



MINISTRY IN DEPRIVED COMMUNITIES

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Anglican Futures offers day-to-day practical and pastoral support to faithful Anglicans.

Our online events are designed to help lay and ordained church leaders to:

- Think Ahead (in the light of today's evidence)
- Think Afresh (in the light of eternal truth)

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Ministry in Deprived Communities

I. What did we set out to do?

What did we set out to do?

This resource is based on a series of Ideas Exchanges that Anglican Futures in the winter of 2021/22. In preparation we interviewed seven people ministering in a variety of more deprived communities. Their experiences formed the starting point of discussions with lay and ordained church leaders from more than 30 other places.

We wanted to get beyond the statistics to the reality of living and being church together in these communities.

We recognise that every community is complex and no community is the same, but as we talked we recognised certain similarities about the nature of our communities; the challenges they face; the way people interact with each other and with the church.



Keeping it Real

No diary/ calendar plans

Addiction

Staggering generosity

Single parent families

Trauma

Minimum Wage Jobs

Strong Community

Honesty

Strong extended families

Zero hour contracts

Low literacy rates

Resilience

Domestic violence

Chaotic lives

Left behind populations

Lack of confidence

Lots of skilled labour

Shift work

Transient populations

Poor Mental Health

Suspicion of authority

Our aim was threefold: to encourage those whose voices are sometimes muted amongst faithful Anglicans; to share good practice; and to encourage better partnerships between churches in more and less deprived areas.

This resource barely scratches the surface of what was discussed during nearly ten hours of interview and discussion - but we hope it will give people a taste of the joys and struggles of being church in deprived communities and encourage others to partner in this work. The quotes in this document are unattributed, and some are paraphrases - but hopefully they give a flavour of our conversation.



Ministry in Deprived Communities

2. Why is it important the church is local?

The importance of the local neighbourhood

Despite differences in the size of the parish, estate or town the church is called to serve, it was noticeable that those living in deprived areas tend to be more likely to live, work and socialise in a relatively small area.

Low levels of car ownership and poor, or costly, public transport systems are part of the reason for this; the majority of people walk to church in contrast to many suburban and city centre 'network' churches. However, perhaps more importantly, among many there is also a strong sense of identity that comes from being rooted in a particular locality.

This local-focus therefore needs to be reflected in the way the church behaves in these areas. Bringing the gospel to these communities requires a long term commitment to live, work and do-life alongside people in the place that they live, work and do-life.

The strength of the local community



In all but the most transient communities, the strength of the extended family appears to be a substantial focus of community.

Families are often a fluid and flexible network of relationships, with grandparents, aunts, uncles, step-siblings, cousins etc all living in close proximity and providing vital informal support for one another.

Children attend local schools, work in the local area and, where they can, set up home nearby. People know one another, they know how they are connected to one another which has an impact on the way the church is perceived.

It's the estate I grew up on. There is still a great sense of community - you walk down the street and you end up getting chatting to loads of people, so a trip to the shops can take quite a long time."

"I was walking down the road, talking to a guy who has lived here for fifty years, since it was built."

"We so often talk about the church being family - which is so important - but in these areas people's families live all around them and hence the need for finding another family may not be so pressing.

But it is still so important to show the church is a community that welcomes all and the unity that can be found by being one of God's people."

"You need to invest in people over a long period of time - it has taken a while for the church [a plant] to become part of the furniture of the estate, so people see that we are staying and we are trustworthy."

"Even after 8 years here, sometimes feel I've barely scratched the surface."

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Ministry in Deprived Communities

3. How do these communities differ?

While there were many similarities about the communities represented at our Ideas Exchanges there were some notable differences, which emanate from the particular history and specific location of the community. In many places there is a distinction to be made between the working class areas and the more deprived communities. We recognise that it is important for us to keep these differences in mind as we seek to work together to support one another.

Post-Industrial Urban Communities

These communities have, controversially, been referred to as ‘left behind.’ Some communities are made up of Victorian terraces, others were built in the 60s and 70s to rehouse areas devastated by bombing in the 2nd World war. The collapse or automation of industries that employed thousands has had a long term impact on these communities.



They can be divided into those which have experienced high levels of immigration and those which are predominantly British white.

One participant from an area with high levels of immigration described their community in these terms:

“Some stats - half of them haven’t got UK passports, there are over thirty first languages in the local school... representing completely distinct people groups that don’t really interact well or at all with each other... along with them you have the poor local whites, who have often been there since it was built. So you have got that two-fold thing - half the estate have been there fifty years and the other half churn like mad.”



