

## American Memorial Chapel Travel Grant Report – 2022

Rev Liz Clutterbuck

- Parish priest (part-time) of Emmanuel Hornsey Road, an inner-city parish in Holloway, north London.
- Post Ordination Training (POT) Director for the Stepney episcopal area.

### *Proposal*

My proposed purpose for this trip was to explore what it means to be “parish” in an American context, compared with its significance in the Church of England. The main element of my visit was to attend “Inhabit 2022” – a national gathering of church leaders organised by the Parish Collective and held in Seattle in April 2022. In addition to this conference, I had hoped to visit Truett Seminary at Baylor University in Texas and churches in Washington D.C. However increased costs (accommodation in Seattle cost more than expected, as did flights) meant that only one additional location was possible. I flew to Seattle on April 25<sup>th</sup> and on to Washington D.C. on May 1<sup>st</sup>, returning to London on May 6<sup>th</sup>.

### *Context*

I first became aware of the Parish Collective in 2016, due to their involvement in the New Parish Conference held in Birmingham that year. (I didn’t attend but heard about their work via friends who did.) I then met some of the team in London following both the 2017 & 2018 conferences, including a small event for church leaders and theologians who were exploring similar questions about community and church in the UK. This was facilitated by Matryoshka Haus - a transatlantic missional community and social impact organization that worked with churches and other groups both in the US and UK – who I have been a member of and worked with since 2011.<sup>1</sup> Matryoshka Haus has had a long relationship of working with members of the Parish Collective team on various projects.

At the time when I discovered the AMC travel grant, the Church of England was engaged in fiery debate regarding the status of parish ministry. A proposal for thousands of lay-led churches known as “Myriad”<sup>2</sup> was shared at a church planting conference in June 2021, with unfortunate wording in a presentation resulting in clergy being described as a ‘limiting factor’ in traditional parish church growth – which sparked great anger and discussion within the Church of England.<sup>3</sup> This culminated in the launch of the “Save the Parish” movement in August 2021.<sup>4</sup> Discovering that the Parish Collective was to hold an in-person national conference for lay and ordained church leaders in Spring 2022, it seemed an ideal opportunity to explore what ‘parish’ meant to contexts where the church is not established and where the historic nature of parish in the Church of England is just not possible.

In addition to learning and networking at Inhabit 2022, I hoped to gain some insight from churches in central Washington D.C. who understand ‘parish’ in a location where so much happens around socio-economic and political situations – similar in some ways to churches

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<sup>1</sup> In 2019 Matryoshka Haus split into separate US/UK entities – known as Rooted Good in the US and The Curiosity Society and The Goodmakers’ Society in the UK.

<sup>2</sup> <https://ccx.org.uk/myriad/> accessed 11.8.22

<sup>3</sup> ‘Priests and bishops a ‘given’ in Myriad’s vision for lay-led churches’ – Madeleine Davies, The Church Times, July 23<sup>rd</sup> 2021 <https://www.churchtimes.co.uk/articles/2021/30-july/news/uk/priests-and-bishops-a-given-in-myriad-s-vision-for-lay-led-churches> accessed 11.8.22

<sup>4</sup> <https://savetheparish.com/about/> accessed 11.8.22

in London, where I am based. The combination of Covid, Black Lives Matter and the 2020 election directly affected churches there and I was interested to hear how all of this shaped their ministry with their local neighbourhood.

