
Report of Urban Mission Training Symposium

Birmingham

28th November 2006

Report of Urban Mission Training Symposium, Birmingham, 28.11.2006

Purpose of the Symposium

Urban mission practitioners; representatives of independent courses and theological colleges; and denominational officers with responsibility for lay training were invited by the Urban Mission Development Advisor (UMDA), to attend a one day event. (See appendix 1)*

The focus was particularly on lay engagement as lay people are a crucial part of urban mission. Their training can be a freer environment for experimentation and creative development, than that of clergy training, as it is less tied to denominational expectations.

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A. Presentations

A.1 Purpose of the Symposium – Erica Dunmow

Many urban mission practitioners feel inadequately prepared for the mission task that faces them.

This is one of the issues that the Commission for Urban Life and Faith examined and reported upon in *Faithful Cities*. Recommendation 2 of the Report addresses this.

Training for Anglican, Methodist and UR Church clergy is increasingly being delivered jointly. The Hind Report process and the development of Regional Partnerships is still being worked through. The formal Anglican follow-up to *Faithful Cities* training recommendations is through the Urban Bishops' Panel and the work of Bishop Stephen Lowe, Bishop for Urban Life and Faith.

The UMDA focus and this event therefore concentrates on lay training where there is greater freedom for experimentation and work across the Christian community. It is hoped that by keeping in conversation with the others working on the overall issues, some of the findings and learning from this process can then be offered to those responsible for commissioning and delivering training for ordination within the established denominations, and the newer churches with fewer resources.

To that end, invitations were particularly extended to courses serving Black-led churches and representatives from that part of the Christian community.

A. 2 Overview of lay urban mission training - Erica Dunmow, UMDA

Purpose of Urban Mission Development Advisory Project

This initial three-year project, finishing summer 07, has been set up with the overarching aim to encourage more strategic working on urban mission issues by churches and projects, at a local, regional and national level. (Mission is understood integrally to include action and proclamation.) The postholder is **Erica Dunmow**. Currently funding has been obtained to extend to February 08, and is being sought to continue to summer 2010, to mark the centenary of the first world Mission Conference in Edinburgh in 1910.

The Project is based in Yorkshire as it already has many Christian, and secular, bodies active in urban mission, and structures whose functions it may be helpful to model elsewhere in the country.

The method of working is to act as a **catalyst** and the specific outcomes aimed for by the Project are:

1. linked **databases** of projects and denominational officers active in urban mission, for most of the major urban/metropolitan areas
2. self-sustaining **networks** of practitioners at the urban/metropolitan level in those areas, supported by a coalition of such networks
3. the identification of the key **issues** for urban mission and theology
4. help for churches in interpreting relevant government policies
5. better access to information on funding for urban mission

UMDA Research into training/learning needs

As part of outcome 3, in 2004-5 128 urban mission practitioners were interviewed by the Project to ask them what were the issues that they were facing for which they felt they were inadequately trained.

The issues raised by their responses can be grouped into three areas:

- making sense of conflicting demands, sometimes between community and congregation
- having the time to do administration to be freed for the tasks of ministry
- having confidence in applying Jesus' mission (as in Luke 4:16-21) as a kingdom, and therefore a church, priority.

The first and third are about a capacity to integrate theology and action – sometimes called contextual or reflective or practical theology. Most felt their training had not equipped them to do this (but bear in mind many were trained over 10 years ago). There was also a cluster of problems identified that required skills that could be acquired through training and support from the generalist voluntary and community sector

Overall the research showed that contextualising theology and making sense of the multiple tasks and demands of urban ministry, where fresh expressions of church are often developed, were the key needs. So the Project will concentrate on broadening the education and training for lay and ordained people in the skills needed.

The UMDA research is reported on in full in *Next Steps Report* that can be downloaded from: www.urbanmission.org.uk

Current training/learning provision

After the initial research the UMDA project then began to map provision. This has been done in conversation with Darren Blaney who was concurrently commissioned by the Baptist Union of Great Britain to undertake a very similar piece of work. Darren has done a more detailed series of interviews and prepared a full Report (see below and attached).

Many academic courses are open to lay people, and there are a growing number that have an element or understanding of the needs of urban mission practitioners in terms of how to apply the Gospel to the often uncomfortable and complex issues faced in inner city, town and city centre, estate, and post-industrial areas. Some have 'urban' placements such as the Cambridge Federation link with Salford and the Cuddesdon link with Sheffield, others have a growing emphasis on reflective practitioner teaching, such as Cranmer/Wesley Studies Centre, Durham, which has theological and practical reflection as the central module of its post-graduate courses.

