 1990, Cathedrals have been expected to employ archaeologists and archivists to advise the Cathedral Chapters on the care of Cathedrals. A fresh examination of Cathedral buildings was presented in *Dreaming Spires: Cathedrals in a New Age.* Philip Thomas, the assistant Cathedral archaeologist of Norwich Cathedral, wrote that:

> Cathedral archaeology is defined as the complete historical study of the fabric and material remains, above and below the ground, and includes its site, contents, and historical setting. Cathedral buildings reflect the whole of society and not just those who lived and worked within the precinct. Cathedrals bear the imprints of political and religious influences, the most obvious examples being Norman domination and the power struggle of the Reformation. [313]

5.7.4   The Cathedral, however, must also exude life, where people engage with each other and the political scene. It can be filled to capacity with grand services. It can be quiet for the wandering visitor to bring their offering of prayer, personal thoughts, and reflections. Sheffield Cathedral is also a hospitable and safe place for the homeless, providing food, advice, health facilities, and education. What it should not become is what Gorringe described as, 'an historical conservation amounting to taxidermy.'[314] Thomas

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[313] Philip Thomas, 'From the Past to the Future: Archaeology and the Conservation of Cathedrals,' in Stephen Platten and Christopher Lewis (eds.), *Dreaming Spires: Cathedrals in a New Age.* (London: SPCK, 2006), pp. 109-110.

[314] T.J. Gorringe *A Theology of the Built Environment: Justice, Empowerment, Redemption* (Cambridge: Cambridge University Press 2002), p. 218

and Gorringe see Cathedrals as spaces of living, experiencing and hoping in the present realities, as well as reflecting historical imprints.

5.7.5   Hospitality is one of the key components of the Benedictine lifestyle, on which many Cathedral foundations are founded, including Durham, Norwich, Rochester, Winchester and others. A Christian commitment to the theme and practice of hospitality is marginally mentioned in the *Faithful Cities* report as a significant practice, particularly in a diverse culture.[315] The Benedictine monastic model of learning, prayer and service, particularly influenced the life of Cathedrals as places of learning, listening, and hospitality toward everyone who visits.[316]

> Listen carefully, my child, to my instructions, and attend to them with the ear of the heart. This is advice from one who loves you; welcome it and faithfully put it into practice. The labour of obedience will bring you back to God.[317]

and,

> All guests who welcome themselves are to be welcomed as Christ, who said, 'I am a stranger and you welcomed me' (Matthew 25.35). Proper honour must be shown to all, once guests have been announced they are met with all courtesy and love. [318]

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[315] *Faithful Cities,* pp. 24-25.

[316] Stephen Platten, 'Joining Athens with Jerusalem: Cathedrals and Universities,' in Stephen Platten and Christopher Lewis (eds.), *Dreaming Spires: Cathedrals in a New Age,* (London: SPCK, 2006), p. 66.

[317] Joan Chittister, *The Rule of Benedict: Insights for the Ages,* (Slough & County Kildare: St Paul's, 1992), p. 19.

[318] Chittister, *The Rule of Benedict*, p. 140.

5.7.6   The core value of hospitality, as exercised by the Cathedral Archer Project will be fully examined in a later chapter. Sheffield Cathedral, although not standing among the great Cathedrals of England was described as 'architecturally, a miserable disappointment.'[319] However, it 'deserves to be studied at greater depth, for the urban parish Cathedrals are half hidden and only half acknowledged at the heart of many of our urban cities.'[320]

5.7.7   'Faith as Social Capital: Connecting or Dividing? Building Feasibility and Project Appraisal,' is a helpful research document published by Hallam University, which considers the role of buildings and places in the formation and use of bridging and linking social capital.[321] The report was written in response to the Government's policy to build on social volunteer work, which they call social capital, and faithful capital, with relation to volunteers work through faith communities. Volunteers offer voluntary services in local neighbourhoods to build citizenship. The report draws on four buildings to illustrate where faith groups build links with community groups together in church buildings. The Gujarat Hindu Society in Preston; St Mary's Anglican Church in Sheffield; the New Testament Church of God in Mile End, East London; and St Peter's Church and Community Centre, Coventry, are cited as examples. The focus of the report offers categories that facilitate two kinds of bridging and linking:

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[319] Nikolaus Pevsner, *The Buildings of England: West Riding of Yorkshire,* (Hamondsworth: Penguin Books, 1959), p. 447.

[320] Michael Sadgrove, 'Cathedral and Urban Life,' in Stephen Platten and Christopher Lewis (eds.), *Dreaming Spires: Cathedrals in a New Age,* (London: SPCK, 2006), p. 83.

[321] Furbey, Dinham, Farnell, et.al., 'Faith as Social Capital: Connecting or Dividing? Building Feasibility and Project Appraisal,' in *Community Fund Application and Supporting Information,* (Sheffield Cathedral: January 2001).

there are two main ways in which the bridging and linking is generated. First, the provision of services focused on the members of the faith tradition can bring them into closer contact with the wider community and increase mutual understanding and trust. Second, the provision of services or facilities directly to the wider community can bring people together across the traditional divides of faith and culture. This often brings individuals into association with wider forums or activity. [322]

It is this form of bridging that gave birth to the Cathedral The Archer Project for the homeless.

5.7.8   Proposals for a Cathedral building development were put before the former Cathedral Council in 1997 as a provision to the wider community. Between 1998 and Easter 1999, a Development Steering Committee was commissioned to consolidate a number of building options. The Steering Committee was keen to establish a 'considerably more comprehensive' improvement to the North West corner of the Cathedral.[323] The group recognised the need to respond more fully to the changing social needs in which the Cathedral was engaged through its work with the homeless. This was the beginning of a merger between the economic driven regional and city regeneration programme and the Church.

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[322] Furbey, Dinham, Farnell, et.al., *Faith as Social Capital: Connecting or Dividing?* p. 19.
[323] 'Building Feasibility and Project Appraisal,' in *Community Fund Application and Supporting Information,* (Sheffield Cathedral: January 2001), p. 7.

5.8   A Building of Urban Resources

5.8.1   The Cathedral Council's vision was to return the vital Cathedral mission
among the homeless to the Cathedral site. It was difficult to raise money for
a Cathedral Church hall, just to provide a space for the congregation. The
Cathedral Chapter recognised it had a marketable product in the work it was
doing with the homeless. Therefore, rather than renovating the 1960s
Cathedral Hall, a new Community Resources Centre (CRC) would
accommodate the Cathedral Breakfast and The Archer Project (CAP), as an
anchor tenant on the lower floor of a new building. In December 2003,
planning permission was granted by the Local Authority and, by September
2004, a fully integrated Business Plan was in place to build a multi-purpose
resources centre at the North West end of the Cathedral. The building would
offer accommodation in the heart of the city for the most marginalised and
disadvantaged members of society, but also be an accommodation resource
for city businesses and art exhibitions. Engaging with local businesses, the
local Council, and economic funders would be the partnerships to a
successful building project. Nevertheless, at what cost to the Church?

5.8.2   Alongside the slow progress of securing funding and relentless changes to
the plans, the need to address homelessness in the city grew considerably.
The Local Council Strategy on Homelessness was written in 2003 as a
requirement by Government.[324] Government legislation required all councils
to establish a clear strategy to prevent and tackle homelessness in their
counties and regions. In an attempt to address the increasing need of

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[324]   <http://www.sheffield.gov.uk/your-city-council/council-meetings/cabinet/agenda-23rd-july-2003/homelessness-report/strategy-2003-2008> (Accessed: 02 May 2006).

homeless people, the Government introduced a series of legislative and policy initiatives on homelessness.[325] Underpinning the policy is a greater emphasis on preventing homelessness by early intervention, and tackling the causes of homelessness in a coordinated and strategic way. This new statutory requirement on local authorities to develop a homelessness strategy raised the profile of homeless services and encouraged a new emphasis on prevention. It also opened a window of opportunity to apply for capital grant funding for the new Cathedral Community Resources centre. The timely merging of city need and the Government's Single Regeneration Budget (SRB) initiative, opened opportunities for the Cathedral, if resources could be found to give time and energy to the application.

5.8.3   The Cathedral needed to find skilled personnel to focus on the application and fund raising, if it was to succeed in raising the £4.2 million for the centre. Sheffield Cathedral accepted support from The Department of Work and Pension, through a three-year secondment, of a Fund Raising Manager. His main purpose was to negotiate funding applications, which included working on the SRB application, and to raise £4.2 million for the Community Resources Centre, which would accommodate the Cathedral's services to the homeless. Because of the complexity of SRB applications, professional knowledge and skills was required, which the Cathedral did not have. The

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[325] The National Audit Office, *More than a Roof: Progress in Tackling Homelessness*, (London: Stationery Office, 23 February 2005), p. 1,
 <http://www.nao.org.uk/publications/nao_reports/04-05/0405286.pdf#search='More%20than%20a%20Roof' > (Accessed: 02 May 2006).

Cathedral staff and clergy did not have the financial, managerial, architectural, or planning skills to negotiate with the SRB application.

5.8.4   The language and skills of vulnerable adults and faith communities are often inferior compared with the language and skill needed to negotiate with the professional Governmental grant making agencies. This can prejudice and hinder poorer, unskilled faith communities, particularly in urban peripheral territories, in the application processes. Even if grants are approved, charities, voluntary agencies and faith communities, are required to deliver educational and employment outputs required by the SRB criteria. This can incur extra revenue costs, which are difficult to secure, and risk major projects collapsing. The language used in applications subordinates the urban priorities of addressing poverty and potentially disempowered residents in urban contexts who are unskilled to engage with professionals. The low skill levels of the Board and staff of the The Archer Project held them in a position of subordination in the funding and planning of the new resources centre. Morrison, commenting on the use of SRB language, policy and monitoring processes, wrote that SRB:

> Creates a dominant knowledge culture that has its own
>
> rules as to what counts as legitimate knowledge, which,
>
> despite rhetoric of local participation, in fact prioritises
>
> SRB language over local knowledge.[326]

5.8.5   The CAP Board was marginalised by the Fund Raising Manager and Cathedral Chapter when initially applying for capital funding. The SRB

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[326] Morrison, 'Cultural Justice and Addressing Social Exclusion,' p. 155.

funding application was submitted on the achievements of the CAP Project. However, by 2002, the CAP and Cathedral realised the need for greater synergy between the CAP, Cathedral, and grant making agencies. By this time, it was too late to reconcile the divide between the CAP and Cathedral. The SRB policy requires definitive outputs and milestones that can appear more as tombstones to the agencies that are required to achieve and monitor them. The SRB application dictates that the CAP must deliver the required outputs, particularly employing new staff and engaging unemployed people in education, or risk a drawing back of a percentage of the funding. This placed an extra burden on the charity that struggled to secure revenue funding for an already decreased number of employees to deliver core service.

5.8.6   The impact of the SRB criteria for monitoring outputs was not seriously considered by the Cathedral Chapter or Fund Raising Manager. The impact on the CAP, which is publicly hailed as the Cathedral's mission, was further financial hardship. Yet, the relationship between the SRB and Cathedral with the CAP was divisive and the funding application was submitted without critique, consultation, or challenge. In addition, targets of fulfilling bureaucratic requirements of strategic objectives created a working environment at the centre that were financially driven, yet largely unachievable, because CAP had no funds to employ qualified educators and the clients' lifestyles were too chaotic to engage in systematic education.

5.8.7   The collusion with grant making bodies' criteria and local businesses that held different values and principles to the CAP, compromised the values and mission of the Cathedral and made addressing the realities of the

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homeless more difficult for the Board and staff. The CAP was pressured by Grant funding criteria, rather than service user needs. The CAP were responsible to secure funding to employ up to five new posts, yet grants for revenue to pay for the salaries, were being redirected by the Cathedral Chapter for the capital-building project. For the CAP charity, it was a lose-lose situation. This put increasing pressure on the CAP revenue budget. Hidden beneath the public rhetoric of partnership between the Cathedral and SRB, there were tensions and questions that were not adequately addressed.

5.8.8   For example, the economically driven agenda of SRB to develop businesses, as set out in its *Single Programme Document*, is a clear priority to 'create a strong and sustainable economy in Sheffield City Centre, which acts as a motor for growth to enhance competition and prosperity.'[327] The relationship between the CAP and the Cathedral remained tense, yet it was publicly acclaimed as the Cathedral's mission among the most socially disadvantaged in the city. There was no theological engagement to challenge the economically driven agenda by the Cathedral, who colluded with the SRB monitoring outcomes. The surrender to regeneration language legitimised the discourse of SRB as a universally accepted paradigm for the Cathedral to adopt.

5.8.9   How appropriate is the partnership between the Church and SRB, and how will it be judged? Wickham's classic work on the Church in industrial

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[327] Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 2*, p. 11.

Sheffield, cited earlier, raises the question of the collision between two different value paradigms:

> ...the proper mode of relationship between the Church and the world, and this study assumes that in fact, willy-nilly, the Church is enmeshed in the life of the world. Enmeshed in the secular order is, yet also signally uninfluential, largely through a widespread ignorance of the proper role of the Church in the world and the required relationship between them.[328]

With the language of required outputs universally accepted between the CAP, Cathedral, and SRB, how could the Church justify engagement with different social and economic objectives? John Reader helpfully suggests this relationship 'blurs the boundaries.' [329] The Church continues to struggle with its relationship to society, in not only a local context, but also recognising the limits and horizons of clashing paradigms outside its own. John Reader explores the blurred boundaries between the two in his work *Blurred Encounters: A Reasoned Practice of Faith*, which examines the threat involved in such a relationship where one organisation risks being consumed or compromised by another's agenda.[330] Not only was the Cathedral consumed by SRB and other funding objective, but also the relationship between the Cathedral and the CAP's work with the most disadvantages, was severely compromised and damaged. How can the Church judge the difference

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[328] Wickham, *Church and People in an Industrial City*, pp. 228-229.
[329] Reader, *Blurred Encounters: A Reasoned Practice of Faith*, p. 7.
[330] Reader, *Blurred Encounters: A Reasoned Practice of Faith*, p. 7.

between service and subservice to Government, funders and economic growth?

5.8.10   This chapter shows how the boundaries were compromised and blurred between the Cathedral and the CAP. This, in turn, raises theological questions for the Church about its identity and purpose. What is needed is a theological framework that maps its core values, which helps the Church to understand what is happening, and identifies ways of evaluating where and when the processes of engagement are acceptable within the Christian tradition, without universally accepting Government or SRB values. What ignited these tensions, and questions, are the economic and political catastrophes that are rooted in the reality of the Cathedral and CAP The Archer Project. One thing is certain, the project was not primarily steered by the increasingly complex needs of the poor, but by a colluding Cathedral Chapter, Government and the economically powerful. This harsh exposure brings the Gospel message of justice into disregard. It will not be a message the Church will be keen to hear, or a sin to repent.

5.9   **The Conflict between Business and Mission Paradigms**

5.9.1   Under the European Regional Development Fund (ERDF), the Cathedral committed to work with the Urban Regeneration Company, Sheffield One, to 'transform the city into a dynamic, prosperous and inclusive European City Centre for the 21st century.'[331] The Cathedral Chapter and CAP Board of Directors were particularly keen to focus on the need to engage with the

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[331] *The Objective One, Priority 5 Integrated Business Plan,* (Sheffield: Sheffield Cathedral, 1997), p. 16.

vulnerable members of society. Acknowledging the relationship between the Cathedral, SRB and CAP, and the different value frameworks between them, which was outlined previously, the Objective One Measure 28 claimed that they wanted to ensure funding was available for vulnerable people:

> Programmes and projects target city centre growth, investment, and renewal, which are designed to offer opportunity across South Yorkshire's socio-economic spectrum. Alongside the creation of new high-tech business centres, we must put in place the infrastructure to engage the most vulnerable people in our society.[332]

5.9.2   The Cathedral's failure was to engage with the two discourses, while holding its own theological discourse. The Business Plan identified key areas that would fit the overall purpose of Measure 28, by providing a CRC that would contribute toward the 'creation of a strong, sustainable, and competitive economy in Sheffield's city centre.'[333] With the building work progressing on time and on budget, the Chapter was faced with a crisis of how the upper level of the CRC would be used. Chapter established the Development and Marketing Group (DMG), as a subcommittee of Chapter, charged with identifying how the upper level would be used in a way that would contribute to the 'sustainable economy in the city.'

5.9.3   In January 2006, the Chair of the Development and Marketing Group employed a consultant, Peter Rowe, to research areas of conferencing, education, digital industries, the arts and culture, and training opportunities.

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[332] *The Objective One, Priority 5 Integrated Business Plan,* p. 42.
[333] *The Objective One, Priority 5 Integrated Business Plan,* p. 42.

The outputs required by the SRB funding were clearly identified, putting the Chapter under pressure to employ 15 new workers on the site from the date the grant was accepted. In addition, the SRB contract required the Cathedral to provide evidence of specific educational outputs, as set out in the *Cathedral Business Plan*. The consultant and the Chair of the DMG soon identified that the *Cathedral Business Plan* for the CRC did not link with the theological language and focus of direction of the *Cathedral Strategic Plan*.[334] The *Cathedral Strategic Plan* identified four strategic areas for development with achievements between 2005 and 2008, evangelism, learning, worship and, social justice.

5.9.4   Under the heading of worship, the Cathedral Chapter committed itself to facilitate greater participation in worship, to welcome newcomers to worship effectively, and to fulfil the Cathedral's role as a centre of prayer in the Diocese of Sheffield. Learning set out the Chapter's commitment to provide learning and develop opportunities for the wider community to engage in a variety of educational opportunities, a service especially needed for the disadvantaged. Justice for the poor, the fourth strategic area, focused on provision to the homeless through the CAP by building the Community Resources Centre as their home and ensuring their financial stability.[335]

5.9.5   The Cathedral's mission statement states:

      (a) The Cathedral of Saint Peter and Saint Paul in Sheffield is the seat of the Bishop, the Mother Church

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[334] Sheffield Cathedral Chapter, *Cathedral Strategic Plan,* (Sheffield: May 2005).
[335] Sheffield Cathedral Chapter, *Cathedral Strategic Plan,* pp. 4-5.

of the Diocese of Sheffield, and a community of faith rooted in the Church of England.

(b)   T o know, love and serve our Lord Jesus Christ, and so become witnesses to God's kingdom.

(c) To know Christ in the Scriptures, in the Sacraments, one another, and in the world. To witness to the kingdom by seeking justice for the poor, teaching the faith, extending hospitality to all and working in partnership with others for the cultural and spiritual regeneration of our city and county. [336]

5.9.6   Finally, the *Cathedral Strategic Plan* affirmed the significant relationship between the local Council and Local Strategic Partnerships, who deliver the overall strategy of the SRB funding. It stated that:

> relationships with the city of Sheffield have become increasingly cordial. There is great appreciation of the Cathedral's role in promoting the regeneration of the city, of its work though the CAP Projects with the homeless and vulnerable of the city and of the Cathedral worship. Community leaders and Members

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[336] Sheffield Cathedral Chapter, *Cathedral Strategic Plan*, p. 6.

of Parliament have spoken warmly of how they value

the work and witness of the Cathedral.[337]

5.9.7   There are clear differences between the *Cathedral's Strategic Plan* and the *Business Plan.* The Business Plan was written in conjunction with the SRB funding criteria, and its language is aligned with SRB required deliverable outputs. It clearly uses the language that is familiar to the funding body. The *Business Plan* states that the purpose of the new Community Resources Centre will be to:

> create a substantial addition to the Cathedral building
> that will house a purpose-built Centre containing
> dedicated spaces and facilities to support the
> Cathedral's cultural, educational and social outreach
> programmes.[338]

The interesting quotation relevant as an illustration of collusion is that the CRC will also provide a facility for regeneration in the city:

> Through establishing a forum to instigate actions for
> improving the Cathedral Quarter, inner city Sheffield
> and forming links with other inner city initiatives, such
> as the heritage partnership, Business in the Community,
> and the Chamber of Commerce; it will contribute to the
> regeneration and revitalisation of the Cathedral Quarter
> in particular and the City of Sheffield more generally, as

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[337] Sheffield Cathedral Chapter, *Cathedral Strategic Plan,* p. 8.
[338] Sheffield Cathedral Community Resources Centre, *Business Plan Projections*, (April 2005), p. 6.

well as providing for others in the Diocese a model of best practice. The Cathedral will encourage, and actively support the use by a wide variety of local, regional, and national art, music and cultural activity groups and thus contribute to a climate in which creativity can flourish.[339]

5.9.8   The focus of both Strategy and Business documents differ significantly in language. The consultant, rightly, challenged the Development and Marketing Group to re-write the Business Plan in line with the new Strategic Plan, which outlines, evangelism, worship, social justice and learning, as the core purposes of the Cathedral. One member of the Cathedral staff, who was committed to raising the £4.2 million to build the Community Resources Centre, was clear that the two discourses should remain as separate forms of communication if the partnerships between the Cathedral, the local Council, SRB, Yorkshire Forward and local businesses were to be maintained. This highlights the surrendering of theological, and faith language, to the economic regeneration agenda and discourses highlighted in this chapter. The surrendering of Christian discourse by the Cathedral development, is regarded as legitimate, goes unchallenged, and is alarmingly accepted by the Diocese and the Cathedral.

5.9.9   Another central tenet of the SRB has been to encourage local communities to have autonomy and influence over the spending priorities. This signals a respect and recognition for those who are otherwise excluded to ensure equal participation, rather than subordination. Zoë Morrison cites

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[339] Sheffield Cathedral Community Resources Centre, *Business Plan Projections*, p. 8.

researchers who claim the SRB did not achieve the aim of greater social participation, respect, recognition, and social inclusion in general.[340] Morrison's case study of SRB funding in Blackbird Leys, Oxford, like this chapter, also exposes difficulties and frustrations between the residents and the SRB professional. Her hypothesis is that the local community's involvement and empowerment in the funding application was more rhetoric than reality. This is 'aspirational rather than realistic.'[341] The focus of the SRB is largely on economic growth and sustainability, rather than on social justice. It contains many current buzzwords like diversity, inclusivity, partnership, community, and sustainability.[342]

5.9.10   Secondly, her criticism of the SRB funding regards the competitive nature of the bidding process, reducing a limited number of projects to easily quantifiable outcomes. In doing so, the non-economic objectives receive limited priority. The CAP engages with people who have chaotic lifestyles. To establish regular weekly contact, to engage in education provisions, is a painstaking task. Chaotic attendance at educational classes reflects the chaos

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[340] K. Ward, 'The Single Regeneration Budget and the Issue of Local Flexibility,' in *Regional Studies*, Volume 31, pp. 78–80; S. Hall, 'The Way Forward for Regeneration? Lessons from the Single Regeneration Budget Challenge Fund'; and Zoë Morrison, 'Cultural Justice and Addressing Social Exclusion: A Case Study of a Single Regeneration Budget Project in Blackbird Leys, Oxford,' in Rob Imrie and Mike Raco (eds.), *Urban Renaissance: New Labour, Community and Urban Policy,* (Bristol: The Polity Press, 2003), p. 145.

[341] John Reader, *Apocalyptic Localism or Sustainable Communities: An Emerging Role for Faith-Based (Religious) Capital,* (Manchester: The William Temple Foundation, 2005), p. 6.

[342] The feminist, political, and cultural theorist, Nancy Fraser, identifies cultural aspects of social injustice as people who are not recognised or respected by people of another culture as 'domination.' The socially excluded in a community are routinely marginalised and under-represented in every day interaction. See N. Fraser, 'From Redistribution to Recognition: Dilemmas of Justice in *A Post-Socialist Age*, *New Left Review,* Volume 212, pp. 68–93.

of their lives. Without food or financial incentives, they will remain inconsistent and chaotic.

5.9.11   In April 2003, the CAP received £12,000 from LearnDirect, as part of a Government initiative to lead homeless people into employment. LearnDirect required quantifiable outcomes. The purpose of the funding was to pilot a six-month project to engage forty learners in numeracy and literacy, which would result in a qualification. However, due to the chaotic lifestyle of the clients, it was difficult for the two tutors to engage in systematic learning. When the Chair of the Board of CAP challenged the hard outputs required by LearnDirect, funding was threatened. It took several meetings between LearnDirect and the CAP Board to renegotiate the hard outputs to soft outputs. Rather than ticking boxes, they agreed the tutors could write narrative reports. The funding was withdrawn after two months and the pilot initiative collapsed. The issue of chaotic lifestyles was not fully accepted by LearnDirect.

5.9.12   LearnDirect were more interested in exam outputs. Reduced funding from the Government meant LearnDirect compared the soft outputs of CAP with other projects who were delivering the required quantifiable outputs. Competitive bidding discourages positive discourse and securing funding for projects like the CAP. The language discourse used by the Marketing and Development Manager, in an attempt to secure funding and support for the capital build of the Community Resources Centre, is to use imagery and language that positively portray a negative image of homelessness. Such a narrative 'pulls on the heart,' he said. When invited to comment on why he does this he said, 'well, it makes them feel guilty and it raises the Cathedral's

profile of working with the most disadvantaged and vulnerable people in the city that are not being serviced as well by other providers.'

5.10   Paradigms of Rhetorical Discourses

5.10.1 If addressing the disparities between wealth and poverty is desired by the Church, and there is a genuine search for a way forward, then the Church's involvement and theological contributions will also bring a distinctive contribution to the national debates on homelessness and poverty. However, the regeneration and planning of the city represent an economically driven method of city development, rather than having the primary role of alleviating poverty. This frustrates Sandercock's 'dreaming cosmopolis idealised in the construction site of the mind,' which has to be translated into reality, with greater integrity, if the disparities are to be addressed.[343] Of course, there is a risk of not securing funds if the Church does not adopt the funding rhetoric and outputs. Agencies and charities should work together to identify a corporate strategy that brings resources and training together to make dreams a reality to alleviate the disparity between economic regeneration and poverty.[344] This is the challenge for the Church, voluntary and statutory agencies. How poverty and deprivation is addressed through Sheffield's regeneration programme is a sign of the Government's commitment to, not only economic regeneration of businesses but also the

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[343] Sandercock, *Towards Cosmopolis*, p. 1.

[344] The Voluntary People Task Group was established in Sheffield to research and coordinate resources. When this was accomplished, a corporate strategy was established, in line with the City Council's Strategy for Homelessness, to offer training and support resources to charities in the city of Sheffield. Vulnerable People Task Group, *Services for Vulnerable People in the City Centre,* (Sheffield: VPTG, August 2001).

alleviation of poverty. However, there is a financial and human cost for charities like CAP, who are pressured to abandon its faith discourse and relentless work on applications, meetings, and monitoring.

