

## RAY BAKKE URBAN MISSION TOUR

JUNE 1987.

## A DETAILED REPORT

by John Oliver  
& Greg Smith

In June 1987 Ray Bakke, Urban Mission Consultant of the Lausanne Commission for World Evangelisation and professor of urban ministry at the Northern Baptist Theological Seminary in Chicago visited the UK. He held a series of consultations with urban mission practitioners drawn from about a dozen different British cities. We, that is John Oliver, of Frontier Youth Trust and Greg Smith of the Evangelical Coalition for Urban Mission, formed part of a shadowing group of British people who travelled around the country with Ray.

This report has been compiled from our tour diaries and is our personal account and reflection on the tour and its implications for the work of Urban Mission in the UK. The Belfast section of the report was drafted by John, since Greg did not go there and the other sections by Greg. However we have talked together at some length about our impressions and in particular about the implications for the urban mission networks in the UK. Thus we are presenting an agreed text, although the style may be far from unified. The report is specifically directed to members of the consortium which sponsored the tour, and to the committee of ECUM, but may well be of wider interest. Between us we covered almost all the events in which Ray Bakke took part. In passing we also covered many miles of railway track, and cycling country, which given our respective hobbies was not an unpleasant experience. We are grateful to have participated in the tour and would like to thank those who made our involvement possible by their financial and moral support.

## BELFAST

Tuesday 9th -After the overnight sleeper train to Stranraer, 7 am boat to Larne, train to Belfast, taxi to Fort William Presbyterian Church.

Some 30 white men, many in dog collars, plus two white women, plus my introduction to Ulster church commitment to tasty pastries. Ray Bakke arrives straight off an overnight transatlantic flight and launches into the Nature of Urbanisation. The man is amazing. After 4 hours sleep and 4000 miles travel he delivers a wide ranging survey including missiology, Hebrew and Greek, urbanology, contextual clarification, understanding pluralism, city finances and structures and doesn't ignore the personal challenge of it all. I end up with three columns of notes, one with what he's saying, second with his references and third with my personal questions and application.

After lunch Ray goes to his hotel to sleep whilst I get a conducted tour of this incredibly divided city which is only 7 miles across. I take no photos but the images are deeply engraved. The Peace Line - a 20 foot metal wall with huge gates to be swung across the road in times of trouble. The rough patches in the surface of the roads where buses were burnt out. The well built new terraced housing, with new stables for the many horses. The beautiful suburbs, with Protestant politician photos on every lamp post. The open air art galleries that adorn the blank walls of the inner-city streets, graphically declaring ancient tribal loyalties. The evening session sees a slightly more mixed group as Ray gives his vision of God's people who are "scratching where people itch in the name of Jesus", of a church which celebrates, cares and takes risks. The 17 people go into the emptying streets animated and wanting to bring more to hear.

Tuesday 10th June - Shankhill Road Mission is buzzing with local life as nearly 50 people from a much wider mix move in for Bakke day two. Only two dog collars are left, though even the relaxed dress of the participants compares starkly with the well-worn denim of the life-long unemployed who throng the Mission snooker hall and cafe which they themselves had built. The vision of the Methodist Mission here has found expression in this Government funded Community Hall built in the ruins of the beautiful Victorian sanctuary. The minister describes to us how God sent his own dry rot to enable the hallowed holy hall to be torn down, and the people to rebuild their own place.

Ray Bakke leads us into a day of Model Analysis, and gives us ten questions to ask as we compare the models.

1. CONTEXT - recognising that the historical context is almost always different to the present.
2. THE HISTORY - including the original vision and how it

has changed.

3. PROGRAMME- what is it and who is involved?
4. ORGANISATION - including the structure and the programme.
5. THEOLOGY - what actually informs the work.
6. AUDIENCE - who is it for? Who actually comes?
7. FINANCES - Who pays for it? Locals or the denomination or who?
8. SKILLS - what skills are needed to do this work? How are people being trained for the work?
9. STRENGTHS AND LIMITATIONS - Recognising that one type of ministry may preclude another - what is not being done?
10. FUTURE - How could this ministry be changed to meet changing needs? Can the work be redeemed or revived?

In all these models Ray practices his kingdom model to "celebrate and bless the work that is different from my own". After lunch he introduces the group to the components of a "Biblical Theology for the City" and introduces his understanding of an "Urban Scripture for Urban People", of a Jesus whose mixed race blood is shed for a world of mixed race. He led us through the genealogy of Jesus as recorded in Matthew 1. He pointed out the four women mentioned as part of Jesus's blood heritage, Tamar, Rahab, Ruth and Bath-Sheba, and reminded us that "Matthew researched all the birth stories of the Old Testament, dug up some dirt and chose some scandalous stories as a gift to Mary to help her explain where her baby came from" (Ray Brown - Birth of the Messiah.)

The evening is a high spot as we join the fellowship night of Shankhill Road Mission. We walk past white tape and armoured Land Rovers expecting a bomb scare but joyously discover a community fun-run, marred only by the ominous beat of a protestant band practising for the July marches.

In the fellowship meeting Ray asks his colleague Hal Edwards to talk about Chicago while he seems to re-think his programme for the evening. The mixed congregation, mainly new christians from both sides of the sectarian divide, sing joyous praise - the only occasion on our Belfast visit. Ray leads the group through the story of Jonah in a way which leads to laughter, to repartee and to a new understanding of God's love for the city of Belfast. Afterwards I talk with one of the helpers in the community cafe, a catholic lass who became a christian a few months back, and to her "prod" boy friend who introduced her to Jesus.

Thursday 11th June - Our last Belfast base is McQuiston Memorial, a large church complex with halls, theatre and sanctuary all locked except for the Children's Hall where thirty or so gather. Ray reminded the group as we met in this quiet place of the storms that seemed to be gathering as the marching season comes again to Northern Ireland. Using the Mark 4 record of Jesus calming the storm he pointed out that :

- the disciples were NOT exempt from the storm.

- when the storm came the disciples forgot ALL that Jesus had told them, so much so they were paralysed with fear.
- the wind and waves obeyed Jesus because they knew that voice.
- Jesus stops the storm and the disciples say "who did that?".

Ray then continued into Mark 5 to the personal storm in the man called Legion and drew parallels with the many individuals who had storms on their inside today.

He encouraged the group to work hard at urban studies and make themselves aware of what the University and other groups had researched of Belfast. He reminded us of Tertullian, Letter to Diognates who said "the Christian is the conscience of the city, as the soul is to the body so is the christian to the city". He followed the history of the early church into the Carthage - Rome church battles between Novatian and Cyprian. E. Stanley-Jones analysed the dispute as producing a Truth Church and a Love Church. Bakke suggests that the churches stopped their evangelising and concentrated on keeping THEIR disciples. The major reason christianity lost North Africa was that when Islam came the lay people accepted its simple creed, the church welcomed Islam to get rid of its own clergy and its own fighting.

From this painful perception of church history Ray led the group to consider some of the practical steps the Presbyterian could make to support its inner-city ministries:

- Training, Urban pastors need more training, not less.
- Support, for the worker and for their family.
- Fellowship and team involvement
- Extra pay and time off.
- Multiple skills require multiple staff.