Also there are a growing number of more practically based courses and projects being developed to meet this need. Some are associated with the theological colleges and other are independent.

The presentations at this event represent a cross-section of the practical courses available.

A.3 Findings of the Commission for Urban Life and Faith

- Ann Morisy, ex-Director CULF

Faithful Cities defines 'healthy religion' and highlights the danger of unhealthy religion. It says that healthy religion enlarges the imagination; teaches and encourages the practice of wisdom and holiness; opens us up to the new; deepens our sympathies (*Faithful Cities* section 8.31, p.83).

Urban mission practitioners therefore need to be equipped to foster these elements of a health giving faith.

The Report recognises the ever widening repertoire expected of ministers / clergy and how this has a negative impact on morale. Surveys of clergy compared to other professions find that clergy rate their job satisfaction high, but this is countered by equally high levels of emotional stress, leaving clergy vulnerable to burn-out – and Bishops able to resist calls for action to counter burnout because of the statistics that point to the high level of job satisfaction amongst clergy.

The Commission found that to comment on clergy training was difficult because of the planning blight associated with the Hind process, and so the Report is not very specific in its recommendations. Nevertheless, the Commission's Report notes rather sadly that nothing much has changed in denominational theological training since *Faith in the City*, other than the extensive growth of part-time, non-residential training.

The Commission's Report highlights the development of 'entrepreneurial' approaches to training – taking place outside the established denominations. The Commission therefore made a point of naming the entrepreneurial training developments, especially for lay people. These initiatives often empower Christians to develop ministry and discipleship as an expression of personal holiness/ discipleship and permit an arms length commitment to the institutional church.

The emphasis on the need for training being 'contextual' was something that was regularly repeated at the focus group that the Commission convened (section 8.38, p.85). There are some developments such as the Cuddesdon-Sheffield link and between Cambridge and Salford. However, it was noted that this 'urban dip' with the opportunity to develop contextual theology has to compete with systematics / Biblical Studies / Church History / pastoral practice / preaching etc. Furthermore, the dominant assumption remains that theology is imparted from the academic setting rather than the urban context.

Other contributions to the Commission:

More radically, Howard Worsley advocated 'problem or situational based training' which is increasingly used in medical training as being an approach worth considering in relation to ministerial training.

Lesley Francis also emphasised that the creation of reflective practitioners and promoting a culture of non-managerial supervision are the only reliable ways of countering burn-out.

Chris Erskine emphasised the need to understand the dynamic of power in relation to training provision: i.e. the defining of rules, roles and power to include and exclude, all have to be taken into account. Thus a shift in power is fundamental if more relevant training to ministry in poor communities is to be fostered.

More detail on the Commission's findings can be found at www.culf.org.uk

A. 4 Urban Mission Training and the Baptist Union

– Darren Blaney for the Baptist Union of Great Britain

Unfortunately Darren Blaney – researcher for BUGB was unable to attend. Erica Dunmow, in his absence, spoke very briefly to the main findings of his work that apply generally. She highlighted the fact that much that Darren had found echoed her earlier research. The Text of the Full Recommendations in Darren Blaney's Research is attached as Appendix 3. The full Report is available from Terry Jones at the Baptist Union of GB.

1. There Needs To Be a Continuing Emphasis on Ministerial Formation, as Opposed to (Purely) Theological Education.

We need to decide *what* it is that we want to produce (i.e. what a Pastor should be like in terms of knowledge, skills, character, attitudes and beliefs), and then decide on the best educational approach and most appropriate content to meet those goals.

4. Colleges Should Pool Their Expertise and Establish An Agreed "Best Practice" Set for Church Based Training Placements. Generally church based training is seen as a positive training experience. It is not always clear to some students, however, that their church placement really is being treated by their College as part of their theological training. More needs to be done in integrating placement and study. There is also the need to ensure proper support for students. Encouragingly there are excellent signs that both are happening.

6. Students Involved in Church-Based Patterns of Training Should Be Required to Undertake a Placement (+ Appropriate Study) in a Context Significantly Different to Their Main Training Placement.