5.10.2   The Government's Social Inclusion Policy and European Objective One strategies were put into action in Sheffield to address the decline of industry and commerce. However, this chapter brings into question the disparity between the economically driven regeneration of businesses, with the financial rations for the poor, which remain woefully inadequate. The challenge for any church that is involved in a regeneration programme, is to examine critically the economic policy that should also regenerate the most socially disadvantaged. Is it appropriate for God and Mammon to work in partnership? The Church should judge any improvement to a city by what the regeneration will achieve for the disadvantaged, as well as injecting economic resources in the local and global economy.

5.10.3   In the context of Sheffield Cathedral, the Chapter should have critically analysed the European Objective One strategies before choosing to apply for capital funding for a major building project. More importantly, the Chapter should have included the CAP in all negotiations and established mitigating the financial and human risks in drawing funds away from the ground. Is it justifiable for the Church to negotiate and acquire finances for its own mission to the poor from the European Objective, if it does not critically evaluate the potential threat to the charity and poor it seeks to serve? It could be said that capitalist forces construct a particular kind of city that has the danger of divorcing itself from the extreme poverty to control the livelihoods of the gentrified. Therefore, the moral question remains, should

the Church apply for a portion of the financial resource to meet the needs of the most disadvantaged?

5.10.4   The homeless and poor citizens are largely excluded from the decision-making policies of urban regeneration. Perhaps the least the Church is able to achieve is to become a Robin Hood-like saviour on behalf of the poor. Understandably, the Church will engage differently in the city context to the urban territory of a small parish in Essex. Although both contexts considered in this thesis have levels of deprivation, which are significantly high, the commonalities of the two urban territories give expressions of how the Church engages in partnership with agencies to offer a skilled resource in building a just, social environment. The Church would gain credibility as a significant stakeholder if it takes greater care not to over excite itself with a zeal and enthusiasm in mission without understanding the underlying principles and policies of the funding bodies, which are complex. Equally, it meant not to engage in managerial, business and economic forces, at the risk of abandoning its faith value of justice for the poor.

5.10.5   It would be a grossly irresponsible and an inadequate expression of mission to neglect the demographic, global, and urban planning developments that shape culture and society. Segregated areas of the city centre are allocated for economic growth. There is a commixing of housing and employment in the 'segregated concentric zones' of the city, as a homogenously zoned area where the dominant middle-class bourgeoisie live and work.[345] Economic regeneration is necessary to move cities from deprivation to vibrancy and

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[345] Soja, *Postmetropolis*, p. 81.

life. However, on the surface, the city will be thriving, yet levels of poverty will remain hidden. The Church, other religious groups, statutory and voluntary agencies, all have an immense contribution to make to challenge these supremacies by speaking about the concrete realities of increasing poverty.

5.10.6   Through the reports critiqued and reflective observations of this thesis, the Church is seen as an agent of social transformation, which has a capacity to analyse the issues facing urban decay and the problems of poverty. A theological analysis of the Church's partnership with regeneration programmes must continue to engage fully with the polar disparities. All agencies, churches, voluntary and statutory, should maximise the use of their particular resources to work in partnerships, without neglecting the work of serving humanity. The Church will not be able to achieve its mission effectively in the urban contexts by keeping a distance from the discipline and operations of regeneration partnerships. Nor will it do so if it abandons its mission to the poor. The research on regeneration and poverty in the city of Sheffield is an iconic expression of the partnerships that show effective working toward social transformation, recognising that economic regeneration is an essential component for transformation. This has been at significant cost and compromise. The Church can no longer resource its own mission. It needs to work in multiple partnerships, which are able to resource the social change from poverty to lifestyles befitting human dignity. Therefore, the Church is well positioned to address the polarity between rich and poor in the city if it works in partnerships with great care and clarity.

5.10.7　There needs to be a clear rationale between language and practice that is workable in relation to the Churches' involvement with regeneration programmes such as the Cathedral and SRB. The work and role of theology is both public and plural.[346] The creeds and theology of the Church are not created in a vacuum that is exterior of culture. The Church expresses its identity and place in the world using theological discourse that flows from experience, tradition, Scripture, and reason. Therefore, the Church is called to be both unity and plurality. Alongside this, the Church exercises mission in particular contexts specific to itself. The work of the Church is bilingual:

> Since the Church has one language for speaking within, as
>
> it were, its own house, and quite another for the public
>
> domain, which takes us back to public theology.[347]

5.10.8　This often expresses an 'ambiguous ownership in which the Church expresses what it intends to be.'[348] The ambiguous ownership and structure of Cathedral theology to engage with societal injustice of homelessness, has formed a public role of theology as an expression of mission that does not seek individual conversions, but the transformation of society. The CAP charity has been drawn into the wider political and economic agenda of SRB and ERDF outputs.

5.10.9　The Cathedral Chapter was honourable in being drawn into the Government's agendas to engage communities at local levels through building social capital in creating sustainable communities. When the

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[346] J. Neiman and T. Rogers, *Preaching to Every Pew: Cross-Cultural Strategies,* (Minneapolis: Fortress Press, 2001).

[347] Percy, *Engaging with Contemporary Culture: Christianity,* p. 123.

[348] Percy, *Engaging with Contemporary Cultural Christianity,* p. 123.

Government invites faith communities to contribute to sustain local contexts and communities, there may still be time to reconstruct and reconfigure a Christian response to urban regeneration, rather than uncritically colluding with the Government's agenda. Local communities find themselves embodying the principles of sustainability and economic growth, with a strong emphasis on building local partnerships between statutory and voluntary organisations. This discourse by New Labour is a form of political idealism based on 'notions of participatory democracy and citizen empowerment, but beneath the surface are a set of long-term Government concerns about how public services are to be funded and provided.'[349]

5.10.10 A research project conducted through theological and ecclesial lenses was undertaken in Manchester by the William Temple Foundation. Three areas underwent rapid changes because of urban regeneration, Moss Side, Benchill and Beswick and Openshaw. After completing the first year research, it was evident there was significant confusion about the language used by regeneration professionals and Government:

> This type of rhetoric can be highly technical, leaving
> many ordinary people struggling to connect. This
> problem becomes more acute when one tries to bring in
> faith-based language and concepts. [350]

5.10.11 Baker and Skinner researched nine churches engaged in urban regeneration, which compromised expressions of the churches theological language, values and motivations, in their daily practice. They claim that:

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[349] Reader, *Apocalyptic Localism or Sustainable Communities*, p. 7.
[350] Baker and Skinner, *Telling the Stories,* p. 4.

Government rhetoric on civic society, social capital and regeneration has given the churches a new language and identity (which some have eagerly embraced) as a way of reasserting a sense of relevance for themselves within urban contexts. However, the deliberate use of religious language and appeal to spiritual values contained within Government rhetoric has produced a sense of confusion and cynicism amongst church groups who see this as a ploy to get their resources and expertise on the cheap while the Government and economic partners still hold the levers of real power.' [351]

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[351] Chris Baker and Hannah Skinner, *Faith in Action: The Dynamic Connection between Spiritual and Religious Capital*, (Manchester: The William Temple Foundation Research Project, February 2006), pp. 40–41.

CHAPTER SIX

HOMELESSNESS IN THE 21ST CENTURY URBAN LANDSCAPE

6.1   Introduction

6.1.1   Homelessness has been part of the British landscape for decades. The causes and environments have changed but the phenomenon remains. Between the winter of 1928 and the summer of 1931, George Orwell described his experiences in London and Paris as a homeless tramp in *Down and out in Paris and London*.[352] After his experiences, he deliberately dressed up as a tramp to continue his observations of what life was like on the streets of London. They were Orwell's first experiences of poverty and it did a lot to free him from some of the class prejudices that plagued his earlier life. It is no longer politically correct to refer to homeless people as tramps. Only one person used that term to describe homelessness. Poetry, written by a homeless person in a workshop at the Sheffield Cathedral Breakfast and The

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[352] George Orwell, *Down and out in Paris and London*, (London: Penguin Books Ltd, 1989). <http://www.talkingto.co.uk/ttgo/html/ttgo_answ.asp?quesID=1759&CatID=190> (Accessed: 22 November 2006).

Archer Project for the Homeless (CAP), profoundly expresses what he feels like as a homeless person:

> Love of exploring, but timid, bit cautious
>
> Likes new adventure
>
> Novelty
>
> Finding new places
>
> Bit of a traveller
>
> Living in caves
>
> Watching wildlife
>
> Love of animals
>
> Life is a never ending journey
>
> I say, don't take life for granted, especially the
>
> best parts when things go well.
>
> There is always something new; look to the
>
> horizon.[353]

6.1.2 Where are the 'havens in a heartless world' for the homeless people of Sheffield?[354] Where do people go when they are homeless and who provides for them? By 2002, homelessness had an increased profile on the Government's agenda. The Government introduced legislation requiring all local Councils to establish a clear strategy to prevent and tackle homelessness in their counties and regions. In February 2002, The

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[353] A poem written by a homeless person for The Archer Project publication, 'Bit of a Traveller' in *'Hear Under the Breath*, (Sheffield: Alphagraphics, 2003).

[354] R. Hoggart, 'The Uses of Literacy,' (London: Oxford University Press, 1971) in Michael Dear and Allen J. Scott, *Urbanization and Urban Planning in Capitalist Society,* (London and New York: Methuen & Company Limited, 1981), p. 434.

Homelessness Act was given royal assent. [355] The homelessness provisions came into effect in July 2002 and all Local Councils were required to have a homelessness strategy. Underpinning the initiatives was a greater emphasis on councils to prevent the causes of homelessness and intervene as early as possible. Sheffield Borough Council Homelessness Strategy states that:

> The overall aim of the strategy is to prevent people becoming homeless through the provision of appropriate intervention, information and support and, enable homeless people to access accommodation and support.[356]

6.1.3   Early intervention, for example educational and housing provisions, would tackle some causes of homelessness. The Homelessness Act 2002 was welcomed by projects like the Cathedral Archer Project, because for the first time, it required Local Housing Authorities to review homelessness in the South Yorkshire region and to develop a comprehensive strategy to tackle it. Because the strategies focused on prevention, Councils needed to find ways to identify clearly the resources; for example, the Local Housing Authorities were expected to provide housing for homeless people in a more effective, coordinated and strategic way. The positive approach by local authorities and their partners to establishing homelessness strategies was a key factor in supporting the Homelessness and Housing Support Directorate's (HHSD) aims, to address and prevent homelessness. In February 2005, the HHSD was

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[355]<http://www.sheffield.gov.uk/your-city-council/councilmeetings/cabinet/agendas2003/agenda-23rd-july-2003/homelessness-report/strategy-2003-2008> (Accessed: December 09 2006).
[356]<http://www.sheffield.gov.uk/your-city-council/council-meetings/cabinet/agendas-2003/agenda-23rd-july-2003/homelessness-report/strategy-2003-2008> (Accessed: December 09 2006).

audited to evaluate efficiency, progress, and the report, *More than a Roof: Progress in Tackling Homelessness* was published.[357]

6.1.4   The staff of the Cathedral The Archer Project believes that the service users who access the service are less likely to visit GPs and hospitals. Therefore, the Project has to work with voluntary and statutory service providers to provide a holistic service where the clients meet. A mix of specialist and mainstream services has to provide services where homeless people gather in order bring together the services available and the homeless people. For example, the Homeless Assessment and Support Team (HAST) is a multi agency and multi disciplinary team, which provides support and access to health services as well as providing direct services to homeless people in Sheffield City centre, offering services outside the mainstream medical hours. HAST provides health services in the venues used by rough sleepers and drug addicts sleeping in derelict buildings, as well as in the The Archer Project. They offer some continuity of health care at a time when people are without GP services because their lives are chaotic and mobile.

6.1.5   However, between the Government's legislation in 2002 and the HHSD audit in 2005, homelessness had increased in many cities across Britain, including Sheffield. In particular, there was a marked increase in the number of people approaching Sheffield's statutory services.[358] Between 2002 and 2003, 6,612 homeless people made applications to the Homeless Services,

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[357] National Audit Office, *More than a Roof: Progress in Tackling Homelessness,* (London: Stationery Office, 21 February 2005), <http://www.nao.org.uk/publications/nao_reports/04-05/0405286.pdf>, (Accessed: 21 May 2006).

[358] National Audit Office, *More than a Roof: Progress in Tackling Homelessness,* (London: Stationery Office, 21 February 2005), <http://www.nao.org.uk/publications/nao_reports/04-05/0405286.pdf>, (Accessed: 21 May 2006), p. 5.

compared with 3,644 between 2001 and 2002. In 2002, 2,441 (37%) were accepted for re-housing; 910 (37%) were families and 1,531 (63%) were single. Of the 2,441 who made application in 2002, 1,193 (33%) received temporary accommodation, 600 (50.5%) were families, and 593 (49.5%) were single.[359] However, most homeless people, who do not have children living with them and are 18 years old and over, do not fall into a priority need category. Households that are made up of single people, or couples without children, are unlikely to be regarded as homeless if they are between 18 and 60, unless they have some other vulnerability like mental illness or pregnancy. These statistics are borne out in the stories of homeless people recorded in this research.

6.2   The Sheffield Cathedral Archer Project

6.2.1   Between January 2005 and December 2006 the Cathedral Archer Project monitoring recorded an increase of 451 new clients who registered as homeless or in need of health provision.[360] The National Audit Report, while it was positive about regions' targets being met in accommodating homeless families and children, recognised that it is more difficult to engage with the more 'visible aspects of homelessness,' namely rough sleepers, than families

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[359] Sheffield City Council, *Homelessness Strategy 2003 – 2008*,
<http://www.sheffield.gov.uk/your-city-council/council-meetings/cabinet/agenda-23rd-july-2003/homelessness-report/strategy-2003-2008> (Accessed: 02 May 2006).
[360] The Cathedral Breakfast and The Archer Projects Monitoring Information (Sheffield: Sheffield Cathedral, January 2006), p. 1.

and those in bed and breakfast accommodation.[361] This isolated homeless group represents most of The Archer Project client group:

> the rough sleeping target was established to address the most visible form of homelessness. Rough sleepers often have multiple difficulties; drug and alcohol dependencies; mental health problems; a history of prison sentences; or spells in care. Getting rough sleepers off the streets is therefore not simply a matter of offering accommodation, but of providing a package of support. [362]

6.2.2   In 1990, the Cathedral Church of Saint Peter and Saint Paul began providing breakfast for homeless people who slept in the doorways of the Cathedral. Under the leadership of Provost John Gladwin, a group of volunteers opened the Cathedral hall to provide tea and toast breakfast for the morning congregations. As the message got around the streets among the homeless, the number of rough-sleepers who attended breakfast increased. Sheffield Cathedral's work with the homeless was born from this quiet revolution against the ugliness of homelessness in the city centre of Sheffield.

6.2.3   It became the Church's small contribution to address the basic needs of hunger and shelter for the homeless. It was a small practical expression of hospitality. The work began as a small number of local church volunteers did

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[361] National Audit Office, *More than a Roof: Progress in Tackling Homelessness,* (London: Stationery Office, 21 February 2005), <http://www.nao.org.uk/publications/nao_reports/04-05/0405286.pdf>, (Accessed: 09 December 2006), p. 30.

[362] National Audit Office, *More than a Roof: Progress in Tackling Homelessness,* (London: Stationery Office, 21 February 2005), <http://www.nao.org.uk/publications/nao_reports/04-05/0405286.pdf>, (Accessed: 21 May 2006).

a small act of kindness in response to local need. There was no partnership with statutory and voluntary agencies and no funding necessary. The development of the Archer Project was a practical expression of inclusivity that began through accident rather than design. The rationale to introduce breakfast was launched to bond two congregations together for a social event, rather than bridge two communities of the local church and homeless people.

6.2.4   There were two distinct congregations worshipping at the Cathedral, the 9.30 am, and the 11.30 am congregations. Provost John Gladwin wanted to bring the congregations together to form one congregation at 10.30 am. Initially, the congregations or Cathedral clergy were not motivated to engage with homelessness. In an attempt to bring the two congregations together, tea and toast was provided between the services, during which the homeless would wander in. That was a codicil, which would later garner its rewards. The project grew as it developed into a charity, with a clearer focus on hospitality in the shape of the provision of food and teaching the service users new skills in communication and literacy

6.2.5   The Cathedral's response to rough-sleepers became a form of bridging social capital long before social capital became part of the theological vocabulary of the Church. Bridging social capital involves relations 'that span different sociological niches. It links us with people with whom we would not ordinarily mix.'[363] The Christian Eucharist and the breakfast meals both conveyed friendship and hospitality, but to two different communities that would not ordinarily unite. Over a period of three years, the project developed into a practical expression of hospitality for the socially

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[363] Elaine Graham & Chris Baker (eds.), *Religious Capital in Regenerating Communities,* (Manchester: The William Temple Foundation, 2004), p. 9.

disadvantaged. When the Cathedral project needed to secure capital funds for the new building development, the Chapter realised it could use the Archer Project as a viable product to secure funding for the building project. The Cathedral Archer Project braced itself as the Chapter and Development Project became an economically driven competitor in the city's regeneration programme. This brought significant conflict between the economic agenda of the city, the Cathedral Development Project and, the revenue needs of the Archer Project that provided essential services to the homeless.

6.2.6   The Cathedral Archer Project established itself in 1997 for the 'relief of poverty within Sheffield, with special concern for those who are homeless or who otherwise experience housing difficulties by virtue of poverty.'[364] The Trustees of the Archer Project included a clause that would provide education and skills-based learning facilities for the homeless in the *Memorandum.*[365] The Trustees wanted to find gateways back into society from drugs and poverty for the homeless. This would ensure funding could be secured from Government, grant and Gift Aid sources. The work extended services to provide lunch, shower and laundry facilities, health advice, as well referring service users to other agencies. In November 2002, a new Chairperson of the Board of Directors took up his post. The Archer Project Manager informed him that the Archer Project needed to adjust the aims according to the Government's policy and funding provision, rather than meet the immediate needs of the service users. This was an unacceptable

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[364] Rodgers & Howe Solicitors, *Memorandum and Articles of Association of CAP Projects Limited,* (Sheffield: 19th April 1996), pp. 1-2.
[365] Rodgers & Howe, *Memorandum and Articles of Association*, p. 1.

indicator to the Chair that economic policy might have dictated the project's survival rather than the needs of the service providers.

6.2.7   By 2002, the Cathedral hall, which originally accommodated the project, became uninhabitable and a move was inevitable. The 'breakfast project' as it became known, was invited to move to temporary premises owned by the Church Burgesses Trust at West Bar, Sheffield.[366] A new building was needed for congregational social events and to accommodate the project. This generated a renewed energy to raise capital funds to build new purpose built premises for the congregation on the site of the Cathedral hall. This was a repetition of a community seeking to secure a safe place for its own community, rather than a place for homeless people to access essential services.

6.2.8   A Steering Development Group was charged by the Cathedral Chapter to undertake raising the capital funds for a new purpose built building for the Cathedral congregation. An application was made for over one million

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[366] The Sheffield Church Burgesses Trust has served Sheffield for four hundred and fifty years. It was granted a charter by Mary Tudor. The trust, consisting of twelve men, has adapted to social change down the centuries and is now a multi-purpose charity with a substantial income, which it allocates to ecclesiastical purposes in support of the Church of England; to education and for the betterment of the needy and deprived and for the benefit of the community. It makes a significant impact on the life of the City. Under the scheme, five-sevenths (about 71%) of the net income of the Trust is allocated to ecclesiastical purposes. Three-eighths (about 11%) are allocated to other secular purposes. The remaining funds are allocated to educational purposes. The income devoted to educational purposes is now administered by the Church Burgesses Educational Foundation, constituted as a separate, independent Trust. Under these broad headings, the Trust provides significant financial support for a wide range of activities. The income of the Trust is still derived, to a considerable extent, from land and property. Urban development in the nineteenth century was fundamental to the growth of the Church Burgesses' assets, and they made a considerable mark on the growth of the City. They were pioneers in imposing good order and high standards in the town's development; and were forerunners of sensible, regulated town planning.

pounds toward the capital build. This was made under the Single Regeneration Budget (SRB) of the European Regional Development Fund (ERDF).[367] While the Cathedral Chapter established the fund raising Development Group, the Archer Project continued to deliver services to the most marginalised and disadvantaged members of society.

6.2.9   By 2002, the modest breakfast feast developed into a charity with an annual financial turnover of £300,000. The Cathedral's quiet revolution addressing the basic needs of the homeless was established several years before the city's regeneration programme. When the Chapter realised it could benefit from the ERDF funding, the Cathedral and The Archer Project went separate ways. The two partners developed independently. The portfolio of the Chair the Board of Directors of the Breakfast Project was introduced to the project with a £36,000 deficit. There were two immediate concerns to address. Firstly, the project needed a clear financial strategy to lead it back to a financial surplus. Secondly, it needed to re-unite the project with the Cathedral to bring synergy between the Cathedral's mission for social justice and the delivery of services to the socially excluded.

6.2.10   The project, which is integral to the mission of the Cathedral, is now the first meeting place where homeless people visit for support. It is the major provider of services for many people arriving in Sheffield with high levels of vulnerability and risk of homelessness. This is particularly true for asylum seekers, poly drug users and ex-offenders. The vision of the Archer Project is

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[367] Sheffield Cathedral Chapter, *European Regional Development Fund: Priority 5 Integrated Business Plan*, (Sheffield Cathedral: September 2004).

to welcome people in a safe environment, with hospitality and without prejudice.

6.2.11   The inadequacy of providing these services, operating from the West Bar site, was an increasing burden on the project and staff. The premises were described as 'woefully inadequate' in the European Regional Development Fund Application for Grant funding:

> On completion of the new Community Resources Centre, The Archer Projects Ltd will move its entire project operation from the rented premises and Port-a-cabins in West Bar, which it occupies at present and is woefully inadequate, into the new Community Resources Centre on the Cathedral site. [368]

6.2.12   In January 2003, the new Chair of the Board of Directors brought the problem of inadequate resources and the Cathedral's use of Labour and economic rhetoric, to the Chapter's attention. The Chapter and Development Group used the marketable product of the Archer Project to raise capital funds for the new centre while the revenue funding for the project struggled to be sustained. The City Council and European Union had a policy to engage with social inclusion in the urban context. Funding was available through the Priority 5 Schedule to alleviate poverty.[369] The Development Group identified the potential to exploit the Archer Project's work to secure

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[368] Sheffield Cathedral Chapter, *ERDF–1 European Regional Development Fund Application for Grant: Objective One, Priority 5 – Integrated Business Plan* (Sheffield Cathedral: September 2002), p. 18.
[369] Sheffield Cathedral Chapter, *ERDF–1 European Regional Development Fund Application for Grant.*

capital funding for the Cathedral building. As a result, the work to bring synergy between the Cathedral and the Archer Project became more urgent, yet difficult. If the Cathedral Chapter capitalised on the Archer Project's work to raise capital funds for the new building, it would need the Chairperson and Board to cooperate.

6.2.13 However, the Archer Project was in a weak position and continued to struggle to secure revenue funds. A moral dilemma emerged for he Archer Project. Does it collude with Government and the Chapter Development Project rhetoric to survive, or respond to the developing needs of homelessness? Firstly, the project needed to discover the trends and needs of the homeless and poverty in the city of Sheffield. Secondly, it needed a clear fund raising strategy to secure revenue funding. The challenge of the Board's direction for the future was eventually directed by the needs of service users.

6.3   The People of the Project

6.3.1   Standing at the entrance of the Archer Project foyer in West Bar Sheffield, Nicholas quietly loiters in the background while other service users and staff chat informally. He is twenty-eight years old. In the interview, he thrived on the opportunity to tell his story. Although he describes himself as a 'boring individual,' the initial conversation opened with a surprisingly articulate description of his early childhood memories, university and college life. He appears to recall his time in Brighton University with a degree of pride. He enjoyed computers and science.

6.3.2   However, he soon dismissed this by saying, 'but it's not a real University. As my stepfather kept reminding me, it is only a Polytechnic really. So, I wasn't clever, not really.' Astonishingly, Nicholas has a very early memory of his father, regressing to when he was three or four years of age. He attentively described himself sitting on stone steps, watching his father in the terrace below. He described his father, as he saw him leave the terrace for the last time, as a 'big angry man.'

6.3.3   However, travelling is Nicholas's passion. Experiencing the delights of Cornwall, he claimed that it was boring compared to Wales. Scotland is where his heart is. He is a bit of a traveller, on a never-ending journey. The women in Scotland, he claims, can speak properly. The reason he was in Sheffield was only due to him travelling to Scotland. His journey around Britain is leading him to Scotland and, the resting moment of living in Sheffield, is a temporary place for him to live.

6.3.4   Nicholas's second earliest memory, when he was between thirteen and seventeen, was being in Adventure Scouts, where he recalled travelling and camping around Sherwood Forest. Perhaps, he suggests, this is where his love for travelling began. Nicholas does not like being woken up. He said, 'those who pass by wake me up for their reason, not for my reasons. It is a disruption to my sleep.' He does not want to consider marriage or having children until he is at least fifty years old. Then, he wants to settle in a town, not a city, perhaps in Scotland. He does not understand why people donate tinned food to travellers like him, who have no means of opening nor cooking the content, 'don't they get the plot,' he wonders.

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6.3.5   Finally, offered an interesting portrayal of homelessness in 21st century Britain. He said, 'there are no homeless people. We are buskers, beggars, Big Issue vendors, music makers, or whatever means we have to make money. Like, I am a tramp. That is not a popular term today. It's not politically correct, I suppose.' When invited to explain the critique further he said, 'Charlie Chaplin was a tramp and he was class. He made people laugh. There is nothing wrong with being a classy tramp. That is what I am, a tramp.' Nicholas perceptively points out the complex realities of being homeless. It is not one single problem that haunts the homeless but many complex issues.

6.3.6   In 2004, a report was undertaken by the University of Sheffield Homeless Programmes Team, which was commissioned by the Pan London Consortium of Homeless Service Providers, which offers new data on the complexity of homelessness in Britain. The report findings suggested that the homeless are a diverse population. The degree and complexity of individuals' needs and support have also been on the increase during the last decade. From the research findings:

> the proportion of people with mental health or alcohol problems has been stable over the past 10 years (20% and 18% respectively from 1994 to the present day). This is not the case with people with drug problems. In 1991 7% of rough sleepers were reported to have drug problems. This rose to nearly 50% twelve years later. People with drug problems are

more prevalent today amongst rough sleepers than among people with alcohol misuse. [370]

6.3.7 Managing the behaviour of people with drugs, alcohol, or mental health problems is problematic for the Archer Project. There are insufficient revenue funds to train staff to manage with the drug addiction among the homeless communities. Increasingly the staff work with people who have multiple support needs in more than one area of need. St Mungo's the Archer Project in London, who provides hostels and support for homeless people, conducted research amongst 1,491 of their service users. 83% of homeless people had at least one or more problems with mental health, substance use or physical health. 26% were homeless due to relationship breakdown and 34% of homeless people were socially vulnerable because they were withdrawn, depressed, or incapable of social behaviour. [371]

6.3.8 The research indicates that during the last decade, there were an increasing number of homeless people dependent on drugs. The two areas of client profile that have increased during the period of the study are drug dependency and chaotic behaviour. It is clear that drug use is prevalent amongst the homeless. Projects like the Archer Project need to secure funding to train staff to respond to the users' needs. The prevalence of drugs will increasingly involve a closer working relationship with the National Health Trusts and the local Housing Departments and the Government to

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[370] *'More than a Bed: The Journey of London Hostels for Homeless People in the 21st century.'* <http://www.mungos.org/news/Reports/Far%20More%20than%20a%20Bed.pdf>, (Accessed: 27 November 2006), p. 10.