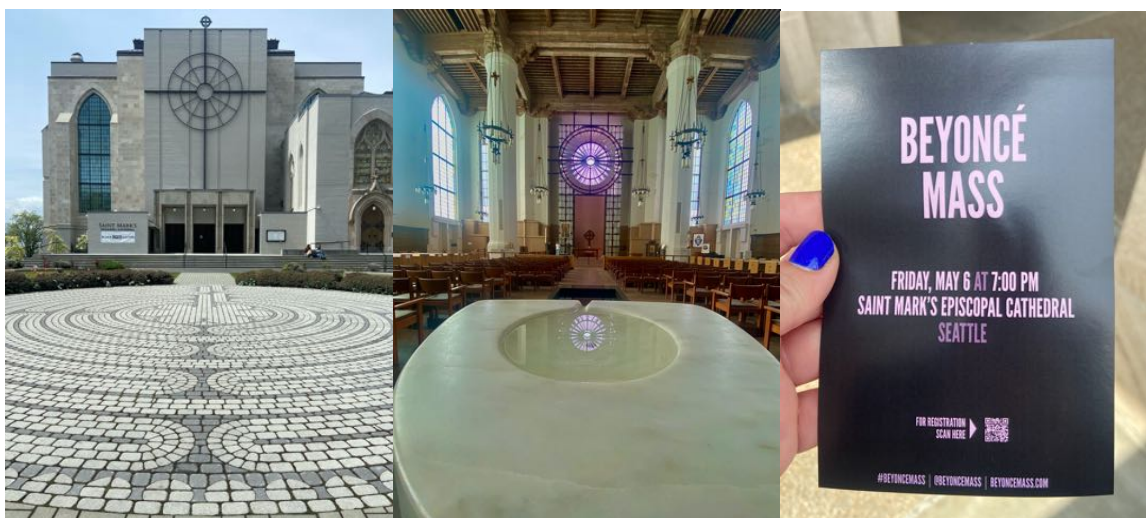
<b>led by practitioners</b>	We believe the future is discovered by practitioners who are living out the way of Jesus in their particular neighborhood.
<b>informed by stories</b>	We learn best by listening to stories on the ground that inspire us to live and tell our own.
<b>linked across difference</b>	We connect with one another across different traditions and parishes for belonging, wisdom and innovation.
<b>committed to equity</b>	We center and amplify perspectives of color and work toward equity and inclusion.
<b>dependent on the Spirit</b>	We walk into the future reliant on God as the agent of transformation.

*Parish Collective values<sup>5</sup>*

## Seattle

I arrived in Seattle three days before the first conference event so that I would have recovered from jet-lag in time (the long journey and the 8 hour time difference were both tricky). This gave me an opportunity to explore the area and get to know the context in which the conference organisers were based.

Highlights of this time included a visit to Bainbridge Island, a 40min ferry ride away from downtown Seattle; heading up Seattle's iconic Space Needle; touring the Olympic Sculpture Park; and exploring various neighbourhoods around the city – including a visit to St Mark's Episcopal Cathedral.



*St Mark's Episcopal Cathedral – with its labyrinth & font.  
I was a week too early for its fascinating looking Beyoncé Mass!*

<sup>5</sup> <https://www.parishcollective.org/vision> - accessed 11.8.22

## Inhabit 2022

The Inhabit conference is an annual, national event hosted by the Parish Collective. Its aim is to both inspire and connect leaders of neighbourhood churches, empowering them in their ministries. It emerged out of the sense of isolation that many of these leaders have experienced, out of which the idea of a collective was formed.

Its 2022 event was its first in-person event since 2019, held at the Seattle School of Theology & Psychology. Board Chair of the Parish Collective, Jonathan Brooks, described it as follows:

*"The word inhabit is defined as, "to live in or occupy a place or environment." When I hear this word it reminds me of why we gather together as often as possible and why these last couple of years have been so difficult. When we gather together to occupy the same space, celebrate our collective love for our places and what God is doing there, we literally begin to re-shape the environment of the place where we gather. For this reason there is something special that happens at Inhabit each year. As the hallways of the Seattle School are filled with excited parish leaders and the rooms echo shared stories of renewal and hope we are reminded that we are truly better together.*

*This year as we gather and introduce the 5 Signs of the Parish Movement, it will be exciting to be back in person and to further define, describe and demonstrate what it means to inhabit our neighborhoods and embody the equity, justice and love of the Kingdom of God."<sup>6</sup>*

Prior to the conference, I contacted Tim Soerens (founder of the Parish Collective) to explain the travel grant and my proposal. In response, he suggested that I share a presentation with the conference that would explain something of what parish means in the Church of England and my own context.<sup>7</sup> This invitation made me a part of the contributors' team for the conference, which meant that I attended additional events and was better placed to have helpful conversations with key people. Sharing the English understanding of parish also prompted a number of interesting conversations with delegates and contributors following my presentation, which might not have been the case without it.