The group worked on ways of achieving these changes and included the following:

- more historical research to demonstrate that urban mission is no new thing, and many of the above needs are writ large in history.
- an understanding of organisational behaviour and developmental theory so as those working for change understand the context.
- encouraging all involved to look at different models of Presbyterian churches around the world, if necessary by mail!
- making all possible signals to the local people that they are welcome here. "You don't have to come through the clothing store to get to the cross".
- cancel some existing programmes!

Ray was then persuaded to share some of his own experience in seeing change in a Chicago pastorate. His experience included:

A Year of Discovery using Task groups, from 12-20 people in teams of 3, looking at:

- the history of the congregation including individuals, the original vision, the historical context of the church founding
- the community around the church now particularly using interviews.
- the membership of the church including an inventory of gifts, abilities etc.
- a Joshua and Caleb team to spy on/visit other churches to see other models of being christian in their community.

A Year of Design for Renewal where lay people have caught the vision and are committed to evaluating/ changing/informing again in small groups. This included the pastor asking other pastors what were the most important lessons of pastoring that they had learnt. It included asking the Police, schools, other social agencies what was their experience of the community, and particularly of family needs. What calls for their services were being made?

A frequent commitment to celebrate was crucial. The city needed more celebration. For example the task forces shared their findings in testimony in a banquet, the planting of a flower garden in front of the church was celebrated by a street party.

After lunch the group brainstormed on the unreached peoples of Belfast, who they were and how they might be met. The list included -

- 50,000?? Office cleaners
- The marginally unemployed and working poor. "Video is the new pub where these people go to get intoxicated"
- young flat dwellers
- the security forces, surprisingly the army has chaplains but the Ulster Defence Regiment has no chaplain.
- young nurses in hospitals, and the Health Service, generally.
- "the up and outs" including the old wealthy and the nouveau riche.
- the Chinese, nearly all involved in catering and therefore working on Sunday. They need a Monday ministry.
- single-parent families.

The group was surprised how many unreached peoples they recognised so quickly even in their comparatively small and highly christianised city.

We ended with practical prayer for these peoples and the lessons we had shared together. The context had almost always been that of working within and from a historic denomination, but the lessons were of much wider importance.

On the following day, I left on the ferry for Scotland enjoying the beauty of the scenery whilst listening to the radio analysis of the election results. There seemed to be nothing about Northern Ireland, and little for the inner cities.

## SCOTLAND: ^

A two day residential conference at Carberry Towers over the weekend of 12-14 June enabled some 25 people from Glasgow, Edinburgh and Dundee to meet with Ray. It was a wide ranging group with representatives of Church of Scotland, Episcopalians, Baptists and House Church and a handful of new Christians from unchurched backgrounds. Being in Scotland the day after the general election was an interesting experience for a Sassenach; I suspect only my Labour Party stickers prevented me from being thrown back over Hadrian's wall! The two nations agenda is powerful in Scotland.

The programme for the conference majored on local case studies. Malcolm Cuthbertson presented slides illustrating his parish ministry in Easterhouse, Glasgow. An incarnational, holistic theology undegirds the ministry, with community work, sports, arts, MSC schemes and an attempt to grow by decentralising into house or neighbourhood based cells/congregations. Rites of passage used as contact point, e.g. a funeral led to conversations and prayers in a pub. Noted need for translation of church language and culture for locals, and networking other local churches.

The second case study concentrated on the renewal of St. Pauls and St. Georges an episcopal parish in East End of Edinburgh. Roger Simpson took over a couple of years ago and a tiny High Anglican traditional church has become a thriving 200 strong congregation. The neighbourhood is gentrifying rapidly although there are still pockets of deprivation, bed and breakfast hotels and a drugs and AIDS problem. The core of the congregation are YUPI's and students, many of them English exiles / colonists looking for the type of evangelical Anglican church with which they are familiar.

On the Sunday groups visited St. Pauls & St Georges, Granton Baptist Church on the Pilton estate, and St. Teresas RC church in Craigmillar. We had a chance to talk with church members and leaders there and in the afternoon reported back on what we had seen. Participation by a large number of people and a lively cultural worship style, (rock bands, children's paintings etc.) were a common feature noted. Yet there was also a gap between what happened and who was present in worship and the people and issues in the streets around.

Ray's input covered familiar ground for readers of his book, with emphasis on a whole gospel for the whole city, responses to urbanisation and changing communities, vision from the Scriptures (Is.65), the need of the poor for beauty etc.

## LEEDS :

The programme in Leeds had been put together by an active network built around the Faith in Leeds group and Aslan Education unit spanning Catholic, evangelical and black church constituencies. There were two separate days focussing on employment, and on racial harassment. Each day was structured as a meeting for full time workers in the morning and a public meeting in the evening.

Tuesday: Unemployment: In the morning we visited the Patchwork project, in Stanningley, which defines itself as people working together building community and involving itself in struggles of unemployment. It is very much a bottom up approach starting where people are and using networking strategies. Methodist, Anglican and URC churches participate. Projects have centred round a DHSS opportunities for volunteering scheme which has enabled a community newspaper, some youth work and a drop in centre which is soon to start. An Urban Aid grant has been used to develop a building for printing workshop and adult education. With Ray we identified the tensions between congregation and community, an underlying theology that avoided direct evangelism, and the absence of celebration in the project. Ray suggested some strategies for moving forward in the church by first recreating and affirming memories, and building people's identity and self esteem when they had been robbed of it by unemployment.

In the afternoon we visited CATS in Bramley, a million pound unemployment project which crashed later that very week. A very different philosophy of providing a major resource for the unemployed with workshops, cafeteria, theatre, training units etc., but with little involvement of local unemployed people. We heard a sorry tale of management conflicts and changeover of staff, and a low take up by the unemployed people in the community of everything except the Art Class.

The public meeting in the evening was quite well attended (100?). Steve Winyard of Leeds University and co-author of "The Growing Divide" by CPAG presented an analysis of the statistics and policies of unemployment as it affected the region. He saw government policy as being about 1) massaging statistics, 2) moving towards compulsory work for welfare schemes, 3) tax cuts for the rich and real wage cuts for the poor, 4) reduced public spending. We then were presented with five case studies from a plethora of MSC and similar schemes in churches in Yorkshire.

a) Huddersfield : Ecumenical project in church crypt using CP scheme: Dry Pub community centre, drop in, outdoor pursuits, arts drama etc.

b) Olive Branch Chapelton: Plans for a Caribbean restaurant emerging from a multiracial prayer group. Feasability study using

suburban management skills, hoping for capital grant from Council.

c) St. Lukes Holbeck: A CP scheme emerging from Mission England contacts and prayers. 26 place including for mentally handicapped. Gardening and decorating for OAPs etc.

d) Halifax URC churches: Church is agent for CP schemes with 270 people on 20 projects including renovation of buildings, day centres, toy library and Asian advice centre.

e) St. Martins Chapelton CP scheme with stereotype breaking high quality design and printing studios. Questions about philosophy: High quality of work is important in a low status neighbourhood. Is it a Christian project if only a few Christians involved? Does that matter?

Ray responded briefly with familiar stories and a look again at Isaiah 65.