Another said:

“It’ would have been a mill town but that industry has collapsed. It’s a very deprived town, with a large Muslim-heritage population, particularly Pakistani and Bangladesh backgrounds, and then alongside that a large asylum-seeker population.

It’s not multi-cultural but distinct monoculture areas.”

There are of course positive aspects to this:

“Over the years it has become much more multi-ethnic - which is just amazing because it means making disciples of all the nations is so much easier.



Ministry in Deprived Communities

3. The variety of the local communities

Some post industrial urban communities are less diverse, (with more than 95% white British) but often these communities have different issues:

“People moved here for the steel works - a hard working, hard drinking and hard fighting culture - blokes predominately. And then when the steel works closed that’s when the issues really kicked in - they were no longer working—so they were drinking with really high levels of violence. So the 80s and 90s were the worst decades - a lot of money has been poured in and a lot of things have improved.”

“It’s a fairly deprived area on the edge of the city. The estate is so big there are almost multitudes of different communities within the same estate.... Though it’s fairly homogenous, white working class community.

Coastal Communities



People often forget that coastal towns are not the holiday idyll we might imagine. Many face multiple forms of deprivation. Whether it is the decline of the fishing industry or the rise of the foreign holiday, many coastal towns are isolated (literally the end of the line) with high levels of unemployment or seasonal work. The average coastal parish is within the 30% most deprived in the country.

“Some of them have retired to the coast, some of them have spent their whole lives here, some have moved in to the area... the whole area has low expectations and aspirations ”

In many places the situation has been compounded by the development of low-cost housing and the conversion of older buildings into multiple occupancy dwellings used to house vulnerable people.

Mixed Communities

The Right-to-Buy scheme led to over a million council houses being sold within ten years and this has had a lasting effect on many estates. In London, the number of properties managed by the councils nearly halved between 1984 and the turn of the century. While many have benefited from these changes it has made the communities more diverse and changed the social dynamics.

“The turnover of people living here has sped up. It’s a much more transient community now and with the Right to Buy and how that changed things. Most of my friends have actually all moved away now. I think I am the last one from my group who is still on the Estate.”

“Our estate is ‘mixed’ - there are some areas of significant deprivation and quite a bit of anti-social behaviour, alongside others who are better off and simply chose the area because houses are cheaper than elsewhere in the town. It makes for an interesting mix in the church family.”

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Ministry in Deprived Communities

4. Similarities: spontaneity and immediacy

Life is spontaneous

Greg Smith writes,

“If there is one feature of urban life that seems to apply across the various groups and subcultures it is that life is immediate and spontaneous rather than structured, planned, and scheduled, and that interaction and conversation is usually personal, direct and ‘in your face’”¹

Or as one church leader was told by a member of the congregation,

“You think about the end of the world, we think about the end of the month.”

This hits home in all kinds of ways: as we think about how we organise ourselves as a church family; how we relate to one another; and even how we make plans or seek to lead people.

Underlying assumptions

It is perhaps not surprising that much of middle-class church life and ministry revolves around plans for the future, programmes and rotas. Many coming to these churches have committed to a 25 year mortgage plan, they pay into pensions and make long-term investments. Their lives need to be organised: they may work long hours; children are driven to school and taken to drama lessons, rugby or brownies; they may be caring for parents or grand-children who live several hours away; they are often in jobs with ten-year growth forecasts and where time is billed by the minute; holidays are precious and planned months in advance. In these circumstances, people want to know what is expected of them weeks in advance, so they can make plans. They want to be part of a growing enterprise so they want to know what is happening next.

But this all goes out the window in communities where:

“Nearly all of my church work, but they are running two or three part time jobs, zero hours, agencies, and out of that they haven’t got a clue when they are working next week, hence they can’t tell you, “Wednesday afternoon, I’ll help with an after-school club.”

“They’ve got a lot of chaos and madness attached to their lives. People in church, even those with fairly stable lives, have got lots of connections with that madness and chaos. You are never more than one step removed from all kinds of stuff; crime, addictions, major relationship issues and health problems.”