Pre-conference events took place on April 28<sup>th</sup>, with the conference itself running over the 29<sup>th</sup>-30<sup>th</sup>. Each day began and ended with a common session featuring worship and a range of speakers; in between were breakout sessions on a range of themes; and around the edges were various forms of connection time.

I would estimate that there were around 400 people in attendance at the conference. People had travelled from across North America to attend, representing not just the Pacific North West, but Vancouver, Toronto, New York, Indiana, Chicago and many other places. (I think I was the only person to attend from outside the US/Canada, which makes sense as it is aimed at the church in North America.) Most of the church leaders were lay people who were not attached to a traditional denominational church (although I met people who identified as Methodist, Baptist, Episcopalian and Presbyterian). It was a very diverse

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<sup>6</sup> Inhabit 2022 Eventbrite page - [https://www.eventbrite.com/e/inhabit-2022-tickets-161007857837?aff=eemailordconf&utm\\_campaign=order\\_confirm&utm\\_medium=email&ref=eemailordconf&utm\\_source=eventbrite&utm\\_term=viewevent](https://www.eventbrite.com/e/inhabit-2022-tickets-161007857837?aff=eemailordconf&utm_campaign=order_confirm&utm_medium=email&ref=eemailordconf&utm_source=eventbrite&utm_term=viewevent) accessed 15.08.22

<sup>7</sup> The text and slides for this presentation are included as Appendix 1 & 2.

gathering in terms of ethnicity and sexuality, with inclusivity being an intentional characteristic of the event. One example of this that struck me because I had not encountered it before, was the emphasis upon whose land we were meeting on and the references to Native American land ownership from people when talking about where they had come from. From a British perspective, this felt like a very powerful acknowledgement of our colonial past and the need to repent of our treatment of indigenous peoples.

The conference worship was led by a band who are members of the collective from different places, who come together at events to lead worship for this specific community – for example, Sunia from Portland, OR and Tim from rural Ohio. None of the music was familiar to me, but this is really the point – it becomes a leveller because it is not drawn from one particular church tradition or denomination. Songs written for/at past events are used again and within the two days of the conference they had become familiar.<sup>8</sup> This resulted in worship that was incredibly powerful and also responsive to what was being shared at particular points in the common sessions. In a similar vein, the conference had a resident liturgist, who contributed at various points in the common sessions with prayers that reflected what had just been heard and explored.



### Inspiration

Coming into Inhabit, I was aware not just of the Church of England’s debate over the role of the parish, but also its passion to find new ways of ensuring church growth – whether that is via Strategic Development Fund grants; Fresh Expressions of Church; Resource Churches; and lay pioneers. Because the Parish Collective is non-denominational, there was no national agenda to adhere to – it was about providing a space for church leaders to connect with one another and be refreshed and reenergised. There was no sense of competition with each other, which I think can sometimes be found in denominational/network gatherings in the UK, it wasn’t about who had grown the biggest church but what was working in their specific context.

There were many ways in which I, as a church leader, felt inspired and encouraged by the conference through the sessions and interactions I had:

- In a breakout session on how we can cultivate community within our neighbourhoods, it felt like a ‘back to basics’ seminar on what it means to be a

<sup>8</sup> Songs from the Parish Collective are available via Bandcamp - <https://parishcollective.bandcamp.com/releases> accessed 15.8.22

church for the neighbourhood. Often it's not rocket science, but takes time to understand who we are and who the community is. The session was led by José Humphreys from Harlem & Christiana Rice from San Diego, but included discussion with other participants. It was an important reminder that we can't just come into a neighbourhood and impose our own structure and ethos upon it.

- A story shared by Cote Soerens from the week of the conference, where land in their Seattle neighbourhood had been reclaimed for use by the community. (The property on this land had been the venue for the pre-conference events.) How can we ensure that land is for the community?
- What can happen when neighbourhoods experience a brain/talent drain. Majora Carter from the Bronx spoke about her work on this and her book "Reclaiming Your Community", which explores how communities can be revitalised.
- That building community in a neighbourhood and having an impact takes time. Michael A Mata from LA spoke about how he had spent 40 years in his community and that doing the time was essential to building good relationships. He also highlighted how who you are can affect this – he is Latino in a diverse neighbourhood, so fits in.
- Building community can be as simple as saying hello! Shannan Martin from Indiana literally begins her local community building by stepping out and saying hello to the people she meets in her neighbourhood.