[371] < http://www.mungos.org/facts/reports.shtml> (Accessed: 27 November 2007).

access additional specialist services and funding. This will involve both a local and national dialogue between voluntary and statutory agencies.

6.3.9   The national trend and changing needs of the homeless, assessed by St Mungo's and the Pan London Providers Group, is borne out by the witness and stories of those who access the Archer Project. Between September and November 2006, twenty interviews were conducted as part of this research. The service users of the Archer Project agreed to tell their stories to give others an insight into the struggles and challenges facing the homeless. The narratives are gathered from a sample section of the 241 new clients who have accessed the project since January 2006.

6.4   The Stories of Vulnerability and Homelessness

6.4.1   Derek is forty-eight years old. He grew up in a small mining village near Doncaster. He moved from his childhood village home when he was ten years old, after his father lost the home through gambling and drinking habits. Although a hard worker, first working in the mines then later as a painter and decorator, his father soon became unable to work through his addictions. The family lived with his father's aunt for a year, before moving back to the village with his mother. The new home suited him well because he enjoyed the scenery and countryside. His two earliest childhood memories are watching magpies and crows flying over the fields and his art teacher taking an interest in his artistic skill. He feels sad these interests were not developed later in his life.

6.4.2 Derek considers his life to be a 'copy of his dad's life,' which consists of gambling and alcohol abuse. Gradually, his relationship with his father became more distant. Although his mother was the disciplinarian, he described her as 'great.' He recalled that, at the age of thirteen, his first attempt at gambling, was inviting his friends to the house to bet on a cockfight, in his mother's lounge. While he made some money from the venture, his mother was very angry. This was the start of a deluded excitement about gambling that stayed with him for the rest of his life.

6.4.3 Derek worked for a number of years, following his father in the decorating trade, until at the age of twenty-eight when he lost his job due to alcohol abuse. He started drinking at the age of seventeen, initially going to the pub with his friends, where he met his partner, Dawn. He frequently turned up late and had time off work with hangovers. Soon, his life made a further downward spiral into drug addiction. Derek and Dawn have three children. The first child was adopted and the second child, aged thirteen and the third child aged nine, were taken into care.

6.4.4 When he was twenty-eight years old, Derek and Dawn moved to Scarborough, where they first injected heroin. Their house was privately rented. Derek placed five hundred pounds deposit for one-month rent. He failed to pay the rent. After a month, he was evicted from his home. He said, 'private landlords ask too much rent for rubbish accommodation that is not suitable, even for an animal.' In order to provide for their alcohol and gambling addictions, they were invited to sell heroin to the gypsy community who

were temporarily accommodated in Scarborough. However, Derek fell further into debt, owing the drug dealers thousands of pounds. Having to leave Scarborough to escape the drug dealers, Derek and Dawn moved to Sheffield, where they slept on the streets.

6.4.5   Derek receives money by playing the penny whistle in the city centre. Sometimes, he said, 'Dawn attempted to tap-dance, but this does not attract extra donations. I don't think she's very good at it.' In September 2006, Derek was arrested for begging and sentenced to appear in court. Unfortunately, Derek confused the dates and did not appear which resulted in imprisonment for a month. That was the first time Derek has been to prison.

6.4.6   Derek says that the greatest threat to him on the streets is the young drunks who come out of the pubs and clubs. He has been hospitalised twice and had his nose broken three times, due to the violent behaviour of drunks. Finally, when he was asked what the hope was in the future for him and Dawn, he said, 'I am fed up with this life now. I have to get off the drugs if I have any chance of seeing my children again and living. I remember how my son loved me to bits and I love him. I want to see him again, even though he probably hates me now.' Without this hope, he does not see a future for him and Dawn.

6.4.7   On 16 November 2006, an hour after the interview with Derek, a Project

Worker at the Archer Project said, although Derek was on a methadone prescription, he had acquired an infection in his testicles, which was causing him great pain. An ambulance was called and he was taken to hospital for treatment. However, it is unlikely he will stay in hospital for treatment. Carron, the Project Worker, knows from experience that poly drug users discharge themselves from hospital before treatment is administered.

6.5   Blissful Sleep

6.5.1   Chris is twenty-four years old. He was adopted by his non-biological mother when he was six months old. He moved to Selby with his adopted parents with whom he has a great relationship. He describes his childhood and early teenage life as being 'nothing out of the ordinary.' Between the age of sixteen and nineteen, he went to college for three years to study catering, which he completed, followed by a one-year business study course in management. He did the fourth year while working full time in a hotel.

6.5.2   However, during the final year of his studies while working full time, he was unable to sleep, which was largely due to the stress of course work, exams and work. One evening, he invited his friends to his home and asked them if he could purchase some 'sleepers,' pills to help him sleep. Instead, his friends told him that heroin would help him sleep. When the heroin began to wear off, he did not realise why he felt so ill. Therefore, he sought medical advice and learned his 'illness' was due to addiction. He did not realise that one decision would lead him to a £30 a day addiction habit.

6.5.3   By the age of twenty-two, Chris lost his flat and his job. His funds depleted and he ended up on the streets sleeping rough. He started robbing houses, shoplifting, and stealing cars, to feed his habit. Within two years, he had served four prison sentences. During that period, he had no contact with his stepparents who lived in York. Chris was new to the Archer Project, having accessed the services only six weeks before he was interviewed in November 2006. He learned about the Archer Project through the recommendation of another rough sleeper. Within a few days of attending the Archer Project, Chris was recommended for a methadone prescription through the drug advice service Turning Point who assists service users to access appropriate health services. He described the Archer Project as 'wicked. The staff really listens and take notice. They pointed me in the right direction. I feel I can do something to get out of this mess now because I have support.'

6.6   Down on Luck

6.6.1   Scott is an amiable thirty-three years old, born in Rotherham and the youngest of five children. He left school at sixteen with four GCSEs. His earliest childhood memories are not positive. His father was violent and he was raped by three of his brothers when he was only ten years of age. Between the age of fifteen and twenty-six, Scott had a loving relationship that bore two children. His two daughters are now thirteen and fifteen years old. They live with his ex-partner in Barnsley, where he hopes to return to live in the future.

6.6.2   His introduction to drugs began in his early twenties. Scott started taking ecstasy when he was on the club scene in the city of Sheffield. From ecstasy,

he was offered heroin, although like Chris, he did not realise its addictive quality. Since the age of twenty-eight, he has been in and out of prison periodically mainly charged with theft. In November 2006, Scott lived with a friend in Sheffield but he hoped to move to Barnsley when he completed his rehabilitation programme. Within the year, his hope is to be in full time employment and living close to his daughters to spend more time with them. He commends his ex-partner, who supports him, for still allowing him to see his daughters. He does not see them often because he does not want them to see him 'like this.' The Archer Project provides him with educational opportunities in Maths and English, which he has been learning for five years. Due to his chaotic lifestyle, Scott finds it difficult to be constantly attending classes. A great deal depends on his health and addiction. He speaks highly about the food and staff, which are a 'fantastic provision for people like me who are down on their luck. I would not have survived this far without the Archer Project. Carron, the Project Worker, who I did not get on with at first, is a fantastic motivator. She helps me a lot.'

6.6.3   In spite of the earliest memories, separation from his children and break-up from his partner, Scott considers his life has turned to face the opposite direction. He recognises it will not be an easy journey and he may not even achieve his goal to be employed within a year. However, it is something to aim for and, with the help of the Archer Project staff and other agencies, he believes it is achievable. He has seen other people clear of drug addiction thanks to the Archer Project, so he knows it can also work for him.

6.7   **The Fed-Up Woman**

6.7.1   Dawn is the long-term partner of Derek, who also sleeps rough in the city and is a drug addict. She grew up in a mining village near Doncaster. Dawn described her father as a 'strict Victorian and traditional man,' but he was a good father to her. Dawn is thirty-four years old, one of three siblings, who were also addicted to drugs and alcohol. They all live in Doncaster, not far from her mother to whom she is surprisingly very close. Dawn was first introduced to alcohol and amphetamines by her mother, when she was seventeen years old. She is the only remaining daughter currently abusing alcohol and drugs. Dawn has been in a relationship with Derek since she was seventeen years old.

6.7.2   Unknown to Dawn, Derek was abusing heroin with her brother before she knew about it. By the time her first child was born, Dawn developed a daily drug habit. Dawn gave birth to three children. One was adopted, but she thinks that there is a possibility of having the other two children returned to her care. She agrees with Derek that their time in Scarborough was a period of going deeper into debt and addiction. She described the period as one of the most turbulent and difficult periods in their lives.

6.7.3   Dawn's mother continues to be supportive. Dawn described her mother as 'magic, but without a magic wand.' However, she remembers her mother supporting her addiction by giving Dawn money for her habit, thinking she was supporting her daughter. Dawn wants to 'live a normal life. You know,' she said, 'like getting up in the morning from a bed with clean sheets, making breakfast for my kids. I want to see them off to school and go to work. I want to watch television and be able to do my laundry when I want to. Things like that.' Unlike her siblings, Dawn has never been in prison for

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drug related offences, although she has been summoned to court periodically. If anyone can move Dawn from her poverty, she says, it will be her mother. She may have to return home to get away from Derek, who strongly influences her to continue the habits that keep her locked in homelessness. 'I am fed up with being moved on by the city ambassadors and police. I'm also fed up of having my sleeping bag and blankets stolen by other rough sleepers. I'm fed up with being abused, spit on and assaulted by the drunks who come out of the bars and clubs. I'm just fed up!'

6.8   The World is too Big

6.8.1   Dennis opens the interview by describing how long he has spent in prison. This is largely due to prison being a safe place for him. He spent fifteen Christmases and fifteen birthdays of his thirty-eight years in prison. His earliest childhood memories were 'hanging around a café in Attercliffe, Sheffield, with the gypsy population.' In 1978, when he was ten years old, he played on the pinball and fruit machines with the people who welcomed him into their community. He felt safe with them. Dennis was in care between the ages of twelve and sixteen because they were unable to control his behaviour. He only visited his parents on weekends.

6.8.2   Dennis was jealous of his brothers, who often came home with gifts they stole from shops. Therefore, at an early age, he set to petty theft in an attempt to copy them in order to be accepted. He vividly recalled his first robbery, which felt like the 'great train robbery,' when he stole a packet of roasted peanuts

from the local shop. He felt great that he could steal and not get caught. It was far too easy and addictive. However, he learned his own moral code in prison. He was disgusted with men who committed crime against old people and children. Theft in prison was not classed as a serious crime.

6.8.3 His longest period in prison was eight and a half years, which he completed in June 2004. After a long period in the prison institution, where his food was provided, and he did not have to make decisions, he is now distressed by his new freedom. He struggles to get used to being out. 'Everything is so big out here. I am anxious of being in public spaces, especially large crowds.' He offered an example of refugees, who have so little in their homeland. They come to England and find too many choices and not knowing where to the access resources to help.

6.8.4 Since November 2005, Dennis has been in a Salvation Army hostel in Sheffield, where he has meals prepared for him. Even though his room is small, he feels safe there because it is like being in prison. Dennis finds life outside prison very difficult to cope with. Yet, before the end of 2006, he is scheduled to enter rehabilitation for his addictions. He said, 'I have to keep my goals in focus, come off the alcohol, learn to manage my finances and be like the tax collector up the Sycamore tree that is told in the Bible.' When invited to explain what the story meant to him, he said, 'the tax collector, when he got up the tree, said I'm not going to be like he was before. I'm not going to look back and go back. There is an alternative path to go.'

6.8.5 In November 2005, Dennis received multiple agency support to secure his accommodation and prepare him for alcohol rehabilitation. His struggle to

live independently continues to be a daily battle. He remembers the time when he was fit, employed, and exercised daily. However, he earned money and it was in his bank account, he was spendthrift and returned to alcohol abuse. His treatment is ongoing.

6.9   Handouts and Health

6.9.1   Michael's demeanour is slow and anxious. At first, he appears nervous and cautious of the questions. Michael answers the questions with short sentences or one word. Stroking his beard, he glances at the attentive listener as though the question he has heard needs time to be assimilated. He frequently returns a question with the question that is totally unrelated to the question he was asked, 'Do you know Carwood House?' as though he checks the knowledge base of the interviewer if he knows the mental institution that might gauge the interviewer's prejudice about his mental illness.

6.9.2   Michael lives in bed and breakfast accommodation. He has a social worker, David, whom he trusts. David helps Michael to 'apply for all sorts of things, benefit, housing, support, and food.' At forty-three years of age, Michael visits his mother every week. She also lives in Sheffield and welcomes his visits. She is pleased that he has returned home from living in Southampton and Bournemouth. His father died in 1996, which is why he felt the need to return home to Sheffield to be near his ageing mother. He said, 'I feel I need to be near my mother. She is getting old now. She might need me now that she is becoming frail.' However, he received far more support when he lived in Bournemouth. He claimed that the 'handouts' are far more extensive there

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compared with Sheffield. 'In Sheffield' he said, 'I only receive four handouts. Nevertheless, in Bournemouth, I had about twenty. I was much better off there.'

6.9.3   It is difficult to think that Michael held a job for a number of years. He was a driver for the delivery service, City Link. When asked why he left employment and how he came to be in temporary accommodation, he said that is was because he was dismissed for being drunk. He immediately changes the focus of the conversation. He has a dismissive approach to academics, because he considers they have better opportunities than he does. He does not access the educational facilities at the Archer Project, because he believes he is employable without qualifications. He thinks his chances of employment are much better now that Margaret Thatcher is no longer in Government.

6.9.4   His aim in life is to be clean, which is why he accesses the laundry facilities at the Archer Project. Having a shower every day is a necessary routine for Michael. He is 'always in need of things like that,' meaning showers and access to laundry facilities. He relentlessly completes applications for employment as a driver, even though he has no one to call on for references, without any success. At the end of the interview, Michael says, 'Is that all?' He concludes, 'I'm sorry I was very slow. It takes me a long time to process what you've been asking.' The silences, indeed, were very long, but waiting was worthwhile, because Michael noted that someone had listened to him. The following week, passing Michael on the street, he remembered the interview,

and asked if he could chat again; 'It doesn't matter about the five pounds. It was good to chat.'[372]

6.10 Unqualified for a Home

6.10.1 Melanie is twenty fours year old and was born in Barnsley. Melanie began taking drugs when she was thirteen when her friends offered her drugs while she was hanging about the streets in Barnsley. Her mother evicted her when she was only sixteen years of age. Melanie moved away from her mother and two sisters to Sheffield. Between the ages of thirteen and twenty-four Melanie was frequently summoned to appear in law courts for petty crime, which she committed to sustain her drug addiction. Almost embarrassed, she was shy to disclose information of how many times she was sentenced to prison.

6.10.2 The core issue for Melanie, as a homeless person, was the anger she feels about the difficulty in securing accommodation. Her persistent attempts to find accommodation through the City Council Housing Department was met with the response that she was not a priority case to house. Melanie is a drug user, living with Hepatitis C and liver complications. Her doctor's letter to the City Council Housing Department recommended that she should have a stable environment to live with her partner, who she has been with for four years. She claimed that if she was pregnant, she would be a different priority to the Council and be a candidate for accommodation.

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[372] Five pounds was the incentive used for the time given by the service users to tell their story.

6.10.3   The other focus of Melanie's anger is how other people on the streets treat her. Comments like, 'You are just one sort of person,' or; 'If you looked a bit more dirty or mucky, you'd look more homeless,' and; 'I don't believe you are homeless because you are so clean.' The shower facility offered by the project allows her to keep some dignity, at least, by being clean. Melanie and her partner Lee are angry they are unable to secure adequate housing because they are not a priority. They are also angry that passers-by make a prejudiced judgement about their cleanliness because, even though they have to beg to survive, they take pride in how they dress and present themselves.

> Someone to talk to and warmth
>
> Being able to get clothes, washed, and dried.
>
> Somewhere to have a shower and shave.
>
> Somewhere to call home instead of the streets at
>
> night.
>
> Steady income to get things, like clothes, shoes
>
> and food.
>
> Somewhere to learn new skills and habits. [373]

6.10.4   Lee has been Melanie's partner for four years. He considers the relationship to be a 'life-sentence,' yet their conversation expresses a humorous repartee and understanding of each other. They clearly watch out and protect each other on the streets. Lee, aged thirty-one, has been to prison three times since he was fifteen years old. Born in Morecambe, he moved to Doncaster at an early age with his mother, and then to Barnsley.

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[373] A poem written by a homeless person for The Archer Project publication, 'We Want Somewhere,' in *Hear Under the Breath*, (Sheffield: Alphagraphics, 2003).

6.10.5   His only living relatives are his mother and two-step sisters. His introduction to drugs, when he was fifteen, was taking tablets while on the club scene in Sheffield. Within two years, his social drug taking quickly developed into a heroin addiction. Like his partner Melanie, he depends and values the shower and laundry facilities of the Archer Project. He said, 'there is nothing like it in Sheffield. We would be lost without it.' Together, they both spoke about the high risks to them on the streets. There is a higher risk to their well being than their drug addiction. Particularly, in the early hours of the morning on weekend, there is a risk and threat of assault by young drunk people in the city centre.

6.10.6   Lee expresses himself with many expletives, which Melanie continually interjects with corrections. He introduced himself as a 'bastard of his father, who just wanted a leg-over with my mother. She cannot even remember which man was my father. She was just as bad. When he got what he wanted, he buggered off.' He considers himself to be like his father, only wanting a partner for sex. His self-image is degraded to the level of how he saw his parents' lives. Lee was the first service user to mention sex in an interview, even though the sex trade is a significant aspect of homelessness for some people, both men and women. However, it was too painful for him to talk about any further. Melanie nods to indicate it was time to move on to the next issue of homelessness.

6.10.7   Lee and Melanie value the Archer Project immensely, not only for the provision of food, but also for the showers and laundry. Staying clean is very important to them. When they were invited to comment on their future hopes, they hoped to be off the drugs and living together in their own home.

Meanwhile, they have to 'look out for each other and their homeless friends on the streets. It's a dangerous place out there and we have to protect each other from the young people who get drunk in the city on weekends.' Their hope is in looking out for each other.

6.11   A Recovering Alcoholic

6.11.1   Peter married his partner when he was nineteen. They were married for twenty-seven years until his wife died in May 2005. Peter is another character who has an amiable, approachable, and articulate disposition. When he was invited to talk about how he felt about his wife's death, only eighteen months before the interview, he held his emotions back almost in an attempt not to betray his present relationship with Christine. It was a favourable time for Peter because he was just released from prison five weeks before the interview.

6.11.2   He left Dublin because he was not only using drugs, but also selling drugs. Peter owned five houses and lost all of them because of his addictions. He lived with his wife and six children, who were aged between twenty-two and thirty-one. His eldest two children were both Class A drugs users. With his two children and wife using drugs, he wanted to 'escape from it all.' So, he moved to Chesterfield. He was asked what his motivation was to move to Chesterfield rather than a larger city in England. His marriage understandably went through a turbulent time. He was already in a relationship with Christine, who moved to Chesterfield because she had friendship connections in the town. Peter is a confessed recovering alcoholic. He has taken Class A drugs since he was sixteen years old. He was selling

drugs, lived a good life, and owned numerous properties. However, the pressure was too much and he wanted to 'run away to a better life to get away from his children, wife, drug dealing, and crime.' His future hope was to move to Chesterfield to be with Christine.

6.11.3 Peter has a future hope. He used the Archer Project from May 2006 until November 2006. He learned of the project through 'word of mouth on the streets.' Christine has been clean of drugs for many years and continues to be his support. They hope to find permanent accommodation because they live in a squat. They do not trust the City Council Housing Department and its promises for accommodation. They have waited a long time because they are not a priority case. They can only hope, now they have come this far, they will make the hope a reality. The Archer Project, he claims, supports them in that pursuit.

6.12 Abandonment

6.12.1 Simon was born in Sheffield. He is one of fourteen children, being the third eldest. When he was thirty-two years old, Simon's parents evicted him from the home. Until September 2006, he lived with his parents all his life. He has been on drugs for ten years and his family were unable to cope with him promising to amend his lifestyle but failing. Although Simon understands their motive, he is deeply hurt by their rejection.

6.12.2 His criticism of prison life is that there was no support or adequate medication for him when he was sentenced. At the time of the interview, the media was covering a story about heroin addicts claiming compensation

from the Home Office, because there was no adequate treatment and medication for addicts when they were admitted to prison.[374] Simon's experience verifies the media report.

6.12.3   Simon's physical appearance was disturbing. His nose had been broken and his face was scarred. The bandage on his right hand was clearly infected, contaminating his open wounds. He did not appear to worry about his wounds and thought they might heal in due course. One could not help wondering why he did not care for himself, even though he was in need of health care. Of all those who were interviewed, Simon was, at least externally, the most vulnerable and in need of medical and emotional support. When he was asked if the Archer Project could do anything to help, he humbly responded that he already had a warm and safe place to visit, hot drinks, an affordable meal and medical services, which he greatly appreciated.

6.12.4   When Simon was pressed to talk about how he felt about his family's recent rejection of him he said, 'I don't understand why they've rejected me like this. After all, I am flesh and blood. But, that doesn't seem to count for anything now.' Simon was angry as he bowed his head and averted his gaze. His only consolation was that his friends on the street 'looked out for him,' as he 'looked out' for them, which was more than his family offered. The years of support from his family did not seem to count for anything to him. In the long term, it is difficult to know how he will develop. Simon did not have an answer, like the other interviewees, to the question about what his

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[374] <http://news.bbc.co.uk/1/hi/uk/6142416.stm > (24 November 2006).

future hope would be. His immediate concern was his next 'fix of drugs' and how to protect himself from the high level of risk of being assaulted by the drunks from the city centre pubs.

6.13   Christine's Story

6.13.1 Peter spoke very highly about his relationship with Christine. His move to Sheffield was largely due to Christine living in Chesterfield. After Peter's move to Chesterfield, they both decided to move to Sheffield. In the hope of receiving Social Security Benefits, Christine dreamed of becoming more stable in health and secure in accommodation. However, Peter received a prison sentence, leaving Christine to care for herself on the streets. Christine began taking drugs at around eighteen or nineteen years old. Her five children, who are aged between four and fifteen, are in care in Dublin. Christine's hope is to secure a place for her and Peter, then welcome her children back with her and Peter. It was hard to see how this hope will be realised.

6.13.2 Since June 2006, Christine has used the Archer Project for food, showers, and social interaction. Because she is not a British Citizen, Christine was not entitled to benefits. The bureaucratic processes frustrated Christine because she was not a priority for the City Council Housing Department. She waited five months for her application to be processed during which she had no income. Although she applied for accommodation to the City Council Housing Department, she was not considered a high priority.

6.13.3 Christine and her Doctor submitted numerous requests as a high priority candidature. She was diagnosed as living with Hepatitis C, being on anti-depressants and suffering from cirrhosis of the liver. In November 1998 Christine's sister died of an HIV related illness. This was her key motivation for coming off drugs. Although her sister's death was eight years ago, the pressing issue for her to come off drugs became increasingly pertinent as she became older. None of Christine's health concerns influenced the City Housing Department in securing a home. She remains on the streets. The struggle with drugs and the bureaucracy of the Council brought a great deal of anxiety and anger for Christine. Nonetheless, Christine's determination to secure a safe place to live and to continue her drug and alcohol free addiction is a lifestyle she continues to seek.

6.13.4 Finally, Christine's appreciation of the Archer Project rests in the emotional support that it provides. She said, 'when you have not been taking drugs, your feelings come back. I need someone to remind me constantly how far I have travelled to remain in the company of those who are drug free. It's a great place to be because it offers me support to deal with my feelings.' The incomplete but rich evidence on homeless people and their needs is an indicator of the factors that impact on them. Family breakdown, poly-drug misuse, housing and education, crime and mental illnesses, are impacts that lock the homeless in poverty. This indicates the complexities that are pervasive predicators of a whole range of homeless outcomes.

6.14   Conclusion

6.14.1 If the city is a place of open possibilities for some sections of society, then it is also a place of shutting down possibilities, and acting brutally against the

poorest, as the illustrations and theological explorations have shown. It is remarkable that since the 1988 Lambeth Conference, the condition of the most marginalised and poor in Britain's cities remain on the agenda of social action as a critical engagement for the Church in the twenty first century. In 1988, the Lambeth conference declared that:

> we have all felt ourselves summoned now afresh into this whole transformation of individual lives and of society and so of our world. Personal evangelism, nurturing disciples, practical caring, and the struggle for justice are bound up together and belong together, just as we do in the Body. Different ones among us may be more gifted or more concerned for the one or the other, but we all need each other. None must undervalue the other's ministry. Our whole Church across the world needs, now more than ever, to be brought into this movement and transformation.[375]

6.14.2 The pace of economic developments in British cities has radically changed since 1988, with the rapid development of regeneration and globalisation. *Faithful Cities* is admirable in its attempt to continue to hold the mirror of poverty before the Government, and other agencies and partners, in the regeneration and transformation of communities. *Faithful Cities* takes the reader on a journey that is revealing and offers significant signs of hope to celebrate how the contemporary Church is engaging with the world. It is a product of a working party whose brief was ecumenical, who also had a

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[375] Lambeth Conference 1988, *The Truth Shall Make You Free*, (London: Church House Publishing, 1988), p. 327.

breadth of research expertise and access to many ecclesiastical and political resources, both nationally and at grass roots level. Yet, as this Chapter has shown, the theological models of Church and mission are not explicit enough, although there are subversive threads of theology, with some understandings of the Church's role in complex cultural arenas.