“People rarely follow through if you book things three weeks in advance... so I now plan my time quite differently, I tend to keep a couple of days of my week free so that in that week I can text people and see if they are around... I can’t tell you how many times I have taken someone to A&E or looked after the children for hours and hours while someone goes to A&E”

¹Urban Mission 40 Years On (2021) by Greg Smith <https://williamtemplefoundation.org.uk/temple-tracts/urban-tracts/>



Ministry in Deprived Communities

5. Similarities: Honesty, openness and trauma

Life is lived in the open

It was striking that when participants were asked about the positive aspects of working in more deprived communities almost everyone mentioned the openness and honesty of the culture.

“Everyone knows everybody ...with fewer people driving, lives are lived in and around where they are. People are in and out of each others’ houses all the time, people go to the shops together, people know each other.

“People wearing their struggles on their sleeves rather than hiding them,”

“There's something very 'real' and immediate about our services on the estate. Ask a rhetorical question during a talk and people answer! If they liked a talk, they tell you. If they didn't like it, they tell you!”

“We have open prayer in our services - and people pray with such honesty. The other week, a lady with learning difficulties prayed, ‘Lord, I asked to heal my knee and you haven't. I don't know why you haven't, because I asked nicely, so I'm asking you again to heal it.’”

“Positive aspects about church and community here - brutally honest, staggering generosity, keeping it real, unbelievable resilience.”

Aware of God's grace

Those who had previously come from, or worked in, more middle class areas found this honesty refreshing. The open acknowledgement of the ongoing messiness and trauma of life creates a greater dependence on God's help and grace, in stark contrast to their previous experience where it felt 'sin' was something that should only be a problem before conversion - and now must be kept hidden.

“Life is messy for many people, although I find here it's messy in an open, obvious way while in middle-class settings life can be just as messy, but more hidden.”

One youth worker described the cultural change she experienced when she moved from working in a predominantly middle class church to one on a much more deprived estate:

“Before the young people were struggling with the pressure to perform, so many of the young girls were self harming, struggling with eating disorders or anxiety. Now the issues are different- I was called to the house of one of the young girls I work with because she had got into a physical fight with her mother. I don't know - perhaps the issues are similar - but before the stress and anger was internalised now it is all out there. I don't know which is better.”

The need to be trauma-informed

[Diane Langberg](#) has said that trauma is perhaps the greatest mission field of the 21st Century and there was a recognition that in deprived communities there was likely to be a greater number of people who have suffered abuse or other trauma.

“Church needs to aim to be a safe space for the hurting and the traumatised. To act so the way we use our voices and our power actually brings healing to the traumatised instead of putting trauma on trauma”

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Ministry in Deprived Communities

6. How does it affect our church gatherings?

It looks like 'Messy Church' every week

Most of those attending the Ideas Exchanges had churches that were blessed with lots of children but few had the resources to offer separate children's work during the service.

"You speak to the kids... you speak to the teens... you speak to the white working class, but they aren't that literate... you are speaking to people for whom English is a joint first language, and that's fine, but then you have people for whom English is a second or third...which then shapes how you preach, shapes how you do sermons, shapes how you do series, because you have to take things at half the speed to ensure people have got what you've said."

"Sometimes I have a lady who has just come off night shift and is just trying to stay awake for the whole nine o'clock service. People can't come to church because they are on shift patterns at weekends."

It's about people not a performance

This is true wherever we are serving but even more so in an environment where the skills people have are less 'performance' based. This can be good but can also be frustrating when it limits some of the ministry in ways other churches would take for granted.

"Every Sunday, when things go wrong, I just remind myself we are not trying to perform - we are just trying to build a family"

"Not many want to stand at the front and lead. We have to choose between Sunday Club or church lunch, because we can't do both, it's just too much."

"We do karaoke every Sunday... it would be good to have just one musician - one guitarist... When I got here I contacted lots of large evangelical churches in the area who have loads of musicians and said, 'Can you send me one... sometimes.' But the answer was 'No.' But here is such a learning opportunity - every single week - but they don't want to know."

This conversation brought to mind a blog written by Stephen Kneale, Pastor at Oldham Bethel Church, "[Maybe we don't need to aim for excellence](#)", here is a small taste of it:

"And you can, frankly, make that same point with preaching, discipleship, church growth and literally anything else the church might do. Most of us are not excellent. If we were all excellent, it would cease to be excellence any more. Excellence is, by its very nature, only possible for a select few. It is, indeed, the very thing that marks them as outstanding at whatever it is. Which means most of us won't be outstanding or excellence. We'll be fine. And yet, more has been achieved with fine, broadly okay, less than amazing preaching, discipleship and strategies than has come about through apparent excellence for no other reason than there is much more of it about and sheer weight of number means mediocrity takes the win."