#### Wednesday: RACIAL HARASSMENT IN LEEDS:

The Leeds group had decided to use Ray's visit as the occasion for the launching of a report on racial harassment. This was a well researched document listing over 300 cases of racial abuse, violence, or vandalism in a fifteen month period in South Leeds alone. The committee behind it was set up by the local CRC and the church was only involved in so far as the vicar of Leeds Parish church was chair of the group. The meetings were almost identical except the evening had a wider audience. Rev. Jim Richardson presented the report, John Roberts from the CRC gave an impassioned analysis of the historical roots of English racism (with a lot of blame on the church which made a lot of people feel guilty but not much more.). A Sikh from the housing department then presented the Council's policy for dealing with perpetrators. Ray responded with stories from Chicago, and Biblical material about the multiracial church and the mixed race Jesus. In the audience there were predictable reactions of denial, guilt and helplessness.

My own reaction was first of all a sense of deja vu as an East Londoner, who has been going to such meetings for ten years. Secondly there was an anger at the overwhelming whiteness of the meetings. They needed a radical black (Christian?) input to ask why the churches were only there as spectators, not as victims or participants in the anti racist struggle. Finally I felt that by focussing only on harassment the submerged part of the iceberg of racism was ignored.

During the free time that afternoon I took Ray over to Bradford and we drove around the inner city district of Manningham with its mosques and temples and visited the Holme URC with its exciting balance of evangelism and community work on an outer



estate.

## MANCHESTER AND LIVERPOOL

MEETING AT HESWALL CAMP: Friday-Saturday 19th-20th June. Two days residential consultation bringing together 30 people from Manchester and Liverpool.

Ray began by helping us to define agendas for urban ministry and it is worthwhile listing these:

- 1) Urban ministries in context of economically declining (e.g. Liverpool) and growing (e.g. Manchester) cities.
- 2) Gospel and culture - the gap between congregations and the local community.
- 3) The need for local church to set agendas; not social control from government, denomination, multinational missions.
- 4) How do we achieve the vision - resourcing, motivating, mobilising, converting the local church laity.
- 5) Pioneering and planting churches, and the renewal of lost causes.
- 6) Training agendas for the city, relating Colleges and other training agencies.
- 7) How to start cross cultural encounters.
- 8) Communication skills and power encounters in evangelism.
- 9) Doctrinal integrity and conviction in a pluralistic church and world.
- 10) Urban politics.
- 11) Personal and family survival in the city.
- 12) Powerless people and free will/ moral responsibility.
- 13) Poverty and debt / material and spiritual poverty
- 14) Incomers and locals: Grace always comes from outside; bootstrap theology doesn't work.
- 15) Youth ministry and schools

- 16) Racial justice
- 17) Inter faith relationships / evangelism
- 18) Network co-ordination
- 19) Theology of Church and Kingdom. How is God at work?  
Colossians / Philippians theology and the implications.
- 20) Spirituality, worship, celebration.

#### CASE STUDIES FROM

1) Derek Akker (Audit consultancy for Children's Society). Derek talked about his work with an unnamed struggling parish church. In two Sunday consultations he worked with the congregation to examine the needs of the area and clarify aims for the church's mission. These were defined as proclaiming the gospel, sharing fellowship and living out a full gospel in the community. The limited objectives and projects which emerged involved bereavement counselling and baptismal followup but there were some other spinoffs such as changes in worship and the removal of fixed pews.

We also looked at how the Children's Society came to undertake such consultancy, as part of preventative child care. The role of consultant involves shifting from being chair person to prophet. Ray commented about the wider issue of renewing dying congregations, the need for a three year process involving rediscovering history, networking the community, taking an inventory of members gifts, sending out Joshua and Caleb spy teams to get ideas from other ministries. One aim was to get people to recognise the four worlds of home, neighbourhood, work and leisure in which each church member plays a part, and to encourage and equip them to minister in each.

2) Paul Davidson (black evangelist / youth worker in Manchester) told the story of Sharon Full Gospel Church, founded 38 years ago in a garden, then a tent. Paul is full time youth worker funded by the church/ living by faith. There is an open youth club and separate discipleship and YPF groups. An emphasis on street work evangelism, open air preaching, even preaching on the buses. The youth clientele is changing all the time and although there have been responses from gangs of frontier kids, few have lasted more than 6 months. Therefore Paul is now concentrating on discipleship and intensive training for a group of committed Christian youngsters who are now active in evangelism. There was discussion about the advantages and disadvantages of such an up-front style of evangelism.

3) Dave Cave, Anfield Road Fellowship told the well known story

of Liverpool folks planting a church / base community / extended family. Stress on no outside funding, local enabling leadership, evangelism in the dole queue and accepting people into the fellowship warts and all. Vision of a donkey carrying Jesus into the city and as grit in the oyster irritating the wider church until perhaps a pearl is formed.

4) Neville Black, GUML. Neville gave his familiar diatribe about the institutional church demanding cultural circumcision, and imposing a monopoly of middle class culture. GUML is a training scheme for local leaders who must not be into self betterment, but committed as a group to train for advocacy and empowerment of the local people. The GUML package covers 70 UPA parishes. PCCs nominate representative groups of 5-12 trainees who do units on discipleship, belief, counselling, teamwork, community development etc. GUML raises fundamental questions for the CofE about ordination.

#### RAY'S BIBLICAL MATERIAL

Christianity alone as a religion is materialist enough to integrate souls and sewerage systems.

The city is a recurrent theme in the Bible. There is a theology of place assumed throughout. Shalom can only really come about in a city. Jerusalem old and new.

1) Sodom mentioned many times for injustice as well as gay relationships. The presence of believers is beneficial and would have prevented destruction.

2) Nineveh the pagan metropolis received God's mercy, even though Jonah as a Jewish patriot preached only half a gospel.

3) Babylon the corporate Judas yet Jeremiah 29 tells exiles to seek her Shalom. Daniel lived this out biculturally and politically.

In urban diaspora the Jewish synagogue emerged and the scripture was translated into street Greek. All part of God's preparation for Paul and the NT.

There are at least 25 kinds of urban ministry in the OT with priests involved in criminal justice, housing, education and social services. Moses a model for the urban pastor, his mum who beat the system to get him raised, his Jew is beautiful movement, 40 years apprenticeship in desert culture, the public aid congregation in the wilderness etc.

The role of women. Ruth and Esther both mixed marriages. Esther's "perhaps" theology, and the celebration of deliverance. The NT

genealogy of Jesus and its "bad news women", Tamar, Rahab, Ruth, and Bathsheba. A multiracial support group for Mary. The women who followed Jesus to the cross. Jesus and the Samaritan woman evangelising through messy relationships.

Jesus visited / taught / preached and healed all the people in all the cities.

Paul as an urban evangelist used a variety of methods.

Various Small Groups discussed different issues:

I was in the group on Politics: Jim Hart and Greg Smith talked about their involvement in local Labour Party wards, the need to get involved in order to understand and be credible, and the way Christians can support each other. We discussed ways of raising particular issues such as an old people's home with low standards of care with local councillors. We wondered why Christians only get involved in large numbers on personal morality issues e.g. gay rights / Sunday trading. Christian Aid has some opportunity to get international issues on the churches agenda, yet a lot of congregations are put off by anything smacking of politics. There is a need for wider political education of Christians, to show from the Bible that we can't avoid politics and that non-involvement is usually a conservative political stance.

WEST MIDLANDS:

A hectic programme put together by our ECUM network, so that it was quite difficult to keep up with the pace.

Tuesday morning began with sharing in a prayer meeting at St. James Aston followed by a walkabout the parish, including a brief visit to the United Evangelical Project.