A key feature of the conference is the sharing of stories of transformation from a range of contexts. These were usually done pecha kucha style (a set number of slides with a time limit) and came up in groups within the common sessions. In this way the range of voices that were featured on the main stage were very diverse and enabled lots of people to share something of their context. Given that this was the first in-person event since Covid began, many of the stories shared the impact that Covid had had upon their churches and neighbourhoods. It struck me that we aren't always very good at celebrating the small-scale good things that happen; or, in the context of Covid, how much we were able to do in the face of a really difficult situation. As people shared, there was a strong sense in the room that everyone was encouraging each other – so important after a period when we have all felt so isolated.

### *Connections*

Inhabit is intended to be an event where people make connections and build relationships. I am incredibly grateful for the relationships that have begun and deepened thanks to attending it.

The initial connection was with Tim Soerens, who I had originally met in London. He shared with me some of his experience of the Church of England and its parishes, particularly what he experienced during his visits to Birmingham for the New Parish conferences. These conferences took place at a time when the first "resource church" (a major new initiative for church growth) had been planted at Gas Street church in the city – so local churches were trying to work out what was distinctive about their parish ministries in this context. In the years since, resource churches have become a central part of Church of England strategy and raise questions regarding the role of the parish, given that their congregations are often gathered beyond parish boundaries. It struck me that the work of the Parish Collective would have even greater value in the UK now than it did back when the New Parish conference began. I'm not sure if there's an intention to revive the conference, but I think it

would be a very helpful opportunity to hear what smaller parishes are doing across the country and to build relationships that would support clergy and lay leaders. The growth of the Parish Collective since its inception would indicate that there is certainly an appetite for its network and vision across North America. During the conference, Tim shared some of the other elements of the collective's work, including learning communities specifically aimed at young adult leaders; local networks of church leaders; and the Parish Collective Fellowship (a group who are considered to be leading voices within the collective). There was a clear sense that the work stretched far beyond just the conference weekend.

During the conference I had a long conversation with Dave Odom (Director of Leadership Education at Duke Divinity School) following on from my presentation. Dave has spent a lot of time in the UK and understands the church context here. He has been connected with Parish Collective in his capacity as a trainer of leaders, accompanying those who head up the collective. Most recently, he has been involved in the setting up of the Grounded Faith initiative (training young adult leaders). Dave asked me a pertinent question about what I thought the future of the Church of England was. My response was that, having spent time in the diversity of Inhabit, the church needed to embrace its own diversity and empower those on the fringes to lead in their own contexts. He then explained that the diversity of the collective had been "worked hard for" – it hadn't been easy and required deliberate intention to engage and connect with a wide range of leaders. I had suspected this had been the case, but it was good to hear that this challenge had been taken up and was still being worked at – there was no sense of complacency about it. I shared with Dave that Inhabit had given me a broader vision of what church could be and what neighbourhood ministry can look like and that perhaps the Church of England needed to expand its own vision of church leadership, particularly laity.

Following my presentation, I had a lot of conversations with contributors and attendees about the nature of parish in the Church of England. There were a lot of questions about money – people were shocked when I explained that parishes are required to give large sums of money to their diocese in the form of Common Fund! Many couldn't believe just how open the parish system is in terms of the rights people have to mark their life events in their local parish church. Some shared with me their own experiences of church in the UK, for example one American talked about how valuable a connection with St Martins in the Fields and their HeartEdge network had been to him during the pandemic. One of the biggest impacts of my presentation was the fact that I shared the difficulties that my parish is currently facing, which resonated with many. I had conversations with both Tim and Dwight Friesen (Associate Professor at the Seattle School of Theology & Psychology) about how it had made them realise that the work of the collective needed to also include space for lamentation as well as celebration. We know that the church often does not deal with "failure" or endings well and they felt that this was something that future gatherings should incorporate.

I met so many wonderful people during the conference and formed friendships that will hopefully continue in spite of the distance. Apparently I also invited everyone to visit me in London!