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Ministry in Deprived Communities

6. How does it affect our church gatherings?

It may mean using different resources

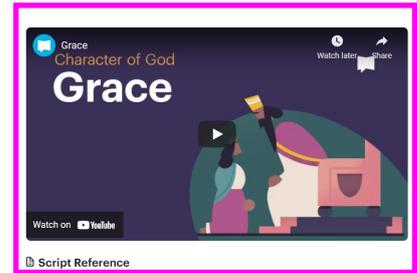
In places where literacy levels are lower or people are trying to 'do church' in a second or third language, it can be helpful to use more visual resources. Several people talked about the benefit of using visual Bible readings or summaries:



The Lumo Videos for the gospels <https://www.bible.com/videos/collections/6-lumo-project-the-complete-collection>

or The Bible Project for summaries of bible books and themes

<https://bibleproject.com/>



Similarly some evangelistic courses can require quite high levels of literacy or are presented in ways that were designed to connect with middle class churches.



"We have used Christianity Explored here - but the Jesus and You videos/studies can also work well with those from a more non booky culture."

"It was good using the Tales of the Unexpected DVD simply because the accents of the presenters are more working-class (Essex / London)."

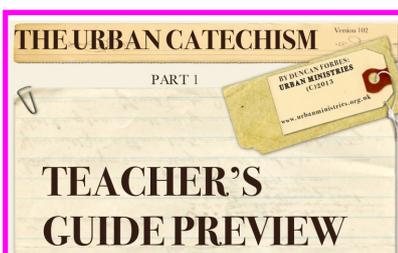
The 'Jesus and You' courses, of which, 'Tales of the Unexpected' is one, are designed to appeal to those who think visually and in more concrete ways, rather than in abstract concepts and ideas. Each course is only four sessions long, and each session is broken up into short parts, which can be helpful for those not used to 'book groups' or 'team meetings.' They also use an easy to read version of the bible.

<https://www.thegoodbook.co.uk/series/jesus-and-you/>

Others have recommended the work of Tough Talk as a way of reaching the men in their communities.



But there is no need to 'dumb it down'



As one participant said, *"Never underestimate people's ability to delight in and understand the Scriptures while remembering the importance of clear communication and good application."*

Duncan Forbes' '[Urban Catechism](#)' is a great example of the kind of deep discipleship that is possible when done in an appropriate way.



Ministry in Deprived Communities

7. How does it affect day to day ministry

Lack of financial resources

One of the common features of those working in more deprived communities is the sense of isolation many feel. This is often because they do not have the resources to employ staff and their congregation do not have the luxury of being able to offer their time on a regular basis, which means church leaders work alone most of the time.

“The chances are that people working in a deprived area are not going to have a staff team, not going to have an administrator, everything is going to be done by the vicar.

“I am the only paid member of staff so I am the vicar, preacher, pastor, run the building, do the admin, do the garden...”

“Church attendance and church stuff has been pretty small around this area. It’s kind of like a church plant or church revitalisation but without the church plant team or that many people to revitalise.”

Similarly the church may not be able to afford to send clergy to conferences and other training events so the chances to network are reduced.

“In my early days, so much lone working. The importance of friendship - the little things; the text messages, the keeping in contact, an email, the catching up for coffee - those kinds of things were a life saver.”

Lack of ‘professional’ skills

It is easy to take what you’ve got for granted in any setting but it is worth recognising that a church family in a more deprived community is likely to have a very different skill set than one in the commuter belt of a large city. This means more of the administrative load falls on the vicar, who is already under pressure. Ironically, this means that churches in more deprived areas often miss out on the financial support that is available, because there is no one to put together the bid or complete the application forms, so instead the money goes to places which are already better off.

“The real challenges were in the professional skills, which I took for granted in the middle class parishes in which I had served. Suddenly, I didn’t have any of those at my disposal. So, how to set a budget as a church, how to bring in policies, how to set up charities, how to sort out insurance.... I’ve got plenty of trades, so getting stuff done isn’t a problem, I can fix leaks, and roofs and doors, but those professional skills are lacking.”

“For areas such as ours there are kinds of pots of cash for practical things like food banks, or building work but there is a whole process of getting the application forms done, loads of admin, it would be so helpful to have someone to do grants for me - they wouldn’t even need to live in the area.”

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Ministry in Deprived Communities

8. How does it affect future planning?

“When people do ministry to estates they don’t always take into account that a lot of the ministry is cross-cultural missionary work.”