7 All Training Must Take Seriously The Urbanizing Context of the UK.

8. We Need to Give Serious Consideration to New Pathways in Training and Accreditation. It is possible that for some groups at least, our current Baptist forms of training inadvertently bar them from becoming Pastors. Potential candidates from certain contexts, cultures, or life situations may be dissuaded because of;

- Cost
- Training Patterns
- Learning Style Issues
- Academic Orientation

However with the advent of increasing numbers of new, officially recognised and accredited qualifications which lean more towards the requirements of vocational or professional workers and less towards those of the academy, these barriers can be overcome. This is not about lowering standards, but rather about recognizing different types of knowledge and skill, and different forms of learning. Examples include the new Professional Degrees, professional non-degree qualifications (e.g. the National Qualification in School Leadership) and revamped National Vocational Qualification's (now available to Master's Level equivalent!)

8. Serious Consideration Should Be Given to Forming A Network of Urban Practitioners.

Finally, there are a lot of excellent, creative training opportunities available in the urban world. The three problems are;

- a) Many practitioners don't know about them,
- b) It is often difficult to link them together to build a qualification, and
- c) They are often difficult to access in terms of cost, location or time.

Therefore...

9. *We Need to Find Better Ways to Gather and Disseminate Information to Urban Practitioners.*

10. *Consideration Needs to Be Given to How Mutual Recognition of Courses Could Be Attained and How This Could Lead to The Building of Qualifications Through Portfolio or Accreditation of Prior Learning.*

A.5 URC Church Related Community Work (CRCW) Scheme

- Lesley Husselbee and Steve Summers

Venue(s)

The training for this is delivered through Luther King House in Manchester.

The course is also open to people who are not expecting to work through the United Reformed Church.

The CRCWs are employed for 10 years in any one setting, attached to a local church. They are a formally recognised ministry, but not ordained.

The main purpose is to enable the church members to engage most effectively with the local community. There are 20 CRCWs nationally at the moment, and a further 5 in training.

- **Training for Church Related Community Workers Course** to HE level 2 (Diploma in Contextual Theology Manchester University and BA in Contextual Theology) Full time course over 3-4 years including 18 hours per week placement over 26 weeks each year.
- From **September 2007** we will be running courses for ministers and Church Related Community Workers and lay people with the new South North West Training Partnership (with Manchester University/ Liverpool Hope University and Chester University). Theology courses run over 4 weekends with weeknight sessions and distance learning; community courses over 4 long weekends (5 days) and summer schools, placement learning)
- **Skills/Competencies Gained**
Professional qualification as a Community Development worker (England Standards Board for Community Development Training)
- **People who attend**
Church Related Community Workers (United Reformed Church and other lay people: Pentecostal, Church of England)
Ministers and CRCWs continuing ministerial education (EM2/EM3)

A.6 Nehemiah Foundation - Community Regeneration Programme

- Stephen Belling, Anthony Collins Solicitors

Venue(s)

Birmingham, but attendees from across UK

Overall ethos

The programme is for people, churches and neighbourhoods wanting to engage with the transformation and regeneration of their local areas.

What happens on the Programme

It involves people being employed by local neighbourhood organisations and seconded to the Foundation for a period of 18 months. During that time, they receive training and input from a range of regeneration practitioners and theologians about how to help a neighbourhood get into a position where they are able to respond to or initiate full scale long term regeneration process, using professional skills and tools.

Skills/ Competences gained

Most of the 18 months is spent in a neighbourhood putting into practice the training and input which has been provided during the teaching sessions. The work involves: -

- ❑ producing a baseline of information about the neighbourhood, how it is seen and dealt with by organisations like the police and the local authority;
- ❑ finding out what local residents think about the place, what they aspire to and how they think they could be met;
- ❑ supporting the neighbourhood organisation hosting Nehemiah, often the church, to create a vision for its work within the wider context;
- ❑ shaping long term goals for the neighbourhood as a whole and identifying what part particular organisations within it might play then; and
- ❑ developing a neighbourhood plan that sets out how that vision and those goals might be translated into reality.

A second round of the programme is due to start in April 2008.

A pre-course programme has been developed which allows neighbourhood organisations and potential participants to experience the programme before committing, for which applications are currently being received.

A.7 Unlock - Dawn Lonsdale

www.unlock-urban.org.uk

Venue(s)

Hull, Sheffield, Glasgow, and can deliver training across UK

Overall ethos

Working to combat the fact that people from 'non book' cultures are often seen as being unable to engage with the Bible in as much depth as formally trained practitioners.