## Washington D.C.

My purpose for visiting D.C. was to explore what “parish” looks like for churches whose neighbourhood is at the centre of a capital city in a nation that has experienced huge socio-political upheaval in recent years. I was interested in comparing their experience to ministry in central London and to see what – if any – of the Parish Collective’s values and strategies could be applied there. There were two churches that I was especially interested in: St John’s Lafayette Square<sup>9</sup> (an Episcopal church just opposite The White House) and National City Christian Church<sup>10</sup> (a Disciples of Christ church at the opposite end of Black Lives Matter plaza from St John’s). I contacted both churches ahead of my trip. Unfortunately, in spite of contacting a few different staff members at St John’s I did not receive a response, but I was able to have a long conversation with the Interim Senior Pastor of National City Christian Church (NCCC) – Rev. Dr. Amy Butler.



I paid two visits to St John’s in my efforts to meet with someone. On the first occasion the church was being used as a venue for training for children’s workers. On the second, I attended a monthly free concert held on a Wednesday lunchtime. (This is part of a sequence of lunchtime events – on other weeks this would have been an act of worship.) Although I didn’t manage to connect with anyone, it was a fascinating church to visit because of its historical status – every President since Madison has attended worship there and there is a plaque highlighting the pew where Lincoln worshipped, now designated “the President’s pew”. In June 2020, St John’s was in the headlines following President Trump’s photo-opportunity with a bible outside the church in the midst of protests around the White House.

St John’s appears to marry together its role as a historic church and place of worship for Presidents with its role as a neighbourhood. Its mission statement reflects this: “*St. John’s shines as a beacon of God’s love through faith, worship, care, and community, and offers a place of grace at our historic corner in the nation’s capital.*”

Its social action projects reveal a commitment to those in the community who possess far less privilege than some who may sit in its pews. Vulnerable students and their families in local schools are supported financially; meals for the homeless are provided in a nearby church in Georgetown; support is given to the city’s refugee population; and regular toy, food and clothes drives are part of the church calendar.

NCCC is not as historic as St John’s, having been built in 1930, but does hold a prominent position in the ecclesiastical life of Washington D.C. as it is regarded as the city’s free church cathedral. Its commitment to the local community is visible on its website, featuring a weekly food pantry & mobile soup kitchen and refugee & immigration ministries. But it

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<sup>9</sup> <https://stjohns-dc.org/>

<sup>10</sup> <https://nationalcitycc.org/>

was in speaking with Rev. Amy Butler that its role in this specific neighbourhood became clearer.

Rev. Butler arrived at the church in June 2020, during the protests that enveloped the city and many other parts of the US. Since her arrival, she has been reflecting upon what neighbourhood engagement looks like in this context. Initiatives like the food pantry are no longer serving the immediate community (the local area is 70% gentrified) and the church has a gathered congregation, meaning that their own local neighbourhood is in a different part of the city. She also sees it as part of the calling of congregations in centres of political power to speak truth to power – something that at NCCC has involved using the prominent position of their building.



For example, at Christmas 2020 Black Lives Matter signs outside the church were torn down, so the church ordered giant banners that could hang against the columns in front of the church. They were put up on the morning of January 6<sup>th</sup> 2021 and a press conference was held outside the church to explain why it felt such a statement was important. January 6<sup>th</sup> 2021 turned out to be a dark day in US history (with the US Capitol stormed by rioters during the confirmation of the 2020 election result) and the presence of these giant banners resulted in many conversations with demonstrators who didn't know that there were churches who supported the BLM movement. The church declared that morning: *"We oppose the ideals of white supremacy and white Christian nationalism, and declare that our church will continue to be a place of peace and healing."*<sup>11</sup>



[A church installs a Black Lives Matter banner ahead of pro-Trump protests in Washington, DC](https://edition.cnn.com/2021/01/06/us/dc-church-black-lives-matter-banner-trump-trnd/index.html) - CNN

In conversation, Amy reflected that holding this role is a responsibility and a gift for churches, which is sinful if neglected. However, seminaries do not seem to teach the skills that pastors might need in order to do this – pastors of churches like this need to be collaborators, relationship builders and be able to deal with the media. All of this is essential

<sup>11</sup> <https://edition.cnn.com/2021/01/06/us/dc-church-black-lives-matter-banner-trump-trnd/index.html> accessed 15.8.22



for leaders of churches in big cities and places of power. We also discussed how churches can relate to politics without turning into agents of political power. If politics is defined as being the manner in which we order our lives together, then it is central to what it means to be a church community and a parish. For Amy, this means not supporting specific candidates from the pulpit, but is about issues – especially in terms of how they connect with the gospel message. And once someone is President, their actions and policies can be called out.

