

In the Middle of Our Street
Community Development and the Catholic Church in England and Wales

A Report from the Catholic Agency for Social Concern
In association with the Committee for Community Relations, The Catholic Bishops'
Conference of England and Wales.

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Designed by Helen Pooley

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Researched by Jenny Rossiter

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A MESSAGE FROM THE CARDINAL

Small, local communities are the lifeblood of the Church and of society. In such communities people meet face to face. Dialogue takes place. Participants feel secure enough to reveal their needs and share their aspirations; and sometimes they become strong enough to act together for the common good.

I welcome this Report and the stories of Catholics who are involved in different forms of community development in a variety of local areas. The fostering of such communities is central to our mission and ministry. I hope the Report will mark a new beginning and inspire a new interest in community building among individuals, networks and organisations at all levels of the Church.

Cardinal Cormac Murphy O'Connor
Archbishop of Westminster

ACKNOWLEDGEMENTS

I would like to thank all the people who have willingly given their time to be interviewed and in so doing have contributed to the contents of this report. Every interview and conversation has in some way had an impact on this final version.

I am particularly grateful to regional contacts and friends who put me in contact with the community development “movers and shakers” in their areas. There was Sr Mary McAleese in Liverpool, Phil Watson in the North East, Jim Barnaville in South Wales, Fr Ron Darwen in Preston, and Anne Forbes in Leeds. They all provided me with valuable information, introductions and much needed wheels in areas where public transport was less than reliable.

I would also like to thank Sarah Lindsell and Richard Zipfel for their constructive comments and guidance throughout the process of this report.

As a freelance researcher I take on many pieces of work to do with urban issues both in the UK and overseas. But few assignments have been so enjoyable and informative. Enjoyable because I have met some truly inspirational people and informative because I have learnt so much about the country and Church within which I function.

Jenny Rossiter

FOREWORD

In Leeds in 2001 Cardinal Murphy O'Connor said, "*Most Catholics in the future will need to belong to some form of small community.*" At about the same time I attended a seminar on *Community in Twenty-First Century Britain*, which addressed the suggestion that "community" was an increasingly "virtual" concept. It was proposed that we construct our own "virtualcommunities" at work and socially through our email address book and text messages to a circle of close friends. We can choose who to go out with by calling them on the mobile and gathering an ad hoc group together at short notice. In other words the new communication technologies could be shifting relationships into an era of personal free choice and the construction of virtual communities.

While acknowledging the presence of instant technology perhaps we should not too readily assume displacement by virtual self-selecting groups. Real communities are still physical, located and rooted in geographical space. Brick and concrete, wood and glass still shape our dwellings; it is not just a question of spending time with people we choose to like. Of course, as it was put to me in our neighbourhood of inner city Leeds, "*It's ok if you own your house, you're rich enough to move out and get away - you can choose your neighbours. I rent - I have to live with them.*" But even then you do not have the right to vet your neighbours before they move in or buy the house next door. Just as we do not choose the families we are born into, perhaps we should start to regard our neighbours as "given," or "gifts" - those with whom we are called to build up a basic community of brothers and sisters.

It is, perhaps, surprising to learn in this encouraging report how many interesting and innovative community development initiatives are taking place in many corners of the Catholic Church in England and Wales. While not attempting to document all Catholic community development work, there is a solid diverse quality base to work from, ranging from parish support of Credit Unions, Bishops actively supporting The Citizen Organising Foundation, religious communities rooting themselves in Teesside and Southwark, particular advanced local projects in Bristol, Preston, and Leeds, some ecumenical, some working together with other faiths, parish priests leading community development initiatives - all documented in detail.

The authors ask that the report be seen as the beginning of a process to support community work being done by the Church in deprived urban areas. It recommends the need for supportive recognition of community development work in the Church, promoting a community development approach to mission and ministry, "*the Church has a role in helping society to come to a strong and realistic appreciation of 'community.'*" But it goes a helpful step further, some projects are "*developing a new form of community work and a new form of Church.*"

In his seminal work, *The Psalms are Christian Prayer* (1961) Fr Thomas Worden insists that in the Old Testament Yahweh liberates his chosen people by calling them to "*become my people.*" He stressed that the "*Israel*" led out of Egypt is a group - "*a corporate person*" saved collectively by Yahweh, so "*every individual does in some*

*measure affect the destiny of the corporate person, Israel." In other words, our primary vocation is to be a part of community. We become who we are in the practical context of community. In his *Church, Charisma and Powers* Fr Leonardo Boff wrote: "the People of God is not a formal concept ...it seeks to be a real and not metaphorical description of the church; but for it to be real there has to be the real historical existence of a people which through its organising itself in its Christian faith emerges as the People of God."*

John Battle MP

I. INTRODUCTION

The early years of the new Millennium find those of us involved in Catholic social action wanting to examine the key role which the Church plays in communities today and in the problems which communities face. Many of us are interested in the ways in which the Church engages with local communities and works with them to find solutions to challenges that they identify and face. We know that there are interesting and innovative community development initiatives taking place in many corners of the Catholic Church in England and Wales. However, at a national level, we are not fully aware of the range or extent of projects, approaches or individuals involved in community development.

Alongside this, we also find ourselves in a time where the Government is stressing the importance of faith based organizations and acknowledging that faith groups can be the most significant community group in many areas. Further still, changes to local authority guidelines, neighbourhood renewal and urban regeneration programmes are creating new and exciting opportunities for the Church at all levels to get more involved in community development activities.

It is therefore timely that the Catholic Agency for Social Concern in partnership with Catholic Bishops' Conference Committee for Community Relations should have commissioned an action research project, culminating in this report, to review community development activities with Catholic connections as a first stage of future work in this area.

It is intended that this report and the action research it builds on should form the foundations for a wider community development project which will continue to address the following objectives:

1. To ascertain the current level and range of Catholic involvement in community development.
2. To identify community development initiatives which are innovative and represent new ways of working effective, promising or relevant.
3. To help those involved in these initiatives to describe what they are doing.
4. To identify those who might like to become involved in community development projects in their area.
5. To identify Catholics with community development experience who are not currently working for the Church.
6. To bring these groups together in area meetings and/or a national day conference.
7. To produce a data base and a report.
8. To make proposals for future work in the area.

The research was carried out between January and November 2001 and involved visits to selected projects and initiatives in London, the North East, South Wales, Lancashire, West Yorkshire and the Midlands. Interviews were carried out with a range of people including: parish priests, religious, lay people and employees in diocesan, ecumenical and secular organisations (see appendix1). A standard form was used as a guide for these interviews (see appendix II). Interviews were carried out both face to face and by telephone.

The report is divided into four parts - an introduction and three further sections. Section I briefly explores the concepts of community and community development and how the Church has used these principles in its ministry and mission. Section II offers a classification and description of a cross section of community development work, currently being carried out, that in some way has a Catholic connection. Comments and observations are made through out this section. Section III reflects on current Catholic involvement in community development and makes some conclusions and recommendations.

Not all the information gathered during the course of this research has been written up as specific examples or directly referred to. However all those interviewed played an important role in contributing to the overall comments and observations stated in the course of the report. As with all research, limitations are imposed in accordance with available resources. In this case, the research has been limited to specific geographical areas in England and Wales and within these areas not all the community development initiatives have been documented. What is offered is a snap shot of what is going on.

At the time of writing this report the global context highlights the urgency with which we, as Church, have to address issues of inter-faith understanding and co-operation. Although reference is made to inter-faith activities in the course of this report it was never a stated focus of the research. Inter-faith relations is such an import and pressing issue for the Catholic Church that it deserves more attention, research and resources than could be offered through this piece of work.

II. COMMUNITY AND COMMUNITY DEVELOPMENT

The word “community” is often used very loosely in discussions about community development, usually to indicate something smaller than “society”. However, the most commonly used definitions fall into two main categories - those which have a largely geographical reference, where the main concern is locality, usually within a fairly limited area, and those which focus on the common interests of people who may not be situated within a particular neighbourhood. This report mainly deals with the former, examining community initiatives with a Catholic connection in a specific locality, almost entirely in urban areas.

The report explores community development as an approach to the mission and ministry of the Church. It also attempts to place “church related community work” in a wider context, where a variety of organisations and institutions are being increasingly challenged to develop a coherent approach to community issues because of the current emphasis on “community” in public policy. In this public policy context, the word “community” has sufficient ambiguity to allow it to be used in different ways by those with different interests. It can, for instance, be used to humanise government initiatives as in “care in the community” and “community policing”. It is used by both the Right and Left - by the Right to soften the blows of cuts in the welfare budget, and by the Left to legitimise more power and say for the people (Brown 2000). Local authorities are asked to become “enablers”, drawing up community development plans and Local Strategic Partnerships. “Community Capacity Building” is now an essential feature of funding bids for urban regeneration projects (Smith 1995). The Church has a role in helping society to come to a strong and realistic appreciation of ‘community’

Changes in Community

The past three centuries have seen major changes to the notion of community. We have moved from a predominantly agricultural and rural society, to an urban industrialised society, and now to a post-industrial society. In this latter period of de-industrialisation, there has been an erosion of community life and a decline in civil society organisations (Knight and Stokes 1996).

A number of factors have contributed to this decline in community. Among these are: the evaporation of traditional, localised family networks; increased migration within and between countries; and geographical polarisation between the have’s and the have not’s, which marginalise the later in areas with few resources. Some commentators argue that public policy has increased polarisation in the last few years, creating particularly intransigent problems in some inner city areas.

“Over the past 20 years, the poorest households have not benefited from the general rise in living standards. For the first time ever, a majority of council tenants, and now new housing association tenants, have no earned income and are dependent on welfare support. On some estates benefit levels exceed 80 per cent. The Right to Buy has creamed off the best stock and allocations policies have concentrated the poorest and most vulnerable in the least desirable areas. Poor

communities, already struggling against the odds, are expected to cope with neighbours who need special care and support. A minority of disruptive households can lead to high turnover, which destroys stable communities and has a devastating effect on housing, schools, health services, family support and so on” (T. Zifel 2000)

These kinds of problems were described in recent research conducted by Greg Smith in the London Borough of Newham (Smith 1998). This indicated “*that for many people the number and strength of their local network ties was extremely limited” (Smith 1998 p8)*. Of those surveyed, 18% could list no friends and 20% knew no neighbours well enough to list them. Indeed only one person in three said they knew their neighbours very well. Older respondents had considerably more kin and neighbours, but fewer friends than younger respondents.

A critical problem identified by Greg Smith was that of the “*culture of privatised individualism in which it is often the most vulnerable people, the old age pensioner living alone, the single parent, the young homeless person, the person suffering from mental illness and the refugee, who are the people who have the weakest networks of social support. Not only do they face poverty, but they have few local relatives, friends or interacting neighbours who can share the burden with them” (Smith 1998, p11)*.

In previous times, collective and sustained community action led to substantial gains for working class people in terms of security, livelihoods and housing through institutions such as building societies, trades unions, co-operatives and Sunday schools. But often to-day collective action is mobilised suddenly, and equally quickly evaporates, as for example, in the recent demonstrations outside fuel

“what is needed is a strengthening
the psychological needs of belonging
and the political need for participati

depots, the campaigns against paedophiles, or a range of NIMBY (not in my back yard) issues. These generally involve a wide range of conflicting interest groups with little long term common interest.

According to Smith (ibid) “*what is needed is a strengthening of face to face communities to meet the psychological needs of belonging, practical needs of mutual care, and the political need for participation and campaigning for rights and resources. In practice such communities need to be built up both at the local neighbourhood, and community of interest (including ethnic) level” (Smith 1998,*

p8).

The following paragraphs try to explore the use, meaning and application of community development.

Common Understanding of Community Development

There is a plethora of terms, often somewhat confusing, relating to community development. The terms community development and community work are for example frequently used interchangeably, although to many commentators they mean different things. Community development is best used to refer to a model, or a way of doing something, which entails the mobilisation, participation and involvement of local people. Community work, on the other hand, is used as a general term and refers to projects or work that is done at a local level that actively involves members of the community. This is distinct from services provided for people in need, by professionals where the community is not involved in the planning, management and execution of those services.

Classification of the different forms of community development and community work is also a subject of debate. In practice, much of the community work that is carried on in parishes and in neighbourhoods, defies the strict application of classification.

The Standing Conference on Community Work (see appendix III) has a statement on Community Development, and the Churches Community Work Alliance, (CCWA) has developed a descriptive table of Models of Christian Involvement in Community (see appendix IV) which includes theological references. Useful definitions are also found in *Methods and Themes in Community Practices* (Glen 1993 see appendix V). This

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on and campaigning...”

text describes three forms of “community practice”. Often these three forms of “community practice” are in operation, in tandem, in one project, programme, or initiative.

Glen’s three forms of community practice are:

1. **Community Development**, which aims to promote community through the community members defining and meeting their own needs. It uses creative and co-operative processes and professionals work in non directive ways.
2. **Community Action**, which involves campaigning for community interests and-

community policies. The participants are socially excluded groups organising to gain more power over their lives, using campaigning tactics on concrete issues. Professionals assist as organisers mobilising for political action.

3. **Community Service**, which develops community organisations and services by trying to maximise community involvement in management and delivery.

This report includes examples of these three types of community practices but focuses mainly on community development processes.

Reference is also made in the report to the concepts of “bridging and bonding” within and between communities. These ideas are developed by Putman in *Bowling Alone* (2001).

Bridging is inclusive and outward looking, encompassing people across diverse ethnic, cultural and social cleavages. Examples of bridging social capital include youth service groups, ecumenical religious organisations and anti-racist organisations.

Bonding is by choice or necessity inward looking, and tends to reinforce the identity and confidence of homogeneous groups. Examples of bonding could include ethnic groups, homeless groups, special interest groups and religious groups.

Community bridging and or bonding are both important outcomes of community development and therefore it is of relevance to comment on to what extent (if at all) this has happened.

“every individual...has a duty to share in the life of the community as well as a right to be heard”

The Church and Community Development

In 1985, the publication of the Church of England’s *Faith in the City Report* (1985) caused political disquiet and inspired a wide range of new initiatives in urban areas. These initiatives, which were developed in response to indicators of deprivation at a ward level, were ecumenical and often relied on community development

techniques to bring about change and improvements. They involved a diverse range of church organisations, denominational agencies, single-issue campaigns, lay orders, and local churches. Networks were established which crossed

denominational, theological and ethnic boundaries, and extended across the UK and internationally. In some quarters this led to “a convergence of Catholic, Evangelical and Radical thinking in new forms of urban theology and mission which focused on the notion of the Kingdom of God” (Greg Smith 2000).

Following the report, a multi-million pound Church Urban Fund (CUF) was created. Many Catholic community initiated projects have benefited and continue to benefit from CUF.

Nearly ten years later, in 1996, *The Common Good*, a major statement from the Catholic Bishops of England and Wales, was published. This report presented the social teaching of the Catholic Church in an accessible and digestible form and provided a theological framework for the promotion of “community and the common good”. It spoke of the need for commitment to one’s neighbour, “at the level of the community as well as the individual” (p 10). And it emphasised the importance of community: “every individual...has a duty to share in promoting the welfare of the community as well as a right to benefit from that welfare” (p10). Some Catholic community projects now apply the principles outlined in the *The Common Good* as a tool to assess and evaluate their work.

Since 1997 there has been a growing acknowledgement in many quarters - including government policy makers - that faith groups of all religions may now be the strongest community organisations in deprived areas. As yet, however, their potential has not been fully exploited.

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benefit from that welfare”

The Urban White paper published in November 2000 made a short reference on the potential role of faith communities. “Faith communities can command valuable resources and social capital in terms of networks, buildings, voluntary activity and leadership skills. These can be especially important in deprived areas if other forms of institutional support have been eroded. Faith communities are a distinctive part of the community and voluntary sector”. (*Our Towns and Cities: the Future DETR 2000*, p38). Another Government strategy paper, *A New Commitment to Neighbourhood Renewal*, published by the Social Exclusion Unit in 2001, says that faith communities should normally be members of Local Strategic Partnerships. The

White Paper also gives many useful examples of projects contributing to urban regeneration and neighbourhood renewal, although no Catholic-led and few other church initiatives are included.

In February 2002, the Local Government Association launched *Faith and Community - a good practice guide for local authorities*. The aim of this document is to encourage local authorities to work with faith groups, both as representatives of local communities and as groups which work closely with the marginalized and those in poverty.

Community Development and Other Churches

The United Reform Church (URC) has institutionally gone further than other Churches in making community work a ministry within the church. The URC ministry of Church Related Community Work (CRCW) began in 1981. In 1987 it became formally recognised by the URC General Assembly as a distinctive ministry on a par with the ministry of "Word and Sacrament".

The number of URC Church Related Community Workers is relatively small. There are currently 13 with 6 in training, with plans to extend to 30 posts over the next 5 years. In its literature, the URC is clear that Church Related Community Work is not a means of increasing church membership but an engagement with those outside the church, "*particularly those who are oppressed*" (URC 2000). At present

“Church related community work is membership but an engagement with particularly those who are oppressed

there are CRCW projects in Salford, Runcorn, Middlesbrough, Bromley-by-Bow, Cardiff (Ely), Nottingham, London (Hackney) Wolverhampton, Milton Keynes, Sunderland and Peterborough.

As a distinct ministry, CRCW has a process of training. The training involves participating in the *Faith in Living* course run by the Partnership for Theological Education, Manchester, and validated by the University of Manchester. The course integrates academic disciplines, theoretical and practical work and leads to the

nationally recognised Diploma in Community and Youth Work.