Challenging the assumptions about intellectual and theological capacity that are implicit in this.

What Unlock does on training

Provides short workshops, or one-day training opportunities, for people working in urban cultures, on how to enable learning, and engagement with the Bible, in 'non book' contexts.

Skills/ Competences gained

An understanding of the issues in relation to enabling adult learning in a 'non book' culture, and some principles and approaches of that work.

A.8 Catalyst Trust - Mark Perrott

www.catalysttrust.org

Venue(s)

London, Wandsworth and Newham, Oxford and Bristol, and further developments in England consultation stage, and possible extension learning by DVD/e-learning.

Overall ethos

The aim is to enable people to engage in effective and sustainable urban ministry. Issues including children, youth, elderly, homelessness, prostitution, HIV, mental illness, etc. are covered

Courses Provided

Urban Mission Toolkit – a year-long package of practical experience and facilitated discussion and input (includes coaching skills training).

C.O.A.C.H. (Creating Opportunities and Casting Hope) Toolkit – a coaching toolkit (home page of website has videos on both of these courses, also available as DVDs)

Over 350 people trained in the last 5 years, and another 150+ in the coming year, from over 40 different churches in Urban Areas. Participants have included gap year students, youth workers community workers, retired people, a vicar and Free church pastors. Most are people with regular jobs who want to learn to give time effectively in the evenings and weekends.

Skills/ Competences gained

Train - **Skills** through experience & coaching

Equip - **Understanding** the facts & issues

Develop - **Character** for serving & empowering

Inspire - **Vision** for possibilities & strategies

Mobilise - **Action** that is sustainable & effective

A.9 Bradford Churches for Dialogue and Diversity

- Geoff Reid, Touchstone Centre

Venue(s)

Courses delivered in Bradford. Customised training for churches by arrangement

Overall ethos

The organization is about Christians living out the Good News of Jesus Christ among out neighbours of different faiths. We believe it is great to be part of our multi-faith communities and also that we all need to be equipped to live well in these communities. BCCD aims to build up churches by providing opportunities for education and training, prayer and reflection.

Courses Provided

Four-day residential courses from clergy and lay employees, and ten day residential Pastoral Studies Units. Also day events (which can be customized for the local church) on issues such as Christian/Moslem dialogue, Evangelism and Mission etc.

Skills/ Competences gained

Understanding of the faith and practice of other major world faiths from people of those faiths. Greater understanding of how as Christians to work with integrity with people of other faiths on shared concerns

A.10 Urban Ministry Training Programme

- Peter Robinson

Venue(s)

East Newcastle – courses lined to NE regional training institutions

We have hosted individuals of all denominations from the rest of UK and also from overseas.

Overall ethos

Learners are invited to take part in the ongoing theological reflection being done by local churches.

The ethos that UMTP fosters is one in which the training and education of those accessing our resources from outside the context is built on the learning that local congregations have experienced. We are aiming that the learning is two- way: that we learn from those who visit us and that they learn from us. We talk about the 'first act of learning' (members of local churches) being the prerequisite for the 'second act of learning, the learning of those who visit. When individuals or groups do visit a central experience is that of listening to local people – both within and without the church – tell their stories. This is the raw material that we offer for doing theology.

Courses Provided

Modules on urban theology and contextual theology are taught that are validated to be part of regional training for authorised ministries.

The goal that UMTP has set itself is to produce a range of educational opportunities for local church members and those visiting that will cover the whole spectrum of need.

The aim is that bridges will be built from the very local and accessible to the more academic and validated. A key step towards this later in 2007 will be the launching of a 'Reaching out to Communities' course that will meet the needs of those who are serious about building links between churches and communities. It will introduce the principles of community development and will be accessible to those are familiar with learning in the ordinary parish situation.

Skills/ Competences gained

Key to the learning offered is the skill to use effectively the pastoral cycle. For more advanced learners the skill of engaging with a wide range of urban and social policy and its integration into theological reflection is important.

A greater challenge, perhaps, lies in making links between the informal learning that takes place everyday – through the internet, through general reading and through informal discussion - and more structured learning that can introduce new skills, knowledge and outlooks. These are urgently required in a society that is making a transition from its industrial era into the post-industrial world or the information society as it is often called. All the education and training that UMTP offers is linked to this deep and challenging change.

B. Plenary Discussion

This covered four main areas, remarks from participants are in 'inverted commas'.