An example of this comes from the week I visited D.C. The day of my arrival was the day that the Supreme Court's reversal of Roe V Wade was leaked, leading to major protests outside the Supreme Court (SCOTUS) building (and across the US). The lectionary gospel reading for the following Sunday was the resurrection of Dorcas/Tabitha (Acts 9:36-42) and Amy used the passage as a way of connecting with this news – highlighting how important Dorcas was to the Christian community in Joppa and how women should be heard. Another church spoke out in a similar vein, using its physical proximity to the SCOTUS building to make its point. The sign outside the United Methodist Church building that week read: *"Christ values and trusts women. Follow Christ."* I attended the protests outside SCOTUS and met a number of other Christians there, including some Irish Catholic tourists who felt compelled to stand in solidarity with American women.



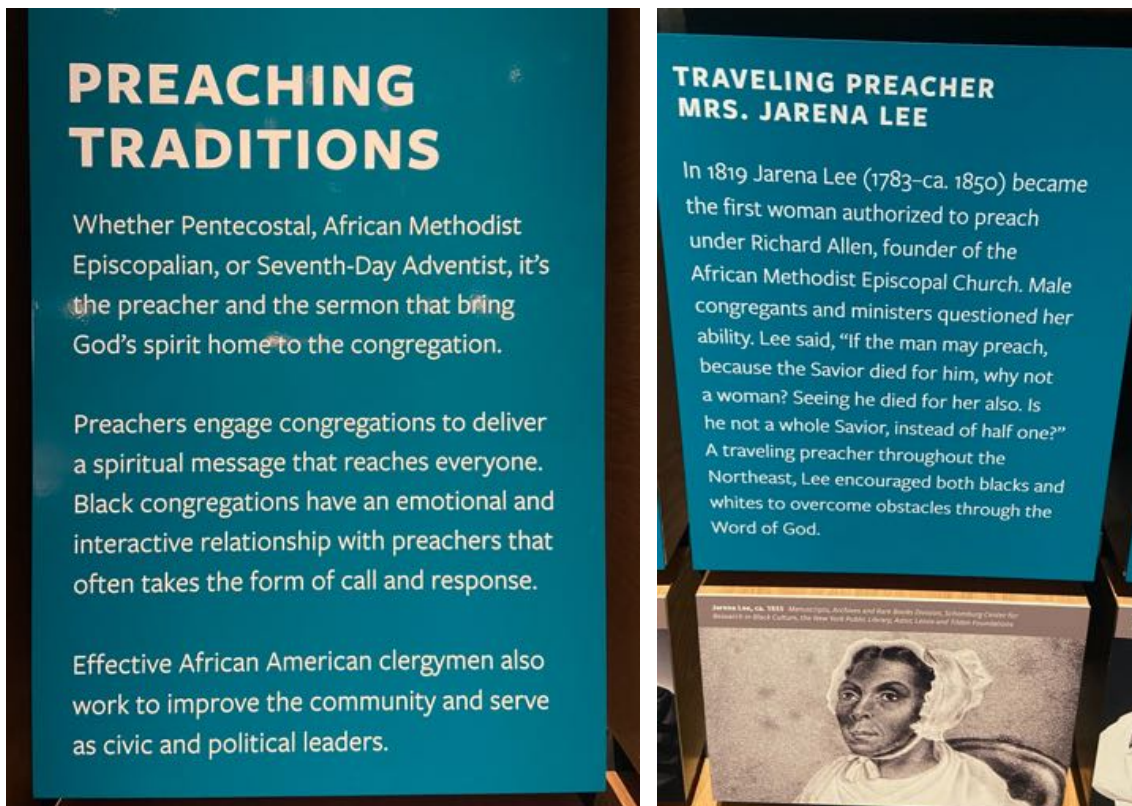
*Sign in front of the UMC building next door to protests outside SCOTUS, May 3<sup>rd</sup> 2022.*

A further reflection of Amy's was that over the years, NCCC had developed a theology of scarcity rather than abundance, in spite of an endowment that provides for the church building. She believes that urban parishes need a theology of abundance in order to grow and thrive in their localities. This resonated with me, given the context of my own parish and the limited resources we possess. How might we approach growth differently, if our theology was grounded in abundance rather than focusing upon what we do not have?