When employed by a local church the CRCW workers are paid a stipend from the URC Maintenance of Ministry fund. The local costs, including housing, travel, office and administration have to be met by the local church from their own resources. The URC sees itself as a promoter of partnerships with other churches through local ecumenical partnerships. However, these seldom involve Catholic churches. In Sunderland, however, an informal arrangement exists whereby the Community Worker from the Catholic parish of The Holy Family works closely and very effectively with the CRCW from the local United Reform Church (see section III).

Churches Community Work Alliance (CCWA)

The CCWA is a formal network of Churches Together in Britain and Ireland (CTBI) and regularly collaborates with a number of other voluntary organisations active in the community work field. As an organisation it aims to initiate, support and encourage individual and collective vocations and initiatives for community work in the life and mission of the Churches. It also contributes to theological insights relevant to the Churches' mission and involvement in community work; fosters and develops good community work practice; and provides guidance for community projects and support for community workers. CCWA has formal and informal links with the Catholic Church.

CCWA is currently participating in a UK wide survey of community workers. This survey is being undertaken by the Standing committee for Community Development and Community Development Foundation with the help and support of the Active Community Unit of the Home Office.

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National Estate Churches Network

The National Estate Churches Network, NECN, is a coalition of church workers, clergy, community workers and people who live and work on housing estates, who wish to keep in touch and work together to strengthen the churches' commitment to ministry in these areas. The NECN was sponsored by the Methodist Church Urban Mission Strategy Group and the Church of England's Urban Bishops' Panel. Since its inception in 1998, discussions are continuing to encourage the involvement of leading church and community agencies and networks.

(See appendix VI for other recent research and publications on church related community work / community development).

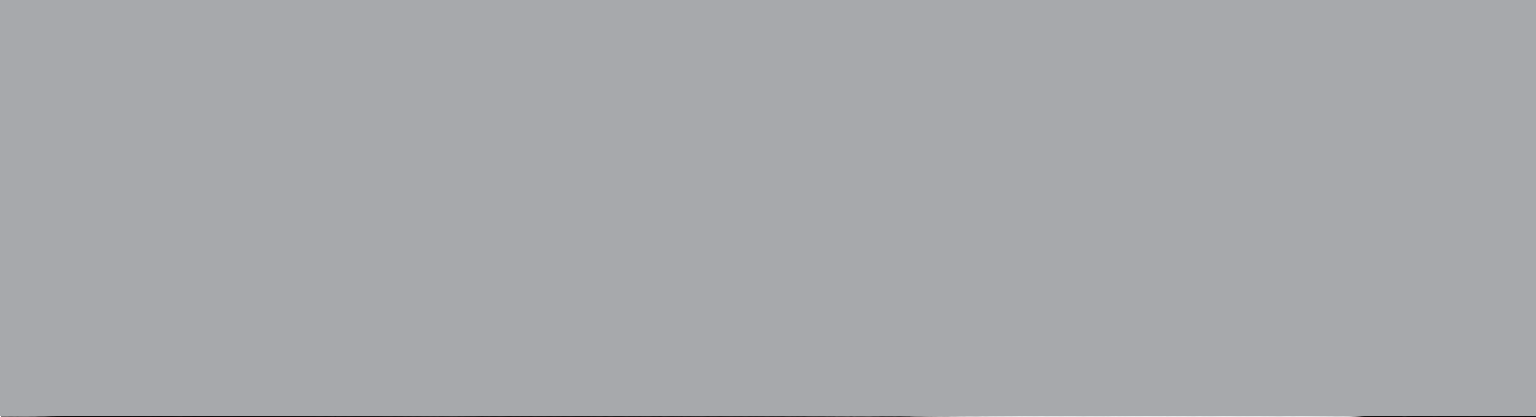
II. CATHOLIC CHURCH AND COMMUNITY DEVELOPMENT

The Catholic Church in England and Wales has been involved in community work and community development for many years. These community initiatives have grown over the years in an ad hoc way with no single person or department having overall responsibility for strategy, development, co-ordination or funding. But despite this ad hoc arrangement there are a range of organisations and people at national level, diocesan level and at parish level that are promoting and doing community development work as part of the church's social mission. There is also Catholic input, both through individuals and institutions, to ecumenical and secular organisations at a national and local level that are using community development models to combat social exclusion and poverty.

For the sake of clarity and understanding, this report has categorised Catholic community development work into seven types of initiatives. This is not a strict scientific breakdown and many of the examples could in fact appear in more than one category. It is, also, not an attempt to document all Catholic community development work that is being carried out. It should be seen as the beginning of a process to support community work being done by the Church in deprived urban areas. It is hoped, however that the reader will get a flavour of the diversity, quantity and quality of community development work going on in England and Wales with a Catholic label attached. In some cases the Catholic label is invisible and in other cases projects have clear corporate branding. All initiatives are however totally "faith blind" in terms of beneficiaries and participants. That is to say, no projects are run for the sole benefit of Catholics, they may or may not be beneficiaries or participants. What defines a Catholic project - very much a current and ongoing debate - is based on the values and governance of the organisation rather than the faith of those involved.

The seven types of Catholic community development activities that have been identified by this research are:

1. Community Development through a ministry of presence.
2. Community Development through community based services.
3. Community Development as a model for national and city level campaigns.
4. Community Development promoted through broad based organising.
5. Community Development promoted, initiated and funded through Catholic welfare agencies.
6. Community Development through the ministry of the parish priest.
7. Community Development through the work of community activists.





1. Community Development - through a ministry of presence

1. Community Development through a ministry of presence

In the late 1960s there was a movement within some religious orders to address the issue of “de-christianisation”. There was a resolution amongst a few orders to move into the heart of the inner-cities and deprived urban areas to live a similar life style to those who they serve. It was an attempt to share in close proximity the everyday experiences of those living in poverty, in poor housing, in bad environmental conditions and in areas with inadequate services, opportunities and employment. Some religious prepared themselves by studying community development techniques and non-directive methods of community change and intervention.

Fr Austin Smith and Fr Nicholas Postelthwaite, both Passionist priests’ were amongst the early pioneers of this type of ministry when they went to live in a one room flat in Liverpool 8. Together with other religious they were aware from early on that they could try and share experiences in solidarity but they were neither poor nor powerless themselves; if things did not work out they could always leave the area. In 1986 Fr Austin Smith wrote describing this solidarity: *“Though I cannot be a part of the poverty of that Inner City population, though I cannot be identified with that poverty and powerlessness, my life is dictated by both a desire and an action to be identified with its struggle for liberation”* (Part of a keynote address delivered at the 4th International Stauros Congress on Powerlessness held at Duesquesne University USA, June 1985).

Fr Austin states *“Community workers can’t be trained they have to have street credibility and this only comes from being on the streets and living with the people”* (Quoted in interview 23/05/01). He has lived in Liverpool 8 for many years and experienced the frustration especially amongst the black community, which led

“Community workers can’t be trained
credibility and this only comes from
with the people”

to the 1981 riots. He shared housing accommodation with people with mental illness and learning disabilities, and he is now living in a small housing development for older people in the same area. His ministry now looks at issues related to older people, gerontology and community development. He also lectures at Liverpool University and uses examples of his inner city mission to illustrate his lectures on community development and sociology.

Forty years on and this type of “community development” or “community based ministry has survived amongst a few religious orders and priests but it is not a large

social movement within the church. Throughout England and Wales there are probably fewer than 20 small groups of religious living out this type of community based ministry. But Fr Austin believes that “*Community Development should be a definition of Ministry not a separate ministry*” (Quote from interview 23/05/01). Although some parish priests follow this type of agenda Fr Austin believes they are few in number.

Examples of Community Development through Ministry of Presence

Port Clarence

A contemporary example of community based ministry is that of two IBVM sisters who live in Port Clarence near Stockton-on-Tees. Sisters Imelda Poole and Philippa Green are members of the IBVM (Loreto) congregation and live and work in Port Clarence, an urban village about four miles from Stockton and Billingham on Teeside.

Life in the Clarences

The Clarences - the collective name for Port and High Clarence - is a small community on the North bank of the river Tees and has a population of around 1,000 people living in tidy public sector low density housing. This small isolated urban community is surrounded by a sea of chemical works which belch out seen and unseen toxic waste. Its isolation is exacerbated by the fact that its neighbouring town, Haverton Hill, was demolished 20 years ago: pollution from the local factories was so severe that the best way to deal with the situation was to resettle the people and demolish the houses. Stockton council gave the residents of

and they have to have street
being on the streets and living

Clarences the opportunity to move elsewhere in the 1980s but most of the long establish community elected to stay put.

Driving towards port Clarence is like entering a sinister science fiction film set, with Hartlepool nuclear power station providing the backdrop. Throughout the last two decades the chemical industry like the ship building industry in the area has contracted. Many of the current jobs that exist in the chemical industries are beyond the reach of many who live on the local estate.

Unemployment in the Clarences is more than four times the national rate and single parent headed families are five times the national rate. There is a high incident of heart respiratory diseases and cancer. But because official statistics don't relate to the small area of Port Clarence, being hidden in those of local Wards to which it belongs, it is difficult to extrapolate exact health figures. The poor air quality and pollution must contribute to much of the ill health in the area. The sisters reported that pollution was so bad one night that a grass lawn died between dusk and dawn from the toxins in the air.

Port Clarence's recent claim to fame was that the nearby Transporter Bridge, sited at the end of the estate, was featured in the film, Billy Elliot. But the bridge is often closed, shutting off one of the main road links to Middlesbrough. Health and community facilities are minimal and retail outlets consist of a few poorly stocked shops. There is no chemist on the estate (Economist October 2000).

Sr Imelda and Philippa see their role as working alongside local people in order to improve the quality of their lives. They moved to live and work in Port Clarence thirteen years ago, not to set up a particular project but to listen to the people and help them to take action when necessary to address particular issues. Their approach is not to set up separate services but to get the local council, health authority and other statutory agencies and voluntary agencies to work together with the people, to deliver improved and appropriate services to the local community. The approach of the sisters is to work with the community and public agencies to compile and present the evidence which will support the demands which the community is making for better services and therefore a better quality of life. In this way they have managed, with the people and the local community health



council, to secure improved health facilities for the community.

The community centre was closed down some years ago by the Council but the estate now has a refurbished Community and Enterprise Centre which will re-open soon. This centre will contain a new food co-operative, health centre with a full-time nurse practitioner, a youth centre/creche provision and an area for the use of the churches. This centre will also be part of the location, alongside the rest of the estate for a pilot Healthy Living Project.

About two thirds of households use meter keys (a pay as you go scheme) to purchase gas and electricity. The majority of the people used to travel up to four miles by bus to Stockton or Billingham to recharge their meter keys. The round trip took on average one and a half hours and cost £3.89. Following a survey carried out by the Teesside Action against Poverty, which meets regularly at the sisters' home on the estate and works with the residents, many people remarked that a Paypoint in the Clarences was essential. Even on Christmas day, some residents have been without electricity due to the inability to find a paypoint to recharge their keys. Following a public meeting and negotiations in early 2001, which involved the local MP and councillors, the residents' demands have now been met and there are paypoints on the estate.

There is a Clarences ecumenical ministers' team (Methodist, Cof E, URC and Catholic) which provides a reference and reflection group for Imelda and Phillipa. Every Christmas and Easter, joint acts of worship are held for the estate community which enable the people to "let it out!" in song and prayer. On Tuesday the young people and children come in substantial numbers to their house for the self named "Prayer Club". The children like singing hymns, engagement through drama, listening to the readings and saying a psalm and prayers together. They now even enjoy moments of silence. It is a social gathering where they enjoy to come together to chat and afterwards to enjoy a soft drink and biscuits.

Imelda is a member of the Clarences and Billingham Partnership Boards that enables her not only to put forward community concerns but also to link into a wider network of regeneration programmes and resources. The sisters are also linked into the Church Action on Poverty network of groups and campaigns. Both Imelda and Phillipa recognise that sustainable improvements are only achieved through working



alongside the community and the voluntary and statutory agencies and getting all these groups to reach out to each other. The community has to have confidence and organisation to reach up, and the authorities have to have understanding and reach in.

The Aylesbury Estate South London

In other cases there are religious, who, although they do not define their ministry as one of "Presence", have decided to live in deprived or socially excluded areas.

Their presence in these areas usually creates an expectation by residents that they will be supportive and a resource to the local community. Another example this ministry of presence is a group of Nigerian sisters who live in a council flat on the Aylesbury estate in South London.

Life on the Aylesbury

The Aylesbury estate covers 6 acres between the Old Kent Road and the Walworth Road in the London Borough of Southwark and includes 2,800 dwellings. The dwellings present a grey, dense, intimidating linked network of 4-13 storey blocks of flats. These are now deteriorating with none expected to last beyond the next 10 years. Roads are congested, noisy and unsafe for pedestrians. There are few ground level footpaths, while communal or green areas are poorly maintained with few play spaces or trees, poor lighting and limited maintenance of communal areas. This contributes to a fear of crime, with 32% of adults being afraid to go out after dark.

Aylesbury is home for 10,000 people and lies within the third most deprived ward in Southwark, which is the eighth most deprived borough in England. A third of the residents are on Income Support and a third are under 18. There are nearly four times the national average of single parent families, 51% of children receive free school meals (16% nationally), and car ownership is 45% of the national figure. The percentage of residents identifying themselves as being from an ethnic minority is 66%. Despite the social and economic exclusion experienced by many living on the estate there is still a commitment to the area by the existing community. The Aylesbury was the first area to be designated a New Deal for Communities area (by Tony Blair the Prime Minister himself), and it will receive £56.7 million pounds of government money for regeneration purposes. This initiative is being led by the



Aylesbury Plus Community Forum which comprises a broad and representative set of local stakeholders from every sector. But only tenants have voting rights. Faith Communities are represented by a local C of E church.

Source: Aylesbury plus New Deal for Communities delivery plan, November 1999.

Sr Magdelene Ubogu has lived and worked on the Aylesbury estate, with 4 other sisters from her Nigerian order- The Daughters of Divine Love. They all work in the areas of education, social/community work and medicine and live in the

community.

Sr Magdalene is not “phased” by living and working on the Aylesbury, despite its reputation, in some quarters, of being a violent and dangerous place. All the sisters have full-time jobs in the NHS and carry-out additional parish and community work. They receive no outside resources and live and carry out their community work from their council flat using their pooled incomes.

Much of their work would be described as community service and parish work - they visit the sick and house-bound on the estate, take Communion to those in hospital and generally respond to the problems local people bring to their front door. However they do have an outstanding adult training programme which they have carried out without publicity or external funds.

For the last five years Sr Magdalene and her colleagues have been providing NVQ levels 2 and 3 training to adults on the Aylesbury. The NVQs are in Child Care and Adult Care and one of their pupils has just graduated as a nurse. All the people that come on these training courses have few or no formal qualifications and most lack confidence and have low self esteem. At any one time they have at least 30 students and most of the theoretical course work is carried out in their council flat. They have been successful in getting people into jobs although not everyone finishes the course they are on.

The cost to each student to complete an NVQ is £400, which is much cheaper than at a local technical college. Many, however, cannot afford the fees and the Sisters subsidise these students. The sisters have never publicised these courses and all their pupils come to them through word of mouth. They also receive no outside



funding. However, they are now beginning to look for money so they can provide the students with loans to pay their fees. The students represent a cross section of the community on the Aylesbury - male, female, black, white, Christian and Muslim and those of no faith. The sisters have an advantage as they speak local Nigerian languages and there is a significant number of Nigerians living in this part of London.

The sisters are part of their local parish networks and are members of an ecumenical group of Africans working in Mission in the UK.

When asked why they thought they had been successful while other training schemes had failed Sr Magdalene said, *"People seem to trust us a lot. We treat students like individuals and they feel valued"*.

The Aylesbury Estate is going through a comprehensive regeneration scheme and the Sisters have been taking part in the public consultations which will result in the redevelopment and improvement of most of the dwellings on the estate. When asked how their work in South London compared with what they had done in Africa. Sr Magdalene said *" in may ways it is easier to work in Africa. It is easier to achieve and improve things there"*.

Kingston Terrace, Leeds - A Ministry of Presence with Lonely and Homeless People

Sister Eileen Carroll, a member of the religious congregation Sisters of Charity Mary of Achenhead has lived and worked in Leeds for 13 years. She is developing a community of friendship and support between men who have recurring problems of homelessness and addiction.

The activities of this community are centred around 2 Kingston Terrace - a ground floor flat in a Georgian terrace house where Eileen has lived since 1996. Although Eileen lives alone, her flat is a place where people can just come and make themselves at home. But Eileen is keen to stress this is not a drop-in or open house. The flat is owned by the City Council and consists of two rooms, kitchen, bathroom, a garden back and front and a big cellar that serves as a workshop, storage room and meeting space. Eileen uses the smaller room as a bed-sit and study and the larger room as a communal sitting room. The flat is located near the city centre in



a quiet cul-de-sac just off a busy bus route and offers a place of peace, quiet, security, friendship and support for regular visitors.

The occupants with the flats above Eileen seem happy with the ground floor tenant and her community of friends. In fact the 95 year old woman on the third floor has been welcomed into this community and is included in events of celebration like barbecues and parties. On Wednesdays and Thursdays Kingston Terrace is always open to its regular visitors, who at the moment are all men. Sometimes they bring food for a shared lunch or make a small donation and they know they can find

company and workshop facilities in the cellar. Much of their time is also spent tidying and improving the garden and flat.