The cross-cultural nature of ministry became very clear when talking about leadership styles.

Suspicion of ‘vision’

While a middle-class church might be looking for a visionary leader who paints a picture of a bright new future and invites the church to join them in the quest, many from more deprived communities will just hear that kind of vision as a criticism of where they are now. Whether this comes from years of broken promises from government projects, or previous do-gooders parachuting in from outside, or something more fundamental about what leaders should be like is unclear.

One participant suggested that in their community people were looking for ‘union reps’ :

“...who were nominated by the community and pushed forward to argue with the powers that be on their behalf.”

Another reflected that maybe their community had a point:

*“My middle-class mindset spends half the time making plans, thinking about how the church might be better in the future. Whereas my church community just get on with today and take delight in what God is doing in the here and now.
I’m learning to hold my plans softly”*

Suspicion of ‘authority’

Any conversation about leadership styles raises questions about authority. In this case, we began to explore the relationship between the community and figures of authority (police, council, social services) and the place of the church, and the minister, in that thinking.

In general there was a feeling that the longer the minister stayed, the more they were trusted, which meant they went from being another imposed authority figure to someone who would be an advocate for the community. Others spoke of how much they relied on members of the congregation who were known and valued in the community to provide a bridge when they first arrived.

Suspicious of Authority: A gospel opportunity?

Jesus is the only authority who has your best interests at heart.

Think about it.

He had it all - He was God - All the power - All the authority,
All the riches of the universe at his disposal.

And yet

He allowed himself to be murdered for you.
Isn’t that the kind of guy you want to follow?



Ministry in Deprived Communities

8. How does it affect future planning?

Suspicion of 'training'

When the question of developing the skills and gifts of the congregation came up there was a barrage of wise advice:

"We've worked hard to create a culture of imperfection - as leaders we are seen to be imperfect, we have to do things we aren't great at - to give people permission to have a go - to encourage people that they can do things."

"We've found it is important to avoid any idea of people having to jump over a bar before they can get involved."

"Be less fussy! Be better at delegating even when you know it won't go as well because you are delegating and yet trusting God over that."

"It's the apprenticeship model - it's time consuming but I work on the basis of saying, 'Come along with me'... while I visit someone, or prepare a talk or...

and then there is time for informal reflection, 'How did it go?' as we walk back or in the car on the way home"

Even the way we delegate raised questions: with some pointing out how rotas can actually be a barrier to participation because:

- If you are not sure what shifts you will be doing next week it is impossible to commit to a slot on a monthly rota - so as most people don't want to commit to things they can't be certain to follow-through with - they feel they cannot volunteer to serve.
- There is also an issue of perceived competence that goes with being 'on a rota.' Having a rota identifies a select group who have been chosen - while it is often just a list of those who are willing - it can be interpreted as a list of those chosen because they are better at reading/praying/making coffee than others. Some found that an informal, spontaneous request to help in some way or other, before the service begins, gave people the freedom to 'have a go' and also the freedom to not be brilliant!

Look for disciples of Jesus not clones of yourself

"When we are discipling people - make sure we are not trying to make people into little images of ourself. So to make sure we are not trying to get people to copy our voice, our accent, our way of dealing with things. Instead to be saying Jesus is the benchmark which means, I think we'd all agree, that white, middle class, British culture is not the benchmark... I'm not saying that one culture is better than another, but all our cultures have got problems.

So we make Jesus the benchmark. I am going to help disciple you but it is not to make you look like me but I am going to trust that the Holy Spirit, through the word, is actually going to transform you, to make you more like Jesus Christ in your culture.

Then we give people room to grow and to breathe and be like Christ and then be able to reach their friends and family in a way their friends and family recognise."

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Ministry in Deprived Communities

9. Encouraging effective partnerships

The participants' experience of partnership with churches in less deprived communities was mixed. Some felt they had good local connections through Gospel Partnerships or previous relationships:

“Great to partner with other local evangelical churches - being part of the local Gospel Partnership helps us to work well together and put on events that by ourselves would not be possible.”

“There is a large student church down the road and they are good at sending guys from their occasional preachers group. It helps me and it's a helpful eye-opener as well as a good preaching opportunity for them! They, and others, have been great at sending speakers for things like men's breakfasts.”

But this experience is not universal, as one person said,

“Without sounding too harsh it feels on the ground like the larger churches do believe the gospel is for everyone and do want to see healthy churches in every community but unless you are ‘known’ and well connected the support you actually receive from them will be minimal.