6.14.3   This Chapter has identified the need for further theological explorations as the key task following *Faithful Cities*. The report offers similar detailed narratives, comparable with those of the Boarded Barns estate and the Cathedral Archer Project, offering observations and narratives 'from the bottom up' where the Church is engaged in action in the midst of poverty across Britain, and with few resources. The Archer Project, for example, is a story of everyday theology that is committed, like *Mr Palomar*, to:

> watch everything inside of you and outside, and when
>
> there is something happening to you, to see it as if it
>
> were happening to someone else, with no comment,
>
> no judgement, no attitude, no interference, no attempt
>
> to change, only first to begin to understand. [376]

6.14.4   Through the destabilising effects of resource depletion, the dynamics and actors of local churches are producing operational and theoretical openings for the emergence of new types of expressions of being the Church. The The Archer Project is an example of this. The Church at institutional and local levels has to attend to new questions regarding its purpose and place in the world, revising and reconsidering the nature of their activities and

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[376] Anthony De Mello, *Awareness*, (New York: Fortress 1997), pp. 63-64.

addressing the underlying questions of theological and missiological rationale.

6.14.5   If theological considerations are to have any substance, they will exist initially, and primarily, as faithful practices of Christians and church projects that are rooted in daily realities, pastoral care and engaged in social action and worship. Therefore, it is an amalgam of theologies, which are embodied in the practices of faithful communities, where Christians embody their truth claims of the Gospel. *Faithful Cities* offers an interesting kaleidoscope of engagements and narratives, from which some important deductions for effective Christian and Governmental interventions might be derived. Although not fully developed into a coherent theological rationale it is work in progress. Finally, the report reaffirms that, not only faithful Christians, but the institutional Church has a 'fierce commitment to stay.'[377] This girds the fundamental work of mission for the Church as a vehicle and source of Christian activity as an 'institutional presence at many points of the world of work, industry, unemployment and politics,' [378] Brown and Ballard interprets this as a form of nothing more than a service provision by the Church in Britain's poorest communities, seeking transformations.

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[377] *Faithful Cities*, p. 66.

[378] Malcolm Brown & Paul Ballard, *The Church and Economic Life: A Documentary Study: 1945 to the Present*, (Peterborough: Epworth Press, 2006*)*, p. 405.

CHAPTER SEVEN

THE PRACTICE OF HOSPITALITY ON THE MARGINS

7.1   Introduction

7.1.1   Neal Lawson, writing in *The Guardian* newspaper, declared himself an atheist and full time politico. Nevertheless, he placed significant value on the Church's work among the poor. He praised the Church, through its leaders; the Roman Catholic Archbishop of Westminster, Cardinal Cormac Murphy, the Pope, and the Archbishop of Canterbury for being among:

> the increasingly few places that bring people together
> as citizens rather than as consumers, fighting for a
> living wage and against poverty. All too often it is only
> the religious leaders who puncture the anaesthetised
> contentment of our consumerised lives. Injustice,

poverty, corruption, insecurity, and disaffection sweep

the nation.[379]

7.1.2   Lawson looked to the leaders of the faith communities to challenge meaninglessness, anaesthetised contentment, and dissatisfaction in British urban cities. He wrote, 'I don't care if they are Muslim, Catholic, or Church of England. If they preach the cause of the poor and the needy in our bloated materialistic world, then they are my people.'[380] There are countless agencies engaged in this cause around the country. The Church does not have a monopoly on working among the poor, but it is unique in maintaining a constant presence and voluntary contribution in the contexts it serves. Lawson was not the only individual to recognise the exemplary work of the Church. The Labour Government also recognised how it could benefit from faith community resources.

7.1.3   This thesis has shown the importance of the partnership between the Church and Government in addressing poverty and social exclusion. Concerns for deprived urban areas have received national ecclesiastical and political focus. The Labour Government placed significant value on the contributions of faith communities in addressing social exclusion and working to transform deprived communities. In spite of the negative media coverage about the Church of England, particularly regarding women priests and bishops, and sexuality, the Government's appreciation of the Church is embodied in its policies that the Church and other faith communities

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[379] Neal Lawson, 'Comment and Debate,' *The Guardian*, Wednesday 03 January 2007.
[380] 'Comment and Debate,' *The Guardian*.

significantly contribute to urban cities and peripheral urban areas.[381] This thesis demonstrates that both the Government and the Church have capitalised and benefited from the partnership. Although beneficial to both institutions, the partnership has been exposed to critical probing of how secular funding benefits the Church's mission, rather than just the Government's agenda to encourage economic growth in cities. The Church's contributions to regeneration should not become a mere consumer product for the Labour Government. Neither should economic forces undermine the Church's theological and missionary focus of working among the poor. They have not been comparable companions. The Church has compromised the need-driven conditions of the poor by partly adopting the economically project-driven approach of regeneration. This has brought tensions for priests who are pressured to redefine their role and learn new skills of negotiation and the language of the fund raising discipline.

7.1.4   Lawson's brisk commentary on the Church is an example of how people scrutinise the Church from the margins. He criticised society and the Government, without using the language of the Church. He was embedded

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[381] *Towards a Strong Urban Renaissance: An Independent Report by members of the Urban Task Force*, Chaired by Lord Rogers of Riverside in November 2005,
<http://www.urbantaskforce.org/UTF_final_report.pdf#search='> (Accessed: 28 April 2006); T. Blair, *Bringing Britain Together: A National Strategy for Neighbourhood Renewal*, (Cabinet Office: September, 1998); Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 1*; Government Office for Yorkshire and the Humber, *South Yorkshire Objective One Programme*: *Single Programming Document, Volume 2*; Government Office for Yorkshire and the Humber, *South Yorkshire Objective One: Programme Compliment*; Department of the Environment, Transport and the Regions, *Towards and Urban Renaissance: Final Report of the Urban Task Force*, (London: The Stationery Office, 1999); and Department of the Environment, Transport, and the Regions, *Our Towns and Cities – The Future: Delivering an Urban Renaissance*, (London: The Stationery Office, 2000).

in his political language. There are no God-concepts in his commentary on the Church's work. The Church has its own internal language, which is not communicated effectively to those outside the discipline of theology, particularly when engaging with secular funding agencies. Even though the Church will 'bear traces of this age and be fashioned by it,' it will continue to use its own language within its own institution to describe its mission among the poor.[382] The challenge for the Church is to keep alive Lawson's image of the Church, alongside communicating its theology and living courageously in urban contexts. This thesis has claimed that theology is dependent on the narratives and experiences that are lived courageously on the margins. The thesis' narratives unify the Church with the world, in the hope that change will come from hearing the stories, reshape how priests serve, be a contributor in national debates on poverty, and inform theology. Although Lawson does not conceal his suspicion of the Church, perhaps others in society recognise that the Church is not neutral in its concerns for the poor.

7.1.5   It is a tough task to unpack theological threads in the thesis, without allowing the narratives to evaporate into mere subjective experiences that have no significance for community, priestly formation, mission, or theology. Systematic theology is not a discourse that will persuade Lawson or others like him, to commend the Church's work on the margins. Society will not read the Bible to understand Jesus and the Kingdom, but they will read what the Church is courageously living. The Church understands that God, the Kingdom of justice and equality for the poor, Scripture, Christ and

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[382] Paul Lakeland, *Post-modernity: Christian Identity in a Fragmented Age,* (Minneapolis: Fortress Press, 1997), p. 87.

the Church, are theological themes that undergird its praxis among the poor. The Church must continue to describe events and develop theological themes from the praxis in the margins with the poor. Lawson simply sees the praxis.

7.1.6 The narratives also express the chaos and complexities of individual lives, which Lawson, the Church and others of faith and no faith, wish to liberate human beings from being locked in poverty. Therefore, the world is the 'locus of redemption' not the Church.[383] The task of the Church is to reconcile a theocentric faith with an anthropocentric worldview, to continue to find meaning amidst the struggles of all who are made in God's image. The struggles among the poor are best courageously lived by the practice of inclusive hospitality.

7.2 The Old Testament Biblical Imperative for Inclusive Hospitality

7.2.1 A number of Biblical narratives illustrate the paradigm of inclusive hospitality. First, in Genesis 18, God appears to Abraham in the disguise of three strangers. Abraham received the three strangers at Mamre and offered them water, bread and a calf. The story seems like a simple tale of hospitality, where Abraham over-indulges in cakes and calf for food, ordering Sarah like a slave to obey his command (Genesis 18:6). This pretence of hospitality is of little credence when power and superiority keeps others, in this case Sarah, in places of oppression. Sarah stays in the margin, in the kitchen and out of the view of men, hidden from view, yet

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[383] Lakeland, *Post-modernity*, p. 102.

obedient to Abraham.[384] However, the dialogue turns attention to the marginalised Sarah (Genesis 18: 9). Sarah is no longer on the margins, but brought to the centre of the narrative and the attention of the guests. It was Sarah who 'penetrated God's disguise,' not Abraham.[385]

7.2.2   Abraham did all the conventional and expected acts of hospitality. Yet, we are disappointed if we expect Abraham to fall and worship at God's feet. He washed their feet, which was an act of service also symbolised when the woman came and washed the feet of Jesus with her tears. Simon the Pharisee condemns the woman, but Jesus interrupts to criticise Simon for not giving water for his feet or ointment for his head (Luke 7:36-50). The male-dominance in ancient Israel, and in this story, exposes the prejudices and practices of its time, where women in Sarah's position were out of view, in the tent, in a position of powerlessness.[386]

7.2.3   One of the most common Old Testament descriptions of hostility and aggression towards guests is found in the following chapter, Genesis 19. This chapter has been interpreted negatively by some theological persuasions in the Church, to show God's abhorrence for homosexuality.[387] Walter

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[384] The custom demanded that women were kept hidden in the 'tent' when husbands entertained male guests. See Trevor Dennis, *Sarah Laughed: Women's Voices in the Old Testament,* (London: SPCK, 1994), p. 50.

[385] Dennis, *Sarah Laughed,* p. 52.

[386] Dennis, *Sarah Laughed,* p. 50.

[387] Trevor Dennis condemns the misinterpretation of the text against homosexuality that 'relates to a confrontation between Lot and the men of Sodom, which threatened the visitors with gang rape, likely murder, racism, and an utter disregard for hospitality, particularly for the immigrant visitors,' Trevor Dennis, *Looking God in the Eye: Encountering God in Genesis,* (London: SPCK, 1998), p. 41. For further reading on Genesis 19 and gay theological perspectives see, Michael Vasey, *Strangers and Friends,* (London: Hodder and Stoughton, 1995); Jonathan Goldberg, (ed.), *Reclaiming Sodom,* (London: Routledge, 1994); Mark D.

Brueggemann rightly suggests that Genesis 19 must not be interpreted negatively against marginal members of society, but must be interpreted with great care because, an uncritical and simplistic moralizing of homosexuality will, 'yield a teaching that is remote from the Gospel.'[388]

7.2.4   Lot invited strangers into his home to offer them hospitality, according to custom, and was stunned by the rude and violent behaviour exhibited by his neighbours toward the guests. The strangers were treated abominably and the sin of inhospitality and hostility was committed. Apart from the story focusing on the disdain of inhospitality, it also alludes to the violent acts of gang rape. The Sodom story concerns unsociability that reminded those who heard the story, that no group should be treated inhospitably, least of all towards the guest or stranger. Like Derek, who was hospitalised twice because of violent behaviour by binge drinkers in the city of Sheffield, simply for being homeless (section 6.4.5).

7.2.5   Dawn was also abused, spat on, and assaulted by drunks, who come out of the bars and clubs in the early hours of the morning (section 6.7.2). Jesus reminded his disciples of the need for hospitality, "When you enter a town and they do not make you welcome, I tell you, it will be more bearable for Sodom on the great day than for that town" (Luke 10: 10-13). Inhospitality

Jordan, *The Invention of Sodomy in Christian Theology*, (Chicago: The University of Chicago Press, 1997); Robert Goss, and Mona West, (eds.), *Take Back the Word: A Queer Reading of the Bible*, (Cleveland: Pilgrim Press, 2000); Phyllis A. Bird, 'The Bible in Christian Ethical Deliberation: Old Testament Contributions,' in David L. Balch, (ed.), *Homosexuality, Sciences, and the Plain Sense of Scripture,* (Grand Rapids: Eerdmans, 2000), pp. 142-176; and Ken Stone (ed.), *Queer Commentary and the Hebrew Bible,* (Cleveland: Pilgrim, 2001).
[388] Walter Brueggemann, *Genesis Interpretation: A Bible Commentary for Teaching and Preaching,* (Atlanta: John Knox, 1982), p. 163.

was not the only sin of Sodom. The author of Isaiah rebuked Judah in comparison with Sodom, for its greed, rebellion against God, empty religious practices without devotion to God, and also its failure to plead the cause of justice for orphans and widows, and failure to champion the oppressed (Isaiah 1: 9,17). In addition, in Ezekiel, the inhospitable were criticised for their pride of wealth, food in time of plenty, comfort and ease, and not helping the poor and wretched (Ezekiel 16:49-50). The sin of Sodom was its inhospitable and violent behaviour, its lack of pleading the cause of justice for the marginalised and failure to champion the oppressed strangers, immigrants or anyone who are different from the host community.

7.3   The Feeding of the Five Thousand in John and Luke

7.3.1   Katherine is a regular worshipper at the Cathedral. Every Friday she visits the Archer Project for breakfast after Morning Prayer. She rarely speaks to the service users, but considers her presence as solidarity with the homeless, even though she never contributes financially to the cost of her breakfast, to the amusement of staff. One day, her handbag was stolen while she was having breakfast. The staff phoned the police and her bank, while the service users expressed disgust that someone who uses the project could abuse the hospitality that is provided. Katherine was overwhelmed by the service users' support, as they sat with her, listened and talked, sympathised, and drank coffee. Now, the guests became the hosts. The service users saw the opportunity to share their gifts. The Scripture stories show an obligation to welcome the stranger. However, guests also bring their particular gifts to receptive hosts. Nick is a 32-year-old recovering alcoholic, who has used the Archer Project since 2004. He discovered, through attending the art classes,

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that he has an ability to paint portraits. Under the supervision of Helena, the resident artist, Nick produced many portraits that have been publicly displayed in the Cathedral. When the resident artist tragically died, Nick decided he would teach other homeless people to paint, in memory of Helena. He now teaches art classes several times a week for service users and hopes to sell his work.

7.3.2   The two stories illustrate the crucial human contributions of those who are marginalised and have little to offer in the eyes of society. In John's account of the feeding of the five thousand, the Disciples were encouraged to feed the crowd when a diminutive boy appeared from the crowd as a giver (John 6:10). This was a crucial action by a diminutive person, who came forward with little food (John 6: 8-9). Everything appears without prospect about the person. Yet, not only was he diminutive in social status and class, but he was 'doubly diminutive because he was a slave and a child.'[389] His contribution of barley loaves indicates his offering was poor quality, yet the boy was ahead of the action, offering his contribution. His role was decisive for the continuation of giving, blessing, and thanksgiving for others. The crowd was treated with dignity as gift-givers. That is how guests and givers are to be experienced. As an authentic rendezvous with the stranger, immigrant, and homeless, the Church should not forget what the marginalised potentially offer the givers of hospitality, as they did for Katherine (section 7.3.1) and Nick (section 7.3.1).

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[389] Thomas L. Brodie, *The Gospel According to John: A Literary and Theological Commentary,* (Oxford: Oxford University Press, 1993), p. 262.

7.3.3   From their poverty and exclusion, the poor can offer insights, powerful narratives, and practical support to others. This story illustrates how Christ's disciples feed the crowd not by providing out of their own spiritual and material resources, but through turning to the unexpected places where the guest is a giver, no matter what small amount is given. The Disciples did it by going into the crowd empty handed. They soon realised that communion was expressed in the crowd by what the givers offered. This hospitable ministry becomes a relationship within the marginalised crowd rather than a patronising offering from a distance. In John's account, Jesus takes the bread and gives thanks before it is distributed, signifying the future sacramental meal of the Eucharist. The Disciples were invited to gather the fragments, indicating there comes a point when the Disciples are responsible for the bread. A number of commentators link John's account of the feeding with the Eucharist, particularly the reference to Jesus giving thanks and distributing it (John 6: 11).[390] Luke's feeding narrative reveals a different perspective of hospitality.

7.3.4   Feeding others is a fundamental sign of hospitality presented by Christ in the feeding of the five thousand (Luke 9: 12-17).[391] In Luke's feeding of the five thousand, the disciples cannot eat because there is no food. This story is also the beginning of hospitable sacrament. The developing Church turned this

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[390] B. Lindars, 'The Gospel of John,' (Grand Rapids: Eerdmans, 1972), and R. Schnackenburg, 'The Gospel According to St John, 3 Volumes,' (New York: Crossroads, 1968-1982), in Thomas L. Brodie, *The Gospel According to John: A Literary and Theological Commentary,* (Oxford: Oxford University Press, 1993).

[391] For a commentary on the Gospel of Luke feeding narrative see, David P. Moessner, 'Luke 9:1-50: Luke's Preview of the Journey of the Prophet like Moses of Deuteronomy,' *Journal of Biblical Literature*, Vol. 102, No. 4 (December 1983), pp. 575-605.

simple act into a symbolic expression of thanksgiving, which was shared by the Christian body in daily acts of Eucharist.

7.3.5   The gospel story presents urgency. There appears to be no time in the story for feeding, yet the disciples and crowd need to be nourished. There is a looming urgency, comparable to the opening of the Archer Project at 8.30 am. Every morning, the Archer Project is faced with a frenetic hustle of homeless people. They pressure the staff to respond to their immediate demands. They express a sense of urgency to be fed, to see the nurse or dentist, demanding food parcels, shower, launder their clothes, and a clamour to telephone the Council Housing Department. Then they return to the streets to sell the Big Issue, or move on somewhere for no reason other than sleeping in a skip or wandering the city streets. Others sit in the lounge, reading the daily paper, listening to music and accessing the internet, wait for their Giro to arrive by post, watch television, or wait for the nurse, shower, or breakfast. This is a place of loitering and impatient waiting for a service. Initially, there is anger, chaos, and urgency. At least, until they realise there is time and safety. They do not have to behave this way. It is a safe place of hospitality, where they can converse without anger and urgency with their neighbour and with the staff.

7.3.6   After waiting for a response to the plea of hunger, Jesus invited the disciples and the crowd to eat together. Eating together is vital for communion that bridges the divide between bonding and bridging. The disciples wanted to turn the crowd away. The story unfolds with the disciples being nourished with the great mass of the anonymous and un-chosen who are drawn by Jesus. This becomes a story about the inner circle of the disciples as well as

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the indiscriminate crowd of five thousand. It is a story about the disciples' self-interest, which is setting barriers between them and the great mass of people. Setting barriers, however, is not the objective for Jesus. The disciples will only eat when they are nourished together with those who are being drawn to Jesus. It is uncommon for the privileged to visit the project to eat with the anonymous un-chosen and find rest. It can be an exposing and vulnerable environment for the privileged. In an attempt to bridge the Cathedral with the homeless, the catering manager presented the Cathedral with a staff menu, and invited staff and visitors to come and eat with the homeless at the same cost of £1.50 per meal. This was a direct challenge to those who make excuses, as the disciples did, to send the crowd away.

7.3.7   People gathered around Jesus and sought him out. People were drawn to Jesus, particularly in Luke's Gospel, even though they did not first go through copious obstacles. The host is reminded of his/her place in receptivity of the strangers who have not gone through obstacles to meet with Jesus Christ in the sacraments, Scriptures, or communion with Christians.[392] This is an important aspect of hospitality among the homeless, who have little educational or life-skills to contribute to the community. It is necessary for the host not to possess the guests, placing conditions and rules before them, but they are to serve the guests.

7.3.8   Sharing meals with others can offer a safer space for the homeless to share their stories. The Archer Project staff are often seen talking across the meal table to explain the minimum project guidelines to ensure staff and users are

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[392] Nouwen, *Reaching Out,* p. 70

safe and responsible for each other's wellbeing. The guest is still a guest even if s/he does not believe what the host believes. Then the act of sharing a meal is relational, not reasoned. The guest will still be a guest if s/he does not think the way the host thinks, and the host remains a host if s/he does not behave the way the guest expects.[393] It is an important missionary paradigm for Christian proclamation remains in the background, rather than in the foreground for the intention of conversion. This is the authentic space for hospitality to be exercised, which is reciprocal vulnerability and hospitality.

7.3.9   In Luke's account of the feeding, the crowds simply gather around Jesus, perhaps from a position of curiosity. They are people who simply believe Jesus might invite them to be with Him and be welcomed by Him. The ministry of hospitality and welcome, explored in this chapter, is crucially important for the marginalised and homeless people, who are constantly being moved from one place to another by the police and City Council Ambassadors.[394] The homeless are a blemish on humanity for some who are exposed to their vulnerable predicament. The provision of hospitality is a constant challenge for the Cathedral, which wants to keep the building in pristine condition.

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[393] Nouwen, *Reaching Out*, p. 70.

[394] The Ambassadors provide a service to visitors, residents, businesses, and retailers in the City Centre. They are capable of responding to the needs of the public and have a highly visible pro-active presence on the street creating a safe and welcoming environment. The Ambassadors wear distinctive uniforms so they are instantly recognizable. They wear blue and black jackets, lilac shirts all displaying the City Council and Ambassadors logos. The Ambassadors work 7 days a week every day apart from Christmas day, working hours are from 07.30-10pm Monday to Saturday and 07.30-7pm Sundays.
<http://www.sheffield.gov.uk/out--about/city-centre/city-centre-ambassadors > (Accessed: 20 July 2007).

7.3.10   Christians also continue to share a daily Eucharistic meal. However, by feeding the homeless, the Church is compelled to eat with the anonymous un-chosen as well as with Christ at the Eucharist. In September 2006, only three members of the Cathedral congregation assisted with serving meals to the homeless, compared with forty-four volunteers from other churches and students from the two Sheffield universities.[395] The aspiration that the disciples might be allowed to eat alone with Jesus is one that is being undermined by Jesus in the narrative (Luke 9:12-17).

7.3.11   Whatever eating the disciples and Jesus did together, it was always potentially, a shared meal with those invited by Jesus. To eat with Jesus was to be in the circle of his welcome and hospitality, which was not only restricted to Christian disciples, but everyone who gathered around him without distinction. Therefore, when Christians eat with him at the Eucharistic meal, there is a door opening on Campo Lane in Sheffield, and the Cathedral must become accustomed to the draughts. It will be tempting for Christians to get up from the Eucharistic table and shut the door, and to keep the great mass of the anonymous un-chosen away. Nevertheless, this it is not an option. To eat with Jesus and to be nourished by him is to be attracted, concerned, and involved in his activity of inclusive hospitality with the anonymous un-chosen and the dislocated, and to live in solidarity with the marginalised.

7.3.12   The feeding story offers a theological imperative to be embraced by the Cathedral congregation and Chapter. It demonstrates the central exchange

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[395] The Cathedral Breakfast and Archer, Monitoring Statistics, 30th September 2006.

between the Christian community and the un-chosen homeless. When his Disciples came to him in a remote place, He answered, 'you give them something to eat' (Luke 9:13). Jesus appears to suggest that Christians have been in his company. They have learned from his teaching. They have taking from him and been with him. They have taken in his hospitality and understood, in part, his priorities to eat with the great mass of the anonymous un-chosen, dislocated, and shaken. Therefore, have they, in sharing in the Eucharistic meal, become givers of Christ's gift to the anonymous un-chosen? The Cathedral's task is to learn, through the Archer Project, that it is called to give the hungry something to eat, but the homeless also have hospitality to offer the Church.

7.3.13 If the Church is Christ's presence among the poor and it shares in Christ's Eucharistic meal, then there is mutual sharing of the meal among the great mass of the anonymous un-chosen, the homeless, as well as among the Church. The alternative to 'send the crowd away' (Luke 9:12) is not something that Jesus contemplated. The Disciples were intent on drawing barriers between them and the anonymous un-chosen, but Christ did not collude with them. Jesus did not contemplate breaking up the community that was gathered. His word remains, uncompromisingly, 'you give them something to eat' (Luke 9:13). The Archer Project is equipped to feed the anonymous un-chosen in Sheffield, who are the traumatized and dislocated. Sending them away is not an option. This is good news for the Church and the city. The Disciples made feeding happen. They did not dig into their own pockets, to calculate how much they had, but turned to the crowd to see what they had. They plunged into the crowd, found what was available, and

exposed it to Christ's thanksgiving, breaking and giving. Then the feeding happens.

7.3.14   What kind of Church will develop this inclusive hospitality in the future in the light of the human Christology expressed in this story of the feeding? There is an awkward obstacle between the hospitality offered for the homeless and the Cathedral's daily Eucharistic meal for Christians. Yet, there needs to be further theological and faith investigation to underpin a hospitable praxis that feeds them both. Feeling close to Christ in the Eucharist is something that never lets the Cathedral and the Church off the hook. The Church does not exist because it has chosen the people in it, because it certainly would not choose some of the people, but because Christ has chosen them, invited them and, welcomed them with hospitality. This includes the poor.

7.3.15   Jesus is communicating something profound to His followers and to the Church in the feeding narrative. To be in the Church is to be with un-chosen neighbours as well as being with Jesus. All kinds of people have not signed up to the Church, or gone through obstacles of education, housing, or building financial security. The service users rarely sign up to anything. Yet, they are neighbours, even in geographical proximity of the Church, which the Cathedral declares to be working on the margins, where Christ is.

7.3.16   There are impediments to fulfilling the ministry of hospitality not only by congregations, but also by clergy. Encountering failure and vulnerability in themselves and others, shapes and transforms how clergy exercise their particular pastoral and missionary ministries. Clergy will not be the same

again after working among the disadvantaged. They struggle to define their role and contributions, not only in the church community, but also in the neighbourhood. This brings challenges and distress.

7.3.17   The two travellers to Emmaus invited the stranger, who they later understood to be Jesus, to stay the night and they ate bread together (Luke 24: 13-27). The stranger, travelling alone, was at risk of being assaulted. The Emmaus travellers took the stranger and invited a conversation with food. These biblical stories show the importance of hospitality, for not only the guest but also the host. They both offer gifts to each other. Encountering hospitality in the biblical narratives, as well as the contextual narratives, will shape and inform the life of the Church, its priests and people. However, there are obstacles that prevent servant leaders being fulfilled in their priestly discipleship.

7.4   Challenges to Priestly Discipleship

7.4.1   There are high levels of depression, lack of job satisfaction, breakdown of marriages, and evidence that clergy leave the Church for reasons of failure, stress, and inadequacy.[396] The clergy's alleged failure is difficult and complex for Bishops and Archdeacons to address. There is a perception among the clergy that the hierarchy do not care or adequately support them in their ministries.[397] The feeling of failure and guilt among clergy, for not accomplishing tasks effectively, is a constant internal conflict for them to

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[396] Yvonne Warren, *The Cracked Pot: The State of Today's Anglican Parish Clergy,* (Suffolk: Kevin Mayhew Ltd, 2002).
[397] Warren, *The Cracked Pot,* p. 14.

address.[398] If clergy can form a clear practical and theological framework for mission from within the experiences of failure and transformation, then the Church will need appropriate resources, support, training and formation, for new ordinands and post-ordained clergy that will equip them for the missionary task of working in partnerships.