There is one golden rule - visitors must be sober before coming to Kingston Terrace. If drunk and disruptive or violent Eileen has no hesitation in calling the Police to help her remove them from the premises. This rarely happens, but if it does the offender usually returns the following week, contrite and fully endorsing the action taken against him. In the cellar workshop the men have learnt how to make such things as bird boxes, window boxes, miniature religious icons and novelty note books. The income derived from the sale of these things is donated to charities. From time to time the men sit down to discuss and decide which charitable cause they will support. Eileen provides no material hand outs to her visitors. Her response to their chaotic and broken lives is to give them dignity and a sense of belonging to a loose-knit community.

A bonding has developed between the men who use Kingston Terrace which has engendered friendship and concern for others. This bonding is displayed especially at funerals, when many of the men turn up to pay their respects to companions, like themselves, who have spent periods of their lives living on the streets. Many of these men die prematurely as a result of addiction and other difficult circumstances. Sister Eileen, with the help of some of the men, (her friends) have developed some simple liturgies for funerals. Some memorial services of have been held in the open air on park benches, with prayers, poems, songs and photos followed by a picnic. Those who come are nearly always respectfully dressed and sober.

Sister Eileen with the support and help of her congregation, friends, and local



organisations is developing a new form of community work and a new form of church.

The lonely, and the need for community - Sammy's story written by Sister Eileen

At first I was nervous going among the men, not knowing if they would want me around. It was "Wee Sammy" who gently put me at my ease. He was sleeping in the Night Shelter at the time and he confided that he had a "wee drink problem" which he was trying hard to overcome. Sometime later he told me with pride that he had

a “wee place” of his own and wanted me to come round for a “wee cup of tea”. I went. He had got some nice things, including a new electric kettle and some nice mugs. He made the tea then handed me a packet of biscuits saying “*I’ve left them for you to open yourself, so you’ll know that my hands haven’t touched them.*” Shortly after, I met him around midday one dreary morning. He was soaked to the skin. This puzzled me because, although it had rained heavily in the night, it had dried up by 9 am. I asked him how on earth he had got so wet. “*Ah!*” he said, “*it was chucking it down this morning when I was on my way to Hunslet.*” “*And why did you have to go to Hunslet at that hour?*” I asked. “*To get my cup of tea at the convent,*” he replied. I was flummoxed. “*But it’s miles away from you! You’ve got a nice room and your own kettle, haven’t you? You don’t need to go to the convent!*” Sammy looked at me sadly and explained with infinite patience, “*I always go to the convent for my cup of tea,*” he said. “*The sister smiles at me and she says, ‘Hello, Sammy, how are you this morning?’*”

So Wee Sammy walks in pouring rain across the city of Leeds to find someone who will say “Good morning” to him.

Source: Report *At Home in Leeds*, Eileen Carroll, 1998.

Comments and Observations

- Religious working in this way (Ministry of Presence), have never had to search for work to do in the community. Their ministry is one of collaboration with the local people on current issues as they arise.
- Most experience points to the fact that it is much harder to get support and resources for a place like the Clarences than for areas in London where there is a

“I always go to the convent for my
smiles at me and she says, Hello, S

greater diversity of resources -and opportunities.

- Ministry of Presence is an approach which is not constrained by the time frames and objectives of a defined project. This apparent lack of project structure is the strength of this type of community work. Those involved, are not seen by local people as community workers from outside, but as friends, neighbours and resource people.
- In the funding world of budgets, outcomes, outputs and exit strategies such initiatives do not fit neatly into projects that get government or voluntary funding.
- It seems that religious are among the few groups of people whose commitments

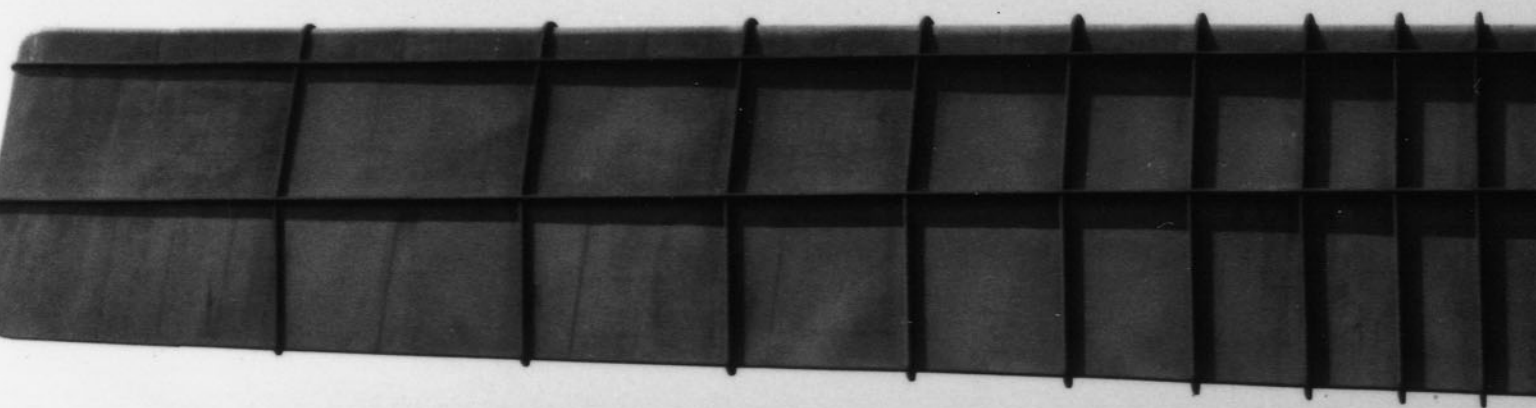
- and community life permit then to do this type of community development work
- Such ministries of “Presence” in a defined geographical area respond to social justice issues, pastoral care and spirituality. In the field of justice they work alongside the local people to enable them to take action and to support them working through their problems.
 - Often Ministry of Presence is not strident community campaigning or mobilising the community for political action, although it may led to this. Instead, it is a slow process of building up the skills and confidence and helping bond together members of the community so in time they will feel able to participate in wider issues affecting their neighbourhood and lives.

Other examples of “ministry of presence” include:

- The Emmaus¹ Community, a joint community of the Jesuits, the Sisters of the Good Shepherd and the Daughters of Charity in the East End and Hendon, districts of Sunderland.
- Little Brothers of Jesus in Peckham South London
- Hope Family Centre, Wolverhampton (see section on diocesan organisations)
- “Brushstrokes” with Sister Margaret Walsh working and living with the hidden poor in Smethwick, West Midlands (see section on diocesan organisations).
- Holy Union Sisters living and working in the urban regeneration area of Lee Bank Birmingham.

up of tea, he said. The sister
ammy, how are you this morning?”

¹ This is not part of the national organisation Emmaus which provides work and accommodation for homeless people





2. Community Development - through community based services



2. Community Development through community based services (including credit unions)

Community development is often a spin off or a direct result of projects which aim to provide services at a local level. This occurs as a result of providing training and using the skills of local people. Frequently a process of building self confidence amongst residents is needed before they feel able to articulate and take action on issues which adversely affect their lives. The provision of community based services can help build “social capital” that can both bond people together, while building bridges between communities. It can also build bridges and connections to members of the same community who are socially excluded through their behaviour (mentally ill), profession (prostitution) or physical or health status (disabled or people living with HIV/AIDS).

The following organisations and projects are examples of community based services that engender community development.

Credit Unions

Credit Unions (CUs) have been included in this section because they provide a vital and important community-based financial service to those who are excluded from main stream financial services. Many CUs have been started by individuals or groups within the church. Some of these CUs provide services just to their church community and congregation while others have branched out to offer financial services to the wider community.

“The CU has grown to provide an essential financial service that also engenders community development”

The CU movement was in fact introduced into this country by a Jesuit working in Wimbledon, South London. The CU ideas were then exported to Canada via Ireland and reintroduced back into the UK from Ireland to Glasgow. Although, the movement is growing slowly in this country still less than 1% of the population are members of a CU compared to 80% in Ireland. Most of the CUs with a Catholic connection are concentrated in two geographical areas the M62 corridor between Liverpool and Leeds and in South Wales.

Stainforth Credit Union

One such CU is the Stainforth and District Credit Union near Doncaster in Yorkshire. Stainforth is a small town which relied on the local coal mine for employment. After years of decline the mine finally closed down in August 2001. The town shares many of the features of other ex-mining communities of poverty, debt, unemployment and limited opportunities.

The Stainforth and District Credit Union owes its development to the long standing links between three local churches, the Catholic Church, the Methodist Church and the Church of England. These churches held regular prayer groups and justice and peace groups and it was from these groups that the idea of forming a Credit Union was first mooted. A study group was formed, consisting of members from the local churches and also people outside the church groups. With the help of links with a successful Credit Union, St. Columba's RC church in Bradford, the Association of Credit Unions and the National Federation of Credit Unions, a training programme was undertaken over two years with a view to forming a Credit Union in the Stainforth parish. The core requirement was the involvement of 21 people, with a Management Group of 15. Following monthly meetings and training, the Stainforth and District Credit Union was finally registered in October 1993.

With external funding the Stainforth and District Credit Union has bought and refurbished a building to provide a shop front banking facility, a café and offices, together with a flat that is rented out to provide an income. These new premises opened in 1996. A separate organisation was set up to buy the building - the Stainforth Development Initiative. The CU now has over 700 members. Working in partnership with the local authority, and other voluntary sector organisations the CU and Stainforth Development Initiative have managed to secure funding from the Rural

Effective local and accessible
as a degree of community

Development Commission for various community facilities including a technology centre, and day nursery. The Credit Union money is held in a High Street bank account.

The growth of the credit union has helped combat financial and social exclusion in Stainforth. For example a person needing a bank account for job purposes is able to give the CU's bank account information to the employer, for a charge of £1. Despite its success the CU has only managed to attract 10% of the business being carried on by the loan sharks. The CU has grown to provide an effective local and accessible

financial service that also engenders a degree of community development. People meet each other when using its banking services, and although not all 700 members are actively involved in the running of the organisations, they are aware that they can have their say at the AGM.

Expansion of the credit union system

Many communities find the lengthy development and training needs to establish a credit union hinder progress. The Credit Union Rural Empowerment Project seeks to avoid this. By expanding the common bond to neighbouring communities, credit unions could become accessible to a greater number of people. This new initiative is funded by Yorkshire Forward and the EU. A new local group, Community Based Solutions, (email: cbsltd@btinternet.com) has been formed which is looking at long-term training needs of credit unions. In association with the National Association of Credit Union workers and the Open College network, residential courses are available at Plater College, Oxford.

The Catholic Connection and the Stainforth and District CU

A pivotal driving force behind the CU was the former parish priest, who mobilised support for the organisation from the pulpit. He encouraged people to get involved and invest some of their savings in the organisation. But when the CU was launched into the wider community some of the original Catholic board members withdrew, as they were not interested in its expansion or development. The current treasurer, Andrew Breese a Catholic community activist, has been involved in the organisation nearly since its inception and is one of two Catholics who still play a central role. Andrew feels that his local church is no longer actively supportive of

“I have always felt that my faith has led me in this community development path...”

the CU or local community issues.

Andrew Breese says “ *I have always felt that my faith has led me in this community development path but I feel let down by the church. But some individuals in the church do make a difference*”.

Newport North West Credit Union

The Newport (North West) Credit Union, NNWCU, started in 1997 on the Bettws Estate, which is situated on the outskirts of Newport South Wales.

Life on the Bettws Estate

Bettws Estate is a low density, low rise housing development situated on the hilly outskirts of Newport with a population of 8,806 (approx 3,000 households). Bettws has a very low skills base with 63% of its workers in low skills or manual work. In terms of child poverty Bettws is the 18th most deprived Ward in Wales with more than 20% of its reception level intake having special needs requirements. Ofsted reports that in all Bettws schools at entry level language, literacy, communication, personal and social development are unsatisfactory.

The origins of this credit union emanate over concern about the activities of loan sharks on the estate. A group from the local churches - URC, Anglicans and Catholics, came together and organised a series of open meetings. After these community meetings it was decided to form a credit union for the residents and workers in the Bettws area. Later meetings agreed to extend the membership of the credit union to people living in Malpas, Rogerstone and Shaftesbury.

The credit union now has over 420 members. It has one development worker but much of the work is carried out by volunteers who are members of the credit union. Apart from its base in the main shopping centre of the estate it also has weekly collection points at the local Catholic and Baptist Churches and the community hall.

A large proportion of the population are nominally Catholic and this is reflected in the membership of the credit union. All local churches are represented on the management board by local people. The NNWCU is a good example of churches working together to combat financial exclusion and promoting bonding within the community.

led me in this community

Other Community Based Services Involving Local People

Avencare

Avencare project in Preston, Lancashire provides social support within the community while at the same time building and developing community is the. The Avencare, community development project, was developed and initiated in 1997 by Catholic Caring Services (Diocese of Lancaster) as part of their Community Development Services. The principal actors in the project are the RC Parish of St Augustine of Canterbury, and C of E Parish of the Risen Lord St James, Preston. The

project aims to develop community work within the ward of Avenham which aims to improve the quality of life of all local people, whether or not they belong to a faith group. It responds to need by developing self-help initiatives. Where possible the aims are met by training local volunteers, thus encouraging a greater sense of community cohesion and well being. In short the project provides social support within a community setting.

Life in Avenham

The area has a mixed population with a large number of single parents, isolated families with young children, and a black and minority ethnic population of nearly 30%. The ward has the highest level of unemployment in Preston. Approximately 43% of children under 6 months of age live in households where the head is unemployed or in receipt of Family Credit.

Avenham ward is situated close to the town centre and has of a variety of family accommodation, mainly medium and high rise flats built in the 1930s and the 1970s by Preston Borough Council. These dwellings are interspersed with Victorian and modern terraced property. One of the tower blocks has been sold to a local private Landlord and now the flats are in great demand (including by those on benefit) because of the high levels of maintenance and good management. Avenham contains the fourth most deprived enumeration district in Lancashire.

There are five council estates in the ward and each estate has its own "gang" (some racially mixed). Recently the violence and problems associated with youth gangs has got worse in the area.

“The project aims... to improve the people, whether or not they belong

Despite the problems, the community spirit, together with a wish to improve the quality of life in the neighbourhood, is strong.

Avencare is located in a local multi-purpose community centre, the Foxton Youth and Community Centre which is used by other groups: Lust Group, a drop-in for young people with drug and alcohol problems; Home Start; Credit Union; Youth Group; Street Link, (a group for prostitutes who work on the streets in Preston) and Safe Link, a group for young sex workers under 16 years of age. The building is owned by the Methodists.

Avencare is currently involved in three social support initiatives - Family Support Service, Advocacy and Befriending Service and a Drop-in Service.

The Family Support Service provides non-judgmental, confidential, free and friendly support to families who live in the Avenham area . There are a great many people who, for whatever reason, cannot cope, but do not fall into a category for which statutory help might be available. The initiative helps a range of families and individuals : families of children at the local primary school who, as a result of difficulties at home, are not reaching their full educational potential; families who may need support to access information from other professional agencies and parents with drug abuse problems. The project has links with and makes referrals to NHS and social service offices. There are two family support workers employed by the project. One is an Asian woman, whose presence helps build up links and trust with the Asian community (especially women).

The Advocacy and Befriending Service, supports people between the ages of 25 and 55 who are experiencing some difficulty in their life. The service provides face to face home support by befriending, listening and giving advice and information. It aims to raise self confidence in the person and to help them to help themselves.

The Drop-in-Service is an opportunity for residents to meet with others in a social settings once a week at the Foxton Centre. Facilities offered include access to games, a pool table, a computer room, a TV and video room, daily newspapers and magazines and free tea and coffee and food. The drop-in also provides information and advice. With other organisations in the centre, day trips have been organised for over a 100 local residents to places of interest and recreation.

Part of the ethos of the project is to recruit and train local volunteers. This provides

quality of life of all local to a faith group”

both a community resource and work experience for those involved. But volunteers are hard to come by and once they get the skills they often leave to go into full time employment or on to other organisations. So far volunteers have been recruited through the local Cof E and Catholic churches. They have links with the local Mosque but as yet this has not been a source of volunteers. The project is also in contact with the local Society of Vincent Paul. It receives funding from trusts funds, Catholic Caring Services Lancaster, and the Church Urban Fund.

The project workers at Avencare are young and enthusiastic and they approach the

work in a none judgmental way and get their inspiration from the social teachings of the Church. There is a good working relationships and partnership with other Churches and faiths in the area. The project is independent but has good links and contacts with statutory bodies. The activities of Avencare are basically about building community confidence and social bonds within the community. In the future this could lead to more focused community action.

Many community development projects visited during the course of this study do not neatly fit into one category or another but have features which straddle the definitions. For example the Sisters living on the Aylesbury Estate in South London provide a community service - NVQ training - as well as having a ministry of presence. Two other such projects which have both ministry of presence and community service elements, are the Activities Centre run by the Christian Brothers in Edge Hill Liverpool, and Kids Kabin and other community initiatives run by Sisters of the Assumption on the Walker Estate in Newcastle.

Activities Centre, Liverpool 7

Brother Matt (although he doesn't like to be called Brother) lives with two other Christian brothers and a small community of Sisters of the Infant Jesus in Liverpool 7. They jointly run a range of activities with both refugees and local children in a deprived inner-city neighbourhood. There are after school craft classes to keep youngsters off the streets, computer classes to give young people a chance of getting skills for the modern work place, and one to one assistance for those who have been excluded from school. About 30 young people regularly attend the craft and computer sessions. They also provide space and equipment for youngsters to play disco music and practice dancing, drama and cooking. Once a week a local



credit union uses the centre to provide a base for receiving deposits and for giving loans and financial advice. The funding for these activities come from the order's own funds.