1. Contrasting forms of training

There was concern that there should not be an unhelpful 'clash between historic providers and entrepreneurs providing training' and that there was 'potential defensiveness'. Most of the courses outlined above have an emphasis on 'contextual and reflective' training that only some 'traditional' colleges are beginning to offer. This contrast was seen as an 'outworking' of post-Christendom locally based/ passionate provision compared with emphasis on keeping the institution running'. More information was needed on independent and college courses about 'Who are the people delivering these courses and who are those coming'.

2. Skills training

Identifying what skills were needed included 'Understanding capacity/ repertoire of "ministers" ' and more general concerns about 'what is realistic' expectations of local practitioners. There were also questions about 'what skills/ aptitudes are trainable?' In terms of the provision of skills we need to be clearer about what is 'specific to Christian offerings and what is generic- be smart and access generic training on offer elsewhere' e.g. churning and listening skills can be learnt in a generic context and work needs to be done to encourage churches to access voluntary sector courses. Conversely, 'secular demands/ voluntary sector do they recognise what we offer?'

3. Control and enabling

There were issues about who gets trained and the continued emphasis on ministries of people from outside the local context. 'Releasing people' seen as a good thing 'but counters vested interests of formal trainers'.

Community development was recognised as being about 'questioning power and inequality and fostering radical action- where do we place ourselves' in that ? There was the need for greater definition of community development as well as concerns about who delivers it.

There was awareness that some church traditions are 'moving to a situation which needs specialist roles but what about indigenous contributions' ? These were often 'countered by the way clergy are trained'. There was also concern about the growing of vocations from within the local setting and about 'who gets to look/ see/ reflect? - not often the people in local communities.' This is also an issue of power.

4. Contextual issues

Context is usually seen as 'urban deprivation, but what about increasing wealth/ gated cities? How do we work with 'power' structures. ?

One suggestion of the key that all parts of the church could gather around is 'asylum seekers'. People talked how this 'touched our churches remarkably'; 'cuts across the board [of theological approach or tradition]'; 'touches the heart of the Gospel'.

C. Afternoon Workshops

People divided into three groups for the bulk of the afternoon each looking at one question in detail and commenting on the other two. Below are their responses edited into continuous text.

C.1. What are the needs of the 'practitioners on the ground'?

1. Being able to understand context

- 1.1 Need to understand different agendas/ motivations of why people are in a place. Listening and identifying needs shapes church- risks exist with that process
- 1.2 Understand the vagaries of what passes as partnership
- 1.3 Getting real/ working with power structures without becoming part of these
- 1.4 It's important to remember all have human needs- practitioners, their families + the places where people seek to work their "ministries"

2. Fitting in to the context

- 2.1 Neighbourliness (something to say after hello) Valuing people is fundamental
- 2.2 Practitioners- on the ground because of being 'there' need confidence in a context that tends to pull people down- build self value and counter the myriad things that say 'you are not worth much' This work is deeply unglamorous
- 2.3 Able to read subtle and not so subtle signals in the neighbourhood
- 2.4 Skill to gain and gather neighbourhood agenda
- 2.5 Need to work in a way that doesn't generate another dependency (and intentionally subverts the dependency that may be there).

3. Continuing engagement

- 3.1 Recognise within the pressures listed the added pressure about insecurity of posts/ positions i.e. 1-3 yr funding Agree.
- 3.2. Willing to wrestle with what might be a distinctively Christian contribution
- 3.3. People say 'It's too complicated (civic involvement) 20 meetings, acronyms, different programmes, funding streams...' neither do we (admit) but we must hang in._NB URC 10 year appointments
[We must] recognise within the list the time and cost need

[Many of these points are] about building relationships - 'social capital'

ACTIONS

- read the Gospel according to Luke - and reflect on how it can be performed
- [foster] attentiveness to locality
- [foster a] spirituality that supports risk, vulnerability, failure
- look for allies to work with
- adopt specific focuses

Interesting to note that the actions seem very orthodox

C. 2 What particular issues are practitioners facing from the secular agenda?

2.1. Regeneration and funding

2.1.1. CO-OPTION [into secular agenda] to eliminate/reduce Jesus from the mix, [which can result in] small evangelical churches often by-passed by secular agenda- there are churches that are marginalized.

2.1.2. INTIMIDATION FROM FUNDERS - 'good practice' leading to being value neutral. Service dimension [requirement] explicit. Tactics and accidents can be legitimate and effective in influencing local authority.