We then jumped in cars to visit Chelmsley Wood, a peripheral estate where we met for two hours at St. Andrews Meth/Ang centre with a group of thirty church workers from Council Housing estates.

In the afternoon we went to the suburbs in Selly Park and met a dozen or so more powerful church people. We concentrated on how suburban Christians can be involved in the inner city, especially through their involvement in the market place and city centre jobs.

The evening saw us back in Lozells / Handsworth at the NT. Church of God where 120-150 people from local churches, majority black, ranging from Catholic to Pentecostal shared in worship and

celebration. We broke into small groups and shared stories of ministry in the area, and discussed how the mission of the church could be strengthened. What to do about Asians was a recurring question. Ray gave a message based on the Mt 9 and the ministry of Jesus, visiting, teaching, preaching and healing.

Wednesday: Meeting for trainers and college lecturers in Walsall seemed to go well and a particularly creative link has been forged between Crowther Hall (CMS) and the Trinity College Bristol /Roger Sainsbury axis. Ray's input was fairly high powered academically especially as local church members were present. He used now familiar Biblical and historical material, stressed the need for organic exegesis, the study of urbanology, the link with missiology. The need to learn from and use returned missionaries, to learn from Orthodox about how to live with Islam. A need for a revolutionary change in training to move from a product driven hamburger franchise approach towards analysis skills training. Ray introduced SCUPE and talked about how to do a case study on a ministry model by looking at history, vision, context, programme, organisation, funding, theology, skills, audience, strengths, weaknesses and hopes of a ministry.

In the afternoon we met with a group of about a dozen Christian Social Workers. Perhaps we had not briefed Ray well enough for he didn't seem to grasp the role of case workers employed by local authorities in the UK and had a much more generalised approach to social work. He therefore gave some powerful input on the ghetto as a funding agency for professionals, where the social workers make a career on the backs of the poor. He advocated a community development, empowering approach based on themes of incarnation, shalom, stewardship, reconciliation, community and celebration. Our motivation as Christian should not be need driven, problem orientated, just as God's creation was based on gift rather than need. The Gospel is good news not good advice. Personally although I agree with the analysis I feel the poor social workers were rather battered by all this and found it difficult to respond and discuss. However since then I have heard on the grape vine that it was well appreciated by members of the group.

The evening saw us back in St. James Aston with another large gathering with a similar congregation to the previous night. After worship Ray spoke focussing on the theme of Black-white partnership, the multiracial saviour and Church and his Chicago experience. We then broke into groups to discuss experiences of black / white / Asian relationships in the church and community.

## LONDON:

The session at LICC was billed as a national consultation with invited participants, and drew in a few high powered people who would not otherwise have met Ray. However, females and blacks and grass roots Christians were noticeable by their absence. A useful set of papers had been prepared on topics such as spirituality, networking, black white partnership, social background of UPAs, politics, training, base communities and international comparisons. Only a few of them were presented and discussed in groups, in the groups I attended on church planting and politics, rather inconclusively.

Ray used the gathering to present some observations about the British scene and strategic ideas. He had met many creative people, seen some good examples of urban ministries, observed a rising awareness of the city and the growth of exciting new coalitions. His major concerns were:

## 1) About cities:

- a) the appalling packaged poverty
- b) the unjust divisions in society : North /South, UPA/suburbs, motorway split communities
- c) Politicians impose solutions rather than listen to people.
- d) The class / race dimension. Ethnicisation and feminisation of poverty.
- e) rising expectations are unmet, likely to lead to revolt e.g. Chapeltown, Docklands.

## 2) The Church

- a) Religious bigotry in Belfast and against Asians
- b) Cultural Barriers to the gospel (circumcision Acts.15)
- c) parish system means every shrimp has its own puddle
- d) overworked busy pastors neglect strategy for the whole city.
- e) Clergy distrust laity and don't affirm their vocation in the workplace.
- f) ideological political divides and the anger of radicals prevents bridge building.
- g) training systems are weak and need to learn from missiology
- h) lack of support for Christian workers leads to spiritual and physical burn out. Many pastors have lost their faith.

Group topics were black/white partnership, spirituality, politics, leadership, evangelism and church planting.

From the reports back Ray picked out the following points which

have international counterparts.

- 1) Churches are growing when they are specialised welcoming places often for a particular sub culture, but ministers trained in a parish model find this uncomfortable. Growing churches are relationship or celebration centred, a few are based on a commitment to mission. International cities breed ethnic churches, but out of these complex partnerships can develop.
- 2) Politics is increasingly on the agenda of urban churches. Comparisons with Christians in the PLO, the Philippines, Nicaragua etc.
- 3) Base communities are emerging, often with mission in reverse where incomers learn from locals. Wounded healers, vulnerable women are often the best enablers.
- 4) Spirituality is broadening as we meet other denominations e.g. orthodox along our journey, and encounter the challenge of other faiths.

Finally Ray shared his vision for a major gathering on the Middle East, and for the SCUPE 1990 congress, passing on Two Thirds World speakers to a British National Congress at about the same time. Discussion centred on the practical difficulties and whether we were ready in UK to learn from overseas, when we didn't really have a national network yet.

Saturday pm. in Brixton:

The Black pastors conference in Brixton was useful and was almost the only session in the whole tour where black leaders dialogued with Ray. But it was still only a dozen or so, as the event clashed with weddings and other events. We heard positive stories from Vernon Nelson about the conversion of the church building, and about contacts with government ministers who had visited the area.

The evening event was a happy celebration but with only about 200 people (about half black half white). WIEA, NTA and NTCofG didn't deliver their busloads as had been hoped. Personally I suspect there are just too many of these events, and that we are networking with too few overstretched black leaders. Large crowds only go if a big name speaker is advertised and no-one in the evangelical bandwagons has heard of Ray Bakke.

Tuesday in Paddington.

The pastors consultation attracted about 30 people from CofE, Baptist, URC and other backgrounds. It was remarkable for the sharing of positive signs of God at Work. For example,

evangelists in tower blocks are no longer getting doors slammed in their faces. Churches are working together for example three fellowships sharing a building in Kilburn. Ray simply enabled people to share stories and gave encouragement.

The evening celebration underlined the message to over 200 (majority black), and brought in the local Pentecostals. Four churches presented their ministries (St Lukes Kilburn, Pastor Prince from Neasden, the Paddington Christian Councils Housing initiatives, and Westbourne Park Baptist's holistic evangelism). A special united choir presented several items. Ray preached from Jonah. Almost everything in Paddington was delivered by the local network which LECUM has initiated and which is capable of operating under its own steam now.

Wednesday: Trainers Day at LICC.

Our feeling was that this didn't work as we'd hoped. There seemed to be a lot of unconnected bits of training represented, 20 or more groups being there. In the morning we shared in groups about what was happening and what was needed. There seems to be not much available for urban studies, cross cultural ministry or grass roots people. We did talk about alternatives from Freirian grass roots education, to urban placements and relevant skills training for ordinands. We identified different constituencies for training including incomers, suburbanites and professional gatekeepers. I felt that with the exception of Ray not many people had the vision to integrate the classical scholarship method with the grass roots style of training.

Ray introduced five models of training from his experience, Christians in Action in his own public aid congregation (students were paid!), the Spanish Seminary in Chicago, the evening Bible school of the storefront churches, SCUPE for seminarians and the Lausanne urban consultations.