7.4.2   Clergy offer significant contributions as partners in transforming communities. They are valuable for the shared task of transforming communities, because churches are:

> verifiable locations for altruism and voluntarism they become necessary partners for effective regeneration. They are also thereby central to the re-engaging of economics and ethics. This becomes even more the case when the essential layer of empowering marginalized communities and churches is addressed and facilitated.[399]

If this is the case, given the Church's concerns about clergy failure, the Church has a responsibility to train priests adequately to be effective leaders and partners for mission in the marginalised and peripheral territories. Therefore, priestly formation and learning needs to be 'problematic focused, contextually located, interdisciplinary and performative in essence, and tradition based.'[400] Clergy and congregation partners are well situated as

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[398] Warren, *The Cracked Pot*, p. 206.

[399] Atherton, *Marginalization*, p. 107. For an extended study of the relationship between practical theology and academic theology, see also Tanner, *Theories of Culture*; and Percy, *Engaging with Contemporary Culture*.

[400] Atherton, *Marginalization*, p. 106.

shapers of theology if adequately resourced and trained. Clergy who are exposed to urban poverty will be challenged to reshape their understanding what it means to be a priest in the 21st century. Their contexts will raise critical questions about the purpose of the Church, and speak with an authentic and authoritative voice among the poor, as the Church did in *Faith in the City*.[401]

7.4.3   If clergy are trained and equipped appropriately for theological and practical explorations as described in *Formation for Ministry within a Learning Church*, they may be more able to work creatively in partnership with academic theologians, other faith communities, grant making organisations, Local Strategic Partnerships, and the Government.[402] Clergy could also make a positive contribution to rapidly changing urban contexts, and to academic theology.[403] So, how are clergy able to offer leadership in parish churches and the wider community, rather than collude with unreasonable expectations based on outmoded leadership styles?[404] If clergy are to live with high levels of disappointment, failure, and conflict, and also develop congregations, engage in partnership with agencies and communities, then they have to look to their formation, education, and spiritual resources to sustain them.

7.4.4   Clergy will be shaped by openness and vulnerability among the poor and marginalised. The complexities of poverty and homelessness bring hurt and

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[401] Ian M. Fraser, *Reinventing Theology as the People's Work,* (Glasgow: Wild Goose Publications, 1980), p. 37.

[402] The Report of a Working Party set up by the Archbishops' Council, *Formation for Ministry within a Learning Church: The Structure and Funding of Ordination Training,* (London: Church House Publishing, 2003).

[403] *Formation for Ministry within a Learning Church*.

[404] Warren, *The Cracked Pot*, p. 224.

struggles, which affect the discipleship of priests, and fellow Christians. Many of the complexities of the Church and the poor can be mutually exclusive, and the Church sits in a safe haven of power and comfort. The practice and critical reflection of theology is not a safe haven, but space made by priests to reshape their understanding of God and the Church. Theology and those exercising priesthood in 21st century, will be affected when they encounter communities living in poverty. Sculpting this thesis has been an integral exploration of personal theological sympathies about the incarnate God as trinity, the priesthood, the Church, and mission.

7.4.5   God is among humanity through the incarnation, which is His continual work of salvation for all. He is also the human being, Jesus Christ, who did not belong among the high and mighty. He was ultimately nailed to a cross, by the political and ecclesiastical structures and power. Liberation Theologians of Latin America bear witness to this understanding of the incarnation. The Church and theology turns to the poor because the incarnate God is good, and God pushes the Church in the direction of the margins. God, who acts in solidarity with the vulnerable, inspires Christian disciples to turn to the poor and marginalised. Theological practice and discipleship is 'the lens that discern who we are in light of who God is, and who our fellow human beings are, in dialogue and self-critical relation with the doctrines of the Church.'[405] Exposures to poverty will affect change to priestly discipleship, because leaders on the margins are exposed to reciprocal vulnerabilities, their own and others'. Therefore, the cost of

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[405] Joerg Rieger, *God and the Excluded: Visions and Blindspots in Contemporary Theology,* (Minneapolis: Fortress Press, 2001), p. 188.

discipleship will be a restless exposure to the vulnerability of others' poverty and failures, as well as their hopes, where discipleship follows the example of 'the Son of Man who has nowhere to lay his head' (Matthew 8: 18-22).

7.4.6   The increasing exposure to pluralism, diversity and changing society, presents priests with constant struggle to find a new identity and role. Consolidating themselves in considerable social fluidity is a major challenge. In part, the Boarded Barns estate needed to re-define itself in order to establish a new sense of direction. The changing shape of parochial ministry, with its changing environment, meant the role of its priest also needed to evolve. In Sheffield Cathedral, clergy with portfolios and areas of responsibility are accountable to the Dean and Chapter. For example, the Chair of the Cathedral Archer Project reports monthly to the Chapter and annually to the Trustees. Every three months a clergy member presents their work for discussion and comment to the Chapter. This models good practice that some parish clergy would resist.

7.4.7   Changing the Church institutional culture, therefore, from autocracy to accountability will take another generation. New measures of accountability need to be established for priests. These can include a non-threatening learning community like cell groups for clergy, work consultants, and continual ministerial training in leadership, which will be in addition to the annual appraisals. The practice of accountability and transparency of priests' work, was largely unknown for clergy in the 1960s, 70s, and 80s. Ernie Stroud in All Saints modelled his ministry around a geographical area, without accountability to even the P.C.C., Church Wardens, or Bishop. His

model of priesthood is no longer appropriate for the Boarded Barns and All Saints church to engage with their changing demands of urban contexts.

7.4.8 The Church of England, as an institution, also recognises the need for greater accountability for clergy. Clergy are now expected to be 'equipped to minister in the changing ecclesial and social context within which they will serve beyond their geographic parish boundaries.'[406] Peter Robinson advised, if clergy are deeply involved in their neighbourhoods, then the range of skills required by clergy widens, and therefore the risk of stress and even burnout, increases.[407] Skilled clergy leaders are crucial in urban contexts. There is a long way to develop clergy, because there remains a:

> nervousness among clergy and lay leaders about the increasing complexity of the city, and an accompanying concern that engagement with the social, economic, cultural and religious complexities of the city will detract from the proclamation of the Christian gospel.'[408]

7.4.9 *Faithful Cities* has encouragingly taken seriously the objectives of theological training for both clergy and laity. This is to be praised as 'a habit of reflection and social awareness that draws on the resources of theology and

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[406] *Formation for Ministry with a Learning Church*, p.41.
[407] Peter Robinson, 'Local, Outward-Looking and Participating in the Church in Faithful Cities,' in *Contact: Practical Theology and Pastoral Care*, Number 152, 2007, p. 48.
[408] Robinson, 'Local, Outward-Looking and Participating in the Church in Faithful Cities,' pp. 48-49.

spirituality, which are important tools in avoiding burnout.'[409] The report claimed that:

> What matters is whether they have developed habits of reflection and social awareness such that they can draw creatively on their resources of theology and spirituality in the face of new realities and engage in a dialogue with those of other faiths and none.[410]

7.4.10   *Faithful Cities* is right to promote a trained and equipped clergy to serve and lead in urban contexts.[411] There is a difference between a 'political activist and a vicar,' and the distinctive contribution is theology that gives meaning, identity, and a spirituality that expresses hope and inclusive hospitality for the stranger.[412] This hard task means the Church needs priest practitioners as theologians on the ground, working in the margins, adequately trained and supported to face the development of their roles. What this means is that the Church financially and academically invests in the formation of priests to engage spiritually and theologically as a valuable resources to share with economic partners and agencies. Ordinands in training should be exposed to placements in urban areas, working alongside priests who are experienced in urban mission. This will be deeply unfashionable, because of the perceptions and fears that the Church will be too exposed to the project and economically driven climate, which demands results, solutions, and success.

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[409] *Faithful Cities,* p. 87.
[410] *Faithful Cities,* p. 86.
[411] *Faithful Cities,* pp. 86-87.
[412] Michael Roberts, 'Threads in the Formation of Faithful Clergy,' in Frances Ward and Zoe Bennett (eds.), *Contact: Practical Theology and Pastoral Care,* Number 152, 2007, p. 34.

7.4.11 This thesis has shown that there are dangers in the Church colluding with the climate of measurable outputs and projects. Therefore, clergy and congregations should not be apologetic about spirituality, faith, or theology when engaging as partners. Clergy need reminding that formation in theology and prayer, coexist in human experience.[413] Exposure to urban exclusions will change the way they understand God, be the Church, exercise priesthood, and engage in inclusive hospitality as mission.

7.5 Hospitality as Theological Praxis

7.5.1 Bringing praxis and academic theology together are important means to a practical and embracing theology, which this research has attempted, in solidarity with the socially excluded. However, solidarity lies in 'hospitality rather than exclusivity.'[414] *Faithful Cities* partially explores hospitality only in relation to asylum seekers, rather than as a Gospel imperative for all Christians to practise.[415] The report narrowly relates hospitality to the theme of 'celebrating diversity' in multi-faith and multi-ethnic contexts.[416] The report does not expand adequately the connection between diversity and hospitality. It understates the significance of hospitality for mission. The Old Testament Scripture clearly offers justice and provisions for the poor, orphan and widows, the needy, and the resident aliens (Deuteronomy 24: 10-22). However, the report does not elaborate enough in explaining why hospitality is narrowly focused on diverse and multi-ethnic contexts.

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[413] Roberts, 'Threads in the Formation of Faithful Clergy', p. 33.

[414] Percy, *Engaging with Contemporary Culture*, p. 93.

[415] *Faithful Cities,* pp. 24-25.

[416] *Faithful Cities,* p. 25.

7.5.2   *Faithful Cities* affirms that 'hospitality is a positive celebration of diversity.'[417] It welcomes hospitality as a celebration of diversity, where the experiences of others are welcomed, and turning strangers into friends.[418] The report's recommendation to Government is that they should:

> Lead rather than follow public opinion on immigration, refugee, and asylum policy. Specifically, asylum seekers should be allowed to sustain themselves and contribute to society through paid work. It is unacceptable to use destitution as a tool of coercion when dealing with refused asylum seekers.[419]

7.5.3   This is more relevant now, as the comparisons between *Faith in the City* and *Faithful Cities* show in Appendix D, particularly since 9/11 and the increasing global threat of terrorism. Long before *Faithful Cities*, the Church Action on Poverty Campaign has been committed to hospitality in solidarity with the stranger. The campaign works closely in 'solidarity with the shaken.'[420]

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[417] *Faithful Cities*, p. 25.
[418] *Faithful Cities*, p. 25.
[419] *Faithful Cities*, p. 90.
[420] Jan Patočka (1907-1977) was one of the most interesting representatives of the second generation of phenomenologists after Husserl and Heidegger, with whom he studied in Freiburg in the 1930s. He applied his phenomenological thought in an innovative way to problems of politics, history, aesthetics, art, and literature. With a few short exceptions, Patočka was banned from teaching and publishing in communist Czechoslovakia. However, he became an intellectual and moral authority through his legendary underground seminars. In the 1960s, Jan Patočka was passionately influenced by the revolution of the Czech Republic. He was a spokesperson and signatory of the *Chapter 77 Movement on Human Rights*. For a detailed account of the early years of the movement, see Gordon Skilling, *Charter 77 and Human Rights in Czechoslovakia*, (London: George Allen & Unwin, 1981). Patočka's tripartite analysis of a nation was destabilised in an attempt to bring about a new political and civic consciousness. To liberate theology and articulate its spiritual basis the Church must stand in what Patočka called, 'the solidarity of the shaken.'

Welcoming the stranger is particularly relevant in relation to the destitution of asylum seekers:

> We believe that it is inhuman and unacceptable that some asylum seekers are left homeless and destitute by Government policies. As a society, we have international moral and legal responsibilities to welcome those fleeing adversity in others of the world and provide social security.[421]

However, to limit hospitality to asylum seekers and diversity in this way is not to do justice to hospitality. Hospitality has been a traditional teaching of the Church for a long time.

7.5.4   The Dutch Roman Catholic priest and leading spiritual writer, Henri Nouwen, wrote profoundly about the need to create a free and friendly space where hospitality can take place. His insights are useful in this discussion about the relation between various ways of doing theology, particularly among the homeless, which have been discussed in this thesis:

Patočka believed in the solidarity of the shaken and the need for human beings to overcome their sense of purposelessness and nihilism. Nihilism is the denial of meaningfulness, a loss of a corporate knowledge of history, and the importance of what history means for human identity. Patočka was a passionate philosopher who became a voice of liberation for the people of Czechoslovakia. Jan Patočka's work is an eminently appropriate modus operandi for a theological pursuit. Patočka's blueprint for liberation could be a call on the Church not to send evangelists and pastors into the world, but to be present as raisers of critical questions for the shaken people, who are the new dislocated people and communities of modern society. The new dislocated in British society include the unemployed, the young and elderly, asylum seekers, drug addicts, and the homeless. Patočka's work has not been published in English. The French Translation by Erika Abrams is published as, *Essais Hérétiques sur la Philosophie de L'histoire,* (Lagrasse: Verdier, 1981).

[421] Church Action on Poverty, <www.church-poverty.org.uk > in *Faithful Cities,* p. 24.

> Hospitality means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. 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 dividing lines. It is not to lead our neighbour into a corner where there are no alternatives left, but to open a wide spectrum of options for choice and commitment. It is not an educated intimidation with good books, good stories and good works, but the liberation of fearful hearts so that words can find roots and bear ample fruit. [422]

7.5.5   This reminds the Church that hospitality is not a watered-down piety or niceness. It has an 'evocative potential as one of the richest ideals used in the Bible, which can deepen understanding of the relationships between human beings.'[423] Indeed, the guest brings their particular gifts to the host. When Abraham received the strangers in Genesis 18, they brought good news that Sarah, his wife, would conceive. When Jesus, the stranger, travelled on the road to Emmaus in Luke 24, he showed the travellers who he was in the breaking of bread. When the host stops being fearful of the strangers, hostility is turned to hospitality and the distinction between 'host and guest proves artificial and evaporates in the recognition of the new-found unity.'[424]

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[422] Nouwen, *Reaching Out,* p. 49.
[423] Nouwen, *Reaching Out,* p. 44.
[424] Nouwen, *Reaching Out,* p. 44.

7.5.6   The resident aliens are seen in the Scottish immigrant farmers moving to purchase land from the Essex farmers, problem families moving to new housing on the Boarded Barns estate, and latterly, homeowners purchasing new privately owned houses built on the periphery of the estate. Resident aliens in Sheffield city are the homeless who coexist with businesses and new residents in the city spaces. The homeless loiter in the spaces, dealing drugs and injecting in the daytime. How resident aliens are received and perceived, with hospitality or hostility must be lived out in practice, welcoming those who are strangers in our midst, whether asylum seekers, new residents, or the homeless.

7.5.7   The owner of one of the businesses on Campo Lane in Sheffield is fearful that the Archer Project, situated directly opposite his shop, will affect his business. He fears customers will stop visiting because drug addicts inject in the day and homeless people urinate against the Cathedral walls. He invited the Archer Project to 'help him understand,' why the homeless cannot provide for themselves. This invitation was the first step of meeting a fearful neighbour, where the homeless would offer the gift of their stories. The project will invite the neighbours, businesses, city ambassadors, and local Councillors, to the premises in the autumn 2007. The aim of the meeting will be to build an understanding of homelessness, using the narratives cited in this thesis, but also to invite ideas of how to solve the perceived and real problems.

7.5.8   The Cathedral's theology and hospitality is not only manifested in the moments of the Cathedral's worship, as identified by the Impey report, or in the architecture. It is also manifested in the uniqueness of the Archer Project,

where the routine, dirty, angry mess and chaos of homeless lives, meet together in an hospitable and safe place. However, some neighbours are not comfortable welcoming the homeless with hospitality, but regard them with suspicion and hostility. Dawn's story bears witness to the hostility in the city (section 6.7). Amid the constantly changing needs of the homeless person, the Cathedral's major, and often forgotten task, is how to remain faithful to the practice of hospitality.

7.5.9   Cities are places of possibility and encounter. There are opportunities for personal and communal exploration that the project can present to rooted and established businesses and residents as well as to the recent inhabitants and homeless. These possibilities and encounters present fresh challenges, where encounters between the host and stranger will be more commonplace. People who visit the Archer Project is to be exposed to the lives of some of the most excluded members of society, who occupy spaces in the city alongside the affluent. Witnessing the work can be revealing and vulnerable for visitors. This will be the homeless acting as host to the businesses, to tell their stories. Exposure to others who are different can turn people outward not inward. The city can give them a sense of others, and so have the possibility to re-orientate their perceptions.[425] This would be a theology lived in practice, where the homeless are the host, offer food to the wealthy, and welcome them into their safe space.

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[425] Richard Sennett, *The Conscience of the Eye: The Design and Social Life of Cities,* (New York: Alfred A. Knopf, 1990), p. 123.

7.5.10　Since its conception in 1992, hospitality and a safe place have been a constant service in the midst of chaos of homeless lives, while waiting for the Cathedral building project to be completed. Chris (section 6.2), who was at great risk on the streets, described the qualities of listening and being noticed by the staff and others. It is a safe and hospitable place of support. Scott spoke about the 'fantastic provision for people who are down on luck,' and would not have survived on the streets without the safety and support of the project (section 6.6). As already mentioned, the Cathedral's rhythms of prayer and Eucharist have not integrated into the hospitable ministry of the Archer Project.

7.5.11　Uniting the Cathedral's spirituality with the homeless work has yet to be developed. Innovative and creative work needs to be explored if the relationship between the homeless and Cathedral is to become integrated, but also find new ways of exploring the spirituality of the homeless. In June 2007, newly ordained deacons and priests were presented with the work of the project. A number of them invited the chair of the project to consider conducting an Alpha Course for the homeless.[426] They seemed unable to understand the chaotic lifestyle of the homeless, the complexity of need, and their lack of skills or resources to commit to a Christian literate course.

7.5.12　The Cathedral's ministry with the homeless is a missionary endeavour borne in a God who runs from the centre to the periphery, so transforming the

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[426] Alpha is an opportunity for anyone to explore the Christian faith in a relaxed setting over ten thought-provoking weekly sessions, with a day or weekend away. It is low-key, friendly, fun, and is supported by the main Christian denominations, *The Alpha Course: Exploring the Meaning of Life,*
< http://alpha.org/default.asp> (Accessed: 09 July 2007).

periphery, and moving it into the centre of God's missionary activity. In December 1998, at the World Council of Churches Assembly in Harare, Kosuke Koyama addressed the problem of poverty, justice, and mission. He said:

> Grace is barefoot. God's embrace of the world has become passionate in the homeless Son of Man. No one is more homeless than the crucified Jesus. Jesus crucified, barefoot, the shattered; the broken Christ speaks to the shattered, broken world. Hope is not a time-story, but a love story. The gospel dares to place love above time and while hope is about the unseen, hope is also rooted in love, which is nothing if it remains invisible and intangible. The devastating poverty in which millions live is visible. Racism is visible. Machine guns are visible. Slums are visible. Starved bodies are visible. The gap between the rich and the poor is glaringly visible. Our response to these realities must be visible. Grace cannot function in a world of invisibility.[427]

Koyama also gave a commentary on Luke's parable of the Prodigal Son. He said:

> a running God, the centre God, runs out to the periphery. The light shines from the periphery, not from the centre. From 'the stone that the builders

[427] Marlin Van Elderen, *Assembly Theme: Carved and Examined,* in E Newspaper of the 8th Assembly of the World Council of Churches, (December 5th 1998),
< http://www.wcc-coe.org/wcc/assembly/ejubilee/number2.htm> (Accessed: 18 August 2006).

rejected' comes salvation. What an unexpected commotion! Grace causes commotion, not tranquillity. Our hope by nature, is not tranquil, it is commotion-full. The apostolic 'rejoice in hope' is known in this world turned upside-down by the running God. [428]

7.5.13   Therefore, developing spirituality with the homeless is one of the key challenges for the project now that it is anchor tenant at the Cathedral.[429] One way of engaging will be to use the room where the masseur massages the service users, using oils, candles and music. Catherine is employed as a masseur for two mornings a week, and her service provision is always fully booked. This provision calms the service users, she says, and gives them opportunity to talk without the chaos of other users' lives invading their space. Opening this room as a walk-in space to listen to music, light candles and write their prayers in a memorial book, will offer space for silence and meditation. Alongside this, small groups will be formed to teach the art of silent prayer. Between 10.00 am and 12.00 pm, service users must engage in activities if they remain in the building between meals. The services, offered in their safe space, rather than moving to the Cathedral, will be more comfortable and less intimidating. The Archer Project's first principle is that the doors are open to welcome anyone in need. It is a place where the vulnerable are safe from abuse, violence, the police, and pimps.

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[428] Marlin Van Elderen, *Assembly Theme: Carved and Examined*, <http://www.wcc-coe.org/wcc/assembly/ejubilee/number2.htm> (Accessed: 18 August 2006).

[429] The The Archer Project is the anchor tenant of the ground floor of the Community Resources Centre. There is a license agreement between the Cathedral Chapter and the The Archer Project Board of Director, which give the project priority use of allocated areas on the ground floor.

7.5.14   The project challenges the Cathedral to engage with the homeless in the future, and to receive from them. The project must become a place of hospitality that is rooted in the messy ministry among the chaotic lives of the marginalised, where the Church is welcomed to this margin, peripheral territory, where communion is shared with the failed. This theology of hospitality is central to 'human flourishing.'[430] It will be in this marginal space, where the human and divine Christ reveals hospitality to the stranger. This will be a welcome expression of hospitality, invited by the poorest.

7.5.15   The Archer Project continues to fear not having adequate financial resources to cope with the increasing demand of poverty. Fear and lack of resources seems to be deeply ingrained in the life of the Church nationally. Parish churches, like All Saints, are worried about resources. They are worried about inner resources and the burnout of priests. There is a new challenge to explore possibilities to share resources with other partners. It is a challenge that begins with following Christ to the margins, seeing what can be found among the crowd, the un-chosen, and then feast on the resources discovered. The story of the feeding presents a nourishing and life-giving theology. When the Church allows itself to take risks through authentic engagement, sometimes exhausted by an anxiety in depletion of resources, then something can happen that is creatively hospitable.

7.5.16   If the homeless are to survive, and if the paradoxes and concerns expressed in this thesis are to be surmounted, then faith and hope through hospitality, needs to be maintained alongside the economically driven regeneration of

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[430] *Faithful Cities,* p. 25.

the urban city. The unconditional love for hospitality and search to realise hopes, can be awakened through establishing a place in the city where everyone has an interest and place, no matter how diverse. The charism of hospitable ministry among the anonymous un-chosen, dislocated, and shaken people of the urban city will be discovered in the peripheral places of vulnerability.

7.5.17   There is no life or hope without love in action. The European Regional Development Fund is putting millions of pounds into Sheffield. This shows its commitment to transformation. Nevertheless, economics alone will not bring transformation. The city can also commit to Christian projects, like the Archer Project, as a beacon of excellence, which responds with imagination, risk, and authentic service that includes spirituality and faith, which are the unidentified fruits of vulnerable incarnation that cannot be measured. The Church is called to awaken the spirit of justice in the city, but also to be the critical questioner who is seeking after truth.

7.5.18   The image of a God who runs is a suitable characteristic of the kind of mission that the Archer Project undertakes. The mission of the Church is not static but a movement toward freedom into the dislocated and shaken peripheral places. If the Church can be energised to run this race to the margins, it will discover and embrace a hope in the stories and lives of the poor:

> The moment of theological outreach to the wider human community, needs to be mediated if its message is to be heard. At the same time, it brings secular wisdom to the aid of the faithful community itself (*fides quarens*

intellectum). Thus, the theologian taken up with this fundamental moment will be deeply immersed in the cultural and intellectual process of the age.[431]

7.5.19   In view of a renewed expression of hospitality with the homeless, and the Church standing in solidarity with the poor, the Christian faith should not make extravagant claims about the exclusive superiority of the Christian tradition. Instead, it should:

> engage the world in all its variety of plumage, and rejoice
> in its multifarious ways of seeing. We should not try to
> convert it to what it is not. But we should simultaneously
> rejoice in who we are. We are what we are, in a posture of
> deep commitment, and 'they' are what they are. And this
> is just perfectly fine.[432]

Examining the discursive experiences of the two urban contexts does not only offer isolated research of the Church of England's engagement in parishes of urban poverty, it also presents theology as a practical activity in community.

7.5.20   The theological principles should be informed by prayer, worship, silence, and reflective study.[433] Mission will be a sub-discipline, yet integral to

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[431] Paul Lakeland, *Post-modernity: Christian Identity in a Fragmented Age,* (Minneapolis: Fortress Press, 1997), p. 88.

[432] Lakeland, *Post-modernity,* p. 113.

[433] Garner, *Facing the City,* p. 111.

theological guiding principles.[434] Therefore, this thesis is concerned with a practical undertaking grounded in Scripture and theological principles of hospitality and solidarity, often expressed in failure and disappointment, but validated by specific acts and practices because:

> Theology lacks coherence without the beliefs and formulations that constitute its distinctive grammar but it perishes unless these same articles of faith are authenticated by outward and visible signs. [435]

7.6   The Church as a Repository

7.6.1   Perhaps Christianity has learned its lesson a little too late. It can no longer defend its particularity against the challenges of globalisation or post-modernity. It has been rendered vulnerable by the economic machine of capitalism, and is seductively dependant on its own coerciveness. Yet, poverty has not vanished in spite of the post-modern and capitalist characteristics. It remains a challenge for the Church, Government, and society to work with the realities of poverty. [436]

7.6.2   The classic incompatibility between God and mammon remains. Yet, it is still implicated because of its core values to love neighbour and seek justice. This responsibility remains a mobilising and crucial everyday challenge, acknowledged by some Christian communities. Christianity has to be

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[434] David J. Bosch., *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll and New York: Orbis Books, 1995), p. 195.

[435] Garner, *Facing the City*, p .112.

[436] David Lyon, *Jesus in Disneyland: Religion in Post-modern Times*, (Cambridge: Polity Press, 2002), pp. 142-148.

understood and lived differently. The tradition and worship must be constantly revised and informed by the everyday realities, if it is not to follow suit of Liberation theology's neglect of spirituality and hope. This is not a weary warning or nervousness of the threats that drive Christianity and the Church into a place of salvaging what is left of itself. How the Church and Christianity discover new forms of spirituality and ways of expression, within the partnership and project driven economic processes, cannot be predicted fully. This thesis only exposes the tensions and tools that are integral to building a kingdom of justice and hope.