Since its inception the Brothers have encouraged local people to become interested and involved in the Activity Centre. When the centre was first opened they invited people, family by family, to have supper with them. Most families accepted these invitations and came to share a meal. Before a child or young person can attend the centre an adult from the family must come and view it. The

objective of the Activity Centre is to provide facilities for local people to develop their personal and group skills for daily living.

They purchased the building (a small block of flats which was previously scheduled for demolition) from the council and spent money converting it into two flats, where they live, and workshops and rooms which could be used by the community. The Christian Brothers and Sisters have had a presence in the area for many years. In the past their activities were centred on the parish and a day centre at the back of the church. But in 1992 they purchased and opened up their own building because they specifically wanted "*a place to be with the people of the area*".

The Activity Centre is providing a service nobody else is giving. To produce the same range of activities a statutory body would need a huge ongoing investment of money and human resources. The centre is accessible and it is used by local young people.

The young people are given support and guidance in the different activity groups by Matt, but are very much in control of the nature of the activities - for example the Drama Group puts on shows which it writes and directs, the Dance Group arranges discos and the singing group arranges concerts. Fun raising events like car boot sales have been organised by the young people to raise funds for additional equipment. These responsibilities and life skills will equip them to become more involved in community development in the future.

Kids Kabin and other activities, Walker Newcastle

In 1993, the Sisters of the Assumption set up a small religious community in two council houses on the Walker Estate in Newcastle. The community was later joined



by brothers of the De La Salle Order and by lay members from different churches. Walker is the second poorest ward in the local authority (Newcastle).

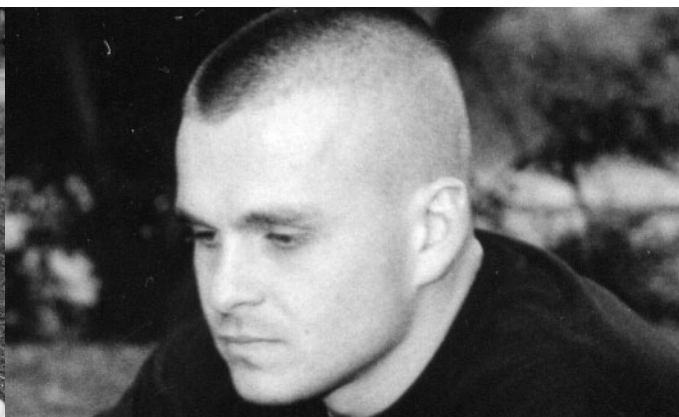
This small religious community has become deeply involved in offering support to the people in the local area. This in turn has given people the confidence to start raising issues of poor housing and facilities with the local authority. A community group of local residents, SWAT - Support in Walker for Activities and Talking, was formed in 1999 to consider ways of improving the area. This group has also organised trips for local people to the sea-side and fund raising events.

Another community initiative developed is the Kids Kabin, a creative arts centre for local children located in shop premises in the semi-moribund shopping precinct in Walker. Many of the children attending the Kids Kabin have nothing to do and nowhere to go; some have been expelled from school or are disenchanting with the education system; some have been involved with petty crime. There is endemic hopelessness and boredom on the estate. *"These children are at risk - on the verge of social anomie"* (Von Hugel Institute 2000, p49).

Kids Kabin gives the local children confidence in themselves, improves their education, widens their social and educational experiences and diverts many from crime. (ibid). Recently, Kids Kabin (now a registered charity) has been successful in winning a large lottery grant which will enable it to redevelop a disused council depot into a new centre with specialist facilities for woodwork, pottery, fashion design and cookery. The centre will have rooms for computers, arts and crafts and meetings.

Kids Kabin has grown with the support of volunteers from Student Community Action Newcastle, (SCAN) an organisation from Newcastle University and a growing number of local residents. Good working relations have been established with the local schools and great efforts are made to re-integrate children into school. As they can see the benefit for their children, parents and the local community have become involved in some of the fund raising activities needed for the continuation of the project.

Although the main activity is around the Kids Kabin, the religious community get drawn into other activities. For example, they attend the regeneration meetings along with other voluntary and statutory agencies, and they are assisting a group of



residents who want to use a boarded up home as a Community House for activities like a Mothers and Toddler group. One of the sisters would also like to set up a group for bereaved people.

Those involved regard the involvement of volunteers from the university as an important element in the project. As one of the sisters said *"these young people will be the future lawyers, doctors and social workers it is important that they understand areas and people who are socially excluded"*. She also added *"through our presence we try to challenge the non-existent value system"*.

This project is not involved in evangelisation, but inevitably the sisters and brothers are asked about their faith from time to time, especially if they are with people who have recently been bereaved. One of the sisters said it was a real challenge to know how to do, or approach, evangelisation in such places as Walker, where families have no tradition or knowledge of Christianity or any other faiths.

Depaul Trust

The Depaul Trust is a national organisation and is part of the Saint Vincent de Paul world wide network that works amongst “the poor and marginalised”. The Depaul Trust was set up primarily as a safety net for young single homeless people. It has developed and manages projects throughout England which give young people opportunities in housing and training and a chance to live an independent life.

In Doncaster and Newcastle the Depaul Trust has started strategically to introduce community development techniques in its work with young people. One such project is Zero Plus in Doncaster which provides opportunities for young people, themselves at risk of social exclusion, to volunteer to make an impact in their own communities. The project runs a series group activities for these young volunteers to increase their sense of positive self-esteem. One such group *Your one in a Million*, offers six 1½ hour sessions which covers: managing feelings; coping with stress; dealing with peer pressure; relaxation techniques; making decisions and empathising with others. These groups have led to a difference in the community and public recognition of young people’s achievements.

In the North East region the Depaul Trust has developed a Peer Education project which is staffed by a youth worker who recruits ten peer educators who have



recently left the care system. With training and support these peer educators then target young people in the care system who are deemed to be at risk of homelessness and with advice and support they try to prevent them from leaving care and becoming homeless.

The Depaul Trust has developed two innovative ways of using young volunteers in community development work. Firstly, disadvantaged young people are given support and encouragement to work in their own communities and secondly the Trust provides placements, in their projects, for young volunteers from the UK and

other European countries.

Comments and Observations

The credit union movement is an obvious and practical way of combating financial exclusion at a local level. But it is also a mechanism which brings people together who share common bonds such as a work place, a neighbourhood or a church. In this way it contributes to community development in a focused and practical way. Catholic involvement in the credit union movement has been significant. Some of these credit unions have been exclusively based on a particular Catholic church and its congregation, but the majority are now inclusive and are based on a particular estate or in an area and are open to all members of the community.

There exists a plethora of small community based service organisations with a Catholic link or connection. Many of these organisation, as well as providing local services, have an expressed aim to involve service users and local people in the planning, management and delivery of these activities. In this way they can and do contribute to community development.

Other community based service projects with Catholic origins or connections are listed below. This is not an exhaustive list.

- Neighbours in Poplar (East London) provides advice, support and communal leisure activities such as outings and Christmas lunches for the people of this ethnically mixed area.
- Cedarwood Trust (Meadow Well, North Shields) provides a range of community

“...these organisations...aim to involve service users and local people in the planning, management and delivery of these activities.

centre activities for the outer city housing estate of Meadow Well. This was not started as a Catholic initiative but a Catholic community activist is very involved in many of the centre’s programmes and activities.

- Hope Family Centre (Heath Town, Wolverhampton) provides home visiting, holidays, Community Celebrations at Easter and Christmas and many other activities for the families (including many asylum seekers) who live on the Heath Town Estate in Wolverhampton.
- St Joseph’s Family Centre, (Warrington) provides support for families under stress
- Lazarus Foundation, (Sunderland) is a project providing support for vulnerable and

disadvantaged people in Sunderland.

- Holy Family Parish (Sunderland) stimulates a range of community activities and services for all the people living in the parish. (See section on diocesan organisations)
- SOCOA (Solidarity for Community Action) in South London offers support, help, interpreting service and assistance in forming social networks to asylum seekers (mainly from Africa).
- Anawim Project, Balsall Heath Birmingham works with women caught up in prostitution providing them with friendship support and advice. This project is funded and supported by Father Hudson's Society.
- Numerous Credit Unions.

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3. Community Development - for national and city level campaigns



3. Community Development as a model for national and city level campaigns

Community development techniques and models can be and are being used in campaigning work by national and city wide church organisations to bring about change in social policy and practice. Instead of professionals and academics researching social and economic problems and originating proposals and recommendations, those experiencing social exclusion, poor housing conditions and lack of opportunities formulate their own agendas for change. This sort of approach is not easy. It requires an investment in time and a transfer of skills, and it is also time consuming. Two such campaigning organisation which have adopted community development techniques are Church Action on Poverty (CAP) and Community Pride Initiative, (CPI) Manchester. Both organisation, although independent of any church structure, do have links to and support from the Catholic community.

Church Action on Poverty (CAP)

CAP is a national agency linking Christians from different Churches in the struggle against poverty. It was founded in 1982 when the British economy was going through a period of restructuring, causing high unemployment in certain areas and new manifestations of poverty.

CAP and Catholics Links

Since its inception, CAP has had sizeable input and support from Catholic individuals and institutions. A third of the current national executive of CAP are Catholics bringing experience and expertise from agencies such as CASC, SVP and



the Justice and Peace movement.

The Teeside CAP group is closely linked with CAUSE (Catholics Against Unemployment and Social Evils), which developed from a pastoral assembly of the local RC diocese on the theme of unemployment in 1988 in which presentations were made by unemployed people. The later Poverty Hearing in the Teeside region was organised and funded by the RC Diocese of Middlesborough. Most subsequent poverty hearings have had a significant Catholic input. In the Northern Ireland Poverty Hearing there was a high level of input from the SVP organisations.

The Sister in Port Clarence (see earlier section [p 22](#)) worked with CAP in the local campaign to get electricity keys recharged locally so that people didn't have to make costly journeys into the town centre to pay for their electricity. CAP receives funding from some religious orders - the Jesuits, Colombans, and others- and works and collaborates with RC diocesan Welfare agencies such as Nugent Care, Liverpool and the Catholic Children's Society, Shrewsbury.

CAP and Community Development

CAP has increasingly tried to reflect a community development approach within its work. The Local People National Voice (Poverty Hearings) enabled people to talk from first hand experience of poverty to key decision-makers and opinion formers. As a result, CAP now has a sizeable network of grassroots contacts across the UK - in Teeside, the North East and Merseyside, Wales as well as Scotland and Northern Ireland. These groups usually come into being after a local event or campaign such as a poverty hearing. As such, CAP's work is currently unique amongst anti-poverty agencies.

Other CAP initiatives that are of national significance, but have a specific regional or local dimension are:

- The Thornaby - Manila Community Exchange Programme, part of CAP's 3 year partnership programme with Christian Aid (1997 - 2000), has sought to explore the similarities and differences between the experience of poverty in a local community in the North East of England and a shanty community in Metro Manila.
- CAP's policy work to follow up the Churches' Enquiry into Unemployment and



Future of Work, whilst national in scope, has focused on barriers to employment for women within the Bangladeshi community in Tower Hamlets, East London (Seizing Opportunities: Overcoming barriers to employment for Bangladeshi women, CAP, March 2000).

- CAP's Pilgrimage Against Poverty, from Iona to London (August - October 1999), and from Holywell and St David's to Cardiff, has enabled CAP substantially to expand its contact with local groups across the UK.

Adopting a community development approach to anti-poverty campaigning is not easy. It is slow, unending, and requires a dogged determination and commitment of staff to keep people involved and interested. The experience of the past 2 years has shown that it is very difficult to sustain the involvement of those who spoke at Poverty Hearings, unless they are supported by, or are part of local CAP-related groups. But in the long term more appropriate and sustainable results are obtained by this way of working

The Agenda for Change process underlines the value of building policy work 'upwards' from the experiences of specific local groups. As a result, the ideas within the Agenda for Change clearly reflect the daily realities, priorities, hopes and aspirations of the local people and groups who take part.

It may be possible to find ways of increasing links and communication between CAP and RC agencies and groups doing community development

Manchester Community Pride Initiative; Community Development at a City Level Manchester Community Pride Initiative (CPI), was established in April 1999 by a partnership including Church Action on Poverty; the Diocese of Salford Faith and Justice Commission (RC); Manchester Diocese Board for Society (Church of England); Manchester and Salford Methodist Mission; Northern Baptist College; and the United Reform Church North Western Synod. CPI seeks to enhance the capacity of grass-roots activists, local churches and community groups in Manchester to use more strategic city-wide and community development approaches to urban regeneration and anti-poverty initiatives. It does this in three main ways; by providing skills to undertake social and economic analysis so that local communities can develop their

“CPI attempts to minimise its own role and be led by community activists”

own proposals; to develop coalitions of local churches and community groups (Civic Forums) to engage with the major strategic players - local authorities, regeneration partnerships TECs and the private sector within the area; and by participating in the wider debates about poverty and urban regeneration.

There are two networks of local church leaders which have been brought together by CPI. These meet regularly. One of them, the New Deal for Communities area, is in East Manchester, where the Commonwealth Games stadium is being built. The Churches have drawn up a response to the local authorities draft Strategy Plan for

the area. Another network is in Ordsall, Salford, an area known for a range of social problems but not in receipt of any government grants.

CPI functions with a small staff of three, including a Catholic sister from the Holy Child Jesus congregation, who works as a community educator. Since its inception CPI has involved over 135 people in its activities, including over 50 churches and community groups in 7 geographically-based clusters. Joint-working or ecumenical groups have been set up in 5 out of 7 areas and 25 people have attended CPI facilitated training workshops. Twelve "briefing-paper" style documents have been produced.

The broad areas of work of CPI can be summarised as:

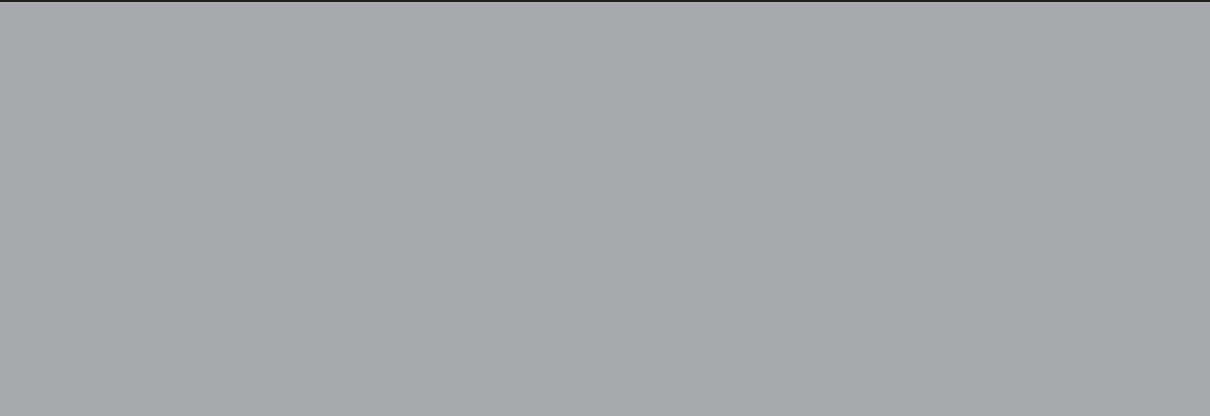
- Enhancing local democracy
- Community involvement in regeneration
- Community networking and communications
- Developing strategic partnerships

In each of these areas of work, the involvement of grassroots church and community contacts is paramount. CPI attempts to minimise its own role in favour of ideas and projects led by community activists.

Manchester Community Pride Initiative provides a new and interesting model that enables church communities and others to participate in the range of initiatives that have been launched by the government since 1997. These include New Deal for Communities, Regeneration Programmes, Local Strategic Partnerships and Regional Development Agencies. This model could be copied by other cities facing similar urban problems.

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Manchester Community Pride Initiative provides a framework which enables bridges to be built between different ethnic and faith communities.



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4. Community Development - acted through broad based organising



4. Community Development promoted through broad based organising

Broad-based community organising aims to help local faith communities and other groups to build an organisation through which they can work together to improve the quality of life in the area. It enables local people:

- To meet together
- To identify issues of common concern
- To act together to achieve their objectives

The community organisation is meant to provide for residents what the trade union traditionally has provided for workers, namely a power base for those who have little power in society. The approach which is characteristic of broad-based community organising has been refined over a period of forty years both here and in the United States. It places priority on:

- Forming one to one relationships and listening to people's real concerns .
- Constant training to develop a cross section of people who are capable of participating in the collective leadership of the organisation at various levels.
- Understanding 'power' and the power relationships in concrete situations, and using power for the common good.
- Action for achievable change.

Broad-based organising was introduced into Britain by the Citizen Organising Foundation (COF) in the late 1980s. COF currently acts as an umbrella for five local community organisations in England. These organisations are:



TELCO in East London;
ACT in Bristol;
CITIZENS in the Black Country;
IMPACT in Sheffield;
Merseyside broad-based organisation

There is also a broad based community organisation in North Wales, and the possibility of a Cardiff organisation is currently under discussion.