The idea of a SCUPE type consortium for colleges in London was floated but there was not much enthusiasm for a wider training forum, such as a revived UMTA. STOP PRESS: Since Ray's tour ended there have been initiatives in this regard with a network including UTU and the Aston scheme in Birmingham.

Thursday 2nd July:

Some 50 Networkers, field officers and middle management of denominations met at St Marks Kennington. We began with an introduction to what St. Marks was doing and some slides of the London context. Ray talked about what he had seen elsewhere in the UK, then asked people to introduce themselves and responded to some issues raised.



After lunch there was useful discussion in groups on worship, church planting in a multicultural scene, the use of the Bible in the City, and community development and community organising in the Docklands context. At the end Ray responded to questions they had raised from his experience. On the whole the day felt good and helped strengthen relationships and deepen understanding.

#### SOME OVERALL OBSERVATIONS

There are many encouraging signs in the urban mission scene in different parts of the country. Ray Bakke's visit helped to draw them together into a wider network. His way of affirming the good and challenging to greater things was no doubt a blessing to many. One or two of the sessions were disappointing but there were no major disasters. Having Kevin as a minder helped the whole thing to run smoothly, and protected Ray from some unnecessary hassles (but not Kevin, who bore up remarkably well and in good spirits and deserves our appreciation). We used Ray's available time to the limit, and once or twice we think he was worn out; but it is hard to get him to stop sometimes. Having Corean and Hal Edwards around probably eased the pressure somewhat. Hal certainly made a valuable contribution to the consultations. I get the feeling Ray would have preferred a longer residential consultation with case studies in each city, but I think Birmingham Leeds and London would have found it impossible to deliver, so the multiple event style was unavoidable.

The shadowing team only worked partially, and was hardly representative (The rep of the Black Pastors Conference was unable to take part at all in the end). For various reasons people dropped in and out of sessions, and there was no opportunity to get together to mull things over. I personally found my own role confusing as I was carrying multiple agendas. I was there to learn, there to represent ECUM and build networks, in London to organise and co-ordinate. At times I felt moved to inject observations, and stories from my own experience. However, on at least one occasion I did this rather inappropriately.

## IMPLICATIONS FOR ECUM

There are many diverse models of mission in our pluralistic urban world. ECUM will have to learn to live with them, even if as individuals we can't bear some of their styles. More than that we should in Ray's words "learn to bless and celebrate the work which is different from our own".

The FYT constituency didn't connect in a big way with the tour and the issues of frontier kids didn't surface much.

Training issues kept surfacing but with some frustrations. The existing training concentrates too heavily on preparation for the ordained ministry. Training for Cross Cultural mission is missing. The bits of the jigsaw are unconnected.

Grass Roots to Grass roots networking e.g. the Anfield Crew to visit Mayflower or vice versa seems an idea worth working on.

Power links: Ray kept on stressing the need for reconciliation with suburbs and conversion of the bankers. He hears ECUM as strident, angry and almost Marxist. We need a complementary style if it is right to work top down.

Ray told us to get on with things despite Maggie, but also saw a role for a major initiative headed up by a Brian Redhead (or Prince Charles figure).

Black / White partnership: We only partially delivered on our initial commitment to work in partnership and then only for local congregational celebration. My own view is that we are overburdening Io Smith, Philip Mohabir, and a few others, tokenising them and as a result they are in danger of burnout and of being divorced from their folks at the grass roots.

Regional Networks: There is now good potential for work in Scotland and Manchester with room for growth in the Midlands, NW London, and Yorkshire. There is a lot of expertise around, ECUM can help it to cross fertilise.

Ray Confirmed a vision for a national Congress in 1990 perhaps in tandem with SCUPE using Two Thirds world people passing through.

FURTHER COMMENT FOR FYT.

There were a few known FYT members at the sessions I attended, but not many. Each area will be better able than I am to assess FYT attendance, and for what, but I think that our constituency may generally be reluctant to turn out for the broader based issue of urban mission. Certainly in London, very few indeed made connections, even to the very local, eg Paddington-Kilburn or Brixton Hill. Very few youth workers seem to have any missiological understanding, maybe the frequent alienation from and with the local church hinders a broader understanding of urban mission for FYT members.

The issues of frontier youth, children or even families in the city were markedly absent from the agendas (agendas whether pre-planned or agreed on the spot.). There was some mention of youth ministry in one case study each in Belfast and in Glasgow, and several times Ray told colourful stories of his own youth work. There were also informal talks in several places as my own work in FYT became known. A number of the public meetings had numbers of young adults attending, in several cases from the FYT family. Generally frontier kids were conspicuously absent or very minor mentions in the discussions.

I echo Greg's note of the need to enable some of the young adult black men and women to be a part of the growing urban networks. Paul Grant and Raj Patel were rightly angry at the white maleness of the leadership consultations in London. This wasn't for want of invitations, and even promises of attendance. We may need to do more things together on other people's agendas, before they are prepared to work at, and deliver, this kind of tour.

We do need to "learn to bless and celebrate the YOUTH work that is different from our own" (my application of a Bakke theme). We have a right and proper commitment to Frontier Youth, but do let us commend other types of youth ministry.

Personally this was an immensely valuable time of visiting other urban areas and comparing and contrasting their experiences with what I know in London. All this was done in the context of groups committed to opening up their lives with the gracious questioning and unrivalled experience of Ray Bakke. I rarely had opportunity to explore my own agendas with Ray, even less my own area of East London. I had to concentrate on the people and places I was visiting.

I am writing a separate report on the training aspects and implications of the tour. I continue to digest Ray's inputs; my notes read like a long pattern of tutorial/seminar/lecture/sermon, but even my bad back didn't feel it that way. Perhaps that underlines the greatest lesson, Ray actually is refreshed and refreshing as he listens to, comments on, exegetes and biblically illustrates what God is doing in the cities of Britain.

GS's copy  
ME has  
original



# Northern baptist theological seminary

660 East Butterfield Road • Lombard, Illinois 60148-5698

RAYMOND J. BAKKE  
Professor of Ministry  
(312) 620-2121

## An Urban Journey 1987 by Ray Bakke

### Part I. The UK: Belfast, Edinburgh, Leeds, Liverpool, Birmingham, London June 8 - July 3, 1987

#### Introduction

Corean and I left Chicago Monday evening, June 8, accompanied by Hal Edwards, Director of Christian Laity of Chicago, long time support group member in the Chicago Network and my D. Min. student at Northern. This report will summarize in three parts: Activities, Observations and Reflections.

#### Activities

June 9 Tuesday--Arrived at Belfast via Manchester at 9:45 a.m. and was wisked to the first meeting at 10:30 with some 75 ministers and theology students at Fort William Presbyterian Church where I gave two lectures on assigned topics: "The Challenge of Urban and Inncity Life to the Church" and "Resources and Strategy for Urban Mission". Finished at 3:30 p.m. and checked into the hotel. Slept one hour then dinner with the Harold Grahams, our hosts.

7:30 p.m. - "The Role of Laity in Urban and Inncity Mission", for laity and clergy. Evening meetings were for everyone.

#### June 10 Wednesday

10:30 - "Signs of Hope in the City" at Shankill Road Mission then "Urban Youth Challenge to Mission and Evangelism". Finished at 3:30; toured the city and met with the Belfast Inncity Committee to discuss conditions, options and future strategies at dinner meeting.