Our conversation covered a number of other topics, but these were the points most relevant to the purpose of my visit. Amy is in an interim position at NCCC and has led the church during a very transitional period, encompassing Covid as well as great socio-political upheaval.

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During my time in D.C. I was able to visit the National Museum of African-American History and Culture, which was a very powerful experience. It was especially interesting to explore the role of the church in this context, particularly given the fact that my own congregation is predominantly from an African or Caribbean background.



I also spent a morning with Professor Anthony Arend, a professor at Georgetown University who specialises in international law and politics. He is also a Methodist and we were able to reflect together on the role of the church in US politics compared to the UK. It was also a thrill to have both the Vice President and President drive past me within a few hours of each other on my first day in the city!



## **Conclusion:**

I am very grateful for the opportunities that the American Memorial Chapel Travel Grant afforded me! Attending the Inhabit conference was a valuable experience that I'm sure will continue to have an impact upon my ministry in London. The presentation that I was asked to share at Inhabit really helped me to frame some of my own thinking around parish ministry and its reception at the conference contributed to something of a vocational epiphany about the importance of the parish in my future ministry. Since my return from the US I have had many valuable conversations with fellow clergy and lay leaders about stories and work I heard about during my visit. I think there is much that the English church could learn from those that the Parish Collective bring together and there seems to be a need for something similar over here.

In terms of what the Church of England might learn from the American understanding of parish, I think there are a few areas where inspiration could be drawn:

- Empowering local leaders who know their neighbourhood well and are trusted by the community.
- Opening-up church leadership (ordained and lay) to people from diverse backgrounds. Intentionally working at diversity in ethnicity, sexuality, gender etc and not becoming complacent when some progress is achieved.
- Encouraging and celebrating small, committed worshipping communities as well as large ones.
- Developing more initiatives that support & equip leaders of smaller churches.
- Re-vision what 'parish' means in the 21<sup>st</sup> century, particularly in places where there are so many parishes within a small area. [Discovering that there are 100 other parishes within 2.4 miles of mine while preparing my presentation was mind-blowing!]

## APPENDIX ONE

**Text of presentation given at Inhabit Conference, April 2022  
[Given in Pecha Kucha format – each point relates to one of 12 slides]**

1. I'm Liz Clutterbuck, I'm parish priest of Emmanuel church in north London. Our parish doesn't look much like this – the kind of London you'll have seen if you've visited. We're a Church of England parish church – it's very much the oldest sense of what parish is.
2. I arrived in 2018 & found a small but mighty congregation punching above its weight in what it offered the local community. The orange area is our parish. Its boundaries are shaped by a road that's existed since Roman times; and trainlines from the 19<sup>th</sup> century.
3. It's not big. Half a mile at its widest; just under a mile at its longest. Around 7,000 people live here. There's shops, a busy tube station, amazing Ethiopian and Caribbean food, and one of London's biggest mosques. If you're a soccer fan, our most famous landmark is Arsenal's stadium, just on the edge of our boundary...
4. London doesn't lack for churches. In fact, there are another \*99\* CofE churches within 2.4 miles of us – not to mention all the other denominations too! While London is more religious than the rest of the UK, 50% of people don't identify as Christian.
5. So we have to be focused on the hyper-local. We work in partnership with other churches so that services aren't duplicated. And our parish population has a rights too – in England, you have the right to get baptised, married or have your funeral in your parish church. We have a curious role to play in an increasingly secular society.
6. Our parish is in the most deprived part of one of the most deprived boroughs in London. But right alongside the deprivation is great wealth – tower blocks sit next to gorgeous Victorian villas. And some of these tower blocks are named after previous vicars of the parish! Virtually all our congregation & the community we connect with live in social housing.
7. Because we've focused on the needs of our very local community, we're aware of huge needs in terms of housing; food; physical space that's safe; loneliness – and this was before Covid & a cost of living crisis hit. Emmanuel had to decide how it could best use its limited resources for maximum impact for those in our parish.
8. We have space. It's an amazing 1980s renovation of an old Victorian church. Nothing we do is rocket science – our toddler group provides somewhere kids can play outside of cramped apartments; our monthly film club serves a free hot meal & has built a diverse community of film lovers; the youth club is an attempt to get teenagers off the street in an area where gang knife crime is a huge issue.
9. I've said all this in the present tense, but the truth is, this is what our parish was like pre-Covid. The pandemic's decimated our congregation and our activities. It's