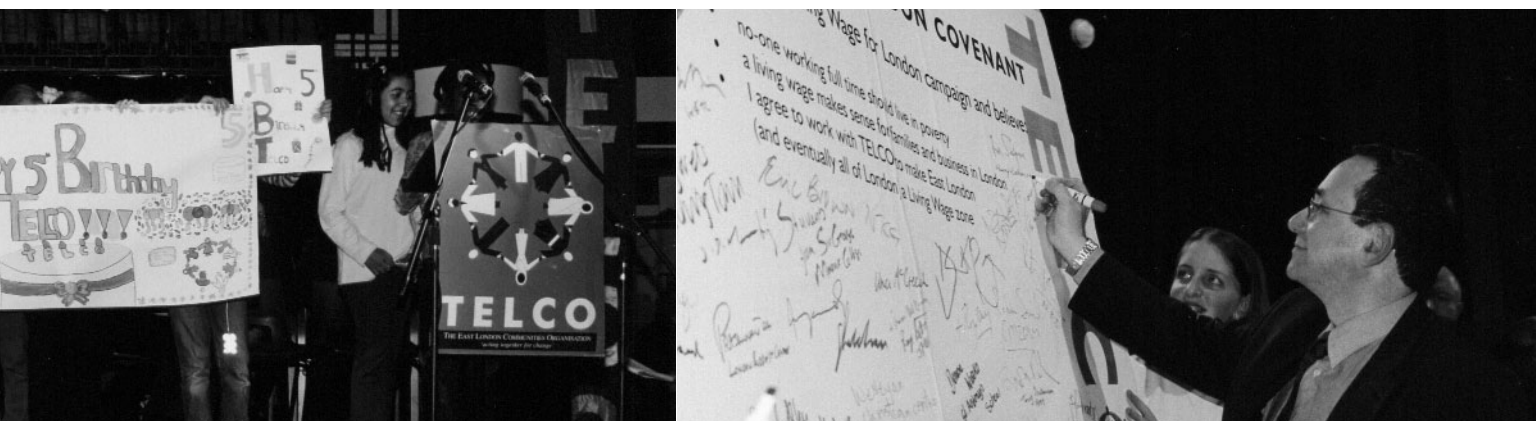
Christian churches and other faith communities are the backbone of these organisations; and Catholics, both clergy and laity, have been very involved from the beginning. The Bishop of Hallam , John Rawsthorne, is currently a member of the Board of Trustees of COF and at least six other Catholic Bishops in England and Wales have been involved in their local areas as well as, in some cases, financially supporting the local organisations.

TELCO, in East London

The East London Communities Organisation, (TELCO) was launched on 20 November 1996. Fourteen hundred people from East London were present at the launch, including the late Cardinal Hume and Bishop Guazzelli. . TELCO is an alliance of local Mosques, Churches, Community Groups, school communities and other associations committed to working together for the common good across four boroughs in East London. It currently consists of thirteen Churches (nine Catholic), four Mosques, a Buddhist centre, four schools, five trade union branches and six community groups.

A Strategy Team of people from all the participating groups agrees which issues to pursue and when to take action. Research, analysis and evaluation are thorough. Action is firm, direct and persistent. But the emphasis is on negotiation rather than confrontation; and they tend to fight the battles they know they have a good chance of winning. Successful action by thousands of East Londoners, driven by their values and in conjunction with their neighbours, rekindles hope and builds new confidence in the people of the East End.

TELCO aims to raise its own money to make itself financially secure and



independent of any interests. Each community group pays an annual due. This is matched by funds from national denominations and Foundations. The Barrow Cadbury Trust, the City Parochial Foundation, the Church Urban Fund and the Brentwood Catholic Diocese are currently supporting TELCO. A strong dues base ensures political independence and long term viability. The money pays for regular training, development of the membership and the salary of the organisers.

TELCO's Living Wage Campaign This campaign aims to persuade all the major public sector organisations in East London to oblige all contractors to pay at least

the 'East London Living Wage'. The exact figure (£6.30 an hour) was agreed - at TELCO's assembly in April 2001 as a result of detailed research into the needs of families in East London. TELCO also hopes to make East London a zone where no-one is paid less than £5 per hour. The campaign is bringing TELCO member communities into a working relationship with trade unions in East London. On their own, unions have been unable to halt a process of falling and stagnating wages for many people who deliver public services. In many instances, good jobs have been replaced by agency workers with minimum wages and insecure jobs. A parishioner at St John the Baptist RC Church in Hackney found herself moving from £7 per hour to £4.50 when a private contractor moved in to take over the job. The cleaning staff at Guildhall University in Tower Hamlets earn £3.75 per hour. Talking to these workers, TELCO found that many were exhausted, patching together two and sometimes three jobs to make ends meet.

ACT, in Bristol

Active Communities Together, (ACT,) is a broad based community organisation which has been in existence in the Bristol area for more than seven years. Its members include eleven churches, a Hindu Temple, A Sikh Gurdwara, two Quaker meetings, a voluntary organisation and a Sixth Form College Chaplaincy. ACT had been successful in a range of activities - getting an abandoned site developed and thereby creating 1000 jobs, negotiating with the authorities to introduce a community policing scheme and improving bus shelters. One of their most innovative initiatives came from putting pressure on Bristol and West Building Society. This resulted in the setting up of a special trust to help homeless people and to increase the Society's charitable giving by 700%. ACT also persuaded Bristol City Housing Department to pilot a self-build housing scheme.

“Its’ [Act’s] members include eleven
Sikh Gurdwara, two Quaker meeting
a Sixth Form College Chaplaincy”

Citizens, Communities Organised in the Black Country

A prominent member from the Hope Community now The Hope Family Centre (see p66) was a founder member of Citizens, which functions in Birmingham and the Black Country. The current membership consists of: two C of E parishes; two Quaker meetings; a Sikh temple; the Islamic Society of Britain; a Church of the New Testament ; and a Primary school. There were three Catholic parishes in membership but a change in priests has resulted in a temporary lapse of membership.

Citizens has just expanded into the Birmingham area where it is hoped some Catholic parishes will be recruited.

Some of Citizens' successful actions include: assisting the Sikh community in getting planning permission for a temple and a cultural learning centre; campaigning and negotiating with the local authority to make arrangements for Muslim burials to be carried out , when needed, over the weekend period; and the opening of footbridges over busy roads.

IMPACT, in Sheffield

IMPACT is the broad based organisation for Sheffield. It consists of 20 membership organisations including: three RC parishes; the Islamic Society of Britain; one mosque; two community groups; one Methodist congregation; and eight C of E parishes. Apart from the three RC parishes in membership, IMPACT works with another two and is trying to recruit a further four. At IMPACT's public assemblies between fifty and sixty people attend from each RC parish. At the next assembly, to be held in October 2001 it is aiming for a turn out of 500 people. Bishop John Rawsthorne, who himself has undertaken training in broad-based organising in the USA, is a strong supporter of IMPACT. Fr Desmond Sexton, from the RC Cathedral in Sheffield is a trustee, and the Diocese of Hallam provides some annual funding for its work.

IMPACT's current activities focus on financial exclusion, and a campaign against unscrupulous money lenders will be launched at the October assembly. The work includes investigating the establishment of a new financial institution and also providing financial literacy training for those who are unaccustomed to the

churches, a Hindu Temple, A gs, a voluntary organisation and

procedures of borrowing and saving and having a bank account. IMPACT has also been instrumental in the creation of a group for ME sufferers, aimed at helping them gain access to better health services. Finally, IMPACT was also responsible for setting up RABID, an environmental group concerned with waste incineration.

Although Sheffield has not experienced the same disturbances as the Mill Towns further north, rising tension in the city is apparent. Those Muslim organisations which are already members of IMPACT participate fully and negotiations are in progress to get three more Mosques in the city to join.

The Citizens' Organising Foundation COF

The Citizens' Organising Foundation is the national body co-ordinating the five broad-based community organisations mentioned above.

COF is committed to the development of civil society through engaging people in public actions. Since 1990, thousands of individuals have become engaged in public life through their member communities (churches, mosques, temples, schools, colleges etc.). The movement has focused on issues relevant to particular neighbourhoods, whilst at the same time acknowledging that many local issues require broader, strategic solutions. Sometimes the organisations in COF have acted together on issues that effect all the areas in which they function. One such issue is financial exclusion and lack of banking facilities in some inner city areas.

Citizens' Organising Foundation in action

An historic meeting took place in London's East End in July 2000 between religious and community leaders and representatives of Britain's top banks. Citizens' Organising Foundation delegates from East London, Bristol, Sheffield and the Black Country met British Banking Association members to discuss working together on a number of key issues including 'cash deserts' (urban areas where all banks and cash dispensers have been removed), small business loans and private finance initiatives in schools and hospitals. Banks represented by the BBA at the meeting were: the Nat West, Barclays, HSBC, Lloyds TSB, the Woolwich, the Halifax and the Alliance and Leicester.

The outcome of the meeting was an agreement to meet four times a year to work on projects in four inner-city areas of England, In East London, more than half a

“ TELCO offers us the chance to fo
challenge injustice and transform th

million people stand to benefit if the proposals currently under discussion go ahead. During the 1980s, the area was hit hard by the withdrawal of the high street banks. Ten areas are classified as 'cash deserts'. One of the main reasons the banks pulled out was lack of security. TELCO have put forward the idea of installing cash machines in hospital lobbies, community centres and police stations.

The banks stand to profit by supporting the scheme. TELCO has 20,000 members in four London boroughs and these would be encouraged to transfer their accounts to participating banks. A similar situation is reflected in Bristol, Sheffield and the

Black Country.

The impact of broad based community organising can best be understood in the words of Herman Allen, a resident of Docklands in East London.

“We came to London’s Docklands eight years ago. I got a job and we planned a family. Then came the recession and instead of much promised transformation of the area, decline set in. I look around Newham and Tower Hamlets and see the poverty and run down streets. You can feel the lack of hope. East London is a forgotten place. It feels as if no one in authority cares. Individual people and individual congregations are too weak to change much on their own. TELCO offers us the chance to unite and form a power base which can both challenge injustice and transform the area in favour of its people” (COF leaflet, Reweaving the Fabric of UK Society 1997, p11).

Comments and Observations

- Broad based organising manages to get large numbers of people involved in issues that affect their neighbourhoods and livelihoods. The broad based organisations can also point to tangible results from their actions.
- Any movement that is both successful in mobilising large numbers of people and getting results is bound to come under scrutiny. Questions have been raised, for instance, about its concentration on Faith Communities, the importance it attaches to ‘power’, its focus on community leaders and a certain aloofness from the wider community development network.
- Nonetheless, broad-based organising has clearly had an impact. It has bonded peo-

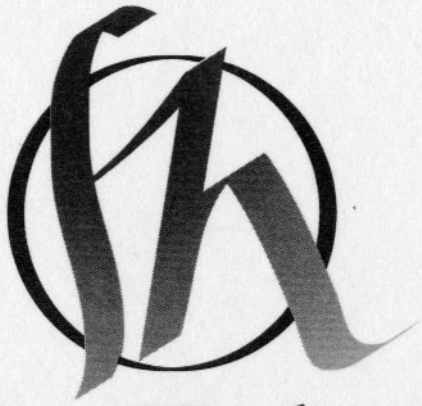
...m a power base which can both
...e area in favour of its people”

ple together and built bridges between different faith and ethnic communities facing the same economic and social conditions.

- Catholics are very visible actors in broad-based organising, both here and in the United States. It is not clear why this approach should have a special appeal to Catholics.

Catholic Children's Society

(Shrewsbury Diocese) Inc.



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5. Community Development -
d through Catholic welfare agencies

5. Community Development initiated through Catholic welfare agencies

There are 18 autonomous Catholic Caring and Children Societies serving the 22 Catholic Dioceses of England and Wales.

These societies vary both in size and in the scope of their activities. Nearly all provide fostering and adoption services. As well as work with children a number of the societies also provide services for adults including, older and homeless people and those with learning and other difficulties. Some societies have dedicated community development sections and others are introducing community development models for the delivery of services.

St Cuthbert's Care

St Cuthbert's Care is the social agency of the Catholic Diocese of Hexham and Newcastle, which comprises the whole of the North East region and has a Catholic population of two and a quarter million. St Cuthbert's has a staff of 250 giving support in all fields of social welfare to the young, old, disabled and refugees. Within its many services it has a *"community development programme which supports projects in areas where there are a lack of cohesive community facilities to meet local social needs. In partnership with ecumenical groups, other voluntary and statutory agencies, our workers help people facing similar difficulties to develop self-help groups that will over time become self-sufficient. Successful initiatives include parent support groups, after-school and breakfast clubs and groups for older people"* (St Cuthbert's Annual Review 2000, p7).

The Diocese and St Cuthbert's engages with local and regional Government through

“The members of the residents' association provide clothing, household goods and toys

North East Christian Churches Together, and with the other Churches it participates in the Regional Development Agency *One North East*. This regional Development Agency deals with issues of poverty, deprived neighbourhoods and regeneration programmes.

Community development is a small part of St Cuthbert's charitable work but despite this, the community development team has helped to develop community businesses, credit unions, rent guarantee schemes, and meals and accommodation for homeless people. They currently support two community development projects

in the region - one in South Shields and one in Sunderland. Projects are always set up in partnership with a local parish or a group of parishes which have to contribute £5,000 per year towards the running costs. According to the Director of St Cuthbert's "these are genuine partnerships driven from the centre". St Cuthbert provides pump priming money - after a specific time of support the community projects are expected to become self financing or to secure finance from alternative sources.

One of the current community development projects supported by St Cuthbert's is based at the Catholic church in Grindon/Pennywell, Sunderland. In fact the word project is a misnomer, as not one, but many community projects or activities are carried out at the Holy Family Church, spearheaded by the community worker who is also a local parishioner.

The community worker has developed several programmes: a parent and toddlers' group; a lunch stop (lunch club); after school club for both asylum seekers and local children; a youth group ; and a sports group for older people including indoor bowls. She has also started a residents' association which has been giving support to refugees who have been settled in the area.

At the time of the interview (March 2001) twelve refugee families had been housed on the Pennywell estate. Some of them had already been the targets for burglaries, losing personal papers and belongings. The members of the residents' association had advertised for clothing, household goods and toys for the refugees. Social events had also been arranged for the refugees to come and meet people and to choose which of the collected goods they wanted. The residents' association had assured the refugees of their continuing support.

ociation had advertised for
for the refugees”

As well as encouraging the formation of community groups, the worker also gets involved in events like organising a float for the local carnival and establishing good relations with the police and local authority. The worker from the Holy Family Parish works very closely with another community worker from the United Reform Church (see section II for details of the URC national community work programme). They arrange events and programmes together.

Catholic Caring Services (Diocese of Lancaster)

Within the Catholic Caring Services of the Diocese of Lancaster, a Community Development Service has been set up to with the aim of “helping people to help themselves”. This service is directed at *“communities with high unemployment; young people and families who could benefit from education in the community; elderly people in need of social contact through volunteering schemes; and people of all ages who feel excluded from social, educational and local opportunities”*.

The community development service has initiated the following projects within the diocese:

- The Avencare project, already documented in previous section of this report
- The Marsh Agelink project in Lancaster, which works with elderly people to rebuild links within the local community, particularly with younger people;
- The CHIPS project in Morecambe, which supports elderly people through a volunteer visiting scheme and provides an Open Door Centre:
- The Carnforth Primary Schools Project, which assists families with children to benefit from education and other opportunities.

The Nugent Care Society (Archdiocese of Liverpool)

The Nugent Care Society has a Community Resource Unit (CRU) which complements its other social welfare services. The Community Resource Unit (CRU) works in partnership with other agencies with the aim of combating poverty and social isolation. It works closely with the local Church Action on Poverty Group, the Justice and Peace Commission and the C of E’s local Social Responsibility Board. The main focus of its’ community development work is with older people and aims to work with them to meet their own social and spiritual needs at local level, whilst

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with them to meet their own social
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highlighting their own contribution to society.

A key principle of the government’s National Service Framework (Older People) is the inclusion of older people in service development. This principle led CRU to carry out an Older People Services Parishes Audit in 2000. The response rate was good: 100 out of 233 parishes replied. This information formed the content of a new database and provided information for further developments. CRU’s primary focus has now been to establish and support community groups at parish and deanery level. This has been undertaken, in pilot scheme form, in the Widnes deanery in the south of the archdiocese.

During the year 2000, the Widnes Deanery Project has developed and now has a number of flourishing affiliate groups. Through these groups, The Nugent Care Society brings together over 350 older people on a weekly basis across Widnes. One group has a regular attendance of 100 people, the others average 40-50 people. These have then come together to establish a Deanery Older People Forum. This will raise awareness of issues arising in local groups and highlight evidence of need among older people in the church and the local community. A local Nugent Care magazine called Insights, edited by the local members of the Forum, supports this sharing of resources and information.

Other outcomes of the Project have included the presentation of drama workshop series. This resulted in a group of older people presenting *This Is your Life* at the Catholic Community Care Forum Conference on Older People in Manchester (June 2000). It was heralded as an example of good practice among other church-based agencies working with older people (Nugent Care Society Annual Report 2000).

In this work, CRU aim to bring older people together in an open, friendly and secure environment, and so help to enable and encourage them to give voice to their needs and find local solutions to the issues they identify. As the networks develop locally, CRU are able to draw in the work being done through other church communities. CRU has begun to develop a St Helens Deanery Project with Older People. In the long-term CRU hope to develop a diocesan wide network, able to identify issues and offer solutions from the grass roots.

Catholic Children's Society Shrewsbury Diocese.