7:30 p.m. - "Toward the Year 2000 - The Challenges of Urban Life to the Church". Finished by 10:00 p.m.

#### June 11 Thursday

10:30 a.m. - "Mission and Social Action"; lunch then "Evangelism in the Inncity - The Real Barriers". Finished at 3:30; drove outside into the countryside for a tour.

7:30 p.m. - "Reaching Youth and Integrating Them into the Church." This was election day in the UK. From 10:00 p.m. to midnight Corean and I walked the streets in the Falls (Catholic area) watching crowds

of youths and armored trucks rumble by us. Soldiers and jeering teens were everywhere with taunting kids; a helicopter hovered above us all the while. Shades of Chicago '68.

June 12 Friday

9:00 a.m. - Had the morning free so Hal, Corean and I took a train to a Williamsburgh-like exhibit of old Irish cottages outside Belfast.

3:45 p.m. - Flight to Edinburgh. Kevin Davies flew with us. A recent Oxford grad, he's our tour organizer and will travel with us all the way from now on.

5:30 p.m. - Edinburgh; pick up our little black Ford Fiesta with the roofrack - the home for Hal, Corean, Kevin and me for the rest of the UK. George Watson met us and escorted us to Carberry Towers Retreat Center for the consultation.

9:00 p.m. - First meeting to get acquainted followed by worship at 10 p.m. in the beautiful chapel.

June 13 Saturday

9:30 a.m. - Case Studies: "Ministry in Easterhouse," a superb Presbyterian ministry on the largest housing estate (public housing project) in Europe on the East side of Glasgow. Slides and discussion with responses by me; then "A Growing City Center Church" (St. Paul's and St. George's Anglican Church in Edinburgh), with another superb presentation and response. My afternoon session dealt with "Table Talk Questions and Answers."

9:00 p.m. - Corean played a short piano concert of Russian music. (She's practicing everywhere she can find a piano.)

10:00 p.m. - Hal, Corean and I took off for the city to show Hal some sights in this beautiful place, then we ate pizza with new Lausanne colleagues, Vern and Mary McLellan who dropped in on these sessions enroute to other meetings. Carberry Castle closes the huge doors at midnight - we had quite a time waking the watchman at 1:00 a.m. We really stormed that castle!

June 14 Sunday - The Consultation divided into three church visiting groups - one to St. Paul's and St. George's; one to Granton Baptist which is doing impressive creative ministries; and my group which went to St. Teresa's, a Roman Catholic Franciscan parish church which was equally impressive for many reasons. We returned for lunch and the afternoon reflection session and the closing time chaired by Jock Stein, Carberry Director who formerly pastored in Dundee.

6:30 p.m. - I preached the evening service in St. Paul's and St. George's then ate with Pastor Roger Simpson and others.

Insert: At this point I'd been interviewed by local BBC radio, newspapers and magazines in Belfast and Edinburgh, but because the re-elected Thatcher government announced new innercity initiatives, I was fairly badgered by journalists from here on out. My new book, The Urban Christian (MARC Europe), just appeared and quickly sold 2000 copies, I

was told by publisher Tony Collins, and was given numerous notices and two major reviews. That all served to spark interest beyond the immediate consultations themselves.

June 15 Monday - Drove to Leeds via Durham. Met host Stephen Friend for supper. Hal, Corean and I were housed at a small Catholic Sister's Retreat Center. The three Sisters were fantastic and came to our meetings. We toured Leeds that evening with Stephen.

June 16 Tuesday - We met at Patchwork Project around case studies on "The Church's Response to Unemployment." Discussion "Ways Forward", the topic given me.

2-5:00 p.m. - Visits to ministries then to St. George's Anglican Church.

7:30 p.m. - Six case studies of renewal ministries - I responded.

June 17 Wednesday - Met at St. Mary's Roman Catholic Church, Beeston, on the topic "The Church's Response to Racism". My role was to reflect biblically and share models of analysis and response to very stimulating presentations. The local Leeds committee, Chaired by Evangelical Anglican Pastor, David Hawkins, included Catholics, Baptists and others - a very exciting group that had published recent books on racial harassment in Leeds.

2:00 p.m. - Greg Smith of London took me on a tour of Bradford, a nearby city famous for its industrial past but which is rapidly becoming an Asian, Muslim and Hindu center for North England.

7:30 p.m. - This evening session, like the previous night, added lay people to the day group of leaders for a popular response to the topics.

Note: Up until now it's been rain and cold continually on this trip, except for our two major travel days - to Edinburgh and to Leeds. We needed our sweaters and coats. Even the natives are grumbling!

June 18 Thursday

10:00 a.m. - Departed to Liverpool, a remarkably nice day and a scenic route.

3:00 p.m. - Met committee host Dave Cave at Anfield Road.

4:30 p.m. - Met with Bishop David Sheppard, long-time urban mission advocate, author and writer of the preface in my book. Had a wonderful visit until 6:00.

Hal and Kevin stayed with Dave Cave, Corean and I checked into our home on the "Wirral" near Chester and the Welsh border.

June 19 Friday

10:00 a.m. - About 40 leaders, half from Manchester and half from Liverpool, met for a first ever shared consultation. We had two days full of case presentations, discussions, Bible studies, prayer and all

sorts of small group issues sessions. I did radio, TV and magazine interviews here both days for local and national broadcasts.

8:00 p.m. - With our hostess as a guide I drove Corean into beautiful Wales, including to Langollen where I'd sung with the Moody Chorale in 1958. A great night of relaxation.

June 20 Saturday - The format continued. (Hal had a chicken bone stick in his throat and went to the hospital.) The sessions ended with enthusiasm.

7:00 p.m. - Taped a BBC national radio broadcast for the Sunday program which we heard at 8:15 a.m. that morning from London.

June 21 Sunday - We drove to get Hal then went to the inspiring Anglican service in the Liverpool Cathedral at 10:30; then went to the Roman Catholic Cathedral of Christ the King for a second morning service. We had lots of interesting comparisons and contrasts to reflect upon. (Poor Kevin thinks we Americans are very curious and a bit strange.)

We had a wonderful lunch at our place on the Wirral and then left for Birmingham via Iron Bridge at Medley, where we arrived about 5:00 p.m. and checked into a little Bed and Breakfast Pub. (Sadly, there's no American equivalent to these little historic places that I know of.)

John Fletcher, John Wesley's colleague and designated successor, lived and worked in this area in the late 1700's. I bought and read a little book about that here, but my Northern colleague, Don Dayton, had given me a tour guide and lecture here two years ago, so I knew a bit about this special place. This was the overnight break enroute to Birmingham.

June 22 Monday

11:00 a.m. - Arrived at the home of Methodist Pastor, Geoffrey Thorp, our host with Mary, his wife. (Hal and Kevin went to other homes later.)

We planned a city tour. I asked Geof to call Bishop Lesslie Newbigin at Selly Oak Colleges, whose career as Bishop of Madras, India and writer on mission themes I'd long admired, to see if we could meet. Very impertinent of me but he invited us for tea and conversation at his house. We continued our tour, then saw slides of Wesley's England, Bristol and Epworth especially, at Geof's house that night.

June 23 Tuesday - The Handsworth-Aston Consultation

9:00 a.m. - Prayers at St. James Church in Aston.