7.6.3   Connecting theology with the contextual realities is no easy task. However, two stories illustrate the cognitive dissonance between the Church and the socially excluded that is vulnerable experience. The Archer Project is situated on the ground floor of the new Community Resources Centre, and the Cathedral is on the street level. The tensions between these two contexts, seeking to become one mission, are glaringly obvious. Listening to different experiences in the same building, shows the mission of God is never monolithic. For example, homeless people loitering outside waiting for the centre to open, invites complaints from staff and neighbours. Clothes given to the homeless are stored in conference rooms where city businesses meet for day conferences. The two worlds meet, but create suspicion and nervousness about each other. Learning greater awareness of the conflicting relationship between the Church and the world is a critical task of theology and daily management of the two contexts in conflict.

7.6.4   In July 2007, there was a celebratory event at Sheffield Cathedral to mark the 25th anniversary of a priest's ordination, followed by a reception in the new

Community Resources Centre. Lee, a homeless young man age 32, wandered into the reception, where he was ignored by the gathering. However, the congregation and visitors were uncomfortable and invited the Canon responsible for the Archer Project to escort him off the premises. It became apparent that Lee had taken drugs and increasingly became incoherent and in need of medical treatment.

7.6.5   More work needs to be done to build the relationship between the Cathedral staff and congregation and the project, because they rarely visit each other. Each member of Cathedral staff visited the project as part of their induction. However, only three members regularly visit each week. Their feelings of being uncomfortable and 'out of place' are the reasons they offer for not visiting. These illustrate how difficult it is to make connections from different lifestyles. Reconciliation is kindled from positions of suspicion, because 'many theological efforts to be more inclusive fail because they do not understand the all-pervasiveness of the exclusion.' [437] The task of the Church, and theology, therefore, is not to collude with the dominance of suspicion, but connect the different parts of the mosaic. These experiences are communal. There is suspicion on both sides and in this respect it is transitory and incomplete. The task of the Church is to live with ambiguity on the margins of these everyday experiences. Any theology born from these experiences will not be suddenly modern.

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[437] Rieger, *God and the Excluded,* p. 104.

CHAPTER EIGHT

CONCLUSION

8.1   Introduction

8.1.1   In writing the thesis, care has been taken not to present only sociological data of the Boarded Barns and the Sheffield homeless, but also to record the narratives of lives that have been exposed to poverty. While the sociological and census data come together earlier in this thesis, the focus is on people and the Church's particular contribution to the poor and excluded, or lack of distinctive contribution. The thesis has also reviewed the impacts and influences of two significant Anglican reports, *Faith in the City* and *Faithful Cities*, and their subliminal theologies. If the Church is called to be a witness to God's liberating work in the world, then this will be expressed through practical engagement, and discovering the untamed spiritualities of the marginalised and poor. Suffering and poverty have characterised humanity throughout history. This research shows that the Church both continues to work in solidarity with the poor and marginalised, yet faces challenges to its

resources and morale in the future. The hypothesis presented in this research is that All Saints and Sheffield Cathedral congregations developed ministry and mission for the benefit of the Church and the communities they served, even amidst failure.

8.1.2   The Boarded Barns research shows how a priest and congregation reflected on old and new models of priesthood and the Church, in order to develop a new ecclesiology and theological principles to underpin its mission as partnership in the community (section 2.1). I suggested that the clergy and congregation, local Councils, voluntary agencies, and the ERDF, are crucial partners in working together to transform communities. These partnerships are not without their conflicts and failures, as this research indicates. The Biblical imperatives of hospitality, alongside the strategic leadership of congregation's search for an appropriate ecclesiology, assisted a clearer understanding of mission in partnership. However, the missionary and theological tasks are invaded with the human dynamic of bureaucracy and failure. Addressing the failures and conflicts has been a major practical endeavour throughout the contextual research, sculpting and reshaping the thesis questions and direction. Two particular models for developing congregations have been useful to lead All Saints and Sheffield Cathedral congregations to a clearer understanding of their future work.

8.2   Tragic Centred Congregation: The Place of Failure

8.2.1   Between 1966 and 1986, the congregation of All Saints was locked in an antiquated dependency model of priesthood and leadership. From 1986, without an incumbent priest, the congregation fell into decline, through lack

of direction and failure to engage with the community. The congregation's failure to engage fully with the community, and failure to maintain its buildings and finances, could only be addressed by evaluating its resources and changing the model of leadership, priesthood, and liturgical practices. Until 1996, there had also been a lack of engagement with the *Faith in the City* recommendations, which could potentially have developed the congregation's partnerships in the local community (section 2.8.4).

8.2.2 By 1997, the parish priest perceived the congregation was clinging to a model of priesthood from the past that was no longer appropriate for its context. It was a model that maintained the church community in a condition of dependency that failed to engage with the neighbourhood. A decade of acute failure followed Ernie Stroud's and Michael Fox's leadership (section 2.8.6). From 1997, the challenge was to reverse the decline and develop the congregation's gifts for mission.

8.2.3 Both contexts illustrate how church communities and priests live with failure and conflict. Clergy working in urban contexts will be faced with challenges, stress, and disappointments in ministry, so coming to terms with failure, and managing conflict, is a constant struggle (section 2.8 and 3.7). Research in congregational development offered tools for change. The models of Anglo-American congregational studies offer tools that can assist parish leaders to evaluate and address stagnant congregations.

8.2.4 There has been an increasing interest in the study of congregations in recent years, which offer useful models that can assist parish churches to understand how they function and facilitate reconciliation between a

congregation and leaders.[438] Two particular models described in this research, offer insights and tools of analysis for the All Saints and Sheffield contexts. Firstly, it was Hopewell's model of congregational narrative analysis that assisted in congregational development at All Saints.[439] Using Northrop Frye's four narrative genres of comic, romantic, tragic, and ironic, Hopewell claimed that congregations fall closely into one of these models, which reflected in congregational values and behaviour. It is possible to identify, using the tragic genre of Hopewell's hypothesis, that All Saints was a failing church, struggling to maintain buildings and finance (section 2.10).

8.2.5   As the research shows, between 1986 and 1996, there was no appropriate leadership to develop the congregation, and little engagement with the community. Tragic congregations accept the cross and struggle with little expectation that change and transformation is possible. Consequently, they live their lives tragically in the shadow of the cross, locked in failure, ineffective and inward looking, without working in partnership with the Diocese, or engaging in any spiritual and theological activities relevant for the local community.[440]

8.2.6   For congregations who adopt a tragic model like All Saints, it was thought to be an authentic expression of living the sacrificial life required by God in a

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[438] See, Wade Clark Roof, *Community and Commitment: Religious Plausibility in a Liberal Protestant Church*, (New York: Elsevier, 1978); James F. Hopewell, *Congregation: Stories and Structures*, (Philadelphia: Fortress Press, 1987); Nancy Tatom Ammerman, *Congregation and Community*, (New Brunswick, New Jersey, and London: Rutgers University Press, 2002); Becker, *Congregations in Conflict,*; and Carl S. Dudley and Nancy T. Ammerman, *Congregations in Transition: A Guide for Analyzing, Assessing, and Adapting in Changing Communities*, (San Francisco: Jossey-Bass, A Wiley Company, 2002).

[439] Hopewell, *Congregation*, pp. 47-52.

[440] Hopewell, *Congregation*, p. 61.

context of deprivation, struggle, and poverty. When clergy collude with this perception, they also are in danger of becoming locked in a cross theology without hope of transformation. Because this tragic, cross model was perceived as a worthy Christian vocation that was devoted to the poor, then the congregation's reward would come only after death. The tragic cross theology of failure 'validates the story of struggle, which is a complaint boast.'[441] In the tragic model of being the Church, transformation becomes an illusory, eschatological event that cannot be attained in this life. Therefore, suffering and failure, as depicted through the crucifixion, becomes the dominant and exemplary motif for both clergy and congregation, locking them in a downward spiral of decline and potential fear of closure.

8.2.7   From 1997, the task of the incumbent of All Saints was to move from the model of his predecessors, with its tragic motif of cross and failure and autocratic patriarchal priesthood. It was not relevant to the context. The new task of leadership was not to collude with models of sacrificial failure and struggle, which would lead to nothing more than survival, and consequently collude with the belief that failure was an acceptable mode of ministry, without seeking transformation.

8.2.8   The tragic model also locked the congregation into being a complaining community. They complained about paying the Diocesan financial quota. They complained about the new model of priesthood. They complained about leaders spending too much time in the community and not enough time visiting the congregation. To fail became an authentic sign of the Gospel

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[441] Martyn Percy, 'Podium: Is it Grim Up North? Returning to the Diocese of Northfield,' in <u>Modern Believing </u>Volume 42:4 (October 2001), p. 13.

and without accountability to the Diocese. To resist the tragic paradigm would bring conflict and accusation that was 'tantamount to violating their vocation.'[442] For All Saints, to maintain a tragic view of itself and remain locked in an inappropriate model of ministry for its context, would collude with treating change, growth, and new partnerships, with a sense of pitiful dependant penury.

8.2.9   The *Faithful Cities* Commission observed and commented on the practical work of the Reverend Richard Impey, the Congregational Development Officer in Sheffield Diocese.[443] In September 2004, Sheffield Cathedral congregation explored the opportunity of using the Development Officer to analyse its congregation. It engaged in a parish development consultation, drawing on Impey's Anglo-American research studies, which evaluated the genre of the Cathedral congregation.[444]

8.2.10   Impey's congregational study of Sheffield Cathedral, based primarily on Edgell Becker's model, showed a preference for excellence in worship, rather than engaging in social exclusion concerns, as the primary interest of its members.[445] The study stated that:

> there was an overwhelming majority of us who felt that
>
> the Cathedral is a place providing worship (but not

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[442] Percy, 'Podium: Is it Grim up North?' p. 16.
[443] *Faithful Cities,* p. 49.
[444] Appendix G.
[445] Becker, *Congregations in Conflict.*

much else), with only two voting for community involvement. The family options gained no votes at all.[446]

Given the major contribution of the Cathedral the Archer Project, the congregational awareness and commitment to the project was only recognised by two members of the congregation, of which one was clergy. This was a surprising revelation to them.

8.3   **Community Centred Congregation: The Place of Inclusion**

8.3.1   Edgell Becker's community centred model also offered different perspectives for All Saints and Sheffield Cathedral congregations leading them to become community centred for mission, rather than remaining in tragic or worship approaches to being the Church. She researched twenty-three congregations in America, which included Roman Catholic, Episcopalian, Protestant, and synagogues. Her central argument shows that:

> Congregations develop distinct cultures that comprise
> local understandings of identity and mission and that
> can be understood analytically as bundles of core tasks
> and legitimize ways of doing things.[447]

8.3.2   She presents four useful frameworks as a working hypothesis to understand how congregations identify themselves and function. They are:

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[446] Richard Impey, *The Report of a Consultation for Sheffield Cathedral,* (St John's Ranmoor, Sheffield, 18 September 2004), p. 9.

[447] Becker, *Congregations in Conflict,* p. 7.

1. Worship Centred: The primary goal of the church is to provide uplifting worship experience and to train members, particularly children, in the denomination's heritage, doctrine, and rituals. This is the description offered by the majority of the Cathedral congregation in the Impey report.[448]

2. Family Centred: The primary goal of the church is to provide close-knit and supportive relationships. The church has informal, personal connections, which are more important than formal structures. This description fits All Saints.

3. Community Centred: The primary goal of the church is to provide shared values. Although worship and education are core religious practices, the congregations express values and commitment to social issues.

4. Leader Centred: Worship and education are important in this fourth model too. This model includes the tenets of the other three models, yet differs in a number of ways. Firstly, their values spring from the official tenets of their denomination or tradition. Secondly, their view of witnessing to the faith is more activist, having less to do with living their values and more to do with changing the world, engaging in political and social reform. Finally,

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[448] Appendix G.

intimacy is less valued. This congregation is 'participative, like branches of a social movement organisation, with a strong mission' in the world.[449]

8.3.3   Until 1997, All Saints congregation operated a model of 'family centeredness.'[450] This inherited model contributed to failure and decline in the finances and resources, and lack of engagement with the community (section 3.1–3.5). The challenge was to move All Saints to a vision that was 'community centred.'[451] A community focus changed the congregation's attention outward, to a new commitment to social and political issues. To adopt this model meant fostering a participatory lay leadership and addressing conflicts. This required a skilful leadership, while maintaining interpersonal relationships with those worshipping in the family model, and helping them to discern what their religious, worship and spiritual traditions had to offer the contemporary culture, in parallel with working in partnership with the local community. [452]

8.3.4   The Church of England periodically expresses concern about its numerical decline, increasing individualism, and lack of institutional moral and political influence.[453] All Saints was a model of church decline, failure, and ineffectiveness. The Church of England could benefit from Anglo-American studies, without losing its enthusiasm for mixed economy models of being

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[449] Becker, *Congregations in Conflict,* p. 14
[450] Becker, *Congregations in Conflict,* pp. 77-100,
[451] Becker, *Congregations in Conflict,* pp. 101-125.
[452] Becker, *Congregations in Conflict,* pp. 103-104.
[453] Lynda Barley, *Time to Listen: Churchgoing Today,* (London: Church House Publishing, 2006).

the Church, such as *Fresh Expressions*.[454] Conservative Evangelical models of mission, expressed by Jackson in *Hope for the Church: Contemporary Strategies for Growth*, are critical campaigners against the growing freedom of expression and increase in individualism.[455] Post-modernity, criticised by Jackson, manifests itself in the laudable desire for individuals to break free from the constraints of old institutions, authority, traditions and political and religious dogmas. Nonetheless, breaking from the constraints of the past, and advocating a private pursuit for conversion, is an illusory task placed before the Church by some Anglican Christians. Evangelicalism's privatisation of faith will do little to prevent further Church decline. *Mission Shaped Church* does not critically analyse its collusion with the self-indulgence of individual conversion at the expense of communion with the failed and transformation of communities who are locked in poverty and injustice.[456]

8.3.5   Hopewell and Becker's models present a thoroughly researched field of study, which offer priests and congregations frameworks to understand their relationships within the faith community and with society. The leadership of congregations should move to a mature community centred engagement with civic life, ranging from compassionate outreach to the poor, to activism in social and political issues.[457] The models also encourage

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[454] Fresh Expressions is a term given by the joint Anglican and Methodist Churches to describe, what Dr Rowan Williams calls, a mixed economy Church. Fresh expression is an expression of the Church that engages with culture and society as a model of mission alongside the traditional ways of being the Church.
 <http://www.freshexpressions.org.uk/index.asp?id=1> (Accessed: 31 March 2007).
[455] Jackson, *Hope for the Church*.
[456] Robert Nolan, *Jesus Today: A Spirituality of Radical Freedom*, (Maryknoll, New York: Orbis Books, 2007), pp. 180-192.
[457] Becker, *Congregations in Conflict*, p. 197.

leaders to see the importance of gathering 'anecdotal evidence of congregational history and key events,' in order to engage the congregation in different ways of working in partnership with the community.[458] This research began with gathering narratives and anecdotal evidence, to gain an understanding about the problems facing the congregation of All Saints. Theoretical frameworks can assist clergy and congregations to examine what impediments there are to change from tragedy to transformation.[459]

8.3.6   The failure outlined in chapter 5, between the economic rhetoric of the SRB, and the Cathedral's lack of theological expression among the homeless, is more subtle than All Saints and different in nature and scale. The explicit failures are obviously visible among the increasing numbers of homeless and poly-drug users in Sheffield. Alongside the failure by Sheffield City Council Housing Department to accommodate the homeless, the narratives presented in this thesis also show the impact of the failure on individual homeless lives to move from their drug addiction, homelessness, and broken relationships to a more stable lifestyle (section 6.5-6.13).

8.3.7   There is a also more subtle failure. The Cathedral's project illustrated the complexities in the relationships between the Church and European partnership, and how funding had the potential to decentre the Archer Project from providing hospitality and solidarity with the most vulnerable and marginalised. It subtly failed to present an explicit Christian rhetoric when engaging with European Union funders, secular grant making trusts, and local businesses. This moral and theologically intellectual laziness did

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[458] Becker, *Congregations in Conflict,* p. 188.
[459] Malcolm Grundy, *Understanding Congregations,* (London: Mowbray, 1998), p. 21.

nothing to assert the distinctive nature of the Church's contribution to transforming the lives of homeless people or to motivate it to seek justice as integral to God's mission in the world. This is surprising considering the Labour Government's policy on working in partnership with faith communities.

8.3.8   Instead, daily worship remained primarily in the Cathedral, and did not resonate or connect with the project staff or homeless to any great effect. Rather, the Cathedral maintained a disparity between the Church and the socially excluded. It was not able to offer a distinctive spirituality or theological rationale, at least not until the new Community Resources Centre was almost built, when the Chair of the Archer Project presented an annual report to the Trustees in 2006 with a theological rationale for further discussion among the Cathedral Chapter and staff.[460]   The invitation to discuss a theology of hospitality for the homeless and stranger was never taken up.

8.3.9   There was a hidden cunning in the relationship between Sheffield Cathedral and the ERDF in order to secure significant capital funds for the Community Resources Centre. The Cathedral's place as co-partner with ERDF and multiple agencies brought about the Cathedral's neglect of exploring a spirituality for the homeless, and it colluded in moulding itself into an economically driven project rather than a theologically or mission driven Church. This was tantamount to tragic failure, even though the public perception of the new Community Resources Centre was one of success.

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[460] Appendix F.

8.3.10   Failure is unlikely to abate in future partnerships between the Church, Government, and secular grant making bodies, if the Church does not declare more honestly, its distinctive, theological, and spiritual contribution. The risk in not colluding with funding criteria and monitoring, of course, will result in a failure to secure funds for Church projects that engage with social exclusion like the Archer Project. For all its success in the capital-building project and work with the homeless, the Cathedral neglected its faith rhetoric when securing grants from Government and businesses. Nowhere in the monitoring recording is the Cathedral required to record the faith or spirituality benefits of those who use the Archer Project.

8.3.11   The conflicts and failures also present a problem for leaders of the Church, specifically those who are ordained. In the Cathedral context, clergy are pressured to become more like project managers, continually under stress to maintain the daily rhythms of worship, pastoral care, and teaching. They work relentlessly to manage the business of the Community Resources Centre to ensure financial sustainability. This leaves little time for theological reflection, reading, or explorations of how to develop spirituality appropriate for the chaotic lifestyles of the homeless. It is project management at a discount for the Government and Local Council. This also adds to the conflicting expectations of priest leaders as managers of a large institution, as against teachers of the Christian faith engaged in a ministry of discipleship. These conflicts and pressures potentially affect clergy morale, performance, and sense of under-achievement, or failure.

8.3.12   What core understanding does this present from researching contexts, where the urban areas of the Boarded Barns and Sheffield are hubs of growing

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inequalities between wealth and poverty? Both contexts show the Church is engaged with the excluded and poor, with varying degrees of success and dilemmas. The purpose of this thesis is particularly to examine whether the Church of England has anything distinctive to offer English urban society. The two reports record how the Church has a capacity to map everyday experiences. New enterprises like mixed economy expressions of the Church will not be sufficient to rescue the Church of England from decline. Neither will the Church always be an exemplar of social justice that will transform neighbourhoods into better places.[461] To focus on discipleship programmes to convert individuals to the Christian faith without engaging in social justice, will limit the Church's mission to collude with modern individualism at the exclusion of engaging with serious social issues in communities. In conjunction with *Fresh Expressions*, the Church of England continues to contribute to communities in a period of increasing interactive partnership with Government and other funders.[462] The Church also risks abandoning theology and expressions of spirituality and becoming economically project focused.

8.3.13 A matrix of stories, realities, and reflections has been the locus of practical theology. These are inseparable from the serious descriptions of British society, which are presented in the two reports. The research uncovers the two captivating environments, expressing clear and recognisable urban forces. The Church's task is just as urgent today as it was in Orwell and Wickham's days, because it continues as a partner to oppose the forces that

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[461] Lyon, *Jesus in Disneyland,* p. 148.
[462] Atherton, *Public Theology for Changing Times,* pp. 108-109.

submit human beings to the persistent economic and social pressures that exclude and diminish the poor. The research exposes the vulgarity of poverty and the monotony of failure and struggle that depress the Church and communities in urban peripheral territories. The environments are occupied and shared spaces of urban disparities between the new industries, foreign residents, and the poor. The thesis demonstrates the moral and practical struggle faced by the Church as a partner organisation that serves communities where human dignity is constantly threatened.

8.3.14   All Saints and Sheffield Cathedral embody communion with failed humanity, yet offer places of inclusive hospitality. They are sacred places that stand amidst the vulnerable nakedness of poverty that diminish life and keep people in places of failure. I argue, through the participant observers' reflections, that the gifts given by the poor also shape and challenge the Church and its priests to reflect back into theology what their experiences and gifts reveal about the God they serve. The Church will continue to be a focal point for those who will gaze at it, as Neil Lawson's comment in *The Guardian* shows.

8.3.15   Yet others will observe the Church of England as nothing more than a clumsy and irrelevant institution. Being a clumsy and irrelevant institution is part of its brokenness, which is even more reason to demonstrate and state publicly the work of inclusive hospitality and solidarity with others in the continual struggle for justice. These remain crucial as its missionary paradigm. Parish and Cathedral churches must continue to be a repository for people's stories, houses of prayer and new expressions of spirituality, and expert partners where people come to:

> encounter a meaning that sometimes cannot be uttered and a God who cannot always be known. Here, are stood centuries of human tragedies and aspirations, constantly renewed by fresh supplicants, and we have communion with them all when we step inside.[463]

8.3.16 The stories and data express the struggles of living in urban areas. This thesis has gathered data, interpreted, and reinforced the interaction between the Christian faith and work among the poor. I have often found people to be intuitively perceptive in their observations, with their particular contextual knowledge and histories that they manifest in stories. Their perceptions and observations must also be found in theology and untamed spiritualities. The two contexts are fragments of 'Christian practice, which illuminates and informs contemporary contexts, as part of a more comprehensive and coherent Christian corpus, tradition, and practice.'[464] The storytellers and observers have lodged their understanding and meaning in this corpus. They have enabled their histories to be shared and enshrined for others to consider. I have attempted to treat the relationships between the many characters and partners with the greatest respect.

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[463] Arnold Berleant, *The Aesthetics of Environment*, (Philadelphia: Temple University Press, 1992), p. 68.
[464] Atherton, *Public Theology for Changing Times*, p. 4.

8.4   The Future of Liberation Theology

8.4.1   While the Church should not abandon the economically driven projects necessary to regenerate communities, it is responsible also, to maintain expressions of spirituality, and to explore theological insights from peripheral places were 'communion is shared among the failures.'[465] To neglect integrating practices of faith and spirituality, in order to accommodate a project culture, is to ignore the Church's distinctive contribution to transformation through hope for a better life. The thesis has already commented on Robin Nagel's research on how Roman Catholic priests alienated the poor and potential followers of liberation theology, for failing to maintain the spiritual and sacramental life of prayer among the poor. Spirituality gave hope that sustained them, yet was given the least attention by politically active Roman Catholic priests in Latin America. Nevertheless in 1984, Gutiérrez defended liberation theology's spirituality, which he claimed did find expression in poor communities.[466]

8.4.2   More recently, Marcella Althaus-Reid also expressed the limits of Liberation theology because of its dominant heterosexual ideology that excluded and alienated people from the movement and from God. She unmasked what she termed 'the ideological programs disguised as theology,' and 'questioned liberation theology's historical construction of sexual normality in Latin America.'[467] Therefore, for *Faithful Cities* to continue using liberation theology

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[465] Althaus-Reid, 'From Liberation theology to Indecent Theology,' p. 35.

[466] Gustavo Gutiérrez, *We Drink from our Own Wells*, (London: SCM Press, 1984).

[467] Marcella Maria Althaus-Reid, 'From Liberation theology to Indecent Theology: The Trouble with Normality in Theology,' in Ivan Petrella (ed.), *Latin American Liberation Theology: The Next Generation*, (Maryknoll, New York: Orbis Books, 2005), p. 27.

uncritically, without reference to revisionists and critics, undermines new attempts to construct a fresh theological synthesis between faith, politics, poverty, and regeneration.[468] The habit and attention to prayer, spirituality and theological reflection, is counter-cultural to the Archer Project, which has necessarily become a largely economically driven project.

8.4.3   However, the distinctive contribution of liberation theology continues to have its influences. The blend of spirituality and social praxis continues to be explored, as this thesis shows. Liberation theology also claims there is no dualism between God and the world, but they are integrated through the incarnation of God made human in Jesus Christ. Importantly for this thesis, liberation theology's legacy of living among, and seeking the liberation of those are marginalised and poor, also remain a significant mission paradigm for the Church. This has particularly found expression since the 1980s eruption of a 'new cultural politics of difference.'[469] Telling their stories of oppression, feminist, gay, bisexual, and transgendered and black and ethnic minorities, arose from the ashes of dissatisfaction that has brought attention to the dispossessed, resulting in a 'politics of difference.'[470]

8.5   Conclusion

8.5.1   The Church's missionary task presented in this thesis, a work done and continued in the margins of urban society, may dislocate theology from the

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[468] For a critique of Liberation theology's demise and reconstructing see, Ivan Petrell, 'Liberation theology: A Programmatic Statement,' in Ivan Petrella (ed.), *Latin American Liberation Theology*.
[469] Sandercock, *Towards Cosmopolis*, p. 122.
[470] Sandercock, *Towards Cosmopolis,* pp. 122-125.

centre of Church dogma. The daily realities of the Church will continue to be enriched and informed by the narratives and gifts of the dislocated poor and marginalised. This makes the margins and peripheral territories the sites of God's love, a 'love that must not cease to haunt theology.'[471] Embarking on this modus operandi of mission will inevitably involve setbacks and failures, risk taking, and decisions about the level of commitment that can be made in the messy business of funding and management projects.

8.5.2   The key lesson is to acknowledge the edges of constructing partnerships with the economically driven powers, which will potentially drive local churches to become inward looking and domesticated, or it will drive the Church into project driven ventures at the exclusion of its distinctive theological and spiritual contributions. These are risks of 'the incarnation, and the choices are crucial' for the future of the Church as partners in regeneration.[472] Urban clergy must be supported for this style of ministry and mission in the future, so that they can live with the tensions between daily realities and the financial and structural demands of the churches they serve. They need to know that by taking risks, and discovering their new roles and functions, the institutional Church has the resources to fund and pastorally support them in the new demanding roles.