2.1.3. REGULATION 'MINDFIELDS' - destroying the ability for simplicity and kind-heartedness to be done. e.g. There is no longer the assumption that your children are safe in church. [church people seen as] incompetent- but there are good people in every place? We need to think hard about how we deliver a different approach.

2.2 More general issues

2.2.1. CONSUMERISM - economic pressures/ mindset individualism

2.2.2. POLITICAL LANGUAGE CORRECTED- no-go areas of conversation because of fear, embarrassment, falling foul of something and fear of media exploitation. Reducing ability to challenge/ call to account

2.2.3. IGNORANCE- shallow 'multi-faith think' [or conversely the] view that religion is dangerous, especially in the public domain. Faith groups seen as only nurturing their own.

ACTIONS

1. Develop a common voice on common issues and concerns.

Watch we don't get caught up in a 'them and us' mentality that just blames rather than modelling a systematic approach- a syndrome (of sin and virtue) that we are all caught up in. Agree.

Issue of trust- we have to work on this

2. Unpack current theology and develop confidence in Christianity [but]

3. Realise the strength/ asset/ knowledge we have.

C.3 What are the skills the practitioners need?

3.1. Ability to relate to those they 'serve'

3.1.1. [This will mean] unlearning didactic approaches [where there is a]_need to control outcomes, but learning to work with what comes up from below. Enabling of other people's learning is key

3.1.2. Unlearning attitudes that underlie prejudice about "them"

3.1.3. Enabling reflective practice- in others and including critique/ reflection on own power

3.1.4. Ability to take responsibility for holding a learning process (various structures) Ability to work with and respond to what comes from a group rather than being rigid and afraid of what might come up from a group.

3.1.5 Impresario/ ring master/ conductor skill [with] Daniel as a model of partnership working [and] offering a vision that many people can get involved in

3.1.6. Rescue the idea of secular- so as not to fall prey to oppositional thinking

3.2. Communication skills

3.2.1 ability to use appropriate language/ non-verbal communication including theological concepts and ideas

3.2.2 Able to facilitate learning from each other [and] able to gather stories and retell them. Being a bridge across which people can relate Ability to translate and broker communication between "outsiders" + people from neighbourhoods

3.2.3 Listening skills key- note it is a fundamental element of community development training

3.2.4 Community skills are needed too, to maximise the effect of communication skills

3.3 Self management

3.3.1. Character is key - if heart and passion is right, people can discern through "what people see and hear"

3.3.2. knowing what your limits are/what to do when it goes pear shaped/ resilience/ support system

3.3.3. [having] a sense of calling (resilience)

3.3.4. be able to distinguish between work that's value based and goal-driven

ACTIONS

1. 'UNLEARNING' process [and finding] approaches that are helpful in particular contexts
2. Finding appropriate models for assessment of facilitation and group work
3. Identifying differences in power structures e.g. lay/ordained

D. Future action

After discussion in the final plenary session, the following actions were agreed:

1. A group of 5-6 minimum be established

To work on urban training issues with the general aim of:

- working out strategy to strengthen transformative training by developing a network
- improving the practice of the programmes represented here
- challenging the established colleges and denominations to make better provision for urban mission practitioner training

and particularly:

- develop the meeting notes into a fuller Report to be circulated to the invitation list and the denominations and theological colleges
- meet towards end of January to do that work
- produce a complete set of course outlines
- consider appropriate training networks and other bodies to link in with – e.g. NIACE

2. UMDA to:

- write-up and circulate notes plus contact list to all attendees, before Christmas, with possible January meeting dates.
- complete the set of course outline proformas and circulate.

The people who signed the form circulated expressing interest in a follow-up conference, networking or a small working group are annotated on the Contacts sheet.

Erica Dunmow
UMDA Dec 06

It has proved very difficult to find common dates amongst the small pool of people who were interested in meeting to complete this work.

This intention now is to meet in autumn 07.

This Report is be circulated to all the original invitees in order to invite those that could not be present on the day to take part in the ongoing work.