10:00 a.m. - A community walking tour in a troubled, changing community.

11:30 a.m. - Meeting with church and community leaders until 1:30.

2:30-4:30 p.m. - "White Christians and the Innercity" was the announced topic in this black-white area in a housing estate outside of town.

7:30 p.m. - Large community meeting in a black church, a celebration with small groups. I led a clergy small group; preached and fielded questions until 10:00 p.m.

June 24 Wednesday

7:30 a.m. - To radio studios.

10:00 a.m. - Met with Roger Sainsbury and 30 theological seminary leaders about 20 miles north of Birmingham to talk about theological education for urban ministry. Trinity College Bristol, Nottingham, Regents Park Oxford and others were represented.

3:00 p.m. - Met with Christian social workers back in Birmingham. Presented a theology and model of urban community development. I tested some ideas pretty new to this group of quite tired and discouraged folk.

(I slept during dinner rather than eat.)

7:30 p.m. - Another evening celebration of Black and White Christians in Handsworth-Aston. A very moving service led by blacks (as the previous night). I preached, then took Corean out at 10:00 and found a place to eat quietly.

Note:

In September, 1985, fires and riots stunned this section of Birmingham. I drove through it then enroute to Liverpool. But since then the Lord's people have done amazing things to demonstrate the power of the gospel and the work of the Holy Spirit is obvious in the reconciliation strategies of my host committee which formed after the riots of '85.

June 25

Thursday - Drove to London via Oxford where we had a very special lunch in the faculty dining room at University College where our young (24 years old) coordinator has finished his M.Sc. in chemistry and served as assistant chaplain. Kevin's room exudes history too. Former Prime Minister Harold Wilson lived in that room once. (Oxford was founded about 1134 and this was the original college.) I also had coffee here with Chris Sugden of the Oxford Mission Centre and Mac Bradshaw of World Vision, Philippines. The hard rain all day made the scenery less enjoyable as we drove today.

Evening - The London committee, chaired by Martyn Eden of the London Institute for Contemporary Christianity, decided we should have this night in a hotel near the Oxford Circus. Wonderful - Corean and I walked for a couple of hours then ate at an Italian sidewalk cafe at 9:00 p.m. for the rains had stopped.

June 26 Friday - At the London Institute

10:00 a.m. - Interviews with journalists and the taping of a Trans World Radio broadcast until noon. Lunch with gathering leaders.

2:00 p.m. - Leaders Consultation. A 24 hour gathering of 40 persons, chaired by Peter Hall, Bishop of Woolwich, with papers, worship, discussions and my inputs on themes related to "A Christian Vision for Britain's Cities."



This finished about 9:30 p.m. when Corean and I settled into the home of Rev. David and Rosemary Prior, St. Michael's Church in Chester Square. (We parked the car here. London travel is via tube-subway.)

June 27 Saturday

9:00 a.m. - The leader's consultation continued with reports, papers, my lecture, lunch and worship until 2:00 p.m. Then took the subway to Bruxton, former riot area.

3:00 p.m. - Black ministers meeting at the N.T. Church of God, Dennes.

7:30-10:00 p.m. - Evening celebration with blacks and whites together; two choirs. Some 15 clergy were led by Rev. Io Smith, a charming black woman pastor who stayed with us in Chicago, April '86, as part of the five member SCUPE Congress delegation that stayed at our house. I spoke on the Gospel in the City. Great fun. Caught the tubes to Victoria and walked home to the Prior's--stopped finally to read the newspaper at 10:30 p.m.--really my first quiet space of the entire day.

June 28

Sunday - This was a day off so Hal, Corean and I agreed we'd go to church in Canterbury some 85 miles southeast, where Augustine planted the church in 597. It was a gorgeous day. We heard another sensational choir while I communed with Anselm who was Bishop here about 1100 and stood where Thomas Becket was slain in 1170. Hal met a family of old friends there. We had lunch together then went back for a more guided tour of this place. Some French Huegenots who could escape after the Massacre of St. Bartholomew's Day 1572 came to Canterbury and established a little French Reformed church in a basement chapel which I slipped into during a service.

Corean and I said goodbye to Hal Edwards and drove back to London. Traffic was bad and repairs meant this was a 3 1/2 hour trip. Home by 9:30 p.m.

June 29

Monday - A day for catching up (laundry) and the writing of reports. Hal, Corean and I agreed that as our thanks to Kevin Davies for all his wonderful care of us in the UK Corean and I would take him and his sister to dinner and a play tonight.

June 30 Tuesday

A.M. - Interviews scheduled.

12:30-4:00 p.m. - Lunch and meeting with pastors in northwest inner London.

5-7:00 p.m. - Meal in a Catholic Community house.

7:30 p.m. - "Celebration of God at Work in Paddington". Several local ministry case studies presented.

July 1 Wednesday

10-4:00 p.m. - Consultation with trainers for Urban Mission at the

London Institute with representatives from Bible Colleges and theological schools - organized by Collin Marchant, John Oliver and Nick Mercer.

7:30 p.m. - Evening celebration in Newham at the East End of London.

July 2      Thursday

10-4:00 p.m. - Urban Networkers (about 60) from parachurch agencies, denominational agencies; mission boards, bishops.

6:00 p.m. - My debriefing at the London Institute with the Central Steering Committee and the sponsors of my trips here.

Note: This trip required much coordination and resources collected by contributing national groups, local offerings at the celebrations and fees at specific consultations. World Vision UK, for example, picked up Kevin's expenses. Phil South of World Vision showed up at most of our UK consultations and participated with us.

July 3      Friday

10:25 a.m. - Departure for Lisbon enroute to West African consultations which will constitute Part II of this urban journey. Lisbon is for relaxing, reading and planning for the next stages.

#### Observations

1. It is obvious that a great amount of planning and coordinating went into these six consultations. Work began three years ago when I taught the Oxford Centre course with Chris Sugden with key UK participants. Videos and lecture notes from that week have circulated since and are in print or use in theological colleges like Nottingham. In September, 1985, we entered a second phase with mini consultations in Glasgow, Dundee, Edinburgh, London and Liverpool.
2. This is the first year we've operated without the MARC International Unit as the facilitator. My Secretary, Rene' Gorbald, worked by phone and mail with the central planning committee which worked through six local committees. Kevin Davies was dispatched to visit each city and nail down details logistically. It came off really without a hitch. My admiration and thanks to all!
3. Note to US Lausanne colleagues. Our UK friends are very under resourced with cutbacks in staff and funds in a depressed economy. I sense their stress. They repeatedly affirmed this ministry but they are overreaching to cover their normal responsibilities without our adding to them. The same folk are targets of many outsiders. The key strategy in our case, I feel, is that we serve as the external catalyst to help them get together around their own felt needs. They really listened to my suggestions but they planned topics and events they thought could further local ministry goals. I support that as the essence of our world wide Lausanne strategy.
4. Belfast
  - a) Terribly divided and polarized but some models of reconciliation exist.

- b) Presbyterians controlled the ethos of our visit. I felt a bit locked in to a very tight schedule. Harold Graham had hoped we'd have a week there. When it turned out to be less it compressed everything.
- c) The profiles of unreached peoples sound like every city: singles, working poor, unemployed, street peoples, domestics, transport workers, military, single again (25% divorce rate in Northern Ireland).
- d) The church in a holy war lacks credibility, generally, but I'm encouraged by quiet reconciliation in the Peace House and retreat centers, etc.
- e) As in every city I saw key ministries like Shankill Road Mission and the 174 Trust (a combination Baptist Presbyterian Inner City-Suburban combination), doing creative evangelism with very competent, compassionate, risk-taking leadership.