It's a shame because what ends up happening is that people move back into the comfort zone where there are resources and then we all think about how to reach out to deprived communities when the opportunity to support such work was already there.”

There was also a strong feeling among those who participated that the best partnerships were best where there was a mutual benefit.

“You need us if you are in less deprived areas. You need us in the sense that large swathes of Britain look like where I live... it is a huge benefit to have partnership with people who are doing stuff in areas which you don't really understand. If we want to reach England with the gospel, which I presume we do, then knowing what we can do for the large swathes of communities that we haven't reached for a long time is vital. Prayer and communication is great - but it is even better when people come and visit—and partly see how tinpot we are but still see the gospel work.”

“You could actually have a whole new church reaching a whole new community for a fraction, a tiny fraction of the money spent refurbishing a tired building or employing another member of staff.”

If you are not currently serving in a more deprived community but you would like to know how to link up with and support those doing this work, please think about joining:

‘Continuing the Conversation’

Find out more details on our website.

2pm on May 10th, July 14th, 6th October, 22nd November 2022

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Ministry in Deprived Communities

I0: What next? Continuing the Conversation

Continuing the Conversation

Putting this all together means that ministry in a more deprived area is going to look very different to ministry in a middle class area - which might be why so many of those who attended the Ideas Exchanges spoke of a dissonance between what they heard about how to do ministry when they went to most conferences and events. Some kept going for the fellowship, but felt they had to work hard to contextualise the ideas being shared; others had given up attending them and thus felt very isolated. Hence our decision to offer regular events for those ministering in deprived communities - for more information see the **Resources** section.

Our intention is to **meet on-line once every half term**: We have a number of questions and areas of ministry we plan to explore together:

Discipleship

- How do we avoid creating dependent relationships in the context of serving those with mental health issues and addictions?
- How do we keep Jesus the benchmark - and not unconsciously assume people should become more like me?
- How do we raise up local leaders?
- Healthy Masculinity - amidst the gender/sexuality debates today
- Building healthy families amidst the chaotic relationships - and the place of the church family in that.
- Encouraging giving, hospitality and the use of other gifts.
- Can small groups 'work'?

Evangelism

- Avoiding power imbalance and 'easy' conversion
- Are there 'courses' that are effective?

Practical matters

- Church rhythms in places dominated by shift work
- Accessing professional skills
- Ideas for accessing grants
- Dealing with the 'authorities' - police, social services etc
- Receiving gifts
- Managing conflict
- Bridging the gap between middle class culture and life on the estate

Continuing the Conversation meets online at 2pm

Dates in the Diary: 10th May, 14th July, 6th October, 22nd November

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Ministry in Deprived Communities

I I. Resources (just a start)

Blogs/ Articles/ Podcasts

- **Urban Tracts** is a series of papers on urban mission and ministry commissioned in the lead up to the 40th anniversary of the Faith in the City report.
<https://williamtemplefoundation.org.uk/temple-tracts/urban-tracts/>
- **Building Jerusalem** - Among these dark satanic mills—a blog and podcast by Stephen Kneale, Pastor of an FIEC church in Oldham. <https://buildingjerusalem.blog/>

Courses

- **‘Taking a Look’** is for people who know little or nothing about the Christian faith, but who want to find out what it is really all about. It’s very relaxed. Just 5 short sessions of about half an hour each written by Peter Jackson, St Andrews Kendray - contact us for more information
- The **‘Jesus and You’** courses, of which, ‘Tales of the Unexpected’ is one, are designed to appeal to those who think visually and in more concrete ways, rather than in abstract concepts and ideas. Each course is only four sessions long, and each session is broken up into short parts, which can be helpful for those not used to ‘book groups’ or ‘team meetings.’ They also use an easy to read version of the bible.
<https://www.thegoodbook.co.uk/series/jesus-and-you/>
- **Urban Ministries - urban catechism** - a ministry that exists to help Christian workers in urban communities - training, resources etc Duncan and Shay Forbes
<http://www.urbanministries.org.uk/>

Books

“Unreached: Growing churches in working class and deprived areas” by Tim Chester
“The Least, The Last and the Lost” by Mez McConnell
“Church in hard places” - 9 Marks

Other Resources

- Lumo videos - dramatized gospel readings
<https://www.bible.com/videos/collections/6-lumo-project-the-complete-collection>
- An education technology company that produces media to help people encounter the Bible like never before. <https://bibleproject.com/>