The Catholic Children's Society describes itself as the social and community work

h older people and aims to work
nd spiritual needs at local level,
tion to society”

agency of the Roman Catholic Church in the Diocese of Shrewsbury. Its work is based on the six principles of Catholic Social Teaching² and it assists children and families who find themselves under stress.

² Catholic Social Teaching received renewed prominence in Britain in 1996 with the publication by the Bishops' Conference of England and Wales of *The Common Good*. This statement re-emphasised the six principles on which Catholic Social Teaching is based THE PERSON, THE COMMUNITY, AN OPTION FOR THE POOR, RESPECT FOR HUMAN RIGHTS, SOLIDARITY, SUBSIDIARITY
One aspect of its work is the Community Action Support Project (CASP), which rep-

resents a new direction for the Society. CASP uses a community development approach to service delivery with user involvement and training.

CASP supports volunteers locally in helping children and families in disadvantages areas in the north of the diocese. The project or programme started in 1999 and now supports a series of initiatives in Birkenhead and Wythenshawe that aim to build the capacity of local people to enable them to deliver services to children and families who are living in poverty.

Breakfast clubs have been set up in local schools to provide a meal in a communal atmosphere, before school starts, for children who would otherwise start the day without food and a hot drink. On the Beechwood estate, Birkenhead, which is the highest scoring ward for child poverty in England, there are two breakfast clubs, one at the Catholic and the other at the Anglican primary schools. Local mums are involved in running both clubs with some professional support and 3 mums have gone on to take NVQs. Both initiatives are the result of partnerships between Church, school, Catholic Children's Society and statutory agencies.

In West Wythenshawe the Society has developed a partnership with the local Methodist Church in Lawton Moor and with other statutory and voluntary organisations. This New Dawn Project based at the Methodist Church which started in July 2001 will set up two new Family Groups and a drop in centre and will conduct further research into other family support needs.

CASP and its volunteers have also been involved with initiatives like Debt on the Doorstep and a Poverty Carnival which was held in a local shopping precinct with attractions and entertainment for the children but also with information and

“Breakfast clubs have been set up
a communal atmosphere, before school
otherwise start the day without food

educational material on poverty and deprivation for the general public.

CASP have worked successfully with other churches - both clergy and laity - and with other voluntary and statutory organisation to develop its community and group initiatives. However they have encountered problems in getting local Catholics from the parishes involved as volunteers in the community aspects of their work.

CASP has worked with over 200 children and their families during the year 2000/2001. During this time over 70 volunteers, many of whom were unemployed,

have been involved and 18 new paid jobs have been created. In line with its policy to encourage and develop the talents of local staff and volunteers, 12 training courses were accessed during this period.

Father Hudson's Society, Birmingham Diocese.

Father Hudson's Society is more and more responding to both laity and religious, working in specific areas of social care and community work, who have had ideas about developing new types of projects using community development techniques. The Society has provided funding and support to set up and nurture these new initiatives. Once operational, Father Hudson's Society has taken a back seat in terms of the direction and day to day running of these projects. Opting, instead for a role as an "enabler" or institutional backer to community projects. In practical terms this means carrying out the bureaucratic necessities such as compliance with health and safety and employment legislation, help with fund raising and personnel issues. One such project is the Hope Family Centre.

The Hope Family Centre

The Hope Community was founded in 1985 by Sisters of the Infant Jesus. The Sisters lived a "ministry of presence" with the people of Heath Town Estate, Wolverhampton. Through visiting people's homes and talking to residents they built up a knowledge of the needs, problems and aspirations of the community. But more importantly they gained the trust and friendship of the people living in the area. In 1994 a partnership was formed with Father Hudson's Society and the Hope Family Centre was established. The Sisters, although still in contact, have passed the running of the Hope Family Centre to people from the local area.

in local schools to provide a meal in
school starts, for children who would
and a hot drink"

The Hope Family Centre focuses on the needs of parents and pre-school children, but tries to be aware of the needs of all. The building, which is shared with the Estate Management Broad (tenants' management organisation), provides a neutral space for people to meet and befriend each other. From the centre a range of activities flourish. The Play and Learn project works with parents and children, in their own homes, to help them prepare for play group and nursery. The project grew as a direct result of home visits made by members of the Hope Community.

Visiting still remains a crucial aspect of the Family Centre's work. The Family Centre

has a good relationship with Wolverhampton College, working closely together they provide basic skills courses for those in greatest need and lacking in self confidence.

The Family Centre's unique approach of meeting and getting to know people as a result of knocking on doors, means that they make contact with the "hidden poor". Through this method of working the Hope Family Centre gives new hope, confidence and energy to enable people to start improving their own lives. The present co-ordinator of the project, Sue Allen, was once an isolated woman living with her family on the Heath Town estate. Her initial contact with the project was through someone knocking on her door. At first she resisted attempts to get involved and now she's an advocate of this type of community development. She has also become a lay partner of the congregation of the Sisters of Our Lady of Charity and attended, along with 6 other lay partners from around the world, a General Chapter meeting of the order in Paris.

Every Easter and Christmas the Family Centre organises, with the people of the area, a community celebration. The liturgy for this community worship consists of prayers, songs, music and poems. About 150 people usually attend.

Heath Town Estate Wolverhampton

Heath Town Estate was built in the late 1960s with nine tower blocks and a number of deck access, long landing maisonettes. It used to be a sought after place to live and there was careful vetting of those who wanted tenancies. It was comfortable, had good heating and was conveniently located in relation to the town centre and public transport. However over time it became run down - most of the 18 local shops closed down, there was little play provision for children, there were problems with

“The Family Centre's unique approach of meeting and getting to know people as a result of knocking on doors, means that they make contact with the 'hidden poor'”

condensation, crime and a feeling of isolation and loneliness amongst many of the residents.

Gradually with the establishment of a tenant's Estate Management Board and other voluntary and statutory initiatives the physical and social environment is gradually improving. There are now a total of 1,200 and nearly half have been improved some being new houses with gardens. However, Heath Town still remains one of the most economically deprived areas in Wolverhampton.

Other community projects supported by the Father Hudson's Society are:

Anawim - a joint project with the Sisters of Our Lady of Charity that is working with women caught up in prostitution.

Kingshurst Family Centre - this project offers counselling and support to local children and parents and is jointly supported by Solihull Social Services and NCH action for children.

Mission on the Margins - offering support and counselling to individuals with drug, alcohol and related problems in Birmingham.

Brushstrokes - a project spearheaded by Sister Margaret Walsh of the congregation of the Infant Jesus and the RC Parish of St Philip Neri to work with the "hidden poor" of Soho/Victoria ward in Smethwick West Midlands. The project is adopting a similar approach to that of the Hope Community in Wolverhampton of knocking on doors, getting to know people and researching the needs of the most vulnerable.

The Diocese of Arundel and Brighton

The Brighton and Hove Deanery, part of the diocese of Arundel and Brighton, has developed an interesting and innovative Social Concerns Project. In 1997 the Diocesan Social Concerns Co-ordinator became aware of the critical social needs in the Brighton and Hove area of the diocese. A Deanery Co-ordinator was appointed to respond to these needs by fostering support and collaboration between the parishes and other local communities.

A network of contacts was built up and an office was set up in parish buildings in Kemp Town, Brighton, where training events were organised on homelessness, debt, training opportunities, disability and special needs. Gatherings for prayer, reflection and liturgy underpinned the work.

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on doors, means that they make

A number of practical initiatives have resulted from the project which were not initially envisaged. These include: Reductus, a Kemp Town based charity for ex-offenders and those on community service orders to learn basic skills; Brighton East Area Credit Union, which received official registration in August 2000; and a scheme to provide, through the local Saint Vincent de Paul Society and the local Emmaus Community, furniture and household goods for those in need. The Credit Union and Reductus are now independent projects.

The Deanery Co-ordinator's post has now come to an end but the work is being

continued at parish level through Parish Social Concerns Co-ordinators and groups. It is their function to increase awareness of social justice issues on their own doorsteps and communities. This project in Brighton and Hove has enabled local people at a parish level to come together to discuss and take action to address social problems in their own and neighbouring communities.

In parallel to these developments in the Catholic churches in 2000 research was commissioned by the Brighton and Hove Church and Community Group, an interdenominational group (including the Catholic churches) of lay and ordained Christians. The purpose of the research was to find ways in which the churches can serve their local communities most effectively. Following the recommendations of the report the group is now looking for funding for a full time Church and Community Liaison Officer who would work in particular areas of Brighton and Hove to support churches in developing community work. Such a person could help complement and strengthen the Parish Social Concerns Co-ordinators.

In 2001 the deanery produced a statistical profile of the Church in Brighton and Hove (Mc Manus 2001). This provides information and social data about the church and the community in the area of the deanery. This is useful information for anyone wanting to set up a community project.

Comments and Observations

- Many diocesan agencies are involved in a range of community development initiatives. Some of these agencies respond to requests to support community development projects through funding and giving institutional support, others are more

“This project ... has enabled local people to come together to discuss and take action to address social problems in their own and neighbouring communities

directly involved in initiating projects themselves. In other words, some act as enablers and others as initiators of community development.

- A great deal of community development expertise and experience does not appear to be shared between diocesan agencies. Knowledge does not appear to travel within and between diocesan agencies on new and interesting initiatives.
- Some diocesan agencies are finding new ways of delivering social welfare services using community development approaches, for example Shrewsbury Diocesan Care and Nugent Care (Liverpool).
- To provide a wider view of local community development activities or potential

activities more links could be made between diocesan agencies and government Regional Development Agencies (RDAs). St Cuthbert's Care has been successful in creating links to both Church and government structures in the North East through the Churches Regional Commission in the North East.

- Many Diocesan agencies and projects have successfully taken advantage of the government's Sure Start programme to promote community development approaches in their work.
- Diocesan agencies and structures are well placed to initiate interfaith activities that could build bridges between different faith groups. One example of this are the activities of the Interfaith Officer employed by the Dioceses of Leeds.

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6. Community Development - through the ministry of the parish priest



6. Community Development through the Ministry of the parish priest

Much of the community development work in the Catholic church emanates from and is stimulated by the vision and direction of the local parish priest (PP). There are examples of PPs in deprived urban areas who have inspired their parishioners and the wider community to become involved in issues that have an effect on their lives. Catholic involvement and success in broad based organising, mentioned earlier in this report, has depended very much on the engagement and enthusiasm of parish priests. Conversely involvement is very difficult to sustain once the priest has moved onto another parish.

Despite these activities, PPs have a lower profile than C of E vicars local community and resident's pressure groups. The local vicar is nearly always appointed to regeneration boards, New Deal for Community Boards and Local Strategic Partnerships. Catholic PPs, however find it difficult to accept representation on such boards due to the sheer lack of time and human resources. Unlike their Anglican counterparts, Catholic Parish Priests still have to devote the great proportion of their time to pastoral, sacramental and liturgical duties, since Catholic congregations have not declined at the same rate as those of the Church of England. Even so, despite this less prominence in public life, some PPs are still able to mobilise large numbers of people to attend meetings and demonstrations, as demonstrated by BBO in East London and Sheffield.

PP in East London at a "community activity hub"

Father John Armitage is parish priest in Canning Town, East London. The church and surrounding buildings could be described as a "community activity hub", where

“More activities and groups have been started by Fr John Armitage and other parish members than are on offer in the average local authority run community centre. Housing in the area is predominantly rented from the local authority and housing associations, and the Catholic population is between six and seven thousand. At a multi-racial church service the congregation was asked to stick pins in their or their parents' country of birth. Sixty one different countries were marked on the map, making it one of the most culturally and ethnically diverse areas in Britain.

people worship, meet, learn skills, enjoy themselves, organise, bank and find help, advice and friendship. More activities and groups have been started by Fr John Armitage and other parish members than are on offer in the average local authority run community centre. Housing in the area is predominantly rented from the local authority and housing associations, and the Catholic population is between six and seven thousand. At a multi-racial church service the congregation was asked to stick pins in their or their parents' country of birth. Sixty one different countries were marked on the map, making it one of the most culturally and ethnically diverse areas in Britain.

Some of these activities, services and groups include:

- Youth Work. The parish has a full-time and part-time youth worker and this year they received a three year grant from the Social Exclusion Unit to get 20 unemployed young people into education or training. Amongst other things they run an After School Club.
- SVP, Legion of Mary and Catholic Women's League groups.
- Over 60s group
- Credit Union
- Night Shelter run with seven other local churches
- Anchor House, a 110 bed hostel for single homeless people
- Catholic disabled group
- Different organisations of Ghanaian, Nigerian, Kenyan, Ugandan and Filipino Catholics.
- TELCO group (see previous section on Broad Based Organising).

A basic principle in the parish is that all these groups and activities have to raise their own funds.

Fr Armitage is a keen supporter of TELCO, and at large assemblies the parish can manage to mobilise up to a hundred people to attend. The TELCO group within the parish has managed to improve local environmental conditions. A local food factory was emitting foul smelling fumes into the neighbourhood so the group arranged a meeting, with the company's chief executive, and managed through negotiations to get the company to make changes to obviate the problem. Through TELCO's activities Fr Armitage is now on first name terms with the Imam from the East London Mosque and feels that it may now be possible to pray together.

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al authority run community centre”

The East End, like many other parts of Britain, has in recent years suffered a decline in those civic and civil society institutions that bring people together. The largest regular gatherings in Canning Town is now probably the Catholic congregation. Pubs, other churches and bank branches are closing, few people belong to political parties or trade unions and there is little if any, contact between the population and their locally elected political representatives. In this civil society vacuum, community facilitators like Fr John Armitage linked to organisations such as TELCO play an important role.

The activities and organisations based at St Margaret's assist in bonding people together and building bridges between the different communities, both within the parish and in the wider neighbourhood. There are also activities that aim to build up peoples' skills and self-confidence so they are able to improve their own lives and the environment in which they live.

PP in North London: Networking, Linking and Partnership

Fr Jim Kennedy is the parish priest at the church of the Blessed Sacrament near King's Cross, North London. Like St Margaret's in Canning town, his church is a hub for a plethora of community activities, but a lot of these programmes are the outcomes of partnerships with other agencies. The parish is in the fourth most deprived ward in the country and encompasses 15 local authority estates (some of which are being transferred to housing associations) and Victorian housing. About 12% of the population are Catholic of whom about 50% are practising. Mass attendance is approximately 850 per week. There are many developments planned to improve the economic, physical and social life of this part of London. These include:

- Kings Cross Partnership - formed in 1996 to physically and economically transform this part of London with a total of 250 million pounds of public and private money.
- Cross Channel Tunnel Rail Link
- Transfer of Council Housing to Housing Association
- Tenant management boards
- Local Strategic Partnerships

Fr Jim is also engaged with a range of partnership organisations and statutory bodies that have the potential to create opportunities and a better environment for

“... we work in partnership with other local council, police, health service anyone of good will”

those living in his neighbourhood. The parish helps to build the capacity of local people to participate in the changes going on around them. Capacity building starts with the parishioners' input to the Parish Development Plan. Instead of an elected Parish Council there is an Overall Strategy Group, an advisory group to the parish priest which is open to all. Open group meetings, usually attended by about 40 people and lasting around two hours, provide the ideas for the Development Plan. The only election is for a Chair and Vice Chair. Parishioners with professional skills in law and finance provide support to the Overall Strategy Group.

In the Development Plan it states “... we work in partnership with other churches and religions, with the local council, police, health services, other voluntary bodies, with anyone of good will” (p3).

They have youth clubs, keep fit, bingo, tea dances, family socials, counselling and parenting classes. The Muslim community, not having a local mosque, use the church hall every Friday for prayers. The parish is known outside its boundaries because its people were involved, and still are, with the events of the King’s Cross tube fire in November 1987 in which 31 people were killed. An annual service of remembrance has been held ever since.

Currently the parish maintains links and participates in the following bodies

- King’s Cross Partnership
- Police
- Councillors and MP
- Cally Road action group
- Youth Partnership
- Sure Start
- Thornhill area management group
- Copenhagen youth trust
- Neighbourhood Forum

An existing new partnership, launched in March 2001 is the High Impact Project. The local council, faith communities (including the Blessed Sacrament), voluntary sector organisations and housing associations have formed a partnership to try to provide co-ordinated, interesting activities for young people as part of lifelong learning skills. Funding is mainly from the King’s Cross Partnership. This initiative

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has enabled art, music, drama, sport and away weekends to be developed alongside youth club activities. One of the aims of the project is to open a Satellite Project on each estate. The major focus is on those young people excluded from school and those individuals excluded within society.

Many voluntary and statutory bodies believe that the local Catholic church is in touch with what is going on and has access to a great deal of local information. Fr Jim is trusted by both voluntary and statutory authorities. His ministry has facilitated many partnerships in which local people are directly involved in working

for the improvement and betterment of their area and their own lives. The parish's main strategy is not to set up new organisations within the wider community but to work in partnership with a range of existing institutions to bring about change.

PP in Blackpool and Regeneration

Father Peter Draper is the parish priest for a church just behind Blackpool's Golden Mile. The town is beset with social problems that visitors rarely see.

The parish has an extremely transient population with a hundred per cent turnover of the primary school pupils in the seven years between the reception and final year classes.

Life in Blackpool

While the town is still the top seaside resort, with 12m visitors annually, this has dropped 30% since the mid-90s. The borough has the 12th lowest GDP in the UK; out of season, unemployment is up to 50% in some areas.. This transient nature of the towns population comes mainly from its role as a holiday resort, with seasonal visitors and a seasonal workforce. There are also a number of refugees and asylum seekers in the town.