5. Edinburgh

- a) Jock Stein and George Watson did a good job of bringing folks together for the rather brief but intensive retreat there.
- b) Leadership discussions involved themes such as:

- Developing the vision - the holy discontent with things as they are
- Realistic visions of and for the city
- Theological challenges
- Laity as ministers in their worlds
- Community entry and networking in very complex structures and dynamics
- Personal support systems, growth skills, risks, etc.
- Team ministries - 24 hour clocks
- Maintaining the functions of church ministry while changing the forms of evangelism and worship et al, in the rapidly changing, often conflictual environments. (How to be cross-cultural at home.)
- Leaders roles: conflicting expectations
- Training
- Scenarios or futures

6. Leeds

- a) A lot of research work had been done. Rev. David Hawkin's committee was a brilliant coalition of Roman Catholic, mainline and evangelicals

- my "dream team".

- b) Chapeltown, where Stephen Friend lives, erupted in racial disturbances this month. Sikh and Hindu Temples and Mosques occupy "redundant" or abandoned churches. The middle classes and most evangelical witness fled. The housing and unemployment statistics are grim. The solutions are complex and can't be imposed only from distant politicians or distant Christians.
- c) I found myself reflecting biblically starting with how Moses "pastored" that mostly unemployed migrant group for 40 years in that terrible Arabah neighborhood to people on manna (like foodstamps).
- d) We talked not only about unemployment but empowerment, of base models and radical discipleship and good news. We discussed black church worship and celebration (Jewish also) in oppressive situations.
- e) Then we got into leveraging of capital and developing of resources. My point is that we need all these tools for inner city ministry and I always point out the gospel of Christ as the best news because it liberates an essential bondage that impacts especially on the poor.
- f) Part of my critique at several meetings was that the leaders were so angry, frustrated and beat down by their victim status that in their collective woundedness they often forgot to praise God and celebrate, even in the midst of oppression. (Like Paul in jail--but it's easier said than done.)
- g) I've never heard a more powerful lecture on racism than one at Leeds called "The Culture of Class and the Roots of British Racism".
- h) I received, and read with appreciation, the new book, The Growing Divide: A Social Audit 1979-1987, edited by Alan and Carol Walker which shows the widening gaps in British society between the mostly rich south and poorer north.
- i) Most of my press interviews were pushing me pretty hard on these issues. As always, I could wish I were smarter or had studied harder.
- j) It's clear that the urban suburban gap is growing also. You can usually tell a suburban value system. They view everything in terms of problems--the race problem, this problem or that problem et al. Urban people view things in terms of needs.

## 7. Liverpool

Some of the questions we wrestled with in the consultation here included:

- a) How much is urban mission or evangelism conditioned by city growth and decline? (Liverpool is declining; Manchester is rebounding again).
- b) How do we relate the culture of the congregation to the different cultures of the community?
- c) Can the church set its own agenda or must it be "used" by the government? (This is a specialized discussion in state church countries, but we in the USA watch left or right wing captivity of

our churches know these dynamics.)

- d) How do we pioneer new churches or ministries or renew or restart them?
- e) What can the specialized ministries do, i.e. the theological colleges, WVI, the Frontier Youth Trusts, ECUM, etc.?
- f) How do we initiate cross-cultural relationships?
- g) What do we think about signs, wonders and power-encounter evangelism?
- h) How do we balance doctrinal integrity and religious pluralism in relationships and how do we prepare a church for this?
- i) How do Christians relate to politics: local and national?
- j) How do we develop healthy families in inner cities amid violence, bad schools, prejudice, etc.? (Or suburbs where the dynamics can be equally destructive?)
- k) What is youth ministry today?
- l) How do we work with people up to 35 who have never had a job, and who internalize the feelings of worthlessness, frustration, etc.?
- m) How do we support ministers? Do we use outside funds? How without strings or paternalism or dependency?
- n) How long should leaders stay? Is imported or local leadership best? How do they relate?
- o) How do we deal with racism and multi-faith issues?

Note: Innercity ministry and missiology must intersect. The Metroplex is frontier mission today, but few urban ministry workers read that literature, and equally rare is the missiologist grappling cross-culturally with the urban matrix.

- p) How do church and Kingdom relate?
- q) What books should we be reading?
- r) What can we learn about spiritual direction and prayer resources for a genuine urban spirituality?
- s) What about media?
- t) Etc., etc.

Note: As you can see, we don't just talk sports, food or gossip at these consultations. My style is to get the groups sharing around these issues, choose priorities, and then try to go in depth on the various dimensions of the challenges. This is the essential stuff of urban mission. People don't expect final answers--they hope for insights and shared concerns. Urban pastoral or mission education must address such issues.

- c) There is no question in my mind that great talent exists here in the churches and ministries. One group of pastors in Paddington agreed that since 1980 the UK is coming back spiritually and ministry opportunities are increasing. I found a vast array of evangelism strategies here. My host, Rev. David Prior, was having a party on the green near St. Michael's Church--Corean and I went. We saw several hundred folks milling about including a diplomat and wife from Australia. We talked and when she found out I was a minister her first question was, "Can you tell me what people mean by being born again?" Her daughter at University in Canberra had mentioned the term and they wondered what it meant. I had 30 minutes to tell them what it meant. I know the Priors will follow-up these and other contacts.

### Reflections

1. I find it hard to say personally what the UK holds for me or Lausanne in the future. It's not clear how the UK will integrate into the Europe Lausanne meeting in 1988. I know Martyn Eden and Michael Eastman are working on it.
2. Speaking of Michael, I personally wish he could give himself fully to pulling networks together in UK cities, somehow. He has great credibility and skills plus he served with the Faith in the City team with the Anglicans. We discussed this with him and David Cohen of Scripture Union. It could happen. In any case, the committee recognized there is great follow on potential to be facilitated by someone.
3. Our committee dinner and brief evaluation session went well. It involved a dinner and check-in with the committee at the London Institute. We all rejoiced that this complex tour of over 40 meetings plus numerous smaller interviews in 6 cities went off without a hitch. The very last session in Kennington attended by some 50 very keen leaders generated great enthusiasm and agenda options.
4. One of the ideas I want to work on this year is "An Urban Bible". It's clear that people need commentaries on the texts from an urban perspective with an index of topics urban people deal with. Phil Yancey sent me a copy of the Young People's edition of the Bible with notes etc. for youth et al, published by Zondervan. One idea I had was to get urban people in various large cities to participate in it. Perhaps we could convince Zondervan to do it. I'll work on the idea.
5. I've generated notes and ideas for the future on this trip, as always. I'm never sure how to implement scenarios and options possible into our resources available categories.
6. I need to talk to Rolf Scheffbuch in Germany about ways to integrate the movements here into the Stuttgart Europe 88 Conference scheduled for next fall.

We now go to Africa via Portugal. We have high hopes for a time of reading and play in the sun before moving on to Africa. We've remained in very good health and feel borne up by the prayers of many. I assume our family and colleagues are well.

God's peace and joy to you all!

Ray Bakke