August 07

Appendix 1 Invitation list

**** attended the event**

Providers of training

Stephen Adams, St. Michael's, Llandaff
 Chris Baker, William Temple Foundation, Manchester
 **Stephen Belling, Anthony Collins, /xx, St John's, Nehemiah Foundation, Birmingham
 **Linda Dunnett, International Christian College (ICC), Glasgow
 Christine Gore, Wilson Carlile College, Sheffield
 James Grenfell, Sheffield Manor Programme for Cuddesdon
 **Lesley Husselbee, Church Related Community Work (CRCW) Training, Luther King House, Manchester
 David Howell, Centre for Youth Ministries
 Christine Jones, Urban Theology Unit (UTU), Sheffield
 **Henry Kontor, Institute for Community & Development Studies, London
 **Dawn Lonsdale, Unlock, Sheffield
 Stuart Murray-Williams, Urban Expression/Crucible
 David McCloughlin, Newman Coll., Birmingham,
 **Mark Perrot, Catalyst Trust, (School of Urban Mission)
 ** Fred Rattley, Nehemiah Foundation, Birmingham Diocese, Church of England
 **Peter Robinson, Urban Ministry Training Project (UMPT), Newcastle
 **Anthony Reddie, Queen's College, Birmingham
 **Geoff Reid, Bradford Churches for Dialogue and Diversity (BCDD)
 Clinton Ryan, Church of God International Learning Centre, Birmingham
 **Stephen Skuce/Phil Meadows, Cliff College, Derbyshire
 Peter Stevenson, Spurgeon's College, London
 **Angus Ritchie, Centre for Contextual Ministry, St Katherine's Foundation, London
 Mary Wolfe, YMCA George Williams College, London
 **Ken Stuart, Bristol Baptist College
 Mark Greene, London Institute for Contemporary Christianity (LICC)
 Terry Biddington, Manchester Centre for Public Theology
 Manchester Programme for Cambridge Federation
 Peter Rae, Nazarene College, Manchester
 Westhill Coll., Birmingham
 Andrew Davies, Mattersey Hall, Doncaster
 Steve Brady, Moorlands Coll., Christchurch

'Customers'

Suzanne Adofo/**Steve Summers URC Church Related Community Workers
 **Stanley Jackson, Training, Learning and Serving (LST) Coordinator, URC
 John Coles, New Wine Network
 **Joanna Cox, Education Division, Church of England
 **Carolyn Croft, Continuing Ministerial Education (CME), Methodist Church,
 Charles Dodd, Industrial Mission Association
 Esther Elliott/Jenny Richardson, Church Army,
 Joel Edwards, Black Church Leaders Forum, EA
 Mike Georgio, Conference of Religious (Catholic/Anglican)
 Delroy Hall, Church of God of Prophecy
 Sue Jackson, Warden, Methodist Diaconal Order
 **Terry Jones, Baptist Union of GB

**Wendy Kilworth Mason, Formation in Ministry, Methodist Church
 Paul McGinn, Catholic Bishop's Conf of England and Wales
 **Janet Morley, Adult Learning, Methodist Church
 **Mike Shaw, Re:source, Bristol
 David Way, Ministry Division pp Continuing Ministerial Education (CME), Church of England
 Pioneer Ministries Team
 Nominee of Community of Holy Name
 Nominee of Sisters of the Church, Bristol
 Nominee of Order of Holy Paraclete
 Nominee of Society of St Francis
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2.3 Interested parties

Joe Aldred, Churches Together in England
 Andrew Davey, Community & Public Affairs, Anglican
 **Erica Dunmow, Urban Mission Development Advisor
 **Carole Burgess, National Estate Churches Network
 Nils Chittenden, Churches Community Work Alliance
 **Jill Clark, Shaftesbury Society
 Dione Gravesend, African and Caribbean Evangelical Alliance
 **Joe Hasler, National Estate Churches Network
 Phil Jump, Northern Baptist Association
 Katei Kirby, African and Caribbean Evangelical Alliance
 **Jon Kuhrt, Shaftesbury Society
 **Martin Newell, Lay Religious Training, Catholic Church
 Nims Obunge, Peace Alliance
 Pat Took, London Baptist Association
 Derek Purnell/Paul Keeble, Urban Presence, Manchester
 ** Andrew Roberts, Fresh Expressions (Anglican/Methodist)
 Steve Croft, Fresh Expressions (Anglican/Methodist)
 ** Andy Turner, CUFEX, Church Urban Fund
 Tim Bissett, Church Urban Fund
 Laurie Green, Urban Strategy Consultation Group, Anglican
 Andy Bruce, Churches Commission for Racial Justice

Appendix 2 Contact details for presenters and courses

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END