Blackpool also attracts many single people in search of casual work, excitement, entertainment and drugs. Blackpool has many social problems, including drug abuse, AIDS, teenage pregnancies and youth homelessness... In addition the town lacks affordable accommodation and suffers from absentee landlords and houses let in multiple occupation. The latter are often let illegally and in poor condition. To rub salt into Blackpool's wounds, the Labour party has indicated that next year's



annual gathering could be its last in the town, if facilities are not upgraded. Blackpool is now pondering a unique plan that would turn it into an American style gambling resort and provide a new source of funds to tackle local deprivation. Opinion is split on whether the local population will suffer or benefit from these plans.

The parish building next to the church is used by SVP, by the local credit union, by the social club and by the cubs and scouts. The parish has also run successful computer courses to improve people's skills and employability. As well as these

activities Father Draper and clergy from other churches have been the driving force behind getting the (whole) local community together to engage with the local authority in plans and policies to improve and regenerate the area. Bringing people together has been difficult as there are tensions between the different interest groups, although all are suffering as a result of the economic and social decline of the neighbourhood.

The main tensions in the area that need to be reconciled are between the small guest house owners and other residents - private tenants, owner occupiers and retired people in rest homes - over issues such as parking, illegal tipping of refuse, illegal trading, overcrowding and absentee landlords.

The director of the local authority's Community Development Unit (a former community activist from Liverpool) has been helpful in providing resources and support for the umbrella resident's organisation, FACT, which represents the four wards of Foxall, Alexandra, Clarmon and Talbot. Alexandra ward, where the church is situated, is represented by the South Shore Community Association, with a committee of 25 people, which includes both church and non-church members. They are keen to get things improved and have met with planners, local politicians and the police. This group has representation on FACT. Father Draper admits he is learning about regeneration "on the hoof". The ministers from the other churches - Methodists and C of E work together on regeneration issues and send a joint representative to meetings.

PP in Moss Side and Oldham - Ministry in Multi-ethnic Communities

Father Phil Sumner, has spent 25 years working in race and community relations in



Moss Side Manchester. After the Moss Side riots of 1981, Fr Phil helped set up the Local Community Forum which enabled residents and people working in the area to negotiate with local institutions to bring about change and improvements. At the time there were major tensions between the, mainly black, community and the police as a result of the practice of random stop and search procedures and the use of police vehicles.

The Local Community Forum's monthly meetings with the police changed a "stand off" position to situation of dialogue. But this changed relationship only happened

after the Chief Constable admitted to inappropriate policing in Moss Side and institutional racism within the Force. In consultation with the Forum the police went on to develop more appropriate policing procedures which were then recognised as good practice in the Mac Pherson Report. Fr Phil admits that “the Local Community Forum’s action on policing significantly reduced tension in the area and was a major area of community development work”.

The Forum was open to all who wished to attend and during times of specific crisis 200 to 300 people would turn up to meetings. Meetings were announced at Sunday Mass and many from the churches attended but Fr Phil said “*care had to be taken that it was seen as a community rather than a church based initiative*” so other forms of communication, such as community news letters and word of mouth, were used besides the church networks. As with many social movements, it is difficult to maintain a momentum and recently fewer numbers have been involved in the work of the Forum. Also key people like Fr Phil have moved away from the area.

Besides his duties as parish priest, Fr Phil also helped set up Firmstart Manchester, a company which provides training and support to develop enterprises for self-employed people. Thirty workspace units for self-employment enterprises have been set up in a converted RC church building and a further 30 are being developed.

From his community experience of living and working in Moss Side Fr Phil has also become involved in problems associated with drugs, the media view of inner city areas and educational issues. Working with the local community has provided him with an insight into how these issues impinge on the lives of the black and minority ethnic populations.

“Thirty work space units for self-em
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Comments and Observations

- Parish priests can play a central role in building bridges within and between communities of different races and faiths as demonstrated in parts of North and East London and Moss Side Manchester. He also can play an important role in bringing about negotiations between institutions and the community.
- The parish priest can be a central figure in getting parishioners and the wider

community involved in community development issues. Recent government policy documents on neighbourhood renewal and regeneration of urban areas have encouraged community participation and input. Yet often communities are not organised to respond in a coherent or strategic way. Parish priests are in a unique position to inform, organise the community and /or represent them. But government initiatives are coming thick and fast and pressure put on all community leaders to keep up is difficult and time consuming.

- The churches in regeneration areas are often the only functioning remnants of civil society and this often puts pressure on the parish priest to respond to the challenges and opportunities posed such government initiatives.
- In many cases parish priests could do with additional support and assistance in responding to the challenge of regeneration initiatives.

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7. Community Development -
through the work of community activists

7. Community Development through the work of community activists

Women making a difference (Best and Hussey 2000) is the title of a book which celebrates the achievements of women who are working to overcome poverty, disadvantage and exclusion. This title could also be used for this section of the report: during the course of the research it has become apparent that some outstanding individuals, usually women, have contributed much to community development and initiatives in their own neighbourhoods. This section profiles one activist and outlines the challenges they face within the Catholic church. Throughout England and Wales a few individual Catholics are making a difference by engagement with their local communities, in reinvigorating organisations and setting up new ones.

One such woman is Edwina Toner, a Scottish woman who came south to settle in Blackpool when the mining industry collapsed in her native country. She describes herself as a community activist and is currently chair of her local resident's association and the umbrella resident's regeneration organisation. Edwina shares a council flat with her grown up son and since 1997 has been involved in getting the area where she lives - Talbot - improved both socially and physically.

Talbot and the adjoining area of Brunswick are the areas of Blackpool very near to the town centre but rarely seen by the holiday makers. It is an area of small terraced houses with a few blocks of newer housing and flats. The properties are owned by the local authority, housing associations, private landlords and some are owner-occupied. Many of the privately rented houses are overcrowded and in a poor state of repair. Taking legal action against these landlords is exacerbated by the fact that they are rented through managing agents who manage to avoid legal

“...some outstanding individuals, who have contributed much to community development and initiatives in their own neighbourhoods”

compliance. The area includes one of the hundred most deprived wards in the country and has the highest rate of teenage pregnancy in Lancashire. There are no green spaces, no play areas and no community centre. Drugs, street crime, alcoholism and illegal tipping of refuse are endemic problems.

Edwina says that it was her parish priest who initially gave her the confidence to embark on regeneration and community activities. The resident association's ambition is to get a community centre established in Talbot that provides one stop advice and facilities for a range of community activities. At the time of writing this

report (September 2001) the community group has just heard that its bid for Neighbourhood Renewal pathfinder status has failed. This means they will not be getting funds from the government for their community centre. This has caused a great deal of disappointment among the community because a great deal of time and effort went in to the negotiating process. But the community has been involved in successful initiatives to clean up the environment.

In the summer of 2000, along with others, Edwina organised a successful Gala Family Fun Day, taking over a municipal car park for a day. Edwin believes in working in partnership with other agencies both statutory and voluntary. However she feels it is very difficult to get her own Catholic community involved. They prefer to devote their energies to Catholic organisations serving Catholic beneficiaries. Edwin, like other Catholic activists, consequently finds herself involved more with other faith communities' organisations. One of the reasons for the insularity or "clannish" nature of her parish could be that it has an elderly membership and their energies are devoted to keeping the parish institutions going. Her local Catholic church, however, is used by many of Blackpool's visitors who are always made very welcome with tea and snacks, serviced after mass in an adjoining parish building.

These experiences were echoed by other Catholic community activists who were interviewed. Many said they received more support and encouragement for their work from other churches and groups than from their own Catholic congregations. Some have even experienced rejection if they have overtly been associated in helping disaffected youth, drug users or other excluded groups. One woman involved in negotiations in the 1981 post riot situation in the North East found that she was not accepted by established parish organisations, because she had had contact with, and was trying to understand the young rioters.

Usually women, have contributed and initiatives in their own

There are still members of Catholic congregations who feel their charity and money should be directed solely to Catholic beneficiaries. It was also mentioned that mobilising support and resources from Catholic parishes to combat poverty and injustice in developing countries of the South was often easier than trying to get people in the pews concerned with social exclusion in the UK.

Another Catholic activist, Joan Wetherell, from Hardwick Estate Stockton on Tees, gets support and encouragement from her parish priest, parishioners and friends

from other local churches for the voluntary community work she does on her estate. In co-operation with other local churches she has help set up a day centre for older people and a support scheme for those with drug abuse problems.

Hardwick Estate, also known locally as Beirut, has many empty and boarded-up houses. It has problems with drug abuse and few facilities for the youth and older residents. The local churches, Catholic, Anglican and Methodist decided to join together to see how they might serve the community. Joan was involved in a "circle" exercise to establish the community's priorities, these turned out to be a drug's project and a "drop-in" for older people. More or less at the same time the Anglicans were faced with the problem of how to maintain their church building which was used by a small and decreasing congregation.

An innovative solution was found which benefited both the local churches and the wider community. Catholics and Anglicans in Hardwick decided to share worship space and since July 2001 both congregations have been using the Catholic church. The local Anglican church building was then ear marked for the location of the community project. But the church had to be redesigned, to cater for the needs of the project, and this was done with input from the community. A polystyrene model of the church was made for a "Planning for Real" exercise which enabled Joan and other residents to express their ideas about how the building could be changed. They tried out their ideas in a "hands on" way by modifying the polystyrene. The model proved very important in getting people involved in the project.

The Catholic and Anglican churches worked together on the conversion of the building, where now community activists, like Joan, have helped created a successful project. Being from the area, Joan knows best how to approach those

“Joan’s local Catholic church is her base, where she gets support and a sort of community affirmation, to carry out her various community activities as needs arise. She has received no formal or vocational training and gets no remuneration

local individuals who have drug problems. She has become a self-taught expert in drug abuse and how to refer people on for detox treatment. The project is supported by Faith in the Community, (part of the Churches Regional Commission)an organisation of local churches across the north-east of England which helps churches to work together to set up their own community development schemes.

Joan’s local Catholic church is her base, where she gets support and a sort of community affirmation, to carry out her various community activities as needs arise. She has received no formal or vocational training and gets no remuneration

for her work.

Comments and Observations

- Although activists get their inspiration from the church's social teaching often they find it difficult to involve others in their local church. Sometimes they have actually found that their community work even isolated them from other members of their local Catholic church.
- Another common thread is that often a personal life crisis has led women to become community activists, Sometimes this is the feeling of isolation with the birth of a new child and the awareness that facilities don't exist. Other times its been the break down in a relationship, personal debt or a child that has got into drugs or crime.
- These community activists are often facilitators of a range of community development activities like resident's association, credit unions, play groups and self-help groups. They are more likely to have links with other church agencies and secular organisations than with the Catholic church.
- They are a relatively rare commodity and their work should be nurtured and support by the church as they are some of its most effective ambassadors.
- They all believe in working in partnership ecumenically or with secular agencies both voluntary and statutory.
- They often have little involvement with the Catholic church at a parish, diocesan or national level organisations.

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neration for her work”

III. CONCLUSIONS AND RECOMMENDATIONS

Community development is an effective approach to addressing many of the social and physical difficulties that exist today. Many of our inner city areas and peri-urban housing estates have become places where people do not actively choose to live. They understandably feel little affinity to their neighbourhoods, which often suffer from disproportionate levels of crime, violence, drug misuse, unemployment, ill health and poor educational attainment. Few kin and social networks exist, compounding the feeling of isolation and loneliness. As a result, it is a slow hard slog but an important Christian ministry to build up people's confidence and provide them with encouragement and support to take action that will materially, socially and spiritually improve their lives.

Interesting and innovative community development initiatives are taking place in many corners of the Catholic Church in England and Wales. At the same time, government neighbourhood renewal and urban regeneration programmes are creating new opportunities for the Church at all levels to get involved in community development activities. People active in local projects know their exact position in the league tables of poorest wards published by the government, and they use this information to argue for more resources for their areas. Programmes like Sure Start are being widely employed by many organisations to provide better resources for young children. Parishes and projects have recognised the needs and problems of asylum seekers and refugees and they have responded by incorporating them as both beneficiaries and participants in community initiatives.

In the course of visiting local people and local projects for this research, a few key themes surfaced, including the following:

- The importance of community development as Christian mission and ministry
- The need for support for individuals
- The need for greater communication and coordination between people and projects in different places
- The potential of community development to revitalise the local parish
- The value of community development with groups in parishes (bereaved, young people, etc)
- The potential of community development for Catholic organisations and networks,
- The 'ministry of presence' as a vocation for every Catholic
- The need for applied Catholic social teaching as a resource for community development
- The need for training in church related community development as part of adult formation
- The possibility of north/south dialogue
- The need for ecumenical and inter-faith cooperation

These key themes form the basis for our conclusions and recommendations, which follow.

1. The importance of community development as an approach to the mission and ministry of the Church.

There are different approaches to community development, as is evident from the different models and case studies described in this report. It is not surprising therefore that all these approaches, have in common the emphasis on standing alongside local people, supporting them in the challenges they identify and face, developing mutual support networks, encouraging collective action, for the common good, ensuring that local people are involved in local decisions that affect their daily lives.

This emphasis on the person, in community, acting for the transformation of the world has deep resonance with the Christian Gospel; and it is not surprising that many Christians feel called to community development as a mission or ministry. Examples of such Christians and their work are detailed here. Their stories are testimony to the authenticity of the calling and the importance of the work for both the Church and the world.

It is only the United Reform Church (URC), however, which has formally recognised community development as a ministry. Too often, community development has been the Cinderella of the Church's activity, its potential unrecognised and the work unsupported.

- **The Church at all levels needs to affirm and support community development as an approach to mission and ministry and to find concrete ways of encouraging a fuller understanding and wider practice of this important work.**

2. The need to support individuals who are engaged in community development.

There are many individual Catholics involved in community development. They include parish priests, religious and lay people, in a variety of roles, often working in very poor areas with serious social problems such as family breakdown, crime, drugs, riots and inter-communal tensions.

A common experience of many of these dedicated men and women is a difficulty getting others involved, a lack of support, a feeling of isolation and even a degree of alienation. In some cases they feel isolated from and let-down by the Catholic community. A frequent lament, from many of those visited during the course of this research, is that they get more social, spiritual and material support from the laity and clergy of other churches than from their fellow Catholics. The Church needs to find ways to support and affirm these individuals.

- **Greater support and affirmation needs to be given to individuals who are active in their local communities. This must come from parishes, deaneries, and dioceses, through Catholic organisations and networks, from Bishops in their individual dioceses and through the Bishops' Conference.**

3. There is a need for more communication and coordination between people and projects involved in community development.

There exists, throughout England and Wales, a range of different types of community development projects that have formal and informal Catholic connections. Some diocesan agencies are now adopting community development approaches to deliver some of their services. Religious orders have members in deprived and excluded communities where they live and work alongside the people, trying to understand their problems and encouraging them in actions that will improve their lives and neighbourhoods. Individuals, often working in partnership with other organisations and churches, are involved in community development. Some parish priests, despite heavy pastoral and liturgical workloads in inner city areas, are either involved themselves or encourage their parishioners to become active in the community. There are broad based community organisations in a number of places. But each of these valuable community interventions tends to exist as an archipelago of activity with few links to those doing similar work elsewhere.

These many activities are not a united social movement but a movement of disparate parts and people doing similar work. This diversity and un-co nectedness has been a strength, in that it has enabled a plethora of very different initiatives to develop. However, if linked up or “lightly” co-ordinated in some way, the whole of this effort could be greater than the sum of its parts whilst still providing space for innovation with approaches that are relevant to meeting local need.

- **The Church at different levels should find ways of facilitating communication and disseminating good practice between people and projects in different areas.**
- **Deaneries or Dioceses should be encouraged to carry out community audits to identify the people and projects in their local areas.**
- **An annual supplement to this Report should be produced, giving details of new and existing community development initiatives with Catholic connections. In the same supplement information could be provided on new opportunities, and government and voluntary sector initiatives relating to community development. Individual projects could use the supplement to exchange information, arrange visits to one another and advertise for personnel and materials.**
- **From time to time, a forum might be organised for Catholics and others involved in community development work. Such a forum would enable an exchange of experiences and ideas and provide an opportunity for practitioners to relate their work to the social teachings of the Church.**

4. The potential of community development for the local parish.

In most local parishes, there are opportunities to become involved in the surrounding community. The parish priest may be too busy with pastoral duties to

do this himself, but he can encourage such involvement. In some places, urban regeneration programmes provide new opportunities. Where parishes do become involved in the surrounding community, it often brings new life to the parish itself, in the form of new relationships, new concerns, new dialogues, new activities and a new sense of connectedness and achievement.

Some of the models examined in this report have the effect of rooting parishes more deeply in their local neighbourhoods, while others bring parishes into regular contact with other churches, faith communities and community groups in the area.

- **Parishes should be helped to appreciate how community involvement and community development can revitalise the parish community itself.**

5. Using community development to support groups and activate people within and around the parish.

There are various people within and around the parish who might be supported by a community development approach. Mothers with young children need support. At times of bereavement people turn to the Church for help. Young people are struggling to find their feet. All these, and others, can be helped individually; but often it is more fruitful to set up a mutual self help group of people with similar needs.

Moreover, there may be young people, retired people and others who would be keen to offer their services through the local parish to the local neighbourhood as community volunteers for a period of time. (It is worth noting in this context that three Catholic volunteer programmes for young people already exist: The Vincentian Volunteer Programmes, the Jesuit Volunteers and the larger SVP programme).