8.5.3   The thesis claims that Christian praxis must be underpinned and matched by a commitment to theology, inclusive hospitality, and solidarity with the poor that seeks equality and justice for the marginalised. In this way, the thesis'

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[471] Marcella María Althaus-Reid, 'Graffiti on the Walls of the Cathedral of Buenos Aires: Doing Theology, Love and Politics at the Margins, in Michael Hoelz and Graham Ward (eds.), *Religions and Political Thought,* (London and New York: Continuum, 2006), p. 243.
[472] Wells, *Community-Led Regeneration and the Local Church,* p. 28.

contribution to theology is a very practical contribution to other practitioners who serve on the margins. It shows that the mission of the Church of England over the next few decades will need to raise the awareness of a more inclusive, hospitable communion, whereby the poor and marginalised also share their gifts and express their untamed spiritualities.

8.5.4   I hope that this corpus will encourage and motivate others, particularly new priests, to continue to listen to the new urban stories. The research shows urban contexts are not devoid of the divine or the gifts of the spirit, but potentially flourishing places where inclusive communion and gifts are shared on the margins, where Christ dwells. New stories and receiving the gifts of the marginalised will give further data to reshape theology and the Church's tradition.

8.5.5   The Kingdom of God, built among the marginalised and peripheral territories, where sections of society coexist with disparaging bipolarity, might never be fully realised, as a utopian dream, but it must always be in the making. This is the task of Church leaders, who must continue to risk being reshaped by the excluded and move the new stories into the Church's liturgy and expressions of spirituality. Confronting the sin of exclusion and poverty is a demanding and sometimes soul-destroying vocation. Therefore, it is vital for priests to know Christ through prayer, sacrament and communion with the learning community where s/he serves, but also to know that Christ is on the margins and in the background, waiting for them to continue the work of redemption. This will require immense inner resources. It will bring conflicts within the congregations they serve.

8.5.6   The models cited here, go part of the way to assist the ordained to understand that colluding with obsolete models of priesthood is not an option if the Church is to work on the margins. More importantly, this thesis presents a cautious caveat for other priests who embark on partnerships in regeneration projects. Their praxis must be driven by justice among the poor, sustained by a life of theological exploration that is rooted in community learning and communion, without the neglect of spirituality. This work is also a measurable apologetic for change and re-formation of their roles.

8.5.7   The love and hope born among neighbours and the marginalised in this thesis from within lived realities, narratives and theological expressions, is illustrated well in this final story:

> A Rabbi once asked his students, 'how can you tell when day is breaking?' One of them replied, 'It is when you look in the orchard and you can just make out the difference between a pear tree and an apple tree.' 'No, that's not the answer,' said the Rabbi. Another pupil said, 'It is when you are looking down the road and you can tell whether an animal is a dog or a fox.' 'That's not the answer either,' said the Rabbi. 'Light comes when you look into the eye of another human being and knows that he or she is your brother or your sister. Until you can do that, it is *always* night, no matter what time of day it is.'

Listening to stories repeatedly helps practitioners of theology make sense of life. [473]

8.5.8   The Church, when engaging in partnerships, must continually ask theological questions, ensure the untamed spiritualities of the poor find expression, and unmask the division between the Church and economic power. The Church must remain committed to a 'God-centred people for God-centred ministries, so that the people of God may be God-centred' for mission in the margins.[474] For this reason, the Church needs the poor, as much as the poor need the Church.

8.5.9   Bringing together these Church and worldviews has been, and perhaps will always be, an incomplete task and cycle of theorising. This incompleteness makes it possible for theology and the Church to change, or rather, accommodate the possibility of responding more inclusively, without abandoning its own background theologies of God, Christ and the Church.

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[473] Alan Jones, *Living the Truth,* (Cambridge and Boston: Cowley Publications, 2000), pp. 57-58.
[474] Roberts, 'Threads in the Formation of Faithful Clergy,' p. 33.

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FAITH IN THE CITY

SUMMARY OF MAIN RECOMMENDATIONS

To the Church of England

1   A national system for designating UPA parishes should be developed (paragraph 5.9).

2   Dioceses should devote greater attention to the effective collection and presentation of accurate statistics (paragraph 5.16).

3   The internal distribution of clergy by dioceses should be adjusted where necessary to ensure that UPA parishes receive a fair share, and particular attention should be paid in this respect to parishes on large outer estates (paragraph 5.35).

4   Dioceses should explore the possibilities of fresh stipendiary lay ministries, not necessarily tied to one parish (paragraph 5.35).

5   The 'Audit for the Local Church,' we propose should be further developed, and adopted by local UPA Churches (paragraph 5.37).

6   In urban areas, the Deanery should have an important support and pastoral planning function (paragraph 5.41).

7   Each parish should review, preferably annually, what progress in co-operation has been made between clergy and laity, between Churches, and ecumenically, with the aim of developing partnership in ministry (paragraph 5.49).

8   Appointments should be made to the Boards and Councils of the General Synod, and a new Commission on Black Anglican Concerns

established, to enable the Church to make a more effective response to racial discrimination and disadvantage, and to the alienation experienced by many black people in relation to the Church of England (paragraph 5.62).

9   The General Synod should consider how a more appropriate system of representation which pays due regard to minority interests can be (paragraph 3.61

10   The appropriate Church voluntary bodies should consider how schemes for voluntary service In UPAs could be extended to widen the age range of those eligible and to allow for part-time as well as full-time volunteering (paragraph 5.90).

11   Dioceses with significant concentrations of UPAs should initiate Church Leadership Development Programmes (paragraph 6.11).

12   Our proposals for an extension of Local Non-Stipendiary Ministry, including those relating to selection, training and funding should be tested in dioceses, and monitored over a ten-year period (paragraph 6.55).

13   All dioceses should manifest a commitment to post-ordination training and continued ministerial education in UPAs to the extent at least of regular day-release courses (paragraph 6.74).

14   Urgent attention should be given to appropriate training for teachers and supervisors in all areas of theological education, particularly those concerned with ministry in UPAs, and to the provision of theological and educational resources in urban centres (paragraph 6.77).

15   ACCM should be adequately funded to promote and monitor officially sanctioned experiments in theological education (paragraph 6.80).

16   ACCM should be given power, in certain defined cases, to direct candidates to specific courses of training, and bishops should endorse such direction (paragraph 6.81).

17   The role of non-residential training courses similar to the Aston Scheme should be further developed (paragraph 6.82).

18   Dioceses and deaneries should undertake a reappraisal of their support systems for UPA clergy (paragraph 6.97).

19   The Liturgical Commission should pay close attention to the liturgical needs of Churches in the urban priority areas (paragraph 6.110).

20   A reassessment of the traditional patterns of the Church's work of nurture of young people in UPAs is required at parish, Deanery, and diocesan level (paragraph 6.121).

SUMMARY OF MAIN RECOMMENDATIONS

21   Sharing agreements with other denominations should be adopted more widely, as should the informal sharing of church buildings (other than the church itself) with those of other faiths (paragraph 7.17).

22   In cases of the sale of redundant churches, there should be earlier and more open consultation with community organisations and bodies such as housing associations when future uses are being considered (paragraph 7.57).

23   The historic resources of the Church should be redistributed between dioceses to equalize the capital and income resources behind each clergyman, deaconess and licensed lay worker in the stipendiary ministry. The redistribution formula should take account of potential giving (paragraphs 7.77 - 7.80).

24   Within dioceses, the acute financial needs of the urban priority area Churches require a clear response (paragraph 7.81).

25   A Church Urban Fund should be established to strengthen the Church's presence and promote the Christian witness in the urban priority areas (paragraph 7.88).

26   The Church of England should continue to question the morality of economic policies in the light of their effects (paragraph 9.52).

27   Churches should take part in initiatives to engage unemployed people in UPAs in job-creating projects. The use of Church premises for this purpose must be encouraged (paragraph 9.112).

28   The Church should build on good practice in ministry to unemployed people: Industrial Mission has an important role to play here (paragraph 9.115).

29   We commend the use of properly trained social workers working with local Churches and neighbourhood groups as an important part of the total ministry of the Church in the urban priority areas (paragraph 12.26).

30   Church social workers should be trained within the mainstream of social work, but with particular attention paid to the character and needs of social work in the church context. The Church should initiate discussion with social work training agencies to this end (paragraph 12.26).

31   Dioceses should, through their Boards for Social Responsibility, develop and support community work, and should exercise a strategic FAITH IN THE CITY role In support of local programmes in their urban priority areas (paragraph 12.53).

32   Discussions should be held between the General Synod Board for Social Responsibility and the British Council of Churches Community Work Advisory Committee with a view to strengthening the national support networks for community work. The Church of England should be prepared to devote central resources to this end (paragraph 12.54).

33   Additional Church-sponsored urban studies centres for teacher training should be established (paragraph 13.38).

34   All diocesan Boards and Councils of-Education should give special priority to the needs of the UPA schools for which they are responsible (paragraph 13.91).

35   The governors and managers of Church schools should consider whether the composition of foundation governors in the school adequately reflects the ethnic constituency of its catchment area (paragraph 13.91).

36   Consideration should be given to a further exploration of the ecumenical dimension at secondary level, including the possibility of establishing Church of England and Roman Catholic schools in urban priority areas, which would offer a significant proportion of places to children of other faiths (paragraph 13.91).

37   A review of the Diocesan Education Committee measures should be undertaken, to allow the formulation of diocesan policies for Church schools on admission criteria and other issues, such as religious

education and worship, equal opportunities and community education (paragraph 13.91).

38   The General Synod's Board of Education, in consultation with Diocesan Youth Officers, should move towards a nation21 strategy for the Church's work with young people in UPAs, and initiate and support work specifically within these areas (paragraph 13.127).

To Government and Nation

1   A greater priority for the outer estates is called for within urban policy initiatives (paragraph 8.35).

2   The resources devoted to Rate Support Grant should be increased in real terms, and within the enhanced total a greater bias should be given to the UPAs. Efficiency audits should be used to tackle wasteful expenditure (paragraph 8.55).

3   The size of the Urban Programme should be ~increased, and aspects of its operation reviewed (paragraph 8.67).

4   The concept of 'Partnership' in the urban priority areas should be developed by central and local Government to promote greater consultation with, and participation by, local people at neighbourhood level (paragraph 8.76).

5   There should be a new deal between Government and the voluntary sector, to provide long-term continuity and funding for recognized voluntary bodies working alongside statutory agencies (paragraphs 8.94-95).

6   A new impetus should be given to support for small firms in UPAs, perhaps by the establishment of a Council for Small Firms in Urban Areas (paragraph 9.56).

7   There should be additional job-creating public expenditure in the UPAs on capital and current account (paragraphs 9.62 and 9.64).

8   The Government should promote more open public discussion about the current levels of overtime working (paragraph 9.72).

9   The Community Programme eligibility rules and other constraints, including pay limits, should be relaxed, particularly to encourage greater participation by women and unemployed people with families to support (paragraphs 9.79 and 9.83).

10   The Community Programme should be expanded to provide 500,000 places (paragraph 9.80).

11   The Government should extend to those unemployed for more than a year eligibility for the long-term rate of Supplementary Benefit, or an equivalent enhanced rate of income support under whatever new arrangements may be introduced (paragraph 9.90).

12   The present level of Child Benefit should be increased as an effective means of assisting, without stigma, families in poverty (paragraph 9.91).

13   The present levels of 'earnings disregards7 in relation to Unemployment Benefit and Supplementary Benefit should be increased to mitigate the effects of the poverty and unemployment traps (paragraph 9.91).

14   The Government should establish an Independent enquiry to undertake a wide-ranging review of the inter-relationship between Income support, pay and the taxation system (paragraph 9.100).

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15   Ethnic records should be kept and monitored by public housing authorities, as a step towards illuminating direct and indirect discrimination in housing allocation (paragraph 10.37).

16   An expanded public housing programme of new building and improvement is needed, particularly in the UPAs, to ensure a substantial supply of good quality rented accommodation for all who need it, including single people. Each local authority's housing stock should include a range of types of accommodation, including direct access emergency accommodation (paragraph 10.77).

17   The Housing (Homeless Persons) Act should be extended to cover all who are homeless. Homeless people should be offered a choice of accommodation (paragraph 10.78).

18   There should be further moves towards the decentralisation of local authority housing services (paragraph 10.85).

19   A major examination of the whole system of housing finance, including mortgage tax relief, is needed. It should have the objective of providing most help to those most in need (paragraph 10.98).

20   The concept of 'care in the community' for people who might otherwise be institutionalised must be supported by adequate resources to allow the provision of proper locally-based support services for people (especially women) caring for vulnerable and handicapped people (paragraph 12.26).

21   Local authorities in boroughs and districts, which include urban priority areas should, with other agencies, develop policies to establish and sustain community work with adequate resources (paragraph 12.48).

22   The Recommendations of the Lord Chancellor's Committee on the funding of Law Centres should be implemented immediately (paragraph 14.53).

23   The Church, the Home Office, and Chief Police Officers should give full support to the work of Police Advisory Committees, and a Police Liaison Committee for Greater London should be established (paragraph 14.63).

20 Years On

Then and Now: A sketch of how we were and how we are[475]

1985	2006
Increasing global competition – liberalization of financial markets	Accelerated economic globalization sustained by the 'net society'
High inflation/high unemployment; deindustrialization	Low inflation/lower unemployment; growing dominance of the service sector
Anti-union legislation, defeat of miners' strike	Contraction of unions, 'flexible' labour force – work insecurity and pension concerns extend to non-manual workers: transfer of risk to the individual
Increasing working hours related to changing poor) employment conditions	Work-life balance concerns (cash-rich/time-
North/south divide – spatial polarization underlined; at urban and regional levels	Dominance of London and the South-East patterns of spatial polarization changing
Concern about 'poverty'	Concern about 'social exclusion'
Substantial social housing stock	Owner-occupation dominant
Cold War – threat of conflict involving nation states and alliances	Collapse of Communism; tension between the West and Muslim world; threat of conflict involving terrorism
Apartheid in South Africa	Democratic multi-ethnic South Africa
Global inequality – famine, war, environmental degradation;	Global inequality – famine, war, environmental degradation; growing debts in the South pressure to cancel debt
Global inequality – famine, war, environmental degradation	Some debts cancelled

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[475] *Faithful Cities,* p. 9.

Influence of world institutions (UN, IMF, World Bank etc.)	American unilateralism challenged by anti-capitalist alliances and new social movements
'Thatcherism' (combining liberal economics and and social conservatism)	New Labour and the 'Third Way' – changes continuities in policy
Politics of production	Politics of consumption and identity
Political centralization in Britain	Contradictory developments – central regulation devolution and localism
Emphasis still on representative democracy but with growing Government to range of non-elected quangos	Decline in voter turnout; shift from municipal a more fragmented governance; the rise of 'partnerships'
Mainly national media – prominence of the BBC/ media'public broadcasting'	Global media – multi-channel TV and new
Growing social diversity – campaigns by women, gay people	Accelerated social diversity – more (although still and people with disabilities incomplete) recognition of minority rights of women and minorities
Ethnic inequality Racism – focus on immigration and urban 'riots' post-Scarman Report)	Continuing ethnic inequality and racism Racism – post-Stephen Lawrence Inquiry acceptance of 'Institutional racism'. Asylum a growing political and social issue
Increasing working hours related to changing employment hoursconditions	'Work-life balance' concerns – long working (cash-rich/time-poor)
Growing distrust of expects and the authority of significance ofthe producer'	The 'authority of the consumer' and the local experience
Church–state tension; pressure to define religion as private	State interest in enlisting 'faith communities' in public policy
Rise of world fundamentalisms as a challenge to modernity	Post-September 11 – association of religion with division
Anglican Communion divided on women's ordination homosexuality	Anglican Communion divided on
Church of England clergy remain all-male	Ordination of women to the Church of England priesthood from 1994

Denominational boundaries continue after Covenanting-for-forward Unity scheme rejected in 1992	Anglican–Methodist Covenant moves
Limited inter-faith dialogue	Growing inter-faith dialogue

FAITHFUL CITIES

RECOMMENDATIONS

Faithful Cities was Commissioned by the Church of England, in consultation with other partners.

Recommendations are addressed to the Church of England, other churches and faith groups; as well as to the Government and agencies working in our urban areas. We hope that the recommendations will be taken up by many other groups and institutions working for the well-being of our towns and cities.

Faithful capital

1. The Church of England with its ecumenical partners must maintain a planned, continued, and substantial presence across our urban areas.

Implications

1.   In relation to buildings, local leadership must be empowered to enable the creation of robust local structures, which can decide how to select and resource the best buildings for the purpose of worship and community needs.

2.   We commend the use of the Community Value Toolkit as a resource for making decisions about the availability and deployment of human resources.

3. Government agencies should provide 'easy to access' grants to subsidize the heating costs of buildings used for community benefit, using sustainable energy resources.

4. The refunding of VAT should extend beyond listed buildings to include those in poor neighbourhoods who are receiving regeneration budgets.

5. Churches must take a lead on cherishing our public space and the natural environment of our urban areas.

2. Leaders in all situations need to have the opportunity of exposure to urban and contextual theology and practice.

Implications

1. Opportunities for training and development in urban ministry, lay and ordained, should be fully integrated into the churches' formal training and accreditation and, wherever possible, be done ecumenically.

2. We commend the Church Related Community Worker initiative established by the United Reformed Church and ask that it be extended so that the training modules are available to other denominations and faith-related community workers.

3. Recruitment, training and continuing development of church leaders, clerical and lay, should give priority to their ability to empower others. In particular, there is a priority to encourage engagement with others in public life.

4. Church and faith communities should together set up an Urban Policy Forum to monitor and address issues relating to urban life and faith.

5. We welcome the Government initiative to establish the Academy for Sustainable Communities and ask that the contribution of faith is included in its thinking.

Wealth and poverty

3. For the flourishing of a just and equitable society. The gap between those living in poverty and the very wealthy must be reduced.

Implications

1. The Government is asked to consider the effects of implementing a living wage rather than a minimum wage.

2. The Government should expand the criteria it uses for measuring economic success by including the Measure of Domestic Progress developed by the New Economics Foundation.

3. We commend initiatives being taken to involve people who experience poverty in the solution to problems in their community. We commend pilot schemes such as 'Participatory Budgeting' and the Sustainable Livelihoods programmes.

4. While Government must do more to tackle the inequalities, the churches also have a duty to challenge the thoughtless accumulation of wealth which ignores the needs of the poor, both globally and locally. Churches must not hold back from confronting selfish lifestyles either in their own membership or in the wider population.

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Equity in diversity

4. Social cohesion depends on the ability of people to live in harmony. Faith groups in particular must combat racism, fascism and religious intolerance at all levels of society.

Implications

1. Churches and faith groups must express gracious hospitality through bonding, bridging and linking.

2. An essential aspect of engagement in contemporary society is the development of networks between faith communities and secular communities. Examples of good practice should be identified and disseminated for wider learning.

3. The development of organizations such as the Interfaith Network, the Council for Christians and Jews, the Christian/Muslim Forum should be supported financially and their insights used by both faith groups and Government departments.

4. We commend Community Organizing and Community Development practice as ways of addressing local needs and issues of justice and in encouraging shared actions.

5. The Government must lead rather than follow public opinion on immigration, refugee and asylum policy. Specifically, asylum seekers should be allowed to sustain themselves and contribute to society through paid work. It is unacceptable to use destitution as a tool of coercion when dealing with 'refused' asylum seekers.

Partnership

6. There needs to be greater clarity over expectations in partnership relationships between faith communities and public authorities at national, regional and local level.

Implications

1.   A major review of partnership relationships involving faith communities should be undertaken by Government agencies and faith communities as a means to ensure better and more consistent practice.

2.   Churches and faith communities should ensure that there are regional arrangements to publicize service, monitor partnership schemes in their areas, and seek Government support.

3.   Partnership agreements should include long-term implications of short-term funding arrangements and the coverage of core operational costs. Government at all levels needs to take into account the distress and disruption caused to small voluntary and community organizations continually having to secure funding.

Young people

7. Government and faith communities must give new consideration to the informal education of young people.

Implications

1.   The statutory nature of the Youth Service must be reinstated and properly funded by local authorities.

2.   Key worker status must be given to youth work practitioners so they are recruited and retained in urban areas.

3.   The spiritual well-being of young people must be an essential part of the Youth Matters strategy and implementation.

4.   Young people's Councils of Faith should be developed and resourced to build respect and encourage participation in civic society.

8. We recommend a review of the role and impact of faith schools on social and community cohesion in urban settings.

Church Urban Fund

9. The Church of England should continue to support the Church Urban Fund as a vital resource for the churches' engagement in urban life.

10. Other denominations that have funds to support community engagement are asked to consider seriously whether they should work in partnership with the Church Urban Fund rather than maintaining separate structures.

What makes a good city?

11. Church leaders are asked to initiate wide ranging national debates about what makes a good city in light of this report.

A History of the Church Urban Fund

- **1985** *Faith in the City* report produced, highlighting the social turmoil existing in many of England's cities.

- **1987** The Church Urban Fund launched by the Church of England as a response to *Faith in the City* with the aim of supporting local projects tackling poverty in England's poorest communities. It was envisaged that CUF would have a 20-year life span.

- **1988** A national campaign launched to raise £18 million from Church members.

- **1990** £3.2 million was awarded to projects in England's inner cities and outer housing estates during the year.

- **1991** Over £18 million had been raised by the national campaign since 1987.

- **1996** By the end of 1996, the Fund had awarded over £25 million to over 1,180 projects.

- **1998** The Church Urban Fund celebrated its 10th anniversary. Two thousand people from CUF supported projects attended a day of music, seminars, and prayer in Coventry Cathedral.

- **1998** CUF's Development Programme was established to work with partners outside the Church and to build practical and strategic alliances within church structures at all levels.

- **2000 and 2002** Debates at Synod affirmed the Church's commitment to ministry alongside the poor and marginalised.

- **2003-2004** Extensive consultation at various levels across the dioceses with the Urban Bishop's Panel, Synod members, and the public and voluntary sectors, to assess the need for continuing CUF, and how the organisation should change to be more effective within its contemporary context.

- **2005** Debate at Synod commended the Church Urban Fund and backed its continuation. In 2005, CUF had invested more than £55 million in over 4,400 local faith based projects in the poorest areas of England.

- **2006** The Fundraising Campaign will be launched in 2006 to allow CUF to continue to allocate over £3 million each year to projects addressing the needs of disadvantaged communities across England.[476]

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[476] <http://www.cuf.org.uk/default.asp?id=21> (Accessed: 26 February 2007).

Partnerships between the Cathedral The Archer Project and Statutory and Voluntary Agencies

The Cathedral Breakfast and Archer (CAP) Projects Ltd work to create jobs in the social economy by assisting the development of existing social economy businesses to combat social polarisation in the city. This is undertaken in partnership with the Vulnerable People's Task Group (which delivers the vulnerable people's strategy across the city); the Sheffield Churches' Homelessness Forum (which co-ordinates the different Christian responses to homelessness in Sheffield); Voluntary Action Sheffield (which co-ordinates the activities of the voluntary sector); the Northern Refugee Centre (which uses CAP as a referral system); the Workers' Educational Association (which supplies tutors and IT learning packages); the Big Issue (who distribute 7,000 copies of their magazine from CAP premises each week and are now undertaking assessments under the Big Life Company); Homeless and Rootless at Christmas (which works with CAP to provide accommodation to the homeless during the Christmas season); NOMAD (which runs weekly outreach services at CAP on homelessness); Centre for Full Employment (which offers support and work placements for certain people who are ready to enter the world of work); Aspire (which offers work opportunities for those seeking employment); Drug Action Team; Crisis Fareshare South Yorkshire (which delivers over £50,000 of food each month to 49 different projects across Sheffield and South Yorkshire); Emmaus Sheffield (which provides access to accommodation); Sheffield HIV/AIDS Support Group (which offers support and outreach work for people who

have HIV/AIDS); Sheffield Tourism Service; Sheffield Galleries and Museums Trust; Sheffield Industrial Museum Trust and Sheffield History Desk.

Partnerships within the statutory sector include, the Probation Service (which undertakes weekly outreach work at CAP in drug rehabilitation), Sheffield Futures (City Careers Dept.); Job Centre Plus through the Action Team (undertakes weekly outreach work and training at CAP); LearnDirect, (University for Industry which offers basic and advanced computer training and opportunities in accessing the world of work) and Learning Pays (which offers basic and advanced learning opportunities for all those accessing the world of work). See Annex 16 for letters of partnership.

As far as the existing work among vulnerable people is concerned, CAP Projects Ltd has been instrumental in the delivery of social inclusion initiatives over the last twelve years. One example of this is its involvement in establishing 'Crisis Fareshare South Yorkshire' which now has responsibility for distributing £50,000 of fresh food each month to 49 different projects and organisations across Sheffield and South Yorkshire.

By providing a rent-free site for the 'Big Issue in the North' (Big Life Company), CAP Projects Ltd has enabled the Big Issue to expand its operations in Barnsley, Doncaster, and Rotherham.

CAP has been a model for others in the region, for example the M25 Group, which was founded in March 1994 by a group of volunteers to provide emergency over-night accommodation for those living on the streets in South Yorkshire. It has since developed into a purpose-built emergency

accommodation unit for 17 people based in Doncaster. During the reorganisation of the M25 Group delivery as a drop-in meal service in Doncaster, the set-up was modelled on the Cathedral Breakfast Project as an example of good practice.

CAP Projects Ltd is currently involved in setting up and contributing to the resources of 'Emmaus Sheffield'. Emmaus provides access to accommodation in a community setting and work for up to 26 people from across Sheffield and South Yorkshire. A full description of the delivery of Emmaus is attached in Annex 6, together with the profiles of the trustees and members of the steering committee.

CAP Projects Ltd is also in close contact with the Salvation Army and St Wilfrid's Day Centre. Each of these service providers majors on a different aspect of need provision and each complements the others' services. The VPTG and its emerging strategy for vulnerable people will ensure this continues to be complementary and fit for purpose.

CAP Projects Ltd works under the umbrella of the Sheffield Churches' Homelessness Forum (SCHF). This organisation endeavours to ensure that particular provision is not duplicated for those who are socially excluded, and use the city centre. As a result, CAP Projects Ltd is the only provider of Breakfast, Drop-in Facilities and basic numeracy, literacy and creative arts, within the area of the city bounded by the Inner Ring Road.

As the CAP Projects Ltd acts as a first stop for many people arriving in Sheffield with high levels of vulnerability, its philosophy is based upon treating people with dignity and respect. During 2003, from within the

region of South Yorkshire, 1146 people accessed the services of CAP compared with 812 the year before. Of these, 15 people came from Barnsley, 8 from Doncaster, 14 from Rotherham and 10 from other areas of the sub-region. A further 123 also accessed the facilities from other regions within the UK as well as 13 from overseas and 52 refugees. The outcome of this demonstrates how CAP is able to engage in very simple tasks in the learning / social skills area. The hidden benefits involved in the process are significant, for example: the reductions in crime committed, emergency calls upon the Health Service and the need to use Social Services and Community Health professionals.