destroyed the financial plan we had to support the church. And being a parish comes with a ton of bureaucracy that takes up way too much of my time.

10. We're not alone in this. The CofE now needs to figure out what being parish looks like in a world that's changed. Does the parish model still work? Does it make sense to have 100 parishes within 2.5 miles of each other? What do our communities actually need from the national church?
11. For Emmanuel, the future is currently unclear. It's a really hard time in which to try and imagine a new vision for our patch of London – because we're not actually sure if our worshipping community will still exist this time next year. But our neighbourhood will. And it will need a place where the community can experience Jesus' love and generosity. I'd love to know what God's plans are!
12. My story ends on a question mark. A cliff-hanger. I wish I had a dramatic story of transformation to share with you, but instead I have the reality of what so many church leaders face in the UK. Really good things have happened in this parish and I'm sure they will again - we're just not sure what form it will take yet. But one thing I do know is Emmanuel, God is with us.

## APPENDIX TWO

Slides for presentation given at Inhabit Conference, April 2022  
[Given in Pecha Kucha format – each slide relates to one of 12 points in Appendix One]



1



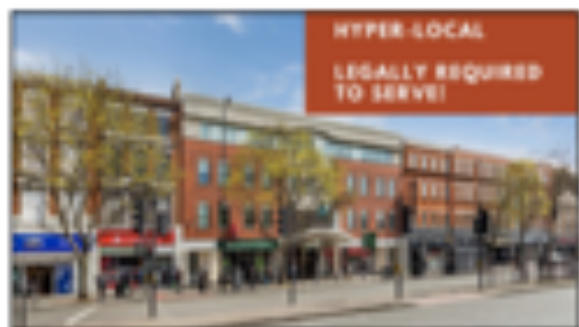
4



2



5



6



- 1 Most deprived ward in Islington
- 2 Islington is the 4th most deprived borough in London
- 3 33rd most deprived local authority in England
- 4 Place of contrasts, very wealthy alongside most deprived

7



10



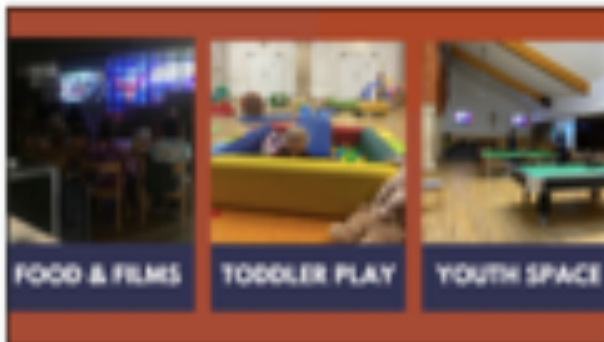
COMMUNITY NEEDS:  
 HOMELESS SUPPORT  
 FOOD SECURITY  
 SAFE SPACE  
 MENTAL HEALTH SUPPORT

8



"The parish gives character to its surroundings. It creates art and beauty. It is a temple for a community. And, some believe, is a place where Christ's presence is felt. In short, the parish church is a witness to a way of madness, remove it and we might very well drown."  
 - Tim Stanley, Journalist

11



FOOD & FILMS

TODDLER PLAY

YOUTH SPACE

9



"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

12

APPENDIX THREE  
“What is the work of the Parish Collective?”



<https://www.parishcollective.org/vision>