- **Parishes should consider using community development approaches to support people within and around the parish.**
- **They should also consider ways of tapping the energies of potential volunteers to become involved in the local community.**

6. The potential for Catholic organisations and networks.

Organisations and networks like Justice & Peace and St Vincent de Paul are already active in local dioceses, parishes and neighbourhoods. It might be a natural extension of their mission and ministry to train some of their members in basic community development approaches. There could be much mutual benefit from many such organisations engaging with those involved with broad based organising. This could open up a whole new area of involvement that is compatible with their

ethos and their other work.. Encouraging them to connect with organisations such as broad based organising

- Existing organisations and networks in local dioceses and parishes should be encouraged to become more involved with community development and support community initiatives in their areas.

7. The ministry of presence as a vocation for every Catholic

The 'ministry of presence', one of the models of community development described in this report, is a form of ministry that may be accessible to Catholics wishing to become involved in his or her local community. With relevant training and support mechanisms, it would involve simply 'being present', relating to people, listening to their concerns and crucially supporting the activities that emerge from this process.

- Catholics should be made aware of the 'ministry of presence' as a model for the involvement of ordinary lay people in their local communities.
- Catholic Welfare organizations currently involved in using community development approaches should be encouraged to consider the training and support of individual lay Catholics wishing to undertake a 'ministry of presence'.

8. The need for applied Catholic social teaching as a resource for community development.

The richness of *Catholic social teaching* includes many ideas which are relevant to community development (eg 'the option for the poor', 'solidarity', 'subsidiarity', 'the common good', etc); but these ideas need to be given a local application and made available in a language and form that is accessible to ordinary Catholics. Such resources might help them to understand the 'how' and 'why' of poverty, social exclusion, community development and action for justice.

- Resources should be made available that are accessible and useful for ordinary Catholics in their efforts to become productively involved in their local communities and advocates on their behalf.

9. The need for training in church related community development

Catholics might benefit from the availability of simple adult formation programmes which help people to understand the basic skills and approaches of community development. Introductory courses might be modelled around the notion of the 'ministry of presence'; and additional courses could explore other models of community development.

- Simple training in community development techniques should be made more widely available to Catholics as part of the Church's commitment to adult formation.

10. The possibilities of north/south dialogue

Community development techniques and approaches have been used for many years by agencies serving the developing world (eg CIIR, CAFOD). A fruitful dialogue might be initiated between these agencies and Catholics interested in the struggle for justice and community development in the UK. Such a dialogue might explore ways of facilitating an exchange of ideas and experience, relating to community development, between individuals, groups and organisations active in England and Wales and those active overseas.

- The possibility of some form of north/south dialogue concerning community development should be explored.
- It might be possible to facilitate reciprocal visits between those involved in community development initiatives in the UK and those involved in comparable projects overseas.

11. The importance of ecumenical and inter-faith cooperation

Many of the examples of community development described in this Report have strong Catholic involvement alongside other churches, other faiths and people of many backgrounds and beliefs. Indeed, a neighbourhood usually comprises diverse groups and needs and any attempt to develop a community requires an approach which bonds neighbour to neighbour and builds bridges between diverse groups, whatever their backgrounds may be. The appropriate context for community development, therefore, may often be an ecumenical, inter-faith or more inclusive partnership. There are many organisations that support such partnerships (eg the Churches Community Work Alliance, the Inner Cities Religious Council) at the national level. However, it is most important that the Church at local level is open to such partnerships (broad based community organising is especially good at facilitating cooperation between a diversity of groups and communities).

- In supporting and promoting local community development initiatives, the local church must be open to working ecumenically and in partnership with a variety of other communities and groups.

Finally, in closing, we return to the words of Pope John Paul II, who in his encyclical *Sollicitudo Rei Socialis* spells out a theology of human development. His vision reaches down to the local community as well as outward to other communities and nations:

"Positive signs in the contemporary world are the growing awareness of the

solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations....

By virtue of her own evangelical duty the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them.... (39)”

“The obligation to commit oneself to the development of peoples is not just an individual duty, and still less an individualistic one, as if it were possible to achieve this development through the isolated efforts of each individual. It is an imperative which obliges each and every man and woman, as well as societies and nations....

Collaboration in the development of the whole person and of every human being is in fact a duty of all towards all, and must be shared by the four parts of the East and West, North and South or as we say today, by the different ‘worlds’.” (32)

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Appendix I
BUILDING COMMUNITY
Interviews carried out :

Howard Tomlinson, Ely Credit Union, Cardiff
Mary Newman, Community Worker and Activist Cardiff.
Lloyd Delahaye Newport NW Credit Union
Maura Newport NW Credit Union
Jim Barnaville
Philip Watson Community Worker and Lecturer, Darlington
Chris Brown, Volunteer Walker Estate, Newcastle
Sr Christine Charwood Walker Estate, Newcastle
Austin Donohoe, Director St Cuthburts Care Newcastle
Denise Farara Director Community Development St Cuthburts Care
Mary Stabler Community Development Sunderland
Helen Ogilvy URC Community Worker Sunderland
Margaret Noland, Cedarwood Centre Meadow Well South Shields
Sr Imelda Poole, Port Clarence Nr Middlesbrough
Sr Philpa Green, Port Clarence Nr Middlesbrough
Neil Jameson TELCO
Sr Christine Frost, Neighbourhood in Poplar, East London
John Armitage PP St Margarets Canning Town
Fr Jim Kennedy PP Kings Cross London
Sr Magdalene, Aylesbury Estate, South London
Niall Cooper Church Action on Poverty
Fr. Austin Smith Liverpool
Sister Mary McAleese
Br Matt Fogerty, Open House Liverpool
Ged Edwards, Catholic Children's Society
Mary Kilkoyle, Catholic Children's Society CASP worker.
Fr Ron Darwin SJ Parish Priest Blackpool
Edwina Toner, Catholic Community Activist Blackpool
Fr. Peter Drapper PP St Cuthbert's Blackpool, involved in regeneration.
Fr. Stephen Ashton PP Christ the King, Grange Park Estate, Blackpool
Joe Cobb, Avencare Community Project, Foxton Youth and Community Centre,
Knowsley St, Avenham, Preston.
Mark Wiggin, Avonham Community Development, Catholic Caring Services, Preston
Jane Leek, Derwent Trust.
Sister Barbara Porter, CoR.
Steve Summers URC, Church Related Community Work, Development Programme
Patricia Stoa, C of E Diocese of Southwell
Hugh Wignall, Principle Regeneration Officer, Blackpool. Catholic willing to be
involved in project.
Stephanie Blackwell CUF link Diocese of Southwark.
Barry Hudd Plater College, Researching Credit Unions and Links to the Church
Bernedette Pope, CITIZENS -communities organised in the Black Country
Mandy Aikin IMPACT
Mary Kilcoyne Catholic Children's Society CASP

Andrew Breese, Stainforth and District Credit Union
Sister Eileen Carroll Homeless community Leeds
Peter McHale Leeds Diocesan Development Officer
David Jackson, Interfaith officer, Leeds.
Molly Somerville, interfaith worker, Bradford.
Carol Burns, Community activist Leeds.
Kavin Caffrey, Director Father Hudson Society.
Sue Allen, coordinator, Hope Family Centre, Wolverhampton
Sister Margaret Walsh, Smithwick, working with the hidden poor.
Fr Phil Sumner, Parish Priest in Oldham
Pat Doherty, Depaul Trust, Newcastle.

Other meetings attended in 2001

22nd March A New Commitment to Neighbourhood Renewal - Urban Forum London
Social Exclusion, Empowerment and the Churches, von Hugel Institute, April 2001

Visit to Bromley by Bow Community Centre

Joanna Disson, CHAS, re Vincentian Millennium Partnership, a research project -
Christian Churches Creating Social Inclusion.

TELCO Workshop 19th May

TELCO General Assembly 8th December

CASC Conference November 5th and 6th November

CCWA Conference on Social Exclusion November 26-28th

For more information regarding any of the above, please contact the Catholic
Agency for Social Concern on 020 7901 4875 or email on casc@cbcew.org.uk

**Appendix II
DRAFT INTERVIEW FORM
COMMUNITY DEVELOPMENT PROJECTS WITH CHURCH CONNECTIONS IN ENGLAND AND WALES**

Brief description of project/activities

1. Name, address and contact numbers of project

2. Name and position of interviewee

3. Contact numbers and address of interviewee

4. Links to Church:

Religious living on an estate; Parish Priest; Diocesan Agency; Parish organisation; Religious Order; Ecumenical Organisation; Others (specify)

5. Government connections

Govt links: New Deal Employment	Funding Information	Policy	Joint work	Advocacy
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New Deal for
Communities

SRB/RDA

Local Authority
Home Office
ACU

Other Govt agencies

Europeanlinks (+ any Additional details)

6. Connections with voluntary sector/housing associations/3rd sector

Connections	Funding	Information Sharing	Working together
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Other Churches &
Faith Communities

NGOs

Networks (+ any Additional details)

Nature of Community Development Work

7. When and how and by whom was the process/project initiated?

8. What are the characteristics/components of the project?

Check list to help: tick if appropriate

Planning and regeneration; Housing; Welfare rights; Employment; Training; Education; Mutual support; Credit and savings; Building confidence/life skills; Other

Description of project components

9. Who is the project aimed at?

10. What are the characteristics and needs of beneficiaries / users / participants

11. How many people benefit from /use/participate in, the project?

Outputs

12. What does the project actually do?

Inputs

13. What are the personnel inputs (including volunteers) into the project?

14. What are the material inputs into the project?

15. Who are the sponsors/funders of the project?

Outcomes

16. What lessons have been learnt from the project?

17. Has the project changed people's lives? If so how?

18. Has the project had an impact on social policy? If so what?

Monitoring and Evaluation

19. What indicators are used to measure success and or change?

20. Has an evaluation been carried out? If so by whom? What were the major findings

Appendix III

THE STANDING CONFERENCE FOR COMMUNITY DEVELOPMENT CHARTER

Values: SCCD sees a value base as being at the centre of community development work.

These values are those which promote equality and community rights with a particular emphasis on those who are excluded from power in our society. The work celebrates and supports cultural and social life at community level.

Central to the development and working principles of SCCD is its charter - a working statement which provides a point of connection for members. The Charter is not a fixed definition but a tool which can help develop a collective understanding of values and give individuals, groups and organisations a common starting point. This also means that it is continually being reviewed and updated in the light of the needs of local communities and as perspectives are developed.

A Working Statement on Community Development

Community Development is crucially concerned with the issues of powerlessness and disadvantage: as such it should involve all members of society, and offers a practice that is part of a process of social change.

Community Development is about the active involvement of people in the issues which affect their lives. It is a process based on the sharing of power, skills, knowledge and experience.

Community Development takes place both in neighbourhoods and within communities of interest, as people identify what is relevant to them.

The Community Development process is collective, but the experience of the process enhances the integrity, skills, knowledge and experience, as well as equality of power, for each individual who is involved.

Community Development seeks to enable individuals and communities to grow and change according to their own needs and priorities, and at their own pace, provided this does not oppress other groups and communities, or damage the environment.

Where Community Development takes place, there are certain principles central to it. The first priority of the Community Development process is the empowering and enabling of those who are traditionally deprived of power and control over their common affairs. It claims as important the ability of people to act together to influence the social, economic, political and environmental issues which affect them. Community Development aims to encourage sharing, and to create structures which give genuine participation and involvement.

Community Development is about developing the power, skills, knowledge and experience of people as individuals and in groups, thus enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems, and enabling them to fully participate in a truly democratic process.

Community Development must take the lead in confronting the attitudes of individuals and the practices of institutions and society as a whole which discriminates unfairly against black people, women, people with disabilities and different abilities, religious groups, elderly people, lesbians and gay men, and other groups who are disadvantaged by society. It also must take a lead in countering the destruction of the natural environment on which we all depend. Community Development is well placed to involve people equally on these issues which affect all of us.

Appendix IV
MODELS OF CHRISTIAN INVOLVEMENT IN COMMUNITY AND NEIGHBOURHOOD BY
WORKERS, VOLUNTEERS AND CONGREGATIONS
From CCWA briefing August 1998

Typical Activities	Responding to Need Visiting Care Schemes	Building Community Community Centres, Credit Unions Self Help Groups Umbrella Groups Partnerships Projects	Community Action Community Work Campaigning Lobbying Action
Main Objectives	Support and care of Individuals	Development of Services networks and coalitions at local and wider level	Community and Social Change
Political Dimension / Assumption underlying	Does not necessarily imply any change in social order, conservative	Liberal/reformist implies a fairer distribution of resources within the existing social order	Concerned to radically modify or change the balance of power and resources
Attitude to Change	responding to effects of change	accompanying change	promoting change
Authority	Hierarchical, helper client, donor-beneficiary	enabling delegated	Collective
Use of Power	using power for others	Sharing power with others /with	using power for others to effect a redistribution of power
Jesus Model	Gentle Jesus Healer Priest King	Leader, Servant	Prophet, Liberator
Theological References	Good Samaritan Jesus Friend of Sinners NT models of Healing	Servant Church Mission Church Social Responsibility Social Gospel	Preferential Option for the poor God who suffers Kingdom Prophetic models. Justice God/Church

Appendix V

GLEN'S TYPOLOGY OF THREE FORMS OF COMMUNITY PRACTICE

	Community Development	Community Action	Community Services Approach
Aims	Promoting community	Campaigning for community interests and community policies	Developing community oriented organisations and services
Participants	Community defining and meeting own needs	Structurally oppressed groups organising for power	Organisations./service users as partners
Methods	Creative and co-operative processes	Campaign tactics on concrete issues	Maximising community/user involvement and inter agency links
Roles	Professionals working in a non directive way	Activists/organisers mobilising for political action	Service managers restructuring transactions with users

Glen A., (1993), "Methods and Themes in Community Practice", in Butcher H., Glen A., Henderson P. and Smith J., (1993), Community and Public Policy, London, Pluto Press

Appendix VI

OTHER RESENT RESEARCH AND PUBLICATIONS ON CHURCH RELATED COMMUNITY WORK/COMMUNITY DEVELOPMENT

Recent pieces of research and publications have documented aspects of Faith Communities' involvement with community work and/or community development. These are:

•**Shaftesbury Community Development Extension Programme.**

Faith Makes Community Work is the report which describes the research and evaluation undertaken within the Shaftesbury Community Development Extension Programme. Commencing in the spring of 1999, it was funded in partnership with the Department of the Environment, Transport and the Regions within the Special Grants Program (SGP). It identified elements within the existing Shaftesbury Community Worker Scheme and other faith groups' initiatives that facilitate community action. It is anticipated that the research will assist faith communities and other groups to participate in community development and regeneration partnerships. Detailed survey data is available in an archive report at www.faihandcommunity.org.uk

•**Von Hugel Institute, St Edmund's College, University of Cambridge.**

From Story to Policy - Social Exclusion, empowerment and the Churches is the report of research carried out by the Von Hugel Institute into the relationships between socially excluded people, public bodies and the Churches. It looks at the potential contribution of faith communities in finding solutions for problems of exclusion. The report was published in April 2001 and the research was directed by Rev Dr James Sweeney, assisted by Miss Denise Hannah and Mr Kevin McMahon.

•**The Vincentian Millennium Partnership with The Catholic Housing Aid Society -CHAS - Christian Churches and the Challenge of Social Exclusion.**

CHAS is currently carrying out research on behalf of the Vincentian Millennium Partnership to look at the role of the Christian Churches in combating social exclusion. The research will review and evaluate the work of Christian Churches in three areas located in Glasgow, Cardiff and Manchester. Three broad research questions will be addressed in each of the three case studies, these are: how is social exclusion being addressed? has there been an impact in addressing social exclusion? how can social exclusion be addressed in the future? The research is being carried out by Joanna Disson, CHAS's policy and research officer.

•**Joseph Rowntree Foundation - Engaging Faith Communities in Urban Regeneration.** This research into engaging faith communities in urban regeneration is funded by the Joseph Rowntree Foundation. It is being undertaken by a group of academics from three universities - Richard Farnell, Coventry University; Robert Furbey and Stephen Shams al-Haqq Hills Sheffield Hallam University and; Greg Smith, University of East London. This research aims to locate both good and problematic practice in urban regeneration and to identify the means by which faith communities might play a wider and more effective part. Practical recommendations are to be made and disseminated to policy makers, regeneration and renewal agencies and to faith community networks. The research project encompasses 'mainstream' Christian denominations, black Pentecostals, Moslems, Hindus and Sikhs and focuses on neighbourhoods in the London Borough of Newham, Coventry, Sheffield and Bradford. The final project report and summary 'Findings' are due for publication in autumn 2002.

•**Churches Community Work Alliance**

Challenging Communities -Church Related Community Development & Neighbourhood renewal.

Published in November 2001 this report maps out, with case studies and examples, the Churches' distinctive role in the process of neighbourhood renewal and regeneration. It aims to prepare practitioners for the task of equipping residents and community groups to address their own concerns and place these at the heart of neighbourhood renewal. It address questions such as: what does the church have to offer? How will different faith communities work with each other?

•**The New Economics Foundation and Church Urban Fund**

Faith Hope and Participation. Published in September 2001 this book documents workshops run by the New Economics Foundation and the Church Urban Fund to explore local participation in neighbourhood renewal. Fourteen local faith groups from Cornwall to Newcastle took part in the workshops. The publication shows how faith groups contribute to neighbourhood renewal, why statutory renewal agencies benefit from working with faith groups and how faith groups can enable genuine participation. Exercises used in the workshops are also included and these provide a useful resource.