On completion of the CRC, CAP Projects Ltd will move its entire project operation from the rented premises and Portacabins, which it occupies at present, into the CRC on the Cathedral site.

South Yorkshire has a significant network of services working with and for the vulnerable and socially excluded people. Within this, CAP Projects Ltd is a major provider and the CRC is essential to its future because these services are complementary; if any of them were to fail, there would be a significant 'knock-on' effect on all the others.

ADDENDUM JUNE 2004

The new partnerships also include SHEILD (HIV/AIDS Charity) and SWWOP (working-women). Two paid staff from SWWOP uses CAP as a meeting place for the most vulnerable women who work in the sex industry in the city centre. From November 2003 – May 2004, six working-women

were exited from the sex industry and placed in accommodation, with the support of the SWWOP staff.

SHEILD was set up in 2003 to work with those who were vulnerable due to HIV/AIDS related illnesses. SHEILD refers clients to CAP for food parcels and uses the premises because their rented space in West Bar is inadequate to cope with the volume of clients. This new partnership is developing on the CAP site.

The Workers' Educational Association (WEA) provided three tutors from November 2003 – June 2004 to engage with learners to produce 'soft outcomes'. 40 homeless people showed an interest and six of these engaged in on line learning through WEA. WEA relationship in CAP is crucial in the delivery of educational work with the most vulnerable clients who use the project.

The Vulnerable People's Task group engaged in research in March 2004 in alcohol dependency and needs in the city centre. The researchers were impressed by the strategic and operational management of CAP as one of the most effective charities delivering services to the most vulnerable people of the city.

The VPTG, in 2004, will set a communication database for all service providers in the voluntary sector. Two staff and a board member attended an information-training day in June 2004 to negotiate what information needs to be shared between the voluntary organisations in Sheffield. This

will be a valuable resource that ensures a standardised approach across the
voluntary sector in Sheffield.[477]

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[477] The Cathedral Breakfast and The Archer Project Board of Directors' *CAP Strategic Document 2006 – 2010,* (Sheffield Cathedral: October 2006).

CAP TRUSTEES' ANNUAL REPORT 2006

The Revd Canon Paul Shackerley

Chair of the Cathedral The Archer Project Board of Directors

Firstly, I apologise for this lengthy report. It is an attempt to engage with the relationship between CAP and Cathedral, but also with the real meaning of why we do what we do. For this discourse to begin, I am increasingly becoming aware of the need to be explicit about the Christian faith, rather than catalogue what we have done over the past year.

There is no one single project in the Cathedral, but a set of multiple, inter-related and potentially exciting projects, all living alongside each other and working together. CAP is one aspect, integral to the mission of the Cathedral, yet it has been separated geographically for many years. There is an anticipation of these projects becoming potentially more coherent when they work from one site. The life of the Cathedral, the CAP and the city, are not just solid appearances and buildings, but stand for dynamic movements of hope toward the future. The Cathedral's hope is expressed through its new focus on learning, evangelism, worship and social justice; and the city through regeneration. The people make the city and the Church to make sense of this common purpose of hope. The staff of CAP particularly engages at many levels with people who experience human pain, social exclusion and, injustice. The Cathedral and CAP have been focusing on the capital build and it hardly seems possible the building is half way through

construction. However, there is much work to be completed prior to the move as the CAP and the Cathedral developments seek a more collaborative style of working together. This offers its particular challenge.

John Henry Newman suggested that, perfection, is not about doing extra-ordinary things, but doing ordinary thing well. Many clients come to The Archer Project in the hope of being understood, not to be judged and, to know they are being heard. Through the past year, it has continued to offer excellent services and a safe place of hospitality for 'surplus people' in a growing, vibrant city.[478] The CAP performs ordinary tasks, sometimes tedious and tiresome, yet doing these ordinary things well. CAP continues to be a flagship for the city, Church, and diocese. Through our work, we are able to see holiness at work in the stories of human lives, working to embrace life's messiness and pain, which is a particular Christian endeavour of the Cathedral The Archer Project. Rowan Williams characterises the [CAP's] endurance amidst financial and human resource pressures, when he wrote that holiness in the midst of our life is:

> God's endurance in the middle of our refusal of
> him, his capacity to meet every refusal with the
> gift of himself. [479]

The serving ministry of CAP and Cathedral manifests itself, not only in the glorious moments of the Cathedral liturgy and building, but also in the routine, dirty, angry mess and, chaos of life as experienced by the staff and

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[478] Jurgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (London: SCM Press, 2000), p. 242.

[479] Rowan Williams, *A Ray of Darkness,* (USA: Cowley Publications, 1995), p. 114.

clients of the CAP. The staff and Board are excited about moving back to the Cathedral, where more work can be offered to integrate CAP and Cathedral, which will heal the years of separation. The Board, in collaboration with the Cathedral, have already begun to identify the core values and strategy to build on the work that began 16 years ago. CAP works very differently now, and the challenge is for CAP Board to change in order to meet the ever increasing multi-needs of the most socially excluded people in the city. The past four years have been critical in placing CAP at the forefront of social justice for the poor and homeless. I would like to thank my colleagues on the Board for their valuable commitment to making CAP more secure as a charity, and for being open to change and possibilities.

Amid the constant changes in need and structures, we must not forget the real reasons for our existence. God's faithfulness has been constant in the midst of the chaos, disorder, and imperfections of the Cathedral and Breakfast and The Archer Project. The circular movement of prayer and Eucharist provided by the Cathedral, with the frame and rhythms for the whole of the Cathedral's life and service have been integral to my work in leading the CAP forward. There is much more work to be done in building a relationship between the CAP and Cathedral when the Community Resources Centre is complete, especially through engaging with the spiritual needs of the clients. The CAP makes it possible for the Cathedral to be a place of holiness that is rooted in messy-ministry, because it speaks of the triumph of grace in the coming together of strangers and outcasts, who miraculously trust the Church in a common search for justice, a common praise of God, and common service to Christ in the world.

The CAP is at an exciting and challenging place of development. It is now time for reflection concerning our discipleship, concerning the place of Christ's Church, concerning our fears, and concerning our hopes.

From the very beginning of the story of the feeding of the five thousand, the disciples cannot eat. This is a basic need of those who gather around Christ, but also basic to sustaining life. The CAP is well known for this basic provision of life. There is not time, and the disciples and crowd need to be nourished and, Jesus invites them eat. Nevertheless, the story unfolds by telling us that the disciples will only be nourished along with that great mass of the anonymous un-chosen that is drawn by Jesus in the city. This is a story about the inner circle of the disciples and the indiscriminate crowd of five thousand; it is a story about how they are only interested in setting boundaries between them and the people. This cannot be so for the Cathedral. Setting these sorts of boundaries is not the intention for Jesus. They will only eat when they are nourished together with those who are being drawn by Jesus. Only then, will they all eat and be satisfied. Then the disciples can rest. It is a familiar theme in the gospels; those who are drawn to Jesus are those who have not first had to go through any number of hoops. They are the people who simply hear Jesus saying 'be with me and welcome'. This will be a challenge for the Cathedral when CAP returns. The sharing of the Eucharistic meal, alongside feeding the homeless, will compel Christians to eat with the anonymous un-chosen as well as with Christ at the Eucharist.

The aspiration that the disciples might understandably be able to eat alone with Jesus is one that is being undermined by him in the story. Whatever

eating they do with Jesus is always potentially a meal that is shared with all those Jesus draws to him. To eat with Jesus is to be in the circle of his welcome, which is not restricted just to Christians. Whenever Christians eat with him, there is a door open somewhere, even on Campo Lane, and we had better get used to the draughts: tempting as it is to get up from the Eucharistic table and shut it. To eat with him and, to be nourished by and with him, is to absorb his activity of inclusive welcome of the anonymous un-chosen.

The miracle of the feeding offers insights for the CAP and Cathedral to understand the central conversation in a Cathedral story, which is the central exchange between Jesus and the disciples. His disciples came to him in a remote place. He answers their discourse; 'you give them something to eat.' Jesus says, 'You have been in my company. You have been feeding on me. What is it that you have taken by being with me? Have you taken in my welcome and my priorities to eat with everyone? Have Christians, in sharing in the Eucharist, become givers of my gift to the anonymous un-chosen? They share Christ's company, so the Cathedral, through the CAP, must give them something to eat.

If we are truly in his company, if we truly share his Eucharistic meal, then we are already equipped to feed and engage with the homeless. In addition, the alternative, 'send them away,' is not something that Jesus will contemplate, nor do we. The disciples are quite interested in drawing boundaries. The crowd is not 'one of us,' so 'us' and 'them' emerge. Send them away, and keep us. You can feed us, but we cannot feed them. However, Jesus will not contemplate the alternative of breaking up the

community that is gathered by hunger. His word remains, uncompromisingly, to the disciples, 'you give them something to eat.' The Cathedral and CAP are equipped to feed the anonymous un-chosen of society. This is good news for the Church and city. The disciples make feeding happen, not by digging into their pockets, or by calculating how much they have that they can afford to share. They plunge into the crowd, and find what is there and expose it to Jesus, and the feeding happens.

What kind of Cathedral will this look like in the light of this story? What kind of CAP will exist in the future? There is an awkward boundary between CAP and the Cathedral and yet, an open door of opportunity. Moreover, the acknowledgement that being close to Jesus is something which never lets the Cathedral and CAP off the hook. We are close to neighbours we would not ordinarily choose. The Church does not exist because we have chosen the people in it, because we certainly would not choose these people, but because Jesus has chosen them, invited them, and welcomed them, so should we.

It is a constant theme in the Scriptures that to be in the Church is to be with un-chosen neighbours. It seems that Jesus is saying something even deeper than that; to be in the Church is to be with un-chosen neighbours as well as being with Jesus, but it's also to be in a mysterious proximity to all kinds of people who have not signed up to anything, or gone through hoops of education, housing or building financial security. CAP clients rarely sign up to things. Yet, they are neighbours; who are closer to the kingdom than they could have been without Jesus, or the CAP or Cathedral. Jesus descended to the depths to be close to all those who live in the depth of poverty. Jesus'

baptism plunges him into the heart of a fallen humanity and when people are baptised they are taken into his neighbourhood, knowing that in his neighbourhood people's lives are sometimes darkened, restricted, and repressed. The Church cannot deny or fear these depths, for through and in them, grace abounds.

Yet, the disciples we encouraged to push into the crowd and somebody emerged, miraculously, as a giver. The crowd have been treated with dignity, with gratitude, with delight and, that is how givers are seen. We should not forget what clients offer staff amidst the depths of poverty, particularly through conversations and art. This is a reminder that when the disciples feed the crowd they do it, not by providing out of their own endless spiritual and material resources, but through seeing the giver who offers a small amount. They do it by going empty-handed and saying, 'what we have to give you is a communion in which you can be the givers, and in which you can have dignity and liberty, and creativity.'

However, the Cathedral and CAP also fears running out of resources; it fears not having enough. That seems to me to be also deeply ingrained in the life of the Church nationally. Many churches are worried about resources, worried about finance and personnel, but I think they are also worried about inner resources and burnout. A core purpose of the Board is to ensure staff does not burnout and we use our resources without fear of not having enough.

When CAP and the Cathedral are reunited, we will need to learn how to share our resources as one body; as an institution. We have already begun a deeper dialogue to prepare for a new partnership. This will not be easy, at

least initially. But it is a challenge that emerges from Jesus, go, see what you find among the un-chosen and then eat. We, like the disciples, may not have the resources in your pockets. The story of the feeding tells us that what humanity has is nourishing. Go and look and bring it to me and something will happen. What we have has to be brought and shared.

The CAP and Cathedral will strain against existing boundaries because they believe Jesus is hungry and thirsty for the reconciliation of all human beings. When it allows itself to be rendered helpless and powerless and, sometimes exhausted, by that hunger and thirst, something perhaps that is most deeply creative. Just as in the life of each one of us – perhaps our vocation only most truly comes to life when we say I have nothing more to give. I am hungry and needy.

Jurgen Moltmann describes the street children, prostitutes, the treatment of the elderly and young, homeless and unemployed as 'surplus people'. Society can often 'squeeze out' the old, young and sick or impaired in life. The production of 'surplus people' and the acts of violence perpetrated against surplus life are also amongst the most deadly dangers of the modern world.[480] The question is, how can the Cathedral, obey the vocation to go and invite all human beings to the affirmation of life, to the protection of life, to shared life, and therefore to eternal life? The Cathedral and The Archer Project are well placed for the affirmation and invitation to abundant life.

If life is to survive, and if its deadly dangers are to be surmounted, faith and hope needs to be awakened alongside the economic regeneration of the

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[480] Jurgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (London: SCM Press, 2000) p. 242.

urban city. The unconditional love for life can be awakened through establishing a place in the life of the city with everyone who has an interest and stake in its development who can contribute to urban regeneration. The task of servant ministry among marginalised and vulnerable people of the urban city is the service of incarnational vulnerability. This is where Christ is sharing his broken Body in the city of Sheffield, among others who faithfully serve to regenerate the city.

There is no life or hope without love in action. The European Regional Development Fund is putting millions of pounds into the city. This shows its commitment to change that brings hope. The city is also committed to the project and holds The Archer Project as a beacon of excellence. Alongside this, however, the poor will be pushed to the margins of the city yet again as a 'surplus people'. This is also a political and economic agenda. Finance and building redevelopments are a sign of commitment to regeneration; but the Cathedral's contribution to the city is to be an expression of hope and faith for those in need as well as a resource through education and art to those who work and leisure in the city. It is the task of the CAP to offer what money will not bring, and that is the Christian witness to live and to work with others to awaken the spirit of justice in the city.

The city is the work of many hands and many communities, and the coherence will be essential to an aesthetically pleasing urban space, which includes the cathedral and meets the spiritual and physical needs of those who live without hope on the streets without shelter, education, health provisions, or friendships of any value. Coherence cannot always be a planned. Arid exercises of the richness, variety, and complexities that

emerge from many hands inspire many different visions. This should not be at the expense of not serving those who are marginalised. Sheffield Cathedral has a spirituality that brings an aesthetic place to the city for people to come and reflect, praise, pray and, serve. The Cathedral holds this model of servant-hood to the poor before the councillors and financiers. The Cathedral, then, exudes life. It can be filled to capacity with grand services. It can be quiet for the contemplative to bring their offering of prayer and exploration for the meaning of life. It can be a safe place for those to request food and shelter. It offers education and health to those who do not have access to the fundamental services taken for granted. What it cannot become is a form of, what T.J.Gorringe described as an 'historical conservation amounting to taxidermy'.[481]

Although the Cathedral is set in stone and concrete and, a little more stone and concrete now we have a new resources centre, it is not fixed material when it comes to living faith. It will be interpreted and re-interpreted as CAP, other partnerships and Cathedral evolves together. It could be described as a 'double-coding' that defines a Cathedral church.[482] It is a marriage of the historical and the traditional, the ancient and the contemporary, the quality and the popular. It is a movement for the CAP and Cathedral that will assure it of a future that serves people and does not remain a 'conservation amounting to taxidermy.' Long ago, Sheffield Chapter and the cathedral community began the process of opening itself up to this unimaginable vision. CAP is excited it is going to happen.

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[481] T.J. Gorringe, *A Theology of the Built Environment: Justice, Empowerment, Redemption,* (Cambridge: Cambridge University Press, 2002), p. 218
[482] Charles Jenks., *The Language of the Post-Modern Architecture,* (New York: Rizoli, 1978), p. 7.

The Revd Canon Paul Shackerley

Chair of the CAP Board of Directors

June 2006

The Report

of a

Consultation

for

Sheffield Cathedral

Conducted by Richard Impey

Bishop's Adviser

on

Parish Development

in

The Diocese of Sheffield

Saturday 18 September 2004

This report aims to contain the salient points of our consultation – it cannot cover all that happened – and a few reflections about possible ways forward. After opening prayers, everyone was invited to introduce themselves; there were just over forty members of the Cathedral congregation present.

I explained that we were going to focus on the Cathedral Congregation's Story as it lives in your memories, and look at "How we do things". It would be like holding up a mirror in which you could see yourselves better. I would provide the "mirrors" (a framework for understanding a congregation) but you provide the answers. Alternatively, to change the metaphor, I provide a set of maps; you say where you think you are!

We could say there are six significant things about any congregation
1. Unknown things
2. Its story
3. Considerations of size and dynamic
4. Its implicit purpose
5. Its outlook
6. (for the sake of completeness) miscellaneous features

We would leave aside the first and the last!

The Cathedral Story

We began with two exercises. One looked at our reasons for choosing the Cathedral Congregation as our "home". James Hopewell suggests there are four main reasons
- Location
- Facilities

- Condition

- Feel

When invited to express which of these was your principal reason for choosing the Cathedral

2 people said location

6 + 3 halves said facilities

2 said condition

23 + 3 halves said feel

So, (like the majority of congregations), the "feel" of the congregation/place is a primary reason for choosing it, and staying with it (and perhaps would be for others joining it); a point to reflect on.

The other exercise consisted of arranging ourselves in a line with the latest arrivals at one end, and those who have been members of the congregation the longest at the other! We then returned to sit in this order and divided into four groups (of near contemporaries) to record the most significant points of the Cathedral's Story. The flip charts recording these reflections read as follows:

1967 onwards

development of Music – introduction of girls choir

musical recitals –Tues/Fri

international dimension – visits South Africa, Europe

Special Services/occasions eg Hillsborough, peace and justice, Nelson Mandela, prayers for HMS Sheffield, diocesan occasions, battle of Britain, civic ceremony/service.

Integration of different groups into worship

"wealth"

different cultures/ethnicity

breakfast and The Archer Project – explicit social responsibility

Worship: BCP still in use – one of few churches; healing services introduced; communion for 'housebound'.

Millennium Parish Pilgrimages to the Cathedral – pilgrimages to the Cathedral started in 1960's

Looking forward – Development Project to involve all sectors of society/community/Sheffield

Celebration of Festivals growth; Christmas carols galore service; Easter fireworks

Clergy – ordination of women; first woman Canon Precentor; 4 Bishops come…3 gone!

Introduction of Supertram means that everybody knows where the Cathedral is!

Congregations 9.30 and 11 merged to 10.30 Sundays; no longer communion after Sunday Evensong once a month

Children/young people: - 3 day events – change in Sunday School arrangements – no longer a Youth Club (brought in families)

Intr/development of Churches Together: - used to be Lenten Group – Palm Sunday procession to Cross – Crosses in Fargate

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1988 onwards

Sanctuary Guild; Breakfast and Archer groups

Started Development Project 97

Cathedral Fellowship; Good Companions; study groups; provision for children and youth; school visits, school events; Betty's coffee; ageing congregation; Education programme; girls choir; millennium parish pilgrimages; 2000 and 2002 Whitby Conferences; arts festival; lay assistants, woman canon; Bible Study Group; Mothers' Union.

Change of Clergy continuity; lively and active congregation; 3 ordinands; experiment with liturgy 9.30 and 11.00 services merged into 10.30 eucharist; healing service; Chapter and verse; socialising – Windsor, Mystery Plays, events, theatre, website; Friends of Sheffield Cathedral

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(Mid to late '90s)

recent emergence of new courses and ways of being part of things

History all around us; ongoing problems re creating a sense of belonging; lots of loss – clergy people and their gifts; loss of children; Easter fireworks; poetry evenings; tension between roles; decline of numbers of children; development campaign; use of cathedral re national/civic events; rebuilding of lantern (and associated chaos!) meditation with Buddhists; breakfasts moving out; Jack arriving on tram; loss of use of hall; Rowan Williams at Church Army service; excitement re changes – new clergy and possibilities; people's views being sought now; representative worship going on (on our behalf); school events; midnight Messiah; Whitby weekends; Gillian's course

September 02 onwards

Change – Dean and Precentor; Opportunity for new direction

Licensing of Reader; being welcomed; occasions of Pastoral care; compartmentalised community; Lord Scarbrough's Memorial Service (and other events for wider community); Organ retention service; engagement in the cathedral; 10th anniversary of Girls Choir; departure of Reader; sponsored sing; restructuring of CAP; web site developments; Stewardship campaign; thoughtful liturgy; Nave Altar….

We were able to present this work to each other and ask questions.

My first reflection on this story is that it does not reveal anything that might be described as a major trauma, and that is a blessing! (Such things as a church fire or scandalous or criminal behaviour can affect a congregation for generations).

There is always loss as well as gain in most changes; the Cathedral has experienced a considerable amount of change in the very recent past, especially in the clergy. Some grieving over the losses probably still needs to be acknowledged, but there is also the expectation of a new direction and a gratefulness that people are being consulted and listened to. (This consultation is itself evidence of this).

Another matter that emerged at this stage was the question of whether the Cathedral community actually divided into three distinct parts; the clergy, the choir and the congregation. Did they relate well to each other? Was there an inevitable hierarchy in this? I think this is something to reflect on,

especially in the context of how decisions are made (the Cathedral has a legal constitution which ideally represents the distilled wisdom of earlier generations, but it may still need supplementing or adapting).

How size and dynamic affects us

(I am not attempting to recap the presentation here!)

If there are four typical sizes for congregations – like pullovers, small, medium, large and extra-large – the Cathedral Congregation is at present probably somewhere between medium and large (in the range 120 to 180 say).

The typical medium size congregation in the Church of England tends to focus on the Vicar who "presides" over a number of key members who together "run the church" and between them do nearly all of what has to be done. A medium size congregation is small enough to know everyone, big enough to get things done. Members expect to know and be known by the Vicar, and most enquiries about eg baptisms or weddings go direct to the Vicar. This size church tends to be self-limiting because people chose it in part because of what a medium size church has to offer. If it grows too much it loses its distinctive character. In particular, a growing medium size church puts increasing strain on the Vicar who cannot, with the best will in the world, sustain the same dynamic for more and more people.

By contrast a large church (about 180 plus) can only be sustained if it is well organised with a competent ministry team which includes clergy and lay people. Such a congregation expects different people to be responsible for different things; one way of doing this covers the age spectrum – babies to

the elderly housebound – but there are other matters too like membership, finance, communications which need organising. And so on.

The Cathedral, we agreed, ought to aspire to being a large congregation, and probably had much of the appropriate organisational structure in place.

We also did an informal survey of our personal histories by charting our course from the congregation in which we had our formative Christian experience to our present membership of a large congregation (on the small side!)

- 9 people began in a small church
- 22 in a medium church
- 11 in a large church
- 6 in an extra large church

I suggest it is likely that, just as we bring our family assumptions with us into any new family (as in marriage), we shall bring our small and medium church assumptions with us into the present situation, where they may not be appropriate.

(In a similar way, I suggested that many clergy, having had their formative ministerial experience in a large or medium size church, are disappointed when they find themselves in small congregations because they have inappropriate expectations. And if the Vicar is disappointed in the congregation, the congregation will be disappointed in the Vicar!)

Understanding this dynamic may help us all to review our expectations of the congregation we belong to.

Our Purpose

(Again, I am not attempting to recap the theory behind this)

If there are four main purposes for a congregation:

1. To provide a place for **worship** (but not much else)
2. To provide a place for worship for a congregation that sees itself as a **family** offering mutual care to one another
3. To provide a place of worship for a congregation that wants to be involved in the issues of the **wider community**
4. To provide a place for worship and take a definite stand on a particular issue, **campaigning** for that issue.

We reckoned (by the simple method of voting by standing in a designated part of the room!) that an overwhelming majority of us felt that the Cathedral is a place providing **worship** (but not much else), with a few (2 plus 4 halves) voting for **community involvement. The family** and **issue** options gained no votes at all**.** This is a clear agreement about the implicit purpose of the Cathedral Congregation. It would also indicate that there is not likely to be much serious conflict within the congregation about its purpose.

We allowed ourselves an elaboration of this theory by reflecting on Charles Handy who says that there are three basic kinds of voluntary organisations:

- The club, for the benefit of members.

- The service provider, for the benefit of non-members and,

- The campaigning organisation, endeavouring to change the world

  Each requires a distinct kind of organising.

It may be that a large congregation can contain several different purposes (and their appropriate organisation), holding them together with unifying worship. This is more likely to work if it is consciously embraced.

Our Outlook

In very simple terms, a congregation's outlook has to do with whether it sees the glass as half empty or half full! I tried to explain James Hopewell's theory of a congregation's outlook (he calls it "world view"). This is a complex theory and our work here can only be regarded as a superficial indication. Hopewell identifies four outlooks, like points of the compass. North represents the canonic/tragic; east the charismatic/romantic; south the Gnostic/comic; and west the empiric/ironic. I used the characteristics of obedience (to Scripture) for north; recognition of God's blessing (or providence) for east; understanding (possible in a trustworthy cosmos) for south; and realism (valuing personal integrity) as west. On a straw vote (by standing in the part of the room that seemed to describe your outlook) we clustered around the southeast. For what it is worth this would indicate that we are inclined to see life as a challenging adventure, inviting us to respond with our minds (the value of understanding), and to the guiding of the spirit, expecting a hopeful outcome to our endeavours.

I think that more work would need to be done on this before we admit that as a serious account of our outlook! But we did cluster, as the theory predicts. This indicates the not surprising news that we are relatively like-minded people. In turn it also points to the likelihood that anyone with a strongly contrasting outlook is not going to feel at home among us. Remember that we established near the beginning that most of us chose the Cathedral because of its "feel"; this elusive feel will certainly have much to do with our outlook.

Where have we got to?

- We have established that our story involves considerable recent losses and gains, to be mourned and grasped

- We are hopeful for the future and pleased to be consulted

- We need to reflect on the different parts of the Cathedral community and what holds them together I think this may belong to a second stage of reflection.

- (We are grateful for the absence of a major trauma in our recent past)

- We reckon that we are/ought to be a large congregation with the appropriate organisational structure to support it. There is evidence that most of us are likely to have medium church instincts, which might inhibit this, so it may help for us to examine our expectations more carefully.

- We are attempting to fulfil one major purpose, to be a place of worship. The minor purpose (as a congregation to be involved in the social needs of the City centre) need not conflict with this clear major purpose, though those who are involved closely in this aspect of the Cathedral's ministry may well feel neglected at times.

As to outlook; I think that is a factor to keep in mind and perhaps study more carefully at a future date or if it seems to become more important as we continue to develop. The outlook, which our limited work indicated, is in any case "unproblematic"!

Where do we go from here?

One way forward, building on what we have learned about ourselves, is to ask how we need to develop in order to be an excellent congregation that is

- Able to sustain a membership of 180+

- Able to be a place of worship (something which itself could be explored further)

- But also engages in the social issues (or some of them!) which we find in the centre of Sheffield

An alternative would be to come at the same questions from a different angle by looking at topics like:

- how do we reach good decisions in a congregation like this?

- how do we build effective teams for the contrasting ministries we have identified?

But you may well think of a better alternative yourselves!

Richard Impey

21st October 2004